



**A COMMUNITY CULTURAL WEALTH APPROACH FOR ENHANCING
POSITIVE DISCIPLINE IN ESWATINI SCHOOLS.**

by

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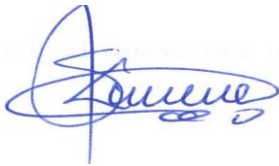
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DEDICATION

I dedicate this dissertation to my son Scebiso Aphelele Kunene and daughter Scebile Wandisile Kunene. They have given me every reason to push forward even when everything seemed to crumble in my life. Indeed they have been my source of inspiration. May God protect them and may they seek for His wisdom.

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ABSTRACT

This study aims to propose a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. The research analysed current situations, need, circumstances and impediments in the enhancement of positive discipline from a Community Cultural Wealth approach. As such, CCW was used as theoretical framework as well. The theory has six capitals which functioned as operational concepts in the study. These capitals are; linguistic, social, navigational, resistant, family and aspirational capitals. A Participatory Action Research design was used in data generation. Findings of the study pointed to the current situation not being conducive for a fully fledged implementation of positive discipline in Eswatini schools. Therefore, there is a need to enhance positive discipline from the familiar Community Cultural Wealth approach. The findings further discussed the conditions for and impediments to enhancing positive discipline from a Community Cultural Wealth approach.

LIST OF KEY CONCEPTS

Positive discipline

Corporal punishment

Community Cultural Wealth

Enhancement

Implementation

Approach

Participatory Action Research

Thematic analysis

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CHAPTER ONE

INTRODUCTORY BACKGROUND

1.1 INTRODUCTION

The study sought to propose a Community Cultural Wealth (CCW) approach for enhancing of positive discipline in Eswatini schools. This chapter presents a background on the introduction of positive discipline in Eswatini schools. According to Dan (2014), Eswatini parents want to know that their children are learning in a safe and productive environment. Moreover, they also want to contribute with their knowledge in educational reforms to reinforce positive relationships with schools administration (Jane, 2018; Lopez, 2017; McLoyd, Kaplan, Hardaway, & Wood, 2017). These positive relationships lead to improved behaviour and higher academic achievement as learners gain a feeling of self-respect and self-worth (Pigford, 2017; Strahan et al., 2011). Therefore, this chapter focuses mainly on; an introduction to the background of the study; rationale; problem statement; location of the study; study objectives; research questions; research design; paradigm; approach of the study; data generation and analysis.

1.2 BACKGROUND TO THE STUDY

As Eswatini government struggles to implement reforms and programmes to protect and improve learner's performance (*Education Report, 2018*), the idea of enhancing positive discipline from an alternative approach has come to the forefront through numerous strategies in Eswatini (Masuku, 2018; Österman, Björkqvist & Wahlbeck, 2018).

Scholars have been vocal in advocating for protection of learners in the school environment (Dlamini, 2015; Kheswa, 2015; Taund, 2013). Non-Governmental stakeholders also urged Eswatini Ministry of Education through petitions to abolish the use of corporal punishment in schools (*CANGO Report, 2014; Save the Children Report, 2015; Unicef Report, 2010*). Consequently, the Government of Eswatini introduced a positive discipline programme in schools based on three approaches (Muthena & Muthen, 2018). These were; the human rights approach; the biblical approach and the scientific approach (*Government gazette, 2013*).

Eswatini government then aligned domestic legislations with international laws to abolish corporal punishment in schools (Schilling, 2018). The programme was supported by the *United Nations Convention on the Rights of the Child (CRC) of 1989*. Locally, *the Eswatini National constitution of 2005, Eswatini Child protection and welfare act of 2012, Education Rules of 1977, Teaching Service Commission Act of 2005* and the *Education Sector Policy of 2011* which clearly abolishes the use of corporal punishment in schools.

In 2016, the Ministry of Education abolished the teaching of other religions in Eswatini schools. This was done through a circular famously known as the *Kholwani* declaration (2016). Government clearly stated that the teaching of other religions promotes immorality and violence among learners (*Education Sector Policy, 2018*). Therefore, Christianity should be taught in schools as the bases for positive discipline (*Government Policy, 2018*).

The scientific approach was the latest strategy introduced by the Eswatini government to explain the need for accelerating implementation of positive discipline in schools (*Government Policy, 2018*). Through scientific studies, the Government of Eswatini wanted to prove that there is no relationship between corporal punishment and positive behaviour in learners. Such views are well documented by several studies (Gershoff, 2010; Mitchell, 2017; *Save the Children Report, 2015; Unicef Report, 2014*) which concluded that there is no relationship between inflicting pain and good behaviour.

The above mentioned studies created a strong basis for the government to abolish corporal punishment and to introduce positive discipline in Eswatini schools. However, after several years after the introduction of positive discipline, cases of learners misbehaving and the use of corporal punishment are still on the rise in Eswatini schools (Dedusin, 2018; *Save the Children Report, 2015; Unicef Report, 2018*). It runs counter to the purpose of the programme which is to manage student behaviour while, at the same time, teaching students the social skills needed to be successful members their community (Daniel, 2018; Kingston, 2018; Mpofu, 2018).

1.2.1 Definition of positive discipline

Linguistically, Hardin (2012) views positive discipline as both a noun and a verb. As a verb, positive discipline is what educators do to help students behave acceptably in school. As a noun it is the set of rules established to maintain order. Rogers (2014) saw positive discipline as an educator-directed activity, whereby the educator seeks to lead, guide, manage or confront a learner about behaviour that is disruptive to the rights of others.

However, Shields (2018) sees positive discipline as the process through which learners of today can develop the morals, values and attitudes by which they will live tomorrow. Nakamura (2013) supported the ideas of Rogers (2014) claiming that positive discipline is a training that develops self-control, character, orderliness and efficiency. Savage (2012) agreed with Nakamura when defining it as the development of self-control, character, orderliness and efficiency.

The *Eswatini Ministry of Education, UNICEF, Save the Children Fund* and other progressive educational partners interpret positive discipline as an approach that teaches parents and teachers can learn how to be kind and firm at the same time. The approach is neither permissive nor punitive (Msibi, 2018). Positive discipline is an effective way for parents, teachers and students to learn life skills and to build a sense of community and connectedness based on mutually respectful relationships (Gershoff, 2010). There are negative factors that could hinder enhancement of positive discipline in a cultural oriented nation like Eswatini (Msibi, 2018) and one factor is cultural deficit. The Eswatini community play a significant role in the upbringing of their children, regardless of the existing Government policies (Barrett, 2011).

1.3 RATIONALE

The study proposed a Community Cultural Wealth approach for enhancing implementation of positive discipline in Eswatini schools. It focused on three dimensions to provide a rationale for the research study. The first dimension was based on my experience and observation of our Eswatini Community Cultural Wealth on the upbringing of children at community level.

The second dimension explains my professional observation on used strategies for implementing positive discipline in Eswatini schools. The last dimension focused on the current literature which addresses positive discipline in a Community Cultural Wealth framework. I therefore explored six capitals of the Community Cultural Wealth approach as discussed by Yosso (2005), Pearson, Taillieu & Brownridge (2017) to support my thoughts and assumptions on the need for enhancing positive discipline using a Community Cultural Wealth approach. These capitals are linguistic, social, familial, resistant, navigational and aspirational.

1.3.1 Community Cultural Wealth personal experience on the upbringing of Eswatini children

“It takes a village to raise a child” (Traditional African proverb)

This African proverb reminded me of my early life in a village as a child. The proverb reflects African world view that emphasises values of community, family relationships, parental care, self-sacrifice concern for others, sharing, and even hospitality (Chuku, 2018; Mkansi, 2016; Sibanda, 2017). The real sense of building a foundation for a strong moral fabric was the typical process that we went through as we grew up. Child upbringing was a communal effort (Themba, 2017; Ziyanda, 2017). The responsibility for raising a child is shared with the larger community (Zimba, 2017).

Everyone in the family participates in the raising of the child, especially the older children, aunts and uncles, grandparents, and even cousins. We were viewed as an asset to the community (Jackson, 2016; Magagula, 2016). Thus every adult in the community had the responsibility of supporting and protecting children (Miz, 2017). The responsibility of raising a child was not meant only for the school, Government and NGO's but for the entire community who are stakeholders (Musa, 2017; Susan, 2017). Moreover, every adult in the community has to-pool together resources for the better upbringing of all children.

When I lost my parents, I saw a community coming together to raise me and my siblings. My aunts in the village would host me during school holidays. My other aunts would take me to school whenever it was the beginning of term. My cousins would pay my fees and my sisters acted as my parents, catering for my needs. My brothers really made sure they taught me what to expect in life. My uncles abroad sent in items like laptop and mobile phones that opened my mind to the world beyond my physical reach.

Moreover, my friends believed in me, and took it upon themselves to empower me. My neighbours would roast maize for me as I returned from school. They would discipline me when doing something wrong. I can tell you that I have been raised by a community, bigger than my *Mzaceni* community. Because of my rich background in community support and guidance I decided to undertake this study that explores a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools.

1.3.2 The exclusion of Community Cultural Wealth capitals in school positive discipline approaches - a professional observation

As a professional positive discipline facilitator, I have noted with concern that the existing positive discipline facilitating approaches excluded the six capitals of the Community Cultural Wealth approach. This might be one of the reasons why the program is facing resistance even after 10 years since inception (Dambuza, 2017; Lukhele, 2017; Shiba, 2011; *Save the Children Report, 2018; Unicef Report, 2018*).

Facilitators of positive discipline only focused on human rights, biblical and scientific approaches to roll out the programme for abolishing corporal punishment. According to Meshack (2014), Community Cultural Wealth deficit in the existing facilitator's approaches to positive discipline created a gap in the implementation of the positive discipline programme in Eswatini schools. Gershoff (2010) focused only on empirical evidence (scientific) to enhance positive discipline. Kunene (2016) used only a biblical approach to enhance positive discipline. Gills (2016) who is a law advocate by profession, explains positive discipline from a human rights-based approach. Her approach is mostly based on the United Nation declarations signed by various countries including Eswatini, which committed them to child protection.

These are the only existing facilitation approaches which are currently used in the sensitisation and implementation of positive discipline in Eswatini schools. However, all these facilitation approaches excluded the Community Cultural Wealth approach. Myende (2014) and Sigwane (2018) observed that approaches which are not people centred and driven are bound to face resistance.

1.3.3 Literature on significance of Community Cultural Wealth capitals

Edgar (2014) and Sheila (2016) concurred with my observation on the importance of Community Cultural Wealth capitals in existing positive discipline approaches. Edgar (2014) and Sheila (2016) found that Africans have triumphed against adversities and obstacles through their Community Cultural Wealth experiences. Africans have maintained and perpetuated rigorous socialisation techniques, which involve the inputs of all community members in different capitals (Sheila, 2016). In agreement with Edgar (2014) and Sheila (2016), Holdstock (2016) noted that the influence of community cultural capitals influence cannot be neglected easily or changed due to the introduction of modern practices. The following paragraphs highlight literature on the significance of Community Cultural Wealth.

Family capital provided Eswatini children with welfare and protection (Mathew, 2014; Lucas, 2018; Jele, 2016). At family level, I knew that the only safe place to escape from the beating of my father would be running to my grandmother's hut '*kagogo*'. This is the only place I knew that no matter how angry my father was, he would never beat me once I was inside. This place was much respected (Dlamini, 2015; Maseko, 2017; Msibi 2015). It was considered as sacred and as a pillar of the family which brings us together. Therefore, family capital promoted the inclusion of those family members with previously untapped, diverse sources of cultural practices which enforced child protection (Lucky, 2016; Jane, 2016).

In Eswatini, children arrived at school with multiple linguistic and communication skills from their communities (Mamba, 2015). The linguistic capital had engaged children and parents in a traditional storytelling, which includes listening to and recounting oral histories, parables, stories and proverbs (Katsuva, 2016). This repertoire of storytelling skills included memorisation, attention to detail, dramatic pauses, comedy timing, facial expression, vocal tone, volume, rhythm and rhyme (Kamera, 2018). As such, Eswatini children never went to school empty minded.

According to Mamba (2015), story-telling has been used as a powerful linguistic device for shaping behaviour and for instilling positive moral values in Eswatini children. We would all sit together with grandparents, my parents, cousins, sisters and brothers around the fire while our grandmother would be telling some folk-tales (*tinganekwane*) and lullabies in an artistic linguistic manner (Lukhele, 2018; Shiba, 2017; Zwane, 2017). They were not just nighttime folk-tales and lullabies but they were strictly chosen for addressing current unacceptable behaviour positively, without using violence (Morgan, 2014). In most cases, the folk-tales had a scary ending and we were warned not to emulate the characters in the folk-tales if we wanted to be successful in life and to be safe. We would always refer to grandmothers' folk-tales when encountering problems (Dlamini, 2015).

Navigationally, the telling of triumphant Eswatini stories created a desire for success among Swati children (Mamba, 2015). Moreover, cultural events like the cutting of shrubs (*Lusekwane*) which focused on community successes has helped to identify capacities which have contributed to prior achievements of our community. They provided a platform to navigate through hardships (Nsibandze, 2017). Furthermore, the cutting of shrubs has taught me how to express myself as an individual and in community.

Mathie & Cunningham (2017) mentioned that navigational capital allow communities to outline a relational profile of individuals, civic groups and community networks for social development. Christenson (2017) noted that a social capital presents an opportunity for an expanded vision of a community in child-upbringing. This vision can be supported by individuals, civic groups and community networks (Kane, 2019). Social capital assesses individual strengths, assets and talents with combined capacities for providing educational support (LeCompte, 2016). In Eswatini, the vision of raising a child as outlined above is the responsibility of the whole community. As we grow up, the community church, cultural and social groups contribute to our upbringing (Kelly, 2016). Therefore, social capital provided a caring parental or adult involvement through community networks, civic groups, mentoring, expertise, and curriculum support.

Jerome (2013) also mentioned that social capital recognises the degree to which our community and school contexts can complement the learning environment for children to reach their full potential. Hence, Frail (2013) observed that social capital may improve both the academic and social functioning of individual learners and improve resilience. According to Yip (2014), resistant capital helps children to confront oppression and to provide unique social skills, psychological resilience, and cultural values. Eswatini children have been exposed to corporal punishment for the past decades. All along, corporal punishment has been viewed as an ideal way of child upbringing (Magagula, 2016). It has been practiced inside and out-side of the school environment.

However, Eswatini children are widely known for their respect and they will not fight back no matter how and where they are being punished (Mushin, 2014; Mukoko, 2018; Magagula, 2016; Shiba 2017). Eswatini children are taught that fighting and arguing with elders is a sign of disrespect. Therefore, children who disrespect elders invite curses from the ancestors (Dlamini, 2015). This practice became a resistant capital for Eswatini children (Shiva, 2018). Even though, they were exposed to corporal punishment by their elders who include teachers at school, they remain compliant and obedient for success (Kabasinga, 2011).

Under the resistant capital, Eswatini children aspired to complete their education regardless of their oppressive school and home environment (Miller, 2016). Aspirational drive played a major role in the success of Eswatini children academically (Shiva, 2018). Our cultural system never allowed girls to have formal education. Jekin (2017) observed that most Eswatini parents felt that they were wasting their financial resources when supporting girl's formal education. They were given informal education in preparation for their marriages (Magagula, 2015).

However, despite this difficult cultural practice, cultural grouping of girls with their age-mates became an aspirational capital for Eswatini girls to attend formal classes (Jerome, 2013). These classes were attended in groups according to their ages after cooking dinner and also secretly without the knowledge of their parents (Dlamini, 2015). The formation of age groups helped them to keep their academic aspiration alive and allowed them to share equally stories of success. Jane (2015) further stated that the aspirational drive is about the ability to maintain hope and vision for a brighter future despite what may have been impossible odds in life.

Therefore, I am hopeful that the inclusion of a Community Cultural Wealth approach, based on the existing literature on positive discipline will bring a holistic approach to the implementation of the programme. Yosso (2005) noted that culturally-oriented educational programmes nurture the development of social skills in learners. Moreover, Chiko (2014) noted that learners are provided with a range of learning experiences inside and outside the classroom. It is on this strength that this research intended to explore a community cultural wealth approach for enhancing the implementation of positive discipline.

1.4 PROBLEM STATEMENT

The study sought to enhance positive discipline from a Community Cultural Wealth approach. The Eswatini government used a human-rights based response, a biblical and scientific approaches when introducing positive discipline in schools to abolish the use of corporal punishment (*Government gazette, 2013*). However, these approaches are culturally deficient and they are lacking in ownership by the eSwatini people which might be contributing to the failure of the programme (Maxwell, 2015). As a culturally oriented nation, ownership is defined in the Community Cultural Wealth parameters (Msibi, 2013). Therefore, it could be argued that eSwatini are not supporting the implementation of positive discipline due to cultural deficion on the used approaches (Kingston, 2015). Hence the programme is facing resistance. As such, the implementation of positive discipline has been labeled as failure by most critics such as; Manning & Bear, 2017; Msibi, 2013 and and Mambane, 2013. This is due to the fact that it failed to eradicated the use of corporal punishment as its main objective.

The evaluation of the human-rights based response, the biblical and the scientific approaches to positive discipline demonstrated that these approaches have failed to yield positive results in eliminating the use of corporal punishment in Eswatini schools (Lau, 2016; Law Society, 2010). Several studies have linked the failure of the used approaches to abolishing corporal punishment in schools with the subsequent development of learner's poor behavioural outcomes (Gershoff, 2010; Lau, 2012; Holden, Coleman & Schmidt, 2017). Furthermore, excessive corporal punishment during childhood can not be eradicated only with the used approaches to implement positive discipline (Manning & Bear, 2017).

Mthanti and Mncube (2014) emphasised the need to explore the Community Cultural Wealth approach for enhancing positive discipline in learners. The Eswatini government is being blamed by educational stakeholders such as parents and traditional leaders for introducing positive discipline with an incomplete approach and poor action planning (Msibi, 2011). As such, some traditional leaders have attributed poor performance of schools in recent external examinations to government's failure to engage traditional stakeholders when introducing positive discipline in schools (*Times of Swaziland, 10/11/2016: p23*).

The government has somehow admitted that it did not go about implementing the positive discipline programme the right way by overlooking the Community Cultural Wealth approach (*Times of Swaziland, 16/01/2017*). There was a 'mad' rush to introduce positive discipline in Eswatini schools without thorough considerations of the possible effects (Mambane, 2013). However, the Minister of Education justifies these approaches as emergency response plans. He mentioned that in 2016 alone, there were six cases of learners who had lost their eyes while teachers were administering corporal punishment.

According to the *Annual Exams council of Eswatini Report (2016)*, the pass rate of children has dropped drastically by 20% since 2013 when positive discipline was introduced. Both parents and educators put the blame on the side lining of community cultural wealth, when introducing the programme. They stated that all the approaches used instill fear and intimidation and educators should not use these as tools for behaviour change.

1.5 LOCATION OF THE STUDY

The study was conducted in Eswatini at a public school located in the Lubombo region.. It is surrounded by other public schools. The community has a minimal role in the running of the school (*Education Sector Policy, 2019*). They are controlled by the Ministry of Education. Other stakeholders in the education fraternity support these schools through the Regional Education offices. They do not deal with the schools directly.

According to the *Regional Education Report (2017)*, this is one of the regions in Eswatini which has recorded high cases of violence among learners. The report also stated that learners are highly exposed to corporal punishment by their teachers. Therefore, most NGO's and the Eswatini government have started implementing child protection programmes such as positive discipline in this region (Unicef Report, 2018).

1.6 OBJECTIVES OF THE STUDY

- 1.6.1** To analyse the current situation regarding enhancing positive discipline in Eswatini schools from a Community Cultural Wealth approach.
- 1.6.2** To explore the need for enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach.
- 1.6.3** To assess circumstances under which the Community Cultural Wealth approach may be used to enhance positive discipline in Eswatini schools.
- 1.6.4** To anticipate impediments for the enhancement of positive discipline in Eswatini schools using a Community Cultural Wealth approach.
- 1.6.5** To propose how we can enhance positive discipline in Eswatini schools using a Community Cultural Wealth approach.

1.7 KEY RESEARCH QUESTION

How can we enhance positive discipline in Eswatini schools using a Community Cultural Wealth approach?

1.7 Secondary questions

1.7.1 What is the current situation regarding enhancing positive discipline in Eswatini schools?

1.7.2 Why do we need to enhance positive discipline in Eswatini schools using a Community Cultural Wealth approach?

1.7.3 Under which circumstances may the Community Cultural Wealth approach contribute to enhancing positive discipline in Eswatini schools?

1.7.4 What are the anticipated impediments for enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach?

1.7.5 How can we enhance positive discipline in Eswatini schools using a Community Cultural Wealth approach?

1.8 RESEARCH DESIGN

The study was guided by a Participatory Action Research (PAR) design. Participatory Action Research is defined as a philosophical approach to research that recognises the need for persons being studied to participate in any research that affects them (Vollman, Anderson & McFarlane, 2017; Maxwell, 2018). Hence, the study sought to engage community skills and knowledge for enhancing positive discipline from a community cultural wealth approach. According to Vollman, Anderson & McFarlane (2017), Participatory Action Research fosters capacity, community development, empowerment, access and social justice through participation.

The study sought to enhance positive discipline using a Community Cultural Wealth approach. As such, community participation is a primary factor in the generation of knowledge in this study (Gershoff, 2016; Kimberly, 2018). Participatory Action Research is being considered because of its systematic collection and analysis of data. This is for the purpose of taking action and allowing community participation (Greenwood & Levin, 2014; Suan, 2018; Shez, 2017). The use of Participatory Action Research should promote social change and it should validate local knowledge in the study (Kach & Kralik, 2016; McNiff & Whitehead, 2017).

The primary goal of applying Participatory Action Research is to interpret and document the entire phenomenon of positive discipline from an individual's community cultural wealth frame of reference (Creswell, 2015; Leininger, 2014; Mason, 2013). Greenhalgh and Taylor (2014) contended that researchers who employed Participatory Action Research sought deeper truths while aiming “*to study things in their natural setting, attempting to make sense of, or interpret, phenomena in terms of the meanings that people bring to them*” (p.740).

Similarly, Gilbert (2011) maintained that Participatory Action Research aspires to see the Eswatini community through another's eyes, in a discovery and exploratory process that is deeply experienced by EmaSwati. Further, Participatory Action Research design allowed the researcher to reflect on the values of subjectivity, individualism, holism, relativism, and interpretation in the study (Streubert & Carpenter, 2017). Thus it permits information sharing between the researcher and participants (Gibson, 2017).

Kach & Kralik (2017) mentioned that Participatory Action Research is democratic, equitable, liberating, and a life-enhancing qualitative design. This design enhanced the study by gathering data concerning an individual's feelings, views, and patterns that are without manipulation from the researcher (Coban, 2016). The participants Attwood (2015) explained that Participatory Action Research philosophy embodies the concept that people have a right to determine their own development. It also recognises the need for local people to participate meaningfully in the process of devising their own solutions (Chandler & Torbet, 2017); were active in making informed decisions throughout all aspects of the research.

Participatory Action Research is considered as an alternative approach that considers the contexts of people's lives (Kelly, 2012; Ellery, Baas & Johnson, 2018). This design allows public spaces whereby participants and I will be able to reshape their knowledge on positive discipline (McIntyre, 2015). Participation Action Research describes and understands, rather than predicts and controls participants in the study (Streubert & Carpenter, 2017). Through this design, I was able to focus on EmaSwati experience and meanings as ascribed by individuals living the experiences (Anda & Robert, 2018; Shields, 2018). Lincoln (2013) argued that Participatory Action Research discloses the lived experiences of individuals and creates knowledge that is useful and meaningful.

1.9 THE APPROACH OF THE STUDY

This study applied a qualitative research approach to explore the Community Cultural Wealth approach in enhancing positive discipline in Eswatini schools. Rebecca (2017) and Rita (2018) mentioned that qualitative studies sought to describe the social world through analysing culture and behaviour of humans from the point of view of those being studied. Moreover, qualitative research designs are typically more flexible in accommodating all the participants of a study (Crane, 2018; Pope, 2017). The flexibility of the approach reflected the participant's level of understanding of how we can enhance positive discipline through a cultural approach. Furthermore, Blag (2018) noted that qualitative approaches allow greater spontaneity and adaptation of interaction between the researcher and study participants.

Apart from flexibility, a qualitative research approach also helps to understand positive discipline from a local population perspective based on Community Cultural Wealth (Ritz, 2017; Schensul, 2016). A Qualitative research design was used in the study for its effectiveness in obtaining culture specific information about the values, opinions, behaviours, and social contexts of Eswatini populations (Hayens, 2017). The strength of the qualitative research approach to the study was its ability to provide complex textual descriptions of people's life experience after implementation of positive discipline (McKay, 2013).

Hamilton (2013) further mentioned that qualitative research design provides information about the 'complex human' side in a research study. As a result, Ralph (2018) noted that human responses are not limited to the often contradictory behaviour, beliefs, opinions, emotions, and relationships of individuals but also to their cultural orientation. The qualitative approach asks mostly 'open-ended' questions in an attempt to understand complex reality and textual description of people's experiences in a study (Dedusin, 2018; LeCompte, 2016). These questions were not necessarily worded in exactly the same way for each participant.

In the open-ended questions, participants were free to respond in their own words, and these responses tend to be more complex than simply "yes" or "no" (Cruz, 2014). In addition, the open-ended questions allow the researcher with flexibility to further probe initial participant responses. Hence, I was able to listen carefully to what participants said and engaged with them thereafter according to their individual personalities and styles (Nyamongo, 2017). Pelto (2015) mentioned that the use of probing questions in qualitative studies encourages participants to elaborate on their answers.

Moreover, a qualitative approach can identify intangible factors, such as social capitals, socio-economic status, gender roles, ethnicity, and religion, whose roles in the study of positive discipline are not readily apparent yet important in social capital (Mickey, 2015). The qualitative approach also helped in the interpretation and better understanding of intangible factors in enhancing positive discipline from a community cultural wealth point of view (Cruz, 2014; Sheilla, 2018). A qualitative approach minimised subjectivity in the study, since the relationship between myself and the participants was less formal (LeCompte, 2016). Participants had the opportunity to respond more elaborately and in greater detail.

1.10 THE PARADIGM

The study was guided by a critical paradigm. According to Fay (2016), a paradigm constitutes a researchers' views on truth and knowledge. Such views guide our thinking, our beliefs, and our assumptions about society (Kelly, 2016). They also frame how we view the world around us (Schwandt, 2017). The study sought to critique Eswatini government approaches and to advocate for implementation of positive discipline from a Community Cultural Wealth approach. Epistemologically, a critical paradigm is oriented toward building knowledge through critiquing and changing the society (Jane, 2018; Mkansi, 2012).

In the study, the critical paradigm allowed the researcher to analyse the current situation on positive discipline in Eswatini schools critically. Green (2016) and Jack (2018) maintained that studies embracing a critical paradigm are meant to improve the welfare of the society and to provide ways of fostering positive social change through analysing external forces that impact on social actors.

Furthermore, the critical paradigm in the study acknowledges that the implementation of positive discipline has been influenced by elite beliefs, collective identities, and social capital imposed by the Eswatini government (Shez, 2014; Zwane, 2018). The critical paradigm emphasises the fact that communities forge, shape, and change culture through ideas but that this process is not dominated by only a selected people (Giroux, 2016). This paradigm also dictates that Government's power should be vested in community ideas, culture, and skills for the development of social subjects (Cohen, 2014). In addition, the critical paradigm in the study questioned the present state of positive discipline and looked for an alternative interpretation of situations to validate the body of knowledge (Foss, 2018; Fay, 2016; Junta, 2017).

In other words, ontology in the critical paradigm was ensured through examining society through its structures of power in order to expose structural inequalities in the implementation of positive discipline (Gore, 2015; Simba, 2018). The main goal of using a critical paradigm was to draw on the strengths of community members as key study participants to critique Eswatini Government authorities on their approaches towards the introduction of positive discipline.

Coban (2012) noted that in critical ontology, community members create a forum for their analysis of the community around them without being imposed upon or intimidated by those in powerful positions. The study sought the contribution of community members towards enhancing positive discipline. A critical paradigm gave a platform, critically to analyse and to question the Eswatini government's strategic approaches to implementing positive discipline. The paradigm critiques Eswatini government approaches which exclude community ideas, beliefs and capitals when implementing positive discipline.

1.11 SELECTION OF PARTICIPANTS

Participants in the study were selected purposively. Plowright (2017), Cohen, Manion & Marrison (2017) mentioned that there is a purpose in selecting participants. It is a feature of qualitative research where the researcher hand-picks participants to be included in the study for particular characteristics being sought. In the study, participants were selected according to their skills and experience in dealing with issues of positive discipline and Community Cultural Wealth. Two counselling and guidance teachers were selected purposively because they are supervisors for implementing positive discipline in the school and they have first-hand experience of the programme (Shiba, 2011; Unicef Report, 2018).

I also selected two members of the School Committee who represented parents' interests in the school. I then selected two officers who are advocates for learners positive discipline from Save the Children and UNICEF. The Ministry of Education was also represented in the study by two officers from the Social and Welfare Department for their expertise in Educational policy making. I then, selected two traditional leaders for their knowledge of Community Cultural Wealth.

1.12 DATA GENERATION

The study was guided by a Participatory Action Research design. Participatory Action Research is cyclical, participatory, systematic, dynamic, developmental and critical (Marum, 2016). According to Marum (2016), Janet (2018) and Savo (2018) the main aspects of Participatory Action Research cycle are as follows: observing what is happening in a practice context; reflecting by developing an understanding of the context by using one or more questions to begin with; planning a strategy that might provide the answer, or part of it; acting on the strategy; observing to describe what happened; analysing and developing a theory or insights into what this means; and checking out responses by sharing and seeking feedback. Data were collected in accordance with the above Participatory Action Research process using all three data collection instruments, namely, focus group discussion, storytelling and picture collages.

According to Morgan (2015); Msibi, (2018) and Zine (2018), combining storytelling, picture collages and focus group discussions can be useful in gaining access to the studied group's knowledge and experiences. It can also be useful for checking tentative conclusions and possible changes to be implemented in the data collection process of a study (Dargie, 2014; Guba, 2018). Dan & Ronola (2018) further claim that the use of these methods compensates for limitations and exploits respective benefits which strengthen trustworthiness in a study. The following sections 1.12.1, 1.12.2, 1.12.3 discuss focus group discussions, story telling and picture collages as data generation tools.

1.12.1 Focus Group discussions

Focus group discussions consist of a carefully designed discussion which allows people to express their points of view in a group setting (Patton, 2016; Nadoo, 2018). Focus group discussion allowed observation and reflection on the collection of data and gave insight into what was happening around positive discipline as emphasised in the PAR design (Marumi,2016). Moreover, focus group discussions allowed-me to reflect on and develop an understanding of positive discipline in the context of Community Cultural Wealth (Kegan, 2018).

Focus group discussions garnered different perceptions and views from participants on enhancing positive discipline using a Community Cultural Wealth approach. Participants in the focus group discussions were brought together according to their knowledge of Community Cultural Wealth and educational policies as advocated by Morgan, (2014); Nadoo, (2018). Maxwell (2015) further noted that participants in group discussions should possess characteristics related to the subject under study. Hayden (2017) further mentioned that group members can influence each other by responding to ideas and questions generated in the study.

Focus group discussions in the study further promoted self-disclosure among participants by ascertaining their perceptions, feelings, opinions and thoughts on enhancing positive discipline using a Community Cultural Wealth approach. The focus group discussions had 12 participants. This is the optimal size to promote discussion and to enable the facilitator to keep the group on task (Miller, 2016; Jackson; 2018). There were five main discussion topics which were in line with the research questions and objectives.

The topics were listed according to their importance as advocated by Jackson (2018). The sequence of the topics was descriptive, as observed by Smith (2015), allowing for opinions, feelings and perceptions that stem from participants' knowledge and skills. Through-out the data collection process, we used Siswati language as medium for communication. The use of Siswati language allowed all participants to participate and to understand most of the questions and topics during focus group discussions.

1.12.2 Story-telling

Wood (2017) and Ziko (2018) mentioned that storytelling provided researchers with privileged access to participants in the community and it captured the context of the social setting in which individuals function. Storytelling is an innovative qualitative research method of inquiry and a rich source of data collection that is commonly employed in Participatory Action Research (Dargie, 2014; Marshall & Rossman, 2017; Stringer, 2015). In embracing Participatory Action Research processes in the study, storytelling allowed the researcher to observe, listen and to be immersed in the community setting, hearing, seeing, and experiencing reality of community situation with participants telling their success stories (Gillis & Jackson, 2016).

The data collecting method further allowed me to plan and to act on participants' stories to enhance positive discipline based on linguistic capital in the community cultural wealth approach (Kegan, 2018). Story-telling in the study further entailed systematic noting and recording of relevant information, behaviour, and objects in the community setting through the use of detailed and comprehensive field notes (Marshall & Rossman, 2017).

I attained first-hand knowledge and detailed filed notes from participants' narratives on enhancing positive discipline (Gillis & Jackson, 2016). In this way, I obtained a broader view of how we can enhance positive discipline using a Community Cultural Wealth approach. I had an opportunity to detail what was communicated and to note what was implicit in the situation of positive discipline based on the linguistic capital in Community's Cultural Wealth framework (Streubert & Carpenter, 2015).

1.12.3 Picture collages

The study also used picture collage as a data generation method. The use of collages is gaining stature in Participatory Action Researches (Hill, 2016; Jacob, 2018). The construction of picture collages in the study embraces an action process in PAR. Marum (2016) mentioned that, action process in PAR helps in analysing and developing a theory or insights into what this means; and in checking out responses by sharing and seeking feedback which picture collages provided in the study. Collage portraits provided an opportunity to include marginalised voices and to encourage a range of linguistic and non-linguistic representations to articulate authentic lived experiences (Dixson, 2018).

Moreover, portraiture is a method of documentation, analysis, and narrative development that uses a variety of mediums including photography, poetry and visual the arts (Kuhn, 2010; Phillips & Bellinger, 2011; Witkin, 2016). Butler-Kisber (2013) maintained that picture collages are an innovative way to engage and to facilitate dialogue, building and disseminating of knowledge.

