NEAR EAST UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

DEPARTMENT OF NURSING

A GENERATIONAL PERCEPTION OF DISCIPLINE IN NIGERIA

M.Sc. THESIS

CYNTHIA UCHE EDWIN

Nicosia

JANUARY 2023

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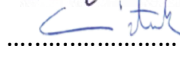
M.Sc. THESIS

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Supervisor
Prof. Dr. Candan ÖZTÜRK

Nicosia
JANUARY 2023

Approval

We certify that we have read the thesis submitted by Cynthia Uche EDWIN (20214606) titled "**A Generational Perception of Discipline in Nigeria**" and that in our combined opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Masterin Child Health and Diseases Nursing.

Examining Committee   Name-Surname   Signature

Head of the Committee: Prof. Dr. Murat BEKTAŞ

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Prof. Dr. Kemal Hüsnü Can Başer

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DECLARATION

Name and Surname: Cynthia Uche Edwin

Title of Dissertation: A Generational Perception of Discipline in Nigeria

Prof. Dr. Candan ÖZTÜRK

2023

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Date:

Signature:

ACKNOWLEDGEMENT

I thank Christ Jesus for my life and the immeasurable things he has done for me, his alone remains all the glory. I thank my family, most especially my mother and sister who have contributed to every part of my life, you will reap the fruits of your labour. To my friends who helped with a thousand little things, most especially Mistura, God will reward you all.

My heartfelt appreciation to a woman who sees life in different ways, a woman who goes out of her way not to make life harder for others. Your life is a mirror for others to follow. Thank you for giving me something to give back to the world. Thank you for sharing your knowledge with me. Your reward is in heaven.

To my supervisor with the heart of gold, Prof. Dr. Candan ÖZTÜRK.

Loves

ABSTRACT

Background: Nigeria has attracted attention from other countries with its' methods of discipline and the rate at which it is accepted country wide. Understanding the root cause of these disciplinary actions and methods has proved challenging especially with the interference with the unconscious practice of the social learning theory and the intergenerational transmission of parental practices. The use of culture and religion as a constant defence has not satisfied many reasons hence, A generational perception of discipline in Nigeria is needed to understand how these practices have changed within the years and why they did. Hopefully breaking a generational chain.

Methodology: A case study design was used to assess the generational perception of discipline in Nigeria, amongst grandmothers, mothers, and children. 21 participants in total were used for this study, 7 grandmothers, 7 mothers and 7 children accordingly, with some inclusion and exclusion criteria. A semi-structured questionnaire by the researcher, consisting of ten questions was used to collect data. Support was received from the Max Qualitative Data Analysis (MAXQDA) Analytics Pro2022 program.

Results: The data codes obtained were collected under 4 categories, and the categories were divided into sub-codes within themselves. These categories are respectively "Meaning of Discipline", "Evolution of Discipline", "Discipline methods", "Effects of different discipline methods", and have also shadowed the 10 questions within the semi structured questionnaire.

Conclusion: It was shown that most people admitted that past discipline was better than the present and had a number of reasons to why things changed. Observing discipline from each generation, we notice a trend in action through the three generations. Most parents practiced punitive methods of discipline because they attributed it to cultural and religious responsibilities. The total eradication of punitive discipline is not necessary but a reduced amount and its' usage in combination with other methods in a moderate amount is the best. There is need for further research to determine a more dated history on the use of discipline in the Nigerian culture.

Keywords: corporal punishment, perception, discipline, culture, physical punishment, intergenerational, evolution, morals

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LIST OF ABBREVIATION

CP: Corporal Punishment

MAXQDA: Max Qualitative Data Analysis

UNCRC: UN Convention on the Rights of the Child

UDHR: Universal Declaration of Human Rights

ICCPR: International Covenant on Civil and Political Rights

CYPA: Children and Young persons' Act

JCP: Judicial Corporal Punishment

CRA: Child's Rights Act

NASN: National Association of School Nurses

UNESCO: United Nations Educational, Scientific and Cultural Organization

UN: United Nations

PBUH: Peace Be Upon Him

SLT: Social Learning Theory

WAV: Waveform Audio File Format

PEPVAC: Psychoeducational Parenting Program to Prevent Violence Against Children

UNICEF: The United Nations International Children's Emergency Fund

PEP: Parenting Education Programme

CHAPTER I
1.0 Introduction

This chapter encompasses a brief explanation of the journeys in this study. It includes and introduction to the perception of discipline amongst grandparents, parents, and children of Nigeria. The purpose of the study is stated. The research questions used in this study is stated giving rise to the significance of a study of this nature. The limitations or factors which impede the hundred percent efficiency or efficacy are noted. The key terms constantly reoccurring in this study is defined to give general knowledge and clarify the context of usage.

1.1 Statement of the Problem

Discipline does not really have a dominating definition, or more commonly, there isn't one. The notion of discipline has indeed been defined in many ways. The fact that even extensive and supposedly authoritative books like the "Encyclopedia of Applied Developmental Science" (Fisher & Learner, 2005) failed to describe discipline serves as an example of the lack of a definition. The 2,640-page Handbook of Parenting (Bornstein, 2002) is arguably the most striking example. Despite being so crucial, the word discipline is repeated by the writers of various chapters many times without any definition. Ironically, there are no definitions despite the fact that "discipline" is a key component of "control," which is universally acknowledged as being one out of the two fundamental aspects of parenting together with affection (Baumrind, 1971; Maccoby & Martin, 1983; Straus, 1964). There are significant differences in the parent actions highlighted in talks of discipline, in addition to the absence of defined definitions of discipline. These can include associating punishment, which is how many parents define discipline, with spanking, or whatever else parents do to raise a well-behaved child. Only three of ten textbooks on child development that were released between the year 2000 and 2006 included definitions. All 3 of those concepts associated all non-physical elements of childcare

with discipline. The lack of definition in 7 of the 10 books might've been preferable given the ambiguous and general definitions provided (Straus, M. A., & Fauchier, A. 2007).

A non-specific definition includes the following: Discipline refers to a form of education or training. (Papalia, Olds, & Feldman, 2006) Discipline in the context of child development refers to strategies for teaching self-control and appropriate behaviour as well as for modelling moral behaviour.

Different forms of discipline can depend on the practical, moral, and cultural aspects (Ateah & Durrant 2005) On the practical aspect, the argument is on whether discipline especially physically, is helpful for raising children and how it affects each child differently. (Gershoff 2002) On a moral aspect, it has to do with protecting the entirety society's members from physical and psychological abuse and respecting children as human beings. On cultural aspects, the issue lies in determining who should raise the child —the family or society at large? What the autonomy of the family is compared to that of the child? (Proctor & Dalaker 2002)

The older generation is solely responsible for raising the younger generation in accordance with the standards and values of the community. Parents and elder family members start teaching and disciplining newborns about proper social behaviour as soon as they are born (Korb, K. A., & Danga, L. A.,2013).

Typically, parents are a child's first teachers. The child, however, transitions from the home environment to other environments such as schools etc, but the transition of discipline through time remains the focus in this study.

The success of the disciplinary action is frequently determined by the technique used. Traditional methods of discipline frequently use negative, punitive, and reactive tactics that hurt everyone involved. A method created to address performance issues and promote good performance is a positive approach to discipline (Lukman, A. A., & Hamadi, A. A.,2014).

1.2 Purpose of Study

The purpose of this study is to learn about the similarities, differences, and evolution of the perception of discipline on the three generation of the family, comprising of grandparent, parent, and child.

1.3 Research Questions

1. What do the three generation understand by the word discipline?
2. What do the three generations think about the present and past disciplinary practices?
3. What observation was taken to children treated with different disciplinary methods?
4. How do/did/will these generations discipline their children?
5. What other methods of discipline will be resulted to if punitive discipline were banned?
6. How will discipline affect the child – family relationship and relationship with the society at large?
7. Will punitive discipline affect the growth and development of a child?
8. What disciplinary methods will be used on newborns today?
9. Will disciplinary methods impact a child's future?
10. Is there any control of discipline with respect to gender?

1.4 Significance of the Study

The primary significance of this study is to see the evolution of disciplinary methods and how they have impacted the society and looking at the level of attention placed on customary culture and tradition.

1.5 Limitation

Location of Grandparents: living in a town or city, it can be challenging to reach a certain number of grandparents, especially when elderly people prefer to live in a more quiet environment away from the industrialized cities. Most of them can be found in suburban areas and villages.

Transportation: There is a great distance to these suburban areas or villages. The journey is set to require more time owing to the bad roads. All these factors make the trip an expensive one.

Language Barrier: Nigeria is a country with over 500 languages. After she gained independence in 1960, the government decided to keep English as the official language because of the existing vast number of ethnic groups and languages in the country and till date, these numbers do nothing but increase. English wasn't very essential before independence but after retaining it, it was hard to adopt as most people were already accustomed to their local languages, not until it was adapted in schools and other places.

Minimal Existing Studies on the Disciplinary Methods in Older Populations of Nigeria: There aren't a lot of research on this topic for the Nigerian population, so a double effort is required to gen tangible information.

Cultural Barriers: Owing to the large number of cultures in Nigeria, it's only natural that perspectives differ. Some cultures can find it inappropriate to ask such 'research questions', and others might see such information as personal or family business.

1.6 Definition of Terms

Perception- the way in which each generation regards, understand, or interprets discipline.

Generational- first, second and third generation consecutively children, parent, and grandparent.

Punitive- physical punishment

Inclusion Criteria:

Grandparent, parent, and children of Nigeria

Grandparent with at least two adult grandchildren

Parent with adult children

Children between the age of 15-17

Grandparent who speaks only languages known to the researcher and moderator

English speaking parent and children

Exclusion Criteria:

Parents with very young children and short marriage experience

Grandparent and parent without children

Grandparent who requires the aid of an external translator apart from the researcher and moderator

Any research participant who cannot understand reason for their participation.

CHAPTER II
Literature Review

2.0 Introduction

In this chapter, we expatiate on the term 'discipline', we revisit some definitions and stating the types, importance and principles. The family and its in- functions are studied before finally focusing on the use of discipline in the family. Subsequently, the ethnic and cultural study of discipline is explained, with a gradual focus to a Nigerian study.

2.1 Theoritical Framework

The Latin word "Disciplina," which meaning administration, regulation, education, practice, instruction, and trained condition, is thought to be the origin of the English word "discipline." The Latin term "Discipulus," which means to learn, is where the word "discipline" originates. It derives from the same origin as the word "disciple." Literally, discipline refers to a way of living that abides by set norms and guidelines. It's a form of self-control that shows up in outward behaviour. The person is not coerced into using this control. It emanates from within. As a result, discipline is spontaneous rather than simply deferring to authorities in an obedient way (Durrant, J. E., & Stewart-Tufescu, A., 2017).

A state of organized conduct acquired through mastering self-control and in the habits of compliance to socially acceptable standards of thinking and acting is referred to as discipline. It suggests a thorough comprehension of ethical behaviour. It is right and vital to develop positive habits and attitudes as well as to uphold these standards. It entails the socialization of behaviour, the way people cooperate when working and living together, and the deference that people show for the interests of the community over their own. Therefore, in a democratic society, true discipline promotes both personal and social wellbeing (Durrant, J. E., & Stewart-Tufescu, A., 2017).

2.2 The Importance of Discipline

Aristotle said, "A nation is not built by mountains and trees, for withstanding it is built by character of its citizens".

This assertion is entirely accurate. When a nation's citizens practice discipline, they can lead their nation toward advancement. A person who practices discipline has good morals and is modest in their thoughts, words, and deeds. This makes it obvious how crucial discipline is for a country or society. History can also be used to demonstrate this reality (Sege, Robert D.; Siegel, Benjamin S.,2018).

2.3 Principles to Maintaining Discipline

Love, trust, and goodwill should be the foundation of discipline because punishment based on fear or doubt is only momentary. Love is the source of discipline and establishes trust. Cooperation should be the cornerstone of sound discipline. The importance of upholding and maintaining parental and child cooperation cannot be overstated.

Punishment is not to be used to uphold discipline. It would only be required to utilize it if someone did not break any negative behaviours. If punishment is applied repeatedly, it may lead to complexes of different kinds in the child's head. Their personality may be unbalanced as a result. Therefore, it is not advisable to apply punishment excessively.

A beautiful and cohesive atmosphere should be created throughout the child's environment. The educational setting should provide for a variety of creative activities so that they can engage in a variety of activities that appeal to their interests and feel mentally and emotionally satisfied. Due to this, there won't be any chance for discipline issues to arise.

Information regarding the value of discipline should be given to the kids. Only speeches without examples from diverse notable people are insufficient for this. The children should instead be taught about this, and the adults should set good examples for them to follow (Sege, Robert D.; Siegel, Benjamin S.,2018).

2.4 Types of Discipline

PREVENTATIVE: Keeping Interest and Motivation to stop future cause for discipline

SUPPORTIVE: Discipline, happens when a transgression occurs. Typically, it involves a verbal advice or warning to change the conduct and management.

CORRECTIVE: addressing both frequent and persistent problems with inappropriate behaviour. It mainly refers to the penalties imposed after an offense. (Sege, Robert D.; Siegel, Benjamin S.,2018).

2.5 The Family

The family is the fundamental social institution that imparts the earliest lessons to its members due to its socialization and breeding duties. Children typically transition from being dependent on their families as they become older to becoming more autonomous as they get older (Antonucci, Wong, & Trinh, 2012). Although there are significant times when family ideals and dynamics change, such as when a child becomes an adult, family dynamics shift throughout the course of the family's and its members' lives (Antonucci et al., 2012)

Families today appear to care for children as well as aging parents, and there is a growing sense of interdependence between older and younger generation in the family (Grundy & Henretta, 2006). According to Pimentel (2015), elderly individuals who preserve their autonomy and independence can serve as a family's support system (helping financially, caring for their grandchildren and housework for example). In addition to helping to care for their grandkids, grandparents who are caregivers contribute to the family by fostering generational ties and a sense of security (Pimentel, 2015).

Family system is said to possess the same features as open systems, among which is wholeness, or the idea that it is important to view the family in its entirety to understand how it functions rather than just as the sum of its parts. The conduct of one element cannot be separated from the behaviour of the other elements, and what happens to any of them affects the entire family system. The manner a family runs has an impact on a person's identity development. The development of a sense of independence and belonging are important components of subject formation. We should do this in the setting of our families, from which we can then move on to become autonomous (Carvalho, J., Fernandes, O. M., & Relva, I. C.,2018).

2.6 Discipline in the Family

Everything a parent does to influence their child's psychological and moral development is considered discipline (Fauchier & Straus, 2010). Most of the study on how parents are raising their children involves the use of physical punishment, according to several studies that were undertaken in this area (Gershoff, 2002). Alternative discipline techniques have not received as much attention as they should (Fauchier & Straus, 2010).

Studies on physical punishment indicate that factors like the parents' educational level, the children's gender and age, the number of children, and the family's economic status can affect

whether this form of discipline is used more or less. Parental use of physical discipline, especially when utilized until early adolescence, is associated with depression, physical assault in marriage relationships and other relationships, physical child abuse, alienation, and masochistic sex (Straus, Sugarman, & Giles-Sims, 1997). A lack of evidence links corporal punishment to antisocial conduct, violence, moral internalization, poor mental health (Gershoff, 2002), depression, suicide, alcohol misuse, and spouse and child abuse. (Straus & Kantor, 1994) According to Lansford et al. (2005), there is a link between children's anxiety and aggression and the heavy usage of corporal punishment.

Despite majority of the discipline literature focusing on physical punishment, several studies have looked at other disciplinary approaches. have discovered that when it comes to physical punishment, moms are the primary enforcers and boys are the primary recipients of the majority of forms of punishment (reward, diversion, physical punishment, removal of privileges, compensating, ignore conduct, and control). The age level of the child affects the type of discipline applied as well. Young children are most frequently subjected to positive discipline, older teenagers are subjected to psychological aggression, and children between the ages of 12 and 14 are subjected to physical punishment. When comparing the disciplinary techniques employed by Arab and Jewish moms, it was discovered that both parental culture and educational attainment had an impact on the procedures adopted (Khoury-Kassabri & Straus, 2011) The number of kids and their sequence of birth also affect the discipline techniques adopted. Larger families are more likely to use disciplinary measures, and older and middle children are typically the major targets (Khoury-Kassabri & Straus, 2011)

2.7 Family Values and Types

An assertion of worth is a value. It identifies the things that a person values and longs for. Therefore, family values are an expression of a family's cherished goals and aspirations. They express the value of the family. Family virtues are traditional, cultural ideas that apply to the structure, roles, and attitudes of the family. They are the ethical and moral standards that are often upheld and passed down via families. They are the guidelines or ideals a family has decided to follow and uphold. Without a doubt, every family wants the best for its members. Several family values exist. Family values can be divided into social, political, religious,

professional, occupational, moral, and recreational values for simplicity of detailing (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Social Values: These are ideals that are related to enhancing communities and promoting peace, justice, freedom, and equity. Social values include things like not harming other people, showing respect and courtesy to others, giving of one's time and talents to the community, being kind and truthful, and, whenever possible, working in a team. Undoubtedly, these qualities are valued in every household (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Political Values: These principles deal with the political philosophy and hierarchical organization of government. Examples of political values would include belief in unrestricted opportunity (exceptionalism), the belief in private property ownership (capitalism), the belief in patriotism, fairness, and open-mindedness, as well as the belief in working hard and abiding by the law (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Religious Values: These are ideals that are centered on the expectations that people have of themselves and other people because of their religious convictions. Religious ideals include things like kindness, pursuing intellectual and spiritual growth, modesty, nonviolence, love, and treating people how one would prefer to be treated (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Work Values: Work values include labour ethics, finances, and hard work, among other things. Work family values include things like always giving your best effort, cooperating with others, saving some of your money, seeking occasions to express your beliefs and creativity, being satisfied with your accomplishments, prioritizing education, treating colleagues with respect, etc (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Moral Values: These are principles that relate to how people perceive good and wrong. Moral values include things like being trustworthy and honest, brave, never giving up, providing benefit to society, being patient, and accepting personal responsibility (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Recreational Values: These are principles that revolve around enjoyment and play, unscheduled playtime, family game nights, letting each member of the family follow his or her interests, and vacations or spending quality time together when not playing (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

Family values come in many forms. Every family aspires to acceptance, compassion, kindness, generosity, education, employment, tradition, love, commitment, respect, open communication, responsibility, hard work, etc. If all families instilled these principles in their children and members as their primary settings for indoctrination, and socialization, the world would undoubtedly be a more peaceful and beautiful place (Mboto, W. A., Akah, P. E., & Bukie, F. B., 2021).

2.7.1 Common Morals in Nigerian Homes

Age-based social and religious structures are prevalent in traditional African communities. The older someone is, the more respect they should receive, and the younger someone is, the more respect they should give while also being more susceptible to abuse and/or indifference. Therefore, social norms and socialization goals in the African cultures, which eventually attempt to build a good adult, are largely to blame for the widespread and accepted practice of CP (Twum-Danso Imoh, 2013) All children should instil a few fundamental ideals in them from a young age. To become "good" adults, one must possess these qualities as well as responsibility, obedience, respect, honesty, humility, dependability, and fear of God. The objectives of socialization therefore focus on imparting these ideals to children as fundamentals of childrearing and parenting practices, which typically involve the use of CP. (Twum-Danso Imoh, 2013). Many Nigerians living abroad continue to conduct child sponsorship in their respective host nations. A Nigerian professor named Festus Oguhebe who lives in Mississippi, United States, in 2006, was found guilty of child abuse, serves as an emblematic example. Oguhebe was using hot pepper juice to traditionally discipline his kid, age 11, by placing it in his penis, eyes, and buttocks (Imoh, 2011). His hands were tied behind his back, and ants covered his body, causing considerable physical harm. Oguhebe argues in his defense that this disciplining procedure was customary in his home Nigeria (Imoh, 2011). Similar to this, Renteln (2010) noted that African immigrant parents in America and Europe may occasionally be shocked to learn that their disciplining style is improper when authorities criticize them for it. As a result, in certain situations, parents from Nigerians are among those who are prosecuted for violating the rights of children.

