

DISCIPLINING CHILDREN: PARENTAL PERCEPTIONS, PRACTICES, AND THE INFLUENCES OF CHILDHOOD EXPERIENCES

By

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A thesis submitted to BRAC Institute of Educational Development in partial fulfillment of
the requirements for the degree of
Master of Science in Early Childhood Development

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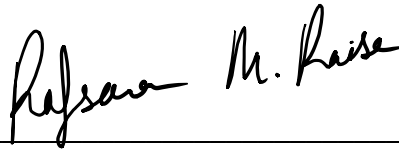
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It is hereby declared that

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Ethics Statement

Title of Thesis Topic: Disciplining Children: Parental Perceptions, Practices, and the Influences of Early Experiences

Student name: Rafsana Mustary Raisa

1. Source of population

Urban parents (mothers) of children aged 3-8years old, within the middle-income band of Bangladesh.

2. Does the study involve (yes, or no)

- a) Physical risk to the subjects - NO
- b) Social risk - NO
- c) Psychological risk to subjects - NO
- d) discomfort to subjects - NO
- e) Invasion of privacy - NO

3. Will subjects be clearly informed about (yes or no)

- a) Nature and purpose of the study - YES
- b) Procedures to be followed - YES
- c) Physical risk - YES
- d) Sensitive questions - YES
- e) Benefits to be derived - YES
- f) Right to refuse to participate or to withdraw from the study - YES
- g) Confidential handling of data - YES
- h) Compensation and/or treatment where there are risks or privacy is involved - YES

4. Will Signed verbal consent for be required (yes or no)

- a) from study participants - YES
- b) from parents or guardian - NO
- c) Will precautions be taken to protect anonymity of subjects? - YES

5. Check documents being submitted herewith to Committee:

- a) Proposal - YES
- b) Consent Form - YES
- c) Questionnaire or interview schedule - YES

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Abstract

This qualitative study explores how parents in urban Bangladesh perceive and practice child discipline, with special attention to how their own childhood experiences shape their current approaches. Drawing on semi-structured interviews and focus group discussions with mothers of young children, the research uncovers the beliefs, intentions, and everyday realities behind disciplinary decisions. Findings reveal that parents often describe discipline as more than correction—it is a way to teach morality, prepare children for life’s challenges, and pass down values. Their strategies range from strict, rule-focused methods to warm, relational approaches, shaped by religious beliefs, cultural traditions, and the echoes of how they were once disciplined themselves. While many express a desire to embrace more communicative, empathetic parenting, everyday pressures—economic stress, emotional fatigue, and inherited habits—often pull them toward inconsistent or reactive practices. In Bangladesh, much-needed national efforts rightly focus on rural poverty and marginalized communities. Yet, the country’s large and growing middle-income band, home to the majority of future leaders, often receives little support for mindful, non-violent parenting. This study highlights why their needs must not be overlooked. By addressing the parenting realities of this group, Bangladesh can nurture emotionally resilient, socially responsible citizens, strengthening not just families, but the nation’s future.

Keywords: child discipline; parental perception; childhood experiences; non-violent parenting; socio-emotional development; Bangladesh.

Dedication

To my beloved daughter, whose presence inspires compassion and reflection every day.

To all the parents in Bangladesh who deeply love their children but often struggle to align their actions with their intentions in the face of life's many challenges.

To the elders who have walked this path before us—may your wisdom and presence continue to guide the next generation with empathy and understanding.

And to the youth—the next generation of parents. May you embrace parenthood not just as a responsibility, but as a blessed journey where the challenges are real, and the rewards even greater.

Acknowledgement

First and foremost, I am deeply grateful to Allah (SWT) for granting me the strength and patience to complete this study. I extend my heartfelt thanks to my thesis supervisor, Nashida Ahmed, whose insightful guidance and encouragement shaped this research from beginning to end. I also appreciate the support of my faculty at BRAC University, BRAC IED, especially those involved in the Early Childhood Development program.

To the parents who generously shared their time and personal experiences with honesty and vulnerability—this study would not have been possible without you. I am also thankful to my classmates and friends who provided critical feedback and moral support throughout this journey.

To my family, especially my lovingly patient husband and my brilliant daughter, thank you for your limitless support, patience, love, and belief in me. Finally, I acknowledge the unspoken labor of caregivers everywhere, whose efforts deserve greater recognition in both policy and practice.

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List of Acronyms

BBS	Bangladesh Bureau of Statistics
BLAST	Bangladesh Legal Aids and Services Trust
CASEL	Collaborative for Academic, Social, and Emotional Learning
ECD	Early Childhood Development
FGD	Focused Group Discussion
IDI	In-depth Interview
MOE	Ministry of Education
MoF	Ministry of Finance
MoHFW	Ministry of Health and Family Welfare
MoLE	Ministry of Labour and Employment
MoPA	Ministry of Public Administration
MoWCA	Ministry of Women and Children
PBUH	Peace Be Upon Him
PDEP	Positive Discipline in Everyday Parenting
PHP	Physical and Humiliating Punishment
PPD	Postpartum Depression
SEL	Social-Emotional Learning
UNCRC	United Nations Convention on the Rights of the Child
UNICEF	United Nations International Children's Emergency Fund

Chapter I: Introduction & Background

Introduction

Children develop best when nurtured by caring caregivers and supported by unified communities. Warmth, empathy, and encouragement help build self-worth, resilience, and emotional intelligence, enabling children to reach their full potential (Landers, Stuer, & Long, 2020). As individuals with diverse temperaments and evolving needs, children require guidance that goes beyond mere behavior correction. Discipline, when effectively applied, is a tool for internalizing values, regulating emotions, and engaging meaningfully in social contexts. The discipline methods parents use have a lasting impact on how children relate to authority, solve problems, and face challenges beyond home.

Classic work in developmental psychology, most notably Baumrind's studies in the late 1960s and early 1970s, identified three broad parenting orientations: authoritarian, authoritative, and permissive. These categories highlight how parental expectations and emotional responsiveness interact in shaping children's outcomes. Authoritative parenting, which balances clear expectations with warmth and support, has consistently been linked to children's positive adjustment and social competence. In contrast, authoritarian parenting, marked by rigid control with little sensitivity to children's emotional needs, has been associated with fearfulness, anxiety, and reduced independence. Several studies suggest that parents who combine warmth with clear expectations effectively instill empathetic and prosocial moral values in children, while authoritarian approaches can produce variable and sometimes adverse moral effects (Baumrind, 1971; Eisenberg et al., 2005; Grusec & Goodnow, 1994).

While discipline is fundamentally aimed at guiding and teaching, parental perceptions of what constitutes appropriate discipline are deeply influenced by cultural norms, societal expectations, and historical context (Gauvain & Parke, 2010). In Bangladesh, discipline is often associated with strictness and control, and practices like corporal punishment are frequently seen as necessary—even loving—measures to enforce obedience. This belief is reinforced by generational teachings that equate respect with unquestioning obedience and view punitive methods as essential for raising “good” children, even as global research increasingly advocates for non-violent strategies that safeguard children’s dignity and developmental rights (American Academy of Pediatrics, 1998; UNICEF, 2020). Variations in definitions across households lead to confusion over what distinguishes supportive from harmful disciplinary approaches.

An examination of current disciplinary practices among urban Bangladeshi parents shows a reliance on varied approaches, combining physical punishment, verbal threats, emotional distancing, and at times, reasoning with children (Islam, 2024). Such inconsistent approaches are usually driven by habitual responses and a lack of awareness about effective non-violent alternatives (Quail & Ward, 2020; Strobel Education, 2024). From a theoretical standpoint, Bowlby (1969/1982) emphasized that children require caregivers who are “consistent, responsive, and emotionally available”. When discipline is rooted in fear, intimidation, or physical punishment, children may learn to fear their caregivers rather than trust them as sources of comfort, which undermines the formation of secure attachment and fosters anxious or avoidant relational patterns. Moreover, repeated rejection or harsh criticism can lead to internalized shame, as children come to view themselves as unworthy of love and care (Bowlby, 1980). These dynamics highlight the developmental risks embedded within punitive discipline and underscore the urgency of addressing parental approaches to child-rearing.

Parents' disciplinary choices are closely tied to their own formative experiences. Many adults replicate the methods used by their caregivers, particularly when such practices were normalized within their cultural environment (Gauvain & Parke, 2010). This intergenerational transmission of punitive discipline perpetuates cycles of emotional, psychological, and sometimes physical harm. Parents who experienced corporal punishment in their own childhood are more likely to consider these practices acceptable for their children, especially in the absence of exposure to alternatives like Positive Discipline in Everyday Parenting (PDEP) or broader community support (Lim et al., 2022).

Understanding these intertwined dynamics is critical for advancing child development and safeguarding children's rights in Bangladesh. This study examines how parents in urban Dhaka perceive discipline, the practices they employ, and the influence of their own childhood experiences on these choices. By exploring these intersections, the research contributes to an evidence base for culturally grounded, non-violent parenting interventions and aims to inform policy reforms and community-driven strategies that promote respectful and effective child-rearing practices.

Statement of the Problem

Many studies report that inconsistent and punitive caregiver strategies are associated with poorer socio-emotional development and reduced school readiness in children (Wriston & Duchesneau, 2023). This qualitative research examines an educational concern at the household level: children's developmental and learning environments compromised due to prevalence of punitive practices.

In Bangladesh, discipline is often perceived by parents as a necessary means of maintaining control and ensuring obedience. Many caregivers adopt disciplinary approaches that mix reasoning,

physical punishment, and psychological tactics (Quail & Ward, 2020). Such perspectives are linked to entrenched cultural and historical norms that often legitimize strict child-rearing practices (see 2.4.2). However, these beliefs contribute to a blurred understanding of discipline—where harsh measures are often seen as acceptable, despite evidence linking such practices to negative developmental outcomes (see 2.3.2).

In practice, the disciplinary methods employed by parents are both diverse and inconsistent. Although several parents indicate a preference for non-violent, value-based approaches (Akhtar, 2013), corporal punishment remains common and has been linked to negative developmental consequences (Gershoff & Grogan-Kaylor, 2016). This inconsistency stems largely from a lack of awareness about non-violent, effective alternatives, compounded by limited understanding of children’s developmental needs. As a result, parents often rely on a confusing mixture of strategies, which in turn disrupts children’s emotional stability and learning processes. Recent reports indicate that roughly nine out of ten children in Bangladesh experience violent discipline at home on a monthly basis (UNICEF, 2020; BLAST, 2019; Selim & Sultana, 2024). These practices correlate with long-term effects including aggression, delinquency, and emotional dysregulation (Gershoff, 2002; Gershoff et al., 2017).