The study created picture collages using informants' photographs and archival data. The collages also drew on my collection of newspaper articles, and archival documents on culture and positive discipline. In addition, Diaz (2017) claims that the visual arts can open up dialogue among diverse people thus offering new insights and reflection with which to critique a subject. As this was a Participatory Action Research, participants and I participated in construction of the collage (Vaughan, 2017). In the process, I examined the textual materials for words and concepts that inspire imagery and visuals related to enhancement of positive discipline (Bagnoli 2013).

I then listened to their stories and read transcripts for themes and visual clues into the participants experiences for enhancing positive discipline. A critical step in the picture collage data generation process was literally cutting out portions of text. This helped to identify and segment elements of the story, and how they related to enhancement of positive discipline. After cutting the text into chunks, I looked for themes which emerged through the tactile process of grouping and arranging related text in sections on the white foam board (Pauwels, 2014). Together with participants, photographs and newspaper articles were examined, and then we began to experiment with placement on the foam board.

After arranging the text and photographs into thematic sections, we applied oil bar and oil pastels to continue to draw images and quotations from participants on the collage portraits. The selection of colours was a subjective choice and representative of the emotive process derived from my interaction with participants. Galman (2014) observed that colours can be used to represent emotions.

As mentioned by Shiba (2018), I then moved back and forth between the text and images, all the while returning to my notes and to the discussion to remain cognizant of participants' narratives. I attempted to achieve what Jongeward (2017) refers to as the perspective of the participant using visual imagery while maintaining the integrity and complexity of who they are. Words, concepts, and stories that informants repeated in the focus group discussion were set aside for creating the collage portraits. Diaz (2017) argued that these concepts and words best represent the experience of working on the art installation piece.

Next, I examined the photographs, archival data, and other materials provided by participants for images mentioned in the informants' narratives. I made colour copies of the photographs and newspaper articles about the study and then arranged them on art paper along with printed text (Tedy, 2011). My intention was to create a visual portrait of each informant's narrative (Hollard, 2017; Jackson 2018). This process helped me to gain a global perspective of the informant's narrative and its significance in the enhancement of positive discipline (Hollay, 2015). Creating a collage portrait as part of the research process also allowed for a multisensory interaction with the data, while the researcher quite literally touched the words and images of the narrative (Hollard, 2017).

Attention was paid to speech patterns, intonation, and to the injection of humour and emotion while constructing the collage (O'Connor, 2017). I took notes by hand. Statements that best represented the stories and experiences of working on the art installation piece were highlighted (Miz, 2017). I made copies of photographs that were referenced in the stories and newspaper articles about the study in order to include them in the collage.

The intention was to create a visual portrait of each informant to represent the meaning of their experience working on the installation piece as they described it (Crilly, 2017). A white foam board was used for the collage portrait because of its durability and smooth surface that is excellent for attaching paper, photographs, and newspaper cuttings with spray photo mount (Pink, 2016). Once the portraits were completed, I then presented them to the research participants as a form of member checking.

According to Croghan (2015), each of the collages sparks exciting discussions about the themes and photographs, resulting in the re-telling of stories from the day of art installation and sharing of memories provoked by the collage portraits. This reaction was noted by Hodgetts (2017) when noted that representation of interviews through textual materials and visual representation of the narratives produces statements about studied subject. Bringing the completed collage portraits back to participants was a way to spark dialogue and insight as an additional part of the focus group discussion process (Casey, 2017). The discussions included questions about the photographs and archival documents chosen, such as why they were selected and what their meaning and connection was to the participants experience (Spencer, 2016).

1.13 DATA ANALYSIS

A thematic data analysis approach was used to analyse data for the research. I chose this method of analysing data because it focuses on participants' experiences subjectively (Jade; 2017; Smith, 2015; Zille, 2018). Thematic analysis is capable of detecting and identifying factors which influence any issue generated by participants (Hatch, 2015).

Participants' interpretations are significant in terms of giving the most appropriate explanations for their behaviour, actions and thoughts (Creswell, 2015; Hatch, 2015). Thematic analysis became ideal for revealing the participants' perceptions, feelings and experiences of enhancement of positive discipline (Smith, 2018).

I used the thematic analysis stages of Miles & Huberman's (2014) model when analysing the collected data. These writers noted that generated data can be analysed in three stages in the thematic analysis process. This model involves a data reduction process, data display and data drawing. Data reduction was the first stage in data analysis according to the Miles and Huberman (2014) model. In this model data reduction is defined as, "a form of analysis that sharpens sorts, focuses, discards, and organizes data in such a way that 'final' conclusions can be drawn and verified" (Miles & Huberman 2014).

Data reduction includes the process of selecting, simplifying and transforming the data. Jameson (2014, p.67) argued that reducing and transforming data in qualitative design can be achieved in different ways. It could be;

"...through selection, through summary or paraphrase, through being subsumed in larger pattern".

The procedure of data reduction is performed in such a way that conclusions are drawn and verifications are completed (Holdosn, 2017; Clarke, 2017). Furthermore, the data was marked with codes. Coding involved the assigning of table units to the data that could be collected from participants' in a single statement and a longer answer.

The main purpose of coding in thematic analysis was to make connections between different parts of the data (Clarke 2017). Coding was derived from participants' responses, such as statements and reports. It categorises information with the aim of framing it as theoretical perceptions (Coffey & Atkinson, 2015). Therefore, coding allowed myself to review the whole collection of data by identifying its most significant meaning (Kim, 2015).

According to Bernard (2017), data reduction allowed the researcher to appreciate the full picture and to make connections between participants' thoughts, ideas and collected data through observations. In addition, reading prior to starting analysis allowed myself to identify and to have more time to evaluate data so as to prevent presumptuous conclusions (Silver, 2015). The second step of the Miles & Huberman Model (2014) is data display. This step involved retrieving data using data display (Coffey & Atkinson 2015). It cannot be separated from data reduction because it complements the former (Miles & Huberman, 2014). Data display is "*the organized, compressed assembly of information*". It aims to make sense of the data that was collected. Data display organises data, helps to arrange concepts and the thoughts (Jameson, 2014, p.78). According to Patton (2017), displaying data serves a number of purposes. It provides me with the ability to view and enhance data more clearly for the research.

Data displaying helped to avoid data overload during the process of analysis. Michael (2016) also noted that data display make sense of the data that has been collected by displaying related concepts from different statements. All the data that related to each question of the study was organised and presented in order. This allowed me to explore any differences, similarities and interrelationships by entering the data into conceptual clusters for analysis (Michigan, 2016).

The data was displayed in a variety of ways such as tables, figures and theme maps to provide opportunities to gain an extra in-depth understanding of the enhancement of positive discipline from a Community Cultural Wealth approach (Dlamini, 2018).

Each piece of data offered me with an opportunity to better explain the data (Clarke, 2017). Tabulated files provided an appropriate and convenient technique to assist in the making comparisons through different theme maps (Gibson 2012). In addition, direct quotations provide supportive meaning to the data's interpretation for some statements (Patton 2017). The third step of the Miles and Huberman (2014) model comprises data drawing and conclusions. In this step, I focused on the notation of any patterns or themes and the relevance of any statement especially if it is similar or contrasts to others. I then grouped categories of information that could go together. Hudson (2015) noted that information with the same meaning can form themes. Finally, I built conceptual coherence and consistency, which in the end used to explore the validity of the findings in terms of whether or not they fit into the theoretical framework of the study (Clarke, 2017).

1.14 ETHICAL CONSIDERATIONS

Conco (2016) noted that when we conduct research on people, well-being of research participants must be our top priority. The research question is always of secondary importance. This means that if a choice must be made between doing harm to a participant and doing harm to the research, it is the research that is sacrificed (Conco, 2018; Johnson, 2017; Jackson 2018).

Therefore, I prioritised ethical consideration of participants. The study was ethically cleared by the University of Kwazulu-Natal ethics committee with clearance number HS/0528/019D (See appendix 3 attached). Moreover, Belmont (2013) discovered three important principles for ethical consideration in research. These are respect for participants, beneficence and justice. I respected participants in the study. Permission for access to research sites and for engagement with participants was sought from gatekeepers (see attached appendix 4, Permission letters were obtained from gatekeepers which were: The Ministry of Education, The Times of Swaziland, UNICEF and Save the Children Swaziland. Belmont (2013) mentioned that respect for participants requires a commitment to ensuring the autonomy of research participants.

Furthermore, the dignity of all participants has been respected. Adherence to this principle ensures that people will not be used simply as a means to achieve research objectives (Saun, 2015). I also considered beneficence of participants in the study. Nkomo (2011) stated that beneficence requires a commitment to minimising the risks associated with research, including psychological and social risks, and maximising benefits that accrue to research participants. I articulated specific ways to achieve participants' beneficence. The findings of the study were shared with participants. Max (2014) mentioned that justice for participants requires commitment to ensuring fair distribution of the risks and benefits resulting from research. Those who take on burdens of research participation shared the benefit of knowledge gained from the study.

1.14.1 Informed consent

As part of ethical considerations, I sought informed consent from participants. Munroe (2014) and Jasmin (2018) defines informed consent as a mechanism for ensuring that people understand what it means to participate in a particular research study, so that they can decide in a conscious and deliberate way whether or not they want to participate. Informed consent is one of the most important tools for ensuring respect for participants during research (Themba, 2015). There was a form from the University of Kwazulu-Natal ethics committee which described in detail what the research was about, including risks and benefits.

1.15 THE STUDY TRUSTWORTHINESS

The study ensured trustworthiness through developing tactics that helped to ensure honesty in participants when contributing data (Gritz, 2018). Sheila (2014) mentioned that these can be achieved when each participant is given an opportunity to refuse to participate in the project. This ensured that data collection sessions involved only those who are genuinely willing to take part and prepared to offer data freely (Holloway, 2018). Participants were encouraged to be frank from the outset of each session. In the process, I hoped to create a rapport with them (Musina, 2011). I indicated that there are no right answers to the questions that would be asked. The participant's independent status was also emphasised.

Participants therefore, contributed ideas and talked of their experiences without fear of losing credibility in the eyes of the researcher (Kook, 2014). It was made clear to participants that they had the right to withdraw from the study at any point, and they should not even be required to disclose an explanation for this to the researcher. Trustworthiness involves consistency, stability and repeatability of the informant's accounts as well as the researchers' ability to collect and record information accurately (Selltiz, 2015). I developed an early familiarity with informants and their working environment. This was done before collection of data.

Trustworthiness was achieved through ensuring that my informants were willing to be part of the study without intimidation. Lincoln and Guba (2015) recommended a prolonged engagement between the investigator and participants in order to gain an adequate understanding of informants and to establish a relationship of trust between the parties. I also ensured that participants were very clear on the nature of the research. This included explaining why the researcher was there, what the researcher was studying, how the researcher intended to collect data, and what would be done with it? Shez (2016) mentioned that trustworthiness can be ensured through consulting the same participants on several occasions and by making observations more than once and over time and comparing the results obtained with other evidence in the study. I kept accurate and detailed field notes to check the variations in responses over the course of time.

1.16 LAYOUT OF CHAPTERS

The first chapter of the study focused on the introductory background to enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach. Chapter two of the study discussed the Community Cultural Wealth theoretical framework which underpinned the research study. It also covered limitations and relevance of the framework to the study. Epistemology, ontology and axiology in Community Cultural Wealth were covered in this chapter. Furthermore, relevance of community cultural wealth to the study were also covered in this chapter. Chapter three of the study discusses the literature review which informs the enhancement of positive discipline from a Community Cultural Wealth approach.

The chapter also covers literature on current approaches being used in Eswatini and the need for enhancing positive discipline using a Community Cultural Wealth approach. Then, chapter four discusses handling of data generation in the study. Data generated in the study will be presented and analysed thematically in chapter five. Chapter six focuses on the findings and recommendations of the study. Finally, chapter seven presents a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools.

1.17 CHAPTER SUMMARY

This chapter presented an introductory background which informs the enhancement of positive discipline from a Community Cultural Wealth approach in Eswatini schools. This chapter mainly focused on; rationale; problem statement; location of the study; study objectives; research questions; research design; paradigm; approach of the study; data generation and analysis. Ethical considerations and impediments of the study were also discussed in this chapter. The following chapter will discuss Community Cultural Wealth as a theoretical framework for informing enhancement of positive discipline in Eswatini schools.

CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

The previous chapter provided an introduction and background to the study. The chapter covered research design and methodology, data analysis, ethical considerations and lay-out of the study. The focus of this chapter will be on the theoretical framework which informs the enhancement of positive discipline in Eswatini schools from a Community Cultural Wealth approach. Theory underpins the phenomenon under study to work effectively and serve to prevent the researcher from being ungrounded (Antoinntte, 2017;Shez, 2018; Zille, 2018). It also helps to navigate inter-related research objectives and questions in a framework to arrive to a credible end of a study (Maine, 2014; Joel, 2018). Therefore, this chapter will discuss origin and assumptions of the Community Cultural Wealth framework in relation to enhancement of positive discipline. It will also discuss epistemology, axiology and reality in the Community Cultural Wealth framework.

2.2 COMMUNITY CULTURAL WEALTH THEORETICAL FRAMEWORK

This study was underpinned by Community Cultural Wealth theory. This theory provided a guide line for the study since it focuses on community as key players in their own development (Mncube, 2014; Joel, 2018).

The Community Cultural Wealth theory touches on the strength, skills and lived experiences of the community in finding their own solutions to problems affecting their own communities (Puccioni, 2018). Hence, the study focused on the strength of Community Cultural Wealth for enhancing the implementation of positive discipline in Eswatini schools.

2.2.1 The origin of the Community Cultural Wealth framework

The Community Cultural Wealth framework dates back to the Second World War. The war created a great need of reconstruction in societies which were destroyed by the war (Sukhbaalak, 2018). After the end of the Second World War, most countries realised that they had the potential to solve their own problems rather than relying on the so called ‘superior’ countries (Keeble, 2015). These countries started to look for home grown solutions for their own problems. Kretzmann & McKnight (2014) presented Community Cultural Wealth as an alternative approach that highlights and mobilizes the capacities of citizens as members of the greater community. Their research revealed that communities were already using existing resources and often it was the citizens who were driving the development process.

Yosso (2005) is credited for the popularisation of Community Cultural Wealth theory for enhancing learners’ education development. The scholar advocated that communities cannot be excluded in their own development. She proposed six capitals as operational concepts for supporting educational policies as mentioned in chapter 1 (c.f.1.3.3). These were; linguistic, social, navigational, resistant, aspirational and familial capital.

2.2.2 Community Cultural Wealth framework capitals as operational concepts

This study drew on the strength of the six Community Cultural Wealth capitals (Yosso, 2006) for enhancing the implementation of positive discipline in Eswatini schools. Gariz (2013) observed that these capitals are interrelated. He observed that there can be no family without a language for communication. These families will have challenges to navigate through the use of learnt skills and experiences. Thus, challenges will help to develop resilience among families and they will be inspired by previous achievements to overcome the challenges (Baquedano- Lopez, Alexander, & Hernandez, 2016; Hines, Borders, Gonzalez, Villalba, & Henderson, 2014).

Nicholas and Robert (2018) suggested that the Community Cultural Wealth framework provides a common ground where people in the community have an opportunity to come together and manage their futures. Thus Green (2013) emphasised the need to redress the balance between meeting needs, nurturing strengths and the resources of the people. The Community Cultural Wealth framework identifies cultural knowledge, skills, abilities and contacts possessed by socially marginalised groups that often go unrecognised and unacknowledged (Attwood, 2015).

LeCompte (2016) mentioned that aspirational capital promotes learners' ability to maintain hope and vision for a brighter future despite what may have been impossible odds in their lives. Furthermore, it can guide the community at large on how to overcome difficult challenges in the educational fraternity through community role models, skills and knowledge (Kingsley, 2015). Aspirational capital demonstrates that the cultural system or group to which a learner belongs can give them tools to move forward and to develop to realise their potential (Kimberly, 2015; Kunene, 2011).

According to Mhume (2013), linguistic capital in the study focused on the use of language as an important tool for learners in Eswatini. It guides how the artistic telling of traditional stories, songs and dances can be used in the implementation of positive discipline. Moreover, Maxwell (2015) stated that this capital promotes Eswatini learners' intellect in mastering communication skills from their communities and families before attending formal education.

Family capital in the study unearths the support of family systems and knowledge for learners (Mkansi, 2015). The family capital also provides a platform for exploring the role of the extended family could play in instilling positive moral and cultural values on learners. Blag (2017, p22) captured this in his very popular poem where a mother repeatedly tells her son:

“you are thee man, you will conquer the world like your grandpa.”

The idea was that, the repeated stories, warnings, expectations, or legacies handed down through their family members can shape how learners responded to situations outside of home such as school and the social environment.

Social capital helps with understanding networks of people and community resources such as the church, cultural and peer groups in the implementation of positive discipline (Mushin, 2014, Patton, 2017). Hence, social contacts provide Swati learners with instrumental and emotional support to navigate through society's institutions (Yosso, 2005). Therefore, drawing on social contacts and community resources may help learners to identify an elderly person with problem solving skills in the community. Learners can seek advice from them apart from teachers and biological parents (Martin, 2015). California (2014) further confirms that Swati families transcend challenges in their daily lives by uniting with supportive social networks for developing resilience.

As Ballantine (2012) argued, resistant capital can unpack the knowledge and skills fostered through oppositional behaviour that challenges inequality in the implementation of positive discipline. This form of cultural wealth is grounded in the legacy of resistance and subordination (Suan, 2015). It provided learners with a 'crocodile skin' against the imposition of the Eswatini government approach when introducing Educational policies which affect them (*Student Council Report, 2018*). As a result, learners and parents have started to question and to criticise the Government approach in the school environment. Unfortunately, resistance capital has led annually learners' violent strikes because of Government actions (Dlamini, 2015). However, in this study, resistant capital was being explored from a positive perspective for enhancing the implementation of positive discipline.

Navigational capital refers to strategies of maneuvering through social institutions with unfavourable conditions, such as in the use of corporal punishment (Pelto, 2015). These strategies helped learners to navigate through hostile school environments to sustain high levels of achievement in Eswatini.

This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school (Auerbach, 2011). Hence, we can build on this cultural capital to enhance positive discipline. In a nutshell, these capitals offered concrete alternatives for enhancing positive discipline in Eswatini schools. They serve as a means to challenge social and power injustice that Yosso (2006) believes is endemic in schools. Jane (2015) noted that the Community Cultural Wealth approach acknowledges the strength of culturally-related attributes, such as bilingual homes and large extended families in child education support. This approach focuses on the community as key players in their own development (Hayden, 2017). It touches on the strength and lived experiences of the community in finding their own solutions to problems affecting their own communities (Puccioni, 2018). Therefore, the study taps on Community Cultural Wealth as an asset to the school and community for enhancing the implementation of positive discipline.

2.2.3 Assumptions of the Community Cultural Wealth framework in enhancing positive discipline.

The resistance of implementing positive discipline in Eswatini schools necessitated the need for an alternative Community Cultural Wealth approach towards enhancing positive discipline. Cooperider & Srivistva (2014) mentioned that Community Cultural Wealth is an appreciative Inquiry which can be explored when implementing positive discipline. Silver (2015) also observed that Community Cultural Wealth promotes democratisation and decentralisation in the formulation of educational policies. Moreover, Community Cultural Wealth creates a community model school and provides holistic approaches to education (Schensul, 2016).

2.2.3.1 Community Cultural Wealth promotes democratisation in the formulation of educational policies

The Eswatini Government development policy identifies education as a basic human need (*Education Sector Policy, 2018*). A predominant vision for education that is grounded in the democratic principles of equity and social justice emerges (Peterson, 2015). Gariz (2014) mentioned that Community Cultural Wealth promotes a predominant vision and participation of all citizens, development institutions, and civil society organisations in achieving quality educational goals. The first theme of democratisation is reflected in international mandates to improve universal quality and access to education, integration of human rights-based principles, and a shift toward participatory processes (Freire, 2015; Joan, 2018; Saun, 2018).

The democratization of education is strongly reflected in the international mandate of the *Millennium Development Goals* (Susan, 2018). It is also supported by the *Universal Declaration of Human Rights and the Convention on the Rights of the Child*. Therefore, Faulstich (2013) concluded that Community Cultural Wealth theory aims at emphasising principles of human rights. They should be reflected in a myriad of initiatives and programmes related to diversity and to intercultural education, peace education, and social justice (Job, 2018; Maune, 2018). They shift education reforms into the incorporation of citizenship education (Osborne, 2018).

Educators throughout the world are exploring ways to adapt to a renewed vision of democratic participation and citizen responsibility to address complex social issues through community cultural wealth (Giroux, 2016; Gibson, 2017). Gibson (2017) further noted that Community Cultural Wealth reflects Vigotsky's socio-cultural theory of learning which emphasizes the construction of knowledge, based on the interaction between learners and community. Gergen (2014) advocated for an increased emphasis on learning as a social process, where dialogue becomes the catalyst for acquiring meaning. Applefield (2012) and Gergen (2014) offered the concept of learning communities as an ideal learning culture for supporting educational policies.

The theoretical basis of Community Cultural Wealth supports the building of inclusive educational environments, where learners, parents, community and educators engage in open dialogue and contribute as integral members of the learning community (Charles, 2011). However, Cohen (2011) argued that, not all authorities agree that this shift toward democracy is being sustained in reforms. Like the Government of Eswatini, Levin (2017) and Cohen (2011) noted that current reform agendas are actually decreasing their attention to equity and focusing more on dictatorship outcomes. This is cause for concern when the articulated goals for education are pointing in a different direction. However, Ronda (2018, p55) reinforces the Community Cultural Wealth point of view when he comments that:

“Educational systems have largely failed to address the needs of postmodern societies in relation to escalating societal complexity, and technological advances which are neglecting community competencies.”

2.2.3.2 Community Cultural Wealth theory promotes decentralisation.

Community Cultural Wealth encourages a participatory shift through education decentralisation processes to improve performance of schools (Hamilton, 2013; Jays 2017). Decentralisation initiatives are evidenced in changing administrative roles, community-based initiatives and increased levels of participation for parents and students (Levin, 2017). According to Hayens (2017), effects of decentralised strategies serve to bring stakeholders closer to the interests of the learner. Thus, social capital demonstrates the advantages found in increased stakeholder involvement in education.

Social capital demonstrates a positive correlation between its many indicators and educational attainment (Filmer & Pritchett, 2011; Hao & Bonstead-Bruns, 2011; Israel & Beaulieu, 2012; Zhan & Sherriden, 2011). Christenson (2015) has consolidated research supporting overall family influences on education and concludes that potential contributions of the parents and the greater community to the educational process must be acknowledged, incorporated and sustained. According to Kilbride (2012), social inequities are perpetuated when educational systems fail to acknowledge and validate social capital of those outside the dominant group (Hébert, Sun & Kowch, 2014; Kilbride, 2015; Lareau, 2013; Lareau & Horvat, 2015).

Correlation of the social capital indicators relating to parent and family involvement with educational attainment strongly supports the rationale for decentralisation strategies in education. An example of community-driven development is well documented in the *EDUCO* (2013) project of Tanzania.

Some educational reforms were instituted at the national, regional, and local level to increase community ownership and autonomy. Self-managed community associations comprised of students, parents, and community at large were empowered with educational policy implementation. Jimenez (2013) noted some significant increases in educational attainment levels and decreased attrition rates were demonstrated over the course of the project (Sawada, 2013). The *EDUCO* effect was explained by Gariz (2012) as the result of intensive community participation, a better classroom environment, and careful teacher management. Jimenez & Sawada's (2013) research on community managed schools in the Philippines shows parental involvement impacting positively on attendance rates, and improvements in quality as pressure was placed on the provider to improve services.

Preliminary results from these community- managed schools show a decreased used of physical punishment a negative effect on enrollment or quality of delivery. Further evidence that community management and accountability are improving educational outcomes can be seen in the research and initiatives of Nueva (2010), UNESCO, Jennifer & Steven (2018), and the Shiksha Karmi project in India (Ramachandran & Sethi, 2010). These initiatives confirm the positive impact of the engagement of parents and the community on the experience of the student and efficiencies of delivery in the system. Kretzmann &McKnight (2015) argued that schools should not be centralised and distanced from the local communities to avoid losing their people as valuable community resources. Moreover, to attain the level of interaction between school and community envisioned by Kretzmann & McKnight (2015), innovative processes must bring stakeholders together in partnerships for educational renewal as proposed by this study.

2.2.3.3 Community Cultural Wealth theory can create a community school model

Community Cultural Wealth presents a community school model which focuses on assets and resources in a school community. Community- based school model originated in America around 1930 (Miller, 2017). It focused on recreation. Maxwell (2015) mentioned that educators began to open school facilities to the community after hours. He further defines a community school as one that is operating year round in a public school building. It is open to all members of the community and is jointly operated through a partnership between the school system and the community.

Families, students, principals, teachers and neighborhood residents decide together what happens at a community school (Harkavy & Blank, 2012). A community school integrates the strengths and resources of its members. Morgan (2018) observed that expertise of educators and the school system support students directly. Moreover, they assist families and the community in addressing learning needs of the students.

According to Measor (2013), this holistic model aims to support community partnerships to build capacity by involving family and community members in the development of health, nutrition, recreation, adult education, culture, and social justice services. Moreover, Jane (2015) mentioned that the programme envisages the school being at the center of the community, and working to enhance links between the school and community citizens, associations and institutions.

Notable was the decrease in dropout rates, suspensions and high-risk behaviours. Such findings make it attractive to advocate the suitability of community schools through building social capital across all levels in the Eswatini community (Block, 2018). The democratic and participatory nature of the model presents an environment supportive of endogenous development initiatives that are relevant to a school community's unique context (McKay, (2013). In addition to the specifically designated community school model, there is growing support for generalised reforms to simply increase the interface between community and school (Ainsworth, 2010; Christenson, 2018; Davies, 2012; Epstein, 2014).

Sutherland & Sokal (2014) mentioned that positive impacts are observed when community engagement increased, reinforcing the value for learners to become active members of their own communities. Thus, Christenson (2018) suggested that moving to a culture of success requires a framework to direct efforts for engaging families in the educational process. The common under-utilisation of community resources due to a lack of processes in the school system becomes the challenge to realising the collective potential (Epstein, 2014). Internationally, an increased focus on the school, family, and community interface as a means of addressing quality is being evidenced in multilateral development programmes such as *Egyptian Early Childhood Education (2016) initiative of CIDA*, World Bank, and the Egyptian Ministry of Education. These initiatives specifically target community involvement as a goal to increase kindergarten enrollment rates in Egypt.

2.2.3.4 Community Cultural Wealth theory can provide a holistic approach to education

Community Cultural Wealth approach incorporates a holistic perspective toward policy and practice in education (Jeffrey, 2018). An increased focus on the integrated development of the learner's intellectual, emotional, and physical well-being is being evidenced (Davies, 2012). In addition a holistic focus is seen in the development of community inter-disciplinary approaches to learning. The complexity of influences impacting the experience of the learner can effectively integrate these factors to achieve successful outcomes (Spencer, 2016).

Like Bronfenbrenner's ecological systems framework, Johnson and Levitt (2017) observed that community cultural wealth capitals draw attention to the complexity of environmental influences impacting personal development in the community ecological systems. John (2015) noted that this framework places the child at the center of a multilayered system of influences. They start with family, peers and schools, and they extend outwards to include the influences found through community associations and institutions. According to McIntyre (2015), Community Cultural Wealth focuses on the potential for personal support in the relationships formed among stakeholders across the different levels of the environmental system, with a shared interest in the child. Jeffrey (2018) and John (2015) presented a consolidation of empirical evidence demonstrating a correlation between the child's positive development and the degree of influence of the parties and processes in each level. Moreover, Noddings (2011) noted that, it is the cumulative effects of multidimensional relationships, influences and opportunities that affect the child's degree of resiliency and personal capacity.

2.3 COMMUNITY CULTURAL WEALTH FRAMEWORK LIMITATIONS

Puccioni (2018) cautioned users of asset-based approaches that sometimes it becomes difficult to decide who should lead community initiatives. There is also confusion about the meaning of citizen driven community development and this challenges the application of the asset-based approach. Puccioni (2018) asserted that, regardless of coherence and social trust that may exist in the community, members of the community will still hold their own personalised interest and aspirations. There should be a strong attempt to uncover strengths that exist in the shadow of the obviously powerful in the community (Block, 2018; Green, 2013; Suan, 2018).

However, exposing the strengths of all participants, community collective participation is not guaranteed and fostering inclusive participation is not a simple task (Puccioni, 2018). This can be a challenge as the success of the asset based approach is largely dependent on local people's willingness to invest them-selves and their capabilities in initiatives aimed at their developments (Myende, 2014).

2.4 COMMUNITY CULTURAL WEALTH THEORY AND EPISTEMOLOGY

Epistemology in a research study is a way of understanding and explaining how we know what we know (Crotty, 2014; Jean, 2018). Epistemology is also concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate (Rebbeca & Rita, 2018).

Moreover, epistemology focuses on the nature of human knowledge and comprehension that a researcher can possibly acquire so as to be able to extend, broaden and deepen understanding in the field of research (Zein, 2018). Therefore, knowledge in the study was constructed from a critical epistemology perspective. I was more concerned with articulating the voice of community which has been silenced by the Eswatini government in implementation of positive discipline in schools. Paul (2018) mentioned that critical discourse epistemology focuses on critically building knowledge from the marginalised group in the society. Moreover, it unpacks the external forces behind the behaviour of that group (Corbin & Strauss, 2015; Creswell, 2015). Community Cultural Wealth represents the marginalised community knowledge and experiences in the study which were overlooked by the Eswatini government when implementing positive discipline (Dlamini, 2015).

Through critical epistemology, I unearthed capabilities of Community Cultural Wealth for enhancing positive discipline in Eswatini schools. Furthermore, critical epistemology in the study examined exclusion of Community Cultural Wealth from the perspective of power demonstration in order to expose structural inequalities in the education fraternity in implementing positive discipline. Hammersly (2014) observed that the main goal of critical epistemology is to draw on strengths of community lived experience and skills to create a body of knowledge for analysis of the world around them (Giroux, 2016). The government of Eswatini excluded Community Cultural Wealth capitals blinded by the assumption that educational programmes are too technical for 'common' people to make contributions (Morgan, 2014).

Hence, critical theory originated from the same criticism that educational research was too technical and concerned with only efficiency and rationality of design, while neglecting social inequalities and issues of power (Morisson, 2012). Therefore, I was looking for political, social and economically influential foundations in the construction of knowledge. According to Vedeler (2011), exclusion of societal skills and experiences in Eswatini educational reforms serves the interest of those in power, which creates inequalities in educational fraternity and society. Without Community Cultural Wealth capitals inclusion in educational reforms in Eswatini, schools will always function to reproduce these inequalities and maintain the status quo (Wodak, 2018; Msibi, 2018).

Critical epistemology further challenges dominant and discriminative approaches of the Eswatini government when introducing positive discipline. Thus, Van (2011) noted that critical educational researchers are not aiming only to understand or to give an account of behaviours in societies but to change this behaviour.

2.5 COMMUNITY CULTURAL WEALTH THEORY AND ONTOLOGY

According to Scotland (2012), ontology is a branch of philosophy which is concerned with the assumptions we make in order to believe that investigated social phenomena make sense or are real. Krippendorff (2010) and Gen (2018) further noted that ontology is a philosophical study of the nature of reality that brings credibility to the body of knowledge. Furthermore, reality examines the underlying belief system, the nature of being and existence. Usher (2014) mentioned that ontology is essential to a framework because it helps to provide an understanding of the things that constitute the world, as it is known.

It also seeks to determine the real nature, or the foundational concepts which constitute themes that we analyse to make sense of the meaning embedded in research data (Bryman, 2016; Syed, 2018; Zwane, 2018). Therefore, since this is an Participatory Action Research study, reality in the critical epistemology was perceived through critical discourse analysis ontology. Brown (2011), argues that critical discourse ontology means that the researcher makes meaning of data through own thinking and cognitive processing of the data. However, I was informed by interactions with research participants of the study in a critical way.

Moreover, critical discourse analysis of reality will construct knowledge in a critical manner regarding the implementation of positive discipline as a result personal experiences of real life in the natural settings of the community (Punch, 2012). In the study, critical discourse ontology conceptualises form and nature of reality in Community Cultural Wealth capitals while critiquing external forces of what is known by the community regarding enhancement of positive discipline. Koenig (2011) and Suan (2018) mentioned that unpacking external forces which influence the nature of reality is crucial to understanding the meaning of gathered data.

Critical discourse ontology in the study recognised the fact that there are important social and cultural variables which impact on enhancement of positive discipline and that these interconnections cannot be ignored (Brandom, 2013; Leon, 2018). Validity was not driven by a clinical approach to the study, but by a critical methodology based on documenting findings in detail to provide a thorough account of marginalised community knowledge (Ahrens & Chapman, 2010; Creswell, 2015, Ahrens, 2016, Davila & Oyon, 2012, Parker, 2016; Inanga & Schneider, 2014).

The Community Cultural Wealth framework involves the whole community in dealing with social phenomena (Bridges, 2014). To obtain reality, I critically intermingled, dialogue, and I question, listen, read, write and record research data from the community knowledge perspective (Brown, 2011). Reality was then observed through raising questions about the way the Eswatini government operates as set against the commitment held by the community towards enhancing positive discipline from a community cultural wealth approach (Thomas, 2018).

Critical discourse ontology was therefore maintained when demystifying the already taken for granted meaning of some cultural portrayals in Community Cultural Wealth (Olsen, 2011). This study articulated the suppressed voices of the disempowered community which have been viewed and depicted in a stereotypical manner by the Eswatini government (Blatchford, 2013). Hence, reality in body of knowledge becomes apparent. Putnam (2013) mentioned that critical discourse ontology in Community Cultural Wealth was observed through deconstruction of existing Government approaches on implementation of positive discipline which takes for granted other social actors.