There is a concept that CP improves child's academic performance and fosters respect for school rules and regulations in addition to the standard for correcting and instilling discipline in kids

(Kyei-Gyamfi, 2011). Kyei-Gyamfi (2011) discovered a common belief in and acceptance of CP as a harmless form of child-rearing in her study that evaluated adults' and children's attitudes of CP in school and home contexts in Ashanti, Ghana. The opinions of the adult participants imply that because they had CP as children and believed it was for their own benefit, they saw no reason why the same technique shouldn't be used on their own offspring. They contend that because their parents raised them in a culture of fear and punishment, they have grown up to be law-abiding, polite, honest, and morally upright. Accordingly, Kyei-Gyamfi (2011) relates this to the basic values, religious beliefs, and rituals used to convey these values and beliefs among Africans in traditional communal living patterns. According to this viewpoint, every individual in society has a right to the community's children.

In addition to acting in the child's best interests, adults have a responsibility to discipline rebellious behaviour in children and must do so. CP is typically not recognized as an abusive or violent behaviour until it reaches a certain level of severity. They noted an increase in the acceptance of corporal punishment (CP) and other forms of child humiliation as acceptable methods of discipline or requirements for child rearing when reporting on the progress made toward the prohibition of all forms of violent forms of punishment in Central and West Africa (The Global Initiative and Save the Children, 2017). This is a result of religious and cultural practices that fail to acknowledge children as human beings who are just as deserving of the preservation of their human rights as grownups are (The Global Initiative and Save the Children, 2017). However, the UNCRC's preamble states that it recognized the significance of global collaboration for improving the lives of children across every country, particularly in developing countries, and that it took into consideration the cultural and traditional values of every person for the security and harmonious development of the child (UNCRC, 1989). However, because it is a revered, centuries-old practice, the defence of children's CP could be changed if Nigerian adults so choose.

2.8 The Nigerian Constitution on Corporal Discipline

The flogging of a minor ON THE 19th of January 2001, in Zamfara State, Nigeria, in accordance with Zamfara State law, is condemned by the European Union. International human rights are being violated, especially those outlined in the UN Convention on the "Rights of the Child", to which Nigeria is a party. As stated in Articles 5 of the (UDHR) Universal Declaration of Human

Rights and 7 of the (ICCPR) International Covenant on Civil and Political Rights, "no one shall be subjected to torture or cruel, inhuman, or degrading treatment or punishment," respectively, it also violates those articles. The efforts of the Federal Government to ensure that Nigerian law complies with international human rights treaties are applauded in this regard by the European Union (Stephen, T., 2013)

The European Union's response shouldn't come as a surprise because the regional document on human rights in Europe explicitly stipulates that "no one should be subjected to any form of cruel, inhuman, or degrading treatment." Regardless of age, using corporal punishment on someone could equal torture and cross the line into being inhumane and degrading (Duffy, P. J., 1983).

We can infer from the several recorded examples that, despite being allowed in Nigeria, physical punishment is not in accordance with international law because it raises several human right concerns. The question of whether Nigeria is intentionally neglecting its commitments under the many international human rights treaties it has signed or is simply unaware of the situation arises. Why is physical or corporal punishment such a major deal that it raises concerns about children's rights and human rights? By analysing Nigeria's legal system in the context of cultural, religious, and child rights norms, we will try to provide an answer to the topic in subsequent explanations (Stephen, T., 2013).

Geographically located in West Africa, Nigeria is one of the largest nations in the continent, with an estimated population of about 219 million (Worldmeter, 2023) Nigeria has a presidential system of government with an elected president, a legislative body of the senate, and a representative assembly at the national level. Nigeria has a federal system of administration with 36 states, each of which is further divided into 774 local governments (Page, M. T., & Wando, A. H., 2022).

According to the 1999 constitution, there are three levels of government: federal, state, and local. Each of these levels executes federally established national policies, even though each state has its own governing party, laws, and judiciary. Nigeria follows legal systems based on English common law, Islamic Shariah, and customary laws. There are two distinct codes: the Criminal Code for the south and the Penal Code for the north. The Nigerian constitution has a Bill of Rights that includes provisions for human rights (FRNC, 1999).

However, the main problem with the Nigerian judiciary system is that it is a double system, meaning that international treaties and laws can only be incorporated into domestic law after being adopted by the national assembly. Additionally, some national laws are not enforceable by the States unless they are adopted and incorporated into State codes of conduct. Nigeria has an extremely complicated legal structure that makes it challenging to implement the law because the regions or states are not required to incorporate all national legislation into their codes (Stephen, T., 2013).

The term "human rights" refers to "rights held by virtue of being a person". They are intrinsically linked to a person's integrity and dignity. Nigeria has ratified and is a party to numerous human rights treaties, which oblige Nigeria to protect and uphold the rights of every person living on its soil (Higgins, R., 1995).

2.9 The Right of the Child in Nigeria

The term "child" is not defined in the Federal Republic of Nigeria's Constitution. As a result, we must consult the dictionary and related legislation (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

Many Nigerian states have not yet adopted the Child Rights Act into their own legislation. The Nigerian legislation has produced so many contradictory laws that the situation is now much more legally perplexing. When we consider the legal structure on the definition of a child and the adoption of corporal punishment as a legal consequence in the nation, an evaluation of a number of the law regarding corporal punishment will help us understand the situation in Nigeria (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

The Child Rights Act of 2003, which was made a law in Nigeria and conforms with the declaration for the rights of the child, defines a child as someone who is younger than 18 years old. The law passed in the Eastern, Western and Northern region and of Nigeria states that a "child" is defined as an individual below the age of fourteen, while a "young person" is defined as a person who has turned fourteen but is below the age of seventeen. In addition, the Nigerian Immigration Act defines a minor as a person under the age of 16, and the Matrimonial Law establishes a maturity age of 21 (Stephen, T., 2013)

This clarifies that the meaning of 'child' or who is viewed as one, will depend on who is describing it, the reason for which it is applied, the cultural background, and the region of the

country concerned. Nigeria does in fact confront significant difficulties when it related to human rights problems in general owing to country's complicated mixture of many legal systems and ethnic diversity. We'll look at some more definitions (Stephen, T., 2013).

According to Merriam webster (2023), a child is "a young person especially between infancy and puberty" or "a person not yet of the age of majority."

A child is defined as "a boy or girl at any age between infancy and adolescence", or "a newborn baby, or a person of any age in relation to his parents in Webster's Encyclopedic Dictionary of the English Language." According to Black's Law Dictionary, "a child is any person who is under the age of majority." Children are described as "a young human being between birth and puberty; someone not yet of age; someone under the legally specified age who is considered not to be legally responsible for his or her actions," according to the Encarta Dictionary (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

According to the factories' Act, "a child as a person from the age of fourteen years but under the age of eighteen years" (Francis, A. A., 2010). The labour Act defines a child as "a young person under the age of twelve years, and a young person as one under the age of fourteen years." The Children and Young persons' Act (CYPA) child definition is "a person under the age of fourteen years", or "a person who has attained the age of fourteen years and is under the age of seventeen years." The African Charter on the Rights and Welfare of the Child defined a child as "every human being below the age of eighteen years" "The United nations' Convention on the Rights of the Child defines a child as a person below the age of eighteen years except in the law applicable to the child the age of majority is attained earlier." This definition is only a suggestion because of the proviso. While not explicitly defining the term, certain statutes make provisions for child's safety and mothers' right to prevent children from carrying out on certain obligations (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

Some of these clauses define a kid as someone under the age of 18, while others cover anyone under the age of twenty-one. Cohen J. asserted that the context in which a word appears determines its meaning, which must be taken into consideration. A kid is defined as a person under the age of eighteen years old in Nigeria's Child's Rights Act, which is currently the governing law on the protection of children's rights (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10 Corporal Punishment

In operant conditioning, the term "punishment" refers to any action taken in response to a behaviour that lessens the possibility that it will happen again in the future. Punishment focuses on diminishing or eliminating undesirable behaviours, whilst positive and negative reinforcement is used to improve behaviours (Leach & Humphreys, 2007). Furthermore, according to Scarre, the term "corporal" refers to any form of corporal punishment, such as assault or any other action intended to humiliate or cause physical harm to another person (Scarre, G., 2003)

Corporal Punishment is defined as "Punishment that is inflicted upon the body (including imprisonment)" by The Black's Law Dictionary. It is the intentional infliction of suffering with the goal of correcting or punishing. To correct or punish a kid's inappropriate behaviour, "Corporate Punishment is the use of physical force with the intention of causing the child to experience bodily pain or discomfort so as to correct or punish the child's misbehaviour." Child corporal punishment is against human rights. Publisher Martinus Nijhoff stated that corporal punishment is "a discipline method in which a supervising adult deliberately inflicts pain upon a child in response to a child's unacceptable behaviour and/or inappropriate language." (Dayton, J., 1994).

Spanking, a type of corporal punishment typically used on children, was defined by Diana Baumrind as hitting a child with an open palm without inflicting bodily harm in order to change behaviour. According to Professor Muray Straus, corporal punishment is " the use of physical force with the intention of causing a child to experience pain but not injury, for the purpose of correction or control of the child's behaviour" (Strauss, M., 1996).

According to universal consensus, the technique differs from torture as it is used for disciplinary purposes and is therefore meant to be limited rather than to completely destroy the victim's will. Until recently, corporal punishment was a common part of prison sentences for both adolescents and adults. The majority of third world nations still use it as a legal punishment today. In Nigeria, it is no longer used as a punishment for juvenile offenders, although it is still used on adults in cases of certain serious or sex crimes (Nwosu et al, 2017).

2.10.1 Causes or Reasons for Corporal Discipline in Nigerian Homes

The "why" question is the key to the debate about corporal punishment. There are many different environmental and societal elements that contribute to corporal punishment.

Traditions, poverty, ignorance, and religion are listed as some causes of children frequently using CP in Nigeria. According to her, the poor and illiterate segments of society frequently engage in this activity because they believe that without CP, raising children properly will be challenging. According to them, CP is given in due diligence with the goal of helping kids realize the seriousness of their wrongdoing and dissuading them from doing it again in the future. Therefore, there is nothing bad with physical punishment if it turns youngsters from being irresponsible to being responsible. (Uzodike, E., 1990).

Parenting stress, which reflects parents' conscious judgments of their children, their bond with the child, and themselves, is often used to describe specific problems in adapting to the parenting position. Previous studies have frequently connected parenting stress with strict punishment. For instance, it was discovered that parents who reported feeling a lot of parental stress tended to employ more severe punishment on their children. In a similar vein, studies have revealed a link between parental stress and harsh punishments, such as physical and verbal abuse, used by both mothers and fathers (Niu, H., Liu, L., & Wang, M., 2018).

The results of studies revealed that parents beat their kids as a form of discipline since it is culturally accepted that this will make them behave better. A correlation between attitude, beliefs, and behaviour exists, claims the notion of cognitive consistency. Therefore, how a person experiences and conceptualizes a stimulus objects (beliefs) affects how that person feels about the objects (attitude), which then affects how they act toward the objects (behaviour) (Ofoha et al., 2019)

2.10.2 Juvenile Judicial Corporal Punishment

As defined under the law of the relevant century, judicial corporal punishment (JCP), often known as corporal punishment as a legal sentence, is the formal application of canning, birching, flogging, strapping, or spanking as a legal sentence by court order, as set down for certain offenses. Some intellectuals and legal reformers opposed corporal punishment during the eighteenth century. Until corporal punishment was abolished as a punishment or limited to beating with a wood rod, cane, whip, or other scourge in the 20th century, physical reprimand became less common. The phrase currently refers to such a severe punishment in common usage. (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

The stance of the law in Nigeria on the use of corporal punishment as a punishment for juvenile offenses was quite different before to the passage of the Child's Rights Act (Child's Rights Act, 2003). The criminal code allows for canning to be used as a legal sanction. "No young person shall be ordered to be imprisoned if he can be suitably dealt with in any other way; whether by prohibition, fine, corporal punishment, committal a place of detention or to an approved institution or otherwise," according to Article 11 (2) of the CYPA (Iguh, N. A., & Nosike, O., 2011).

According to Article 14 of the CYPA, when a court hears a case involving a child who has been charged with a crime and is convinced of his blame, the court must consider how the case must be handled considering the arrangements of this or other amendment, including whether to whip the offender (Child's Rights Act, 2003). Additionally, if a male was already convicted of an offense and the court believes that he is under the age of seventeen, the judgment may, in its jurisdiction, order that he be whipped in conjunction with or in place of any other penalty that may be appropriate (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

Most sexual and violent offenses carry a sentence of lashing in addition to jail. There was no distinction between juvenile offenders and adults under those regulations. However, Section 221(1) (b) of the CRA stipulated that no child should be mandated to receive corporal punishment. This clause conflicts with the Criminal Code section 295 and S. 55 of the Penal Code, which both support the application of corporal punishment as a form of discipline for those under the age of eighteen (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

There are continuing campaigns to completely outlaw physical punishment as a form of correction or discipline in prisons, schools, families, and alternative care facilities around the world (Durrant, J., 2017). It has been demonstrated that Nigeria is not immune to these foreign influences and agitations. Nigeria's periodic statement to the "UN Committee on the Rights of the Child" included some criticism of the government's notification to all schools in the country that corporal punishment is no longer permitted in Nigerian classrooms. The Lagos House was once again considering a bill that sought to criminalize the use of corporal punishment against children in Lagos State's homes and schools (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.3 Forms of Corporal Punishment

The use of the stock and pillory were once common types of corporal punishment, as were branding, mutilation, birching, and amputation. There have been leather straps, belts, wooden spoons, slippers, and hairbrushes used. It was once a frequent punishment in schools and could also be used by the court system for minor offenses to beat someone across the behind with birch twigs. In the 20th century, the ruler was a typical punishment in basic schools. With a wooden ruler, the teacher strikes the student in the hand. The bamboo cane has been around for a while. ceremony that was planned and methodical. With an object kept just for the purpose, the punishment is typically applied to the arms or over the buttocks (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012). The Nigerian methods differ sometimes according to households. There can be peculiar punishments like hanging the child on a ceiling fan and whipping, using hot pepper on the body of the child including the eyes and private parts, shaving the hair of the child, using whips like electric wires, locking child in solitude without food or water for over 24 hours, depriving child from going to school, cutting child with sharp object, sending the child outdoors for over 24 hours or overnight.

2.10.4 Child Protection Measures from Corporal Punishment

Concerns about psychology and behaviour science have grown significantly in importance while dealing with kids, especially young offenders (Child's Rights Act, 2003). For example, the CRA promotes research as the foundation for child-related policies. Every judge, magistrate, and other legal proceeding appointed to the court must have training in sociology and behavioural sciences, according to a Section of the CRA, to ensure efficient operation of the child legal system. Up until now, we have only followed other countries' lead while other countries base their laws on study. Although there is no current or completed local study that illustrates the risks or negative effects of whipping, the CRA already has a clause that forbids corporal discipline as a judicial punishment for juvenile offenders (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

It is quite unlikely that such study will be conducted locally in the foreseeable future, but the global community is closing in, determined to make every country dance to their song. The study findings of renowned specialists in the field from across the world are taken into consideration to assist shape our choice and the ensuing policy on this crucial problem. Children's corporal punishment is strongly opposed because of how frequently it is used and how severely it is

applied. They have visited paints to demonstrate that physical punishment is frequently administered and is employed for even the most minor transgressions. Additionally, they have documented multiple cases of corporal punishment that were extremely brutal (Benatar, D., 2004).

Ingraham V. Wright is the most widely known case which was presented to the United States state courts. The case's facts include that on October 6, 1977, a group of students at Drew Junior High in Florida took a long time to exit the stage of the school hall after being requested to do so by a teacher. Willie Wright Jr., the principal, summoned the students to his office where they were spanked. James Ingraham, a 14-year-old student, objected to the punishment. Wright beat Ingraham with a paddle nearly twenty times while being restrained prone on a table by a vice principal and an aid to the principal. A hematoma was created by the beating, and later, fluid leaked from it. Painkillers, laxatives, sleeping medicines, and ice packs had to be prescribed by a doctor. Over ten days of rest at home were required, and the youngster was unable to sit properly for three weeks. Despite many accusations of mistreatment, the court correctly determined that the kid did not endure harsh or unusual punishment (Rosenberg, I. M., 1978).

In addition to being disciplined, children require to be protected. Therefore, those who oppose physical punishment are mistaken when they assert that it should never be used. Here, we'll take a look at a number of common objections to corporal punishment and attempt to demonstrate why they don't support the conclusion that they are typically used to support, namely that such discipline should be completely stopped. Despite the fact that the term "corporal punishment" can refer to a broad range of penalties, from forced labour to brutally torturing torture, the central point of contention appears to be "the infliction of physical discomfort without injury," therefore we will focus on that. Although critics of corporal punishment sometimes bring out cases of corporal punishment that lead to injuries, it appears that the type of physical discipline that is at issue in the discussion is the delivery of pain without injury (Benatar, D., 2004).

2.10.5 Corporal Punishment in Nigerian Schools

The National Association of School Nurses (NASN, 2010) describes punishment as the intentional infliction of physical harm on a person in order to alter their behaviour. This can include beating, slapping, punching, spanking, and pinching with tools including rods, belts, and paddles. Additionally, it states that "the intentional infliction of physical pain as a method of

behavioural change, which could involve methods like hitting, slapping, pinching, punching, kicking, shaking, use of various objects (paddles, belts, sticks, or other), or painful body postures opined that punishment also implies law-making, penalization, finding guilt, and passing a sentence (Nakpodia, E. D., 2012). In this instance, it functions as a technique for lowering the frequency of one's behaviour, either by discouraging potential offenders, incapacitating them and stopping them from committing the offense again, or by changing them to responsible students. According to studies, instructors, other staff members, and classmates may penalize students in the educational system by using corporal punishment or other methods (Leach, & Mitchell, 2006). Punishment in schools is intended to reduce the behaviour that results from it. Punishment is only one way to enforce rules, and in schools, the most common kind of punishment is corporal punishment (Sanderson, 2003). To discipline kids in schools, corporal punishment involves the use of "physical force" that hurts but does not inflict wounds. Leach and Humphreys (2007) state that corporal punishment commonly utilized in schools includes spanking, knock on the head, and slapping.

Although corporal punishment is widely practiced in our community and is passed down the generations, this does not make it acceptable. In many societies, including Nigeria, the propriety of physical discipline is still a disputed topic. McGrath (1999) further suggested that the use of corporal punishment by instructors is a sign of their failure. In this regard, Nakpodia (2012) views corporal punishment as an act of disciplining in which something upsetting is present or positive reinforces are removed following behaviour in order to make it happen less frequently in the future. Punishing refers to imposing a penalty for a wrongdoing and typically involves inflicting some kind of harm. In summary, these definitions aim to emphasize that applying physical force to a person constitutes corporal punishment. All of these severe punishments used by authoritarian parents and educators to correct their charges result in academic failure, antisocial behaviour, and social rejection (Opeyemi, O., 2017).

2.10.5.1 Comparison of School to Home Discipline

Although physical punishment has been employed in a variety of contexts, it is most frequently utilized in households and schools. These environments share a number of significant characteristics that collectively distinguish them from other conceivable environments for corporal punishment. Children are disciplined by adults, usually parents or instructors, in both

their homes and classrooms. Similar to one another, punishment is frequently administered in both environments without official hearings and frequently for non-statutory offenses—offenses that are not defined by some school or home status but are instead considered to be moral transgressions. The school and home environments differ significantly in a number of ways. Parents are more inclined to care and love their children and to put their interests first (Opeyemi, O., 2017). Additionally, parents are more likely than teachers to know their students better. After all, teachers only interact with their students sometimes, and even then, it's usually in large courses. Others merely object to its use outside the home, while some persons are against it everywhere, including by parents at home. They can argue that the distinctions between the schools and the homes have moral significance and explain why corporal punishment is appropriate in the household but not in the school. Furthermore, not every institutional environment is cold and impersonal. Compared to courts, schools are far more impersonal. Teachers are more likely to care about their students and to know them better than judges do about the people who are standing in front of them as accused. Therefore, punishment in schools might be perceived as having a positive educational impact. It helps a child transition from the family's system of justice to the legal system of the state and teaches them that punishments are not always meted out by people who are close to them and who know them and love them (Opeyemi, O., 2017)

2.10.6 Effects of Corporal Punishment

Children's Reactions to Physical Punishment According to research, CP can have both good and bad effects on kids. There has been discussion among academics on this assertion. For instance, Litzow and Silverstein (2008) believe that alternative, more effective disciplinary measures like as time-out, detention, and/or behaviour modification approaches should be utilized instead of corporal punishment due to its detrimental consequences on health and well-being. Others defend the practice by claiming that CP offers a prompt solution to unruly behaviour, which pushes kids to return to school studies right away and avoid being dismissed from school (Durrant, J., 2006). The claimed benefits and drawbacks of CP on kids are discussed in the next section.