The intergenerational transmission of disciplinary methods further exacerbates the problem. Parents’ current practices are significantly shaped by their own childhood experiences, particularly those involving corporal punishment (Lim et al., 2022). This continuation of punitive measures is intensified among families from low-income backgrounds, who face additional stress from poverty, job insecurity, and lack of access to support services (Madi et al., 2024). Research highlights that parenting support is often directed primarily toward low-income or disadvantaged families, leaving middle-income households with comparatively fewer targeted resources or

interventions (Sellgren, 2012). While most parenting interventions in Bangladesh target poor or marginalized groups, middle-income families remain largely overlooked, despite raising much of the future workforce (Prieto, 2024; UNICEF, 2020). Bangladesh being designated as a lower-middle-income country (The Daily Star, 2023), is prone to poor socioeconomic conditions and such stressors contribute to parents' overreliance on reactive and harsh disciplinary tactics. When parents rely on threats, intimidation, or physical punishment, as opposed to Bowlby's (1980) argument that children need consistent, responsive, and emotionally available caregivers, children may learn to fear their caregiver rather than seek comfort from them. This 'fright without solution' (Main & Hesse, 1990) creates insecurity and can lead to anxious or avoidant attachment patterns. Instead of discipline helping children learn, it instills fear that erodes trust in the caregiver's reliability.

These maladaptive practices extend their impact into the educational setting. Harsh discipline not only undermines children's confidence and emotional stability but also affects their motivation, classroom engagement, and ability to form healthy relationships – be it friendships in school, or relationships in adulthood. In schools, reliance on punitive measures creates a climate of fear, shame and distrust, leading to frequent suspensions or expulsions that disrupt essential learning time and contribute to lower academic performance (Strobel Education, 2023). This disconnect underscores the need to examine how parents and guardians/caregivers perceive and implement disciplinary practices in real-life contexts. While quantitative studies have documented prevalence rates and negative consequences, less is known about how parents themselves make sense of their disciplinary practices within cultural and historical contexts. Understanding these lived experiences is crucial for designing interventions that resonate with parents' values while promoting healthier alternatives for the holistic development of children. This study aims to

explore how parents and caregivers perceive discipline and how their own childhood experiences shape these practices, ultimately informing more supportive and culturally responsive parenting strategies.

Purpose of the study

This study explores how parents in urban Bangladesh understand and put into practice what they see as “good” and “effective” discipline. Taking an interpretivist approach, it treats parents’ accounts as the best window into how disciplinary meanings are made in everyday life, so the research prioritizes rich, first-person descriptions rather than searching for one fixed truth (Creswell & Poth, 2017). Using semi-structured in-depth interviews (IDIs) and a homogenous focus group discussion (FGD), the aim is to capture not just what parents do, but how they explain and feel about those choices.

A key focus is the role of parents’ own childhoods: do they repeat the practices they grew up with, adapt them, or do they consciously reject them? This study attends to both the content and the felt textures of those experiences — the “what” and the “how” of disciplining children in the context of parenting (Moustakas, 1994; van Manen, 1990). At the same time, it rests on the well-established idea that consistent, responsive caregiving supports healthy emotional development, while punitive approaches can erode children’s sense of safety and self-regulation (Bowlby, 1969/1982).

Ethically, the research conforms to children’s right to nurturing, non-violent care, as guided by the UNCRC (1989). Culturally, it treats parents as thoughtful agents, or mediators, who negotiate inherited norms, not passive transmitters of tradition (Grusec & Goodnow, 1994). By listening closely to parents’ voices, the study aims to surface the tensions between aspirational ideals and

everyday realities and to generate practical, culturally grounded insights that can shape parenting programs and policy supports for the critically overlooked urban middle-income families of Bangladesh.

Significance of the Study

This research is significant because it addresses the urgent need to understand why violent or punitive discipline remains prevalent in many households of Bangladesh, despite increasing global advocacy for non-violent parenting. In particular, it focuses on how parental perceptions and their early life experiences shape discipline-related decisions. While existing literature has documented the harms of corporal punishment, there is limited qualitative research that explores how these practices are justified, challenged, or adapted by parents themselves. By highlighting parents' voices and lived experiences, this study contributes to a more grounded and empathetic understanding of parenting challenges in the local context.

The findings offer valuable guidance for the development of culturally appropriate, non-violent parenting interventions that reflect not only the best interests of the child, but also the realities faced by caregivers. This concern is particularly relevant in Bangladesh, where urban middle-income families often fall outside NGO or government programs that prioritize marginalized rural populations. Despite relatively greater access to education and resources, these households face their own pressures—job insecurity, rising living costs, and limited parenting support—yet remain underrepresented in child development interventions (BLAST & Save the Children, 2019; UNICEF, 2020). By addressing an understudied group—urban middle-income families—this study expands the scope of child development research beyond interventions that focus exclusively on the poor. Insights from this study can be used by NGOs, educators, and child protection

agencies to design programs that respect cultural norms while gradually shifting attitudes toward more empathetic and constructive forms of discipline. Furthermore, the results may influence policy-making efforts by providing evidence of how early experiences influence disciplinary practices and how social learning perpetuates cycles of violence or reform.

By filling a critical gap in the literature on intergenerational influences and perceptions of discipline in low- and middle-income contexts, this study contributes to the broader goal of improving early childhood development. In doing so, it supports initiatives aligned with the UNCRC and national child protection policies, ensuring that children can grow in environments that promote emotional security, resilience, and positive social learning. Positioning parent perspectives at the heart of this effort ensures that any proposed change is practical, sustainable, and grounded in the social realities of Bangladeshi families.

Research Questions

This study explores how urban parents in Bangladesh perceive and practice discipline in early childhood, and how their own childhood experiences influence these approaches. Disciplinary methods range from authoritarian to relational and are shaped by cultural, religious, and personal histories. Understanding these perspectives is essential for promoting children's emotional, cognitive, and moral development. The study aims to inform educators, policymakers, and parenting programs to encourage non-violent, developmentally appropriate discipline strategies.

The two research questions that lead this study were:

1. What are parents' perceptions of effective disciplinary methods?

Sub-questions:

- a) What values or behaviors do parents hope to instill in their children through discipline?
 - b) How do parents define and differentiate between discipline and punishment?
 - c) How do parents perceive the relationship between discipline and their child's learning or academic performance?
2. How do childhood experiences shape parents' disciplinary practices?

Sub-questions:

- a) How do parents recall and interpret the disciplinary methods used during their own childhood?
- b) In what ways do parents consciously adopt, modify, or reject the disciplinary approaches they experienced?
- c) How do parents' own childhood experiences influence the range of disciplinary methods they currently use and their openness to adopting alternative, non-violent strategies?

Operational Definitions

Abuse. In this study, **abuse** refers to any act by a parent or caregiver that results in actual or potential harm to a child's physical, emotional, psychological, or developmental well-being. This includes physical abuse (e.g., hitting, shaking), emotional abuse (e.g., verbal threats, humiliation), sexual abuse, and neglect. Abuse is distinguished by its intent to cause harm or exert control, and by the lasting negative impact it may have on the child's safety, dignity, and mental health.

Corporal punishment. **Corporal punishment** is defined here as the use of physical force with the intention of causing some degree of pain or discomfort, however light, for the purpose of correction or control of a child's behavior. Examples include

spanking, slapping, pinching, or forcing a child to stand in painful positions. This study considers corporal punishment as a disciplinary method rooted in power imbalance, often justified culturally or religiously, yet widely criticized by global child rights frameworks for its potential to cause harm.

Discipline. In the context of this study, **discipline** refers to the practices, behaviors, and strategies that parents use to guide, correct, and socialize their children's actions and values. Discipline is understood not merely as punishment, but as a broader process of teaching children self-regulation, responsibility, and appropriate conduct within social and moral norms. The concept includes both positive and negative approaches and is examined in light of cultural, emotional, and developmental factors.

Disciplinary strategies. **Disciplinary strategies** are the specific techniques or methods employed by parents to enforce discipline. These can include a wide range of actions such as time-outs, withdrawal of privileges, verbal reasoning, praise and reward systems, storytelling, shaming, corporal punishment, or use of threats. This study categorizes these strategies based on their intention (corrective vs. punitive), emotional tone (warm vs. harsh), and developmental appropriateness. Strategies are also interpreted through the lens of parents' own upbringing and sociocultural context.

Domestic Violence. In this study, **domestic violence** refers to any form of **physical, emotional, psychological, sexual, or economic abuse** that occurs within the household and is perpetrated by one family or household member against another. It includes behaviors intended to intimidate, control, harm, or dominate, such as hitting, slapping, shouting, humiliating, isolating, or withholding financial support. While often associated with intimate partner violence, this study also recognizes domestic violence

as it affects or involves children—either directly through abuse or indirectly through exposure to violence between adults. The presence or history of domestic violence is considered an influential factor in shaping a parent’s disciplinary practices and emotional regulation patterns.

Emotional Regulation. In this study, **emotional regulation** refers to a parent's ability to monitor, evaluate, and modify their emotional reactions—particularly in high-stress or emotionally charged situations—when interacting with or disciplining their child. It involves managing feelings such as anger, frustration, disappointment, or anxiety in a way that enables thoughtful, consistent, and developmentally appropriate responses rather than reactive or harmful ones. Emotional regulation is considered a key factor influencing the tone, method, and effectiveness of discipline, as well as the overall emotional climate of the parent-child relationship.

Emotional Withdrawal. In this study, **emotional withdrawal** refers to parents deliberately withholding affection, attention, or communication as a means of disciplining their children. This includes ignoring the child, refusing to engage, or expressing conditional love until compliance is achieved.

Executive function. It refers to a set of cognitive processes that enable individuals to plan, focus attention, remember instructions, regulate emotions, and manage multiple tasks successfully. In this study, *executive function* is defined as a person’s ability to demonstrate self-regulation, working memory, and cognitive flexibility in response to daily demands. For a child it could be following rules, shifting between tasks, and controlling impulses, while for a parent it could be inhibiting their impulses to react

with anger, and regulating their own emotions and use cognitive flexibility to change strategy when situation demands it.

Gentle parenting. It is an approach to discipline that emphasizes empathy, respect, and emotional attunement between parent and child. It avoids punitive actions such as yelling, threats, or physical punishment and instead promotes connection, communication, and modeling of desired behavior. In this study, gentle parenting is considered a relational and non-violent strategy that prioritizes the child's emotional needs while setting clear and consistent boundaries, often influenced by contemporary parenting literature and psychological theories of attachment and positive discipline.

Guided discipline. **Guided discipline** refers to intentional, structured efforts by parents to teach appropriate behavior through reasoning, encouragement, and collaborative problem-solving. It involves setting expectations and limits while explaining the reasons behind rules and consequences. Guided discipline differs from reactive or authoritarian approaches in that it seeks to involve the child in moral reasoning and behavioral reflection. In this study, it is viewed as a developmentally supportive method rooted in respect, consistency, and communication.