2.6 COMMUNITY CULTURAL WEALTH THEORY AND AXIOLOGY

Axiology is a branch of philosophy that studies judgments about value (Hume, 2017). The values of a researcher play a pivotal role in the credibility of study result. Heron (2012) argued that our values are the guiding reason of all human action. He further argued that researchers demonstrate axiological skill by being able to articulate their values as a basis for making judgments about what research they are conducting and how they go about doing it.

Value judgments may lead to the drawing of conclusions which may be different from those drawn by researchers with other values (Hacking, 2013). Therefore, the following paragraphs present values of myself with respect to Community Cultural Wealth. As discussed in the previous chapter (cf.1.12), I realised the value of the traditional African proverb, *“It takes a village to raise a child,”* when I lost my parents. I ‘saw’ the community pulling together for my own welfare. As I grew up, I discovered the potential of Community Cultural Wealth in child protection and welfare. The community capitals played a major role in my upbringing.

The above African proverb reminds me of my early life in the village as a child. This is an African world view that emphasises the values of community, family relationships, parental care, and self-sacrificing concern for others, sharing, and even hospitality (Dlodlo, 2017; Mkansi, 2013;). The real sense of building a foundation for strong moral fabric was the typical process that I went through as I grew up. At society level, child upbringing was a communal effort. The responsibility for raising a child was shared with the larger community. Everyone in the community participated in raising me.

The church, cultural organisations and friends played a pivotal role in my upbringing. The community viewed children as an asset in the society (Magagula, 2015). Every adult in the community had a responsibility to support and protect children (Miz, 2017). The responsibility of raising a child was not meant only for the school, Government and NGO’s but for the entire community (Musa, 2017).

“If you want to go quickly, go alone, If you want to go far, go together” this is another African proverb which reflects my values in respecting the community cultural wealth.

However, when I grew up, I thought I was a solitary runner (Cassey, 2017) who wanted to go quickly until I realised that speed and distance are morally neutral objectives. There are times when we need to go fast and there are times when we need to go far. I realised that it was impossible for me to go far without the knowledge, skills and experiences of the community.

As Cherry (2016,pg 35) noted:

“we are the product of our environment and community wealth will always affect and be manifested in our destination.”

True to Cherry’s (2016) observation, after completing my high school, I went back to the community, especially to the traditional leaders who groomed me into Manhood. Even though they did not have formal education, but my way to the University had to go via them. I needed their consent in the form of a community stamp to complete the University application form. I had to be an active member of the community in as far as attending traditional ceremonies and performing duties for the Royal kraal were concerned before getting their consent. Therefore, in a nut-shell both African proverbs shaped and influenced my personal values towards holding Community Cultural Wealth in high esteem. Thus inherited and embrace values of Community Cultural Wealth as an individual.

2.7 THE RELATIONSHIP BETWEEN THE RESEARCHER AND PARTICIPANTS

Aasgaard et al., (2012) claim that the relationship between the researcher and participants is crucial for the success of Participatory Action Research as an activity. Furthermore, Aasgaard (2012) mentioned that participation must be based on democracy and participants’ involvement should be as equal members in order to realise emancipatory intention.

In addition, Zeal (2014) and Stanly (2018) emphasised that the main characteristic is communicative interaction between researchers and participants. In a collaborative relationships, I maintained a high communicative interaction with participants(Lydia, 2015). In the study,participants were treated as equals with the researcher to achieve participatory action and ownership of the study. Myende (2014) warned that participantsshould have a feeling of ownership in the study for success, reliability and trustworthiness in collected data.

Furthermore, Nelson (2013) defined collaboration in critical research as that which sees everyone's view taken as a contribution to understanding the situation. In agreement with this, Aasgaard (2012) further contended that participation can only be deemed democratic if collaboration has the potential for emancipation; otherwise it is only symbolic. In addition, Brian (2017) argued that power in Participatory Action Research resides wholly in participants, not with the facilitator and not with individuals in the group. Hence, I strive to work collaboratively with participantsto ensure that all their views were considered in the context of the study. In the process, group and individual domination has been limited. In the study participants had equal status in order to change unequal relations, even when participantsgo to their societies to face the real world.

Msimanga (2017) noted that involvement of participantsfrom beginning of the process is a prerequisite for achieving an equal balance of power between participantsand researchers. Thus, Myende (2014) reported that participantstreated him as an equal when they trusted him and regarded him as part of the community. To be well accepted and treated as an equal by participants I spent more time with the participants before collaborative meetings.

Thus participants had an equal say when decisions were taken and they were tasked with collectively drawing up the data collection program. Myende (2014) established that to create a relationship with participants, he needed to be trusted by all the research participants. He decided to spend three months in the field and to become part of the community by taking on some of the workload in the research school. Accordingly, Moleko (2014) expands on Myende's (2014) claim, by stating that through developing positive relationships, participants and the researcher can bond and be closer to each other.

They tapped into each other's experiences and embraced them as they realised that they are valuable in making the research project successful. Msimanga (2017) further realised that spending some time outside collaborative interactions with participants, the researcher is allowed to have a bond with the participants. It makes them feel that their contribution was valuable in the study. In order to bond with participants, I attended and mingled with them at their functions without discrimination.

2.8 THE RELEVANCE OF COMMUNITY CULTURAL WEALTH THEORY TO THE CURRENT STUDY.

The purpose of the study was to propose a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. Community Cultural Wealth theory became ideal for study since its focus was both on skills and on knowledge of the community in enhancing the implementation of positive discipline (Jackson, 2017; Motto, 2017; Yosso, 2006). This approach provided a guideline for the study since it focuses on the community as key players in their own development (Mncube, 2014).

The Community Cultural Wealth approach also touches on the strength of lived experiences of the community in finding their own solutions to problems affecting their own communities (Mathie & Cunningham, 2014). Walsh (2010) explains positive discipline as an inheritable cultural process through which learners can develop morals, values and attitudes inculcated from their communities. As Shields (2018) observed, Eswatini are not supporting the implementation of positive discipline due to cultural deficit in the used approaches. Hence the programme is facing resistance.

The evaluation of human a rights-based response, biblical and scientific approaches on positive discipline demonstrates that these approaches have failed to yield positive results of eliminating the use of corporal punishment in Eswatini schools (Dzima, 2018; Kingston, 2015; Karimba, 2018). Furthermore, several studies (Coleman & Schwadt, 2017; Gershoff, 2010; Holden, 2018) have linked the failure of the used approaches to abolish corporal punishment in Eswatini schools. The Community Cultural Wealth approach becomes an alternative framework for enhancing positive discipline (Gumbi, 2017; Shimza, 2017).

Dlamini (2015) further suggested that, since Eswatini is a cultural oriented nation, there is a great need for exploring a cultural-oriented approach in the programming of educational policies. In agreement with Dlamini (2015), Mncube (2014) mentioned that corporal punishment during childhood cannot be eradicated without involving the community at large. His line of thinking came from the fact that, learners come from the community; therefore the Community Cultural Wealth cannot be neglected in the implementation of positive discipline.

2.9 THE RHETORIC

The rhetoric of the study was drawn from the Eswatini ideology of imposing educational policies on communities. Ideology is often defined as the structure of beliefs, principles, values, and practices that are used to define, organise, and interpret reality (Case, 2017; Foss, 2011). Therefore, I took an ideological critical rhetoric stance for the study. From the Eswatini official government emblem, Government mission statement “*Siyinqaba*” and the consistent use of the term ‘*Labadzala*’ (elders), it is clear that Eswatini government is all out to exclude Community Cultural Wealth in their day-to-day operations (Sibisi, 2019).

Hence, ideological criticism unpacked the above mentioned artifacts as the basis of the need for community participation in educational delivery services.

2.9.1 The Eswatini Government Emblem artifact

The Government emblem has been designed in a way which represents government ideology in formalisation of educational policies. In the Emblem, there are pictures of a Lion and an Elephant. These are part of the big five animal family. The other three animals are Rhinos, Buffalos and Leopards. These animals are associated with violence and with being fearful to any other animal that which dares to challenge their authority (Artiles, 2011, Luvu, 2018). Therefore, these pictures represent a Government which cannot be accountable and challenged by other social actors (Sibisi, 2019; *Save the Children Report, 2018; UNDP Report; 2018*).

Moreover, these pictures also demonstrate the supremacy of Government over Community Cultural Wealth (Msibi, 2018). Hence, Government has developed an ideology of imposing educational policies without exploring Community Cultural Wealth even in the implementation of positive discipline. Through ideological criticism, I find a basis for critically interpreting the symbolism of these animals in the government emblem as a representation of community oppression. Attwood (2015) mentioned that, ideological criticism investigates ways in which meaning is mobilised via symbolic forms for rhetorical functions and it questions dominant meanings and vested interests of the prevalent power structure and its privileged members (Applefield, 2012).

2.9.2 The Eswatini Government mission statement “Siyinqaba” “We are a fortress” artifact

According to Barone (2014), a fortress is a place or building designed to be protected. It is very difficult to penetrate. The definition of the term fortress clearly explains the Government’s position in engaging all stakeholders in formulation of all policies. It is all out to ‘play’ the game by its own rules (Dlamini, 2018). Stakeholders have no say in the running of Government business (Sibisi, 2019). As Sibisi (2019) noted, even in the implementation of positive discipline the community cultural wealth is being side lined. Since the study was in the critical paradigm, it sought to unpack such silent ideologies of the Eswatini Government for enhancing the implementation of positive discipline.

Beneke and Cheatham (2016, p.67) point out that:

“ideologies are invisible and seemingly ‘natural’. We simply don’t realize that our thoughts and actions are being shaped by sets of implicit assumptions, myths, or ingrained beliefs. Certain ideologies can become ‘hegemonic,’ which means that they represent a kind of coercive social control or ‘manufactured symbolic consent’ over us to the degree that we come to accept and actively participate in the material conditions of our own unhappiness.”

2.9.3 The consistent use of ‘Labadzala’ (The elders)

Eswatini is known as a cultural oriented nation which embraces respect for the elders ‘Labadzala’ (Kunene, 2015). The phrase ‘Labadzala’ has been used several times by Government of Eswatini to cloud accountability and transparency (Save the Children Report, 2018). Since it is known that one cannot question the elders, Government has taken advantage of this term to impose unquestionable policies on the masses. It is clear to progressives that no one knows the meaning of ‘Labadzala’ because as a citizen, you cannot question that (Clifford, 2017; Gamedze, 2018).

In the study, ideological criticism examines the structure of meaning that imposes political inequalities on the Eswatini community which hinders implementation and enhancement of positive discipline. California (2014) observed that ideological criticism is concerned with ways in which cultural practices or artifacts often produce certain identities (roles, rules, or power relations) to silence the masses.

Furthermore, ideological criticism actively challenges a dominant ideology by calling into question the ‘naturalness,’ historical inevitability, or moral contradictions of beliefs and values (Cruz, 2014).

2.10 CHAPTER SUMMARY

This chapter focused on the theoretical framework which informs the enhancement of positive discipline using a Community Cultural Wealth approach. Community Cultural Wealth was discussed as a theoretical framework for this study. Its assumptions for enhancing positive discipline were also discussed. The Community Cultural Wealth's six capitals were presented as operational concepts used in this research study. This chapter also covered epistemology, ontology and axiology from a Community Cultural Wealth approach. Lastly, the relevance of Community Cultural Wealth as theoretical framework and as rhetoric of the study were discussed.

The next chapter will discuss the literature review of the enhancement of positive discipline in Eswatini schools using a Community Cultural Wealth approach. The literature review will be based on documents detailing enhancement of positive discipline in Eswatini schools from a community cultural point of view. Moreover, the literature review will focus on the current global and local situation regarding positive discipline in and out of the school environment. The next chapter will attempt to unearth the need for enhancing positive discipline from a Community Cultural Wealth approach in Eswatini schools. It will conclude with anticipated impediments to enhancing positive discipline in Eswatini schools.

CHAPTER THREE

LITERATURE REVIEW

3.1 INTRODUCTION

The previous chapter discussed the Community Cultural Wealth approach as a framework which underpins the study. It focused on the origin and assumptions of Community Cultural Wealth framework in relation to the enhancement of positive discipline. It also discussed rhetoric in the study, epistemology, axiology and reality in the Community Cultural Wealth framework. This chapter presents a literature review which informs enhancement of positive discipline using a Community Cultural Wealth approach and it examines documented current local and global accounts of positive discipline. It also focuses on literature which assesses the need and circumstances under which the Community Cultural Wealth approach could be used for enhancing positive discipline. I also looked at anticipated impediments on using this approach.

3.2 COMMUNITY CULTURAL WEALTH AND POSITIVE DISCIPLINE

“An educator's most important task, one might say his holy duty, is to see to it that no child is discouraged at school, and that a child who enters school already discouraged regains his self-confidence through his school and his teacher. This goes hand in hand with the vocation of the educator, for education is possible only with children who look hopefully and joyfully upon the future.”

Alfred Adler

“Behavior is based on what children believe is true, not what is true. Most parents (and teachers) react to the behavior with some kind of punishment (blame, shame, or pain). This only confirms a child’s belief that he or she doesn’t belong, creating a vicious cycle. “When a child makes a mistake or fails to accomplish a certain goal, we must avoid any word or action which indicates that we consider him a failure. ‘Too bad that didn’t work.’ ‘I’m sorry it didn’t work out for you.’ We need to separate the deed from the doer.” Jane Nelsen

Apart from background and values of the researcher in Community Cultural Wealth, the study has been inspired by the above quotes of scholars who are committed to protecting learners. The Adler (2016) and Nelsen (2015) quotes reflect the positive attitude to learners that is required while striving for their academic success. Adler’s (2016) work stressed the importance of nurturing feelings of belonging and striving for superiority. He held equality, civil rights, mutual respect, and advancement of democracy as core values in executing educational policies. He was one of the first practitioners to provide family and group counseling. He used public education as a way to champion Community Cultural Wealth and positive discipline (Bornstein, 2012).

Adler (2016) stressed that collaborating and cooperating with one another as individuals and communities we can progress to benefit society as a whole in child upbringing. Nelsen’s (2015) quote suggested that human misbehaviour is the result of feeling that one does not belong to one’s social group. When this happens the child acts in terms one of four mistaken goals that involve gaining; undue attention; power; revenge or avoidance (inadequacy). His overall goal was that students would learn to cooperate reasonably without being penalised or rewarded because they would feel that they are valuable contributors to the classroom and to the cultural group.

Every human being is characterised and distinguished by his or her cultural experience (Conte, 2012; Jeeks, 2018). This involves deeply rooted and widely acknowledged ideas about how one needs to feel, think, and act as a functioning member of the community (Haynes, 2017). Cross-cultural study affirms that groups of people possess different beliefs and engage in different behaviour patterns that may be normative in their culture but are not necessarily normative in another culture. Community Cultural Wealth thus embodies particular characteristics that are deemed essential or advantageous to their community members (Bornstein, 2012, Chiko, 2018). These beliefs and this behaviour shapes how parents care for their offspring (Jourt, 2018; Siza, 2018).

They persist over time and constitute the valued competencies that are communicated to new members of the group (Venuti, 2012) and they cannot be ignored in the implementation of positive discipline. stakeholders. Darle & Dominique (2018) claimed that positive discipline is the most abused and misunderstood concepts in education. According to Santrock (2015), most parents learn parenting practices from their own parents. This emphasises on the importance of community cultural wealth in child development. Community Cultural Wealth is centered on the way of life of people who share behaviour patterns, symbols, values and beliefs that they accept. Maxwell (2015) lambasted institutions and individuals who have not fully experienced the indigenous culture, believing that to be too culturally aware makes one backward or old-fashioned.

Maxwell's (2015) observation might be one reason why the Government of Eswatini overlooked Community Cultural Wealth when implementing positive discipline. Dlamini (2015) noted that this is a result of lack of knowledge in the value of our Community Cultural Wealth. In Eswatini cultural system, community cultural wealth is perceived as taking many forms that are able to lead learners towards being responsible adult (Bakerman, 2012). These forms are not limited to story- telling (folktales), they include the values of the extended family, community traditional rites, mother's care, attention and love (Paul, 2018).

Paul (2018) also calls for Community Cultural Wealth acknowledgment for the implementation of positive discipline to promote some sense of belonging among the community members, which includes learners. Park (2014) further claims that when community cultural wealth is valued and acknowledged, people are more likely to support the Government in social development projects. Hence, people who have supportive and positive relationships in their life are less likely to experience feelings of isolation from their Government (Zingman, 2015). The feeling of being cared about and respected is a protective factor against learners misbehaving and for their wellbeing.

Thus a sense of belonging to a community and being socially connected to others acts as a buffer to stress when people are experiencing difficulties (Bornstein, 2012). Bornstein (2012) further argued that a learner's development is connected to their culture through community experiences. In particular, warm and secure emotional connections with adults who care for them in the community helps learners to connect with their cultural identity.

Having a strong sense of their own cultural history and traditions helps learners to build a positive identity for themselves (Harris, 2013). This also supports learner's

sense of belonging and, by extension, their mental health and wellbeing. In agreement with Bornstein (2012), Matsumoto (2014) observed that babies and young children learn and develop through their early experiences and relationships. Therefore, as learners get older, they begin to develop a sense of who they are and where they belong. For example, when learners develop positive relationships with other learners and educators, it helps them feel they belong to their school and to their community (Morelli, 2013). This early learning about themselves and others lays the foundation for their future health and it strengthens positive behaviour and responsibility.

According to Heine (2014), Community Cultural Wealth has the ability to instill positive values in early childhood. This is when learners first become aware of differences among people and start to form opinions and attitudes about these differences (e.g., understanding the difference between a family member and a stranger or knowing the difference between males and females). This awareness also means young children are sensitive to experiences of community and culture (Rothbaum, 2015). Hence it impacts on their social and emotional wellbeing, their learning and their cultural relationships.

Rothbaum (2015) observed that Community Cultural Wealth helps to ‘construct’ parents and parenting skills. In this regard, culture is maintained and transmitted by influencing parental cognition that in turn is thought to shape learners’ behaviour in not interrupting with their parents (Bornstein & Lansford, 2012; Harkness et al., 2011). The learner’s experiences with their parents in a cultural context consequently provides them with the scaffold upon which to build competent members of their society.

3.3 THE CURRENT SITUATION OF POSITIVE DISCIPLINE AND COMMUNITY CULTURAL WEALTH

Child welfare and protection has become a public concern and academic debate (Shimza, 2018). Research has been concerned with mapping the overall picture and examining particular aspects of enhancing child protection programs (Berthoud & Gershuny, 2018; Bradshaw et al. 2018; Duncan & Edwards 2018; Ferri & Smith, 2017). Positive discipline is one of the issues that child protecting institutions are currently reinforcing in both Western and African countries. More specifically, learner's behaviour development is of concern to the school and to the community environment (Rodgers & Pryor, 2011).

3.3.1 The Western situation of positive discipline and Community Cultural Wealth.

Most African critics (Mkaba, 2013; Menzi; 2017; Ziyana, 2015) have associated positive discipline with regard to learners, with the Western parenting style. They argued that positive discipline will never work in an African child-upbringing environment.

However, it is worth noting that Western child protection institutions are still exploring different ways of instilling positive discipline in learners (Craig, 2017). According to the *Save the Children International Report (2017)*, Finland is the most child-friendly Western country. They have developed child friendly policies with the help of other educational stakeholders. The voice of the community has always been always considered by the Finland Government (Leung, 2014).

However, the approach to positive discipline in Finland is in contrast to that of Americans. The importance of community cultural wealth has been overlooked when implementing positive discipline (Abrams & Gibbs, 2010; McGrady & Reynolds, 2013; Reay, 2014; Toldson & Lemmons, 2013). The impact of using community cultural wealth is affected by racial segregation. The black community contribution to educational development is often met with rejection and exclusion (Coopersmith, 2012).

Black parents go unrecognised or are undervalued by school personnel. Most discourse and scholarship on Black parents has historically focused on their deficits as opposed to their assets (Coleman, 2013; Moynihan, 2014; Whitehouse & Colvin, 2014). The school personnel regularly misinterpreted the behaviour and contribution of Black parents to educational programmes as being confrontational and uninformed (Diamond & Gomez, 2013). As a result, their skills and knowledge are being dismissed as positive input for enhancing positive discipline (Lareau & Horvat, 2013).

Moreover, Black parents are also excluded from White-dominated parent groups and other organising bodies which make it hard for them to contribute to learner development (Howard & Reynolds, 2015; McGrath & Kuriloff, 2014; Posey-Maddox, 2012). Therefore, many Black parents describe schools as sites where they feel unwelcome and excluded (Abrams & Gibbs, 2012; Noguera, 2013). Hence, they disengage from applying their community cultural wealth to enhance running educational programmes in schools (Hoover-Dempsey et al., 2015).

In Australia, different cultures still remain a barrier in the implementation of positive discipline (Morgan, 2014; Murray, 2015). According to the Australian Home Affairs statistics (2017), there are about 4000 different cultures practiced in Australia. This is due to the fact that about 40% of Australian families are from cross-cultures. The implementation of positive discipline on children of these families became a challenge due the different cultural experiences, beliefs and values which can be instilled on their children. Thus hinders the flow of generation-to-generation cultural experiences and skills of positive development of their children.

The American-Australian and Puerto Rican mothers implementation of positive discipline to their toddlers is a classic example of a cross-cultural barrier to the implementation of positive discipline in Australia. American-Australian and Puerto Rican mothers of toddlers believe in the differential value of individual autonomy versus connected interdependence (Morgan, 2014). This is a contrast that in turn relates to mothers' actual caregiving ability (Harwood, Schoelmerich, Schulze, & Gonzalez, 2013). American-Australian mothers use suggestions, rather than commands and other indirect means of structuring their children's behaviour.

In Russia, socialisation and implementation of positive discipline, the child acquired his knowledge through early obligations, tight personal relations with the community and continuous communication (Ochs, 2014). The child becomes part of traditional collective society and shares the values of the community. The existing network of family upbringing, rituals, and social relations is primarily directed towards preserving the status quo.

3.3.2 The African situation of positive discipline and Community Cultural Wealth

African nations are still struggling to implement positive discipline on their children in the school and the community environment (Ogbu, 2018). However, research has established that several African tribes have been instilling positive discipline on their children through Community Cultural Wealth approach (Nyaundu, 2014). These tribes include; The Maassai tribe in Kenya; the Gabra tribe in Southern Tanzania; the Kiswahilli tribe in Tanzania; the Bozo tribe in Mali; the Iteso tribe in District of Uganda and the Nguni tribe in South Africa, specifically, the Xhosa and Emaswati tribes.

The Community Cultural Wealth in Africa has given birth to great proverbs which are meant for the protection and welfare of children (Ogbu, 2018). Proverbs such as *'It take a village to raise a child'* and also *'If you want to go faster, go alone. But if you want to go far, go together'* have been used in different international campaigns for child protection. They are basically emphasising the role of communal lifestyle among Africans in child upbringing.

3.3.2.1 The Maasai tribe

According to Pinker (2015), the Maasai train children at a young age to be responsible. Boys and girls undergo training in herding lambs, checking out warts or bugs, basic milking and feeding the lambs at the age of four. They eventually graduate to taking care of mature cattle. For the boys, these trainings are usually done by a young Moran, or warrior; while young girls are taught by their mothers and grandmothers.

Young girls learn house chores, fetching water from the river, collecting firewood and cooking (Pena, 2018). They are also shown how to herd lambs while playing, which helps to frame their brains into handling multiple tasks, from a young age without the use of violence. For instilling respect, each child belongs to an ‘age set’ from birth. To control the vices of pride, jealousy, and selfishness, children must obey the rules governing relationships in the age set, between age sets, and between the sexes (Tamis-Lemonda, 2015). The Maasai control these with taboos (prohibitions). A daughter, for example, must not be present while her father is eating. According to the Maasai tradition, if younger warriors wish to dominate their communities, they must follow rules and respect their elders’ advice.

Young girls are taught that they should respect their mothers and all women of their age group as well as all elders in general (Telzer, 2014). They also should not enter any house when an elder is inside; they should wait until he leaves to enter the house. They should also never share a seat with their fathers. Most importantly, when they want to ask anything from their fathers, they should first check with their mothers whether the language they are about to use is appropriate (Pena, 2017).

3.3.2.2 Gabra tribe in Southern Tanzania

The Gabra are camel-herding nomads. They are mainly found near the Chalbi Desert of northern Kenya and the highlands of southern Ethiopia. They are closely associated with the Oromo, and their non-nomadic neighbours, the Borana. They are of Cushitic origin. This pastoralist community instills discipline in their children at a young age; between the ages of three and five for both genders (Masten, 2015). The Gabra usually have large families, and live communally.

Thus, children are taught the aspect of responsibility at a young age (Masten, 2015). For example, by collecting camel pellets from the 'kraals' and mimicking the herding of camels, all Gabra children start developing their skills from this game. The children stratify the pellets to represent the different ages and sexes of the camels: the male camels, female camels and the yearlings. From this, the children start to develop various skills (Pena, 2015). They play around with the pellets thus learning how to milk, how to restrain the dominant male (by tying one forelimb). They also orient themselves on how to mould pellets of clay into milking gourds such that they can use the moulded gourd for imaginary milking. Boys start playing with camel droppings from the age of three and initially learn to lock camels in a kraal.

As such, the learning is taking place without the use of corporal punishment. The Gabra live in the dry region, therefore access to fresh vegetables is a challenge. They depend on camel milk and meat, which they believe has a nutritive value for the children (Berkman, 2015). Markedly, during meals, priority is usually given to children, who are fed first because they cannot stay for long hours without food. Their traditions dictate that parents allow children to be fed first, because of scarcity of food in their land (Quinn, 2015). Also, they highly value camel milk because it is stomach friendly, compared to other types of milk. Once consumed, camel milk is gentle on the stomach, and is of high nutritive value due to the different plants that the camel eats, many of which are medicinal (Berkman, 2015). These cultural practices instill the value of caring of the children at tender age.

Children in the Gabra community spend a lot of time with their parents and grandmothers (Whitting, 2014). The nomadic life enables them train their children at a young age to take care of livestock, mainly milking and feeding and thus, they spending more time instilling values during their interaction. Gabra people like keeping camels because they are able to endure harsh climatic conditions, unlike cows, goats and sheep which cannot (Quinn, 2015). They live in dry and barren areas where pasture and water is scarce and children learn to take care of animals during dry seasons (Lance, 2015). Girls, from the age of three, learn to collect firewood, and due to spending more time with the mother in the makeshift kitchen yard, they learn acceptable positive values for woman in a society.

3.3.2.3 Kiswahili tribe in Tanzania

Kiswahili is derived from Arabic and Bantu Languages. It is spoken by various communities inhabiting the great lakes region, including Kenya, Tanzania, Uganda, Rwanda, Burundi and the Democratic Republic of Congo (Sullivan, 2015). The Swahili start potty training their children at a very young age. Girls are traditionally potty trained between ages of 3 - 3 ½ months and the boys are trained at 4 - 4½ months. After a morning baby bath, the baby is fed and when it's time to relieve itself, the baby gets restless and uneasy. It's with these signs that the mother or grandmother puts it between her two legs.

The mother can dig a hole where the waste will fall into, later to be disposed at the latrine. Then after wards the child will know that he/she should not relieve himself/herself anywhere (Sullivan, 2015). The Swahili live in a communal or extended family setting; therefore anyone experienced in childcare can train the children.

The Swahili believe that when a girl is 13, she's ready to be initiated into womanhood, through training (Stevenson, 2014). Apart from learning about house chores, she is usually taken to a 'Kungwi', an instructor who will train her for about two months on basic womanhood issues and her breaking phase into puberty (Reay, 2016). This helps shape her into womanhood. A "Kungwi" does not need to be an elderly woman, as long she is married and has gone through the same training; she qualifies to train the adolescent girl.

According to Stevenson (2015), boys are usually trained by their fathers and uncles who offer advice through social meetings called 'Brazaas' which are organized at the homes. The instructor teaches the girl how to maintain cleanliness and behave as she grows older. While staying with the instructor, the young girl also learns how to maintain personal hygiene in puberty. She is also advised on how to let go of childish behaviours. The Kungwi also acts as a marriage instructor (Stevenson, 2015). After the girl's fiancée has proposed to her, she is again taken to the Kungwi for final coaching on basic marital responsibilities: From cooking skills, to intimacy issues, respect for her husband, how to handle in-laws and keeping away from other men. The Kungwi therefore, restricts her in her home for at least one month, so that she can retain her virginity. She should stay so until the day her husband comes for her (Peach, 2015). This is the most valuable aspect of the Swahili tradition, and girls are usually rewarded for chastity.

3.3.2.4 The Iteso tribe in the District of Uganda

According to Peach (2015), the Iteso people primarily live in Iteso District of Uganda and across the Kenya- Uganda border in Bukedi District (Uganda) and Busia District (Western Kenya). The Iteso speak an Eastern Nilotic language, which belongs to the Iteso family of Eastern Nilotic speakers: the Karimojong of Uganda and the Turkana of Kenya. In the Iteso tribe, grandparents play a pivotal role in instilling positive discipline. It is at the fireplace that the Iteso Grandmothers and fathers pass on to their grandchildren, social values and skills that they will use in their adulthood (Stevenson, 2015).

In the evenings, while sitting around the fireplace, grandparents tell stories, whose morals are stressed to inspire grandchildren to be wise and to make sound decisions (Ganda, 2014). The Iteso appreciate a morally upright child. In the past, to instill positive discipline, a child would usually be asked by his parent to go over to the neighbour's house and call him to come over (Peach, 2015). The neighbour would in turn reward the child with an egg. The egg was kept by the grandmother or father in a hatchery; this could be used to multiply the child's investments and as the chickens multiply, they could be exchanged for a goat or sheep then later exchanged for a female calf (Ganda, 2014).

These could eventually build up a stock of livestock which could later be used by the young man as dowry when it was time for him to marry. Peach (2015) also observed that, Iteso regard the father as an icon of moral strength and direction in the family and community. He's the authority on which the children and wife lean for advice, for provision of basic needs and guidance.

Fathers are required to instill certain positive values in their children to enable them become responsible persons in future. According to the Iteso, boys from different homesteads of the village could be called to help cultivate a neighbor's farm, and they would do it without hesitation. This rotational farming activity still goes on today and it helps in cutting down the costs of cultivating as one uses locally available labour. It is this collective aspect of social interaction that helps a young man to develop positive behaviour. Furthermore, Ogbu (2018) stated that the Iteso community instills sex education at the age of 12 for girls, and 15 for boys. Those who live in an extended family setting are able to do this with the help of grandparents.

Girls are taught about handling menstruation, keeping high moral standards, keeping good company and respecting their virginity, because the Iteso believe that virginity is sacred. Boys on the other hand are taught about their sexuality and the ability to manage their feelings for the opposite sex, by uncles or grandparents (Nyandu, 2015). It is at this stage that they can also be advised to identify a specific home to relate with as future in-laws. All these trainings are done by the grandparents because most young people freely open up to their grandparents.

3.3.2.5 The Bozo tribes in Mali

The Bozos are predominantly located along the Niger River in Mali. The name Bozo is thought to derive from Bambara bo-so, 'Bamboo house'. They are famous for their fishing and are occasionally referred to as the 'masters of the river.' Their language belongs to the Soninke-Bozo subgroup of North-western Mande (Stevenson, 2015).

Shento (2015) observed that fishing is the primary source of livelihood among the Bozo people and it is also used for instilling positive discipline. Both men and women are taught these skills at a young age. The male child starts getting basic training in crafting a fishing boat, knitting the fishing net and fishing. Men are usually taught to fish, at the age of ten, by their fathers; while women are taught how to prepare fish, for sale or consumption, by their mothers. Very early in the morning, young men go fishing after they make the fishing net. Bozo parents teach their sons the importance of work (Scotland, 2014). These values are expected to help the young men to be good and responsible people in the future. When they grow up to have their own families, the young men are expected to pass on these fishing skills to their school-going children.

The Bozo cultural practice dictates that women in the Bozo community help their family members. For instance, they can help their sister's in-law with house chores. Daughters keenly watch their mothers cook, so that they too can learn. Mothers ensure that the girls learn, from a young age, how to manage the home and take care of the family. Since childhood, the girl also learns domestic chores such as washing dishes, laundry, cooking and fishing with fish traps (Ogbu, 2018). The child is expected to follow the teachings of the older people in the community. This shapes their values which enable them to be responsible. Onyong (2013) noted that there is no child considered as an orphan in the Bozo community. Taking care of orphans and vulnerable children is the role of the village chief, with the help of his advisors.

The adoptive family handles all the orphan's needs such as health, safety, clothing and enabling him/her to fit into the new family. The Bozo community is mainly Islamic. Most of the family values are not only traditional, but influenced by Islam (Shenton, 2015). Orphans are the responsibility of the members of the community, and are given basic provisions just like any other member of the community. They are expected to become responsible people. In the Bozo community, when a girl reaches puberty, she goes to live with her grandmother. The grandmother teaches her feminine values and will also monitor her sexual transition into maturity. She learns the role of women in the home: helping the husband meet family needs. She is urged to behave well: an obedient and respectful child is loved and adored by all, while a rude and disobedient one is rejected by all. Young boys spend time with their fathers at sea whilst, fishing, where these teachings are instilled.

3.3.2.6 The Nguni tribes (AmaNdebele and Emaswati)

The origin of the South African AmaNdebele is shrouded in mystery (Silverman, 2014). They have been identified as one of the Nguni tribes, representing nearly two thirds of South Africa's black population and can be divided into four distinct groups: the Central Nguni (the Zulu-speaking peoples); Southern Nguni (the Xhosa-speaking peoples) and eSwatini people (from Eswatini). The two Ndebele groups were not only separated geographically but also by differences in their languages and cultures (Searle, 2016). The AmaNdebele of the Northern Province consisted mainly of the BagaLanga and the BagaSeleka tribes who adopted the language and culture of their Basotho neighbors.

The North AmaNdebele resided in an area stretching from the town of Warmbaths in the south, to the Limpopo River in the north; and from the Botswana border in the west, to the Mozambique border in the east (Putnam, 2012). Similarly to the other African tribes, Ndebele fathers uphold and pass on their culture and traditions to their children (Slote, 2013). They provide direction and advice in the home. AmaNdebele father works closely with his wife to maintain social order, provide food and protect the home from external threats. He helps his son in identifying a bride, and deciding from which home and family she ought to come.

