

**THE SYNERGY BETWEEN THE BIBLICAL PRINCIPLES AND
THE PRINCIPLES OF 101S POSITIVE DISCIPLINE
FOR RAISING CHILDREN BASE ON HUMAN DEVELOPMENT**

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ABSTRACT

In this era, the job markets around the world require 21st century skills. Based on relevant research, the 21st century skills are related to executive function (EF). A number of multidisciplinary research has shown that one of the main factors that promote EF development is positive and responsive care in early life. A growing body of research in the 101s Positive Discipline Training program, a set of research-based techniques for providing children with responsive care could support children's development and self-discipline. Previous research found that when the parents understood the "How to" techniques for practices, they were more likely to act responsively and sensitively towards their children, and be able to promote EF development. Nonetheless, based on a survey of parenting practices in Thailand, the result showed that, even though the parents who were based their parenting practices on the Biblical principles for raising children, the love-based principles, they still used spanking and punishment, and struggled with its interpretation in parenting practices. Together, the Biblical handbooks for parenting suggested that spanking and punishment are acceptable. They demanded an explanation for effective parenting practices. Therefore, this research aimed to synthesize the principles of Bible and the 101s Positive Discipline in order to develop a theoretical grounded and practical based interpretation of parenting practices for those parents who held the Biblical principles for raising children. This research is a documentary research designed to investigate the meanings of the two principles toward child-rearing practices. Two major themes were revealed, including the view of children and the view of parenting practices.

The findings from the syntheses of the Biblical and the principles of 101s Positive Discipline on human development showed that the two principles were consistent both in the view of children and the view of parenting practices. The core concept of the synergetic discipline, "The positive ways to follow God's way for raising children", is proposed for the parenting handbook. The synergetic discipline would instill children in positive ways in order to promote children's brain, mind, and behavioral development and help them to stay in God's way.

**KEY WORDS: THE BIBLICAL PRINCIPLES / THE PRINCIPLES OF 101S
POSITIVE DISCIPLINE / PARENTING PRACTICES /
CHILD DEVELOPMENT**

92 pages

ความสอดคล้องของหลักการเลี้ยงลูกตามพระคริสตธรรมคัมภีร์และ หลักการ 101S การสร้างวินัยเชิงบวก บนพื้นฐานของพัฒนาการมนุษย์

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บทคัดย่อ

ในยุคนี้ ทักษะแห่งศตวรรษที่ 21 เป็นสิ่งที่ตลาดแรงงานทั่วโลกมีความต้องการ จากงานวิจัยพบว่า ทักษะการเรียนรู้แห่งศตวรรษที่ 21 เกี่ยวข้องกับกระบวนการคิดเชิงบริหาร (EF) และหนึ่งในปัจจัยที่สำคัญที่สุดในการส่งเสริมกระบวนการคิดเชิงบริหาร คือ ความสามารถของผู้เลี้ยงดู ในการตอบสนองความต้องการของเด็กได้ ด้วยความรัก และความเข้าใจ ในประเทศไทยมีงานวิจัยเพิ่มขึ้นต่อเนื่อง ในเรื่องการอบรมเทคนิค 101s การสร้างวินัยเชิงบวกให้แก่พ่อแม่ และครูปฐมวัย ที่ได้ผลว่า สามารถเพิ่มความสามารถให้กับผู้เลี้ยงดูเด็ก และยังช่วยส่งเสริมพัฒนาการ และวินัยในตนเองให้แก่เด็กด้วย ผลจากการวิจัยที่ผ่านมา สรุปได้ว่า เมื่อผู้ปกครองมีความเข้าใจ ในวิธีการว่า “ใช้อย่างไร” ผู้ปกครองจะสามารถตอบสนองต่อเด็กได้อย่างอบอุ่นและอ่อนโยน และส่งผลต่อการพัฒนากระบวนการคิดเชิงบริหารของเด็ก อย่างไรก็ตามจากการสำรวจวิธีการเลี้ยงลูกของผู้ปกครองในประเทศไทยที่ยึดหลักการพระคริสตธรรมคัมภีร์ในการเลี้ยงลูก พบว่า ถึงแม้ว่าหัวใจหลักของพระคริสตธรรมคัมภีร์ จะมีความรัก เป็นรากฐาน แต่การตีและการลงโทษก็ยังคงเกิดขึ้น ซึ่งสาเหตุหลัก มาจากการตีความหลักการเป็นวิถีปฏิบัติที่มีความหลากหลาย และ ยิ่งไปกว่านั้นยังพบว่า หนังสือคู่มือการเลี้ยงลูกตามหลักพระคริสตธรรมคัมภีร์ก็สนับสนุนวิธีการตี และลงโทษ ส่งผลให้ผู้ปกครอง ต้องการรู้วิธีการเลี้ยงดู ที่ช่วยส่งเสริมพัฒนาการได้อย่างมีประสิทธิภาพ ดังนั้นงานวิจัยนี้จึงมีวัตถุประสงค์เพื่อ วิเคราะห์ และสังเคราะห์ หลักการคริสตธรรมและหลักการ 101s การสร้างวินัยเชิงบวก เพื่อ พัฒนาวิธีการเลี้ยงดูเด็ก บนพื้นฐานของการสังเคราะห์ทฤษฎีสำหรับผู้ปกครองที่ยึดหลักพระคริสตธรรมคัมภีร์ในการเลี้ยงดู งานวิจัยนี้เป็นงานวิจัยเชิงเอกสารเพื่อวิเคราะห์ และสังเคราะห์ การตีความหมายของทั้งสองหลักการเกี่ยวกับวิธีการเลี้ยงเด็ก จากการทบทวนวรรณกรรมทำให้พบสองหัวข้อหลักในการวิเคราะห์คือ มุมมองต่อเด็ก และมุมมองต่อวิธีการเลี้ยงเด็ก