Household Members. In this study, **household members** refer to all individuals—related by blood, marriage, adoption, or long-term cohabitation—who reside in the same dwelling unit and share common living arrangements. This includes, but is not limited to, parents, children, grandparents, siblings, aunts, uncles, domestic help (if living in), and extended family members. The term encompasses all people who play a role in the day-to-day environment and child-rearing dynamics of the home, whether

directly involved in caregiving or indirectly influencing disciplinary practices and norms within the family system.

Middle-income Band. In the context of this study, **middle-income band** refers to urban households in Bangladesh with monthly earnings sufficient to cover essential needs such as food, housing, education, and healthcare, but with limited disposable income for luxury or high-cost services. Based on national survey analyses and World Bank classifications, middle-class households in Bangladesh generally earn between **BDT 40,000 and 150,000 per month** ($\approx$ USD 350–1,300), although this varies with household size and local living costs (Bangladesh Institute of Development Studies [BIDS], 2022; World Bank, 2023). This group typically includes salaried professionals, small business owners, and service-sector employees. Their parenting practices are shaped both by economic pressures and aspirations for upward mobility, which influence their approaches to child discipline and guidance.

Perception. In this study, **perception** refers to the beliefs, attitudes, understandings, and subjective interpretations that parents hold regarding child discipline. These perceptions are shaped by personal childhood experiences, cultural norms, religious values, education, and social influences. Perceptions influence not only what parents believe is effective or acceptable but also how they emotionally engage with their children during moments of behavioral correction.

Punishment. **Punishment** is defined as the imposition of a negative consequence on a child's behavior, with the intent to reduce or eliminate that behavior. It may be physical (e.g., spanking), verbal (e.g., scolding, shaming), or emotional (e.g., silent treatment). In contrast to discipline, which aims to teach and guide, punishment is typically more reactive and focused on deterrence. This study examines punishment within the

spectrum of disciplinary practices and evaluates its perceived effectiveness and emotional implications.

Stress. In this study, **stress** refers to a psychological and physiological response experienced by parents when they perceive demands—such as caregiving responsibilities, financial pressure, social expectations, or emotional strain—as exceeding their personal coping resources. Parental stress can manifest through **irritability, anxiety, fatigue, reduced patience, or difficulty in emotional regulation**, and may influence the choice and consistency of disciplinary practices. This study specifically considers how stress—whether chronic or situational—affects parents' decision-making, emotional availability, and behavioral responses when disciplining their children.

Chapter II: Literature Review

Discipline is a foundational aspect of parenting that significantly influences children's emotional, cognitive, and social development. In most nations, where corporal punishment remains culturally accepted, disciplinary practices are shaped by socio-economic realities, generational experiences, and religious or societal norms. This literature review explores four key themes: evolving understandings of discipline in child development; patterns and cultural acceptance of disciplinary practices in Bangladesh; the intergenerational and socio-economic factors influencing parental behavior; and emerging research on positive, non-violent parenting strategies. Together, these themes provide a comprehensive understanding of the disciplinary landscape, highlighting both the risks of violent discipline and the potential of supportive, developmentally informed alternatives.

2.1 Understanding Discipline in Child Development

2.1.1 Concept of Discipline

Traditional discipline focused on obedience through punishment, often physical. Contemporary perspectives now emphasize non-violent approaches rooted in guidance, emotional connection, and child development principles. Positive discipline is seen as foundational for fostering autonomy, empathy, and long-term behavioral regulation (American Academy of Pediatrics, 1998; Landers, Stuer, & Long, 2020). In a Bangladeshi study, Akhtar (2013) found that parents widely believed discipline was necessary for moral and behavioral development, though their interpretations varied. Some emphasized discipline as a way to foster moral responsibility, while others framed it as a means to secure obedience and social conformity. Importantly, parents' own childhood experiences shaped the strategies they employed, indicating the intergenerational transmission of disciplinary practices.

2.1.2 Psychological and Developmental Impact

Research links violent discipline to adverse outcomes such as emotional dysregulation, aggression, and impaired learning. Attachment theory adds further insight into the risks of punitive approaches by highlighting their impact on the parent–child bond (Bowlby, 1969/1982). Children exposed to harsh punishment often experience fear and confusion, which undermines their developmental security and attachment (Quail & Ward, 2020; American Academy of Pediatrics, 1998), in which children perceive themselves as unworthy of love or care (Bowlby, 1980; Tangney & Dearing, 2002). These practices can also damage the parent-child relationship over time. Research shows that coercive discipline—even without physical force—can erode trust and lead to behavioral and emotional issues (Barber, 1996; Gershoff, 2013). Children may comply externally, but internalize stress, guilt, or fear, which can negatively affect their long-term self-esteem and emotional development (Rohner, 2004; Skinner, Johnson, & Snyder, 2005; Eisenberg et al., 2005). Repeated exposure to harsh discipline can foster internalized shame over time, where children begin to view themselves as inherently “bad” rather than understanding their behavior as needing guidance. This internalized shame not only disrupts the development of healthy self-concept but also interferes with emotional regulation, increasing the likelihood of anxiety, withdrawal, or aggression (Tangney & Dearing, 2002).

2.2 Intergenerational and Socioeconomic Influences on Parenting Practices

2.2.1 intergenerational transmission

A reanalysis of the 1985 National Family Violence Survey found that while wife abuse correlated with increased physical and verbal child abuse, a parent's own history of being hit during childhood and adolescence was an even stronger predictor of physical child abuse (Tajima, 2000). This

underscores the layered and intergenerational nature of risk factors contributing to harmful parenting practices. Similarly, a scoping review found consistent intergenerational patterns in corporal punishment—most individuals who experienced such discipline as children went on to use it themselves (Cui et al., 2023).

2.2.2 Spousal and Extended-Family Dynamics

In Chinese samples, this transmission is further intensified under high parental stress, especially among mothers (Cui et al., 2023). When fathers' use of corporal punishment moderates the continuity of such practices in mothers, it highlights gendered intra-family influences on disciplinary legacies (Xing et al., 2017). This reinforces a cycle of violence passed down without reflection, often perceived as effective and necessary (Lim et al., 2022; Yap et al., 2022).

Extended-family relationships also significantly influence maternal mental health and, indirectly, child well-being.

2.2.3 Influence of Socioeconomic Stress

Low-income families frequently face stressors such as unemployment, insecurity, and lack of support. These pressures contribute to inconsistent parenting and the increased use of violent discipline as a reactive coping strategy (Chandler et al., 2009), particularly where mental health support is absent or stigmatized.

2.3 Positive Parenting and Child Outcomes of Non-Violent Alternatives

2.3.1 Core Principles of Positive Parenting

Positive parenting emphasizes empathy, warmth, clear boundaries, and effective communication. These strategies reduce reliance on punishment while supporting healthy behavioral and emotional

outcomes (Landers et al., 2020). Parents are encouraged to guide rather than control, fostering mutual respect between adult and child. Denham, Bassett, and Wyatt (2007) emphasize the importance of emotional modeling, contingent responsiveness, and explicit emotion coaching in shaping a child's emotional competence. These communication strategies enable parents to discipline not through fear, but through empathetic guidance and understanding.

2.3.2 Impact on Child Outcomes

Studies revealed that disciplinary styles characterized by coercion—where adults use threats, intimidation, or punishment to control a child's behavior—have been linked to increased aggression and behavioral issues in children (Patterson, 1976, 1982; Patterson & Dishion, 1985). Whereas more and more research validate that supportive parenting styles enhance children's academic achievement, self-efficacy, and emotional well-being. Consistent, non-violent discipline helps children internalize behavioral expectations, develop resilience, and form positive peer and authority relationships (Chandler et al., 2009).

2.3.3 Selective Adaptation of Intergenerational Disciplinary Norms

Emerging research highlights a notable trend: some parents are not simply repeating inherited disciplinary methods, but intentionally reinterpreting and blending them with more nurturing and reflective approaches. This reflects a gradual generational shift in parenting consciousness, where individuals selectively adapt aspects of their childhood experiences rather than reproducing them in their entirety. Such adaptive reflection aligns closely with the theoretical framework proposed by Grusec and Goodnow (1994), who argued that effective discipline is internalized most reliably when grounded in a secure, communicative parent-child relationship. Their notion of moral internalization emphasizes empathy, shared meaning, and perceptions of fairness—dimensions

that compassionate parents appear to be embedding in their disciplinary philosophies, rather than relying on inherited authoritarian methods

2.4 Disciplinary Practices in Bangladesh

2.4.1 Prevalence and Patterns of Violent Discipline

Violent or punitive discipline remains alarmingly widespread both globally and in Bangladesh. Globally, nearly two-thirds of children—about 66% or 1.6 billion—are subjected to violent punishment by caregivers at home (UNICEF, 2020). Among children under five, approximately 60% (400 million) experience psychological aggression or physical punishment, with an estimated 330 million enduring physical discipline (UNICEF, 2020).

In Bangladesh, prevalence is even higher. Around 90% of children aged 1–14 years face violent discipline at home monthly (BLAST, 2019; Selim & Sultana, 2024). UNICEF (2020) and Save the Children (2011) further note such punishment often occurs in public spaces—streets, markets, and school gates—indicating its normalization. Physical violence is so ingrained that chance events are sometimes misidentified as causes of abuse (Gil, 1971).

Domestic violence plays a major role. A 2016 Bangladesh Bureau of Statistics (BBS) report found one in two married women had experienced domestic violence. Bangladesh has among the highest global rates of victimization and justification of domestic violence, a factor strongly linked to violent child-rearing practices. Exposure to marital conflict, intimate partner violence, especially wife abuse, or inadequate emotional support are well-documented predictors of perinatal depression (Stewart et al., 2021) and violent child discipline (Straus & Smith, 1990). Research in Bangladesh shows poor family support and hostile interactions with husbands or mothers-in-law heighten postpartum depression (PPD) risk, which may escalate into postpartum psychosis, a

condition associated with suicide and infanticide (Sit et al., 2006; Nasreen et al., 2011). Even without extremes, maternal depression undermines bonding and responsive caregiving, contributing to long-term child difficulties (Gurian, 2003). Unsupportive spousal or family dynamics can indirectly, but gravely, harm child development, even when direct interaction is pleasant. These findings reveal the scale of the issue, as well as the complex social, cultural, and spousal factors perpetuating punitive discipline.

2.4.2 Cultural and Religious Norms

Corporal punishment in Bangladesh is often justified as a caring act rooted in cultural, societal, and (allegedly) religious norms. These beliefs contribute to the continued use of punitive discipline and make the introduction of alternative practices challenging without the availability of culturally sensitive, non-violent approaches (Landers et al., 2020; UNICEF, 2010; BLAST & Save the Children, 2019). However, leading Islamic scholars, such as Yusuf al-Qaradawi, have emphasized that Islam promotes mercy, respect, and the safeguarding of children's dignity in all aspects of upbringing. Al-Qaradawi cautioned against the misuse of disciplinary measures, noting that harsh punishment contradicts the Prophet's (PBUH) example of gentleness with children and risks instilling fear rather than moral guidance (Al-Qaradawi, 1999). In a similar vein, the Al-Azhar–UNICEF compendium highlights faith-based teachings that call for kindness and non-violence in child-rearing, directly countering claims that corporal punishment is a religious obligation (Al-Azhar University & UNICEF, 2005). Programs engaging faith leaders in Bangladesh have also drawn on Quranic and prophetic guidance to encourage positive discipline and shift entrenched practices (BLAST & Save the Children, 2019). These religiously anchored perspectives, reinforced by the 2011 High Court ruling that declared corporal punishment unlawful in schools,

provide authoritative and culturally resonant entry points for advancing non-violent parenting (Hossain, 2011).