The father also works closely with the uncles of the boy, during the bride price negotiations. During conflicts in the community, men consult the chief and his council for help (Smith, 2011). Cultural preservation is critical in this community; whose responsibility rests with the Ndebele father and it has to be passed to the next generation. The AmaNdebele talk to their teens about sex, to enable them make sound choices as they advance into adulthood (Holdstock, 2016; Silverman, 2015; Kanduva, 2014). Boys are cautioned against chasing around after girls, because they could contract sexually transmitted diseases in the process. They are taught to respect themselves. When boys begin puberty, the AmaNdebele take them to initiation school because they are about to become men. Here, they are taught to behave responsibly, and manage their sexuality as adults. The boy is taught about the AmaNdebele culture, how to behave as a man and how to look after his wife. When they return from initiation, his father, uncle or grandfather assesses whether he is ready for marriage. The seniors try to add on to what the boy has learned during their conversations. Positive discipline in the AmaNdebele tribe is also observed even when the child is ready for marriage (Nyandu, 2014).

The AmaNdebele hold regard marriage in the highest esteem. Parents expect that their families shall be unified through marriage. In most cases when a man identifies a girl to marry, they will ask for their family name. AmaNdebele are known to address each other by their family name. This helps determine whether the families are related, to them or not. After identifying the ideal family, the suitor will send senior family members and his father, to the family of the bride, after which the negotiations start (Dlamini, 2015). Respect, dignity and preservation of the AmaNdebele cultural pride is important in these negotiations. According to Eswatini culture, when the bride arrives, she's advised not wear jeans or trousers in the home of her in-laws; the bride never goes to her father in-law's house. She must kneel when she serves the older males; she must send a child to deliver whatever message that's intended for her father in-law. Also, she must always be wearing a blanket; when she comes upon her father in-law, she must be discrete: they should never meet eye to eye with her father in-law.

Dowry is very important to the AmaNdebele. When a boy wants to marry, dowry must be paid to the bride's family. Dlamini (2015) mentioned that, traditionally, by paying dowry shows that a groom is capable of taking care of the bride and he is well disciplined. It also reminds the groom that there was an exchange of cows for the bride: some material transaction was carried out to enforce the marital vows. Cohabitation is not regarded as a marriage. The Swati tradition dictates that two families come together, and one family has to pay a certain price for the marriage to take place. An animal must be slaughtered to bring these families together. In the future, if the children face marital conflict, they can be assisted by the two families because they are now one big family. Dowry is thus a symbol of unity between the two families and problems emanating from their married children cannot be the burden of the married couple, but for both families.

3.3.2.7 The puberty rites for instilling positive discipline in African children

Another significant traditional practice which instills positive discipline and fosters good parenting in young girls is puberty rites (Meshack, 2018). According to Mushin (2014), a puberty rite is a traditional practice which is performed mainly on adolescent girls to initiate them into womanhood. This rite is therefore believed to make women or girls good wives if they are able to go through the process successfully. Though this process is being celebrated or performed by Nigeria, Liberia, Ghana and some African communities (Slavin, 2012), there may be certain practices which may differ among the countries. However, they follow a general pattern. These general patterns include: notification of the adolescent; period of seclusion; initiation rite then reintegration into the family as an adult (Ogbu, 2018).

In Ghana the puberty rite is celebrated by most of the ethnic groups. For instance some ethnic groups from the eastern part of Ghana call it 'Dipo' and others from the central and again eastern part of Ghana call it 'Bragro' (Ogbu, 2015). As the time approaches for the initiation, announcement is given on behalf of the gods to prepare young girls who have reached the adolescent stage to partake in the rituals. Qualified adolescent girls are then taken to the queen mother who will then prepare them physically for the ritual. In the case of the Dipo, the girls are given to the traditional priest.

The tradition Ghana requires that the queen mother examines the girls including their menstrual cycle to ensure that the girls are indeed virgins. If they pass the test, their parents will then prepare them for the initiation house. This initiation house is under the supervision of responsible, elderly women and also some girls. The identified pubertal girls are then taught issues concerning women. These concern marriage, housewifery, how to dress, pregnancy, child birth and parenting. Similarly, in Igbo land in Nigeria, the young girls (the celebrants) will gather to learn private lessons of life from older women (Onyiko, 2016).

According to the Nigerian tradition, In this gathering, young ladies learn personal grooming, among other values. Their hair will be plaited and their body polished with *ufie* (red cam wood) and adorned with '*uli*' designs. Songs, storytelling, and dancing would permeate the night. Mothers will lay out the facts of life and what it meant to be beautiful. Traditionally in Ghana, before the final initiation, the girls are regarded as unclean. In view of that, they are shaved, cleaned (bathed) and smeared with some shea-butter. The women will then take the celebrants to the river side to wash three times every day. This will last for the period of the ceremony.

When it gets to the evening these same girls and women will assist the celebrants to sing and dance with traditional love songs. This is done to invite suitors for the girls being initiated. The last day is the most remarkable. On this day, the girls are again led to the river. They are given a boiled egg to swallow (Onyiko, 2016). The egg must be swallowed whole. If the egg is chewed there is the fear that they may not have children if they do chew it. After all this, the girls are finally dressed in special clothes and ornaments.

These clothes are called 'Kente'. They are then seated in an open place. This is to show to the public that these girls have now entered womanhood and also showcase themselves to the men who would want to be suitors for wives (Ogbu, 2018). During this process, people including the girls' parents present their gifts for all to see. This is done amidst singing and dancing (Nyandu, 2015). For the Igbo's of Nigeria, on the last day of the festivities, mothers will cook and send the young girls off for a day of fun at the designated Village Square. Here, the girls will dance, trade tips, share meals, and simply have a great time. Meanwhile, eligible bachelors will watch from the periphery. At the end of it all, the girls can now be taken home to their parents. At this juncture, they are given the right to marry any man who comes to seek their hand in marriage from the parents.

One cautionary aspect of positive discipline in this initiation is that, whenever a girl ceases to go through the rite due to pregnancy or pre-marital sex, they are known to bring disgrace, shame and a curse to their families and the society (Cynthia, 2014). This forever will bring a stigma to the girl's family. In some communities, a ritual is performed for both the girl and the man responsible for the pregnancy. The rite is a form of punishment for not waiting to get married before having sex and becoming pregnant.

The rite is performed in public in order to deter other young girls and boys who are soon to become adolescents to be patient until they are initiated and get married (Holdstock, 2015). In Eswatini, the puberty rite for boys is often common in the northern part of the country which is scarcely talked about as compared to the girls' (Msibi, 2018). In Liberia, some communities do initiate boys as well as in Nigeria (Onyiko, 2014). In Liberia for instance, Young Mano men of Liberia go through a ceremonial 'death' at puberty.

These young men are stabbed with a spear and thrown over a cliff to symbolise death and rebirth into adulthood. Actually, a protective padding is kept on the spear to prevent it from penetrating them, and a sack of chicken blood was tied over the spot to appear as though the young men had been stuck. They are then tossed over the cliff, but a heavy object is thrown over instead to sound like they have been thrown (Onyiko, 2016).

Presently, this puberty rite has been modernised due to education and also foreign religion (Kay, 2013). At present, the duration for the initiation has been reduced. Sometimes the puberty rite lasts for a day. Again, the breasts of the ladies have now been covered and also the adolescent stage is no more strictly enforced. Currently, parents even initiate their young girls as early as 4-10 years (Misa, 2012). Some do this with the reason being that they don't want the girls to have pre-marital sex or to get pregnant when they have not gone through the initiation.

Though puberty rite activities may differ from one African community to another, their reason for this initiation is similar (Miene, 2018). For instance the puberty rite was initiated to prevent young girls and adolescents from teenage pregnancy, prostitution and the spread of sexually transmitted diseases (Silverman, 2015). It was also introduced to teach a young woman how to be responsible and how to take care of her own family without the use of violence.

3.4 APPROCHES USED FOR IMPLEMENTING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS

3.4.1 The human-rights based response approach

The Eswatini government aligned domestic legislations with international laws to introduce positive discipline and to abolish corporal punishment. Therefore, the programme was supported by; the *United Nations Convention on the Right of the Child (CRC) of 1989*; *Eswatini National constitution of 2005*; *Eswatini Child protection and welfare act of 2012*; *Education Rules of 1977*; *Teaching Service Commission act of 2005* and the *Education Sector policy of 2011*. These are the legislative instruments which the Eswatini Government used in the human-rights based approach to introduce positive discipline in Eswatini schools.

3.4.1.1 The United Nations Convention on the Right of the Child (CRC)

The *United Nations Convention on the Rights of the Child (CRC)* covers the specific rights of children under the age of 18 years. Eswatini ratified the CRC in 1995 and by ratifying the CRC, the Eswatini Government agreed to implement all obligations set out in the CRC. On ratification of the CRC, the Government made a commitment to the CRC relating to the progressive implementation of children's rights to education. This commitment compels the Eswatini Government to observe international obligations relating to the abolishment of corporal punishment and other forms of humiliating and degrading punishment of children.

Article 19 of the CRC protects children from all forms of physical and mental violence. It requires states to take:

“...all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child”.

Furthermore, Article 37(a) provides that:

“...no child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below 18 years of age”.

Moreover, the United Nations (UN) Secretary General’s study on Violence against Children has called for explicit prohibition of physical punishment and other forms of cruel or degrading punishment (UN, 2006). The report, which should be considered a milestone development, asserts that:

“No violence against children is justifiable; all violence against children is preventable. The study marks the end of adults’ justification of violence against children, whether accepted as tradition or disguised as discipline” (UN, 2006, p.17).

3.4.1.2 The Eswatini National Constitution of 2005

Section 29 of the Bill of Rights in the *Constitution* sets out a range of rights which provide protection for children, additional to the protection they are given by the remainder of the Bill of Rights. The purpose of section 29 is to protect children in situations where they are particularly vulnerable.

In this respect, the additional rights in section 29 enhance the protection contained in the rest of the Bill of Rights. At the same time children are given a right to family and parental care; the right to free primary education as well as the right to protection against exposure to physical and moral hazards in and outside the family.

3.4.1.3 Children’s Protection and Welfare Act of 2012

Article 14 of the Children’s Protection and Welfare Act 2012 (in force July 2013) provides for ‘justifiable’ discipline:

“(1) A child has a right to be protected from torture or other cruel, inhumane or degrading treatment or punishment including any cultural practice which dehumanises or is injurious to the physical, psychological, emotional and mental well-being of a child. (2) A child should be disciplined in accordance with his age, physical, psychological, emotional and mental condition and no discipline is justifiable if by reason of tender age or otherwise the child is incapable of understanding the purpose of the discipline.”

3.4.1.4 Teaching Service Commission act of 2005 and the Education Sector policy of 2011

Both the teaching *Service Commission act of 2005* and the *Education Sector policy of 2011* clearly abolish the use of corporal punishment in articles 15 and 18 respectively. Even though the Government of Eswatini meant to protect children through applying this approach, there were vocal critics of the human right approach in the implementation of positive discipline (Sibisi, 2019; Govender, 2017; Martin, 2017). Eswatini parents and educators felt that this set of rules was meant to trap them and strip them their parenting skills.

However, justifying this approach, Goshen (2016) mentioned that rules underpin the notion of ‘zero tolerance’ or rather ‘speed humps’ for educators to stop using corporal punishment. Furthermore, Goshen (2016) equates rules to some externally-imposed strategy aimed at producing the desired effect. Such a view ties in with the popular notion of educators that view positive discipline as a set of rules to restrict learners’ behaviour in the school. Mushin (2017) concurs with Goshen (2016) in the sense that the positive discipline programme in Eswatini schools represents the rules that inform learners what is right and what is wrong in order to avoid negative consequences.

He further claimed that, the severity of the consequence becomes a powerful mechanism to control disobedient behavior. Magagula (2016) also has a differing view to that of the parents and educators. He argued that:

“It is sometimes contended by teachers that affording respect for the rights of learners diminishes respect for their own rights. They may erroneously believe that prohibiting corporal punishment or involving students in decisions diminishes their position or makes it more difficult to maintain discipline. However, It is not the objective of introducing positive discipline in schools, but for the purpose of positively reinforcing the recognition of human rights and better development of our learners”.

3.4.2 The Biblical approach

In 2016, Eswatini Government banned all other religions that are taught in schools except for Christianity. The Government clearly stated that other religions promote immorality and violence among learners (*Kholwani Declaration, 2016*). Therefore, Christianity should be taught in schools as the basis for positive discipline.

In support of the *Kholwani Declaration (2016)*, Dlamini (2015) argued that, the New Testament represents the grace dispensation for every human being; therefore learners' also need that grace without the use of violence even if they are on the wrong side of the educator. To cement his argument, Dlamini (2015) quoted biblical verses from 2 Timothy 3:16; Mark 10:13-16; John 8:3-11; Deuteronomy 6:6-8 and Zachariah 11:7 which abolishes the use of corporal punishment on children respectively.

However, most critics (Gweje, 2017; Masinda, 2018) who support the use of corporal punishment on children always quote Proverbs 22: 15, 13:24 in the Bible. These verses states that:

“foolishness is bound up in the heart, but the rod of discipline will drive it away”

when justifying the use of corporal punishment. In reference to these verses, Masinda (2018) interpreted the word ‘rod’ as a stick which should be used to instill positive discipline in children.

3.4.3 The Scientific approach

Through scientific studies, the Government of Eswatini wanted to prove that there is no relationship between corporal punishment and instilling positive behaviour in learners. Among other scientific studies, these studies created a strong base for Government to abolish corporal punishment and to introduce positive discipline in Eswatini schools.

Gershoff (2010), in *The Science of pain*; the Save the Children (2015) study of *Violence in Eswatini*; the UNICEF (2014) study on *the impact of corporal punishment* and Mitchell (2017) *Drivers of violence* all reflect findings in these studies that conclude that there is no relationship between inflicting pain and good behaviour. Therefore, there is no need to use corporal punishment in schools. All the above discussed approaches which the Eswatini Government used as bases for justifying the implementation of positive discipline have lacked the Community Cultural Wealth dimension and they lack ownership on the part of the Swati community. Hence they are facing challenge to achieve its objectives in the implementation of positive discipline (*Save the Children Report, 2019*). The failing of these approaches demonstrates the need to enhance positive discipline through using a familiar Community Cultural Wealth approach.

3.5 THE NEED TO ENHANCE POSITIVE DISCIPLINE USING A COMMUNITY CULTURAL WEALTH APPROACH

“Community cultural wealth is a people- centered pool of knowledge. It emphasizes on the ‘one voice’ of the community in development. Communities have their own solutions for their own problems. It is therefore important for Governments to draw on the knowledge, skills and dreams of the society when implementing educational development programs” (Kenny, 2016, p.87).

Mthandi (2014) concurs with Kenny (2016) in the above statement when noted that approaches which are not community centered are bound to face resistance when implemented in communities. As pointed out, the current situation on positive discipline in Eswatini, based on the human-rights based response, the biblical and the scientific approaches is facing public resistance.

Hence, the study explores an alternative way for enhancing positive discipline using a Community Cultural Wealth approach. Robertson (2016) also observed that programmes which target communities should consider the cultural characteristics of the targeted groups. People will be very likely to support a programme if their culture has been considered (Myende, 2014). The resistance faced in the attempted implementation of positive discipline might be because all the three approaches overlooked the importance of cultural community wealth in the implementation of positive discipline (Robertson, 2016).

In this regard, Yosso (2005) provided a holistic Community Cultural Wealth model for enhancing educational programs. The scholar demonstrates the need of tapping on Community Cultural Wealth for success of educational programs. The model has six forms of capitals as discussed in chapter 2 (cf.2.3).As noted by Holloway (2018), Yosso's (2005) (cf.2.3) forms of Community Cultural Wealth capital can be used to overcome barriers such as community punishment that have halted learner's educational success. Community Cultural Wealth shows that even parents who share a common cultural heritage may access different resources and assume different roles in their children's education (Thomas, 2018). Thus, Community Cultural Wealth considers how all educational stakeholders are involved with learners in the enhancement of positive discipline.

3.5.1 The family capital

As discussed in chapter 2 (cf. 2.2.2), family capital refers to that cultural knowledge's nurtured at the family level (kin) that promotes a sense of community history, memory and cultural intuition (Delgado, 2017). This form of cultural wealth involves a commitment to community well-being and expands the concept of family. The capital includes a broader understanding of the importance of kinship (Mzila, 2011). Family capital is nurtured by our extended family which includes immediate family (living or long passed on) as well as aunts, uncles, grandparents and friends whom we consider part of our family (Cameroon, 2013).

A significant amount of research literature shows that the quality of parent-child relationships characterised by parental acceptance (love) and rejection (lack of love) is a major predictor of psychological functioning and development for both children and adults universally (Khaleque & Rohner, 2014; Rohner & Rohner, 2015; Jimez, 2018). A significant portion of this research dealing with the quality of parent-child interactions relates to parental acceptance-rejection theory.

While, parent- child interpersonal relationships is important, the topic of culture and parenting holds interest on many different levels. Parenting represents both a universal, if not taken for granted, feature of everyday family life and individual auto bio-graphical experience, even as it also varies markedly across different cultural, social, and historical contexts (Rohner & Rohner, 2015). Implicated in processes of psychological development and intergenerational influence, family is fundamental to human survival as well as to the processes of cultural transmission and change (Miller, 2016). From these kinship ties, we learn the importance of maintaining a healthy connection to our community and its resources.

Our kinship also provides model lessons of caring, coping and of providing education which inform our emotional, moral, educational and occupational consciousness (Calonie, 2018). According to Degbey (2012), the family is usually the major source of the basic necessities of life and health; the love and tenderness, food, water, clothing, shelter and sanitation which are made possible by the socio-economic, cultural and environmental conditions. Thus in discussing major issues with regards to positive discipline, it would be impossible to overlook the functions of the family (Degbey, 2012).

It is basically known that there are two types of family. These are the nuclear and the extended family. The nuclear family is made up of only both parents and the children. The extended family is also made up of the nuclear family and; in addition are there are the uncles, aunties, grandparents and cousins. It should be emphasised that in the African community, the extended family is traditionally the more important (Degbey, 2012).

In the same vein, it is a common knowledge that when one speaks of the family in an African context, one is referring not to the nuclear family but to the extended family (Gyekye, 2015). According to Degbey (2012), the extended family system includes several generations plus cousins, uncles, and aunts living in a compound or close to one another. Similarly, Adinlofu (2014) stated that the extended family is composed of a number of joint, compound, elementary and nuclear families occupying separate but nearby homesteads.

Degbey (2012) and Adinlofu (2014) further noted that the extended family provides emotional support to all involved, which includes the positive upbringing of children. It is a cohesive unit which ideally provides economic, social and psychological security to all its members. Adinlofu (2014) mentioned that the extended family ensures procreation of children and provides for the early care and training of children. Degbey (2012) also added that this same family system defines:

“social and moral norms and safeguards both material and spiritual customs and traditions as well as providing a variety of role models preparing the way for adulthood”.

Degbey (2012) emphasised that the dominance of the elders/aged has a relatively high degree of social control on the individual especially, the youth.

The uniqueness of this system with regard to the instilling of positive discipline in our traditional African communities is that the responsibility for taking care of the child is not only placed to the biological parents. This is shared by all in the extended family (Maxwell, 2015). This is buttressed by the African proverb on parenting which says that:

“a single hand cannot nurse a child” (King, 2016).

This implies that although the mother has the responsibility of taking care of the child, the responsibility is being shared by all.

Most of us went to school on the strength of this system; otherwise we would have been illiterate and walking about aimlessly without a sense of purpose (Adinlofu, 2014). Julie (2016) have read and heard comments like:

“my parents were so poor that it was my mum’s brother or father’s sister that helped towards my education”

or, that:

“it was my father’s brother that trained me to read medicine, law or pharmacy and it was my in-law that gave me money to go into business”.

In this system a brother trains a younger brother or sister and they in turn help to train younger ones or older siblings’ children (Maxwell, 2015). This is why it is even said that when parents are dead, a child would always have ‘parents’. This is because the extended family is there to cushion the blow and to parent the child. Hurube (2016) mentions another uniqueness of this extended family system in that children or the youth stay at home i.e. live with the family until they are ready for marriage. Even if the young adult is staying with the nuclear family, the practice is that you marry before you leave the house.

According to Gyekye (2015) and Guba (2017), growing adults are generally expected to live at home in the family house and they may leave only after they marry. Even after marriage the parents would still want to offer advice and guidance since they believe that they the adults have richer experiences than their children at any age. In other instances, the extended family may not be together, but then the nuclear family may live with other nuclear families who may not be relatives. This system of living is what we call the compound house system (Gwere, 2015). Also, this system allows any elderly person to discipline or correct a child. In essence, the extended family is a strong tool in parenting and instilling positive discipline which the Eswatini Government can draw on it in the implementation of positive discipline.

Peach (2015) observed that family capital helps to develop a strong sense of social responsibility in the children from their early years and they learn to be respectful, responsible and supportive member of the extended family and society.

3.5.2 The linguistic capital

Humans are cultural beings. We learn to communicate and understand our world through the context of our languages which influence to our behaviour, beliefs and values (Nyandu, 2015). According to Faulstich (2012), linguistic capital includes the intellectual and social skills attained through communication experiences. Swati students arrive at school with multiple language and communication skills (Mamba, 2015). Again, these children have been engaged in a traditional Eswatini storytelling (*tinganekwane*), which includes listening to and recounting oral histories, parables, stories and proverbs (Dlamini, 2015).

Furthermore as discussed in chapter 2 (cf.2,4), the repertoire of storytelling skills includes memorisation, attention to detail, dramatic pauses, comedy timing, facial expression, vocal tone, volume, rhythm and rhyme. Linguistic capital also refers to the ability to communicate via visual art, music or poetry (Michael. 2014). Moreover, Eswatini children cannot be treated as if they were living in another planet before going schools. They do have communication skills from folktales (Mamba, 2016). A folktale may be described as a story handed down by oral tradition by word of mouth from person to person (Holdstock, 2016).

In a similar manner, Emery (2012) says a folktale is a traditional narrative, usually anonymous, handed down orally e.g. fables, fairy tales, legends etc. In African culture Story telling (folk tales) is part of our daily lives. During storytelling, we will have the older ones telling the younger ones stories which depict attributes such as giving, caring for one another, greed, and selfishness and so on. The elderly people serve as parents in that their word of advice during the story time helps to shape the perceptions and attitudes of the younger ones. For instance in Eswatini, the Spider (traditionally called *Bhobhojane*) is mostly used in our folktales as the main character.

He is used to depict acts of greed, love, forgiveness, wisdom, pride etc, (Mamba, 2015). One should be reminded that the story time is always in the evening; when the sun is set and all activities have come to a halt. According to Martin (2015) often such stories were told by the light of the moon around a village fire after the completion of a long day of work. It is believed that at such times children and the youth will have a good listening ear for advice and what is ahead of them as they climb the adulthood ladder (Gamedze, 2015). These stories are not told by parents alone, but by any adult who is depicted as responsive and caring and can impart good morals to the children. This is evidence that parents are not the only caregivers of the child as he/she grows up, but any adult in the community who is responsible. Martin (2015) pointed out that the stories rarely ended with the words: *“and they all lived happily ever after”*.

Most stories don't end happily ever after. Thus the stories taught a lesson and frequently, the selfish person learned that lesson the hard way. Therefore, Eswatini Government should allow the society with such linguistic cultural wealth to contribute to the implementation of positive discipline.

3.5.3 The social capital

The African proverb:

'it takes a village to raise a child'

demonstrates the importance of social capital in a child's upbringing. This proverb can be understood as networks of people and community resources brought together for the benefit of children. The network is not limited to the role of the church, traditional structures and sports in the protection of learners (Mushin, 2014). There are various forms of learning but how one learns depends mainly on what is available in the environment for learning (Ganga, 2013).

Psychologists explain that children learn by getting habituated to some environmental stimuli because children observe and learn from them. For instance, children in families learn to associate and store what their parents desire most through the daily family interactions (Joan, 2018). Learners and other social contacts can provide both instrumental and emotional support to navigate through society's institutions (Yosso, 2005). California (2014) argued that learners transcend challenges in their daily lives by uniting with supportive social networks. Hence, these networks can also be used to enhance the implementation of positive discipline. The Eswatini community is dominated by the Christian church. The church is deeply rooted in the community and its membership.

Learners are part of the membership with their own special programmes designed for their spiritual welfare. One of the programmes is based on instilling positive discipline in children.

The church has qualified personnel to deal with issues of child upbringing. The Government of Eswatini can learn one or two things from the spiritual teachings regarding the implementing of positive discipline. Maxwell (2015) argued that community pastors cannot be neglected in the implementation of positive discipline because they also spend valuable time with Swati children. Traditional structures are also a point of socialisation for eSwatini children. They play a pivotal role in the grooming of children (Msibi, 2015). Traditionalists use the cultural approach to instill positive discipline in eSwatini children. There are different cultural practices which are designed for enforcing positive discipline. For instance, the '*umcwasho*' cultural practice is meant for protecting young girls from adolescent pregnancies (Mamba, 2018).

Violating this practice attracts a heavy fine from the traditionalists (Jane, 2014). In another note, during this period, parents are forced to ensure that their children behave to avoid paying fines to traditionalists. This practice is not only meant for girls only, boys are not allowed to touch girls anyhow, thus fostering positive discipline. This consciousness can be fostered in and between families, as well as through sports in social community settings (Cameroon, 2013). As a result, isolation is minimised as families become connected with others around common issues' and they realize that they are not alone in dealing with their problems (Alfred, 2017).

3.5.4 The navigational capital

Navigational capital allows learners to explore and develop spontaneous behaviour. This capital refers to skills of maneuvering through social institutions with unfavorable conditions, such as the use of corporal punishment (Yosso, 2015). These strategies help learners to navigate through hostile school environment to sustain high levels of achievement. This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school (Auerbach, 2011). Hence, we can build on this cultural capital to enhance positive discipline.

Furthermore, learners can have a low self-concept in their academic abilities and have a high one in physical abilities and peer relationships (Mangal, 2014). The core of human nature is essentially positive, and all humans are directed towards self-actualisation (Chinyoka & Ganga, 2013). It is the congruence between the ‘self’ and experience, accompanied by positive regard that contributes a great deal to the success of learners. Rogers (2017) noted that positive human behaviour manifests itself in some explored actions and experiences, which may be irrational, un-socialised and destructive to the self and others.

Learners in Eswatini engage in unacceptable ways because they want to survive in their unfavorable environments but they learn a lesson in the end (Miz, 2017). The navigation has been recognised as cultural strategies that permit individuals not only to survive, recover, or even thrive after stressful events, but also to draw on the experience to enhance subsequent challenges (Musa, 2017). Therefore, implementation of positive discipline can draw from this cultural capital on how learners can navigate a hostile school environment (Tim, 2014).

3.5.5 The resistant capital

According to Yosso (2005), resistant capital refers to knowledge and skills fostered through oppositional behaviour that challenges inequality. This form of cultural wealth is grounded in the legacy of resistance and subordination (Suan, 2015). Furthermore, maintaining and passing these skills and information on one generation to another is also part of the knowledge base of resistant capital (Thomas, 2018). Resistant capital allows learners to be in self-control and ‘secured’ (Jane, 2015) to meet life’s problems. However, Thomas (2018) contended that these children become selfish and self-centered.

Rutter (2016) had neglected to include vulnerability and resilience as major factors to be used in the implementation of positive discipline. That would mean the child’s susceptibility to hurt and their ability to withstand it. Learners who are sensitive tend to be more resistant to negative behaviour. Sensitive children are a blend of a number of positive temperament traits. As a result, it is easy to positively groom such learners form the resistant capital.

According to Eswatini tradition, a child will never be a grown up when his/her parents are still alive (Peterson, 2015). The entire community has a collective responsibility for the upbringing of a Eswatini child. A child can be punished by any member of the community for any given reason (Mamba, 2016). The punishment varies. Sometimes it can be corporal punishment or sticks can be given out for the children to fight each other. According to Eswatini culture, this kind of child upbringing prepares the child for ‘great’ manhood and womanhood thus they become ‘resistors’ (Mamba, 2016).

The punishment helps the child to become physically and psychologically strong (Mhlanga, 2015). This can be viewed as child abuse in some quarters of the society, especially to community members who advocate for child protection (Grey, 2012). However, most EmaSwati, including teachers and educational policy makers have been groomed under this upbringing which they pass on, both intentionally and un-intentionally to the next generation. The implementation of positive discipline can be enhanced from the knowledge base of resistant cultural capital (Mushin, 2012).

3.5.6 The aspirational capital

Aspirational capital refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers (Yosso, 2005). This resiliency is evidenced by the parents who allow themselves and their children to dream of possibilities beyond their present circumstances, often without the objective means to attain those goals (Thomas, 2018). In the Eswatini context, this form of community cultural wealth confirms that there are EmaSwati academic professionals who attended the lowest educational schools in rural areas but maintain high aspirations for their future. Many were successful in their academic endeavours. Their 'story' of success can be used to strengthen the implementation of positive discipline in Eswatini schools (Thunda, 2016).

3.6 THE ANTICIPATED IMPEDIMENTS TO ENHANCING POSITIVE DISCIPLINE USING A COMMUNITY CULTURAL WEALTH APPROACH

The enhancement of positive discipline using a Community Cultural Wealth approach cannot be rolled out without anticipated impediments. There is no absolute perfect approach in the world of scholarship (Mackey, 2013). The following paragraphs outline anticipated challenges in implementing positive discipline using a Community Cultural Wealth.

3.6.1 Limited utilisation of family capital

The parental involvement as part of the family entity has relied on a limited literature outlining the definition of what constitutes a ‘family’ (Gertsel, 2011). In most cases, contributions of poorer minority families and single female-headed household in communities are neglected (Glen, 2013). This focus does not reflect the reality of contemporary family life, especially among African communities (Jones, Zalot, Foster, Sterrett, & Chester, 2015). Therefore, their contributions might be over looked, whilst yet being important.

Moreover, although more than half of Eswatini children live in single parent households (*Population Census, 2014*), this does not mean that they have no other caring adults in their lives. In the Eswatini culture, as mentioned above, parenting responsibilities are often shared by grandmothers, grandfathers, aunts, uncles, cousins, and older brothers and sisters (Paul, 2018). All these people are involved in the child’s education and they will be a source of knowledge (Guerra & Nelson, 2013).

3.6.2 Community classes

It is frequently acknowledged that parents from lower social classes may struggle to engage with school development issues because of the limits to their time and knowledge of the educational system (Jackson & Remillard, 2018; Laurel, 2018). Furthermore, Williams & Sanchez (2013) found that parents' time is consumed by work and other activities yet school meetings are often scheduled at inconvenient times such as mid-morning. As a result, their knowledge and skills for enhancing positive discipline might be missed. Therefore, an alternative time needs to be found to accommodate them (Shiba, 2015).

3.6.3 The School's negative attitude towards the community

Administrators and teachers often have a negative attitude towards parents (Mukoko, 2012). Parents are less likely to believe they can engage in equitable partnerships with their learner's schools when the actions of teachers or administrators imply that parent involvement is not welcomed (Hornby & Lafaele, 2011). In another note, perceptions of positive invitations from schools for parent's involvement are important in promoting the participation of parents (Maríñez-Lora & Quintana, 2013; Degnan, & McRoy, 2014). As such, negative encounters in the school can be detrimental to parent involvement in any development (Oscar, 2015).

3.6.4 Parental attitudes and gender preferences

The different gender preferences among parents might lead to biasness on the issue of positive discipline (Varner, 2010). Recent studies have suggested that different socialisation of Eswatini boys and girls may be the cause of behavioural differences due to gender (Barnett & Scaramella, 2013; DeMathew, 2018). In general, parents have been found to show more warmth toward their daughters than their sons (Mandara et al., 2012). This will be evident even in their choices of discipline (Graves, 2010).

In light of the above discussed impediments of using community cultural approach, I had a well-designed methodology to deal with these impediments. My encouragement to tackle this issues came from Richman (2012, p.67) who noted that:

“despite the myriad barriers, individual and systemic, parents are eager to be involved in their children’s education, and even to serve as advocates in their schools.”

3.7 CHAPTER SUMMARY

This chapter presented a literature review informing the enhancement of positive discipline using a Community Cultural Wealth approach. The chapter examined documented accounts of current African and Western situations on positive discipline. It also focused on literature which assesses the need and circumstances under which Community Cultural Wealth approach may be used for enhancing positive discipline.

The chapter also looked at the anticipated impediments of using this approach. The following chapter will discuss data generation for enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach. It focus on; research design; research approach; research paradigm; location of the study; sampling; data analysis and ethical considerations of the study.

CHAPTER FOUR

DATA GENERATION

4.1 INTRODUCTION

The previous chapter presented a literature review of published material regarding the enhancement of positive discipline using a Community Cultural Wealth approach. The chapter examined current African and Western situations with regard to positive discipline. It also focused on literature which assesses the need for and circumstances under which Community Cultural Wealth approach may be used for enhancing positive discipline. Chapter four also discusses anticipated impediments on using the Community Cultural Wealth approach for enhancing positive discipline. This chapter focuses on data generation for enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach. It focuses on; research design; research approach; location of the study; profiling of researcher and participants; data analysis and ethical considerations in the study.

4.2 RESEARCH PARADIGM

The study was guided by a critical paradigm. According to Fay (2016) (cf.1.10), a paradigm constitutes the researchers' views concerning truth and knowledge. Hence, these views guide our thinking, our beliefs, and our assumptions about society (Kelly, 2016) (cf.1.10). They also frame how we view the world around us (Schwandt, 2010) (cf.1.10). Therefore, the critical paradigm enabled the researcher to be in a position to critique the current situation of positive discipline in Eswatini schools.

As advocated by the critical paradigm, participants in the study opened up on how we can enhance positive discipline using a Community Cultural Wealth approach through critiquing the Eswatini government approach on the implementation of positive discipline. Furthermore, the critical paradigm acknowledges that implementation of positive discipline has been influenced by elite beliefs, collective identities, and social norms by Government (Shez, 2018) (cf.1.10). Thus, the critical paradigm emphasises the fact that communities forge, shape, and change culture through ideas and not just through the intervention of only a few selected people (Giroux, 2016).