2.10.6.1 Positive effects of Physical Punishment According to Research

As was already said, CP is a traditional method of child rearing and discipline that aims to instil in kids a sense of responsibility and good behaviour. According to research, CP is among the most effective strategies for teachers and parents to instil the discipline that kids need to develop and learn, "if correctly applied." Some parents, educators, and school officials view CP in classrooms as instruments for bettering teaching and learning (Archambault, C., 2009). According to Nakpodia (2012), the use of CP in the control and training of children cannot be discounted because (a) some kids respond well to punishment; (b) CP can stop other kids from misbehaving; and (c) CP makes kids think twice about making the same offense (Emejulu, L., 2019).

2.10.6.2 Negative Effects or Harms of Physical Punishment

Researchers, academics, non-governmental organizations, and practitioners contend that using corporal punishment (CP) to discipline children is harmful and should be discontinued. These points are supported by research showing a wide range of detrimental effects of CP on children's learning, health, and general well-being. According to the UN Study (2006) on Children's Violence all forms of violence are preventable and can never be excused as a custom or a form of punishment. Frequent use of CP can result in psychological and physical issues, or even both, and can force kids to leave school (Aucoin et al., 2006). We encourage the use of successful alternative techniques that are safe for kids. Even immediate kid obedience may not always be successful. The results of a meta-analysis of studies from the fields of psychology, social work, medicine, sociology, and education revealed that CP is not superior to other techniques for achieving either short- or long-term child obedience (Gershoff, 2010). The results show that CP has no beneficial effects. Instead, it significantly predicts a variety of unfavourable outcomes, including the chance of bodily harm. Therefore, the danger of CP harm surpasses any purported short-term advantages (Gershoff ,2010)

Physical punishment of children has been linked to a variety of psychological or emotional issues. According to UNESCO (2017), violence, including CP, has a negative impact on children's educational outcomes and is bad for both their physical and emotional health. According to UNESCO (2017), punishing children can have a negative impact on their health and behaviour, including alcohol and drug usage, fear, depression, suicidal thoughts, and anxiety.

This supports a survey that investigates whether having CP as a child alone is linked to adult psychopathology. The poll evaluated three types of childhood CP severity: no CP/abuse, CP alone, and child abuse (Emejulu, L., 2019).

Those who oppose corporal punishment do not always do so on the basis of a single argument. They usually muster a barrage of reasons to support their view. The arguments raised by those who believe that corporal punishment should never be inflicted are that corporal punishment (1) leads to abuse; (2) is degrading; (3) is psychologically damaging; (4) is sexual abuse; (5) teaches the wrong lesson; (6) arises from and causes poor relationship between teachers/parents and children; and (7) does not deter (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.6.2.1 Corporal Punishment Leads to Abuse

The frequency and intensity of physical punishments meted out to children are frequently brought up by critics of corporal punishment. They claim that using physical punishment "escalates into beating" or at the very least raises the possibility that those using it may "cross the line to physical abuse." It is obvious that there can be cases of abuse and excessive physical punishment, but it is not enough to show even a link between abuse and corporal punishment (Straus, M. A., & Donnelly, D. A., 2017). Research investigating potential connections between abuse and corporal punishment has so far come up empty. The fact that some parents and instructors use corporal punishment incorrectly does not prove that corporal punishment is always wrong or that it should never be used. If so, it will follow that no one should ever drive owing to the fact that certain drivers are careless. It would be like arguing that since using a knife to chop vegetables can cause stabling, no one should use it. For most teachers and parents, many individuals handle knives appropriately just as they do to the cane (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.6.2.2 Corporate Punishment is Degrading

One case made the assertion that punishing individuals physically lowers them, and it is meant to be an assault on both moderate and severe instances of corporate punishment. A person's status is lowered when they are degraded, and one's standing is determined by how they are perceived by others and by themselves. The issue is whether or not corporal punishment lowers someone's status to an unacceptable degree. some do not think so, particularly when it comes to kids.

Additionally, as was already mentioned, the relationship between "right" and "obligation" assumes that when one violates his duty, he forfeits his right. Only after being reprimanded does, he get the right; otherwise, he starts to accept doing wrong as the usual. Punishment is a common form of this correction. depending on the specifics of the case as to how serious it is. A famous jurist stated "to count act the imprisonment that the violated norm is insignificant, this violation should not remain without consequences. Even if only through a formal expression of disapproval of the violation, there must, at very least, be affirmation appears to be all the more effective , the faster and more publicly the sentencing takes place" Caning is most likely the quickest form of punishment, and it's great because at the time it's applied, the child hasn't forgotten what he's being punished for, making it more effective (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.6.2.3 Corporal Punishment is Psychologically Damaging

It is alleged that corporal punishment causes a wide range of negative psychological impacts, including as anxiety, depression, inhibition, rigidity, and self-esteem issues. Much of the psychological evidence that is now available is utterly insufficient to support the claim that occasional, minor physical discipline has such negative effects. Murray Straus is one critic of corporal punishment who might have offered information on even little and infrequent physical reprimand. According to his article, even infrequent, non-harmful corporal punishment can enhance a person's risk of developing depression. According to Straus, "corporal punishment is associated with an increase of the child experiencing major, and often life-long, social and psychological problems…such as delinquency and adult crime, low educational attainment, physical assaults on spouse, and mental illness" (Straus, M., Sugarman, D., & Giles-Sims, J., 1997). But for two reasons, this essay could fall short of proving whether corporal punishment is improper. The findings are not definitive, to start. The primary methodological issue is that the research is post facto inquiries based on self-reports rather than experiments. Murray Straus is aware of this, but he still finds the findings to be strong. The second point is that, even if Professor Straus's conclusions are correct, the data's nature does not provide enough evidence to support a moral judgment against rare physical punishment. His research, for instance, found that minor physical punishment did not significantly raise depression (Straus, M. A., & Donnelly, D. A., 2017).

2.10.6.2.4 Corporal Punishment is Sexual Assault

People who favour banning corporal punishment frequently claim that it has unsettling sexual undertones. The claim is that physical punishment is a result of sexual perversity on the part of the individual administering it, which might lead to sexual deviation (in the person disciplined). The buttocks are frequently selected as the body part to which the treatment is applied, according to the argument, and this is not by chance. Should this be the issue, limiting the application of the CP and, at the very least, monitoring and enforcing compliance in schools would be the appropriate responses. There are additional situations that might bring up the same problem. For instance, the physician relationships is one that is susceptible to sexual undercurrents given the proximity of a medical examination. The solution is to establish rules to stop any abuse that may result, not to abolish medical evaluation (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.6.2.5 Corporal Punishment Teaches the Wrong Lesson

It is frequently asserted that using physical force to punish an offender sends the message that using violence to resolve conflicts or address issues is acceptable (Hyman et al., 1997) The child learns that it is appropriate to cause harm to someone one dislikes what they do. If we assert that beating an offender sends the message that using violence to settle disputes is legitimate, then we must also assert that holding children in detention or imprisoning criminals sends the message that limiting freedom is an appropriate way to deal with those who offend us. We would also have to agree that fining people sends the message that taking away some of someone else's property is a legitimate approach to deal with someone who behaves in a way that one dislikes. The ludicrous conclusion would also apply to those who favour counselling instead of punishment. Giving therapy would send the message that individuals with differing opinions should be treated as unwell and in need of care. Aside from the illogical conclusion that would follow from the debate, there is a vast difference between children or regular citizens running around beating one another, locking up themselves, and demanding monetary tributes and legitimate authorities like the parents, judiciary, or teachers responsibly using punitive powers to punish wrongs. There is a significant moral distinction here, and kids should be taught about it (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.6.2.6 Corporal Punishment Causes Aggression

Most cultures have always viewed parents as having the responsibility to discipline their kids and the authority to slap them when necessary. The incidence rate of CP for toddlers is about 100% across all ethnic/racial groupings. In contrast, when attention is paid to more particular elements rather than the overall prevalence rate, disparities between cultures have been discovered. These factors include how often it is used, how long it is used for, what it is used for, and whether or not the parents express a strong preference for beating and other forms of CP because they think it is essential to instil virtues like respect, obedience, and morality in their children (Sears et al., 1957). If physical punishment is still a part of Black-American society, then children whose parents don't use it would think their parents aren't loving or caring, which would have all the bad effects that come along with feeling abandoned or rejected (Okpalaobi, B. N., & Onyi-Ogelle, H. O., 2012).

2.10.7 Corporal Punishment and Religion

Religious justifications for children continued use of CP are also mentioned. For instance, Ellison and Bradshaw (2009) point out that religion places a high emphasis on the effectiveness of CP in fostering children's moral and ethical development. According to study by Ellison and Bradshaw (2009) that looks at how conservative religious beliefs and socio-political ideology relate to children's physical health; religious elements are strongly correlated with CP public opinion. Furthermore, religious groups keep promoting the legitimacy and acceptance of corporal punishment.

The research by Ellison and Bradshaw (2009) confirms the earlier findings by Gershoff et al. (1999) that several evangelical households in the US employ CP for a clear religious justification. Conservative, Catholic, Protestant, and Jewish ideologies call out CP as essential to effective parenting, according to research by Gershoff et al. (1999) examining whether religious variations seen in families' frequent use of CP extend to other forms of parental punishment. Additionally, according to this research, CP has succeeded in assuring children's obedience. According to Gershoff et al. (1999), religious considerations are an element of a comprehensive strategy to raising children rather than a tool used by anxious or irate parents to compel

immediate behavioural compliance. Similar to this, Twum-Danso Imoh (2016) claims that in sub-Saharan Africa, children's socialization is a part of wider religious (particularly Christian) beliefs that direct communities' moral standards, rules of behaviour, and intergenerational interactions. Therefore, religion is important in the continued use of CP (Imoh, 2016), and everyone has the right to freedom of religion under the law.

Not "sparing the rod and spoiling the child" is a crucial component of discipline for Africans, especially Nigerians. Nakpodia explains that the book of Proverbs provides extensive support for CP. For instance, Chapter 23, verse 14, says that "thou shalt beat him with the rod, and shalt deliver his soul from hell" yet Chapter 22, verse 15 says that "foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Furthermore, Chapter 29 verse 15 states that "the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame'" (Holy Bible, King James Version, 2000). These biblical quotations could be disputed, though, because various individuals read them in different ways. Because "children are deemed pure from birth, without blemish," they have been a source of recognized moral authority by adults in imposing harsh discipline on kids. However, as they grew up, society corrupted them and caused them to stray from their original perfection (Emejulu, L., 2019).

As a result, only a "strict disciplinary parenting" in the guise of CP can make the necessary corrections and changes. According to Ellison and Bradshaw (2009), the impacts of CP practice are either less damaging or even non-existent inside the religious and cultural communities where it is prevalent. These results are typical of how Nigerian religious partisans view the widely acknowledged beneficial relationships between religious principles and children's cognitive development (CP). Since emotional pain cannot be clearly measured, the consequence of physical injury, for instance, is typically less severe than the amount of CP they received. This seems to support more biblical quotations (Emejulu, L., 2019).

Reviewing religious leaders' behaviour, such as that of the Islamic Prophet (PBUH) and the immaculate Imams, reveals that their approach to raising children is derived from a holy system that strives for absolute perfection. As a result, an individual's maturity and development are handled, always emphasizing prevention over cure (Pakdaman et al., 2012).

Islam employs a method of child parenting that prioritizes care, love, and guidance along with tolerance and prudence. Punishment is therefore not a top priority, but rather a tool that may be employed if compassion and love fail to instil the right habits. Going to extremes is not

encouraged in Islamic training, and the only way to cultivate balanced people who have all their potentials and capabilities realized and whose soul, body, and intellect are in perfect harmony (Pakdaman et al., 2012).

While CP of children is permitted in Islamic jurisprudence and law it must only be used to discipline them and must not cause their bodies to turn red, black, or injured. However, aggression by parents toward their children is frowned upon and is thought to be harmful to their appropriate upbringing and guiding. Parents are influenced to love, care for, and caress their kids (Pakdaman et al., 2012)

Some connotations by Islamic leaders of influence, from the Quran goes as follows:

"Ali, The Commander of the Faithful, says:"

"The intelligent person gets guidance through politeness, it is only the animals that cannot be corrected without beatings" (Amini, A. I., 2014).

"Imam Ja'far as-Sadiq says:"

"Whoever whips another person once, Allah will shower the fiery whip against him."

"The Prophet of Islam said:"

"Use love and affection in education and upbringing and don't have access to cruelty because a wise mentor is better than a cruel one" (Amini, A. I., 2014).

"One person said that he complained about his son to Imam Moosa bin Ja'far. The Imam replied, "Don't ever beat him but maintain a distance from him, and this distance too should not be kept for too long!"

Apart from the Sharia law and its corporal punishments for different offences, the Quran also permits a moderate amount of beating in the early days of teaching a child how to pray if the child doesn't comply (Amini, A. I., 2014)

2.11 Discipline in Ethnic Groups and Culture

Because it is widely believed that ethnicity can be used as a substitute for nationality, language, and culture. Ethnicity is commonly assessed in studies on parental disciplinary measures (Gershoff 2002). Some studies have found a connection between style of parenting and ethnic and cultural traits. For instance, Deater-Deckard et al. (1996) found that African American mothers physically discipline their kids more often than moms of European descent.

The rationale behind why parents beat their children has received less attention. The parents may believe that is successful, which is one rationale. There is proof that many parents believe the disciplinary tactic to be reasonable, effective, and acceptable, even when spanking may in fact result from an enraged interaction. The assumption that parents will raise their children well is implicit in the idea of parenting children. There is a phrase among the Igbo people of Nigeria, "Omulu zua," which means "Let the biological parents nurture their children" (Igbo saying). When parenting behaviours take place in a culture where they are the norm, children are more likely to benefit (or suffer less harm) from them (Gershoff, E. T., & Grogan-Kaylor, A., 2016) To assist their children, internalize the principles they hold dear, parents employ a variety of techniques. The focus of extensive study has been how parents may make sure their kids follow social norms and eventually internalize them. "Parents in all countries struggle with how to educate their kids in a manner that prepares them as future parents and equip them for the challenges of life" (Smith, D. E., & Mosby, G., 2003) Parents can do it right or wrong in the battle to raise a good son or daughter; nonetheless, using corporal punishment was linked to more externalizing behaviour in children for both mothers and fathers. Sometimes parents raise their children in the same manner as their own parents, thinking that things will work for the children as it worked for them. The parents' intention in using CP is to teach their children good behaviour. "The normativeness perspective hypothesizes that if physical punishment is administered in a cultural context in which spanking is considered normative and acceptable, then the child who is spanked will be more likely to accept and comply with the parents' disciplinary message, thus reducing negative behaviour over time". In other words, culture has a big impact on whether or not corporal punishment is used (Nwafor, G. N., 2021).

Some cultures accept physical punishment. "The practice of hitting children in Jamaica is accepted culturally and permeates the greater society" (Smith & Mosby, 2003). However, even within a single nation, it can be acceptable in one neighbourhood but considered abusive in another. "Corporal punishment has been abolished by individual districts in several other jurisdictions and is prohibited in 28 states and the District of Columbia" (U.S. Department of Education, 2016). The cultural acceptance of corporal punishment is not solely based on race. The results of research on this topic that has focused on race as a cultural marker in the United States have been conflicting (Gershoff & Grogan-Kaylor, 2016). Both proponents and opponents of physical punishment look to society for validation. "Cultural ideas about the necessity and

efficacy of physical punishment, as well as cultural norms that endorse violence, can all contribute to the use of corporal punishment on a societal level" (Nwafor, G. N., 2021).

2.12 Cultural Relativism

Cultural relativism states that "what is ethical is *relative to*, or *depends on*, cultural attitudes:"

- "If a culture *disapproves* of people doing an action, then it is wrong for people in that culture to do that action;"

- "If a culture *approves* of people doing an action, then it is not wrong for people in that culture to do that action" (Nathan Nobis., 2021).

"Cultural relativism is *not* the empirical observation, *accepted as true by everyone*, that different cultures sometimes have different ethical views, or that what people *believe*, *think*, or *feel* about the morality of an action is sometimes "relative" to the culture they are in" (Nathan Nobis., 2021).

The concept of what distinguishes right from wrongful behaviour is known as cultural relativism. The reactions above to "don't judge!" and "be tolerant!" may be built on it and the following logic:

"People in other cultures aren't doing anything wrong because ethics is determined by cultural attitudes: so, they shouldn't be judged; they should be tolerated" (Nathan Nobis., 2021). Consider the following cultural norms:

forced female veiling or burka wear, caning as a form of discipline, eating cats and dogs, eating flesh, human sacrifice, whaling and dolphin hunting, and severe punishments throughout history. Many will consider at least some of these acts to be immoral. However, they might receive the following response if they make this announcement:

"Don't judge these cultures' practices! It's their culture, their traditions, so what they do should be tolerated!" (Nathan Nobis., 2021).

2.12.0 Problems with Cultural Relativism

2.12.1 Tolerance

On the premise that we should be understanding of and tolerant of cultural differences, some people support cultural relativism.

This logic has a few flaws, among them being that nearly no culture promotes unconditional acceptance and tolerance. Therefore, the idea of tolerance and acceptance for all people runs

against to relativism, which holds that morality is culture-specific rather than universal. Rejecting relativism means believing we ought to be welcoming and tolerant of everything (Nathan Nobis., 2021).

Relativism holds that we should tolerate and accept just that which our culture does. Since many cultures forbid many of the fore-mentioned behaviours, relativism indicates that those who disagree with these conclusions—such as those who call for tolerance above—are frequently in error. Therefore, we need to reject relativism if our societies are to become even merely more welcoming and tolerant (Nathan Nobis., 2021).

2.12.2 Disagreements

Everyone acknowledges that there are significant ethical differences across cultures. Relativists draw the conclusion that we should allow relativism from this reality.

However, this justification is dubious. Generally, only one general "side" can be right when there are divergent opinions on a subject. For instance, if one person thinks the Earth is round and another thinks it is flat, none of them can be right. When they should believe that, at the most, one "side" is accurate, relativists push the idea that everyone may be right.

But how should we determine which argument is true? Consider both sides' arguments, such as if the societies that encourage female genital cutting provide compelling justifications for the practice.

It might be challenging to comprehend and assess the arguments in many topics in a way that is actually fair and balanced. The difficulties, however, do not support embracing cultural relativism, which renders it very simple to resolve difficult ethical dilemmas: conduct a poll!

Finally, some people may use relativism as an excuse to sidestep difficult questions: if relativism is true, it simply means that "the majority rules" and that further research and discussion are not necessary (Nathan Nobis., 2021).

Cultural Relativism practical problems are mostly a big issue when it is practiced on a foreign land, sometimes even a legal offence e.g hunting and eating of Dogs in a country with strict animal policy rules, eating of snakes, extreme ways to punish a child especially the case of Festus Oguhebe, a Nigerian professor living in Mississippi, USA (see 2.7.1 common morals in Nigerian homes)

2.13 Why is Corporal Discipline Most Popular Amongst Africans or People of African Descent

Africans Abroad

According to a 2015 Research survey, black parents are far less likely than Latino and white parents to never strike their children and more than twice more likely to regularly employ physical punishment. Contrary to popular assumption, beating children is common in black communities, but it is not a fundamental part of the culture. The overwhelming majority of black parents feel that physical punishment is required to keep black children off the streets, out of jails, and out of sight of law enforcement because they have real concerns for their children's safety. And an excessive number of parents assert that "whupping" kids is a uniquely black tradition. No matter how sincere, this belief is incorrect (Patton, S., 2017).