2.4.3 Legal and Advocacy Efforts to End Corporal Punishment

Building on the cultural and religious norms that justify corporal punishment, legal and advocacy efforts have sought to challenge these entrenched practices. Since 2012, the Bangladesh Legal Aid and Services Trust (BLAST), in partnership with Save the Children, has led the “Legal Reform for Ending Corporal Punishment” project (BLAST, 2019). This initiative aims to legally prohibit all forms of Physical and Humiliating Punishment (PHP) across all settings—homes, schools, and public spaces—and promote Positive Discipline in Everyday Parenting (PDEP). PDEP offers culturally sensitive, non-violent alternatives centered on empathy, communication, and problem-solving. Through combined legal reform and parental education, the project addresses both systemic obstacles and deep-rooted attitudes sustaining violent discipline in Bangladesh.

Despite growing awareness of the harms of violent discipline and the benefits of positive parenting, there remains a significant knowledge gap regarding the socio-cultural roots of disciplinary practices in Bangladesh and how parents’ own childhood experiences shape their current approaches. This study aims to fill that gap by uncovering these influences and probing for the persistence of violent discipline alongside limited awareness of non-violent alternatives. The findings offer critical insights into the intergenerational cycle of punishment, supporting the development of culturally sensitive parenting programs, informing UNCRC-aligned policy advocacy, and emphasizing the developmental risks of harsh discipline. Ultimately, this research seeks to guide the creation of intentional, informed, and supportive parenting interventions that foster sustainable, positive change in Bangladeshi homes.

Chapter III: Methodology

This section illustrates the research methodology to explore parents' perception of proper discipline and understanding the influences their own childhood experiences may have on their current disciplinary practices. The research approach, research site, research participants, data collection methods, procedure and analysis, trustworthiness, ethical considerations, and study limitations are discussed in this section.

Research Approach and Design

This study adopts a qualitative research design to explore the lived experiences, perceptions, and disciplinary practices of middle-income parents in urban Bangladesh. Qualitative inquiry is well-suited for examining complex social issues by analyzing non-numerical data—such as narratives, conversations, and reflections—to capture diverse viewpoints and deepen understanding of underlying dynamics (Creswell & Poth, 2017; Fraenkel et al., 2011; Bhandari, 2023). Within this framework, the study employs a phenomenological approach, which focuses on how individuals experience and assign meaning to specific phenomena (Creswell, 2007)—in this case, disciplining children. Phenomenology is particularly appropriate because the purpose is not to measure prevalence of disciplinary strategies or construct theory, but to describe the essence of parents' experiences: how they interpret, justify, and negotiate disciplinary practices in relation to their childhood histories and cultural contexts (Moustakas, 1994; van Manen, 2016). As van Manen (1990) notes, phenomenology orients research toward “lived experience” and interprets the “texts of life,” enabling the researcher to explore both what is experienced and how it is experienced. Parents' current practices are closely tied to their perceptions and early memories, making phenomenology well-suited to foreground these voices and the meanings attached to discipline.

This approach has been widely applied in education, psychology, and health research to capture the depth and complexity of human experience (Borgatta & Borgatta, 1992; Giorgi, 1985; Nieswiadomy, 1993). By centering parents' interpretations, setting aside preconceptions, and detailing their lived realities, this study aligns with the core principles of phenomenology—connecting objectivity with subjective meaning (Creswell, 2007). The design emphasizes recurring themes and socio-cultural influences, offering insights that are both culturally grounded and developmentally relevant. Rather than generalizing, the goal is to deepen understanding of how discipline is perceived and practiced in urban Bangladesh.

Research Site

This research was conducted in urban middle-income neighbourhoods of Dhaka—Uttara, Mirpur, and Banasree—selected for their representativeness of the study's socio-economic focus. in-person, IDIs took place in naturalistic settings, in the homes of each respondent, to ensure their comfort and security and to gain authentic insights into participants' lived experiences, perceptions, and behaviors, for a deeper understanding of social contexts by analyzing the meanings individuals assign to coexisting natural phenomena (Denzin & Lincoln, 2005; Agius, 2013). The FGD was conducted in my humble abode, the researcher's main office, ensuring a safe and confidential environment, conducive to open and honest reflection and sharing.

Research Participants

According to Creswell (2012), a population refers to the entire group a researcher intends to study, from which a sample is drawn to allow informed analysis. This study focused on mothers of young children in urban Dhaka, recruited from lower-middle to middle-income households. Bangladesh's transition into the lower-middle-income category (The Daily Star, 2023) shaped the selection, as

participants from these strata ensured socio-economic consistency while reducing variability linked to financial factors. Middle-income families were prioritized because, despite relative advantages compared to poorer households, they remain largely overlooked in parenting interventions and policy supports (Prieto, 2024).

A purposive sampling strategy was employed to select participants capable of providing rich, relevant accounts of disciplining children (Sargeant, 2012). Following Polkinghorne's (1989) recommendation for phenomenological inquiry, which emphasizes small, information-rich samples, eight mothers participated in semi-structured in-person IDIs (one per household), and seven mothers took part in a homogenous FGD. This sample size prioritizes depth of insight over numerical generalizability, aligning with phenomenological principles (Creswell, 2007).

All participants were mothers of children aged 3–8 years, ensuring the study concentrated on early childhood disciplinary practices within a coherent developmental stage. While parental age varied, this diversity provided nuanced perspectives within the shared socio-economic frame. Participants were drawn from urban neighborhoods, selected for their representation of middle-income socio-cultural characteristics in Dhaka.

By focusing on this group, the study addressed a critical contradiction: why harmful disciplinary practices persist among the informed, despite growing awareness of non-violent alternatives. The purposive, site-specific sampling approach tells us how parents understand, negotiate, and enact discipline in everyday family life (Creswell, 2007; Polkinghorne, 1989).

Sampling Procedure/Participants Selection Procedure

A combination of purposive and convenience sampling methods was employed to recruit participants who could offer meaningful insights into disciplinary practices. This study

purposively selects parents from urban, middle-income households in Dhaka, based on the assumption that they have greater access to education, media, and resources informing them about global advocacies for non-violent discipline, the harms of corporal punishment, and children's rights (Sargeant, 2012). Their relative awareness makes them well-positioned to offer deeper insight into current disciplinary practices and beliefs.

As a parent of a young child, I have initially approached known individuals within a similar parenting demographic. These participants were selected based on their relevance to the study's objectives and their representativeness of middle-income families in urban Dhaka. Convenience sampling then allowed for more eligible parents from the same socio-economic circles—such as the parents waiting in schools within middle income residential areas (chosen for research site), referrals from participants already recruited and interviewed —facilitating a natural expansion of the participant pool. This non-random sampling strategy ensured accessibility while maintaining contextual relevance. All participants joined voluntarily and provided informed consent.

Data Collection Tool

Creswell and Poth (2017) emphasize that in qualitative research, the research tool is not just a questionnaire, but a “structured but flexible” instrument that shapes the depth and relevance of the data collected. The IDI and FGD guides were carefully designed in alignment with the study's research questions. Prior to data collection, the instruments were piloted with representatives from each participant group to assess the clarity of the questions and instructions, as well as the practicality of completing them within the expected timeframe. Following the pilot phase, any confusing or unclear items were identified and revised accordingly. The refined tools were then

finalized after receiving detailed feedback from members of the academic committee, who reviewed them for both quality and overall relevance.

Data Collection Method and Procedure

Data was collected through semi-structured IDIs and an FGD. IDIs utilize open-ended prompts to gather insights into participants' beliefs, understanding, reasoning, and emotional responses related to a particular topic, while FGDs emphasize participants' collective perspectives, leveraging group interaction to uncover experiences and attitudes on a specific topic through interactive group dialogue, making them especially valuable for examining complex issues and the participants' shared and diverse viewpoints on the topic (Johnson & Christensen, 2012). These methods are designed to access participants' lived experiences, capturing how they perceive and practice discipline in their everyday parenting. Each IDI, lasting approximately 60-75 minutes, explored the disciplinary strategies parents preferred, their justifications, and the influences of their own childhood experiences.

In addition, a homogenous focus group discussion was conducted with 7 participants to encourage dynamic interaction and collective reflection. The FGD began with general questions and progressed toward more specific prompts, allowing the conversation to flow naturally. This approach employs inductive, interactive, and recursive strategies, aiming to identify shared themes and build a culturally grounded understanding of disciplinary practices among urban parents of Bangladesh.

Data Management and Analysis

All sessions were audio-recorded with informed consent to ensure accuracy and minimize disruption during data collection. Recordings were safely transcribed manually, typed into digital

documents, and stored on a personal computer for safekeeping. Each data set was labeled to avoid ambiguity and to facilitate cross-referencing later. Transcripts were verified against original recordings through spot-checking to enhance reliability and accuracy. Identifying information was anonymized to secure participant confidentiality. Data analysis was completed using resources at my disposal as the researcher, including the library facilities of BRAC University, Dhaka. Thematic analysis was used to methodically uncover, examine, and interpret recurring patterns in the data (Braun & Clarke, 2006). This approach was chosen for its flexibility in capturing both explicit and implicit meanings, and its suitability for addressing the study's aim: to explore parents' perceptions of discipline, the strategies they employ, and the ways their early experiences influence their practices. Coding was conducted inductively and iteratively, allowing themes to emerge organically from the data rather than being guided by a pre-existing framework (Sargeant, 2012).

Table 1: Simple representation of the data collection method and procedure

Research Question	Method	Purpose	Analysis Technique
1. What are parents' perceptions of effective disciplinary methods?	Semi-structured In-depth Interviews (IDIs)	To explore parents' personal views, disciplinary strategies, and justifications	Thematic Analysis (Inductive Coding)
	Focus Group Discussion (FGD)	To encourage dynamic group interaction and collective reflection on discipline	Thematic Analysis (Iterative Refinement)
2. How do childhood experiences shape parents' disciplinary practices?	Semi-structured In-depth Interviews (IDIs)	To understand how parents' own childhood experiences influence their current disciplinary practices	Thematic Analysis (Inductive Coding)

Validity & Reliability

The credibility of qualitative research depends on ethical practice, methodological rigor, and consistency, with researchers using various strategies to verify their interpretations and ensure their observations and understandings are accurate and free from misperception (Fraenkel et al., 2011). To ensure the validity and reliability of the research tools, both the IDI and FGD guides were piloted with a small group of participants prior to finalization. This process allowed for refinement of questions to improve clarity, cultural appropriateness, and relevance, making sure no leading questions are posed (Creswell & Poth, 2017). The selection of participants was done comprehensively and intentionally, ensuring the research question is effectively addressed while minimizing the risk of sample bias (Fraenkel et al., 2011). Credibility of the findings was strengthened through triangulation, using both IDIs and an FGD to capture a broader and more nuanced understanding of disciplinary practices (Sargeant, 2012).