As observed by Thomas (2018) the critical paradigm observes democratic processes, mutually understanding and confronting social injustice in the process. Chalmers (2017) defined the critical paradigm as the process of being set free from constraints or deliverance from physical, intellectual, moral, or spiritual fetters. Nelson (2013) further asserted that the critical paradigm aims not only at transformation and change in existing boundaries and conditions of a system, but also at changing those conditions which impede desired improvement in the system. In the study, the body of knowledge (epistemology), reality (ontology) and axiology (value) have been discussed in the parameters of the critical paradigm approach as discussed in details in chapter 2, section 2.4, 2.5 and 2.6.

4.3 RESEARCH APPROACH

Mouton (2015) explained that the research approach represents a set of ideas about the relationship between phenomena of how researchers gain knowledge about the world and why.

This provides researchers and readers of research with reasons for using specific strategies and methods in order to construct and develop particular kinds of knowledge about social and educational phenomena. Mouton (2015) further explained that research methodology focuses on the research process and the kind of tools and procedures to be used. In this regard, Omrod (2012) observed that many researchers categorize research studies into two broad categories, such as quantitative research and qualitative research.

There is a difference in the way in which quantitatively and qualitatively oriented researchers view the nature of a research design (Samuel, 2017; John, 2018). The qualitative paradigm requires the design of the research to be more than a set of worked-out formulas. Qualitative researchers are concerned with understanding and with arriving at an explanation using naturalistic observation, rather than controlled measurement, with subjective exploration of reality from the perspective of an insider, as opposed to that of an outsider predominant in the quantitative paradigm (Cassey, 2017).

Notwithstanding the preceding discussions, Musa (2017) observed that design practices, as well as design research, underwent a methodological paradigm shift towards collaborating with those human beings that are to benefit from a design. This study uses a qualitative research approach to explore a community cultural wealth approach for enhancing positive discipline in Eswatini schools. Bryman (2016) mentioned that a qualitative study seeks to describe the social world through analysing culture and behaviour of humans from the point of view of those being studied. Moreover, qualitative research designs are typically more flexible in accommodating all participants in a study (Pope, 2018).

The flexibility of the approach reflects the participants level of understanding of how can we enhance positive discipline from a Community Cultural Wealth approach. Furthermore, Mays (2012) noted that qualitative approaches allow greater spontaneity and adaptation of interaction between the researcher and participants as required in the study. Pope (2018) further identified qualitative research approaches as objectivist, interpretivist and constructionist. The objectivist approach is based on the belief that there is an external reality that can be studied objectively.

The interpretivist approach believes that the subject matter of the social sciences is fundamentally different from that of the natural sciences. However, De Vos, (2011) stated that the critical approach believes that there is no truth out there; only a narrative reality that changes continuously. Reality can only be socially and personally constructed and the subject should be actively involved. Hence, the study used Community Cultural Wealth as theoretical framework in a critical paradigm.

The qualitative research approach in the study helped to critically explain how Community Cultural Wealth could enhance the implementation of positive discipline (Schensul, 2016). The qualitative research approach was appropriate for this due to its effectiveness in obtaining culturally specific information about the values, opinions, behaviour, and social contexts of Eswatini populations (Hayens, 2017).

Kumar (2014) further noted that the qualitative approach as research design is a road map that one decides to follow during one's research journey to find answers to one's research questions as validly, objectively, accurately and economically as possible. Mouton (2017) concurred with Kumar (2014) when he describes qualitative research design as a blueprint of how you intend to conduct the research.

In the same vein, Hayens (2017) stated that a research design represents the master plan that specifies the methods and procedures for collecting and analysing the required information and gives a clear account on how data will be collected and analysed. The strength of the qualitative research approach with regard to this study was its ability to provide complex textual descriptions of people's life experiences on implementation of positive discipline in the comfort of their own community (McKay, 2013). Hamilton (2013) further observed that, qualitative research approaches provide information about the 'complex human' side in a research study.

Hamilton's (2013) observation was also noted by Charles (2017) when he argued that, the human side is not limited to the often contradictory behaviours, beliefs, opinions, emotions, and relationships of individuals but also to their cultural orientation. As observed by LeCompte (2016) and Charles (2017), in the study, qualitative approach asks mostly 'open-ended' questions for understanding complex reality and textual description of the experiences of people for enhancing positive discipline. These questions are not necessarily worded in exactly the same way with each of the participants.

Interestingly, qualitative approaches identify intangible factors, such as; social norms, socio-economic status, gender roles, ethnicity, and religion, whose role in the study with regard to positive discipline are not readily apparent yet they are important in social capital (Mickey, 2015). This condition allowed participants to have an opportunity to respond more elaborately and in greater detail. In turn, I had the opportunity to respond immediately to what the participants say by tailoring subsequent questions to accommodate information which had been provided (Cresswell, 2015).

4.4 RESEARCH DESIGN

As discussed in chapter 1 (cf.1.8), the design which guided the study was Participatory Action Research which has been defined as a philosophical design in research that recognises the need for persons being studied to participate in any research that affects them (Vollman, Anderson & McFarlane, 2016) (cf.1.8). The study sought to engage community skills and knowledge on how positive discipline could be enhanced from a Community Cultural Wealth approach. According to Vollman, (2017), Participatory Action Research fosters capacity, community development, empowerment, access and social justice through participation.

Participatory Action Research is a powerful approach that has grown in popularity in the Global North, primarily over the past fifteen years (Vollman, 2016). It is a qualitative research methodology and is considered a subset of Action Research. This is because Action Research discourse includes a myriad of terms, such as participatory research, community-based participatory research, and other forms of participative inquiry (Breda, 2015; MacDonald, 2012).

Hien (2017) noted that there are two main types of action research, i.e. Practical Action Research and Participatory Action Research. In addition, Hynes (2015) and Aasgaard et al. (2012) asserted that Participatory Action Research emphasises on democratic possibilities of action research alongside its focus on changing participants' situations.

Based on the preceding discussions, I claim that Participatory Action Research is a qualitative research methodology which allowed the researcher be equal partners in the research study. Similarly, Gilbert (2016) maintained and participants to that Participatory Action Research aspires to enhance positive discipline in a discovery and exploratory process that is deeply experienced by the Eswatini community. In addition, the Participatory Action Research approach allowed the researcher to reflect on the values of subjectivity, individualism, holism, relativism, and interpretation of the study (Streubert & Carpenter, 2013). Further, it permitted information sharing between the researcher and participants (Gibson, 2017).

Powers & Allaman (2012) believe that Participatory Action Research is a process through which people investigate meaningful social topics. They participate in research to understand the root causes of problems that directly affects them and then they take action to influence policies through the dissemination of their findings to policymakers and stakeholders. I concur with the preceding assertions that Participatory Action Research engages participants in study designing. The people affected by the introduction of positive discipline, act as participants and are involved in there search design.

Participatory Action Research aims to bring social action among those who are affected by the introduction of positive discipline. In this study, the participants were teachers, positive discipline advocates, traditional leaders and the Government of Eswatini officers. Participants helped to develop the research design. The study gave participants an opportunity to voice their views on the enhancement of positive discipline using a Community Cultural Wealth approach. The social action was achieved when people who never had a voice, were able to speak out about issues which affect them without fearing victimisation from the Government.

Fine (2012) concluded that Participatory Action Research is a collective process. It is enriched by the multiple perspectives of several researchers working together. Researchers are more or less insiders in a given situation. But, De Vos, (2017) maintained that in Participatory Action Research, the focus is on the involvement and participation of all the role players in the particular research project. Crane (2016) commented that the unique feature of Participatory Action Research is the participation of those affected by the issue and the potential for them to be involved in both asking and answering an action research question. Thus, Tshelane (2013) stated that Participatory Action Research is more than a method of conducting research, but an orientation to research and it engages participants so that their voices can be heard and respected.

The main purpose of the study was to explore the enhancement of positive discipline by engaging the Eswatini community through participation and the provision of a channel through which to voice their cultural experiences on the subject. Participatory Action Research fitted in because of its systematic collection and analysis of data. This was for the purpose of taking action and allowing the community to participate (Greenwood & Levin, 2014). The use of Participatory Action Research promoted social change and validated local knowledge in the study (Kach & Kralik, 2017; McNiff & Whitehead, 2016).

Kach (2017) further mentioned that Participatory Action Research has a democratic, equitable, liberating, and life-enhancing qualitative design. Therefore, this design enhanced the study by gathering data that included that which related to an individual's feelings, views, and patterns that were without manipulation from the researcher (Coban, 2013). Participants were active in making informed decisions throughout all aspects of the research. According to Attwood (2015), Participatory Action Research philosophy embodies the concept that people have a right to determine their own development. It also recognises the need for local people to participate meaningfully in the process of discovering and analysing their own solutions (Chandler & Torbet, 2016).

Participatory Action Research is considered as an alternative approach that considers the contexts of people's lives (Kelly, 2016; Young, 2014). This design allowed public spaces where in participants and the researcher are able to redefine and reshape knowledge on positive discipline (McIntyre, 2015). Hien (2017) reported that Participant Action Research studies focus on social issues that constrain individual lives. It emphasises equal collaboration and focuses on life-enhancing changes.

On the other hand, Lykes, Hershberg and Brabeck (2016) remind us, that Participatory Action Research is one of several critical approaches to research that seek to develop processes that prioritize the voices and actions of those marginalised from power and resources. MacDonald (2016) further noted that Participatory Action Research involves two types of changes. They include the development of critical consciousness of the researcher and participants, and improvement in the lives of those participating in the research process. In this light, Participatory Action Research studies social issues that constrain individuals' lives and prioritises the voices and actions of those marginalized in educational activities, and contributes to knowledge construction and social transformation (Jane, 2018, Simba, 2018). All these aspects are also related to the aims of community cultural wealth, which is the theoretical framework for this study.

Participatory Action Research is cyclical, participatory, systematic, dynamic, developmental and critical (Marum, 2016) (cf.1.11). According to Marum (2016), the main aspects of the Participatory Action Research cycle are as follows: observing what is happening in a practice context; reflecting by developing an understanding of the context and one or more questions to begin with; planning a strategy that might provide the answer, or part of it; acting on the strategy; observing to describe what happened; analyzing and developing a theory or insights about what this means; and checking this out by sharing and seeking feedback. Gaffney (2017) further reminds us that Participatory Action Research has also been used as an acronym to remember the process: Planning a change; Acting and observing the process and consequence of change; Reflecting on these processes and consequences; and then re-planning, acting, and observing and reflecting.

In summary, the study followed the main aspects of Participatory Action Research, as identified by Marumi (2016), which are observing, reflecting, planning, acting, analysing and developing of a theory. The Participatory Action Research process of planning, acting and reflecting, as postulated by Gaffney (2017) and Marumi (2016) was integrated into the study.

4.5 RESEARCHER'S BACKGROUND

I am currently a part time tutor of Psycho-social Support at the University of eSwatini. I am entrusted with providing academic psycho-social support to learners. I function as a resource for learner's academic and personal well-being. I also worked with Save the children Eswatini as their academic psycho-social support programme consultant. As a team, we have been able to advocate for a revised Educational Sector policy in the Ministry of Education which will completely abolish the use of corporal punishment in Eswatini schools.

As a result of intensive advocacy, the Ministry of Education in Eswatini eventually commissioned a revision of the *Education Sector Policy (2011)*. I was part of the commission tasked with reviewing the policy which recommended that positive discipline should be integrated into teachers training college's curriculum. I have a strong commitment to in holistic learner's psycho-social support, protection and welfare programmes. Furthermore, I have been a teacher for the past 10 years. Since 2015, I have been supervising guidance and counseling teachers through the Ministry of Education.

4.6 PROFILES OF PARTICIPANTS

Below are profiles of all the participants.

4.6.1 Guidance and counseling teachers

Every school in Eswatini is provided with teachers who are trained in psycho-social support. This training includes the implementation of positive discipline. Selected teachers undergo training which is usually organised by the Eswatini Ministry of Education and various Educational stakeholders such as; Unicef; Save the Children and the Social Welfare Department. The following two guidance and counseling teachers were participants in the study.

4.6.1.1 Mr Sibiya (pseudonym)

Mr Sibiya (pseudonym) is a guidance and counseling teacher in a rural school. He has been attending workshops on positive discipline for the past 8 years. He holds a Bachelor's Degree in Education from the University of Swaziland. Furthermore, he has been in the teaching profession for the past 17 years. As a senior teacher, he has witness the transition from using corporal punishment to the newly introduced positive discipline programme.

4.6.1.2 Mrs Gwebu (pseudonym)

Mrs Gwebu (pseudonym) is a guidance and counseling teacher in an urban school. She has basic training in positive discipline from the Ministry of Education and Save the Children Eswatini. Academically, she holds a Teachers Diploma from William Picture Teachers training college. She has also had experience of 15 years in the teaching profession and as a member of the school disciplinary committee.

4.6.2 Members of community school committee

According to the Eswatini Education Sector Policy (revised 2018), a school committee should include members of the community. They function as representative of the traditional Authority in the school. The following are three members of the community who serve in the school committee.

4.6.2.1 Mr Zwane (pseudonym)

Mr Zwane (pseudonym) is Chairman of the school committee. He functions as a liaison between the school and the community. In essence, he represents community interests in the school. The Eswatini Education Sector Policy (2018) empowers school Chairmen's to serve in disciplinary committees of schools. Mr Zwane serves in the disciplinary committee of his school. As such, he deals directly with issues of disciplining learners. As an active community member, he also served in his traditional Chiefdom as '*Indvuna yemphakatsi*' for 10 years. Thus he can claim vast experience in Community Cultural Wealth as required by this position.

4.6.2.2 Mrs Malinga (pseudonym)

Mrs Malinga (pseudonym) is a member of the school committee. As a non-academic member of the school, she represents the interest of the community in the running of the school. This is her second term of being nominated to the committee. She works closely with ‘*Lihlome lekukhalela*’ (care givers) in dealing with issues which affect learners in the school.

4.6.2.3 Zandile (pseudonym)

Zandile (pseudonym) represent the youth in the composition of school committee. She is a qualified social worker. By virtue of serving on the school committee, she also serves in the disciplinary community. Zandile is an active member of the community with an interest in the protection and welfare of children. She had organised peer educators in the community for learners. She also helps with learners referrals in the community.

4.6.3 Representatives from Save the Children and Unicef

The journey of implementing positive discipline in Eswatini schools has been advocated by Non-Governmental Organisations who are working for ensuring children’s’ protection and welfare. They include UNICEF and Save the Children. These organisations created vacancies for officers to focus on programming and advocacy for the implementation of positive discipline in Eswatini schools. The following are advocates from UNICEF and Save the Children who participated in the study.

4.6.3.1 Lucky (pseudonym)

Lucky (pseudonym) is one of the advocates for positive discipline in Eswatini. As a Child Protection Officer at Save the Children, he is tasked with programming child friendly activities and also functions as a child case manager. Academically, he holds a Bachelor's Degree in Social science from the University of eSwatini. Lucky had pushed his advocacy through organising community workshops on parenting and also through writing articles on the subject in the *Sunday Times of Eswatini*.

4.6.3.2 Sebe (pseudonym)

Sebe (pseudonym) is a Programme Director at Save the Children. She holds a Masters' Degree in Leadership and Change Management from Leeds Metropolitan University. She can claim a great deal of experience in Leadership and Change Management. Previously, she had worked at managerial level with various Non-Governmental Organisations that are dealing which are dealing with child protection.

4.6.3.3 Gama (pseudonym)

Gama (pseudonym) is a Senior Research Officer at UNICEF. He holds a Bachelor's Degree in Social Science from the University of Eswatini. He is also a proud member of the traditional regiment '*Lombeswane*'. As commissioned by UNICEF, Gama has been involved in community development research studies.

4.6.5 Representative from the Ministry of Education

The Eswatini Ministry of Education are gate-keepers in the implementation of positive discipline in schools. This representative has officers who are charged with the social welfare of learners. These officers report to the Director of Counselling and Guidance who then report to the Principal Secretary in the Ministry. The following are officer's profiles who participated in the study.

4.6.5.1 Maseko (pseudonym)

Maseko (pseudonym) is a Senior government officer in the Ministry of Education. He functions as an Inspector for guidance and he is a counseling teacher in schools. He holds a Masters' Degree in Educational Leadership and Change from the University of South Africa. He spent two years in Finland after being sponsored by eSwatini Save the Children studying the implementation of positive discipline in that country. Prior to being an Inspector, Mr Maseko was a Head-teacher in one of the community schools where corporal punishment was administered.

4.6.5.2 Mrs Jele (pseudonym)

Mrs Jele (pseudonym) is a Legal officer in the Ministry of Education. She has been dealing with cases of teachers for the past 13 years. She holds a Bachelor of Law degree from the University of Eswatini. As a Senior Legal Officer, she serves in the Teaching Service Commission as a legal advisor. Moreover, she has been resourceful in the drafting of the current *Education Sector Policy (2018)* and also the *Teaching Service Commission act of 2005*.

4.6.6 Representatives from Traditionalists

Since the study sought to enhance positive discipline using a Community Cultural Wealth approach, the voices of the traditionalists were key in the study. These are people who are knowledgeable in community cultural wealth and in the traditional upbringing of Eswatini children. The following are profiles of the traditionalists who participated in the study.

4.6.6.1 Mr Shiba (pseudonym)

Mr Shiba (pseudonym) is the right hand man of the local Chief. He holds the position of *'Umsumpe'*. This is a very important office in the traditional structures. This position is given to someone knowledgeable of the Swati culture and of issues which pertain to the culture. His duty ranges from *'Kukhontisa'* (allocating land), overseeing community orphaned and vulnerable children and also Chairing disputes at the community level. He also functions as a gatekeeper for NGO's with interests in development projects in the community.

4.6.6.2 Mrs Gumedze (pseudonym)

Mrs Gumedze (pseudonym) represents the traditional church movement in the community. She liaises between the church activities and the traditional Authorities. She also serves on the Chief advisory committee. At the age of 70, she is a walking authority on Community Cultural Wealth. In the year 2000, she was appointed by the Chief to be a Chairlady (*Liso lendlunkulu*) of one local school. More than that, she had been *'umgcugcuteli'* for 17 years in the community.

4.7 DATA GENERATION

In generating data for the study, I used a purposive sampling in selecting participants. As a Participatory Action Research, during data collection I acknowledged the processes of PAR as outlined by Marum (2016) (cf.1.11) in chapter 1 above. Together with participants, we designed a comprehensive schedule for all meetings for each data generating method (cf. 1.12). The first meeting was on focus group discussion, followed by story-telling. The last meeting was on generating data from making picture collage. Mkansi (2018) (cf.1.12) mentioned that combining story-telling, focus group discussions and picture collages enrich the data collection process.

4.7.1 Recruitment of participants

The study used purposive sampling in selecting participants. The reason for applying purposive sampling was that, purposive sampling is:

“a feature of qualitative research where the researcher hand-picks cases to be included in sample on basis of their judgement of their typicality or possession of particular characteristics being sought” (Cohen, Manion & Marrison, 2016, p.45).

In this regard, two counselling and guidance teachers were selected purposively for their supervision experience in the implementation of positive discipline. They also have first-hand experience of the programme. These teachers have more than fifteen years of experience in the teaching profession. Hence, they have experienced the transition from using corporal punishment to positive discipline. Further, these teachers also have knowledge of Community Cultural Wealth, since they are active members of the society which their schools are located.

I then selected two members of the school committee who represented parents’ interests in school affairs. They had been gazetted by the Educational Sector policy (2019) to be part of school disciplinary committee. In addition, I chose two representatives from Save the children and Unicef as key advocates for the implementation of positive discipline. The Ministry of Education was represented by two officers from the Department of Social and Welfare in the Ministry. They have been active in the programming and implementation of positive discipline in Eswatini schools. Moreover, I selected two traditional leaders for their knowledge of Community Cultural Wealth.

4.7.2 Comprehensive plan for meetings

Participatory Action Research design requires planning. As such, meetings schedule was planned with participants. I brought a rough draft of a meetings plan. The final schedule was drawn with participants. The dates were proposed by participants and it was checked whether they suited every participant before being finalised. When drawing the plan, each member’s needs and availability were considered. Below is the comprehensive research plan and it was agreed that I should distribute it to participants before the next meeting. Below is a sketch for our meetings.

Table 4.7.2.1 comprehensive plan for meetings

Date/ Time	CCW capitals	Activity	PAR processes	Responsible person
First		Distribution		Researcher

	meeting		of research plan.		
		Social capital	Focus group discussions Topics 1 How is the current situation regarding enhancing positive discipline in Eswatini schools?	Observing, planning, listening	Participants Researcher
	Second Meeting	Linguistic capital	2 Why do we need to enhance positive discipline in Eswatini schools using a community cultural wealth approach?	Reflecting, listening	Participants Researcher
	Third Meeting	Social capital Family capital	3 Under which circumstances may community cultural wealth approach contribute to enhancing positive discipline in Eswatini schools?	Reflecting	Participants Researcher

	Fourth Meeting	Social capital	4 What are the anticipated impediments to enhancing positive discipline in Eswatini schools using a community cultural wealth approach?	Reflecting	Participants Researcher
	fiveth meeting	Linguistic capital Social capital Navigation al capital	Story-telling; Stories are based on the six capitals of community cultural wealth for enhancing positive discipline	Reflecting, Planning	Participants Researcher
	Sixth Meeting	Resistant, Linguistic capital,	Picture collages; Designing of picture collages and their interpretations using a community cultural approach	Action, Observation, Reflecting	Participants Researcher
	Seventh Meeting	All six CCW	Focus group discussions:	Reflecting Planning,	Participants/ Researcher

		capitals	How can we enhance positive discipline from a CCW approach?		
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4.7.2.1 First four research meetings on focus group discussions

Data were collected through focus group discussions in the first four meetings. Each meeting was designed to focus on each research question in relation to social, family, aspirational, navigational, resistant and linguistic capitals. The focus group discussions consisted of carefully designed discussion which allowed participants to express their points of view in a group setting as Patton(2018) and Dolce(2018) (cf.1.12) mentioned in chapter 1. The group setting ensured fully planning, action, reflection and observation during discussion. Even shy participants were able to contribute. Focus group discussions nurtured different perceptions and points of view for enhancing positive discipline using a Community Cultural Wealth approach (Mushin, 2018) (cf.1.12).

Participants in focus group discussions were brought together according to their knowledge of culture and educational policies (Smith, 2018) (cf.1.12). Maxwell (2015) further noted that participants in group discussions should possess characteristics related to the subject under study. Group members can influence each other by responding to ideas and questions on the study (Hayden, 2017). Thus focus group discussions in the study promoted self-disclosure among participants by ascertaining their perceptions, feelings, opinions and thoughts on culture and positive discipline as observed by Smith (2015) (1.12) for proper planning for enhancement of positive discipline.

The focus group had 12 participants. This is the optimal size to promote discussion and to enable the facilitator to keep the group on task (Miller, 2016) (cf.1.12.1). There were five main discussion questions in line with the objectives of the study. However, discussions were not limited to the main topic questions. As allowed by a qualitative research approach (Cresswell, 2015; Jane, 2018) (cf.1.12.1), there were follow up questions for elaboration from participants. The questions were listed according to their importance.

The sequencing of questions were descriptive, allowing for opinions, feelings and perceptions which stem from the participants knowledge and skill on enhancement of positive discipline from a Community Cultural Wealth approach (Musa, 2018)(cf.1.12.1) In addition, topic questions were open-ended and flexible in the Siswati language, but focused on the research objectives (Misa, 2016) (cf.1.12.1).

4.7.2.2 The Fifth research meeting on story telling

Data was generated through storytelling. Storytelling in a linguistic capital is an innovative qualitative research method of inquiry and a rich source of data collection that is commonly employed in Participatory Action Research (Dargie, 2014; Marshall & Rossman, 2017; Stringer, 2015)(cf.1.11). This instrument allowed myself to listen and participants to reflect on the linguistic capital in Community Cultural Wealth approach to enhance positive discipline through listening to and reflecting on participants' stories involving Community Cultural Wealth. I had the privilege of accessing participants in their community situation. I also captured participants' views in context of their social settings in which they 'function' for proper planning in the enhancement of positive discipline in Eswatini schools.

In the study, story-telling further allowed myself to listen to and becoming immersed in the community setting, hearing, seeing, and experiencing reality of community situation while participants were telling their success stories for enhancement of positive discipline (Gillis & Jackson, 2016). I did not only listen to their life stories of success, but I also engaged through participants on their stories for proper planning (Spradley, 2014) for the enhancement of positive discipline. Story-telling entails systematic noting and recording of relevant information, behaviours, and objects in the community setting through the use of detailed and comprehensive field notes (Giva, 2018; Marshall & Rossman, 2017). I attained first-hand knowledge and detailed field notes of participants by developing an understanding of the context (Jackson, 2016).

I obtained a broader view of skills and knowledge of participants in a Community Cultural Wealth approach. I had an opportunity to detail what was communicated and what was implicit (Streubert & Carpenter, 2015) in the situation of positive discipline using a Community Cultural Wealth approach. As discussed in chapter 1 (cf. 1.12), Imbo (2017) reminds us that oral storytelling is done with the purpose of maintaining cultural continuity, while at other times stories allow for cultural directional change. A story can allow a culture to regenerate itself (Miz, 2018). Thus we should honour our sacred history while validating our Ubuntu spirit of change. They are our efforts to create shared interpretation structures about experience so that change has shared meaning (Sharon, 2018).

After distributing the comprehensive meeting plan, participants were already telling me folktales and stories based on the six capitals (cf. 1.10) of Community Cultural Wealth on positive discipline. I then categorised those stories according to their capitals (Wood, 2017; Kade, 2016) (cf.3.5). Each capital had three stories from each of the participants. While telling the stories, I took notes based on role of each capital in the enhancement of positive discipline (Oz, 2016).

4.7.2.3 The sixth research meeting on picture collages

The study also used picture collages as a data generation instrument. The use of collages is gaining stature in Participatory Action Research for collecting data, analysing and developing a theory (Hill, 2016; Rob, 2018) (cf.1.13). Collage portraits provided the opportunity to include marginalised voices and to encourage a range of linguistic and non-linguistic representations to articulate authentic lived experiences in community cultural wealth (Dixson, 2013) (cf.1.13). Portraiture is a method of documentation, analysis, observing and narrative development that uses a variety of mediums including photography, poetry and the visual arts (Phillips & Bellinger, 2011; Witkin, 2016; Kuhn, 2010) (cf.1.13).

According to Butler-Kisber (2016) picture collages in PAR design facilitate action in the data collection. Moreover, construction of picture collages is an innovative way to engage, observe, facilitate dialogue, and to build and disseminate knowledge. Picture collages were constructed from pictures of participants photographs and extracts from the *Times of Eswatini Newspaper* (see appendix 7). Diaz (2017) (cf.1.12.3) claimed that the visual arts can open up dialogue among diverse people, offer new insights and reflection, and provide new ways to critique a subject.

The action process in Participatory Action Research design allowed participants to participate in construction of the collage (Vaughan, 2017) (cf. 5.5) while building a body of knowledge in the enhancement of positive discipline. The construction and articulating of picture collages process was outlined in chapter 1 (cf.1.12.3).

4.8 DATA ANALYSIS

As discussed in chapter 1, (cf.1.3), thematic data analysis approach was applied in the study. I chose this method of analysing data because thematic analysis focuses on participant experiences subjectively (John 2018; Smith, 2016) (cf.1.3). Thematic analysis is capable to detect and identify factors which influence any issue generated by the participants (Hatch, 2017) (cf.1.3). Hence, participants' interpretations are significant in terms of giving the most appropriate explanations for their behaviors, actions and thoughts (Creswell, 2015; Hatch, 2012) (cf.1.3). Thematic analysis became ideal for this study since it emphasizes on the participants' perceptions, feelings and experiences as the paramount object of study (Smith, 2016) (cf.1.3).I used thematic analysis stages of Miles and Huberman (2014) model which has been discussed in details in chapter 1 (cf.1.3).

4.9 ETHICAL CONSIDERATIONS

As discussed in chapter 1, Hudson (2015)(cf.1.14) argued that whether a quantitative or a qualitative research approach is used, it is important for the researcher to conduct research in an ethically responsible way. The study was ethically cleared by the University of Kwazulu-Natal ethics committee with clearance number HS/0528/019D (See appendix 3 attached). In addition, Patton (2015) (cf.1.14) argued that ethics or what is deemed acceptable or unacceptable in human conduct has become a key issue in research and is central to the execution of research projects.

On the other hand, Merriam (2016) reminded researchers that a study's findings were not used to the detriment of those involved, I has to be conscious of the ethical issues that pervade the research process and to examine my personal philosophical orientation against those issues. Conco (2018) (cf.1.14) noted that when we conduct research on people, the well-being of research participants must be our top priority. The research question is always of secondary importance. This means that if a choice must be made between doing harm to a participant and doing harm to the research, it is the research that is sacrificed (Johnson, 2017) (cf.1.14).

I prioritized ethical consideration of the participants. Belmont (2018) (cf.1.14) discovered three important principles for ethical consideration in research. These are respect for participants, beneficence and justice. I respected participants in the study. Belmont (2018) mentioned that respect for participants requires a commitment to ensuring the autonomy of research participants. The dignity of all research participants has been respected.

Adherence to this principle ensures that people will not be used simply as a means to achieve research objectives (Saun, 2017) (cf.1.14). Permission for access to research sites and for with participants was sought from gate keepers (see attached appendix 4, Permission letters from gatekeepers were obtained from the *Ministry of Education, Times of Swaziland, UNICEF and Save the Children Swaziland*.

Permission to undertake the study was sought from the Principal Secretary in the Ministry of Education and individual participants. Permission was granted by the Principal Secretary and individual participants(see appendix 4). This research was based on mutual trust, acceptance, cooperation, promises and well-accepted conventions and expectations between all parties involved in a research project. Participation was voluntary and the basic human rights of participants were protected at all the times during the research project.

Participation was freely and voluntarily. Participants were assured anonymity, confidentiality, the ability to withdraw freely from participation at any stage and given the option of choosing not to comment on particular issues. Participants were not paid for participating in the research project, but were reimbursed for reasonable transport costs to attend research project activities. I was not biased during interaction with the participants.

4.10 CHAPTER SUMMARY

This chapter discussed data generation for enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach. It focus on; research design; research approach; location of the study; profiling of the researcher and participants; data analysis and ethical considerations in the study. As this chapter had already created a foundation for generating data in the study, the next chapter solely focus on the presentation, analysis and interpretation of collected data informing the enhancement of positive discipline using a Community Cultural Wealth approach.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

This chapter focused solely on the presentation, analysis and interpretation of collected data informing the enhancement of positive discipline using a Community Cultural Wealth approach. This chapter will look into an introduction, research objectives, data presentation, analysis and interpretation based on research objectives, as well as offer concluding remarks. In this chapter, data generated from focus group discussions, story-telling and picture collages will be presented and interpreted thematically (cf.4.9) as proposed in chapter 1 (section 1.13). These tools have been used interchangeably in the collection of data as advocated by Mitcho (2018) (cf.4.5) to avoid burn-out and to develop interest in participants working on the study. As noted by Hans (2017) (cf.4.2) picture collages can provoke interpretation in a form of story-telling, hence these data collection tools in the study are compatible. The next section reiterates research objectives as discussed in chapter 1(cf.1.6).

5.2 RESEARCH OBJECTIVES

- 5.2.1** To analyse current situations for enhancing positive discipline in Eswatini schools from a Community Cultural Wealth approach.
- 5.2.2** To explore the need for enhancing positive discipline in Eswatini schools using a Community Cultural Wealth approach.
- 5.2.3** To assess circumstances under which the Community Cultural Wealth approach may be used to enhance positive discipline in Eswatini schools.
- 5.2.4** To anticipate impediments to the enhancement of positive discipline in Eswatini schools using a Community Cultural Wealth approach.
- 5.2.5** To propose how we can enhance positive discipline in Eswatini schools using a Community Cultural Wealth approach.

5.3 THE CURRENT SITUATION REGARDING ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS USING A COMMUNITY CULTURAL WEALTH APPROACH

The focus group discussions which took place from our first meeting after the planning session with participants were based on the current situation regarding enhancement of positive discipline in Eswatini schools. Participants demonstrated awareness of the current situation of implementing positive discipline in Eswatini schools because they are active stakeholders in the education fraternity. They discussed all the three approaches discussed in chapter 3 (cf.3.6) which the Eswatini Government used for implementing positive discipline.

However, participants agreed that all these approaches failed to yield positive results in the implementation of positive discipline as observed in the problem statement section of the study (cf.1.4). Therefore, there is a need for an alternative approach for the implementation of positive discipline such as social capital in Community Cultural Wealth approach. Their argument was in agreement with Mkansi (2015) (cf.3.3) when he observed that Eswatini is a cultural-oriented country, and so there is a great need for exploring social capital in the enhancement of positive discipline. Mr Shiba (pseudonym) who is a traditionalist was the first one to voice his disappointment at the fact that Ministry of Education had excluded social capital in the implementation of positive discipline.

Mr Shiba: [Eeeh]...my son the issue of implementing positive discipline in our school is very painful. We are grateful for such an opportunity for contributing towards the development of our future leaders...Our children. This is very rare opportunity in our country. Look how old I am...I am 70 years old. I worked for the Government for about 30 years.

My salary was partly deducted for the construction of these schools. More and above, as community members, we contributed with manpower in the construction of these schools. We know almost everything about these school because they were literally constructed by us. The most painful part is that we are no longer consulted in their running. Instead, your Government is imposing new developments which sometimes contrast with our cultural values. They talk about bibles, scientific and human right approaches in the implementation of positive discipline and dis-regard the roots of these children. They are our children. We are staying with them every day. We know them better than the Government but we are being side-lined for contributing in their protection and welfare. [Ehhh]...Kunene...I had never been at school, but the community has taught me to be a responsible man. The Chief chose me to be his right hand man because he realised that the community had groomed me to be a responsible and behaving man.