An Adverse impact

A family member is more likely to assault, harm, or kill a black kid than the security forces or a neighbourhood watchman. Annual data constantly demonstrates that Latino and white children are considerably more likely than black children to experience abuse and death. There is ample scientific evidence that physical punishment causes long-term harm, even when there are no visible marks or other severe physical injuries (Coley et al., 2014).

Black parents who hit their kids run the risk of attracting child protective services, which are heavily represented in minority communities, as well as having their kids put in foster care, which is a channel to the juvenile court system and other negative pathways that disproportionately affect black kids. Black children do, in fact, spend more time in foster care and frequently don't get enough rehabilitative assistance (Fluke et al., 2011).

Instead of unintentionally facilitating our children's passage through racist systems, black parents should strive to protect, nurture, and love their children in ways that promote their healthy growth and future success. No credible study, regardless of a child's colour or ethnicity, supports that beating them in any way is good for them or society, according to specialists in childhood development and parental techniques. Although many black parents beat their children to prevent them from "coming out bad," this strategy is obviously ineffective because black children typically experience poor results in terms of academic performance, juvenile arrests, and placements in foster care. Family violence of this kind may be a factor in the unfavourable consequences that parents and caregivers wished to prevent (Patton, S., 2017).

2.13.1 Historical Origins of Corporal Punishment in African American Communities

Informing communities of colour on the link between physical discipline and the racial inequities associated with the practice might be led by psychologists. But first, a deeper comprehension of the cultural context of CP in African communities would be helpful for the profession. African Americans acquired the habit of hitting kids from their white slave owners (Patton, 2017). Prior to sailing across the Atlantic to the "New World" and invading Africa, Europeans had been torturing their own offspring for thousands of years. There is no proof, according to historians and anthropologists, that ceremonial forms of corporal punishment of children were practiced in pre-colonial West African civilizations before the transatlantic slave trade. Compared to slave civilizations in the Atlantic continent, which valued their children as property rather than as people, West African societies greatly valued children. West Africans maintained the views that children originated from the afterlife, were supreme beings or reincarnated ancestors, led extraordinarily spiritual lives, and possessed enormous magical powers that might be used for the welfare of the community through ritual practice. In fact, it was thought that coercion and physical abuse could scare a child's soul away. Similar views were shared by Native Americans. Parenting traditions grew more strict as colonization, slavery, and genocide made life harder for these communities (Patton, S., 2017).

Africans did not bring the cultural tradition of "whupping" kids to their migrated continent. Before 1865, historians believe approximately 13 million Africans were transported to the New World, with children, who are regarded as those under the age of four, making up a quarter of the enslaved who crossed the Atlantic. When the slave trade was about to be abolished, the average age of captives fell from 15 to 20 years in the beginning of the 19th century to 9 to 12 years (Diptee., 2006).

Our knowledge of the development of African-American childrearing customs depends on the majority of captives being young. Traditional African child-rearing traditions eventually vanished, much as African religious practice and languages, eventually did, as a result of the majority of kids being brought over and the severe suppression of West African cultural customs. Traditional African child-rearing methods might have been preserved if the slaves who sailed across the Atlantic had been mostly adults belonging to the same tribes and nations, spoken same languages, shared the same template for child-rearing that was used in the communities where they were held captive, and been given freedom to raise their children without interruption from

whites. But neither of those circumstances materialized (Lovejoy., 2006) Therefore, it is simply untrue to claim that "whupping" kids was a custom introduced from Africa or that it is still a common practice today.

Once in America, slaves' parents faced enormous pressure to raise submissive field hands and instil in them the right respect and manner for white people. Plantation life was characterized by frequent child deaths, violent beatings and torture, sexual assault, and selling people away from their relatives for the remainder of their lives (Patton, S., 2017).

The ritualistic beatings and racial etiquette persisted after slaves were freed in 1865 but were still not free, and a new form of oppressive southern labour system that was reliant on black child labour formed. Once more, whites appropriated black parenting to ensure that it served the same purpose in freedom as it had in enslavement. In order to instil obedience, black parents used the master's lash with approval from the black church. They had a straightforward plan: to keep black children alive, they needed to be prepared to handle the ongoing challenges they would encounter (Patton, S., 2017).

The behaviour of "whupping" might have decreased in frequency if black people had the option of doing so 20 or 30 years after enslavement, when they could parent without worrying about mob violence, indiscriminate police abuse, or unrelenting racism. However, it is comprehensible how trauma can lead parents to mistake brutality for love, protection, and competent parenting even though it is proven to be paradoxical when they are a part of a group that live in continual dread for their lives and the lives of their children (Patton, S., 2017).

As a result of decades of enslavement, the racial terror of the era of Jim Crow and sensitivity to racism that serves to undermine the vigour of black life, physical punishment is still used today in black communities. Since before the formation of America, black parents were urged to take part in the dehumanization of their black offspring (Patton, S., 2017).

Therapists should educate themselves on the factors that make children of colour more susceptible to familial violence, including racial trauma, chronic stress, poverty and internalized racism. Without discussing history, we cannot have talks about CP in black communities (Patton, S., 2017).

Nigeria was a cluster of Kingdoms and Empires around close regions before amalgamation in 1914 (Ngu, S. M., 2014). Each place had their culture, beliefs and traditions following the ways or lessons from their ancestors, this was long before the introduction to religion by foreign men.

A rumoured concept of discipline about children then, was that they were more careful or didn't initiate corporal methods of discipline, because of how fragile children were but most probably because of the existence of children with spiritual ties like 'abikus and ogbanges' (children who keep dying and reincarnating, mostly having a lifespan that ends at adolescence (Ilechukwu, S. T., 2007)**.**

This aspect of our history is almost completely forgotten, thanks to the little education about the Nigerian cultural history, though the reason might have been as a result of the loss of cultural heritage and a lot of the older generation through civil wars and disputes. A Nigerian society now survived by an old generation who accepted colonization and accepted foreign culture will have an excuse for certain decisions not culturally sensible. A popular one being "spare the rod and spoil the child". The Post-colonial generation has written history as victors always do, will the losers ever get a chance to speak (Ilechukwu, S. T., 2007)?

2.14 Intergenerational Transmission of Parental Practices

The relationship between parenting style and a variety of child outcomes, such as adjustment, emotional and behavioural issues, physical health, and later-life mental health issues, is widely established. Academic accomplishment, psychosocial growth, and emotional stability are all linked to loving and encouraging parenting (Tanaka et al., 2009). On the other hand, aggressive behaviour and behavioural issues in children are linked to severe parenting. In order to target these aspects in therapies, it is crucial to explore what influence these parenting behaviours (Madden et al., 2015).

The intergenerational transmission of parenting, or the impact of parents' early experiences on their later childrearing methods, is a significant factor in parenting. A growing body of evidence points to the possibility of such transmission, albeit to a small to moderate extent; estimates place the average parental behaviour transfer at 35–45%. While most studies have concentrated on the intergenerational persistence of harsh, combative parenting, more recent research has demonstrated that the same is true for caring, supportive parenting (Belsky et al., 2009)

Direct processes can be used to explain the transmission of parenting through generations. According to the "Social Learning" idea, a child might copy his or her parents' behaviour by watching them behave, or children might establish an attachment style from interactions with their baby and then repeat it when they become parents. Parenting behaviour continuity could

also be indirect and mediated by another intermediary factor. For instance, it has been suggested that antisocial behaviour in children and adolescents can help transmit harsh or combative parenting into adulthood (Bailey et al., 2009). Similar to this, it has been suggested that the transmission of loving, nurturing parenting is mediated by the child's development into a responsible adult (evaluated by academic achievement or healthy peer relationships). There may be a genetic component to some elements of parental behaviour in addition to all of these other "social-environmental" explanations for the intergenerational transmission of parenting (Belsky et al., 2009).

The process through which the previous generation's parenting views and conduct are psychologically affected by the current generation, whether on purpose or accidentally, is referred to as the "intergenerational transmission" of parenting. Numerous studies have shown that parents who were subjected to harsh treatment as children are more likely to apply the same disciplinary methods on their children. For instance, Berlin, Appleyard, and Dodge (2011) discovered that physical violence throughout childhood was a strong predictor of offspring victimization using statistics from 499 mothers and their infants. Wang, Xing, and Zhao (2014) also discovered that corporal punishment might be passed down the generations after a study of preschool aged children with results from 635 father-mother dyads.

Parents that utilize harsh discipline include psychological hostility, corporal punishment, severe physical abuse, and extremely severe physical abuse. However, earlier studies on the generational transmission of harsh discipline have focused particularly on physical discipline (such as physical abuse or corporal punishment) (Muller, Hunter, & Stollak, 1995; Wang & Xing, 2014; Wang et al., 2014) or combined physical discipline with psychological aggression (e.g., joint verbal abuse, physical attacks, anger, and meanness to hostile parenting) However, very few research have truly looked into how psychological violence is passed down through generations. More significantly, corporal punishment may not have the same degree of intergenerational transmission as psychological aggression (Niu, H., Liu, L., & Wang, M., 2018).

Despite the overwhelming evidence that severe parenting practices can be passed down the generations, not all parents themselves were subjected to harsh discipline as children reproduce these parenting techniques with their children. Indeed, prior research has shown that parents' past experiences with harsh discipline in their families of origin only account for a tiny to moderate amount of their current usage of such discipline (Belsky et al., 2009). As a result, there might be

moderating elements in the transmission of harsh punishment through generations. The practice of harsh discipline by parents today may be conditioned by their parents' experiences with it as children, according to one theory (Niu, H., Liu, L., & Wang, M., 2018). According to Scaramella and Conger (2003), severe discipline may be the parenting technique that parents who experienced it as children were most likely to have picked up from interactions in their own families. We therefore hypothesized that parents who had been subjected to aggressive discipline as children were more inclined to continue using harsh discipline on their children when parenting stress was higher. The mediating role of parenting stress on the transmission of harsh discipline through generations has not yet been empirically investigated, despite its theoretical plausibility. Therefore, it is important to look at whether parental stress could temper the passing of harsh discipline from one generation to the next (Niu, H., Liu, L., & Wang, M., 2018). Additionally, the level of harsh discipline may have a different impact on the patterns of the moderating influence of parenting stress. We hypothesized that parenting stress may have a stronger moderating effect on the transmission of physical punishment between generations compared to the transfer of psychological aggressiveness. To be more precise, a ceiling effect may place a limit on the moderating impact of parental stress on intergenerational transfer of psychological aggression. Parents may easily ignore psychological aggression's potentially harmful effects because it is a less hostile and intrusive form of corporal discipline (Straus, M. A., & Field, C. J., 2003). As a result, parents with low parenting stress may be more likely to repeat psychological aggression close to the ceiling. Thus, when psychological violence is already being transmitted at a high level, parental stress may only slightly exacerbate it. In other words, even if high parental stress may exacerbate the transfer of psychological abuse, the intensity of the transmission may only be slightly greater when parenting stress is high compared to when parenting stress is low. Compared to psychological aggressiveness, corporal punishment is more forceful and obtrusive, but less frequently utilized. The use of physical punishment by parents may also be less accepted and normative than psychological hostility (Niu, H., Liu, L., & Wang, M., 2018). In this situation, parents who experienced corporal punishment as children may repeat these behaviours with their own kids only if they experienced significant levels of parenting stress when engaging with their kids. In contrast, parents who had minimal parenting stress may be more inclined to use liberal and child-centred disciplinary methods as opposed to parent-centred methods like corporal punishment that they may have encountered in their own

families. This means that the intergenerational transmission of CP may be relatively strongly impacted by the intensity effect of high parenting stress. Based on the aforementioned results, the current study expected that parenting stress had a stronger moderating effect on the transmission of corporal punishment between generations than it did on the transmission of psychological aggressiveness (Niu, H., Liu, L., & Wang, M., 2018).

The mediating effects of the transfer may vary depending on the parent's gender, according to earlier studies on the possible mechanism of the transmission of harsh punishment through generations. For instance, Lunkenheimer et al (2006) discovered that for fathers but not for mothers, marital happiness influenced the intergenerational transmission of corporeal punishment. In this regard, we hypothesized that parental gender might also have an impact on the mediating effects of parenting stress on intergenerational transmission of extreme discipline. Since women tend to be more emotionally invested than males, earlier studies specifically found that women were more harmed by the stress. In this situation, excessive parental stress may be more likely to put mothers in tense and troubled emotional states more than fathers, which may then result in highly stressed moms being more likely than fathers to repeat harsh punishments comparable to those utilized by their own parents. In other words, it could be logical to assume that mothers would moderate the "intergenerational transmission of harsh discipline" more effectively than dads (Niu, H., Liu, L., & Wang, M., 2018).

2.15 BANDURA's Social Learning Theory

Social learning theory was created by this "father of cognitive theory" (Nabavi, 2012), and it is helpful in understanding the causes of harsh parental discipline (Bandura, 1986). The theory offers a crucial foundation for comprehending the dissemination of violent behaviours. It places a strong emphasis on the significance of social context and sees violence as a skill that is acquired through a process known as "behaviour modelling." Through the continuous process of learning, children who experience domestic violence tend to accept violence as the usual, passing this belief on to their children and perpetuating the cycle. However, social learning also asserts that taught actions may be undone, which implies that child abuse can be avoided. Social learning says that all human behaviours, including parenting behaviour, are learned.

2.15.1 What is Social Learning Theory (SLT)?

Learning is about engaging with the surrounding and changing knowledge or behaviour permanently in a way that enhances human behaviour (Driscoll, 1994).

Per Bandura's SLT, we acquire knowledge through social interaction with others. When we watch pleasurable or rewarding experiences, we observe, absorb, and emulate other people's conduct (Nabavi, 2012). Although agreeing with operant conditioning and classical conditioning as behaviourist learning theories, Bandura (1977a) added the following, which is crucial:

- "Mediating processes take place between the stimuli and response.
- Behaviour is learned through observation of the environment."

As an outcome, both cognitive and environmental elements interact to affect human behaviour and learning.

According to the SLT, imitation is the replication of learning gained from observation, and humans learn behaviours through a blend of imitation and reinforcement (Gross, 2020).

2.15.2 Stages of the Theory

The social learning theory of Bandura offers a useful foundation for comprehending how someone learns through modelling and observation (Horsburgh, J., & Ippolito, K., 2018). Cognitive processes are crucial because learning requires learners to interpret and assimilate what they observe to imitate the action. To match behaviour and cognition between observation and performance, psychological processing is needed (Horsburgh, J., & Ippolito, K., 2018). The three interwoven underlying themes of the SLT—environmental, personal, and behavioural factors—are represented in the diagram below (Bandura, 1977b).
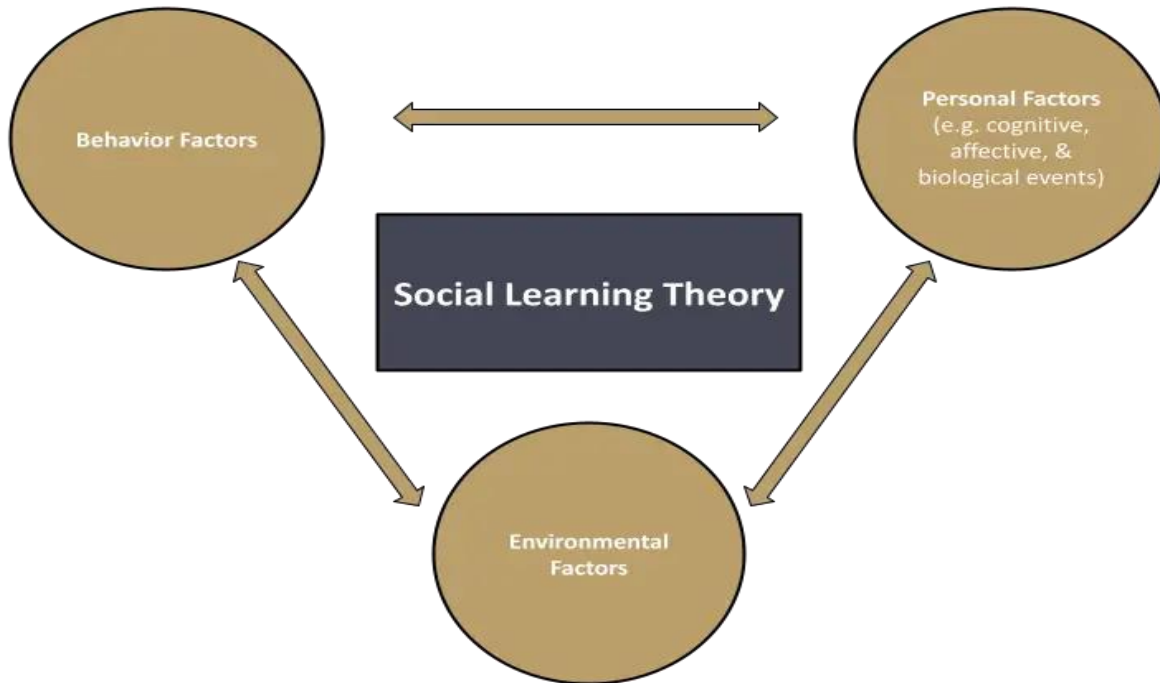
2.15.3 Processing SLT

According to the SLT, the following processes help us learn from each other all our lives (Nabavi, 2012):

- Observation

  "We observe other people's behaviour".

- Imitation

  "Following observation, we assimilate and imitate the observed behaviour".

- Modelling

  "We are more likely to imitate behaviour modelled by people we perceive as similar to ourselves"

Traits acquired by Modelling.

According to Bandura's theory, modelling or learning requires the fulfilment of four conditions (Horsburgh & Ippolito, 2018; Nabavi, 2012):

Attention

We need to focus on the model. When a model exhibits more remarkable, distinctive, or prestigious conduct or when their behaviour is more related to our own, we pay more attention.

Retention

We need to be able to recall the observed behaviour, and we can improve this through practice.

Reproduction

We must be able to imitate the behaviour we just saw. Keep in mind that a beginner might not be developmentally capable of doing the act again.

Motivation

To apply what we have learnt, we must be inspired. Both punishment and reinforcement can have an impact on this.

Summary

Bandura added a social component to his theory, claiming that people learn through seeing others, because he observed that only direct reinforcement will not explain all forms of learning (Nabavi, 2012).

His approach, which incorporates motivational, memory, and attentional processes, is recognized as the link between cognitive and behaviourist learning theories.

According to the SLT, learning can take place in response to imitation, observation, and modelling even in the absence of behaviour modification hence the birth of a Generational chain (Sutton, J., 2021). in relation to this study.

CHAPTER III

3.0 Methodology

This chapter gives a brief explanation on the development of the questionnaire, how and why study participants were selected, steps and measures taken to carry out the interview, and lastly how data was recorded and analyzed for use in this research.

3.1 Research Design

A phenomenological study design was used to assess the generational perception of discipline in Nigeria, amongst grandmothers, mothers, and children. A private interview was conducted with a prior appointment and participant permission taken before that start of the interview. Inclusion and exclusion criteria were also used to determine the most suitable subjects for participation.

3.2 Participants / Population & The Sample / Study Group

21 participants in total were used for this study, 7 grandmothers, 7 mothers and 7 children accordingly. The inclusion criteria were that a) The participants are from Nigeria b) The first generation have at least 2 adult grandchildren c) The third generation are adolescents d) English is spoken by the participant. The participants were also selected from different ethnicities in Nigeria. The selection of participants was also centered on people with different occupations, languages, and educational levels. The 21 interviews selected from the numerous interviews done met the criteria for study.

3.3 Data Collection Tools/Materials

A semi-structured questionnaire constructed by the researcher with expert advice and correction, consisting of ten questions was used to collect data. A Redmi note 10s with an audio resolution of 24-bit/192kHz with a 3.5mm jack and stereo speakers was used. Waveform Audio File Format (WAV) was used in recording and storing the audios. The memory space for this device is 128GB.