ผลจากการสังเคราะห์ทั้งสองหลักการ โดยใช้กรอบแนวคิดพัฒนาการมนุษย์ พบว่ามีความสอดคล้องกันทั้งในมุมมองต่อเด็ก และมุมมองต่อวิธีการเลี้ยงเด็ก นอกจากนั้นยังได้แนวคิดการฝึกวินัยแบบบูรณาการสำหรับคู่มือเลี้ยงดูเด็กในชื่อว่า “วิธีการเลี้ยงลูกเชิงบวกในทางของพระเจ้า” ซึ่งแนวคิดนี้จะช่วยส่งเสริมความเข้าใจ และความสามารถในการเลี้ยงเด็กเชิงบวกให้แก่ผู้เลี้ยงดู เพื่อให้สามารถส่งเสริมพัฒนาการสมอง จิตใจ และ พฤติกรรมของเด็กต่อไปได้ อีกทั้งยังทำให้เด็กเติบโตขึ้นในทางของพระเจ้าอีกด้วย

CONTENTS

	Page
ACKNOWLEDGEMENTS	iii
ABSTRACT (ENGLISH)	iv
ABSTRACT (THAI)	v
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER I INTRODUCTION	1
1.1 Background and Rationale	1
1.2 Research questions	5
1.3 Objective of the Study	5
1.4 Research hypotheses	5
1.5 Expected benefits	6
1.6 Scope of study	6
1.7 Conceptual framework	6
1.8 Definition of terms	7
CHAPTER II LITERATURE REVIEW	8
2.1 Biblical Principles for Parenting Practices	8
2.1.1 The Biblical Discipline	8
2.1.2 The interpretations to parenting practices	11
2.1.3 The impact of Biblical principles for parenting practices on parenting practices and child's development	20
2.2 The 101s Positive Discipline Techniques	21
2.2.1 The 101s Positive Discipline	22
2.2.1.1 Brain Development	23
2.2.1.2 Executive function development	25

CONTENTS (cont.)