The above extract is in line with Yosso's (2006) (cf.3.7) social capital in the Community Cultural Wealth theory. The social capital acknowledges that every human being is a product of his community (Grills, 2018) (cf.3.1). In the extract, Mr. Shiba mentioned the fact that 'he is the product of the community and his social life has been influenced by the community, hence he is a responsible and behaved man'.

This statement clearly demonstrated the role of social capital in positive upbringing of Mr Shiba which might have been applied to the enhancement of positive discipline if Government of Eswatini had considered the social capital. Below are Mr Shiba closing remarks which 'pushed' the researcher to reflect deeply on the current situation in the implementation of positive discipline in Eswatini schools.

However, it is a pity that our Government was blinded enough not to consider the experiences and skills of community in the implementation of positive discipline. In a nut-shell, the current situation of implementing positive discipline is not conducive for learners in the school environment. Let the Government apply an open door policy for us as traditionalists to have an input in the implementation of positive discipline.

Mr Shiba's presentation concurred with Myende (2014) (cf.3.6) that communities should be involved in community development projects. The above extract demonstrates the current situation regarding the implementation of positive discipline in Eswatini schools. The participants argued that the positive discipline programme has been imposed on the schools, hence it is facing resistance.

Mrs Malinga: Researcher, indeed we are grateful for this research, we are hopeful that the findings of this research will be shared with the Government...maybe they will understand the importance of community cultural wealth when it is written on black and white [all laugh].The Government had contributed immensely to the current high rate of drop-outs in children and decaying moral standards in Eswatini schools...why...because we were never consulted as the community in the implementation of the programme. We do have indigenous skills, knowledge and experience which can be utilised for enhancing the implementation of positive discipline in our schools.

Mrs Malinga's presentation agreed with previously discussed linguistic and resistant capitals (cf. 3.4) which emphasised the importance of community indigenous skills, knowledge and experiences used for navigating social problems. Mrs Malinga further mentioned the ever increasing school-drop outs as a result of sidelining Community Cultural Wealth in the implementation of positive discipline.

Her assertion corroborated the *Eswatini Exams Council Report (2017)* (cf.4.3) which concluded that, since 2013, which was the year of introducing positive discipline, drop-outs stand at an average of 20% and are on the rise compared to previous years.

In a nutshell, all presentations on the current situation of positive discipline in Eswatini schools pointed out that the current approaches reveal a cultural deficit and neglect of social capital as noted by Mukoko (2015) (cf.3.5). The presentations further demonstrated the role of social and resistant capital in grooming of participants. Participants agreed that Government overlooked social, family and linguistic capitals in the current situation through applying a closed door policy in the implementation of positive discipline. The current situation further exclude navigational capital in the enhancement of positive discipline for reducing school drop-outs. Family capital has also been sidelined in improvement of learner's decaying moral standards through the current implementation of positive discipline. Below are discussions on the need for enhancing positive discipline from a Community Cultural Wealth approach.

5.4 THE NEED FOR ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS USING A COMMUNITY CULTURAL WEALTH APPROACH

Mitcho (2018) (cf.4.5) was quoted above as remarking that to avoid burn-out and to generate interest in participants in a study, data generating tools should be used interchangeably. Our second meeting in the data generation was on picture collage construction and interpretation. Participants demonstrated deep understanding of the need for enhancing positive discipline using a Community Cultural Wealth approach.

As advocated by Grant (2018) (cf.4.6), construction of picture collages and story-telling in data generation complement each other in the sense that pictures are interpreted through story-telling. Thus allowing reflection and informed action in the enhancement of positive discipline from a linguistic capital. Furthermore, picture collages in the study gave participants and myself an opportunity to physically take action in trying to find ways of enhancing positive discipline through cutting and pasting of pictures. Moreover, the use of picture collages also triggered the importance of linguistic and navigational capitals (cf.2.8) through story-telling in re-enforcing positive discipline. Through story-telling in linguistic capital (cf.4.3), participants presented reality on the ground with regard to implementation of positive discipline.

Participants also mentioned the need to enhance positive discipline from an alternative Community Cultural Wealth approach during focus group discussions. This topic was further discussed during the construction and articulation of our picture collages (see appendix 8). Participants demonstrated interest in the construction. They had brought extracts from the *Times of Swaziland* that's touched on issues of positive discipline implementation (see appendix 8). The interpretation of pictures started from construction of and continued during presentation of completed collages.

Sebe: Look at that picture Kunene at far right. The teacher was literally bashing the child (see appendix 8). Can we then fold our arms and say "beat the teacher". This is a human being. He has got feelings like this teacher. He is destroying the child self-esteem and as an advocate, I cannot fold my arms and allowed this teacher de-humanizing defense-less child. This picture clearly shows the failure of the current approaches in abolishing corporal punishment. All these approaches need to be strengthened.

Sebe mentioned these words while pointing a picture of a child with heavy bruises on the thighs which were inflicted by his teacher (see appendix 8). The photo further sparked controversy because even in the focus group discussions, Lucky insisted that we need an alternative approach for enhancing positive discipline on learners. He also argued that, the community needed to play a major role in the protection of their children through inculcating positive cultural values.

Mr Zwane: At an early age, my father taught me that being violent doesn't mean I am the man. The concept of being a man was defined along the parameters of love, protection and being able to provide food for your family in the midst of challenges. A real man navigates through hardships and challenges. If you cannot be able to do all these things, therefore you not 'fit' enough to be called a man. That's what I got from my father and I have an obligation to pass this to my children. I therefore cannot overlook community cultural wealth in the implementation of positive discipline. We have important skills and experiences as traditionalist which were never documented by the White man on the up-bringing of children and their neglection might lead to resistance towards any approach for enhancing positive discipline.

During picture collage construction, Mr Zwane's brought a picture of grown up boy (see appendix 8) and his narration on how their parents ensured positive discipline on them as they grow up collaborated with Kenny (2016) (cf.3.4) observation on community cultural wealth. Mr Zwane's argument on the need for implementing positive discipline from a Community Cultural Wealth approach also concurred with Mthandi (2014) (cf.3.6) when he noted that approaches which are not community centered are bound to face resistance when implemented in communities. The above submission also emphasises on the role played by navigational capital in Mr Zwane's upbringing.

As stated on the current situation on positive discipline in Eswatini, human right based response, biblical and scientific approaches are facing resistance on the implementation of positive discipline. Robertson (2016) (cf.4.2) also observed that programs which are enrolled in communities should consider cultural dispensation of the targeted groups. People will always support any program if their culture is being considered. The above extract also shows that community members have skills and experiences from social and resistant capital which can be used in the implementation of positive discipline.

Participants during construction of picture collage (see appendix 8) also cited increasing reports of learner's misconduct as bases for need of enhancing the current approaches on positive discipline. They agreed that learner's families should intervene on instilling positive discipline in learners. They argued that schools cannot be solely responsible for positive upbringing of learners. This argument was sparked by a picture of a teacher lying in a hospital bed after being stabbed by a female learner (See appendix 8 on picture collages)

Mrs Jele: Partners [Pause] look at this picture(see appendix 7)...its horrible. I never expect a female learner to be this violent. I strongly believe that this picture represents the decaying moral standards among our children. The Government is failing to protect both learners and teachers in the school environment. It is no longer safe for everyone. Therefore, there is a great need for our Government to try a collaborative approach when addressing learner's misconduct. Parents should be part of any approach in combating learner's behaviour in schools. I think Mr Kunene's proposal of using a community cultural wealth approach for enhancing positive discipline will provide a platform for parents to contribute to the educational development of their children.

This extract concurred with the *Save the Children Report (2018)* (cf.3.8). It was reported that cases of misconduct among learners are rising compared to the past five years, before positive discipline was introduced (cf.3.6). The report also captured ineffectiveness of the current approaches for abolishing corporal punishment and suggested a parent-government collaborative approach. The above extract further touches on the role of a family which is in the family capital in the Community Cultural Wealth.

The extract concurs with Paton (2018) (cf.3.9) on the role of families in child upbringing. Mrs Jele further suggested that Government should not ignore the role played by the church on instilling positive moral values on learners. Therefore, the church should be involved in educational policy making.

Mrs Jele: Mr. Kunene...I suggest that Government should make it compulsory for each school to have allocated time for church service. Each and every school should have a spiritual pastor who is employed by the Government for preaching moral values to our children. As you have mentioned in your introduction on the purpose of this study...I strongly believe that since this approach include the role of the church in the social capital...our learners will not be the same after hearing the Good news of Jesus Christ.

Mrs Jele's extract demonstrate participant's understating of the African proverb 'it takes a village to raise a child' which has its own roots in the social capital in the community cultural wealth approach. As discussed in chapter 3 (cf.3.8), it can be understood as networks of people and community resources brought together for the benefit of children. The network is not limited to the role of the church, traditional structures and sports in the protection of learners (Mushin, 2014) (cf.4.3).

Furthermore, Mrs Jele's extract concurred with Jane (2017) (cf.3.2) when she stated that, Eswatini community is dominated by the Christian church. Therefore, the church is deeply rooted in the community and its membership. Learners are part of the membership with their own special programmes designed for their spiritually welfare. One of the programs is based on instilling positive discipline on children. The church has qualified personnel to deal with issues of child upbringing. Government of Eswatini can learn one or two things from the spiritual teachings on the implementing of positive discipline. Maxwell (2015) (cf.4.2) further argued that community pastors cannot be neglected in the implementation of positive discipline because they also spend valuable time with Swati children.

Lucky: Team...[Eehh]...thank you for presenting your feelings on the need for enhancing positive discipline from a community cultural approach. Indeed they are eye opening and rich in as far as enhancing positive discipline and protecting the innocent souls from corporal punishment is concerned. Having mentioned that, I would love to pass my heart felt sincere condolences to the Magagula's (pseudonym) family for losing a child at the hands of his teacher. It is much painful when Government has taken a stand against the use of corporal punishment in schools but some teachers are hell out to go against this policy. Partners, this child were only 12 years old.

When I see this picture, I realised that possibly the country has lost a future Medical Doctor, Minister or a Civil engineer. I therefore support all your contributions on the need for enhancing positive discipline from an alternative cultural inclusive familiar approach to strengthen the currently used approaches in the implementation of positive discipline.

The above extract clearly shows the situation on the ground in our school environment. The example of the late child after being punished by his teacher shows the seriousness of using corporal punishment and failure of the currently used approaches for implementing positive discipline.

Participants argued that the death of the learner represent all unreported cases of abused learners in the school environment. Therefore, there is great need to explore another approach to enhancing positive discipline in eSwatini schools. Participants suggested a Community Cultural Wealth approach for enhancing implementation of positive discipline. Specifically, participants suggested the need for exploring social capital through use of church forums for enhancing positive discipline. This suggestion concurs with Mitcho (2018) (c.f.2.5) who said that church plays a pivotal role on instilling positive discipline Participants also discussed the need for improving the pass rate which dropped after the introduction of positive discipline through resistant capital. The use of resistant capital for improving behavioural outcomes in the implementation of positive discipline was also suggested.

5.5 CIRCUMSTANCES UNDER WHICH THE COMMUNITY CULTURAL WEALTH APPROACH MAY BE USED TO ENHANCE POSITIVE DISCIPLINE IN ESWATINI SCHOOLS

The focus group discussions which took place during the third research meeting discussed conditions under which the Community Cultural Wealth approach can be used successfully for enhancing positive discipline in Eswatini schools in the Lubombo region. Peach (2018) (cf.3.7) argued that the best-formulated approach is worthless, if it cannot be implemented effectively. Specific conditions were considered for successfully enhancing positive discipline from using Community Cultural Wealth approach in Eswatini schools in the Lubombo region.

Participants acknowledged Peach's (2018) (cf.3.7) findings when they mentioned that there are conditions for effectively enhancing positive discipline using a Community Cultural Wealth approach. They argued that the Government should practice an open door policy for effectively implementing positive discipline.

Gama: Thank you brother for inviting us on this study. It is a very rare opportunity for us as advocates for children's welfare to be involved in such great initiatives. We usually voice our concerns through marches and Newspaper articles. [Eehh]...with regard to this topic, I think the best condition for enhancing positive discipline from a community cultural approach could be practicing the open door policy from our Government. Furthermore, putting pressure and continuously lobbying to the Government to work collaboratively with the community social structures and traditional structures could create a healthy environment for enhancing positive discipline.

The extract from Mr Gama touches on the importance of considering social capital as a basis for positive discipline implementation as discussed by Yosso (2006) (c.f. 2.7). Mr Shiba echoed Mr Gama's submission below.

Mr Shiba: Kunene [Pause]..Gama is on point. As much as I never went to school but the community has taught me how to be a responsible man...[Eeehh]...as traditionalists we need to be recognised by the Government. We are a very important organ of the Government. We should be allowed to be part of the school system. Moreover, our traditional skills and experiences on positive discipline should also be documented so that learners can understand indigenous ways of instilling discipline without the use of violence.

Participants felt that Government is not doing enough to involve the community when developing educational policies. They suggested that the traditional structures should work hand-in-hand with Government on enhancing positive discipline using a Community Cultural Wealth approach.

They strongly suggested that a team of traditionalists should be selected in the community to work with the government. Another recommendation that was made participants for effectively enhancing positive discipline from a Community Cultural Wealth approach was the inclusion of community members in the school disciplinary committee.

Participants mentioned that the inclusion of community members in the school disciplinary committee was legalised by the School Education Sector policy (2011) (cf.3.5). It can also provide a platform for community members with indigenous skills and experiences to contribute to the choice of discipline. However, Schools and Government still exclude community members from serving on disciplinary committees.

Zandile: Partners...unless our Government starts to respect the Educational Sector policy and capabilities of community member and the enhancement of positive discipline using a Community Cultural Wealth, they will have a problem. The Educational Sector policy clearly states that community's members should be represented in the disciplinary committee in the school. This is the only opportunity which can allow the enhancement of positive discipline from a community cultural approach because the community members will represent all the capitals of Community Cultural Wealth and influence the disciplining measures of the committee.

The participants agreed with Zandile's presentation as a key condition for enhancing positive discipline from a community cultural wealth approach. Furthermore, Maseko also suggested that Community Cultural Wealth approach should be integrated into the Life Skills curriculum for the benefit of learners and teachers and it will be easier for both teachers and learners to adopt and understand positive disciplinary measures. As a result it can be used as an alternative approach for enhancing positive discipline in the school environment.

Maseko: As an education specialist... [Eehh]...I strongly believe that the integration of community cultural wealth approach into the Life Skills curriculum can have great impact on the disciplining of learners. It will be easy for teachers and learners to understand core values of this approach and use it for enhancing positive discipline.

The intergration of Community Cultural Wealth into the Life Skills curriculum in the above extract had also been advocated by Dlamini (2018) (cf.3.5). In line with Maseko's submission, Dlamini (2018) (cf.3.5) mentioned that linguistic, resistant and navigational capitals can be core pillars in the curriculum and taught in all schools.

Mr Shiba: [Ehh]...Kunene...In addition to what my partners have just presented as conditions for enhancing positive discipline from a community cultural wealth approach...I can further suggest that schools should have official culture days in their calendars. On those day, the school should invite community members to teach both teachers and learners on the importance of community cultural wealth with the focus on indigenous disciplining measures. This day will provide a platform for learners to ask questions on cultural ways of child up-bringing and positive discipline. I think that this is another way which could be explored for effectively enhancing positive discipline through Community Cultural Wealth approach.

In summary, the above extracts demonstrate that participants clearly understand what Peach (2018) (cf.3.7) mentioned as an ineffective approach. The above extracts highlighted circumstances under which the Community Cultural Wealth approach may be used to enhance positive discipline in Eswatini schools. Participants mentioned that Government should consider the importance of social capital and practice an open-door policy for effectively implementing positive discipline.

Participants further suggested the inclusion of community members from social capital in school disciplinary committees for effectively enhancing positive discipline. The inclusion of traditionalist linguistic and cultural competence in the enhancement of positive discipline was another suggestion. Lastly, participants suggested the allocation of enough time for cultural linguistic capital activities in the school time-table. The next discussion looked at the anticipated impediments for enhancing positive discipline using a Community Cultural Wealth approach.

5.6 ANTICIPATED IMPEDIMENTS FOR THE ENHANCEMENT OF POSITIVE DISCIPLINE IN ESWATINI SCHOOLS FROM A COMMUNITY CULTURAL WEALTH APPROACH

In the fourth meeting, data were again generated through focus group discussion on the anticipated impediments for the enhancement of positive discipline in Eswatini schools using a Community Cultural Wealth approach. As stated in the literature review (cf.3.6), enhancement of positive discipline cannot be rolled out without anticipated impediments. Mickey (2018) (cf.3.6) argued that there is no absolutely perfect approach in the world of scholarship. This argument was supported by Maseko who was a representative from the Ministry of Education in the social and welfare Department.

In our second story-telling meeting, a handful of participants demonstrated some understanding that, every development approach has its own unique challenges; therefore even the implementation of positive discipline from a Community Cultural Wealth approach would still face challenges. However, they agreed that this approach is worth a shot though.

Mr Maseko: *[Ehhh]...thank you Mr. Kunene for inviting us, as representatives of Government to contribute to the study. As much as I am aware that my partners here might have a feeling that I will be a mouth piece of the Government...since am working there as a Social and welfare Officer...but I want to assure everyone in the discussion that my presentation will not be influenced by my position. It is purely on my personal experience and observation while implementing positive discipline in Eswatini schools.Partners [he paused], it is an undeniable fact that the implementation of positive discipline is facing resistance to uprooting corporal punishment in Eswatini schools.*

Mr Maseko makes this introduction with the understanding that Government applies fear to silence community members in their day-to-day operations. This is evident in the neglecting of Community Cultural Wealth in the implementation of positive discipline and also in the use of a a Lion and an Elephant as national Emblem as discussed above (cf.2.9). Maseko continued with his presentation below.

We are all aware that Government introduced this programme mostly through advocacy of Child and protecting stakeholders, we did not have enough time to consult from the grassroots...community...on the best implementation of the programme.We know that, these children live in the community and the schools are in the community, and that there is a huge role played by children families in their upbringing. However, one challenge which I foresee when enhancing positive discipline from a community cultural wealth approach could be the limited definition of a family in the Swati context. As we know, according to our tradition....single female-headed family structures are marginalised...yet nowadays; about half of the children in schools are from single parents. Therefore, as a cultural oriented country, it will be difficult to accept contributions from single female-headed parents because they are still marginalised. They will be further isolated.

Mr Maseko's presentation was in line with Crane (2018) (cf.4.2) when he observed that every approach will face resistance if the community is not involved and marginalised by those in power. Mr. Maseko's presentation was further interrupted by Mrs Gumede who represents the church movement in the community.

Mrs Gumede: My boy! [Referring to the researcher], Mr. Maseko is totally right. Our culture gave supremacy to marital status. Hence, being a single female parent is considered as taboo in our society. As a single parent, I am not allowed to address public gatherings on issues affecting the society because I am considered as a failure. My marital status is being stigmatised. Having said that... As much as we are a cultural nation...enhancing positive discipline from a community cultural wealth approach would mean the exclusion of single female parent's skills and experiences on positive discipline.

Both Mr. Maseko and Mrs. Gumedze's arguments are supported by Gertsel (2011) and Glen (2013) (cf.3.6) who observed that there is limited definition of 'family' in the African context. They argued that, parental involvement as family entity has relied on a limited literature on the definition of what constitutes a "family". In most cases, contributions of poorer minority families and single female-headed households in communities are neglected. However, this stigmatisation does not reflect the reality of contemporary family life, especially in some other African countries (Jones, 2015) (cf.3.6).

Agreeing with Jones (2015) (cf.3.6), Sebe from UNICEF argued that, more than half of Eswatini children live in single female-headed parent households as reported by the *Population census (2017)* (cf.3.7), but it does not mean that these children have no other caring adults in their lives.

In the Eswatini culture, parenting responsibilities can be shared by grandmothers, grandfathers, aunts, uncles, cousins, and older brothers and sisters. All these people are involved in the child's education and they will be a source of knowledge. Her argument was also in agreement with the views of Guerra & Nelson (2013) and Walsh (2011) (cf.4.2). Lucky agreed with other participants on the family issue, as an impediment for enhancing positive discipline using a Community Cultural Wealth approach. However, he added that community classes might be another hindrance for enhancing positive discipline using a Community Cultural Wealth approach. His assertions concurred with Jackson & Remillard (2017) and Lareau (2016) (cf.4.5) when they observed that parents from lower social classes may struggle to engage with school development issues because of limits to their time and knowledge of the educational system.

Lucky: I agree with Mr. Maseko and Mrs. Gamedze on the family issue as an impediment in the enhancement of positive discipline from a Community Cultural Wealth viewpoint. In addition to what they have presented...[Ehhh]...I foresee community classes as a possible challenge when enhancing positive discipline using this approach. We are all aware that community classes are defined along economic, educational and social status lines. Therefore, in our community there is a huge gap in the economic, educational and social statuses among the community members. Those who have powerful economic muscle and high social status tend to overlook contributions or skills of lower class community members. They cannot even be voted onto the school committees because they are considered illiterate. So...I think this approach might find a challenge in harmonizing the skills and experiences on the enhancement of positive discipline from both classes.

Mr. Shiba mentioned Eswatini schools negative attitude towards the community as another impediment for enhancing positive discipline. In his presentation, he argued that school teachers and administrators have got a negative attitude towards community members. Mr. Shiba's observation corroborated Hornyby's (2011) (cf.3.5) when she maintained that, administrators and teachers have negative attitudes towards parents. Parents are less likely to believe that they can engage in equitable partnerships with school administrators when their actions imply that parent's involvement is not welcomed. Participants further agreed with Maríñez-Lora & Quintana (2013) (cf.3.9), and Degnan & McRoy (2014) (cf.3.9) on perceptions that school administrators should positively invite parent's involvement in school developments. However, these invitations are minimal in the Lubombo region schools.

Shiba: Partners! Our school system is very hostile towards the community. Teachers and school administration represents Government attitude towards the community. They have literally shut their gates on the community being part of the school development. What really can we expect from the schools administrators because they represent their employers interests....the Government!

Another challenge which participants raised was Swati parents' gender preferences. As noted by Dlamini (2015) (cf.3.9), it is an open secret that Eswatini parents value boys more as compared to girls. As such, they channel all resources into well-being of the boy child. These resources include spending quality time and pass generational experiences on to them. Using this approach might worsen the isolation of the girl child.

The parent's gender preferences argument agreed with Varner (2010) (cf.3.4) when he argued that different gender preferences among parents might lead to biasness on the issue of positive discipline. Recent studies have suggested that the different socialisation of eSwatini boys and girls may be the cause of behavioural differences due to gender (Barnett & Scaramella, (2013) (cf.4.3) and Murray, (2010) (cf.3.6). This is evident in parent choices of discipline in Eswatini (Graves, 2010) (cf.3.3).

Miss Dlamini: Thank you Kunene for giving us this platform...[Eehh]...Girl child development has been overlooked in the community. As we grow up, we never had that opportunity to interact with our parents as equals as our brothers did. The same practice is still on-going. Therefore, I foresee a situation whereby the girl child would still be pushed to the corner by this approach because parent's plays a key role in the implementation of positive discipline using a Community Cultural Wealth approach. As a community health provider, I have encountered a situation whereby girl child's health is not prioritised, however the girl strive for success.

The above extract emphasised the role of resistant capital for marginalised groups such as young girls. As stated above above, even they are 'pushed to the corner' by their society, they still strive for success due to the resistant capital.

Then how much more could they achieve with sharing skills and experiences for their up-bringing? It is a shame Kunene. However, I am not totally against this approach because there are few parents in our community who have been enlightened with treating their children the same way. We can therefore influence them and sell this approach to the rest of the community. Trying is better than folding our arms, while our children perish.

In conclusion on the impediments for enhancing positive discipline using a Community Cultural Wealth, participants demonstrated a ‘fighting’ spirit for the welfare and protection of their children through articulating resistance and navigational capital. They agreed that there will be no approach which could be 100 percent perfect. Hence, even the Government used different approaches for strengthening the implementation of positive discipline in schools. Therefore, even the Community Cultural Wealth approach can be used for enhancing positive discipline, regardless of the discussed impediments. The above participants extracts displayed that limited utilisation of familial capital in Swati context was an impediment for enhancing positive discipline using a Community Cultural Wealth approach.

Another impediment cited by participants was different social classes in Swati society. School administrators and teachers have negative attitudes towards the utilisation of traditional culture and linguistic capital in the enhancement of positive discipline. The next discussion focused on enhancement of positive discipline from a community cultural wealth approach.

5.7 HOW CAN WE ENHANCE POSITIVE DISCIPLINE IN ESWATINI SCHOOLS USING A COMMUNITY CULTURAL WEALTH APPROACH?

The last meeting was based solely on discussing the primary objective of the study on how we can enhance positive discipline in Eswatini schools using a Community Cultural Wealth approach. Data was being generated through story-telling (cf.4.6). As Dlamini (2017: p.89) (cf.3.5) stated:

“you will never tell a story like an African.”

Participants were not limited to the number of narratives. However, we keep on reminding each other of the subject investigated to avoid being carried away while telling their stories. After discussing all topics which were formulated along the objectives of the research, participants developed a deep interest in this topic, possibly because they understood the whole approach at this stage. The discussion was centred on the Yosso (2006) (cf.2.4) model of Community Cultural Wealth approach.

Researcher: Thank you so much partners for attending our last session of the study. Our discussion will be very exciting because we will be taking the bull by the horns in so far as enhancing positive discipline using a Community Cultural Wealth approach is concerned. As I have discussed in our orientation on the objectives of the research, today’s discussion will give us a clear direction on how we can enhance positive discipline from a community cultural wealth approach through tapping into all the capitals of Community Cultural Wealth approach. Among the six capitals, which one can we start with?

The use of all three data collection tools proved to be compatible and working miracles in developing interest and reducing burn-out as advocated by Hans (2017) (cf.4.2). This was evident in participants' interest when we started focusing on how we can enhance positive discipline from a Community Cultural Wealth approach.

Mr Shiba: *[Eehh]...thank you my boy...may you once again refresh our memories on the capitals... you know we are senior citizens now. I don't think you will expect us to remember everything that we discussed on the first day...[they all laugh].*

Researcher: *You are welcome Mr Shiba... my apologies for not considering that Sir. Actually we are looking at how family, social, navigational, resistant, aspirational and linguistic capitals can be used for enhancing positive discipline in the school disciplinary system. I mentioned earlier that, Government tried to implement positive discipline through the biblical, scientific and human right approaches. However they are facing resistance in the implementation of the programme. So, in a nut-shell partners...we are looking at how these capitals can be used in the enhancement of positive discipline in school environment.*

Mr Shiba; *I can suggest that we start with the family capital. Families play a major role in child upbringing and instilling positive values. I would therefore suggest that indigenous ways of instilling positive behaviour at family level should also be integrated into modern ways of disciplining our learners. In yester years...if we happened to go against our parents orders...they made sure that they took away certain privileges which make us happy. For instance, as a boy I cherished attending local cultural events. This is where I would have time to socialise with my peers and start learning courting. But just because I have gone against my parents 'words', I would not be allowed to attend these cultural events. This would stand as a punishment and as a reminder to always obey them. I therefore think if this strategy could also be applied in the school environment.*

Misbehaving learners should also forfeit certain privileges both with the school and also at family level. However, this could only be possible if parents of the learner are involved in school disciplining processes.

Mr. Shiba's extract demonstrates his understanding of the role of a family in instilling positive discipline on learners. The above extract was in line with Delgado's (2010) (cf.3.7) observation that family capital can play a major role in instilling positive discipline in learners because of its cultural knowledge which carries a sense of community history and memories. As mentioned by Mr. Shiba in the above extract, taking away certain privileges from learners could instil positive discipline.

In chapter 3, Cameroon (2013) (cf.3.5) mentioned that family capital is nurtured by our extended family which includes immediate family (living or long passed on) as well as aunts, uncles, grandparents and friends whom we consider part of our family. Participants agreed that extended families should also play a major role in disciplining learners. They further suggested that no learner without a guardian who is a relative should be allowed to attend disciplinary hearing for learners in the school. They contended that school administrators should talk to someone who is related to the learner in case of learner's misconduct.

Mrs Jele: Last year we had a case of a learner who happens to be away from school for at least three times per week. Her performance in class started to go down yet she was one of the best learners. So...the class teacher initiated an investigation on the cause of the dropping performance and absenteeism. When we talked to her...she came up with different stories. We suggested that she should go home and fetch her parents. You know what she did? [Pause], she went and fetches her Sugar daddy to pose as her father. Luckily, one of the Cooks who is from around the community knew her biological father but after the case. He made sure that he played a protecting 'father' to his girlfriend. Actually we were all puzzled that she can go that far. It dawned on us that we need to keep proper records of guardians of our learners and proper verifications. This would help in protecting and disciplining learners.

The reality of the above narrative suggests that learners are afraid of their parents facing their teachers on the subject of their misconducts. Therefore, involving learner's parents in disciplinary actions will instill positive discipline. The extract also supported Maxwell (2015) (cf.1.4) when he reminded us that the upbringing of children is not solely reliant on biological parents but also with the extended family. The responsibility can be shared by all in the extended family. This is buttressed by the African proverb on parenting which says that, a single hand cannot nurse a child (King, 2016) (cf.3.2).

This implies that although the mother has the responsibility of taking care of the child, the responsibility is being shared by all. Therefore, participants agreed that extended families can also be accepted in the disciplinary committee as opposed to a total stranger. Participants also suggested a standard discipline report card from the school to parents. This will develop a strong relationship between the school, learners and parents. This proposition was in line with Khaleque & Rohner (2015) (cf.3.4) when they observe that quality of parent-child relationships is characterised by parental acceptance (love).

Sebe: I suggest that positive discipline should start at family level. Our schools should not be given the sole responsibility of raising our children. Actual there should bea collaboration between parents and the school on instilling positive discipline on our learners. What is prohibited in school setting should be also prohibited in the home environment. Moreover, schools should design a standard discipline report card for each and every leaner. The card should be signed by both parents and school administration. In that way, since learners spend most of their time either at home or at school, their behaviour could easily monitored by both the school and the parents. I also believe that this card will create a relationship between the parents, school and it will beneficial for the learner in monitoring his/her discipline.

Participants eventually agreed on school-parent collaboration, designing of the discipline card and the use of extended family members in the family capital for enhancing positive discipline. They further suggested that families should spend quality time with their children and talk about positive discipline without the use of violence. Malinga observed a pattern of violent cases in his school. He mentioned that, most of the time, children who depicts violent behaviour to others copied from their parents back home. Therefore, he suggested that parents should avoid fighting in front of their children because they easily copy their behaviors and experiment on their peers.

Researcher: Thank you for your input on the family capital for enhancing positive discipline. Which capital can we look into now?

Mr Sibiya: I think we can go for the social capital partners. I believe it can play a major role in enhancing positive discipline in our learners. The church, Non-Governmental Organisations, cultural practices, traditional structures and the whole society at large have got a role to play in implementing positive discipline. We all know the old African proverb, 'it takes a village to raise a child'. This proverb means that everyone in the community has got a role to play in the upbringing of our children.

Researcher: Thank you Mr. Sibiya for setting the ball rolling. You are on point.

Mr Sibiya demonstrated some deep understanding of the social capital. He went on to quote the African proverb 'it takes a village to raise a child'. In line with Sibiya's extract, Ganga (2013) (cf.3.8) mentioned that this proverb alludes to the networks of people and community resources brought together for the benefit of children. The network is not limited to the role of the church, traditional structures and sports in the protection of learners but to the rest of the community.

Mrs Gamedze: In this capital Mr. Kunene I will represent the church. If you can look at that picture, you can see that group of learners in front of a preacher. They are actually in Sunday school. Look at the sitting arrangement. That's how they sit even at school. So... the church is trying to close the gap between school environment and the church. This is evident even in the teaching approach and materials. However, the teaching content in church emphasises on the main teachings of Jesus Christ of righteousness as Luke 2 Verse 1 says. These teachings are against being violent to others and being considerate to others feelings. Therefore, like I said on the need for enhancing positive discipline using a community cultural wealth point of view, the church cannot be neglected on enhancing positive discipline. To be precise, we should consider electing pastors into the disciplinary committee and also integrate our Sunday school teachings into the academic curriculum.

The above extract shows that the participant understands that children also use the church as their place for socialisation. As such, using the church teachings in the school environment can be beneficial in instilling positive discipline. This extract also supported Mushin (2014) (cf.3.4) when he when he noted that church teachings emphasised on righteousness and advocated against the use violence.

Sebe: I remember when I was still doing my primary school. We usually had sports activities during the first and second term. It was always a privilege to be part of the school team. I knew I was a star in netball and the whole team could not win without me. So, one day, I felt that I am not being appreciated by my teammates and the sport teachers. I decided to snub trainings and the subsequent game. They tried to look for me everywhere without success. Actually, that is exactly what I wanted from the beginning. The game was on a Friday and they played and won. I felt so bad because I knew myself as a life-saver for the team. The next Tuesday I attended training as usually. The sport teacher never asked me anything about my disappearance. I felt bad because I didn't get the attention I was looking for. Ok...we trained for the next three days and I attended faithfully. Our next game was on Friday in the same week. It was a norm that before we went to compete, the team was announced at assembly for the whole school to see their representatives.

As the Sport teacher calls your name, you were supposed to go upstairs, and stand in front of the whole school. All the players were called and I was not part of the list. I will never forget that I was also carrying my out-fit for that day and more than ready to play. I felt embarrassed because everybody knew me as the star in team. I thought maybe he forgot to call my name. I went to him and enquired. He softly said “no sis...you can’t be part of this team because of what you did in the last game” Well, I don’t wanna lie, I felt so bad, because he never said anything during practice session. But I vowed never to disrespect and ‘blackmail’ anyone. It was a great lesson.

The above narrative extract shows how to instill discipline through taking away certain socialisation privileges from learners without the use of violence as advocated by California (2014) (cf.3,6). After this narrative, the team of participants agreed that that in the social capital, sports can be used for instilling positive discipline. This is because every learner would want to participate in sporting activities. Those learners who misbehave must lose their sporting privileges in schools.