Having all the audio data carefully transcribed, each data set was sent back to the respective respondents via WhatsApp for respondent validation, giving them the opportunity to confirm accuracy and ensure their views were authentically represented. This approach reduces the risk of losing critical information that may occur when relying solely on written notes during and after the interactive sessions, thereby enhancing the trustworthiness and consistency of the data. Digital analysis tools such as The Ethnograph v6 and HyperRESEARCH 3.0.2 were not available, so the organization and management of textual transcriptions and audio data were done manually. Throughout analysis, reflexive field memos and an audit trail were maintained to document procedural decisions, support transparency, and facilitate peer review. This process required rigorous attention to detail but ensured systematic data handling and careful identification of emerging themes.

Ethical Considerations

Ethical compliance is essential to the integrity of any research study. Researchers are expected to follow a range of ethical principles, including securing informed consent, avoiding conflicts of interest, maintaining confidentiality and anonymity, addressing translation challenges, and ensuring the trustworthiness of findings. Additionally, researchers hold responsibilities not only toward their participants but also toward their audiences, academic communities, and broader society (Mirza et al., 2023).

This study adhered strictly to these ethical protocols throughout its implementation. Prior approval was obtained from the academic committee at BRAC Institute of Educational Development (BRAC IED), BRAC University, ensuring institutional alignment and compliance. Participation was entirely voluntary. At the onset, each participant signed an informed consent form, indicating their willingness to participate. Before the actual IDIs began, the I revisited the study's objectives, procedures, and potential implications to reconfirm both verbal and written consent from all participants.

Data collection followed a semi-structured interview protocol that had been previously approved. As the researcher, I communicated in the local dialect and offered clarification (when necessary) to ensure participant understanding. Special care was taken to manage personal biases and uphold objectivity during interactions. Participants were treated with dignity and respect; their privacy was safeguarded, and they were clearly informed that they could withdraw from the study at any point without any consequences.

To preserve confidentiality, all identifying information was anonymized. Participants were referred to using codes during both data collection and analysis. Drawing from prior experience

interviewing parents across various age groups, empathic, nonjudgmental approach was taken while actively listening and engaging with sensitivity.

Efforts were made to build rapport with participants by fostering a warm and respectful environment. Interviews were held in familiar, safe spaces where participants felt secure and relaxed. The process was participant-led, allowing individuals to take the time they needed to respond. Questions were posed in a conversational tone and repeated when needed for clarity.

In an effort to ensure the findings reflected diverse perspectives, parents from multiple regions of the city were included. Finally, consistent communication was maintained with the research supervisor to ensure that all ethical procedures were carried out responsibly and thoroughly throughout the research process.

Limitations of the Study

Limitations are an inherent aspect of research (AJE, n.d.), often stemming from design or methodological choices that affect how findings can be interpreted. Such constraints may reduce generalizability, practical application, or overall utility, and can result from issues of validity or unforeseen challenges during the study (USC Libraries, n.d.). Similarly, there were some inevitable constraints in carrying out this study. Firstly, most fathers are usually working during the day, and during a greater part of the evening, which is why they were not available to give their insights for the research. Therefore, the study had to be limited to the mothers' accounts, although it is safe to say that the mothers' inputs were the most relevant, because in reality, the children spend most of their daily time with their mothers.

Next, most interviews were taken in the homes of the participants to ensure their ease and comfort. However, as they had their children constantly seeking their attention, and other household members whom they had to give

instructions to from time to time, conversations were sometimes distracted. Parents who talked in front of their own parents who were living with them, were nervous while talking about their own childhood experiences, thus some responses may have been disingenuous.

Finally, recruiting parents who were willing to talk about their own disciplinary choices and practices with their children was quite challenging as many did not feel comfortable peeling off their outwardly image in front of a stranger while being recorded; the topic of study is understandably very personal. Moreover, the scope of the study and its allotted timeline did not allow for more parents to be interviewed across the city, which might have helped to get more insights.

Chapter IV: Findings & Discussion

There are four parts in this chapter. The ‘Findings’ part presents the key findings from eight IDIs and one FGD conducted for this study. The participants, all urban middle-income parents, shared their perceptions, motivations, and practices related to disciplining their children. By examining this informed, yet conflicted group, the study intended to uncover the underlying factors that create gaps between what parents know and what they actually do. The data were analyzed thematically, and seven interrelated themes emerged. These themes capture how parents conceptualize discipline, the methods they employ, and how their own upbringing and daily realities shape their disciplinary choices. Each theme is supported by selected citations from the IDIs and FGD notes. The ‘Discussion’ part discusses those findings thoroughly considering my own reflections as the researcher and comparing them with existing literature. Lastly, a conclusion and recommendations were obtained from the study.

Findings

The findings of the research are briefly outlined in the following table.

Table 2. Major themes identified in the data

Theme	Description
Discipline as Character Building	Framed as moral education, not punishment
Gentle but Firm Approach	Preference for verbal, non-violent strategies
Emotional Regulation	Parental struggle with their own emotional triggers

Verbal and Conditional Discipline	Use of threats or emotional withdrawal despite stated ideals
Intergenerational Influence	Shaped by past experiences, positively or negatively
Co-Parenting and Child Differences	Discipline adapted to family dynamics and child personality
Aspirational vs Actual Practice	Ideals often conflicted with reactive practices
Religious Conformity in Disciplinary Practices	Discipline to instill Islamic values and uphold religious norms, often balancing restrictions with gentle guidance.

Each of these themes is discussed below in detail, with brief descriptions and supporting citations. The data are organized under pseudonyms and numbered references to ensure anonymity while maintaining clarity.

1. Discipline as Character Building, Not Just Correction

Many parents expressed that discipline is not merely about controlling behavior but about helping their children build strong moral foundations. Discipline was often defined as a teaching tool to develop kindness, empathy, and responsibility. A parent stated, “Discipline means correcting with love. To help her learn what’s right, without fear” (*IDI #2, 15.06.25*), while another mentioned, “I don’t want her to grow up afraid. I want her to understand why something is wrong” (*IDI#1, 13.06.25*). The FGD participants similarly emphasized reasoning and logical explanations over fear-based control, using phrases like “to discipline is to teach the importance of following routines, so children can be independent responsibly” and “it is important to teach them with logic, not punishment” (*FGD notes: 21.06.25*).

2. Gentle but Firm: The Preferred Mode of Discipline

The majority of participants described using calm yet firm strategies, including verbal warnings, time-outs, facial cues, and withdrawal of privileges. Most rejected the use of physical punishment, considering it outdated and ineffective. They mentioned alternatives that seem non-violent to them, such as, “she understands by looking at my face that something’s wrong, so I don’t need to yell” (*IDI #5, 20.06.25*); “I try to distract them with something else and hope they don’t throw a tantrum” (*IDI #4, 18.06.25*). One FGD participant noted a drawback of harsh discipline, “they are smarter now; if you hit, they either rebel or go silent” (*FGD notes: 21.06.25*).

3. Emotional Regulation: The Parents’ Inner Battle

A recurring pattern was the emotional struggle parents experienced when disciplining their children. Many shared instances of reacting harshly due to their own stress or fatigue, followed by feelings of guilt. “I end up shouting when I’m tired. Later I feel guilty,” said IDI participant #2 (*15.06.25*), while participant #6 admitted, “sometimes I say things like ‘I’ll stop loving you,’ and I hate myself for that” (*22.06.25*). Some parents battle with themselves and work on their own executive functioning skills before disciplining their children, “My child is very sensitive. I have to explain everything gently, or she shuts down” (*IDI #5, 20.06.25*). FGD participants echoed similar emotional conflicts, with confessions such as “we were not taught how to manage emotions. Now we’re trying to do better, but it’s hard.” (*FGD notes: 21.06.25*)

4. Verbal Warnings, Threats, and Conditionality

Despite rejecting harsh punishment, several participants reported using conditional threats, emotional bargaining, or withdrawing privileges to compel children to comply—especially when logic or calm reasoning failed. Some of the ways in which parents try to achieve their desired

outcome are as follows: “If she doesn’t listen, I say I won’t take her to the park” (*IDI #1, 13.06.25*); “I take away screen time if he crosses a limit” (*IDI #4, 18.06.25*); “Sometimes I tell him that I’ll leave the room if he does not cooperate.” (*IDI #3, 17.06.25*). Common strategies revealed in the FGD included “If you don’t finish your food, no cartoons,” and “I won’t talk to you if you lie.” (*FGD notes: 21.06.25*).

5. Influence of Parents’ Own Childhoods

Many participants reflected on how their upbringing shaped their current disciplinary styles. Some aimed to replicate positive influences, while others deliberately rejected the harshness they experienced. For instance, a parent shared, “my mother never yelled. That’s what I try to do now” (*IDI #4, 18.06.25*), while another conveyed “I was beaten often, so I try not to do the same to my child” (*IDI #1, 13.06.25*). Participants in the FGD resonated in saying, “my mother’s harshness made me fearful. I promised myself I’d never be that way with my own children” (*FGD notes: 21.06.25*).

Such reflections revealed the deep impact of intergenerational experiences on parenting choices.

6. Relational Influences: Co-Parenting and Child Temperament

Participants highlighted how discipline is shaped by both the parenting style of their partner and the unique temperament of their child. Several parents described having to adjust their strategies to maintain balance within the family.

“My husband is hardly home. The little time that he does spend at home with our kids on weekends, I try to make sure they never have a disheartening interaction. I volunteer to be the bad cop while my husband gets to play the good cop at all times” (IDI #2, 15.06.25).

FGD participants also noted how co-parenting required coordination and compromise in order to avoid sending mixed messages to the child (*FGD notes: 21.06.25*).

7. Aspirations vs. Everyday Realities: The Practice Gap

While most participants endorsed gentle and respectful parenting, they acknowledged that real-life stressors often led them to act in ways that conflicted with their values. This mismatch was a recurring source of concern. “I know I shouldn’t threaten her, but sometimes I just need her to listen fast” (*IDI #3, 17.06.25*); “I want to be the patient kind of parent, but when I’m overwhelmed, I yell” (*IDI #6, 22.06.25*). In the FGD, participants described feeling isolated in their attempts to parent differently from previous generations, often without sufficient social or institutional support (*FGD notes: 21.06.25*). These examples also revealed a disconnect between participants' ideals and their everyday disciplinary responses.