3.4 Data Collection Procedures

The data was collected privately with no external interference. It was taken in a pre-determined place and time, seated or standing, all at the comfort of the participant. Firstly, the participant was briefed on the topic, reason for the research, and an oral permission or informed consent was

gotten again. A prior permission to use an audio recorder during the interview is gotten. During the interview, the researcher does not facilitate the conversation by affirming to the participant's statement by sharing a story or giving examples. However, non-verbal facilitations and statement clarifications were some of the 'techniques of communication' used. The researcher redirected the question when the participant started speaking 'out of point'. The total time given for the interview was 30 minutes but could be more if new and valuable information is being shared.

3.5 Data Analysis Plan

The dataset obtained from the generation participants, approximately ten hours of audio created by deciphering the record. Deciphering all conversations Afterwards, coding was started, and data analysis was performed in consensus with expert opinion. Obtained data codes were collected under four categories, categories are divided into sub-codes within themselves. Methodologically, the data in the analysis, inductive coding method was followed. Support was received from the Max Qualitative Data Analysis (MAXQDA) Analytics Pro2022 program.

3.6 Validity Report

The external validity or how well this stuudy can be generalized to the greater population is feasible as a result of the descendent of beings. All human beings were conceived from their parents, and have also grown in the presence of their parents or an elderly figure. With the behavioural theory, they learn from these adults but might find a deviation with with growth and exposure to certain factors (Leung, L., 2015). Each community in the world has its rules, laws and guiding principles which are also existing in a majority of homes. All these factors makes this study relatable to different geographical populations (Hayashi Jr et al, 2019).

The internal validity of this study, and the threats were taken into consideration. Participants were selected in an unbiased manner, the sample size was efficient for the study, confounding data was excluded and used to strengthen the accuracy of the interviews. There was a little case of attrition in form of people refusing to participate in the interview because of their perception to the sensitivity of the topic. It is safe to conclude that it was as a result of very low economic status in collation with the absence or minimal level of education (Patino, C. M., & Ferreira, J. C., 2018)

CHAPTER IV

Findings and Discussion

4.0 Introduction

In order to clarify the research problem, the findings obtained from the interviews are presented under this title. The study included 21 participants. The tribes were from the North,West, South and East, there were variations with profession, the educational levels were noted to see how it can affect perceptions. Other items include the marital status, which was married or single, duration of marriage number of children and grandchildren and age.

The data codes obtained were collected under 4 categories, and the categories were divided into sub-codes within themselves. These categories are respectively "Meaning of Discipline", "Evolution of Discipline", "Discipline methods", "Effects of different discipline methods".

Document Name	Tribe	Profession	Highest Level of Education	Marital Status	Duration of Marriage	Number of Grandchildren	Number of Children	Age
P1	North	Nurse	BSc	Married	31-35 years	3-4	3-4	56-60
P2	West	Nurse	MSc	Married	21-25 years	6-7	3-4	71-75
P3	North	Civil Servant	Diploma	Married	31-35 years	1-2	3-4	56-60
P4	South	Banker	MSc	Married	6-10 years	0	1-2	36-40
P5	East	Student	High School	Single	Not Married	0	0	16-20
P6	East	Doctor	BSc	Married	6-10 years	0	1-2	31-35
P7	South	Public Servant	MSc	Married	21-25 years	1-2	3-4	51-55
P8	West	International Relations	BSc	Married	0-5 years	0	1-2	36-40

P9	East	Student	High School	Single	Not Married	0	0	16-20
P10	North	Student	O' level	Single	Not Married	0	0	16-20
P11	North	Cleaning Staff	High School	Married	31-35 years	0	5-6	46-50
P12	South	Nurse	BSc	Married	36-40 years	3-4	5-6	56-60
P13	East	Student	O' level	Single	Not Married	0	0	16-20
P14	West	Student	Secondary School	Single	Not Married	0	0	11-15
P15	West	Trader	High School	Married	21-25 years	0	5-6	46-50
P16	East	Caterer	High School	Married	41-45 years	6-7	7-8	61-65
P17	East	Nurse	BSc	Married	21-25 years	0	1-2	46-50
P18	South	Student	Undergraduate	Single	Not Married	0	0	16-20
P19	North	Student	O' level	Single	Not Married	0	0	16-20
P20	South	Teacher	BSc	Married	11-15 years	0	1-2	36-40
P21	North	Nurse	BSc	Married	31-35 years	1-2	5-6	51-55

Table 1. Participant Profile

The study was grouped under 4 themes as seen in Figure X. These are; meaning of discipline, evolution of discipline, discipline methods, effects of different discipline methods.
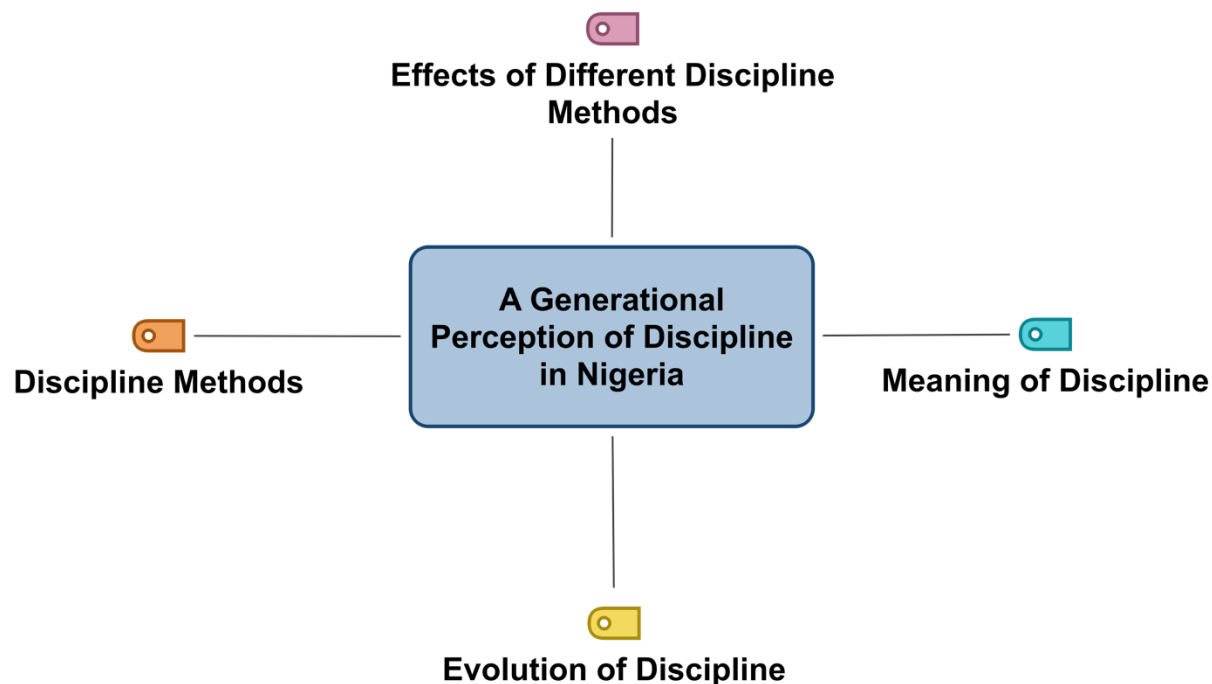
Figure 1. Themes Display

4.1 MEANING OF DISCIPLINE
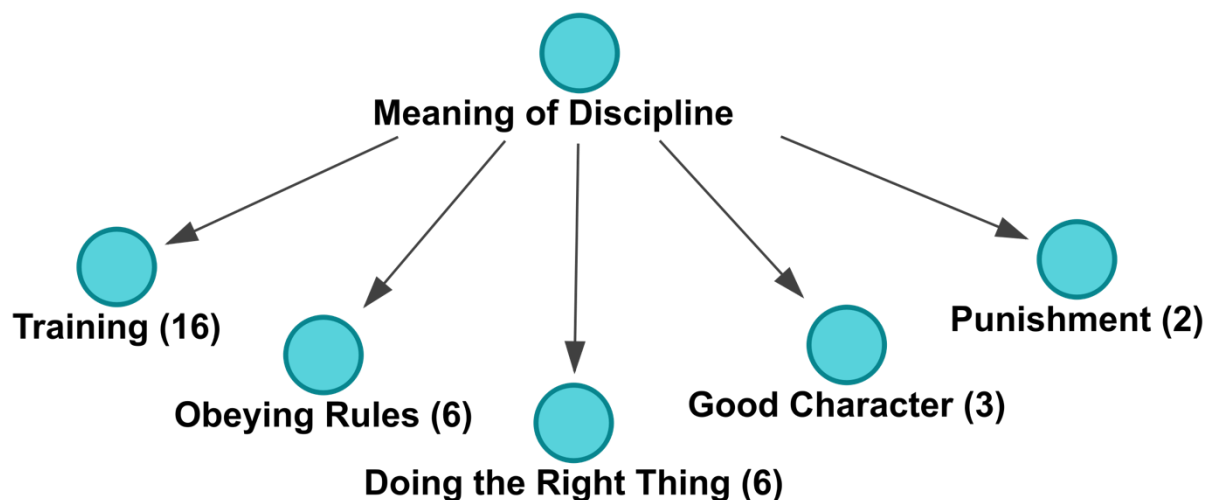
Figure 1. Hierarchical Code-Sub Code Model of Meaning of Discipline Theme

5 codes were created for the meaning of discipline theme, which is the first theme discussed within the scope of the research. These; training, obeying rules, doing the right thing, good character, punishment.

In the meaning of discipline theme, the participants expressed their opinions intensely about the training. Participants stated that the discipline means training someone. On the subject, users mentioned the following:

"Discipline is the act of training someone that would reflect their behaviour in manner" (P5)

"Discipline is basically how you as a parent will train your child, which is the way you scold or advice or communicate, generally everything about the upbringing." (P20)

Another code that the participants gave their opinions on the meaning of discipline theme was obeying rules. Participants stated that the discipline means obeying rules and regulations. On the subject, users mentioned the following:

"Discipline simply implies training people to obey rules, laws and imbibe good character trait or behaviour." (P7)

"Discipline is a practice of training to obey rules it can be through punishment or in some other ways to my understanding." (P1)

In meaning of discipline theme, the participants also expressed their opinions about the doing the right thing. Participants mentioned being able to distinguish between right and wrong and acting right means discipline. On the subject, users mentioned the following:

"From what I understand, discipline is the act of doing the right thing at the right time, at the right place and for the right purpose. That is what I call discipline." (P13)

"Discipline for me is the right way you train a child like to put the child or to put someone on the right path and to do the right thing." (P19)

Another code that the participants gave their opinions on the hu meaning of discipline theme was good character. Participants defined discipline as a man on the path to having a good character. On the subject, users mentioned the following:

"Discipline simply implies training people to obey rules, laws and imbibe good character trait or behaviour." (P7)

"Discipline is basically how you as a parent will train your child, which is the way you scold or advice or communicate, generally everything about the upbringing." (P20)

In meaning of discipline theme, the participants also expressed their opinions about the punishment code. Participants mentioned that another definiton for discipline is punishmnet. On the subject, users mentioned the following:

"Discipline is a practice of training to obey rules it can be through punishment or in some other ways to my understanding." (P1)

Kod Sistemi	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20	P21	TOPLAM
Meaning of Discipline																						0
Training			1	1	1	1	1	1	1		1	1		1	1	1	1	1	1		1	16
Obeying Rules	1	1					1		1			1		1								6
Doing the Right Thing							1			1			1		1		1				1	6
Good Character																			1	1	1	3
Punishment	1																			1		2
∑ TOPLAM	2	1	1	1	1	1	3	1	2	1	1	2	1	2	2	1	2	1	2	2	3	33

Table 2. Meaning of Discipline by Participants

The theme of meaning of discipline was examined according to the participants. Accordingly, participant statements focused on the codes of training, obeying rules.

	10-20	31-40	41-50	51-60	61+	Toplam
Meaning of Discipline						
Training	5	3	3	4	1	16
Obeying Rules	2	1		2	1	6
Doing the Right Thing	3		2	1		6
Good Character		1		2		3
Punishment				2		2
∑ TOPLAM	10	5	5	11	2	33
# N= Belgeler/Konuşmacılar	7 (33,3%)	4 (19,0%)	3 (14,3%)	5 (23,8%)	2 (9,5%)	21 (100,0%)

Table 3. Meaning of Discipline by Age

The theme of meaning of discipline was examined according to the participants' ages. According to this, all of the ages focused on training.

4.2 EVOLUTION OF DISCIPLINE

3 categories were created for the Evolution of Discipline theme, which is the second theme discussed within the scope of the research. These; present discipline, past discipline, reason of the evoluation.
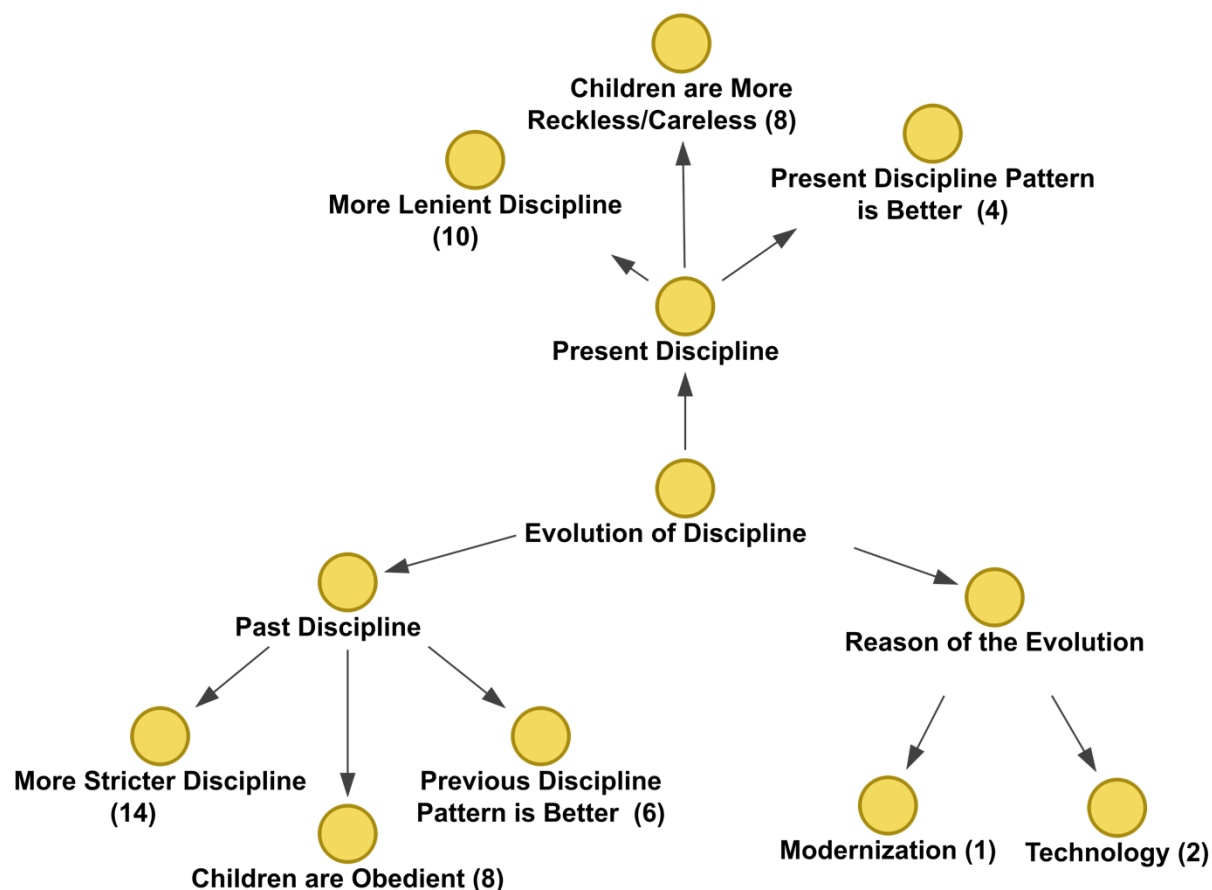
Figure 2. Hierarchical Code-Sub Code Model of Evolution of Discipline Theme

4.2.1 Present Discipline

3 codes were created for the present discipline category, which is the first category discussed within the Evolution of Discipline theme. These; more lenient discipline, children are more reckless/careless, present discipline pattern is better.

In the present discipline category, the participants expressed their opinions intensely about the more lenient discipline. Participants talked about discipline methods in present time are more leninent than past. On the subject, users mentioned the following:

"The past generation were stricter compared to the present generation that are a bit lenient. I think the older generation method of discipline is better because there was order, respect and a sense of responsibility all this made responsible and mature adults." (P8)

"I think I prefer the way my parents discipline me than the past because my parents don't beat me. All they will do is to scold me and warn me. But I feel that in the past, discipline was more intense." (P14)

Another code that the participants gave their opinions on the present discipline category was children are more reckless/careless. Paticipants also mentioned that children in the present time are more reckless, mannerless and doesn't like control. On the subject, users mentioned the following:

"In these present days, parents may be talking and the children will still be doing whatever they feel like." (P3)

"well, this generation we are living in have attitude like everyone strays away from rules and aspire to live each moment to its fullest without any restraint they feel like once they miss doing a particular thing, they miss it forever. Nobody wants to be left behind they want to belong... Compared to the past they follow the rule of spare the rod and spoil the child so when there is a mistake, they are not left unpunished. But today you hear comments like "he/she is just a child they don't know what they are doing" And believe me they will soon know what they are doing in the future when they see the consequences." (P10)

In the present discipline category, the participants also expressed their opinions about the present discipline pattern is better. Participants thinks that present discipline is better than the past discipline. On the subject, users mentioned the following:

"Personally, I think the times are different so the methods will have to be different, but I guess both in the old times and now they are having one goal which is proper upbringing. Though I prefer and mostly use the current generation way of discipline." (P20)

4.2.2 Past Discipline

3 codes were created for the past discipline category, which is the second category discussed within the Evolution of Discipline theme. These; more stricter discipline, children are obedient, previous discipline pattern is better.

In the past discipline category, the participants expressed their opinions intensely about the more stricter discipline. Participants talked about discipline methods in past time are more leninent than present. On the subject, users mentioned the following:

"Well from my observation, I would say that the past way of discipline was a bit more tedious and stricter" (P5)

"In this present generation, people are treated more friendly compared to the past generation that treat people more harshly or use difficult ways to discipline people." (P9)

Another code that the participants gave their opinions on the past discipline category was previous discipline pattern is better. Paticipants thinks that past discipline is better than the present discipline. On the subject, users mentioned the following:

"my opinion is that the method and way of discipline in the past generation is far better compared to the present generation in different ways. Because the way children and students disrespect their parents and teachers now was hardly heard of in the past." (P4)

"The way we were trained or we were disciplined during our own time is quite different from what is happening now. Discipline now is well known." (P16)

In the past discipline category, the participants also expressed their opinions about the children are obedient. Participants mentioned that children are more obedient and the were listen their parents at that time. On the subject, users mentioned the following:

"my opinion is that the method and way of discipline in the past generation is far better compared to the present generation in different ways. Because the way children and students disrespect their parents and teachers now was hardly heard of in the past." (P4)

"The way we were disciplined in our days is not what is happening now. There are some flaws and there are some good ways. It's a two-way action. Your parents or your elders were the people you obey. It is what they say should be done, that will be done. In fact, we were like robots, no opinions of our own" (P16)

4.2.3 Reason of the Evolution

2 codes were created for the Reason of the Evolution category, which is the second category discussed within the Evolution of Discipline theme. These; technology, modernization.