Mr Shiba: Socialisation is part of our culture. As we grow up we would attend cultural activities such as ‘Umtsimba’ and ‘Umemo’. This is where we would showcase our cultural skills and dancing. However, we would always walk in groups of the same age with our own leader as a role model. He would advise us on practicing good behaviour and on being compassionate to other people, especially the opposite sex.

Mr. Shiba’s cultural experience agreed with Msibi (2015) (cf.3.7) when he observed that traditional activities are also part of socialization for Eswatini children. They play a pivotal role in the grooming of children. Traditionalists use a cultural approach to instill positive discipline in Eswatini children. There are different cultural practices which are designed for enforcing positive discipline.

For instance, the ‘*umcwasho*’ cultural practice is meant for protecting young girls from adolescent pregnancies.

Hence violating this practice attracts a heavy fine from the traditionalists (Jane, 2017) (cf.4.3). On another note, during this period, parents are forced to ensure that their children behave to avoid paying fines to traditionalists. This practice is not only meant for girls only, boys are not allowed to touch girls anyhow, thus fostering positive discipline. The participants agreed on the use of sports, the role of the church and traditional activities as important for instilling positive discipline in the social capital. We then moved on to the role of linguistic capital on enhancing positive discipline.

Mrs Gamedze: The issue of our language usage is very painful, to say the least. Our Siswati language has been given inferior status in schools. The Government has given foreign languages superiority over our Siswati language. English language has been made a passing subject in schools...why? The Government has forgotten that in the vocabulary of our language, there is respect, love, caring, most of all discipline. Last week, I confronted the school Principal for bashing my grandson for speaking Siswati in the school premises. I couldn't control myself because I know the richness of our language. This is where our children learn to communicate effectively and respect. Through our language, we tell folk-tales stories 'tingwanekwane' which are meant for instilling positive behaviour on our children. Therefore, schools should consider my Siswati language as the main medium of communication in the school so that learners can benefit from the richness of the Siswati vocabulary. They will learn Siswati stories which instill positive discipline. My grandmother used to tell us stories which had a punitive ending for someone who misbehaved. We always know that misbehaving does not have a happy ending. We always behave.

This extract agreed with Nyandu (2015) (cf.4.7), Mamba (2015) (cf.4.6), and Faulstich (2012) (cf.3.6) when they discovered that humans are cultural beings. They learn to communicate and understand the world through the context of language which translates into behaviour, beliefs and values.

According to Faulstich (2012) (cf.3.6), linguistic capital includes the intellectual and social skills attained through communication experiences. As Mamba (2015) (cf.4.3) noted, Eswatini students arrive at school with multiple language and communication skills.

These children have been engaged in a traditional Swati storytelling (*tinganekwane*), which include listening to and recounting oral histories, parables, stories and proverbs (Dlamini, 2015) (cf.3.5). Holdstock (2012) (cf.4.3) notes that the, folk-tale may be described as a story handed down by oral tradition from mouth to mouth among people. In a similar manner, Emery (2012)(cf.3.2) says a folktale is a traditional narrative, usually anonymous, handed down orally in the form of fables, fairy tales, legends etc.

Mr Maseko: I am reminded of one the stories which we were told by my Grandmother which warned us about playing outside when there is thunder and raining outside. As we grew up we usually played 'Cabho-cabhosi' when it is raining. Rainfall always excites us and we would jump around and get wet in the process. Catching a cough was also inevitable. My Grandmother warned us through the use of story about a child who was taken to the sky by a black man riding a cloud. We were all scared of the black man.

Therefore, when we saw clouds rising on the sky, we would always run for safety because we don't want to be captured by the black man in the clouds. Now I understand that the story meant to protect us against the chilly weather and from being stricken by lightning. Factually, there was no black man riding clouds. So, we were protected against catching a cough through the use of language and we listened. This demonstrates the power of the linguistic capital which can be modeled into enhancing positive discipline.

In a nut-shell, participants agreed that Siswati language should be given priority in the school environment and in the curriculum. This suggestion was supported by their argument that, in languages there are important stories which add value by instilling positive discipline in learners. These arguments supported Dlamini (2015) (cf.3.6) when he observed that Siswati language has values which can enforce and instill positive discipline in learners. The next capital in the Community Cultural Wealth which the team focused on was the navigational capital.

Mr Sibiya: Team...as a child; I used to help my parents with basic home chores. During the farming season, I helped my father with farming and looking after livestock. It was not easy staying in the veld the whole day without food as a child. But we went through this and learned to be responsible adults because of those unfavourable conditions. So...with regard to our learners, the school environment is now soft in using learner's un-friendly conditions to instill positive discipline in our children. The school has hired labourers to clean up the messes created by our children. They can't even sweep their classrooms. They throw papers everywhere. Why...because someone is hired to clean their mess.

At the end of the day, our children never learn to be clean and responsible for their actions. I can therefore suggest that school administrators should bring back basic chores for instilling positive discipline among learners. It cannot be limited to cleaning their yard, washing their dishes after eating and sometimes helping the Cook in the kitchen. These chores are not learners-friendly but they can instill some sense of responsibility and instilling positive discipline in the process.

Mr Sibiya's extract supported Yosso (2006) (cf.2.3) when he defined navigational capital as development of skills for maneuvering through social institutions with unfavorable conditions, such as the use of corporal punishment (Yosso, 2015) (cf.2.4).

These strategies help learners to navigate through hostile school environment to sustain high levels of achievement responsibly. This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school (Auerbach, 2011) (cf.3.5).

In chapter 3, Chinyoka and Ganga (2013) mentioned that, it is the congruence between the ‘self’ and experience, accompanied by positive regard that contributes a lot to the success and positive behaviour development on learners. Further, Rogers (2017) (cf.4.4) noted that positive human behavior manifests itself in some explored actions and experiences, which may be irrational, un-socialised and destructive to the self and others. After deliberations, the team eventually agreed that some of the ‘stressful’ chores should be brought back into the school environment to instill positive discipline and responsibility on learners. The team further stated that these chores will not kill them, but they will learn to be responsible citizens without the use of violence. We then moved to the aspirational capital.

Mr Magagula: *I think the aspirational capital in the Community Cultural Wealth approach is about maintaining hopes and dreams for the future even in the face of challenges (pause)...hope I am right partners.*

Researcher *Yes Mr. Magagula you are right...go ahead with your presentation. We are listening.*

Mr Magagula: *Thank you Kunene. What I was saying is that, in our community, we have role models who have been successful in their educational endeavours, regardless of their unfavorable life situations but there are well educated today. So I think... the school administration can use these people to motivate and inspire learners to be hungry for success.*

At least once per week, they are given slot just for motivating the learners; it can be helpful in instilling positive attitude towards studying. Thus reduce the use of corporal punishment. Actually there will be no need to punishing them because they will be self-motivated.

Mr Magagula's extract was in line with Yosso (2005) (cf.2.5) and Thomas (2015) (cf.3.5) when they mentioned that aspirational capital refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers. This resiliency is evidenced to parents who allow themselves and their children to dream of possibilities beyond their present circumstances, often without the objective means to attain those goals. Thunda (2016) (cf.4.8) also observed that, there are Swati academic professionals who attended the lowest educational schools in rural areas but maintained high aspiration for their futures. They were successful in their academic endeavours. Their 'story' of success can be used to enhance positive discipline in Eswatini schools.

Participants agreed that indeed the stories of these Eswatini professionals who aspired to success yet their educational conditions were not favorable can be used to inspire learners. They further argued that learners will be self-motivated. As such, there will be no need for using corporal punishment. In the process positive discipline will be instilled. The team then discussed the resistant capital in Community Cultural Wealth model.

Mrs. Malinga: Look at this picture how the police are humiliating the teacher. He is accused of beating three learners for failing his Math's test. My father used to argue that, my performance at school represents the quality of my teacher in teaching. If you can read below that picture, the learners are also accusing the teacher and the school administration for not providing them with enough teaching aid materials, hence they failed the subject.

Therefore, they don't understand why are they become sacrificial lambs for in-efficiency of the school and the teacher. So, they preferred laying charges on the teacher for physical assault. As we were deliberating on the other capitals, I realized that our children need to be capacitated with resistant mechanism against the so-called 'tough' subject. These 'tough' subjects are breeding ground for using corporal punishment among the subject teachers.

I would therefore propose some extra-time in the school time-tables for those subjects and further bring out-side experts on the subjects to motivate learners. Resisting the mentality of 'tough' subject can reduce the use of corporal punishment and promote positive discipline.

Mr Malinga's observation was interrupted by Zandile when she pointed out that the schools should organise career fairs for learners for motivation and navigation purposes. This observation agreed with Mitcho (2018) (cf. 2.5) when he mentioned that career fairs contribute positively to the cognitive development of the learners.

Zandile: Just to add on to what Mrs. Malinga has just said, I think the school should also organise careers fairs for our children. Sometimes these career fairs are organised nationally; the school can send some of the learners to these fairs. They can be insightful and motivational in resisting the mentality of 'tough' which becomes the breeding ground for the use of corporal punishment. Our children are being punished for failing these subjects. They have developed a negative attitude towards them.

Both Mrs Malinga and Zandile's extracts agree with Thomas (2018) (cf.4.5); Suan (2015) (cf.4.6) and Yosso's (2005) (cf.3.7) observations. They argued that, resistant capital allows learners to be in self-control and 'secure' to meet life's problems. Rutter (2016) (cf.3.8) further drew attention to the vulnerability and resilience as major factors to be used in the implementation of positive discipline. That would mean recognising the child's susceptibility to have negative attitudes and their ability to withstand this.

Learners who are sensitive tend to be more resistant to negative attitudes. Sensitive children are a blend of a number of positive temperamental traits. As a result, it is easy to groom such learners positively from that resistant capital. Participants eventually agreed that school administrators should use successful educational community role models to capacitate learners with resistant mechanism against the so-called ‘tough’ subjects which becomes the breeding ground for using corporal punishment. They argued that it is for learners to learn from people whom they envy and see on a daily basis. They further propose some extra-time in the school time-tables for those subjects. Thus, resisting the mentality of ‘tough’ subject can reduce the use of corporal punishment. Moreover, they also suggested that, school administrators should organise or rather attend career fairs to motivate learners and to develop a fighting attitude towards success.

In conclusion, participants demonstrated some understanding on how we can enhance positive discipline from a Community Cultural Wealth approach. Through the use of all six capitals mentioned above, participants brought some fresh ideas for enhancement of positive discipline. Participants suggested that family capital can support enhancement of positive discipline in the school and home environments. Social capital can also function as a network of people in a community for supporting enhancement of positive discipline.

Furthermore, Linguistic capital can function as communication medium in the enhancement of positive discipline. Navigational capital can be used by learners to navigate through challenges which expose them to corporal punishment. Participants also suggested that aspirational capital can be used for giving learner’s hope. Lastly, resistant capital can be useful for learner’s survival and development. Below is a summary of the chapter.

5.8 CHAPTER SUMMARY

This chapter focused on presentation, analysis and interpretation of collected data informing the enhancement of positive discipline using a Community Cultural Wealth approach. This chapter looked into an introduction, research objectives, data presentation, analysis and interpretation based on research objectives, as well as concluding remarks. In this chapter, generated data was presented and discussed thematically from focus group discussions, story-telling and picture collages. The next chapter will consider findings, conclusions and recommendations for enhancing positive discipline using a Community Cultural Wealth approach.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSIONS AND IMPLICATIONS

6.1 INTRODUCTION

The previous chapter presented, analysed and interpreted generated data, based on the five research objectives. Extracts from research meeting proceedings were used to support data presented, as the study intended to propose a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. This chapter will discuss the Community Cultural Wealth framework and Participatory Action Research as a data generation method for this study. This chapter will also look into findings, conclusions and recommendations with regard to the objectives of this study, limitations of the study, implications for further research and it will chapter summary.

6.2 COMMUNITY CULTURAL WEALTH AS A THEORETICAL FRAMEWORK AND PARTICIPATORY ACTION RESEARCH AS A DATA GENERATION METHOD FOR THIS STUDY

The study used Community Cultural Wealth as a framework and Participatory Action Research as a data generation method for this study. The following sections 6.2.1 and 6.2.2 discuss the relevance of both the Community Cultural Framework and Participatory Action Research approaches on the study.

6.2.1 COMMUNITY CULTURAL WEALTH AS A THEORETICAL FRAMEWORK FOR THIS STUDY

A Community Cultural Wealth framework has been used as a theoretical framework for this study. Participants were able to provide data on each capital for enhancement of positive discipline from the Community Cultural Wealth approach. In the study family capital demonstrated the role of individual family members on instilling positive discipline and moral values on children. According to the participants, this capital stretched school environment where by family members are expected to play a major role in disciplining learners positively. Furthermore, resistant and navigational capitals complemented each other in the Community Cultural Wealth framework.

The resistant capital allowed learners to explore navigational ways to overcome difficulties while in the school environment. Families had to navigate through the use of learnt skills and experiences. Moreover, resilience among families was inspired by previous achievements to overcome current challenges. The theoretical framework also acknowledged that learners are social-being and use language for communication. This was explored through the social and linguistic capitals.

6.2.2 PARTICIPATORY ACTION RESEARCH AS DATA GENERATION METHOD FOR THIS STUDY

As discussed in chapter 4(cf.4.8), the study was guided by a Participatory Action Research design. Through the use of this design, I was able to apply the processes of PAR. These are observing, planning, action and reflecting for the enhancement of positive discipline. Participants were engaged for their skills and knowledge on how positive discipline could be implemented using a Community Wealth Cultural approach. In collecting data, Participatory Action Research emphasised on the democratic participation in the study. The design further allowed me and participants to be equal partners in the research study. Participatory Action Research in the study, aspired to enhance positive discipline in a discovery and exploratory process that is deeply experienced by the Eswatini community.

6.3 FINDINGS REGARDING THE CURRENT SITUATION OF POSITIVE DISCIPLINE IN ESWATINI SCHOOLS

6.3.1 Government overlooked the importance of social capital in implementation of positive discipline.

The government of Eswatini overlooked the importance of social capital in the implementation of positive discipline. Instead, a closed-door policy was applied when introducing positive discipline. Participants agreed with several artifacts which demonstrated the reluctance of government on accountability and involving all social stakeholders in their educational development projects.

As discussed in chapter 2 (cf.2.3), participants cited the use of big five animals as an official government emblem and the use of the motto ‘Siyinqaba’ (fortress) as symbol for instilling fear in those who challenge their authority.

6.3.2 Navigational capital has been overlooked in the enhancement of positive discipline for reducing school drop-outs.

Lack of learner’s support in navigating through difficult situations, such as in the use of corporal punishment has resulted in the high drop-out rate of learners. This finding was in line with the *Times of Eswatini* article dated 16/01/2017 (cf.3.3) as discussed in chapter 3, quoting the Minister of Education lamenting the increasing school drop-outs. The Minister further admitted that Government has somehow not gone about it the right way by overlooking Cultural Community Wealth when implementing the positive discipline programme. There was a ‘mad’ rush to introduce positive discipline in Eswatini schools without thorough consideration of all the implications. The increasing rate of school drop-outs as reported by *Save the children Report (2018)* (cf.3.4) truly reflects the poor planning on the part of the Government part.

6.3.3 Family capital has been sidelined in enhancement of positive discipline and in improving learner’s morally decaying standards

Participants attributed learners’ decaying moral standards to the introduction of positive discipline. They held the view that family capital can play a major role in enhancing positive discipline in both school and home environment. In the current situation, participants argued that learners were no-longer respecting their teachers because corporal punishment has been abolished.

Learners misbehave intentionally under the protection of positive discipline which is not controlling and monitoring their behaviour effectively as intended. This results in decaying moral standards and increasing violent strikes in school environment. Therefore, family capital can come in handy in enforcing the implementation of positive discipline. Below are findings regarding conditions underwhich Community Cultural Wealth can be implemented.

6.4 FINDINGS REGARDING CONDITIONS UNDER WHICH THECOMMUNITY CULTURAL WEALTH APPROACH CAN BE IMPLEMENTED SUCCESSFULLY ON ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS.

6.4.1 Government should consider the importance of social capital and practice anopen-door policy for effectively implementing positive discipline

This finding was line with Kayla (2018) (cf.3.1) when she observed that bad governance which neglected social capital will always hinder any positive policy implementation. As such, participants noted that Government should apply an open door policy for effectively enhancing positive discipline using a Community Cultural Wealth approach. This will allow all stakeholders to contribute positively with their skills and knowledge from social capital to positive discipline.

6.4.2 The inclusion of community members from social capital in school disciplinary committees for enhancing positive discipline effectively.

The inclusion of community members in the disciplinary committee is another measure that could enhance positive discipline. This finding concurred with current *Educational Sector Policy (2018)* (cf.4.5). Participants argued that the inclusion of community members with skills and knowledge in determining indigenous ways of child-upbringing and discipline could add value in the committee.

6.4.2 The inclusion of traditionalists, the appropriate linguistic expertise and those with cultural competence in the enhancement of measures to achieve positive discipline.

Participants agreed that the Eswatini government should work with a team of traditionalists for effectively enhancing positive discipline. This finding was also advocated by Maxwell (2018) (cf.2.5) when he observed that traditionalists play an important role in cultural and linguistic development of children. This is evident of how to their deep knowledge on instil positive discipline through the use of linguistic capital.

6.4.3 Allocation of enough time for cultural linguistic capital activities in the school time-table.

Participants established that cultural events are not allocated enough time in the official school calendars. Therefore, they proposed that learners should be granted with time to partake in cultural events as a condition for stimulating and enhancing positive discipline effectively from a linguistic capital.

This finding agreed with Dlamini (2015) (cf.3.2) when he speculated that linguistic capital needs some time for effective implementation in any programme.

6.5 FINDINGS REGARDING THE NEED FOR ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS USING A COMMUNITY CULTURAL WEALTH APPROACH.

6.5.1 The human-rights, biblical, and scientific approaches need to be enhanced from a community cultural wealth approach.

The above finding was supported by empirical data from chapter 1 (c.f.1.5). Eswatini Government used a human rights-based response, together with biblical and scientific approaches when introducing positive discipline in schools to abolish the use of corporal punishment as legalised by the *Government gazette (2013)* (cf.3.2). However, these approaches show a cultural deficit and they produce lack of ownership by Eswatini people which contributes to the failure of the programme. As a culturally-oriented nation, ownership was defined according to the community cultural wealth parameters by participants.

EmaSwati are not supporting the implementation of positive discipline due to a cultural deficit used in the current approach as observed by Kingston (2015) (cf.2.3) which are embraced by the Community Cultural Wealth approach. As discussed in chapter 2 (cf.2.3), the evaluation of human-rights based response, the biblical and the scientific approaches to positive discipline by participants demonstrated that these approaches have failed to yield positive results of eliminating the use of corporal punishment in Eswatini schools.

6.5.2 Support resistant capital for improving behavioural outcomes in the implementation of positive discipline.

This finding is agreed upon by several scholars who have linked failure of the used approaches to abolish corporal punishment in schools with the subsequent development of learner's poor behavioral outcomes (Gershoff, 2017; Lau, 2005; Coleman & Schmidt, 2010)(cf.3.5). However, participants suggested support of resistant capital for improving behavioural outcomes in the implementation of positive discipline. The finding further confirmed that, excessive corporal punishment during childhood can be eradicated through using the recommended approaches to implement positive discipline as Manning & Bear (2010) (cf.2.4) observed. Participants agreed to explore the Community Cultural Wealth approach for enhancing the in-effective current approaches for enhancement of positive discipline.

6.5.3 The need to consider social capital in the implementation of positive discipline in schools

There is a need for considering social actors in the implementation of positive discipline. The Eswatini Government has been blamed by educational stakeholders such as parents and traditional leaders for introducing positive discipline through incomplete approaches and poor action planning as noted by Msibi (2011) (cf.3.6). Some traditional leaders have attributed the poor performance of schools in the recent external examinations to Government's failure to engage traditional stakeholders when introducing positive discipline in schools. Participants advocated for the consideration of social capital for enhancement of positive discipline.

6.5.4 The need to improve passing rate which dropped after introduction of positive discipline through resistant capital

As was pointed out much earlier in chapter 1 (cf. 3.3), the above finding agreed with the annual *Exams Council of Eswatini report (2016)* (cf.3.3). It stated that the pass rate of learners has dropped drastically by 20% since 2013 when positive discipline was introduced. Participants put blame on side-lining resistant capital when introducing positive discipline. They argued that, all the approaches in use instill fear and intimidation by educators which should not be used as tools for behaviour change. Therefore, a collective Community Cultural Wealth approach which recognises experiences and resources of the community should be adopted in the implementation of positive discipline.

6.6 FINDINGS REGARDING POSSIBLE IMPEDIMENTS THAT MIGHT HINDER ENHANCEMENT OF POSITIVE DISCIPLINE FROM COMMUNITY CULTURAL WEALTH APPROACH IN ORDER TO PUT MECHANISMS IN PLACE TO OVERCOME THEM

6.6.1 Limited utilization of familial capital in Swati context

This finding agreed with Gersel (2011) (cf.3.4), when he observed that parental involvement as family entity has relied on a limited literature on the definition of what constitutes as a ‘family’ in most African communities. As discussed in chapter 3 (cf.3.6) above, the Eswatini culture does not recognise single female parent families as legitimate family structure. Single female parents are not allowed to participate in community development. They are not even allowed to make contributions to the welfare of their children in school.

Therefore, learners are not benefiting from their knowledge and experiences benefitted from familial capital.

6.6.2 There are different social classes in eSwati society

This finding concurred with Jackson & Remillard (2018) and Lareau (2012) (cf.3.9) when they observed that, parents from lower social classes struggle to engage with school development issues because of limits to their time and knowledge of the educational system because they are always neglected. As a result, the function of social capital is being hindered from enhancing positive discipline. There are different community classes in the Eswatini society. They are mostly influenced by financial, economic and social status of individuals. The voices of those community members with 'low' social status are neglected in the protection and welfare of their children. This hinders their participation in school developments. They are considered as illiterate.

6.6.3 School administrators and teachers have negative attitudes towards traditional culture and linguistic capital

As Mukoko (2012) (cf.1.6) noted, School administrators and teachers have negative attitude towards the use of Siswati language and cultural tradition for enhancing positive discipline. Participants further mentioned that parents are not given an opportunity to use their cultural linguistic expertise to support learners in school environment. Instead they are being side-lined.

6.7 FINDINGS WITH REGARD TO HOW COMMUNITY CULTURAL WEALTH CAN BE USED IN THE ENHANCEMENT POSITIVE DISCIPLINE

6.7.1 Family capital support enhancement of positive discipline in School and home environment

Family capital in Community Cultural Wealth can be used for enhancing positive discipline through the use of family support systems. This finding agrees with Mkansi (2015) when mentioned that families has got a big role on instilling positive discipline in learners at family level. Family capital can also provide a platform to explore the role of extended family which could play to instil positive moral and cultural values on learners.

6.7.2 Social capital as a network of people in a community for supporting enhancement of positive discipline

A community is composed of different people who forms a network which could be used to enhance positive discipline. These people come from different groups in the society such as: the church, cultural and peer groups. They can function as role models to the learners. Most of these people are well groomed and mannerd. As noted by California (2014) in chapter 3 (cf.3.4), Eswatini families transcend challenges in their daily lives by uniting with supportive social networks for developing resilience. These supporting social networks can be helpful on enhancing positive discipline.

6.7.3 Linguistic capital functions as a communication medium in the enhancement of positive discipline

As discussed in chapter 3 (cf.3.4), linguistic capital is very powerful in instilling positive discipline. This finding agrees with Dlamini (2005) (cf.3.1) when noted that eSwatini learners learn communication at an early age through the use of cultural stories. Participants revealed that the use of language is an important tool for instilling positive discipline in learners. It guides how the artistic telling of traditional stories, songs and dances can be used in the implementation of positive discipline. This capital facilitated Eswatini learners' mastering of communication and respect in early life, thus instilling positive discipline.

6.7.4 Navigational capital for learners to navigate through challenges which expose them to corporal punishment

Eswatini learners strive for success regardless of the challenges that comes with the use of corporal punishment. The navigational strategies can help Eswatini learners to navigate through hostile school environment to sustain high levels of academic achievement. This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school. Hence, we can build on this community cultural wealth capital to enhance positive discipline.

6.7.5 Aspirational capital for giving learner's hope

This finding agrees with Kimberly (2015) and Kunene (2011) (cf.3.3) in chapter 3 when observing that aspirational capital enlighten learners' ability to maintain hope and vision for a brighter future despite what may have been impossible odds in their lives. Aspirational capital also guide the community at large on how to overcome difficult challenges in the educational fraternity through community role models, skills and knowledge as discussed in chapter 3 (cf.3.6). Thus limiting the use of corporal punishment and enhance positive discipline.

6.7.6 Resistant capital for learner's survival

The learners have to develop a resistant attitude against challenges that comes with the use of corporal punishment in school. The resistant capital provides learners with the ability to question and criticize school administrators on the use of corporal punishment. They also question teaching approaches as giving ground for the use of corporal punishment. Supporting the resistant capital in learners can help in the enhancement of positive discipline.

In summary, these capitals offered a concrete alternative for enhancing positive discipline in Eswatini schools. They serve as means to challenge social and power injustice that Yosso (2006) (cf.2.6) believes is endemic in schools. In agreement with Hayden (2017); Jane (2014); Mathie and Cunningham (2015) and Maxwell (2018) (cf.3.7), Community Cultural Wealth approach acknowledges the strength of culturally-related attributes, such as bilingual homes and large extended families in child education support.

This approach focused on the community as key players in their own development. It touches on the strength and lived experiences of the community in finding their own solutions to problems affecting their own communities. Therefore, the study tapped into Community Cultural Wealth as an asset to schools and to the community for enhancing implementation of positive discipline in Eswatini schools.

6.8 CONCLUSIONS DRAWN FROM THE STUDY

The study focused on enhancing positive discipline using a Community Cultural Wealth approach. The study revealed that the current situation with regard to positive discipline is not conducive for successfully implementing the programme. The scientific, biblical and human-rights approaches are deficient in cultural influence. Furthermore, the study demonstrated that the Government applies a closed-door policy in implementing educational programmes such as that being used to promote positive discipline. This policy has resulted in the exclusion of community member's knowledge and experience which could have been helpful in the enhancement of positive discipline in the school environment.

The study also reports on an increase in school drop-outs due to the use of corporal punishment in school which is contrary to the objective of introducing positive discipline. There is also deteriorating learner's moral standards due to lack of planning in the introduction of positive discipline. Learners misbehave intentionally under the protection of positive discipline which is not controlling and monitoring their behavior effectively as intended. This result in decaying moral standards and an increasing number of violent strikes in the school.

With regard to the conditions for effectively enhancing positive discipline in Eswatini schools in the Lubombo region, the Government must apply an open door policy that will allow community members as key stakeholders to contribute their knowledge and experiences for enhancement of positive discipline. The study also revealed that the community members who are knowledgeable in child upbringing and discipline should be part of the school disciplinary committee. This will give them platform from which to introduce their indigenous skills and knowledge to encourage positive discipline without the use of violence. Another need unearthed by the study was the allocation of enough time for cultural activities in the school time-table. This will allow learners to participate in cultural activities which are meant for instilling positive values.

The study also demonstrated the need for enhancing positive discipline using a community cultural wealth approach. The study showed that, human-rights, biblical and scientific approaches to the implementation of positive discipline display a cultural deficit. Hence, there is a great need for strengthening these approaches from a Community Cultural Wealth approach which is familiar to the eSwatini nation. The need to enhance positive discipline from a Community Cultural Wealth approach is necessitated by the increasing levels of learners poor behaviour due to in-effective implementation of the positive discipline programme.

Furthermore, the need also stems from the fact that Government did not consult the community members as key stakeholders in the education fraternity. Another need for enhancing positive discipline using a Community Cultural Wealth approach is the dropping of the pass rate in learners. The in-effective approaches to the implementation of positive discipline have contributed to this drop in the pass rate.

There are possible challenges which might hinder the enhancement of positive discipline using a Community Cultural Wealth approach. The study revealed the limited definition of a family in the Eswatini context. The Eswatini culture does not recognise single female parent families as legitimate family structures. Single parents are not allowed to participate in community development. They are not even allowed to make contributions to the welfare of their children in school. Learners are not benefiting from their knowledge and experiences on Community Cultural Wealth. However, gender based organisations are still lobbying with the traditional authorities to end discrimination against women. They argued that, some practices in the Eswatini culture accept parenting responsibilities which are shared by grandmothers, grandfathers, aunts, uncles, cousins, and older brothers and sisters. All these people are involved in the child's education and they become a source of knowledge.

Community classes were cited as a potential hindrance in the implementation of positive discipline from a Community Cultural Wealth point of view. There are different communities in the Eswatini society. They are mostly influenced by financial, economic and social status of individuals. The voices of those community members with 'low' status are neglected in the protection and welfare of their children. This hinders their participation in the school developments. The study further revealed that, school administrators and teacher's negative attitude towards community members was another hindrance to the enhancement of positive discipline from a Community Cultural Wealth approach. Parents are less likely to believe they can engage in equitable partnerships with their learner's schools when the actions of teachers or administrators imply that parent involvement is not welcomed.

There are no positive invitations from schools for parent's involvement in the school development. Eswatini parents have gender preferences. The study demonstrated that parent's gender preferences determined parental choices in the kind of discipline used for children. Eswatini boys are given priority over the girl child. Resources are channeled to welfare of the boy child rather than for the well-being of girls. This is seen in the different treatment given to boys and girls. The up-bringing of boys is much 'healthier' than that of the girl child. As such, the imparting of knowledge and experiences by their parents is not equally shared with their children.

The primary focus of the study was to propose a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools in the Lubombo region. The study focused on the six capitals of community cultural wealth as discussed by Yosso (2015) (cf.2.5). The study showed that family capital provides a platform for exploring the role of the extended family which could play a role in instilling positive moral and cultural values in learners. The family set-up has repeated stories, warnings, expectations, or legacies handed down through their family members which shape how learners responded to situations outside of the home such as the school and the social environment.

Social capital provides understanding networks of people and community resources such as the church, cultural and peer groups in the implementation of positive discipline. Therefore, social contacts provided Eswatini learners with instrumental and emotional support to navigate through society's institutions. Eswatini families transcended challenges in their daily lives by uniting with supportive social networks for developing resilience.

Linguistic capital is very powerful in instilling positive discipline. Through the use of storytelling and folk-tales, the study revealed that language is an important tool for instilling positive discipline in learners. It guides how the artistic telling of traditional stories, songs and dances can be used in the implementation of positive discipline. This capital promoted Eswatini learner's intellect in mastering communication and respect through the use of language.

Navigational capital strategies helped Eswatini learners to maneuver through unfavorable conditions, such as the use of corporal punishment in schools but at the same time navigate through hostile school environment to sustain high levels of academic achievement. This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school.

Aspirational capital promotes learners' ability to maintain hope and vision for a brighter future despite what may have been impossible odds in their lives such as the use of corporal punishment. Furthermore, it guided the community at large on how to overcome difficulty challenges in the educational fraternity through community role models, skills and knowledge. Aspirational capital demonstrated that a cultural system or group to which a learner belongs can give them tools to move forward and to develop to their potential without the use of violence.

Resistant capital promotes knowledge and skills fostered through oppositional behaviour that challenges inequality and bad performance in learners which becomes a breeding ground for using corporal punishment. This form of cultural wealth is grounded in the legacy of resistance and ‘fighting’ spirit. Resistant capital provided learners with a ‘crocodile skin’ against the so called ‘tough’ subjects. As a result, learners have started to question and to criticize schools administrators on the lack teaching aids and allocation of enough time for the ‘tough’ subjects.

In a nutshell, these capitals offer concrete alternatives for enhancing positive discipline in Eswatini schools in the Lubombo region. They serve as a means to challenge social and power injustice that Yosso (2006) (cf.2.4) believes is endemic in schools. The Community Cultural Wealth approach acknowledges the strength of culturally-related attributes, such as bilingual homes and large extended families in child education support. This approach focused on the community as key players in their own development. It touches on the strength and lived experiences of the community in finding their own solutions on problems affecting their own communities. The study tapped into Community Cultural Wealth as an asset to the school and to the community for enhancing the implementation of positive discipline in Eswatini schools in the Lubombo region.

6.9 RECOMMENDATIONS

It is recommended that the Eswatini government should apply an open door policy to allow community members to contribute their knowledge and skills to the promotion of positive discipline. The programme should not be imposed on the school environment without the involvement of community members. Let all stakeholders contribute to the rolling-out of positive discipline. The Community Cultural Wealth approach should be used for enhancing the current culturally deficit approaches in the implementation of positive discipline.

Since Eswatini is a culturally oriented nation, there is a need to adopt a culturally inclusive approach in the enhancement of positive discipline. This is evident from the failure of the current culturally deficit approaches used for implementing positive discipline. The introduction of positive discipline was meant to eradicate the use of corporal punishment; however it is facing resistance. Furthermore, the Government should work collaboratively with all traditional structures in the implementation of positive discipline. All stakeholders' contributions should be considered.

In order to enhance positive effectively discipline from a Community Cultural Wealth point of view, community members should be part of the school disciplinary committee. This will give them a forum to contribute their experiences and knowledge in the execution of indigenous ways of instilling positive discipline. Another suggestion was to integrate Community Cultural Wealth into the school curriculum for the benefit of both the learners and teachers in learning the role of community on instilling positive discipline.

It is also recommended that schools should have and celebrate culture days in their school's calendars. This will help learners to reflect on their cultural well-being and to explore the richness of Eswatini culture in instilling positive discipline. There are hindrances which might hamper the enhancement of positive discipline using a Community Cultural Wealth approach. They include the limited definition of a family in the Eswatini context. This definition isolates female single-headed families. They are marginalized by the Eswatini cultural system. I therefore recommend that, female single-headed families should be allowed to participate in the future of their children in as far as instilling positive discipline is concerned.

Evidence from the literature has proved that, even though they are single parents, they do have skills, experience and knowledge for imparting positive discipline on their children. Hence, isolating them will be detrimental to their own children who stand to benefit from the parent's knowledge on positive discipline. It is also an undeniable fact that there are community classes in the Eswatini community. They are influenced by economic, social and educational status. These classes play-out during school policy and decision making. I recommend that every voice in the welfare and protection of our children should be considered.