8. Religious Conformity in Disciplinary Practices

Many participants drew on Islamic values as a primary guide for disciplining their children, shaping both behavioral boundaries and the moral lessons they aimed to impart. Parents often sought to instill honesty, respect, modesty, and obedience through faith-based reasoning. “We try to teach her what is halal and what is haram from an early age. If she lies or disrespects elders, we remind her that Allah does not like such behaviors” (*IDI #3, 17.06.25*). For some, religion justified specific restrictions—such as limiting media, prohibiting certain creative activities, or correcting

perceived religious violations, “my daughter once drew a Christmas tree. I stopped her... it’s not allowed in Islam” (IDI #7, 23.06.25). While most viewed religion as a positive moral compass, a few cautioned against using fear or rigid enforcement, preferring dialogue and explanation; “I don’t want my daughter to just be afraid of Allah. I want her to love Him.” (IDI #5, 21.06.25).

Discussion

This section sets out to interpret and analyze the data in light of the research questions, providing insights into parents’ perceptions and practices regarding child discipline and how their own childhood experiences influence their approaches. codes were generated from themes emerging from direct quotes to be analyzed inductively, and are discussed under major themes and subthemes. These themes allow us to understand the complexity and variety of parental discipline in urban Bangladesh and reflect on both expected and unexpected dimensions of their beliefs, motivations, and practices.

The results also reveal concerns about developmental risks, emotional consequences, and value-based inconsistencies in how discipline is implemented. In this chapter, findings are considered in the light of existing literature, culturally specific values, and implications for parenting education, ECD policy, and future research.

1. Parents’ Definitions and Goals of Discipline

1.1 Guiding with Morals

Across participants, discipline was generally described as an act of guiding the child toward “good behavior” or “values.” Most parents believed that discipline helps children differentiate right from

wrong, a finding consistent with earlier research (Akhtar, 2013). However, differences emerged in their understanding of whether discipline should serve moral development or social conformity.

1.2 Enforcing Compliance

While some parents emphasized the child's inner moral compass—promoting values such as honesty, respect, and kindness—others stressed compliance with adult expectations. This distinction is crucial: when discipline is used primarily to enforce obedience, it risks undermining a child's autonomy and may even discourage open communication (Baumrind, 1971). This reinforces the importance of helping caregivers reflect on the long-term goals of discipline beyond immediate behavior control.

2. Influence of Childhood Experiences on Present Practices

2.1 Repetition and Rejection

Parents' own upbringing emerged as a deeply influential factor. Some participants openly admitted that they unconsciously repeated the disciplinary techniques used by their parents, even when they had previously disliked those methods. Others rejected harsh or punitive approaches they had experienced, often citing how those experiences affected their emotional well-being.

2.2 Reinterpretation

Interestingly, a few parents showed an ability to reinterpret and selectively adapt what they had learned in childhood, blending inherited values with more reflective and nurturing approaches. This suggests a generational shift in parenting consciousness that is still in progress, aligning with

global research indicating how parental history informs present attitudes (Grusec & Goodnow, 1994).

3. Inconsistencies in Beliefs and Practices

The data revealed multiple inconsistencies between what parents described as “ideal” discipline and what they actually practiced. For instance, while many parents disapproved of physical punishment in principle, they admitted to using it during moments of frustration or when they believed no alternative would be effective.

Moreover, some parents seemed unaware that their “softer” alternatives—such as conditional threats, emotional bargaining, or emotional withdrawal (aka. silent treatment) —could still exert significant psychological pressure on children. Despite avoiding overtly harsh tactics, many participants used statements that can cause fear of abandonment, emotional insecurity, and internalized stress (Barber, 1996; Gershoff, 2013) — impacting the child’s mental and emotional well-being in ways that are not always visible but deeply felt, and can be equally damaging, compromising their long-term self-esteem and emotional development, especially when used repeatedly without explanation or repair (Rohner, 2004; Skinner, Johnson, & Snyder, 2005).

This gap between values and behavior is both revealing and concerning. It points to a lack of preparedness or confidence in non-violent techniques, rather than malicious intent. This finding aligns with UNICEF (2020), which found that even parents who disapprove of corporal punishment may use it due to social norms, lack of support or generational conditioning. The data emphasize the need for practical skill-building in alternative methods, such as positive reinforcement or emotion coaching.

4. Disciplinary Triggers and Emotional States

Parents most commonly reported using disciplinary strategies in response to disobedience, disrespect, or public embarrassment. However, several also acknowledged that their emotional state—anger, fatigue, or stress—often triggered harsher responses. Intimate partner violence, loud disagreements and arguments compromise parental self-regulation and emotional availability which can cause trauma among children from a very young age (Straus & Smith, 1990). This highlights the emotional labor of parenting and the importance of parental self-regulation. Emotionally charged discipline can lead to reactive and inconsistent practices, which research links to adverse outcomes for children’s social-emotional development (Eisenberg et al., 2005). These insights underscore the need for parental mental health support and stress management as part of comprehensive parental caregiving education.

5. Role of Religion, Gender, and Cultural Norms in Disciplinary Choices

5.1 Gendered Expectations

Parents’ disciplinary strategies were also shaped by cultural and religious beliefs. For example, sons were often disciplined more strictly to “make them strong,” or disciplined more freely while building a sense of entitlement, whereas daughters were expected to be gentle and obedient so they had checked more boxes off the ‘list of disciplines. These gendered norms, while culturally ingrained, risk reinforcing unequal power dynamics and limiting emotional expression in boys (Connell, 2002).

5.2 Faith-Based Practices

Religious beliefs played a significant role in shaping moral expectations. One participant explained that she forbids her child from drawing a Christmas tree, assuming such acts equate to practicing another religion. However, this reflects a misunderstanding of Islamic teachings. Islam does not prohibit learning about or depicting other religious traditions in educational or artistic contexts—it prohibits engaging in religious worship practices of other faiths (Al-Qaradawi, 2009). This disciplinary response, therefore, was not only misinformed but may also restrict the child's creativity, worldview, and tolerance.

Such findings suggest a need for accurate, value-sensitive religious education for parents to prevent cultural exclusion under the guise of moral discipline. Parenting programs should promote critical reflection and intercultural awareness, enabling children to grow with respect for diversity while grounding them in their values.

6. Awareness and Use of Non-Violent Disciplinary Alternatives

6.1 Emerging Consciousness

Many parents were aware of the harmful impact of physical punishment and expressed a desire to use more constructive methods such as reasoning, time-outs, or behavior charts. However, their use of such techniques was limited and often ineffective, mostly due to lack of exposure to how-to, or confidence.

6.2 Limited Tools and Resources

This indicates a gap between awareness and application. Even those who used verbal reasoning often relied on shame-based language or bribes, unintentionally reinforcing unhealthy behavioral

patterns. These findings align with earlier research suggesting that awareness alone is insufficient without structured guidance and reinforcement (Gershoff & Grogan-Kaylor, 2016).

7. The Role of Parent–Child Communication in Discipline

Most parents emphasized the importance of communication as a foundational strategy for discipline. Open, respectful dialogue helped maintain emotional regulation, strengthened parent–child bonds, and encouraged behavioral cooperation. In contrast, fear-based or silent approaches were typically used under stress but were acknowledged as less effective in the long-run. Communication styles deeply shaped discipline outcomes by modeling emotional regulation and reinforcing trust (Denham et al., 2007).

7.1 Emotionally Regulated Interactions

Parents who practiced calm, emotionally attuned communication reported fewer behavioral escalations. They used discipline moments not only to correct behavior but to validate their children's emotions and guide them through self-awareness. Emotional responsiveness served as a model for children's own regulation and empathy.

7.2 Conflict Management Through Dialogue

Many parents preferred to resolve misbehavior through reflective conversation. They discussed the consequences of actions in ways that helped children understand and internalize social norms, rather than reacting with punishment. This approach, although time consuming, and reportedly “draining” at times, promoted cooperation and reduced repeated misbehavior.

8. Discipline as Moral Education

For some parents, discipline was viewed as a channel for teaching core moral values rather than merely enforcing obedience. They aimed to instill empathy, responsibility, and self-control through relational strategies. This perspective reflects a shift away from punitive methods toward more nurturing, developmental approaches consistent with constructivist theory (Grusec & Goodnow, 1994) and global child rights frameworks (UNICEF, 2019).

8.1 Teaching Through Reflection, Not Fear

Parents guided children to understand the impact of their actions using logical consequences and patient explanation. This method supported intrinsic motivation and moral reasoning, aligning with approaches that avoid fear-based compliance.

8.2 Moral Reasoning Through Empathy and Stories

Storytelling and analogies were commonly used to foster emotional understanding and promote perspective-taking. These techniques allowed children to connect behavior with emotional consequences, echoing SEL frameworks such as those advanced by CASEL (2020). Research demonstrates that moral stories emphasizing positive outcomes are significantly more effective at promoting honest behavior than stories based on fear or punishment (Lee et al., 2014).

8.3 Consistency and Warm Boundaries

Parents upheld firm but empathetic boundaries, stressing the importance of calm enforcement and post-incident discussions. Rather than physical punishment, consistent and emotionally warm interactions were used to encourage self-discipline and accountability, in line with the non-violent discipline approaches advocated by UNICEF (2019).

9. Developmental Risks and Psychological Harms of Current Practices

9.1 Emotional and Cognitive Impact of Harsh Discipline

The findings raise serious concerns about the developmental risks posed by harsh and inconsistent disciplinary practices. Physical punishment, verbal shaming, threats, and arbitrary restrictions were commonly used, despite being known to hinder social-emotional growth, reduce self-esteem, and increase anxiety and aggression in children (Gershoff, 2013).

9.2 Restriction of Creativity and Critical Thinking

Some discipline methods, such as forbidding children from expressing themselves artistically or exploring ideas, may also restrict cognitive and creative development. For example, limiting a child's drawing based on misunderstood religious rules can foster fear, inhibit imagination, and discourage curiosity—traits essential for holistic learning and critical thinking (Vygotsky, 1978).

9.3 Fear-Based Discipline and Internalized Shame

Discipline based on fear or humiliation was shown to compromise children's sense of safety and self-worth. Parents admitted to using scolding or isolation to "teach a lesson," but such methods may result in internalized shame, reduced emotional resilience, and strained parent-child relationships. These risks are particularly harmful during early childhood, when secure attachment and emotional support are foundational for later development (Bowlby, 1988).

This discussion reveals how parents' perceptions and disciplinary practices are complex, evolving, and deeply influenced by their own histories, social norms, and emotional resources. While a growing awareness of non-violent methods is evident, gaps in knowledge, inconsistent application,

and cultural misconceptions pose significant challenges. The findings call for multi-level interventions that promote reflective, informed, and developmentally supportive parenting. These insights also offer pathways for future research, policy, and program design tailored to the socio-cultural context of urban Bangladesh.