In the Reason of the Evolution category, the participants expressed their opinions intensely about the technology. Participants talked about the difference between generations are because of the technology. On the subject, users mentioned the following:

"A lot has changed now ,the present Children of nowadays are disciplined differently it can't be compared with the older days generation , Even the children now are called "THE COMPUTER GENERATION " I will use my first child as an example he is 39 years and you can't compare

discipline then and that of the present , What our parents back then believed was that beating was the actual way to discipline a child and with that it was the solution , but now it's doesn't work , back then when you beat a child that child will be humble and be respectful but with the present generation when you make beating a habit the child tend to repeat the same thing you disciplined him for because he or she already knows that after that thing is done the parent is going to beat him or her and that has already gotten used to that child , it feels like a routine, so discipline of the older days and the present can't be compared , it is way different." (P12)

Another code that the participants gave their opinions on the Reason of the Evolution category was modernization. Paticipants also mentioned that the difference between generations are because of the modernization in time. On the subject, users mentioned the following:
"The children today are mannerless and do not like control. This is caused by so called modernization and technology." (P3)

Kod Sistemi	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20	P21	TOPLAM
Evolution of Discipline																						0
Present Discipline																						0
More Lenient Discipline					1	1		1	1	1	1			1			1			1	1	10
Children are More Reckless/Careless	1		2							1		1		1							2	8
Present Discipline Pattern is Better														1				1	1	1		4
Past Discipline																						0
More Stricter Discipline					1	1	1	1	1		1	1	1	1	1	1	1			1		14
Children are Obedient			1	1	1				1					1	1	1				1		8
Previous Discipline Pattern is Better			1		1			1				2			1							6
Reason of the Evolution																						0
Technology			1									1										2
Modernization			1																			1
Σ TOPLAM	1	2	5	2	2	2	2	3	2	2	2	3	3	3	3	3	3	2	1	2	5	53

Table 4. Evolution of Discipline by Participants

The theme of Evolution of Discipline was examined according to the participants. Accordingly, participant statements focused on the codes of more stricter discipline, more leninent discipline, children are obedient.

	10-20	31-40	41-50	51-60	61+	Toplam
⌄ 🔴 Evolution of Discipline						
⌄ 🔴 Present Discipline						
🔴 More Lenient Discipline	4	3	2	1		10
🔴 Children are More Reckless/Careless	1		1	6		8
🔴 Present Discipline Pattern is Better	3	1				4
⌄ 🔴 Past Discipline						
🔴 More Stricter Discipline	5	2	3	3	1	14
🔴 Children are Obedient		1	2	3	2	8
🔴 Previous Discipline Pattern is Better	2	2			2	6
⌄ 🔴 Reason of the Evolution						
🔴 Technology				2		2
🔴 Modernization				1		1
Σ TOPLAM	15	9	8	16	5	53
# N= Belgeler/Konuşmacılar	7 (33,3%)	4 (19,0%)	3 (14,3%)	5 (23,8%)	2 (9,5%)	21 (100,0%)

Table 5. Evolution of Discipline by Age

The theme of Evolution of Discipline was examined according to the participants' ages. According to this, age of 10-20 focused on more stricter discipline, more lenient discipline; age of 31-40 focused on more lenient discipline; age of 41-50 focused on more lenient discipline, age of 51-60 focused on children are more reckless/careless; age of 61+ focused on children are obedient and previous pattern is better.

4.3 DISCIPLINE METHODS

3 categories were created for the Discipline Methods theme, which is the third theme discussed within the scope of the research. These; disciplining children, being disciplined, disciplinary methods for a future child.
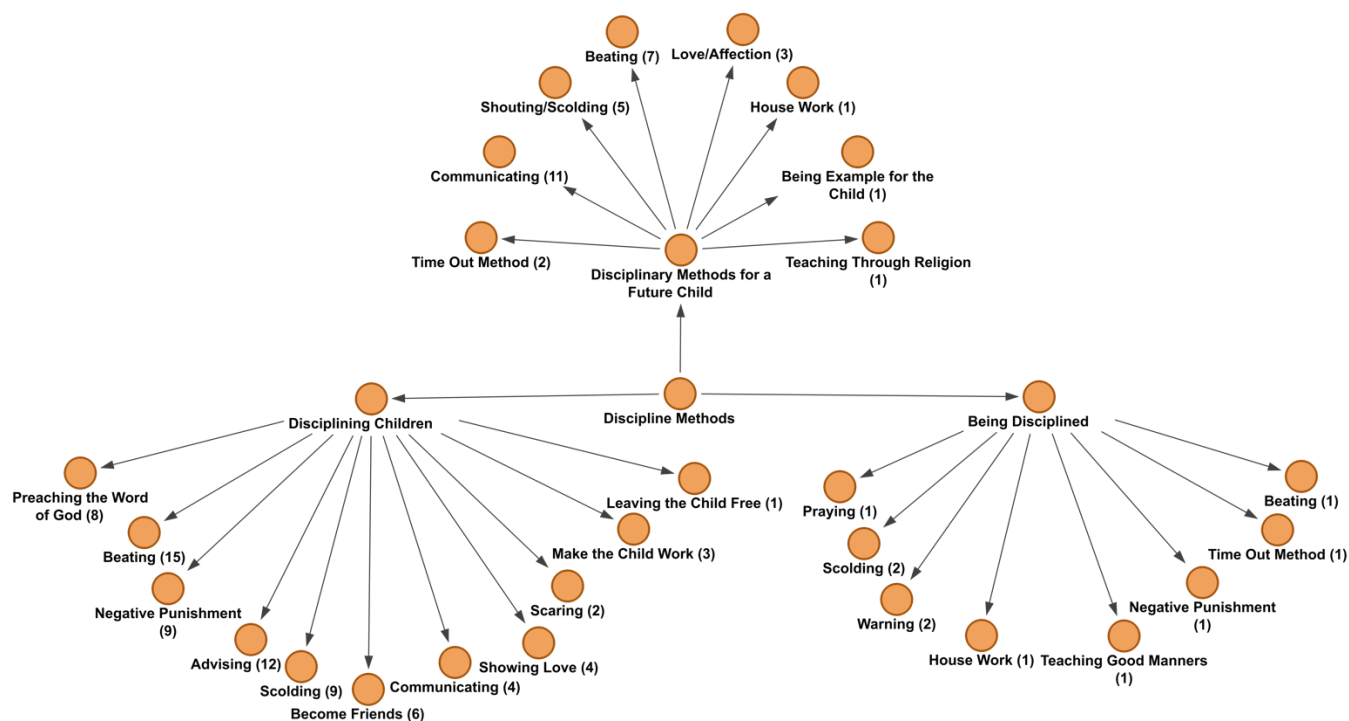
Figure 3. Hierarchical Code-Sub Code Model of Discipline Methods Theme

4.3.1 Disciplining Children

11 codes were created for the Disciplining Children category, which is the first category discussed within the Discipline Methods theme. These; beating, advising, negative punishment, scolding, preaching the word of god, showing love, become friends, make the child work, communicating, scaring, leaving the child free.

In the Disciplining Children category, the participants expressed their opinions intensely about the beating. Participants said that they discipline their children by beating, spanking or punishing them hardly. On the subject, users mentioned the following:

"I shout at them sometimes and sometimes I spank them, depending on the offense. My goal is to make my kids know that what they did is bad and they are consequence for one's action." (P8)

"Me, I disciplined them. When I beat my children, I sit them down and tell them tell them the reason I'm inflicting pain on them. There's a series of warning before then so they'll always know that the beating comes next. And for me that has helped because when I make what comes next known to them, they naturally correct themselves. I also have my own special canes for this purpose." (P17)

Another code that the participants gave their opinions on the Disciplining Children category was advising. Paticipants also mentioned that they discipline their kids by advising them to right thing. On the subject, users mentioned the following:

"So, whenever a child did something wrong, I first call he/she and talk to them that what they did is wrong and not good and warn them that if they repeated, it again I will beat or punish them." (P3)

"If your child wrongs you, it is not always by flogging. Sometimes you draw the child close to you and give them some advice about the wrong thing they did. With that, they would learn not to do it again." (P21)

In the Disciplining Children category, the participants also expressed their opinions about the negative punishment. Participants mentioned that they use negative punishment like taking away something they love. On the subject, users mentioned the following:

"I would take the things they like and keep it with me until I'm satisfied with their behaviour." (P12)

"I can't imagine because punitive discipline is very essential for child growth, but I can still yell, ground the child, and take away precious materials from them." (P15)

Another code that the participants gave their opinions on the Disciplining Children category was scolding. Paticipants also mentioned that they scolding and shouting when disciplining the children. On the subject, users mentioned the following:

"but scolding, when necessary, will help train the child." (P7)

"I shout at them sometimes and sometimes I spank them, depending on the offense. My goal is to make my kids know that what they did is bad and they are consequence for one's action." (P8)

In the Disciplining Children category, the participants also expressed their opinions about the preaching the word of god. Participants mentioned that they discipline their children by religion. On the subject, users mentioned the following:

"That is what I do, but sometimes, I also preach the word of God (bible), not always punitive discipline. I will preach them the word of God believing that they will change." (P2)

"If punitive method is banished in the whole world, I will probably sit my kids down to dialogue with them and also instil good moral values in them through the word of God (Bible)." (P7)

Another code that the participants gave their opinions on the present discipline category was showing love. Paticipants also mentioned that they discipline their children by showing them love and affection even after if there was any punishment. On the subject, users mentioned the following:

"Like I said, I don't shout or beat too much, but it can happen sometimes, it can happen once in a while. My own is through advising and showing of love. That's my way of correction." (P1)

"I believe in correcting a child with love even after scolding or any other form of punishment." (P6)

In the Disciplining Children category, the participants also expressed their opinions about the become friends. Participants mentioned that they become friends with their children in order to discipline them. On the subject, users mentioned the following:

"My children are my friends because of the way I disciplined them. If you have disciplined children, you don't need to work hard, you'll have rest. You are sure that the children will be responsible out there and once you're sure that the children out there are responsible, you have peace." (P17)

"I think being strict or lenient will have an impact on the relationship, my children and I relationship is very good, we talk and I try to be a friend and a parent at the same time. Right now, my younger kid is very dependent on me and share everything with me while my teenage son is keeping more to himself and communicating better with his father. So, finding a balance is the key. When my children need a parent to discipline or set the rules I am that and when they need a non-judgmental friend to listen to them, I am also there" (P20)

In the Disciplining Children category, the participants also expressed their opinions about the make the child work. Participants mentioned that they give some house work to child when they did something wrong. On the subject, users mentioned the following:

Another code that the participants gave their opinions on the Disciplining Children category was communicating. Paticipants also mentioned that they try to communicate with the child when they discipline them. On the subject, users mentioned the following:

"Conversing and trying to teach them to do it right." (P8)

"I trained my children to always confide in me. As they grew to the age where discipline and good advice became of use to them, it has helped them not to be scared of telling me anything, whether what they want to do, is good or bad, I show them how to make it good." (P11)

In the Disciplining Children category, the participants also expressed their opinions about the scaring. Participants mentioned that they discipline their kids by scaring them. On the subject, users mentioned the following:

"As for me I disciplined my children in a way that I didn't have to talk too much, my facial reactions give them a signal to know they are doing the wrong thing and they need to adjust or stop it, I didn't discipline in a way that I will have to raise my voice or shout at them but they could understand my facial expressions when they are misbehaving, I trained them to respect their elder ones and at the same time know what to do at every given time with good sense." (P12)

Another code that the participants gave their opinions on the Disciplining Children category was leaving the child free. Paticipants also mentioned that they leave the child free in order to discipline them. On the subject, users mentioned the following:

"I allow them to express themselves. There are some decisions you may take. A child may be watching you and see it to the contrary. If you don't allow that child to express that opinion, you may not know that the decision you have taken or what you have done is wrong. So I encourage the idea of disciplining a child to a point and also allow the child to live his or her own life to be able to express himself or herself, to be free in our own time." (P16)

4.3.2 Being Disciplined

9 codes were created for the Being Disciplined category, which is the other category discussed within the Discipline Methods theme. These; warning, scolding, house work, praying, teaching good manners, being example for the child, negative punishment, beating, time out method.

In the Being Disciplined category, the participants expressed their opinions intensely about the warning. Participants talked about they got warnings while their parents discipline them. On the subject, users mentioned the following:

"They will scold me and correct me later to stop doing the wrong thing. And they don't beat me." (P14)

Another code that the participants gave their opinions on the Being Disciplined category was scolding. Paticipants also mentioned that their parents disciplined them by scolding or shouting. On the subject, users mentioned the following:

"I think I prefer the way my parents discipline me than the past because my parents don't beat me. All they will do is to scold me and warn me. But I feel that in the past, discipline was more intense." (P14)

In the Being Disciplined category, the participants also expressed their opinions about the house work. Participants mentioned that when they did something wrong, their parents punished them with giving some work around the house. On the subject, users mentioned the following:

"They discipline me by sweeping the house, cleaning the house every Saturdays." (P14)

Another code that the participants gave their opinions on the Being Disciplined category was praying. Paticipants also stated that they got disciplined by praying to God. On the subject, users mentioned the following:

"They discipline me by telling me to pray every morning before I go out to do any kind of activity." (P14)

In the Being Disciplined category, the participants also expressed their opinions about the teaching good manners. Participants mentioned that their parents taught the right things to them. On the subject, users mentioned the following:

"She also uses books and audio-visual aids to discipline me as well to help me learn good manners and virtues..." (P10)

Another code that the participants gave their opinions on the Being Disciplined category was being example for the child. Paticipants also mentioned that their parents set an example for them. On the subject, users mentioned the following:

"Another effective way I was disciplined was that a parent must be an example to their child or children I mean a child sees everything you do so what you do the child definitely follows suit" (P10)

In the Being Disciplined category, the participants also expressed their opinions about the negative punishment. Participants mentioned that they got disciplined by getting negative punishments. On the subject, users mentioned the following:

"she uses the time out method what I mean is she takes away my favourite stuffs or stationery away from me sometimes when she knows that I love using or doing she takes them away or stop me from using it whenever I behave badly..." (P10)

Another code that the participants gave their opinions on the Being Disciplined category was beating. Paticipants also mentioned that they got disciplined by take a beating. On the subject, users mentioned the following:

"my mom either uses a Cane sometimes to punish me" (P10)

In the Being Disciplined category, the participants also expressed their opinions about the time out method. Participants mentioned that their parents used the time out method to discipline them. On the subject, users mentioned the following:

"she uses the time out method what I mean is she takes away my favourite stuffs or stationery away from me sometimes when she knows that I love using or doing she takes them away or stop me from using it whenever I behave badly..." (P10)

4.3.3 Disciplinary Methods for a Future Child

8 codes were created for the Disciplinary Methods for a Future Child category, which is the other category discussed within the Discipline Methods theme. These; communicating, beating, shouting/scolding, love/affection, time out method, house work, being example for the child, teaching through religion.

In the Disciplinary Methods for a Future Child category, the participants expressed their opinions intensely about the communicating. Participants talked about they prefer communicate with their future children. On the subject, users mentioned the following:

"For me the best method is first counselling, seat with him ask him about his problems and then come up with solutions and also pray for the child." (P4)

"I will make myself available for the child to speak to anytime he/she is having any problem, that way we will have a good relationship and when I correct the child in anyway, he/she won't feel hated" (P6)

Another code that the participants gave their opinions on the Disciplinary Methods for a Future Child category was beating. Paticipants also mentioned that they will beat their children in order to discipline them. On the subject, users mentioned the following:

"I can't really say because I will also beat the child when he/she is wrong and also shout at him/her" (P9)

" I will scold them, beat them and will tell them sorry and also let them know that what they did was wrong and shouldn't be done again." (P14)

In the Disciplinary Methods for a Future Child category, the participants also expressed their opinions about the shouting/scolding. Participants mentioned that they will discipline thier children by shouting at them. On the subject, users mentioned the following:

" I will discipline them by scolding and warning them just the way my parents do to me when I was younger" (P14)

Another code that the participants gave their opinions on the Disciplinary Methods for a Future Child category was love/affection. Paticipants also mentioned that they will discipline thier children by showing them love and affection. On the subject, users mentioned the following:

"There's nothing the child needs other than love, all you need to do for this child is to bring the child close and love them, by the time he grows older and begin to know things you can communicate discipline appropriately." (P17)

In the Disciplinary Methods for a Future Child category, the participants also expressed their opinions about the time out method. Participants mentioned that they would use the time out method. On the subject, users mentioned the following:

"Like I've been saying; naughty corner. If not, I leave him be." (P18)

Another code that the participants gave their opinions on the Disciplinary Methods for a Future Child category was house work. Paticipants also mentioned that they prefer to discipline the children by giving them house work. On the subject, users mentioned the following:

" I will discipline them by scolding and warning them just the way my parents do to me when I was younger like sweeping the floor, cleaning the house e.t.c" (P14)

In the Disciplinary Methods for a Future Child category, the participants also expressed their opinions about the being example for the child. Participants mentioned that they will set an example fort he children. On the subject, users mentioned the following:

"I will definitely use the method of my mom to discipline my children plus redirecting my anger what I mean by this is never shouting at a child who is already angry. I will also lead by example, and will also use the time out method." (P10)

Another code that the participants gave their opinions on the Disciplinary Methods for a Future Child category was teaching through religion. Paticipants also mentioned that they would teach the right things to their children through religion. On the subject, users mentioned the following:

"For me the best method is first counselling, seat with him ask him about his problems and then come up with solutions and also pray for the child." (P4)

Kod Sistemi	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20	P21	TOPLAM
Discipline Methods																						0
Disciplining Children																						0
Beating	2	2	2		1			2	2				1		1		1			1		15
Advising	2		2	1			2				1		1			1					2	12
Negative Punishment	2	1	1		1				1			1	1		1							9
Scolding						1	2	1	1			1	1	2								9
Preaching the Word of God		2	2				1									1			1	1		8
Showing Love	2					1											1					4
Become Friends	1									1							2		1	1		6
Make the Child Work				1		1		1														3
Communicating								1			1	2										4
Scaring													1							1		2
Leaving the Child Free															1							1
Being Disciplined																						0
Warning														2								2
Scolding														2								2
House Work														1								1
Praying														1								1
Teaching Good Manners										1												1
Negative Punishment										1												1
Beating										1												1
Time Out Method										1												1
Disciplinary Methods for a Future Child																						0
Communicating			1	1	1	1		1		1				2				3				11
Beating					1				1				1	1	1		1	1				7
Shouting/Scolding									1				1	2	1							5
Love/Affection											1					1				1		3
Time Out Method										1							1					2
House Work														1								1
Being Example for the Child										1												1
Teaching Through Religion				1																		1
Σ TOPLAM	9	5	8	4	4	4	5	7	5	9	3	4	6	12	6	3	5	2	4	4	5	114

Table 6. Discipline Methods by Participants

The theme of Discipline Methods was examined according to the participants. Accordingly, participant statements focused on the codes of beating, advising, communicating.

	10-20	31-40	41-50	51-60	61+	Toplam
⌄ 🔴 Discipline Methods						
⌄ 🔴 Disciplining Children						
🔴 Beating	4	3	2	4	2	15
🔴 Advising	1	1	1	8	1	12
🔴 Negative Punishment	2	1	1	4	1	9
🔴 Scolding	2	2	2	3		9
🔴 Preaching the Word of God		1		4	3	8
🔴 Showing Love		1	1	2		4
🔴 Become Friends	1	1	2	2		6
🔴 Make the Child Work		3				3
🔴 Communicating	1	1	2			4
🔴 Scaring		1		1		2
🔴 Leaving the Child Free					1	1
⌄ 🔴 Being Disciplined						
🔴 Warning	2					2
🔴 Scolding	2					2
🔴 House Work	1					1
🔴 Praying	1					1
🔴 Teaching Good Manners	1					1
🔴 Negative Punishment	1					1
🔴 Beating	1					1
🔴 Time Out Method	1					1
⌄ 🔴 Disciplinary Methods for a Future Child						
🔴 Communicating	7	3		1		11
🔴 Beating	6		1			7
🔴 Shouting/Scolding	4		1			5
🔴 Love/Affection			1	2		3
🔴 Time Out Method	2					2
🔴 House Work	1					1
🔴 Being Example for the Child	1					1
🔴 Teaching Through Religion		1				1
∑ TOPLAM	42	19	14	31	8	114
# N= Belgeler/Konuşmacılar	7 (33,3%)	4 (19,0%)	3 (14,3%)	5 (23,8%)	2 (9,5%)	21 (100,0%)

Table 7. Discipline Methods by Age

The theme of Discipline Methods was examined according to the participants' ages. According to this, age of 10-20 focused on communicating, beating; age of 31-40 focused on beating, maket he child work, communicating; age of 41-50 focused on beating, scolding, become friends, communicating; age of 51-60 focused on children are advising, beating, negative punishment, scolding; age of 61+ focused on preaching the word of god.