	Page
2.2.1.3 Basic psychological needs	25
2.2.1.4 Learning Theories	25
2.2.2 The interpretations to parenting practices	32
2.2.3 The impact of the 101s Positive Discipline on child's development	37
CHAPTER III METHODOLOGY	39
3.1 Research Design	39
3.2 Research Question and Hypotheses	39
3.3 Classifying Documents	40
3.4 Assessing Documents	40
3.5 Collection of Data	42
3.6 Data Analysis Strategies	42
CHAPTER IV RESULTS	44
4.1 Data Reduction	44
4.1.1 The key topics of the Biblical discipline	44
4.1.2 The key topics of the 101s Positive Discipline	45
4.1.3. The finding themes, clusters, and patterns	46
4.2 Data Display	48
4.2.1 Theme I: The view of children	49
4.2.2 Theme II: The view of parenting practices	49
4.3 Data Drawing Conclusion and Verification	52
4.3.1 The syntheses of the view of children between the Biblical principles and the principles of 101s Positive Discipline based on human development framework	53
4.3.1.1 The syntheses of the clusters based on attachment and sense of self framework.	54

CONTENTS (cont.)

	Page
4.3.1.2 The syntheses of the clusters based on nurturing and social engagement framework.	55
4.3.2 The syntheses of the view of discipline between the Biblical principles and the principles of 101s Positive Discipline based on human development framework	57
4.3.2.1 The syntheses of the meaning of discipline between the Biblical principles and the principles of 101s Positive Discipline on human development framework	58
4.3.2.2 The syntheses of the form of discipline between the Biblical principles and the principles of 101s Positive Discipline on human development frameworks	61
4.3.2.3 The syntheses of the ultimate goal of discipline between the Biblical principles and the principles of 101s Positive Discipline framework	64
4.3.3 The syntheses of the approaches to parenting practices between the Biblical principles and the principles of 101s Positive Discipline based on human development framework	65

CONTENTS (cont.)

	Page
4.3.3.1 The syntheses of the Love & Significant principle between the Biblical principles and the principles of 101s Positive Discipline on human development framework	67
4.3.3.2 The syntheses of the Emotional control principle between the Biblical principles and the principles of 101s Positive Discipline on human development theories	68
4.3.3.3 The syntheses of the Redirecting behaviors principle between the Biblical principles and the principles of 101s Positive Discipline on human development framework	69
CHAPTER V DISCUSSION	71
5.1 The Positive Ways to Follow God’s Way for Raising Children	72
5.1.1 The hearts of the essential features of synergetic discipline	73
5.1.2 The fundamental principles of the synergetic discipline	77
5.1.3 The example of practices in “the Positive Way to Follow God’s Way for Raising Children”	79
5.2 Conclusion	80
5.3 Limitations and Suggestions for Future Research	81

CONTENTS (cont.)

	Page
REFERENCES	82
APPENDIX	90
Certificate of Approval	91
BIOGRAPHY	92

LIST OF TABLES

Table	Page
4.1 The view of children	49
4.2 The view of parenting practices: The view of discipline	50
4.3 The view of parenting practices: Approaches to parenting practices	51
4.4 The syntheses view of children	53
4.5 The syntheses between Biblical and 101s principles base on attachment and sense of self	54
4.6 The syntheses between Biblical and 101s principles base on nurturing and social engagement	56
4.7 The syntheses view of parenting practices: The view of discipline	57
4.8 The syntheses between Biblical and 101s principles base on brain – mind behavioral training	59
4.9 The syntheses between Biblical and 101s principles base on secured and positive relationships	62
4.10 The syntheses between Biblical and 101s principles base on development to the fullest potential	64
4.11 The syntheses view of parenting practices: Approaches to parenting practices	65

LIST OF FIGURES

Figure		Page
1.1	The conceptual framework	7
2.1	5T Model of Positive Discipline	33
5.1	The core concept of the synergetic discipline	73
5.2	The model of discipline in “the Positive Ways to Follow God’s Way for Raising Children”	74
5.3	The fundamental principles of discipline in “the Positive Ways to Follow God’s Way for Raising Children”	77
5.4	The cluster of the principles of Biblical discipline and 101s Positive Discipline	78

CHAPTER I

INTRODUCTION

1.1 Background and Rationale

Human development is the source of the modern science revealing the mystery of human existence, from past to present, and all the way to predictable futures. It has described how human changes systematically and continually throughout its lifespan, from birth to death (1). The disclosure of the interplay between the basic forces of the “Nature” and “Nurture” that impacts on how human could produce and shape individual differences in behaviors is no longer a maze. A dramatic expansion of multidisciplinary research in the interactive forces including biological, psychological, sociocultural, and life-cycle forces, has displayed the impacts in every age, allowing us for appreciating the gradation of distinct development that posit a continuum of sense of self, character, personality, life style, and relationships in life (2). The findings has offered not only the great insights of how and why human at a particular age and environment will grow up and change, but also offered ways to help people live up to their full potential.