Conclusion

This qualitative study explored parents' perceptions and practices around disciplining their children, with particular attention to the influence of their own childhood experiences. The findings revealed that all participants feel some form of *guilt* as a common, underlying structure of their experiences while disciplining their children; some are guilty of being too harsh, some are guilty of being too lenient in order to withhold harshness, while others are guilty of not being able to do better. While parents hold aspirational ideals of discipline that align with positive parenting and non-violent strategies, their actual practices are often marked by emotional struggles, inconsistency, and negotiation with inevitable contextual factors such as their child's temperament, spousal dynamics, parent's ability to self-regulate, and intergenerational beliefs. These insights underscore the complex, fluid, and deeply personal nature of parental discipline.

Reflecting on the research process, this study has successfully met its core objective: to understand how parents perceive and practice discipline in real life and what influences those choices. Through IDIs and an FGD, the study captured a range of voices that highlight both shared concerns and individual dilemmas. The voices of the participants illuminated how modern parenting is a terrain of balancing past learnings with present-day aspirations, often under pressure from social, emotional, and cultural expectations.

Personally, conducting this research was an eye-opening experience. It deepened my understanding of the lived realities behind parenting practices, going beyond theories to the nuanced everyday decisions that caregivers make. The emotional honesty of the participants—particularly their reflections on guilt, effort, and love—has left a lasting impression and has influenced how I view not only discipline, but the wider scope of child development and parental well-being.

Recommendations

To address Bangladesh’s current disciplinary predicament—where punitive approaches persist in both homes and institutions—this study proposes a set of recommendations designed to promote non-violent, supportive practices that safeguard children’s rights and foster their optimal growth and development.

1. **Scale community-based PDEP and kin-inclusive parent workshops.** Expanding Positive Discipline in Everyday Parenting (PDEP) workshops into urban communities responds directly to parents’ expressed awareness-but-uncertainty about non-violent methods. Workshops should intentionally invite not only parents but also close relatives (grandparents, in-laws, older siblings) so that caregiving norms across the household are aligned; this reduces mixed messages and supports consistent, non-punitive practice in multigenerational home
2. **Establish accessible emotional-support networks for caregivers.** Given the emotional labor and dysregulation parents reported, community peer-support groups and brief counseling pathways will help caregivers build self-regulation skills and reflect on intergenerational patterns. Embedding these services at primary health centres and

community hubs normalizes help-seeking and reduces stigma while strengthening parents' capacity to use learned techniques during stress.

3. **Mandate caregiving and parenting education across secondary and tertiary curricula.**

Integrating a modernized caregiving curriculum into secondary and tertiary education will ensure that all students acquire essential child-development knowledge, non-violent discipline strategies, emotional literacy, and practical caregiving skills. Since every student is likely to become a parent—regardless of career path—such instruction will prime them for successful economic, social, and emotional nurturing, which will in turn shape our nation's future temperament and leadership ethos. Embedding caregiving education as a curricular priority can foster more reflective, equitable caregiving practices and will strengthen long-term national resilience.

4. **Mobilize faith and community leaders to deliver value-sensitive parenting messages.**

Because religion shapes many parents' choices, training imams, madrasa instructors and other local leaders to communicate faith-consistent, evidence-based parenting guidance provides culturally resonant entry points for change. Faith-anchored messaging can correct misconceptions and make positive discipline socially acceptable within communities.

5. **Engage employers and reform workplace practices to support caregiving.** Workplace policies that enable caregivers to be present—flexible hours, paid family days, parental leave and reasonable overtime limits—address a structural barrier identified in the study: time pressure and economic stress that push parents toward reactive discipline. Employer engagement and model policy templates can make 'emotional availability' a feasible goal for working families.

6. **Include extended household members in early engagement strategies.** Proactively identifying and inviting close relatives to parenting programs—via childbirth registration, immunization clinics or community health outreach—ensures that those who influence daily caregiving will be informed and supportive. Family involvement programs with psychoeducation can reduce maternal guilt, enhance coping skills, and prevent relapse, alongside strengthening household caregiving consistency beyond individual parents.
7. **Invest in child-friendly public spaces and storytelling initiatives.** Creating safe parks, community reading corners, and regular storytelling events gives children constructive outlets and reduces home restlessness that often triggers conflicts. Mosques can be planned to have dedicated platforms for children where they may play, exhaust some of their restless energy, and also engage in religiously relevant activities, such as storytelling and craft sessions. Reviving folktales, or “Qasas (stories from the Qur’an),” and maintaining organized story sessions also reinforces moral learning through narrative—an accessible prevention strategy that complements family interventions.
8. **Address affordability and access to quality education as a preventive measure.** Reducing financial strain on middle-income families—through targeted subsidies or fee-relief measures—can ease one root cause of parental stress. Making quality early education affordable and more accessible supports children’s development and lessens the pressure on caregivers to control behaviour through punitive means only.
9. **Integrate faith-sensitive religious education for parents to correct misconceptions.** Short, practical modules that clarify religious teachings about childrearing—developed with religious scholars and child development experts—can prevent restrictions motivated

by doctrinal misunderstandings (for example, overreactions to cultural symbols) while preserving parents' value systems.

10. **Build an M&E and learning loop to inform scale-up.** Embedded monitoring and qualitative feedback mechanisms are essential for adapting content, facilitator training and outreach strategies to local contexts. Continuous learning ensures interventions remain culturally sensitive, acceptable to families, and effective in reducing harmful disciplinary practices.

These recommendations aim to support more mindful, informed, and context-responsive discipline strategies that respect both children's rights and parents' realities. These recommendations can initially be piloted over a two-year period in select urban wards or districts. The pilot would allow us to test feasibility, cultural responsiveness, and outcomes for both parents and children, before scaling nationally. Monitoring and evaluation should track participation, changes in parenting practices, and child well-being indicators, to ensure that adjustments are evidence-based.

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Appendix 1a.

Interview Guide (English)

Research Title: Disciplining children: Parental Perceptions, Practices, and the Influences of Early Experiences

Approximate Duration: 45–60 minutes

Section A: Warm-up

- Tell me a little bit about your child/children. How would you describe them?
- How would you describe your parent-child relationship in general?

Section B: Perceptions and Practices of Disciplining Children

1. What does "discipline" mean to you as a parent?
2. What methods do you usually use to discipline your child? How often?
3. Can you describe a recent situation where you had to discipline your child?
4. Do you discipline with regard to academic performances or learning engagements?
5. What behaviors do you believe require disciplinary action?

Section C: Childhood Experiences

6. How were you disciplined as a child?
7. Which disciplinary methods do you feel were effective or ineffective during your own childhood?
8. How did your parents or caregivers usually react when you misbehaved?
9. Do you think punishments in your childhood were more retributive (focused on punishment) or guiding (focused on learning)? Pls explain.

Section D: Connections and Reflections

10. How do you feel after disciplining your child?
11. Can you comment on the relation between the discipline they receive and their learning outcomes, if there is any?
12. In what ways have your own childhood experiences influenced how you discipline your child today?
13. Are there any disciplinary practices you experienced that you consciously avoid with your own children? Why?
14. Have you considered alternative (non-violent) discipline methods? If yes, which ones and why?

Section E: Future Aspirations

15. What kind of discipline practices would you ideally want to maintain as your child grows older?
16. What values do you hope your child learns through your disciplinary approach?

Wrap-up:

17. Is there anything else you would like to share about discipline, parenting, or your childhood experiences that we haven't discussed yet?

(End by thanking the participant.)

Appendix 1b.

Interview Guide (Bengali)

গবেষণার শিরোনাম: পিতামাতার দৃষ্টিভঙ্গি, চর্চা, এবং প্রাথমিক অভিজ্ঞতার প্রভাব

আনুমানিক সময়কাল: ৪৫-৬০ মিনিট

ধারা ক: আলাপচারিতা শুরু

- আপনার সন্তান/সন্তানদের সম্পর্কে একটু বলুন। আপনি তাদের কিভাবে বর্ণনা করবেন?
- সামগ্রিকভাবে আপনি আপনার সন্তানের সাথে পারস্পারিক সম্পর্ক কেমন বলে মনে করেন?

ধারা খ: শিশুদের শাসন সংক্রান্ত ধারণা ও চর্চা

১. পিতা-মাতা হিসেবে "শাসন" শব্দটি আপনার কাছে কি অর্থ বহন করে?
২. আপনি সাধারণত কি ভাবে আপনার সন্তানকে শাসন করেন? এটির পুনরাবৃত্তির হার কত?
৩. সাম্প্রতিক কোনো ঘটনার কথা কি বলতে পারেন, যেখানে আপনাকে আপনার সন্তানকে শাসন করতে হয়েছিল।
৪. আপনি কি আপনার শিশুকে তার পড়াশোনার ফলাফল বা শেখার প্রতি মনোযোগের ভিত্তিতে শাসন করেন?
৫. কোন ধরনের আচরণ আপনি মনে করেন যে শাসনের প্রয়োজন হয়?

ধারা গ: শৈশবের অভিজ্ঞতা

৬. আপনাকে ছোটবেলায় কি ভাবে শাসন করা হতো?
৭. আপনার শৈশবে কোন শাসন পদ্ধতিগুলো কার্যকর বা অকার্যকর বলে মনে হয়েছিল?
৮. আপনি যখন দুর্ব্যবহার করতেন, তখন আপনার পিতা-মাতা বা অভিভাবকরা সাধারণত কি ভাবে প্রতিক্রিয়া দেখাতেন?
৯. আপনি কি মনে করেন আপনার শৈশবের শাস্তিমূলক অভিজ্ঞতা বেশি প্রতিশোধমূলক (শুধু শাস্তি প্রদানমূলক) ছিল নাকি নির্দেশনামূলক (শেখানো ও সংশোধনমূলক) ছিল? দয়া করে ব্যাখ্যা করুন।

ধারা ঘ: সংযোগ ও প্রতিফলন

১০. আপনি আপনার সন্তানকে শাসন করার পর কেমন অনুভব করেন?
১১. আপনার কি মনে হয়, আপনার সন্তানদের যে ধরনের শৃঙ্খলা প্রদান করা হয় কিংবা শাসন করা হয়, এবং তাদের শিক্ষাগত ফলাফলের মধ্যে কি কোনো সম্পর্ক আছে?

১২. আপনার শৈশবের অভিজ্ঞতাগুলো কি ভাবে আপনার বর্তমান শাসনের পদ্ধতিতে প্রভাব ফেলেছে?

১৩. এমন কোনো শাসন পদ্ধতি আছে কি, যা আপনি নিজে শৈশবে পেয়েছিলেন কিন্তু এখন সচেতনভাবে এড়িয়ে চলেন? কেন?

১৪. আপনি কি বিকল্প (অহিংস) শাসন পদ্ধতি বিবেচনা করেছেন? যদি হ্যাঁ, তাহলে কোনগুলো এবং কেন?