4. 4 EFFECTS OF DIFFERENT DISCIPLINE METHODS

3 categories were created for the Effects of Different Discipline Methods theme, which is the final theme discussed within the scope of the research. These;

Figure 4. Hierarchical Code-Sub Code Model of Effects of Different Discipline Methods Theme

4.4.1 Discipline's Affection on Child

2 codes were created for the Discipline's Affection on Child category, which is the first category discussed within the Effects of Different Discipline Methods theme. These; positive impact, negative impact.

4.4.1.1 Positive Impact

Positive Impact is further divided into 8 separate subcodes. These; making the right decisions, stopped the wrong act, contributing the society, become more mature, unity in family, open up, projecting experiences to others, respect the parent.

In the Positive Impact code, the participants expressed their opinions intensely about the making the right decisions. Paticipants usually talked about children will make right decisions after they got discipline. On the subject, participants mentioned the following:

"Yes, it will affect the growth and development of a child, if you use punitive measures, especially when the child grows and reaches higher institutions of learning, he will know the correct thing to do at the correct time even without the presence of the family. This child has learnt all these while growing and made corrections. Otherwise, if you don't do any punitive

discipline when the child is growing, the child will think that he has all the freedom to do anything him or her like. They cause nuisance wherever the find themselves." (P2)

"Yes it will, because a good child will take corrections from the punishment and advising after they do wrong" (P9)

Another subcode that the participants gave their opinions on the Positive Impact code was stopped the wrong act. Participants also mentioned that children will stop what they're doing wrong. On the subject, participants mentioned the following:

"If the child knows what follows next, they can stop their wrong act. This also depends on the child." (P2)

"Another child can take correction after you flogged them." (P19)

In the Positive Impact code, the participants also expressed their opinions about contributing the society. Participants mentioned that children will contribute to the society if they got disciplined. On the subject, participants mentioned the following:

"I believe that if a child is disciplined, or if you are disciplining your child, it is going to bring unity in the family. The child will grow to know that there are certain things that they can't do in other not to bring disgrace to the family or turn the family against them. A disciplined and united family will continue to love each other. Because they will flow together. These behaviours also stir the country in a positive direction, because people that come from a family that is disciplined, honest, etc. are viewed as a good part of the society. Children of such families will contribute positively to the society." (P2)

"yes, it will. I think if you train or discipline your child in such a way you feel is good, the child will show it in the society. What you teach them is what they will display." (P15)

In the Positive Impact code, another subcode in which the participants expressed their opinions was become more mature. Participants mentioned about children will become more mature and act like that. On the subject, participants mentioned the following:

"Yes, it will. In terms of growths it makes them stronger and healthier because of the punishments, it will also help their development by making them mature in their thinking. It makes them think their action through, and makes them more selfless and loving human." (P8)

"Yes, it will. I think discipline helps in impacting in a child life. Through the kids can also learn discipline on their own from society, school, friends and even place of work. There is always a positive impact on an individual's life." (P20)

Another subcode that the participants gave their opinions on the Positive Impact code was unity in family. Participants also mentioned that discipline will bring family together. On the subject, participants mentioned the following:

"My children are my friends because of the way I disciplined them. If you have disciplined children, you don't need to work hard, you'll have rest. You are sure that the children will be responsible out there and once you're sure that the children out there are responsible, you have peace." (P17)

In the Positive Impact code, the participants also expressed their opinions about open up. Participants mentioned that children will open up more after they got disciplined. On the subject, participants mentioned the following:

"I trained my children to always confide in me. As they grew to the age where discipline and good advice became of use to them, it has helped them not to be scared of telling me anything, whether what they want to do, is good or bad, I show them how to make it good." (P11)

In the Positive Impact code, another subcode in which the participants expressed their opinions was projecting experiences to others. Participants mentioned abothat children will project their experiences to peers. On the subject, participants mentioned the following:

"Some children will project their experiences to peers" (P4)

Another subcode that the participants gave their opinions on the Positive Impact code was respect the parent. Participants also mentioned that children will respect their parents after they got disciplined. On the subject, participants mentioned the following:

"Yes of course it will. I think it will make the kids respect, fear and trust me as their mother." (P8)

4.4.1.2 Negative Impact

Negative Impact is further divided into 8 separate subcodes. These; become distant/angry, become stubborn/reckless, negative psychological effects, negative personal traits, feels unloved, desperate for the future, unjuries, become violent.

In the Negative Impact code, the participants expressed their opinions intensely about the become distant/angry. Participants talked about children will be become distant and angry after punishments. On the subject, participants mentioned the following:

"If it is too much, it can affect their relationship very well. The child can set to be far from you. Just like I said before. The child can start to hide some things for you." (P1)

"there's a big difference now because some raise kids with punitive discipline and some raise kids with advice (correction). Discipline with advice is better than discipline with flogging. discipline with cane will make the child not to open up to you about what he wants to understand. The behaviour of these children reflects how they've been raised. This is the reason why there is a difference." (P11)

Another subcode that the participants gave their opinions on the Negative Impact code was become stubborn/reckless. Participants also mentioned that children will be more stubborn and reckless against punishments. On the subject, participants mentioned the following:

"There is always room for improvement. I will use punishments that will make the child feel the impact of what they have down, it's not all about caning. If the child commits a heavy crime, he should be flogged but with a limit because excess beating can make the child develop 'tough skin' and would gradually not be affected by that anymore" (P2)

"Children who are treated with harsh disciplinary methods turn out to be stubborn and miscreants in society." (P7)

In the Negative Impact code, the participants also expressed their opinions about negative psychological effects. Participants mentioned that children will be affected by mentally and they'll got scared easily. On the subject, participants mentioned the following:

"Yes. Some of my friends in school are beaten by their parents and they always get scared when the teacher or anyone threatens to report their offence to their parents." (P14)

"Mentally, yes. But for physically, I don't see why I can make a child to not grow properly. But mentally, if you keep recounting on how many times you've been flogged, slapped and all those kinds of things, I feel like it can actually affect one, because personally, if you shout at me, I will cry. I would imagine you flogging me. Ahh, I will cry." (P18)

In the Negative Impact code, another subcode in which the participants expressed their opinions was negative personal traits. Participants mentioned that children will have negative personal traits when they grow up. On the subject, participants mentioned the following:
"Yes, I have, most children who were disciplined by beating, insults and severe punishments by their parents tends to be stronger minded, unkind, and lack love because they were brought up in a harsh way unlike the children who were treated kindly by their parents whenever they offend the parents." (P6)
"but if a child is badly trained even the society will be faced with trouble from that child ." (P12)

Another subcode that the participants gave their opinions on the Negative Impact code was feels unloved. Participants also mentioned that children will feel unloved when they got punishments. On the subject, participants mentioned the following:
"Definitely it does, most especially punitive discipline, it makes the child scared of the parents and so affects the relationship between the child and the parents. It also affects their relationship with other children who especially are more disciplined with kindness, they feel like they aren't loved by their own parents" (P6)
"Yes, though I support punitive discipline, I feel it can affect the growth and development of a child. To be honest, I don't know the kind of discipline that is the best but I will still go with punitive discipline. As though it can affect a child, in some children if I flog them with the right hand and don't get the child back with the left hand, I believe the child is going to see it like I hate him or her and the child might just carry it mentally and he might be unstable." (P13)

In the Negative Impact code, the participants also expressed their opinions about desperate for the future. Participants mentioned that children will be desperate for the future. On the subject, participants mentioned the following:

"Not really. A child can grow and be independent, can find ways to do things for himself. But comparing two children brought up differently, the one that has been trained on love and advices his future will be flexible unlike the beaten one who will always think otherwise." (P1)

"Yes. Some of my friends in school are beaten by their parents and they always get scared when the teacher or anyone threatens to report their offence to their parents." (P14)

In the Negative Impact code, another subcode in which the participants expressed their opinions was unjuries. Participants mentioned that punishments can be leave a mark on children's body. On the subject, participants mentioned the following:

"Yes because the parents can seriously injure the child while beating them, leaving a mark that they would regret and might affect the child" (P9)

Another subcode that the participants gave their opinions on the Negative Impact code was become violent. Participants also mentioned that children will become violent. On the subject, participants mentioned the following:

"Yes I do, because most of these children grow up angry and bitter. Most times takes it out on others by engaging in fights and other crimes." (P6)

4.4.2 Discipline Based on Different Styles

8 codes were created for the Discipline Based on Different Styles category, which is the first category discussed within the Effects of Different Discipline Methods theme. These; affects the growth/development, talking after punishment, punishment is not the answer, punishment is necessary, variation of reactions from child to child, child's conscious relationship with others, punishment with a limit, doesn't affect the growth/development.

In the Discipline Based on Different Styles category, the participants expressed their opinions intensely about the affects the growth/development. Participants talked about discipline will affect the growth/development of the child. On the subject, users mentioned the following:

"Yes it will. This is the whole reason why we discipline them in the way we want. For example, imagine if I wanted my son to become a footballer when he grows up. I train him everyday on the field from his childhood, send him to a football academy and just build his life around

football, it'll be hard for him to deviate from football or hate it. This is same for teaching your child good manners or any positive attributes. It grows with them." (P4)

"Yes, definitely which is why parents should consider every action they take on their children and also learn about the psychological state of that child each time." (P10)

Another code that the participants gave their opinions on the Discipline Based on Different Styles category was talking after punishment. Paticipants also mentioned that they are talking and make sure that child will understand what did they got the punishment for. On the subject, users mentioned the following:

"Me, I disciplined them. When I beat my children, I sit them down and tell them tell them the reason I'm inflicting pain on them. There's a series of warning before then so they'll always know that the beating comes next. And for me that has helped because when I make what comes next known to them, they naturally correct themselves. I also have my own special canes for this purpose." (P17)

"Yeah, it will be a mixture of flogging, cautioning and advising. I have to always explain to my child why I'm doing what I do." (P19)

In the Discipline Based on Different Styles category, the participants also expressed their opinions about the punishment is not the answer. Participants mentioned that punishments are not the solution. On the subject, users mentioned the following:

"There can be a difference in behaviour but I can't see it as a determining factor. I don't see beating or giving hard labor as the best way of discipline. In my own opinion, to make a child have good behaviour and values, I usually draw the children close to me. I give him good advices. And I show love because I see it as if doing it the other way, the child will be far from me. The child will hide things from me which can make him or her follow advices of bad peer groups, and listen to their advice." (P1)

"Yes, it will affect them. Don't use punitive discipline all the time so that they can be able to confide in you when they have problems." (P21)

Another code that the participants gave their opinions on the Discipline Based on Different Styles category was punishment is necessary. Paticipants also mentioned that punishments are a must in disciplining the child. On the subject, users mentioned the following:

"It will result in some certain problems. Because some children cannot change without punitive disciplinary measures. If it is banned, they will feel so much freedom, challenge or disrespect people that would have disciplined them. They would do evil things because they know there wouldn't be any serious disciplinary measure. I don't think all will go well in that society." (P2)

"Yes, because different disciplinary methods result in different ways of behaviours. For example, a student that fails to do his assignment would be scared and can even be crying while going to school because he/she knows that the teacher would beat them. But in some other children whose disciplinary methods are not taken they may not care if they do the assignment or not." (P4)

In the Discipline Based on Different Styles category, the participants also expressed their opinions about the variation of reactions from child to child. Participants mentioned that childrens reactions vary between child to child. On the subject, users mentioned the following:

"Answer: For children who are been brought up by families the truth is that children are different, there are children when you beat them it changes nothing instead it makes them more stubborn and then the children who are been pampered and not beaten, they end up disrespecting not only their parents but their elders in the society. They tend to even talk back at their parents disrespectfully but a disciplined child will not act that way because he or she know the parents will beat them up at the slightest misbehaviour." (P12)

"Yeah, it can be noticeable. There will be a difference. But it's one sided too for a kid that they flog always. They can also develop tough skin and commit more offences. Another child can take correction after you flogged them." (P19)

Another code that the participants gave their opinions on the Discipline Based on Different Styles category was child's conscious relationship with others. Paticipants also mentioned that discipline will ensure child's conscious relationship with others. On the subject, users mentioned the following:

"You'll see a difference in behaviour, relationship with others and also how conscious that child is. A popular example was whenever we visited other families, you should always refuse

whatever will be served until your parents give permission, it was more of a signal (mostly eye signals) if your parents aren't present, you don't accept the food or gift etc. when you act like this, the people will know that you're from a disciplined family. Children who act otherwise are thought to lack home training." (P2)

"Yes, it affects the development of the child. I have raised my kids to be independent, religious and selfless individuals, though my baby of the house is still learning this value. I think all this has made my elder son mature and conscious of his attitude, now I trust him a lot because of how well he handles situations and his association with other people." (P20)

In the Discipline Based on Different Styles category, the participants also expressed their opinions about the punishment with a limit. Participants mentioned that punishment with a limit is always better. On the subject, users mentioned the following:

"Yes of course, because as much as we want to discipline the child, we should be mindful of the extent we go so that it wouldn't disrupt your relationship with your child" (P5)

"There should be a limit, I should say, after then beating wouldn't help much at all. Beating is not absolutely disregarded, but it shouldn't be much. He should be shown that this crime calls for this punishment. By this, he will be scared to do it because he knows no one wants him to." (P11)

Another code that the participants gave their opinions on the Discipline Based on Different Styles category was doesn't affect the growth/development. Paticipants also mentioned that discipline doesn't affect the growth/development of the child. On the subject, users mentioned the following:

"I don't think it will, but. A child cannot hate his mother" (P16)

"I think for me there is a difference but I don't think it is as a result of discipline, all children will turn out how they would if the parents imbibe the right kind of morals I don't think it matters if you flog or not, although all those are part of it. Also, I believe that a child that will grow up to be a good person, will be a good person no matter how strict or lenient the patents are and a child that will grow up to be a bad individual will be." (P20)

4.4.3 Discipline Based on Gender

6 codes were created for the Discipline Based on Gender category, which is the other category discussed within the Effects of Different Discipline Methods theme. These; punishment should be same to everyone, being careful harming the female child's body, more lenient punisment towards women, male children are more stubborn, tougher punishments to the male children, more control/discipline over female children.

In the Discipline Based on Gender category, the participants expressed their opinions intensely about the punishment should be same to everyone. Participants stated that punishment to children should be same in every gender. On the subject, users mentioned the following:

"Actually, I don't see any difference with regards to gender, but our people say women should not be beaten on the buttocks of which I cannot see any rationale behind that, but for me it should all be same. The punishment should be the same regardless." (P1)

" Actually, I think every gender should be punished equally for their crime. That's my own perception." (P13)

Another code that the participants gave their opinions on the Discipline Based on Gender category was being careful harming the female child's body. Paticipants also mentioned that when punishing female children they should be careful to their body. On the subject, users mentioned the following:

"You have to be careful while punishing the female child because scars in the wrong places will make her less attractive and she's also going to be a mother someday so care should be taken during discipline." (P3)

"Both in schools and homes its always different. For example, in schools they punish boys by flogging them on their buttocks and girls on their hands, the fatigue punishments are also not proportionate. Sometimes at home, the girls are easily spanked the boys are hardly touched but always yelled at this also depends on which parent is punishing." (P10)

In the Discipline Based on Gender category, the participants also expressed their opinions about the more lenient punisment towards women. Participants mentioned that the punishments should be more lenient towards female child. On the subject, users mentioned the following:

"Yes, female being weaker sex and sometimes the males are stubborn. Sometimes when you cane or beat the males, they act like it doesn't cause any pain but females are always afraid when they commit any offence and can start crying before they are punished so that makes you limit the amount of punishment you wish to give her maybe from 10 lashes of cane to 5. This can be the reason female punishment is more lenient." (P2)

"discipline for each gender has its purpose. As a lady, we teach them to wake up, sweep, do dishes, et cetera. As a boy, we teach to fix leakages or holes, farm or level the lawn. So there's a difference in their discipline, each with its own purpose. And in the case of punishment, the punishment will be better for the lady because a lady is of weaker sex. This difference shown isn't to show a favourite, but because the boy is a stronger version." (P11)

Another code that the participants gave their opinions on the Discipline Based on Gender category was male children are more stubborn. Participants also mentioned that male children are more stubborn and careless. On the subject, users mentioned the following:

"The way a female child is disciplined is different from the male child most times because the males are usually more stubborn." (P3)

"yes definitely there should be different discipline because their make is different so the way you discipline a male child cannot be the same with the way you discipline a female child because you know how their feelings are, you know a male child has ego so if you want to discipline them and you want it to be effective you need to deal with him let him understand that he is respected first before you discipline him because if you don't do that the male child will go wild, but a female child may not act like that because of the softness of their mind so they have to be different you can't discipline them the same way ." (P17)

In the Discipline Based on Gender category, the participants also expressed their opinions about the tougher punishments to the male children. Participants mentioned that the punishments should be more tough towards male child. On the subject, users mentioned the following:

"Especially in our Country, we believe that male children should be brought up in a tougher way compared to females else they will grow wayward but that has only resulted in bitter and angry males." (P6)

Another code that the participants gave their opinions on the Discipline Based on Gender category was more control/discipline over female children. Participants also mentioned that female children should be controlled more. On the subject, users mentioned the following: "Answer: I think the way a female child should be disciplined should be stricter than the way a male child should be disciplined, the female child is more expose to a lot of dangers as a woman she may not be able to fight for herself, nowadays there are so many cases of rapes so a female child needs that protection and should be handled in a way that she doesn't become greedy or spend time with bad peer groups who could easily influence her. The male child have restrictions but, not as the female child because he is a man he can go out with his friend and whatever happens, he can fight for himself but he also need to be watched well because of bad companies , that can result to stealing or even taking drugs , but a female child has more restrictions, she need to be monitored, her parents need to know where she is going to and who she is going out with because ladies now tend to behave badly when they are not watched example is their mode of dressing a female child can go out with an extra clothing in her bag and expose her body which attracts the men and come back home dressed decent, all these are influences from friends ." (P12)

Kod Sistemi	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20	P21	TOPLAM
Effects of Different Discipline Methods																						0
Discipline's Affection on Child																						0
Negative Impact																						0
Become Distant/Angry	1		1	1		1	1		1		1		1				1	1		1		11
Become Stubborn/Reckless		1	1	1			2		1	1		1		1				1				10
Negative Psychological Effects	1					1						1	2	1		1	1			1		9
Negative Personal Traits					3	2						1								1		7
Feels Unloved						3							1									4
Desperate for the Future	1		1											1								3
Unjuries									1					1								2
Become Violent					1																	1
Positive Impact																						0
Making the Right Decisions		1	1	3			1	1	1		2	3		2	1		1		1			18
Stopped the Wrong Act		1	1		1		1		1		1	1		2	1		1		1		1	13
Contributing the Society		1			1						1	2			1	1				2	2	11
Become More Mature								1		1				1			1			2	1	7
Unity in Family		1															1		1			3
Open Up										1	1								1			3
Projecting Experiences to Others					1										1							2
Respect the Parent								1														1
Discipline Based on Different Styles																						0
Affects the Growth/Development					2		1	2	2		2			1		2	1		1	2	1	17
Talking After Punishment				1			1					1		1			1		1	1		7
Punishment is not the Answer	1									1	1							2			1	6
Punishment is Necessary		3			1											1						5
Variation of Reactions from Child to Child													1	1					1	1		4
Child's Conscious Relationship with Others		1								1							1		1			4
Punishment with a Limit					1			1				1									1	4
Doesn't Affect the Growth/Development																1		1	1			3
Discipline Based on Gender																						0
Punishment Should be Same to Everyone	1	1					1	1				1		1	1			2	1	1	1	12
Being Careful Harming the Female Child's Body			1	1					1								1					5
More Lenient Punisment Towards Women			1	1					1	1												5
Male Children are More Stubborn			1		1							1					1					4
Tougher Punishments to the Male Children						1			1	1												3
More Control/Discipline Over Female Children												1						1				2
Σ TOPLAM	5	11	8	11	4	12	10	7	8	9	11	10	7	10	9	4	11	8	7	13	11	186

Table 8. Effects of Different Discipline Methods by Participants

The theme of Effects of Different Discipline Methods was examined according to the participants. Accordingly, participant statements focused on the codes of become distant/angry, making right decisions, punishmnet should be same to everyone.