As the world revolves, human evolves. When the world is dynamically changed, human switches their wants and interests. In this era, the 21st century skills are put on the federal agenda in the countries all around the world. The world’s labor market now requires their employees’ skills that go beyond core subjects. The significant skills beyond subject matters and learning skills, for example, living skills, innovation and technology skills, and collaborative skills are subject to succeed in life and career. According to the findings in the brain development research, the 21st century skills are related to executive function (EF) (3). EF is a higher-order thinking of brain processes that draw previous experiences relevant to a current situation for planning, prioritizing, initiating, making decision, solving problems, controlling emotions to achieve a goal-directed behavior (4). Recently, the research in EF is

extended to multidisciplinary fields; especially, early childhood education, social and behavioral science, and human development.

In order to promote EF development, the findings from a number of multidisciplinary research have consistently agreed that early experience in child-rearing is one of the most significant factors impacting children's EF development and also resulting later in life. While authoritarian parenting-style, harsh discipline and punishment were found to be risk factors for inhibiting EF development, authoritative parenting-style, and positive and responsive discipline is the protective factors for promoting EF development (5-8). However, a substantial amount of research has shown that how parents raise their children is significantly related to their cultures (9-11) and one of the significant factors is religion (12). Previous research has suggested that religion could be risk or protective factors influencing child – rearing practices and child development. For example, the more the fathers were spiritual, the more their parenting style was authoritative, using positive approaches to parenting practices (13) whereas corporal punishment were acceptable in some conservative-religious parents (14-16). Thus, there must be a sort of synthesis research in religion-based parenting practices and positive and responsive parenting practices for synergy effect.

One of religious principles for parenting practices that remarkably lie between love and discipline is Biblical principles. Bible Verses visibly mention the significance of discipline and the meaning of true love (Psalms 127:3, 1Corinthians 4:1-2). The Biblical principles for parenting practices also emphasize on the children discipline as the key for raising a child to be a great human being when they grow up. For example, in Proverbs 22:6 states, "Train up a child in the way he should go; even when he is old he will not depart from it." The Bible verses were interpreted to parenting practices in many Bible literatures and parenting handbooks. Even though the major principle in the Holy Bible is "Love", all the interpretations for parenting practices are not subjected to positive and responsive parenting practices. It was evident that the Biblical interpretation for parenting practices in some books still gave a favor of hitting. Some Bible verses are obscure. For example, from Hebrew 12:11, "For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it." That is why some interpretations for parenting practices accept harsh and corporal punishment.

In addition to the vague and various interpretations, it is evident that the parents who respect Biblical principles for parenting practices also had a conflict between their belief and their practices. In Thailand, the interviews of the parents who held Biblical principles and attended their church for religious practices for more than 10 years showed that most of the parents who tended to raise their children the way they have been raised, incorporating with the knowledge learnt from Biblical principles for parenting handbooks (either Christian literature or parent guideline books) were still confused whether they should discipline their children with corporal punishment. What they concern the most is that how they could discipline their children in order to achieve the ultimate goal of the Biblical principles and also promote their children development. The conflict in their mind was occurred when they had to deal with their children's unexpected behaviors and be conscious of emotional control as well as demonstrating a good model to their children at the same time. There was a call for "How to" positive discipline among the parents.