Classes should not be used to judge contributions of the members to the enhancement of positive discipline. People's contributions should not be sidelined because they are poor or considered as illiterate. School administrators and teachers have negative attitudes towards community members. Parents should be engaged in equitable partnerships with teachers and school administrators. They should be welcomed into the school set-up.

Positive invitations should also be sent out to parents for participating in the school developments. As another hindrance to the enhancement of positive discipline from a community cultural wealth, Eswatini parents have gender preferences among their children. Boys are idolised compared to the girl child. I recommend that for enhancing positive discipline effectively, parents should treat all their own children in the same way. Even the distribution of knowledge and choices of discipline should not be discriminatory.

As for the Community Cultural Wealth capitals, I recommend that families should be encouraged to take a leading role in the enhancement of positive discipline. They should be the starting point for implementing positive discipline. Furthermore, family stories, warnings, expectations and legacies should be handed down through family members to learners to enforce positive discipline. Social actors in the social capital should not be isolated in implementation of positive discipline. Let every social actor be part of the positive discipline movement in Eswatini. Government should allow and encourage their contributions on enhancing positive discipline. The church, sports administrators, traditional authorities, human rights activists should come together for the best interest of the child. They should forge a working relationship for better instilling positive discipline in learners.

Linguistically, language should be used as a tool for instilling positive discipline. The study revealed that the use of language is an important tool for instilling positive discipline in learners. It guides how the artistic telling of traditional stories, songs and dances can be used in the implementation of positive discipline. The use of violent language directed at learners, both at home and in the school environment should be abolished. Language experts must scan the used Siswati language in the school curriculum to ascertain if it promotes positive discipline or not.

I suggest that our children should be allowed to explore moderate manual work in the academic environment for instilling positive values and responsibilities. They should be exposed to cleaning their classrooms after school as oppose to hiring cleaners. This will teach them to be clean and neat without the use of violence. They should also collect papers around the school. These are duties which are not learner friendly; however, the process of navigating through them will instill positive discipline.

Aspirational capital encourages learners' ability to maintain hope and a vision for a brighter future despite what may have been almost impossible odds in their lives such as the use of corporal punishment. Therefore, role models with skills and knowledge should be invited to the school to inspire learners on how to overcome difficulty challenges in the educational sector. Aspirational capital demonstrated that the cultural system or group to which a learner belongs can give them tools to move forward and to develop to their full potential.

Resistant capital unpacks knowledge and skills fostered through oppositional behaviour that challenges inequality and bad performance of learners which becomes a breeding ground for using corporal punishment. This form of cultural wealth is grounded in the legacy of resistance and ‘fighting’ spirit. It provides learners with a ‘crocodile skin’ against the so called ‘tough’ subjects. As a result, learners have started to question and criticise schools administrators on the lack of teaching aids and allocation of enough time for the ‘tough’ subjects. I recommend that learners should be supported to develop resistance to the ‘tough’ subjects which becomes a breeding ground for using corporal punishment and thus promotes positive discipline.

6.10 LIMITATIONS OF THE STUDY

The study was conducted in the Lubombo region, but was not tested in the other three regions of Eswatini. The Lubombo region has a high number of reported cases of learners abuse and of the use of corporal punishment. Another limitation of the study was the issue of time. Some participants were not able to make it on time due to work commitments. We had to wait for them. As a result those who came earlier felt uncomfortable. I had to cool their emotions before the start of our meetings. Some participants were intimidated by the presence of the Ministry of Education representatives in the first meeting. They felt that they were spies who would report them back to the Government. However, after the introduction, everyone was fine. The use of English language during the meetings was another issue. Some participants felt uncomfortable when presentations were made in the English language. I had to request for the consistent use of Siswati language for every participant to be on board.

6.11 IMPLICATIONS FOR FURTHER RESEARCH

I recommend that the same study can be conducted in the other three regions of Eswatini. As much as the Lubombo region in particular, has a high volume of cases on the use of corporal punishment, there are unreported cases in the other regions. The approach of enhancing positive discipline using a Community Cultural Wealth can be tested through-out Eswatini schools.

6.12 CHAPTER SUMMARY

The aim of the study was to propose a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools in the Lubombo region. This chapter discussed Community Cultural Wealth as the study framework and Participatory Action Research as a data generation method for this study. This chapter also looked into; findings, conclusions and recommendations with regard to the objectives of this study, limitations of the study, implications for further research and concluding remarks.

CHAPTER SEVEN

A PROPOSED COMMUNITY CULTURAL WEALTH APPROACH FOR ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS

7.1 INTRODUCTION

This chapter presents components of the Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. The chapter will further outline the proposed Community Cultural Wealth approach to enhance positive discipline. Finally will be summary, impressions and contributions of the study.

7.2 COMPONENTS OF COMMUNITY CULTURAL WEALTH APPROACH FOR ENHANCING POSITIVE DISCIPLINE

7.2.1 Family capital

Family capital in the study demonstrated an ability to enhance positive discipline in learners in the school and in the home environment. This capital emphasised learners support from family systems and knowledge. It also provides a platform for exploring the role that the extended family could play in instilling positive moral and cultural values in learners. In the family capital, repeated stories, warnings, expectations, or legacies handed down through their family members, shape how learners responded to situations outside of the home such as in school and in the social environment. As such, family capital play can an important role in the enhancement of positive discipline.

7.2.2 Social capital

Social capital provided understanding networks of people and community resources such as; the church, cultural and peer groups in the enhancement of positive discipline. Therefore, social contacts provided Eswatini learners with instrumental and emotional support to navigate through society's institutions. As a result, learners transcended challenges in their daily lives by uniting with supportive social networks for developing resilience. Thus enhancing the implementation of positive discipline.

7.2.3 Linguistic capital

Linguistic capital proved to be a very powerful tool in instilling positive discipline. The use of Siswati language in disciplining and mentoring learners proved to be an important tool for instilling positive discipline in learners. The capital guides how artistic telling of traditional stories, songs and dances can be used in the implementation of positive discipline. This capital facilitated Eswatini learner's intellect in mastering communication and respect in the early years of thus becoming an asset in the enhancement of positive discipline.

7.2.4 Navigational capital

Navigational capital strategies helped Eswatini learners to maneuver through unfavourable. These strategies helped Eswatini learners to navigate through the hostile school environment and to sustain high levels of academic achievement. This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school. Hence, we can build on this cultural capital to enhance positive discipline.

7.2.5 Aspirational capital

Aspirational capital promotes learners' ability to maintain hope and a vision for a brighter future despite what may have been almost impossible odds in their lives such as the use of corporal punishment. Furthermore, it guided the community at large on how to overcome difficult challenges in the educational fraternity through community role models, skills and knowledge. Aspirational capital demonstrated that a cultural system or group to which a learner belongs can give them tools to move forward and to develop to their full potential thus resisting the effects corporal of punishment. These tools can enhance positive discipline in the process.

7.2.6 Resistant capital

In the enhancement of positive discipline, resistant capital uses knowledge and skills fostered through oppositional behaviour that challenge inequality and bad performance of learners which becomes a breeding ground for using corporal punishment. This form of cultural wealth is grounded in the legacy of resistance and 'fighting' spirit. It provided learners with a 'crocodile skin' against the so called 'tough' subjects. The passion for success is natural driven in the resistant capital. As such, the use of corporal punishment becomes minimal, thus enhancing positive discipline.

In a nutshell, all the above Community Cultural Wealth capitals are interrelated. They complement each other and function as components for enhancing positive discipline from a Community Cultural Wealth Approach. Below is an outline for the proposed Community Cultural Wealth approach for enhancing positive discipline.

7.3 A PROPOSED COMMUNITY CULTURAL WEALTH APPROACH FOR ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOL

Table 7.3.1 The outline of a proposed Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools.

Capitals as components of the strategy	Description	Purpose	Application
Family capital	Family capital unearths the support of family systems and knowledge for learners disciplining measures.	Family capital provides a platform for exploring the role that the extended family could play in instilling positive moral and cultural values on learners. The repeated stories, warnings, expectations, or legacies handed down through their family members shape how learners responded to	School administrators can use family structures when disciplining learners. They should be part of the disciplinary committee to enforce positive discipline.

		situations outside of home such as the school and the social environment, thus enhancing positive discipline	
Social capital	Social capital provides understanding networks of people and community resources such as the church, cultural and peer groups in the implementation of positive discipline.	Social capital will provide Swati learners with instruments and emotional support to navigate through society's institutions. It will further help learners to transcend challenges in their daily lives by uniting with supportive social networks for developing resilience.	People from different cultural orientations such as church leaders, traditionalist, NGO's, CBO's and sportsmen can be invited to share their expertise in instilling positive discipline without the use of violence.
Resistant capital	Resistant capital unpack the knowledge and	Resistant capital will provide learners with a 'crocodile	Teachers should demonstrate interest in helping learners

	<p>skills fostered through oppositional behavior that challenges inequality and bad performance on learners which becomes a breeding ground for using corporal punishment. This form of cultural wealth is grounded in the legacy of resistance and ‘fighting’ spirit.</p>	<p>skin’ against the so called ‘tough’ subjects which results in the use of corporal punishment. Thus promoting positive discipline.</p>	<p>to pass their so called ‘tough’ subjects. Learners can be encouraged by the subject to teacher to work hard and to meet the demands of their subjects instead of just labeling these as ‘tough’. Thus the resistance capital can be used positively by learners. As a result, corporal punishment should not be an issue.</p>
<p>Aspirational capital</p>	<p>Aspirational capital inspires learners’ to maintain hope and to have a vision for a brighter future despite what may have appeared to be impossible odds in</p>	<p>Aspirational capital will guide learners on how to overcome difficulty challenges in the educational fraternity through community role models, skills and</p>	<p>Academic successful individuals can be roped in as motivators and life coaches for inspiring and challenging learners</p>

	<p>their lives such as the use of corporal punishment.</p>	<p>knowledge. Aspirational capital demonstrated that cultural systems or groups to which learners belong can give them tools to move forward and to develop to their potential.</p>	<p>academically. The use of corporal punishment can be eliminated because learners will be self-motivated. This will function as a positive discipline implementation technique.</p>
<p>Navigational capital</p>	<p>Navigational capital strategies helped eSwatini learners to maneuver through unfavourable conditions, such as the use of corporal punishment in schools.</p>	<p>Navigational strategies can help eSwatini learners to navigate through hostile school environment and to sustain high levels of academic achievement. This is despite the presence of stressful events and conditions which place learners at risk of doing poorly at school. Hence, we can build</p>	<p>Learners can be challenged academically through the use of incentives other than corporal punishment. As hard as it could be, with the incentives in place, learners can navigate all the challenges with the academic system and be successful. Teachers can instill the spirit of</p>

		on this cultural capital to enhance positive discipline.	‘fighting’ in the learners.
Linguistic capital	It guides how the artistic telling of traditional stories, songs and dances can be used in the implementation of positive discipline.	This capital fosters Eswatini learner’s intellect in mastering communication and in promoting respect in the early years of child’s life which could counter the use of corporal punishment.	Language experts can be invited to the School system for promoting non-violent language for teachers and learners which could promote positive discipline. There are stories and practices in the Swati culture which promote peace and stability without the use of violence.

7.4 SUMMARY OF THE STUDY

The main aim of this study was to propose a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. The theoretical framework for this study was Community Cultural Wealth. It emphasised the power of community members in pushing community development which includes school management and disciplining of learners. The theoretical framework further demonstrated that community knowledge and skills can be useful in the implementation of positive discipline in Eswatini schools.

The data generation method for this study was Participatory Action Research, which emphasised the participation of the people who would benefit from the study. The objectives of Participatory Action Research were achieved, as discussed in Chapter four. The research objectives served as a guide for the literature review, data generation, data presentation, data analysis, data interpretation, research findings, research conclusions and research recommendations. In this chapter, the study proposed a Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. Therefore, the main aim of the study was achieved as outlined in table 7.3.1.

7.5 IMPRESSIONS FROM THE STUDY

This study managed to demonstrate a Community Cultural Wealth as a theoretical framework and Participatory Action Research as a data generation method for enhancing implementation of positive discipline. The study managed to show that people who were affected by implementation of positive discipline in Eswatini schools, were able to contribute positively to change the situation. Participants were able to express their views and explain their issues regarding enhancement of positive discipline and its implementation.

This was a rare opportunity for them to be invited into an educational policy enhancement forum and to contribute positively to the welfare of their children. During data generation, participants raised issues of being sidelined by the Eswatini Government when introducing educational policies. The research provided a platform for participants to express their feelings and views concerning the implementation of positive discipline. Participants contributed with knowledge and skills for the enhancement of positive discipline in Eswatini Schools. The study revealed that educational forums should be created for different stakeholders to support and contribute in policy enhancement. The study proved that such a study can be carried out without the researcher playing the central role during data generation. Participants proved that their direct experience, knowledge and skills for enhancing positive discipline, made them information rich; that was important for the study and allowed them to contribute effectively to the study. The study also proved that different stakeholders can equally collaborate in enhancing the implementation of positive discipline using a Community Cultural Wealth approach.

People who were seen as incompetent and ‘illiterate’ such as the traditional leaders, were able to work collaboratively and as equal participants, without any problems during the research meetings. Participants were empowered through their participation in the study. Community Cultural Wealth in this study emphasised community engagement in educational policy making. However findings of the study revealed that the Government of Eswatini applies a closed door policy when introducing positive discipline in Eswatini schools which negatively affects its implementation. The study also revealed a decaying moral standard in learners due to poor planning of the positive discipline introduction.

The study further noted that the exclusive use of human-rights based responses, biblical and scientific approaches when introducing positive discipline was ineffective. The finding further confirmed that, excessive corporal punishment during childhood can not be eradicated with the recommended approaches to implementing positive discipline. Participants put the blame for the failure of the programme on side lining community cultural wealth when introducing the positive discipline intervention. They argued that, all the approaches currently in use instill fear and the use of intimidation by educators which should not be used as tools for behaviour change. Therefore, a collective Community Cultural Wealth approach which recognises experiences and resources of the community should be adopted in the implementation of positive discipline.

7.6 CONTRIBUTIONS OF THE STUDY

The study hope to contribute to the enhancement of positive discipline in Eswatini schools. The transition from corporal punishment to positive discipline has not been an easy journey. Therewas an outcry from every educational stakeholder to point out that they were never consulted on the introduction of positive discipline. Therefore, this study tried to bridge the gap between educational stakeholders and Government through providing a round table forum for discussing the enhancement of positive discipline from a Community Cultural Wealth approach. Below are discussions on the study's theoretical, methodological and practical contributions.

7.6.1 Theoretical contributions

The study was underpinned by a Community Cultural Wealth theoretical framework. Basically, the framework provided a forum where participants in the study had an opportunity to come together and to discuss their children's future. They explored the linguistic, social, resistant, aspirational, family and navigational capitals for enhancement of positive discipline. The framework further identified cultural knowledge, skills, abilities and contacts possessed by socially marginalised groups as important factors. The skills and cultural knowledge was manifested through all six above mentioned capitals.

Furthermore, Community Cultural Wealth theoretical framework focused on community as key players in their own development. The framework guided participants to touch on strengths, skills and lived experiences of community members in finding their own solutions to on problems affecting their own communities. The framework also presented an alternative approach that highlights and mobilises the capacities of citizens as members of the greater community in the enhancement of positive discipline. The Community Cultural Wealth framework revealed that communities were already using existing resources and often it was the citizens who were driving their development process.

7.6.2 Methodological contributions

The methodology of the study played an important role in guiding the research study and coming to trustworthy findings. The study applied a qualitative approach which allowed participants to contribute freely to the study in their own environment. This approach further allowed the researcher to be part of the participants community. As such, I was able to have 'first' hand information from the participants. The study also used Participatory Action Research design. The PAR design encouraged participation in the study.

The design gave participants some feeling of ownership of the study. This increased their commitment and level of participation. Participatory Action Research design processes (observing, action, planning, reflecting) led the research to discover trustworthy findings for enhancing positive discipline from a Community Cultural Wealth approach. In the study, Participatory Action Research aimed at emancipating those who are affected by the implementation of positive discipline. In this study, participants were teachers, positive discipline advocates, traditional leaders and the Government of Eswatini officers. Participants helped to develop a research design. The study emancipated them by affording them an opportunity to voice their views on the implementation of positive discipline using a Community Cultural Wealth approach. The emancipatory aim of Community Cultural Wealth was achieved when people who never had a voice, were able to speak out about issues which affect them without fearing victimisation from the Government.

7.6.3 Contributions to practice

The study has contributed to the welfare and protection of learners from corporal punishment. The study proved that Community Cultural Wealth can play a major role in enhancing the implementation of positive discipline in the school environment. Even though the study was conducted in one school, attitudes of participants and Mpaka high school teachers seemed to have changed and they now acknowledge that the implementation of positive discipline is possible. This was evident in their comments and reception of the study findings. I can say with reasonable assurance that the study contributed positively to enhancing positive discipline from a Community Cultural Wealth approach.

7.7 SUGGESTION FOR FURTHER RESEARCH

I can suggest a research which can come as remedy to correct the damages which has been caused by the use of corporal punishment in Eswatini school. Probaly, the research might come with an evidence based psycho-therapy model. This model can be used in the up-rooting of psycho-damages caused by the usage of corporal punishment which are related to the ever-escalating violence in eSwatini communities.

7.8 CHAPTER SUMMARY

This chapter presented components of the Community Cultural Wealth approach for enhancing positive discipline in Eswatini schools. It further outlined the proposed Community Cultural Wealth approach for enhancing positive discipline. The summary and impressions of the study were also discussed.

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APPENDIX 1. ETHICAL CLEARANCE LETTER



6 September 2019

Mr SM Kunene
School of Education
Edgewood Campus

Dear Mr SM Kunene,

Protocol reference number: HSS/0528/019D

Project Title: A community cultural wealth approach for enhancing positive discipline in Eswatini schools

Full Approval – Full Committee Review Protocol

With regards to your response received on 27 August 2019 to our letter of 15 August 2019, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number. **PLEASE NOTE:** Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 1 year from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

.....
Dr Rosemary Sibanda (Chair)

/dd

cc Supervisor: Professor DJ Hlalele
cc. Academic Leader Research: Dr Ansurie Pillay
cc. School Administrator: Ms Sheryl Jeenarain

Humanities & Social Sciences Research Ethics Committee

Dr Rosemary Sibanda (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / anymnm@ukzn.ac.za / mohunpi@ukzn.ac.za

Website: www.ukzn.ac.za



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APPENDIX 2
APPROVAL LETTER FROM TIMES OF SWAZILAND



P/g Mbabane

(+268)24044576

info@times.co.sz

Dear Mr S. Kunene

RE: REQUEST FOR ACADEMIC USAGE OF COMPANY
ARTICLES IN OUR NEWSPAPERS.

I am pleased to inform you that your request for using the Times Of Swaziland articles in your academic research has been approved. You can also have access to our reserved archives to have much older articles.

All the best.

A handwritten signature in blue ink, appearing to be "Sabelo Dlamini", is written over a faint circular stamp or watermark.

Yours faithfully

Legal Director

Sabelo Dlamini

**APPENDIX 3
APPROVAL LETTER FROM Unicef**



—
f«r-eyerycfiiid

SWAZILAN

D BOX 47

Mbabane

21/08/2019

TO WHOM IT MAY CONCERN

**RE: APPROVAL LETTER SCEBO KUNENE (214584567) STUDENT AT
UKZN**

You are advised that your request for our officer's participation and access to archival sites has been granted for academic research entitled A COMMUNITY CULTURAL WEALTH APPROACH FOR ENHANCING POSITIVE DISCIPLINE IN ESWATINI SCHOOLS'.

We are hopeful that you will also share with us the findings of your research.

Yours sincerely

S SHONGWE

Program Director

APPENDIX 4

APPROVAL LETTER FROM ESWATINI GOVERNMENT

The Government of the Kingdom of Swaziland



Ministry of Education & Training

Tel: (268) 24042491/5
Fax: (268) 2404 3880

P. O. Box 39
Mbabane, Swaziland

15 August, 2018

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

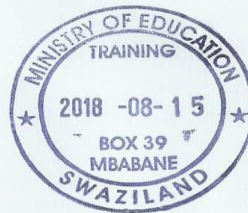
I hereby giving access to Scebo Kunene (UKZN PhD Student, ID No.214584567) to collect academic data for a project entitled "A Community Cultural Wealth Approach for Enhancing Positive Discipline within Swaziland Schools".

Your cooperation will be highly appreciated.

Yours Faithfully

A handwritten signature in blue ink, appearing to read 'S. Kheke'.

For: Principal Secretary



APPENDIX 5

INFORMED CONSENT

Date: 28 September 2019

Greetings

My name is Scebo Mcedi Kunene. I am a PhD student at the University of KwaZulu-Natal in the department of Educational Psychology. My ID number is 214584567.

Contact details:

Email:scebokunene@gmail.com

Cell number: (+268)76593868

You are being invited to consider participating in a study that involves research on the enhancement of positive discipline from a community cultural wealth perspective. The aim and purpose of this research is to enhance positive discipline from a community cultural wealth approach. The study is expected to enroll fourteen participants in total in the Lubombo region of Eswatini. It will involve the following procedures; focus group discussion, story-telling and picture collages. The duration of your participation if you choose to enroll and remain in the study is expected to be 90 minutes for a period of 3 days.

The study may involve discomforts from participant's arguments on the subject being studied. We hope that the study will create evidence based knowledge on how we can enhance positive discipline from a community cultural wealth perspective. Since some of the participant directly works with learners, the study will bring insight on exploring community cultural wealth approach when implementing positive discipline.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number_____).

In the event of any problems or concerns/questions you may contact the researcher at +26876593868/scebokunene@gmail.com or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

**HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS
ADMINISTRATION**

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Kindly note that participation in this research is voluntary and you may withdraw participation at any point. In the event of your refusal/withdrawal of participation, you will still benefit on the findings of the study. The study will be on Participant Action Research which follows democratic procedures. Therefore, you can withdraw at any time of your inconvenience. However we would have loved to have you as a participant and contribute your knowledge and skills for enhancement of positive discipline in Eswatini schools. Your contribution will also come handy in strengthening the existing approaches for implementing positive discipline in the region. The researcher can terminate participation in the study due to any negative attitude towards the study and other co-researchers. There will be no financial gains from participating in the study. However, food and transport fares will be provided after each session.

The study will use pseudonym for confidentiality. Generated data will be stored safely in a strong room for a period of 5 years. Raw data will not be shared with anyone except for the participants in the study. After the 5 years, the raw data will be safely destroyed.

CONSENT

I..... have been informed about the study entitled ‘A community cultural wealth perspective for enhancing positive discipline in Eswatini schools’ by Scebo Mcedi Kunene.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at [+26876593868/scebokunene@gmail.com](mailto:+26876593868@scebokunene@gmail.com) .

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS

ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Additional consent

I hereby provide consent to:

Audio-record my interview / focus group discussion YES / NO

Use of my photographs for research purposes

YES / NO

Signature of Participant

Date

APPENDIX 6

SISWATI VERSION OF INFORMED CONSENT

SICELO /SIVUMELWANO SEKUTSI UBE YINCENYE YELUCWANINGO

Lusuku: 28 Impala 2019

Sawubona

Libito lami ngingu Scebo Kunene.Ngingumfundzi we PhD e Nyuvesi ya KwaZulu-Natal. Inombolo yami yesikolwo ngu 214584567.

Ngitfolakala

Email;scebokunene@gmail.com

Lucingo; (+268)76593868

Uyacelwa kutsi ube yincenye yelucwaningo loluhlose kulekelela ekusebentiseni indlela lencono yekucondzisa umtfwana.Inhloso yalolucwaningo kutsi lusebentise lwati lwasendvulo lolutfolakala kutakhamiti ekucondziseni umtfwana we Liswati.

Kusentiwa lolucwaningo, kungenteka ungaphatsei kahle ngenca yetinkhuluomo talamanye emalunga latawube ayincence yalolucwaningo.Siyetsemba lolucwaningo lutawusinika timphendvulo ekusiteni ngekucondzisa umtfwana weLiswati kungakasentjetiswa ludlame.

Lulucwaningo lucolwe yi UKZN Humanities and Social Sciences Research Ethics Committee (approval number HS/0528/019D).

Uma kungenteka kube netinkinga macondzana nalolucwaningo ungatsintsa mine kumahlala ekhukhwini kunayi inombolo; [+26876593868/scebokunene@gmail.com](mailto:+26876593868@scebokunene@gmail.com)

Noma

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Email: HSSREC@ukzn.ac.za

Condzisisa kutsi awukacindzeteleki kuba kuba yincenye yalolucwaningo. Ungaphuma noma nini uma uva kutsi awugculiseki. Noma sewuphumile utawuchubeka utfole imiphumela lalolucwaningo. Ngako ke ungaphuma nome nini nawungagciliseki. Kodvwa bekungaba kuhle kutsi ube yincenye yalolucwaningo khona utosipha umcondvo wakho ngekucondzisa umtfwana ngaphandle kwekusebentisa ludlame. Lwati lwakho lutawusita ekuciniseni leto tinsita levele tikhona ekucondziseni umtfwana. Somcwaningi angakumisa kutsi ube yincenye yalolucwaningo uma ukhombisa kungaphatsi kahle labanye labayincenye yalo lucwaningo. Condzisisa kutsi kangeke ubhadalwe kutsi ube yinyenye yalolucwaningo. Kodvwa ke, kudla nemali yekugibela kutotfolakala. Emagama alabo labayincenye yelucwaningo ngeke avetwe. Imicondvo yalabayincenye yalolucwaningo itawugcinwa endzaweni lephephile kute kuphele iminyaka lesihlanu. Ngemuva kwaloko, itawubese iyashiswa.

.....
.....

SIVUMELWANO

Mine.....ngatishiwe
ngelucwningo lwesihloko ‘Lwati lwem’ mango ekucondziseni umtfwana ngaphandle kwekusebentisa ludlame.’

Ngiyacondza Inhloso nemphandzela yalolucwaningo

Nginiketiwe litfuba lekubuta, ngachazeleka ngekugculiseka

Ngiyafunga kutsi kuba yincenye yalolucwaningo kube sincumo sami ngaphandle
kwekucindzeteleka, futsi ningaphuma noma nini.

Ngitjeliwe kutsi uma nginemibuto ngalolucwaningo ngingatsintsa somcwaningi
lapha; +26876593868/scebokunene@gmail.com .

Uma nginemibuto macondzana nemalungelo ami kulolucwaningo ngingatsintsa;

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Lesinye sivumelwano

Tsebula inkhulumo yami.....ngiyavuma/kangivumi

Tsebula titfombe tami.....ngiyavuma/kangivumi

.....

.....

Sidladla saloyincenye yelucwaningo

Lusuku

APPENDIX 7

AGENDA FOR RESEARCH MEETINGS/INVITATIONS

Day 1

AGENDA / INVITATION TO A RESEARCH STUDY MEETING

Dear Participant

You are hereby invited to a research study meeting scheduled as follows:

Date: 13 September 2019

Venue: Deleted for anonymity purposes

Time: 10 am

Agenda

Focus group discussions

1. Welcoming remarks and checking attendance
2. Analyse current situations for enhancing positive discipline in Swati schools from a community cultural wealth perspective.
 - What is the current situation on positive discipline in Eswatini schools?
 - How Eswatini culture has contributed in the current state of positive discipline in Eswatini schools?
 - Who are the key players in the implementation of positive discipline in Eswatini schools?
3. Any other matters
4. Next meeting
5. Closure

Your participation in this meeting will add great value to this study.

In the event of any problems or concerns/questions you may contact;

The researcher; at +26876593868/scebokunene@gmail.com

Supervisor; Prof Dipane Hlalele
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Regards

.....

Scebo Kunene

Day 2

AGENDA / INVITATION TO A RESEARCH STUDY MEETING

Dear Participant

You are hereby invited to a research study meeting scheduled as follows:

Date: 16 September 2019

Venue: Deleted for anonymity purposes

Time: 10 am

Agenda

Focus group discussions

1. Checking attendance
2. Discuss the need for enhancing positive discipline in Swati schools using a Community Cultural Wealth approach.
 - Discuss the current approaches for enhancing positive discipline in Eswatini schools?
 - Discuss the need for enhancing positive discipline in Swati schools using a community cultural wealth approach?
3. Any other matters
4. Next meeting
5. Closure

Your participation in this meeting will add great value to this study.

In the event of any problems or concerns/questions you may contact;

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Regards

.....

Scebo Kunene

Day 3

AGENDA / INVITATION TO A RESEARCH STUDY MEETING

Dear Participant

You are hereby invited to a research study meeting scheduled as follows:

Date: 16 September 2019

Venue: Deleted for anonymity purposes

Time: 10 am

Agenda

Focus Group discussions

1. Checking attendance
2. Assess circumstances under which Community Cultural Wealth approach may be used to enhance positive discipline in Swati schools.
 - How are the conditions which community cultural wealth approach may be used to enhance positive discipline in Swati schools?
3. Impediments for the enhancement of positive discipline in Swati schools using a Community Cultural Wealth approach.
 - Discuss the hindrance which might affect the enhance of positive discipline
 - How can we manage the impediments which comes with the enhancement of positive discipline in Swati schools from a community cultural wealth approach
4. Any other matters
5. Next meeting
6. Closure

Your participation in this meeting will add great value to this study.

In the event of any problems or concerns/questions you may contact the researcher at +26876593868/scebokunene@gmail.com

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Regards

Scebo Kunene

Day 4

AGENDA / INVITATION TO A RESEARCH STUDY MEETING

Dear Participant

You are hereby invited to a research study meeting scheduled as follows:

Date: 18 September 2019

Venue: Deleted for anonymity purposes

Time: 10 am

Agenda

1. Checking attendance

2. STORY-TELLING

In the proposed study, participants are expected to narrate stories based on the implementation of positive discipline from a Community Cultural Wealth approach.

- Each participant will give a maximum of two narratives on positive discipline in a Community Cultural Wealth parameters
- Stories will then be deliberated by co-researchers on how they have been used in positive discipline issues in the cultural framework.
- We will then summaries the narratives which are in line with enhancing positive discipline from a Community Cultural Wealth approach

3. Any other matters

4. Next meeting

5. Closure

Your participation in this meeting will add great value to this study. In the event of any problems or concerns/questions you may contact;

The researcher at +26876593868/scebokunene@gmail.com

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Regards

Scebo Kunene

Day 5

AGENDA / INVITATION TO A RESEARCH STUDY MEETING

Dear Participant

You are hereby invited to a research study meeting scheduled as follows:

Date: 21 September 2019

Venue: Deleted for anonymity purposes

Time: 10 am

Agenda

- 1. Checking attendance**
Picture collage construction

Procedure

- 1. All participants will participate in making the picture collage**
- 2. Participants will use picture collages from informants' photographs and archival data. Collages will also be constructed from my collection of family photographs, newspaper articles, and archival documents on culture and positive discipline.**
- 3. I will examine the textual materials for words and concepts that inspire imagery and visuals related to the study**
- 4. I will both listen to their stories and read the transcripts for themes and visual clues into the participants' experiences on how community cultural wealth can be used to enhance positive discipline.**
- 5. We will cut portions of text. This will help to identify and segment elements of the story, and how they related to positive discipline. After cutting the text**

into chunks, I will look for themes emerged through the tactile process of grouping and arranging related text in sections on the white foam board.

6. Together with the participants, photographs and newspaper articles will be examined, and then begin to experiment with placement on the foam board.

7. We will arrange the text. After arranging the text and photographs into thematic sections, we will apply oil bar and oil pastels to continue to draw images and quotations from the participants on the collage portraits. The selection of colors will be a subjective choice and representative of the emotive process derived from my interaction with participants. I will flow back and forth between the text and images, all the while returning to my notes and the discussion to remain attached to participant narratives.

8. Concepts and stories that informants repeated in the focus group discussion will be set aside for creating the collage portraits.

9. I will examine the photographs, archival data, and other materials provided by the informants for images mentioned in the informants' narratives. I will make color copies of the photographs and newspaper articles about the study and then arranged them on art paper along with printed text. Attention will be paid to speech patterns, intonation, and injection of humor and emotion while constructing the collage

10. Once the portraits were completed, I will present them to the research participants as a form of member checking and provoke more analysis of the collage while taking notes..

11. Any other matters

12 Next meeting

13 Closure

Your participation in this meeting will add great value to this study.

In the event of any problems or concerns/questions you may contact;
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Regards

Scebo Kunene

Day 6

AGENDA / INVITATION TO A RESEARCH STUDY MEETING

Dear Participants

You are hereby invited to a research study meeting scheduled as follows:

Date: 24 September 2019

Venue: Deleted for anonymity purposes

Time: 10 am

Agenda

1. Checking attendance

In day 6, with the information that we had generated through the three data collection tools, we will propose a Community Cultural Wealth (CCW) approach for enhancing positive discipline in Eswatini schools.

3. Any other matters

4. Next meeting

5. Closure

Your participation in this meeting will add great value to this study.

In the event of any problems or concerns/questions you may contact;
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Regards

.....

Scebo Kunene

PPENDIX 9

ASOKA ENGLISH LANGUAGE EDITING
14 Boundary Rd., Escombe, 4093

CELL NO.: 0836507817



DECLARATION

THIS IS TO CERTIFY THAT THE FOLLOWING THESIS HAS BEEN
ENGLISH LANGUAGE EDITED*

*A COMMUNITY CULTURAL WEALTH APPROACH FOR ENHANCING
POSITIVE DISCIPLINE WITHIN ESWATINI SCHOOLS.*

Candidate: Kunene SC



DISCLAIMER

Whilst the English language editor has used electronic track changes to facilitate corrections and has inserted comments and queries in a right-hand column, the responsibility for effecting changes in the final, submitted document, remains the responsibility of the client.

APPENDIX 10

TURNITIN ORIGINALITY REPORT

- Processed on: 16-Mar-2020 12:21 PM CAT
- ID: 1261012853
- Word Count: 39804
- Submitted: 3

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