	10-20	31-40	41-50	51-60	61+	Toplam
Effects of Different Discipline Methods						
Discipline's Affection on Child						
Negative Impact						
Become Distant/Angry	3	2	2	4		11
Become Stubborn/Reckless	3	1	1	4	1	10
Negative Psychological Effects	4	1	2	2		9
Negative Personal Traits		3		4		7
Feels Unloved	1	3				4
Desperate for the Future	1			2		3
Unjuries	2					2
Become Violent		1				1
Positive Impact						
Making the Right Decisions	4	4	4	5	1	18
Stopped the Wrong Act	5		3	4	1	13
Contributing the Society	1	2	2	4	2	11
Become More Mature	2	3	1	1		7
Unity in Family		1	1		1	3
Open Up	1	1	1			3
Projecting Experiences to Others		1	1			2
Respect the Parent		1				1
Discipline Based on Different Styles						
Affects the Growth/Development	4	7	2	3	1	17
Talking After Punishment	2	2	2	1		7
Punishment is not the Answer	3		1	2		6
Punishment is Necessary		1	1		3	5
Variation of Reactions from Child to Child	2	1		1		4
Child's Conscious Relationship with Others	1	1	1		1	4
Punishment with a Limit	1	1	1	1		4
Doesn't Affect the Growth/Development	1	1			1	3
Discipline Based on Gender						
Punishment Should be Same to Everyone	5	2	1	3	1	12
Being Careful Harming the Female Child's Body	2	1	1	1		5
More Lenient Punisment Towards Women	1	1	1		2	5
Male Children are More Stubborn	1		2	1		4
Tougher Punishments to the Male Children	2	1				3
More Control/Discipline Over Female Children	1			1		2
∑ TOPLAM	53	43	31	44	15	186
# N= Belgeler/Konuşmacılar	7 (33,3%)	4 (19,0%)	3 (14,3%)	5 (23,8%)	2 (9,5%)	21 (100,0%)

Table 9. Effects of Different Discipline Methods by Age

The theme of Effects of Different Discipline Methods was examined according to the participants' ages. According to this, age of 10-20 focused on stopped the wrog act, punishmnet should be same to everyone; age of 31-40 focused on baffects the growth/development, making the right decisions; age of 41-50 focused on making the right decisions; age of 51-60 focused on children are making the right decisions,; age of 61+ focused on punishment is necessary.

Figure 5. Code Cloud

The distribution of participant statements by intensity is shown in Figure X. The codes shown in larger font size show the expressions used more intensively, while the expressions with smaller font size indicate that the codes are used less intensively. According to this analysis, remote work, internal communication, hour flexibility, ensuring employee motivation are the main codes that the users talk about mostly.

CHAPTER V

Discussion

5.0 Introduction

This study examines the generational perceptions of discipline of three generations in Nigeria. Care was taken to research and analyze. As a result of the analysis, four categories emerged. The findings were discussed with the support of literature.

5.1 Meaning of Discipline

"Generally, discipline is, described as a mode of life in accordance with set rules, a systematic instruction that is, given to a person or members of a group to follow a specified code of conduct" (Nakpodia, 2010). It is an integral part of a socialisation process of the individuals, and a mode of life in accordance with laid down rules of a society to which all members must conform. In this study, people viewed discipline as keeping to the norms of the society. Most people referred to the training or upbringing of a child. The outcome of this upbringing will determine if the parents has properly taught or instilled the discipline which is morally right according to the society. In this case, it is very easy to blame the parents of someone to not have disciplined their kids properly, in other words, to not have used whatever methods necessary to mould their children in other to meet societal standards. Discipline is, also described as "training that enables an individual to develop orderly conduct and self-control, as well as self-direction" (Anho, 2011). This entails assisting people in adjusting to, interacting with, and coexisting peacefully in their community by moral behaviour that has the social public's approval. From this research again, we can see that most people will attribute discipline or its' definition to the actions of an individual. People experiencing similar kinds of discipline will tend to act similar in a group and consider a different behaviour an outcast. An example of this behaviour is when an 8-year-old accepts something from a stranger and his peers doesn't, it automatically comes as a surprise because they believe that they should have been given the same instructions at home, which makes this 'outcast' a rebel. This is common in some Nigerian societies. Requoting Anho (2011), good conduct, self-control and self-direction are the true meaning of discipline. Any

individual possessing these qualities, especially in accordance with the norms of that society, has successfully done justice to this definition.

5.2 Evolution of Discipline

Nigeria is a large, multi-ethnic nation with a diverse population. It is a nation with a variety of cultural systems and customs, some of which are thought to be damaging to children. One of these harmful behaviours is using force to reprimand children. Nigerian culture is firmly founded in sociocultural values, norms, beliefs, and notions about what constitutes appropriate and inappropriate behaviour, according to studies by Ejikeme (2003) and Nduka et al. (2012). Physical punishment was viewed as a proper response to a child's misbehaviour since parents were culturally entitled to use it to discipline their children. The child-rearing practices were viewed as being invalidated by parents who neglected to discipline their children severely (Mejiuni, 1991 cited in Ajayi, 2013). Therefore, due to long-standing customs and social ideals that tend to support its continued usage, physical punishment has been commonly practiced by Nigerian parents. The employment of various forms of discipline is motivated by attitudes toward child-rearing, claim Dawes et al. in their 2005 study. As a result, Halpenny et al. (2010) identified the "cycle of intergenerational transmission of parenting techniques" as being deeply ingrained in Nigerian society and being passed down the generations as mentioned earlier (Nduka et al., 2012). There is evidence that most parents discipline their kids using the same techniques that their parents did (Snyder & Bub, 2008; De Zoysa, 2011).

In this current study, almost every participant admitted that the discipline of the past was stricter than the current ways of discipline. Some admitted that although the methods might be similar, the response has changed. Children have become bolder expressing themselves and their feelings. Most grandmothers who referred to them as "computer generation children", have concluded that technology and peer association has influenced their behaviours. Another grandmother blamed it on parents being more lenient with their kids, much freedom is given, and less punishment or ineffective punishment is used, all because of their so called 'modernization'. A 21st generation parent, wants to train their child in a way peculiar to the trends of the modern society,

while some older generation feel like every child should not be punished the same. These patterns or trends being followed will keep the child expectant of the punishment. Hence a child will weigh the offence and punishment before deciding to pick one. Also, while some people believe that the child will grow 'though skin', it is difficult to believe that one can get used to so much beating or the pain. A typical 'old generation' parent will change the method of beating each time or once they notice that the child might be getting used to it. The whip can be changed, increase in strokes given, part of the body given, positioning, and some inclusions like water or hot pepper. In the past the younger children generally had more fear and reverence for the elder ones. They had no right whatsoever without the permission of an elder one. One of the most forbidden things to do was to interrupt a conversation between older people, especially to contribute or give one's opinion. The problem with upholding societal morals from the past is with doing so in a society surrounded with 'modernized' people it's too far gone that people might view one with morals as being 'too polite'.

Common Moral Values in the Past
Greeting elders
Helping an elder one with or without a call for assistance
Being tidy
Carrying out daily pre- assigned house chores
Being on time
Curtseying according to respective cultures
Avoiding eye contact with elders
Using polite words
Finishing a meal without remains
Not speaking amongst elders until asked to speak
Complimenting any meal served
Not openly associating with an opposite sex
Drinking is only for the elders
Smoking is totally forbidden

Having a schedule
Never correcting an elder
Never calling an elder by name
Politely refusing things from others if they insist, it should be taken directly to the parent.
Any adult is allowed to discipline any child
Forbidden to talk back to an elder
Saying 'thank you' after correction or punishment
No lying
No stealing
Being seen with bad company

This list might not be same for every Nigerian household, but it was part of many communal behaviour in the past. Not all these morals have disappeared. Some people still maintain these, but the only problem is that the consequences of not keeping to these morals have diminished. Not keeping to morals doesn't incur punishment most times but shows the individual as impolite or unmannered which is what many Nigerian households try to avoid by disciplining their children.

5.3 Discipline Methods

In Nigeria, parents frequently utilize physical punishment to discipline their kids. Parents are a child's main socialization force and have a significant impact on their growth. The parenting styles and disciplinary methods that children encounter in family environments are crucial to their socialization (Halpenny et al., 2010). It is generally accepted that beating, spanking, and other corporal punishment are acceptable types of socialization for children. The process of socialization starts at the time of birth. Even for minor offenses, children are regularly subjected to harsh punishment. For instance, a mother may slap a child who unintentionally bites her nipple while the infant is being breastfed. Idogo (2011) pointed out correctly that children are raised in a violent culture. citing Akpan and Oluwabamide (2010), Bassey (2016) pointed out that African children, despite being loved by their families, are frequently disciplined using

physically violent methods that pose a serious risk to their lives, such as severe beatings, burns, and strangulations, which are applied by the community's adult members. The practice of using physical punishment on children has been incorporated into their daily life. Children are disciplined by family members outside of their parents and elder siblings, such as uncles, aunts, grandparents, cousins, and other relatives. As a result, the average Nigerian child is subjected to heinous physical punishment at school, home, and in childcare facilities. Father hits mother, both parents beat children, child attends school and beaten by instructors, peers, or those in authority, according to Abayomi (2014). Children are in a pitiful state here.

Some participants in this study suggested different methods. Not considering regular methods like beating, advising, preaching, fatigue etc, a unique method to note was the 'time-out method'.

Children are placed in an extremely dull location for some minutes as part of the time-out disciplinary technique after engaging in improper behavior. Time-out refers to a break from all focus. Many parents have discovered that time-outs are more helpful than spanking, yelling, and threatening to change their kids' conduct.

This method could also be seen as similar to the western 'Detention' these methods are infamous practices in the Nigerian society thus another case of 'modernization' gradually influencing disciplinary perception of an individual.

5.4 Effects of Different Discipline methods

Children's upbringing is frequently influenced by cultural standards regarding parenting styles. These standards have an impact on the morals and values that parents instil in their kids as well as the techniques of discipline. Current views and attitudes on raising a child are a contributing element in the incidence of corporal punishment amongst parents and are mirrored by how parents are disciplining their children. Research has shown their importance as a predictor of real harsh parenting behaviour.

Research has repeatedly shown a link between using corporal punishment and several detrimental results for children's development (Smith,2012). An extensive correlation between parental CP and unfavourable results was established by Gershoff's meta-analysis in 2002. Gershoff and Grogan-Kaylor (2016) conducted a significant meta-

analysis that adds to the mountain of evidence already showing that corporal punishment has negative effects while also reaffirming the potency of the existing research. This major meta-analysis adds to the mountain of evidence that CP has negative effects. Despite the possible negative effects, corporal punishment is nevertheless one of the most widely used methods of child discipline in many households. Sadly, many parents are not aware of the drawbacks and are unaware of the evils they commit when they punish their children severely. Additionally, they lack knowledge of more efficient techniques for child punishment (Ilogu & Ofoha,2007).

Through the social learning process, children come to accept corporal punishment as the natural order of things, which they then pass on to their own children, creating a vicious cycle. Based on the type of discipline practiced—punitive versus positive—and how choice of discipline method is influenced by factors like parental beliefs, attitudes, and practices, child outcomes can be either positive or negative. Children who experience CP and who frequently experience criticism, humiliation, or shame develop unfavourable self-perceptions that impede their healthy growth (Smith et al., 2015).

In our study, some participants have admitted that not every method gives the desired results, hence the need to alternate between methods. It all narrows down to if the methods have given a positive or negative result. Each effect can also vary with individual, but this is a topic with little attention amongst Nigerian parents. Most parents inflict punishment to make the child feel the weight of their crime. The only measure taken while administering punishment by some participants, was on the gender of the child. Culturally viewing females as "the weaker sex" more pity should be rendered during punishment.

CHAPTER VI

6.1 Conclusions and Recommendations

According to Opeyemi (2017), children are generally seen as the future leaders and as such represent a potential produce of human resources necessary for the stability of the society. Therefore, subjecting children to violent methods of discipline severely reduces their chances of assuming future expected leadership position. Thus, it is currently a top global concern to stop and lessen violence against children.

Parents should be concerned about their children's protection from all forms of violence because they are crucial to their development. To ensure the welfare of children and families, it is essential to provide a secure home environment that limits exposure to severe punitive discipline. Parenting techniques would need to concentrate on a strategy that encourages the use of constructive, non-violent behaviours to foster this kind of atmosphere (UNICEF, 2010).

Unfortunately, not many Nigerian parents are familiar with alternatives to physical punishment (Fatimilehin, I., & Hassan, A., 2016). It is essential that parents receive some kind of training to fulfil their parenting demands because of this and their lack of understanding of the negative effects of harsh punishment.

The issues raised above highlight the need for strategies to assist parents in reducing harsh punishment methods while also learning more effective parenting techniques to replace their current, ingrained, abusive patterns. As a result, we created the "Psychoeducational Parenting Program to Prevent Violence Against Children (PEPVAC)", a program of intervention meant to educate parents about the negative effects of strict discipline and provide them with knowledge about non-violent discipline techniques. The conceptual underpinning for the current study was founded on the idea that interventions that enhance parental comprehension of new insights on discipline and support effective parenting techniques are essential to fostering environments that are secure and nurturing for children (Sanders, M., & W., C., 2002). Therefore, taking part in PEPVAC events may help the parents feel compelled to alter their method to discipline from a method that relies on harsh and coercive measures to one that adopts more positive ways. This will give them the knowledge and abilities they need to develop their children effectively.

We are concerned because we need to assist parents in using corporal punishment less frequently. Education must be used as a dramatic remedy in this situation. According to the "cognitive dissonance theory" (Festinger, 1957), changing practices can be accomplished by exposing people to fresh knowledge. Education continues to be a dynamic force with the capacity to influence both individual and societal transformation. Unfortunately, it seems like there aren't many educational programs available that may be used to inform parents in this area. The ones that are now available are primarily foreign-based and do not address the parenting issues that are pertinent to this study. The present researchers created a program of intervention called "Parenting Education Programme for Corporal Punishment Prevention (PEP)" (Ofoha, 2019) as a tool to decrease parental dependence on corporal punishment and help families learn appropriate child management approaches. This was motivated by the lack of understanding amongst parents and the absence of an effective empirical evidence program of intervention that is culturally appropriate for the Nigerian setting. According to research, parents who lack the requisite parenting abilities and understanding of how children develop are more likely to subject their children to abuse.

Previous studies have tended to concentrate on issues related to the form and kinds of CP and its impact as a risk factor for abuse (Federal Ministry of Education and UNICEF, 2007), or factors that lead to the widespread use of corporal discipline (Ajayi, 2013; Ejikeme, 2003; Nduka et al., 2012), or its connection with negative consequences for children (Idogo, 2011), and the necessity of finding alternative means of discipline (Korb, 2011; Korb & Danga, 2013). Contrarily, little empirical research has been done to develop, implement, and evaluate the effectiveness of a proactive intervention program.

6.2 Recommendations According to Findings

1. Parents need to have specific knowledge, skills, attitudes, and interpersonal qualities that support effective parenting if they are to be good caretakers for their children.
2. An extended and early education of the general history on the Nigerian culture should be made compulsory and taught at least from elementary schools to high schools.
3. Every state in Nigeria should have parenting education resource centres where parents may go to learn about effective methods of punishment. These facilities ought to have

parenting-related materials including books, movies, and other things to support good parenting techniques. These facilities ought to be run by parents that have undergone due training.

4. parenting education needs to be made available to parents in underserved/low-income regions and to parents who reside in stressful settings.

5. Parenting education seminars should be held in a variety of locations, including community centres, town hall gatherings, hospitals, religious gatherings, workplaces and markets, and by vehemently denouncing abusive child-rearing practices, religious organizations should play a vital role in educating the general public and raising awareness of these issues. In churches, mosques, and other religious settings, these must be preached.

6. Child social services should be empowered by the government to become active and efficient as most child advocates have become NGOs and international organisations.

7. Other than the original parents, extended family members, and foster parents are known to have an involvement in child upbringing and socialization in Nigerian society. Therefore, parenting education should be offered to these members in order to increase their understanding of the negative effects of corporal punishment and effective substitutes.

8. There is a necessity for extensive advocacy on behalf of children's rights to regard for their human rights and protection from all forms of violence in every sector of the nation. The necessity of reorienting the Nigerian population, especially adults and children, should be emphasized, employing the same culture and traditions and religion to bring about the required mental shift.

9. It is critical that the media routinely air programs on the risks of aggressively raising children, as well as consistently denounce and widely report on acts of child human rights violations, especially CP crimes.

10. Parents should engage more in discussions with older parents about their methods and effects or outcomes of their disciplinary methods.

6.3 Recommendations for Further Research

1. Study showing the quality of a child's growth is correlated with parenting behaviours, or alterations in parenting behaviours. This relationship may help parents minimize using physical punishment on their kids.

2. Research on the Nigerian government interventions on child rights and abuse.

3. A critical study on the pre-colonial morals and traditions of the Nigerian society

4. Study analysing the racial, genetic, and environmental relation to obedience and disobedience.

5. A study experimenting to see if the sensitization of a child-to-child abuse, child rights, and other child 'authorities' influences their perception of discipline.

6. A contrast study to determine if the child's ignorance to these 'authorities' influences their perception of discipline.

   Studies to show international intervention and penalties for countries who have violated the previously signed agreement to child rights protection.

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APPENDICES

Appendix A: Semi Structured Questionnaire

A generational perception of discipline in Nigeria

DEMOGRAPHIC QUESTIONS

1. Age

2. Number of children or grandchildren

3. Duration of marriage

4. Marital status

5. Highest level of education attained

6. Profession

7. Tribe

8. Oral permission

SEMI- STRUCTURED QUESTIONNAIRE DEVELOPED BY THE RESEARCHER

1. What do you understand by the word discipline?

2. What is your opinion of the current generation's way of discipline compared to the past?

3. Have you taken observation of the different behaviors of children who have been treated with different disciplinary methods?

4. How do/did/will you discipline your kids?

5. If punitive discipline was/were banned in the whole world, what other methods would you result to?

6. Do you think that disciplinary methods used for a child will affect your relationship with them and others?

7. Do you think punitive discipline can affect the growth and development of a child?

8. If you were to have a new baby today, how would you use a different method of discipline than before?

9. Do you think your disciplinary methods will have an impact in the future of a child?

10. What do you think about discipline based on gender?

Appendix B: Ethics Approval from Near East University

NEAR EAST UNIVERSITY
SCIENTIFIC RESEARCH ETHICS COMMITTEE

RESEARCH PROJECT EVALUATION REPORT

Meeting date   :10.11.2022
Meeting Number   :2022/107
Project number   :1624

The project entitled **"A Generational Perception Of Discipline In Nigeria."** (Project no: NEU/2022/107-1624) has been reviewed and approved by the Near East University Scientific Research Ethical Committee.

Prof. Dr. Şanda Çalı
Near East University
Head of Scientific Research Ethics Committee

Committee Member	Decision	Meeting Attendance
	Approved (✓) / Rejected (X)	Attended (✓) / Not attended(X)
Prof. Dr. Tamer Yılmaz	✓	✓
Prof. Dr. Şahan Saygı	✓	✓
Prof. Dr. Mehmet Özmenoğlu	X	X
Prof. Dr. İlker Etikan	✓	✓
Doç. Dr. Mehtap Tınazlı	✓	✓
Doç. Dr. Nilüfer Galip Çelik	✓	✓
Doç. Dr. Emil Mammadov	✓	✓
Doç. Dr. Ali Cenk Özay	X	X

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Educational Level

	Name of the Institution	Graduation Year
Masters	Near East University	Till Date
Undergraduate	Near East University	2021
High school	Concordia College	2016

Foreign Languages	Reading comprehension	Speaking*	Writing*
English	Excellent	Excellent	Excellent
Turkish	Intermediate	Intermediate	Beginner
German	Beginner	Beginner	Beginner

Computer Knowledge

Program	Use proficiency
Ms Office	Very good