Not only the Biblical literature for parenting handbooks (17-20) offered parents explicit "What to" principles to discipline their children, but also did many published parenting handbooks collected the promised concepts led to misinterpretation for parenting practices. A growing body of research in positive discipline has also found the misinterpretation for parenting practices. The evidences in a number of research have showed how the concepts of the positive discipline was misled to psychological punishment. For example, the "Time Out" principle in which a child was separated in a certain place and a certain limited time had a negative impact on the child psychological needs and EF development (26, 27). Nevertheless, an ongoing research studies on the impact of the 101s Positive Discipline Training program on interaction practices and child development, a set of theoretical and empirical research-based principles has suggested that the "How to" principles of the 101 positive discipline could provide parents and preschool teachers with warm and responsive techniques to interact with children and to support children's development and self-discipline (21, 22). Previous research has shown that the 101s Positive Discipline Parent Training Program significantly had impact on parent interaction practices, parent-child relationships, children's social-emotional and executive function skills (21-26). Since the findings from multidisciplinary research in child

development have been suggested that harsh and corporal punishment had negative impacts on children social-emotional and EF development (27-32), the misinterpretations of the Biblical principles and the conflict of parents could have a huge effect on child development and later skills in life. Likewise, previous research has shown the misinterpretation in the concept of positive discipline led to negative impacts on parent-child relationships and children's social-emotional and EF development. Therefore, in order to encourage the parents, not only Biblical – oriented parents but also all the parents who are seeking effective ways to discipline their children and also support their development with love and care, it is worth to readdress the interpretations of the Biblical principles for parenting practices together with the principles of the 101s Positive Discipline, using the theoretical and empirical research - based approaches to evaluation to the best synergy impact.

Research in human development has explained how belief and parenting practices from human behaviors, and how the traits transfer from one generation to the next generation. How people make sense of the world is based on their belief and child-rearing experience. Therefore, it is hardly possible to change human behaviors without respect their belief and what they value in life.

However, not every belief or values is healthy for child development. Yet, it is inappropriate and disrespectful to determine which one is good or not because there are so many factors and are own experiences the human behaviors. Since the previous research in parenting practices and child development reveal the gap between “How to” parenting and “What to” parenting related on belief and experiences. The gap should be bridged. In order to shift the paradigm to promotion of children development instead of underlining the belief and experiences, the theoretical and research-based best practices in human development is needed to be the framework for bridging the gap between the “What to” Biblical principles and the “How to” principles of the 101s Positive Discipline.

Therefore, the research is interested in the synergy between the Biblical principles and the principles of the 101s Positive Discipline. The aims of the research are to classify and synthesize the both principles. The expected benefit is providing the practical base for supporting the principles of Biblical parenting that base on human development.

1.2 Research Question

Using the framework of the theoretical and research-based best practices in human development, how could the Biblical principles for parenting practice and the principles of the 101s Positive Discipline be synergetic?

1.3 Objective of the Study

The objective of the current research was twofold.

1) To classify the interpretations of the Biblical principles for parenting practices and the principles of the 101s Positive Discipline into themes and clusters.

2) To synthesize the principles of Bible and the 101s Positive Discipline in order to develop a theoretical ground and research-based interpretations of parenting practices for discipline and support children's development.

1.4 Research Hypotheses

1) The interpretations of the Biblical principles for parenting practices and the principles of the 101s Positive Discipline could be classified in to some consistent themes and clusters.

2) The Biblical principles for parenting practices and the principles of the 101s Positive Discipline could be synthesized and generate a theoretical ground and research-based interpretations of parenting practices for discipline and support children's development.

1.5 Expected Benefit

1) The expected outcome from the results of the analyses would be the synergy impacts of the Biblical principles for parenting practices and the principles of the 101s Positive Discipline on parenting practices that could be contributed to research fields.

2) The expected outcome would be the parenting handbook containing the synergy the Biblical principles for parenting practices and the principles of the 101s Positive Discipline for discipline and support children’s development.

1.6 Scope of Study

The study was inspired by a small group of Biblical-oriented parenting in Thailand who would try their best to discipline and support their children to be grown-up citizens with compassion and love to their communities and societies. This research focused on the Biblical literatures and parenting handbooks published in Thailand. Therefore, the study would classify and synthesize the interpretations and approaches to discipline of the Biblical principles for parenting practices in Thai version and the principles of the 101s Positive Discipline studied in Thailand.