ধারা ৬: ভবিষ্যৎ প্রত্যাশা

১৫. আপনার সন্তানকে গোড়ে তোলা কালীন, আপনি কি ধরনের শাসন পদ্ধতি বজায় রাখতে চান?

১৬. আপনি কি মূল্যবোধ চান যা আপনার সন্তান আপনার শাসন পদ্ধতির মাধ্যমে শিখুক?

শেষকথা:

১৭. শাসন, পিতামাতার ভূমিকা বা আপনার শৈশবের অভিজ্ঞতা সম্পর্কে এমন কিছু আছে কি যা আপনি আমাদের সাথে ভাগাভাগি করতে চান, কিন্তু আমরা আলোচনা করিনি?

(অংশগ্রহণকারীর প্রতি কৃতজ্ঞতা প্রকাশের মাধ্যমে সাক্ষাৎকার শেষ করুন।)

Appendix 2a.

FGD Guide (English)

Research Title: Disciplining children: Parental Perceptions, Practices, and the Influences of Early Experiences

Approximate Duration: 60–75 minutes

Introduction (Facilitator-led, 5 minutes)

Welcoming everyone, explaining purpose, ground rules (respect, confidentiality, everyone's voice matters, voluntary participation).

Section A: Understanding Discipline

1. When you hear the word "discipline," what comes to mind?
2. What are some common disciplinary strategies that you use at home?
3. What are some common disciplinary practices that are accepted in your community?
4. Are there practices you think are widely misunderstood when it comes to child discipline? Pls explain.
5. How do you feel about physical or psychological punishment?
6. What challenges do you face when trying to discipline without harsh measures?

Section B: Personal Histories

7. How were you disciplined growing up?
8. Looking back, do you think those disciplinary methods were effective? Why or why not?
9. Were you more often punished for mistakes, or guided to correct them? Pls explain.

Section C: Comparisons and Changes

10. In what ways do your parenting approaches differ from those of your parents or caregivers?
11. In what ways are your parenting approaches similar to those of your parents or caregivers?
12. How do you think your own childhood experiences influence how you discipline your own children today?

Section D: Broader Perspectives

13. What do you believe are the long-term effects of harsh punishment on children?
14. What do you believe are the long-term effects of more guiding and communicative disciplinary styles?
15. What support or resources do you wish were available to help you discipline more positively?

Section E: Future Thinking

16. If you could give advice to future parents about discipline, based on your experiences, past and present, what would you say?

Facilitator concludes.

Appendix 2b.

FGD Guide (Bangla)

গবেষণার শিরোনাম:

শিশু শাসন: পিতামাতার দৃষ্টিভঙ্গি, চর্চা, এবং প্রাথমিক অভিজ্ঞতার প্রভাব

আনুমানিক সময়কাল: ৬০-৭৫ মিনিট

ভূমিকা (সঞ্চালক পরিচালিত, ৫ মিনিট):

সবার স্বাগত জানানো, গবেষণার উদ্দেশ্য ব্যাখ্যা করা, এবং কিছু মৌলিক নিয়ম শেয়ার করা:

- পরস্পরের প্রতি শ্রদ্ধা
- গোপনীয়তা বজায় রাখা
- সকলের মতামত মূল্যবান
- অংশগ্রহণ সম্পূর্ণ স্বেচ্ছাসেবামূলক

ধারা ক: শাসন সম্পর্কে উপলব্ধি

১. আপনি যখন "শাসন" শব্দটি শোনে, তখন কি মনে আসে?
২. আপনি ঘরে কোন ধরনের শাসনমূলক কৌশল ব্যবহার করেন?
৩. আপনার সমাজে শিশু শাসনের কি সাধারণ চর্চা আছে?
৪. শাসন নিয়ে কোন ধারণা আপনি মনে করেন ভুলভাবে বোঝা হয়? অনুগ্রহ করে ব্যাখ্যা করুন।
৫. আপনি শারীরিক বা মানসিক শাস্তির বিষয়ে কি ভাবেন?
৬. আপনি যখন কঠোর শাস্তি না দিয়ে শাসন করতে চান, তখন কি চ্যালেঞ্জের মুখোমুখি হন?

ধারা খ: ব্যক্তিগত ইতিহাস

৭. ছোটবেলায় আপনাকে কি ভাবে শাসন করা হতো?
৮. এখন ফিরে তাকিয়ে দেখলে, আপনি কি মনে করেন সেই শাসনকার্য পদ্ধতি কার্যকর ছিল? কেন বা কেন নয়?
৯. আপনাকে কি বেশি শাস্তি দেওয়া হতো, না ভুলগুলো শুধরে দিতে শেখানো হতো? অনুগ্রহ করে ব্যাখ্যা করুন।

ধারা গ: তুলনা ও পরিবর্তন

১০. আপনার শাসনপদ্ধতি কি ভাবে আপনার পিতা-মাতা বা অভিভাবকদের থেকে আলাদা?
১১. আপনার শাসনপদ্ধতির কোন দিক তাদের মতো?
১২. আপনি কি ভাবে মনে করেন আপনার শৈশবের অভিজ্ঞতা আজকের আপনার শিশুশাসনের উপর প্রভাব ফেলেছে?

ধারা ঘ: বিস্তৃত দৃষ্টিভঙ্গি

১৩. আপনি কি মনে করেন, কঠোর শাস্তির দীর্ঘমেয়াদি প্রভাব শিশুদের উপর কি হতে পারে?
১৪. আপনি কি মনে করেন, দিকনির্দেশনামূলক ও যোগাযোগনির্ভর শাসনপদ্ধতির দীর্ঘমেয়াদি প্রভাব কি হতে

পারে?

১৫. আপনি কি ধরণের সহায়তা বা সম্পদ কামনা করেন যা আপনাকে আরও ইতিবাচকভাবে শিশুদের শাসন করতে সহায়তা করতে পারে?

ধারা ও: ভবিষ্যতের চিন্তা

১৬. আপনার অভিজ্ঞতার আলোকে, ভবিষ্যতের পিতামাতাদের শাসন নিয়ে আপনি কি পরামর্শ দিতে চান?

সঞ্চালকের সমাপ্তি বক্তব্য।

Appendix 3a.

Participant Consent Form

Title of the Study:

Disciplining Children: Parental Perceptions, Practices, and the Influences of Early Experiences

Purpose of the Study:

This research aims to explore how parents perceive child discipline and how their own childhood experiences have shaped their current approaches.

Procedures:

If you agree to participate, you will be asked to take part in an interview and/or a group discussion. These sessions will be semi-structured and will last approximately one hour. With your permission, sessions may be audio-recorded for accurate documentation.

Voluntary Participation:

Your participation is entirely voluntary. You have the right to refuse to answer any question or withdraw at any time without any consequences.

Confidentiality:

All information collected will be kept confidential. Your name and any other identifying information will not be included in any reports or publications. Data will be securely stored and only used for research purposes.

Potential Risks and Benefits:

There are no anticipated risks associated with participating in this study. Although you may not benefit directly, your insights will contribute to a deeper understanding of parenting practices.

Contact Information:

If you have any questions about this study, you may contact:

Rafsana Mustary Raisa (principal investigator)

Email: raisa.ecd2020@gmail.com

Phone: +8801962060769

Consent:

- ☐ I have read and understood the information provided above.
- ☐ I voluntarily agree to participate in this study.
- ☐ I give permission for the interview/group discussion to be audio-recorded. (Optional)

Participant's Signature: _____

Researcher's Signature: _____

Date: _____

Date: _____

Appendix 3b.

অংশগ্রহণকারীর সম্মতি ফর্ম

গবেষণার শিরোনাম:

শিশু শাসন: অভিভাবকের দৃষ্টিভঙ্গি, চর্চা, এবং প্রাথমিক অভিজ্ঞতার প্রভাব

গবেষণার উদ্দেশ্য:

এই গবেষণার লক্ষ্য হলো অভিভাবকেরা শিশু শাসনকে কীভাবে দেখেন এবং কীভাবে তাদের নিজের শৈশবের অভিজ্ঞতা তাদের বর্তমান শাসনের পদ্ধতিকে প্রভাবিত করেছে তা অন্বেষণ করা।

প্রক্রিয়া:

যদি আপনি অংশগ্রহণে সম্মত হন, তবে আপনাকে একটি সাক্ষাৎকার এবং/অথবা একটি দলগত আলোচনায় অংশগ্রহণ করতে বলা হবে। এই সেশনগুলো আধা-গঠনমূলক হবে এবং প্রায় এক ঘণ্টা সময় লাগবে। আপনার সম্মতি সাপেক্ষে, নির্ভুলভাবে তথ্য সংরক্ষণের জন্য সেশনগুলো অডিও রেকর্ড করা হতে পারে।

স্বেচ্ছাসেবী অংশগ্রহণ:

আপনার অংশগ্রহণ সম্পূর্ণরূপে স্বেচ্ছামূলক। আপনি যেকোনো প্রশ্নের উত্তর না দেওয়ার বা যেকোনো সময় অংশগ্রহণ বন্ধ করার অধিকার রাখেন, যার কোনো বিরূপ প্রভাব পড়বে না।

গোপনীয়তা:

আপনার প্রদত্ত সকল তথ্য গোপন রাখা হবে। আপনার নাম বা কোনো সনাক্তকারী তথ্য কোনো প্রতিবেদন বা প্রকাশনায় অন্তর্ভুক্ত হবে না। তথ্য নিরাপদে সংরক্ষণ করা হবে এবং শুধুমাত্র গবেষণার উদ্দেশ্যে ব্যবহৃত হবে।

সম্ভাব্য ঝুঁকি এবং সুবিধা:

এই গবেষণায় অংশগ্রহণের সঙ্গে কোনো উল্লেখযোগ্য ঝুঁকি নেই বলে অনুমান করা হচ্ছে। যদিও আপনি সরাসরি কোনো উপকার না-ও পেতে পারেন, আপনার মতামত অভিভাবকত্বের চর্চা সম্পর্কে গভীর বোঝাপড়ায় সহায়তা করবে।

যোগাযোগের তথ্য:

এই গবেষণা সম্পর্কে আপনার যদি কোনো প্রশ্ন থাকে, তাহলে যোগাযোগ করতে পারেন:

রাফসানা মুস্তারি রাইসা (প্রধান গবেষক)

ইমেইল: raisa.ecd2020@gmail.com

ফোন: +৮৮০১৯৬২০৬০৭৬৯

সম্মতি:

- ☐ আমি উপরের দেওয়া তথ্য পড়েছি এবং বুঝেছি।
- ☐ আমি স্বেচ্ছায় এই গবেষণায় অংশগ্রহণে সম্মত।
- ☐ আমি সাক্ষাৎকার/দলগত আলোচনাটি অডিও রেকর্ড করার অনুমতি দিচ্ছি। (ঐচ্ছিক)

অংশগ্রহণকারীর স্বাক্ষর: _____

তারিখ: _____

গবেষকের স্বাক্ষর: _____

তারিখ: _____