1.7 Conceptual Framework

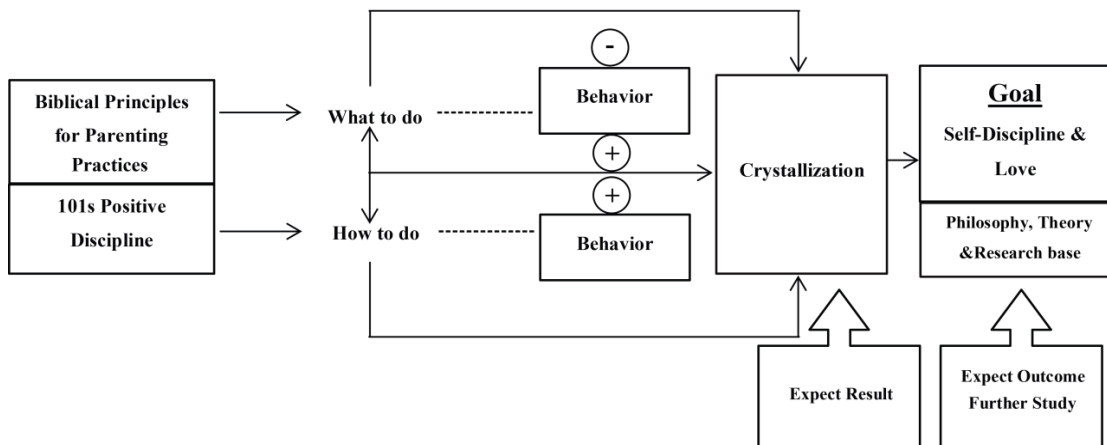


Figure 1.1 The conceptual framework

1.8 Definition of Terms

The Biblical principles for parenting practices

The Biblical principles for parenting practices are the Bible passages or Bible verses in the Holy Bible stated for parents to raising children in the God's way or demonstrated example of what God has done to humans who beloved, based on love and discipline. Furthermore, the Biblical literatures and parenting handbooks published in Thailand help to interpret them for more understanding.

The principles of the 101s Positive Discipline

The principles of the 101s Positive Discipline are the set of research-based techniques for parenting practices, authored by Dr. Katherine Kersey, based on creating the emotional support environment and behavioral management.

CHAPTER II

LITERATURE REVIEW

In this chapter, a substantial amount of research was reviewed. The chapter contains two sections. First section includes the review of literature related to the Biblical principles for parenting practices. Then, the second section presents the review of literature related to the principles of the 101s Positive Discipline.

2.1 The Biblical Principles for Parenting Practices

In this section, pertinent literatures in Biblical principles for parenting practices were reviewed so that the transitions from the Biblical principles to child – rearing were illustrated. The section starts with the Biblical principles for discipline. The authentic literatures including Holy Bible and Christian parenting handbooks were reviewed to provide the history and philosophical grounds for the significance of the discipline. Then, the interpretations of the Biblical principles in practices are followed in order to illustrate the philosophical – based parenting practices. The section ends with the reviews of relevant research in parenting practices of Christians in order to explain the impact of the Biblical-based parenting practices on children.

2.1.1 The Biblical Discipline

Biblical discipline is the scriptures for child - rearing stated in the Holy Bible. Many pioneers including reverends, pastors and Christian psychiatrists interpreted the Biblical principles and written guidelines for caretakers. According to the review of the literatures in Christian parenting handbooks, the Holy Bible mentioned two main reasons to explain why discipline from parents was significant.

The first reason was “Sin”. There were 4 Bible verses related to the sin of human including Psalms 51:5, Genesis 3:1-24, Romans 3:23, and 5:12. There were also 6 Bible verses and 2 Bible passages related to the significant roles of the parents

in child discipline, including Proverbs 13:24, 19:18, 22:6, 22:15, 23:13-14, 29:15, 2 Samuel 7:14, and Deuteronomy 6:7-9

Based on Holy Bible, God has himself to be the model for creating human beings. Then, Adam and Eve, the first couples of human beings created by God, did not obey God's words. They ate the prohibited tree called, "the tree of the knowledge of good and evil". The human's sin had occurred since (Genesis 3:1-24). Then, the human's sin had been passed on from generation to generation (Romans 5:12). As a result, human was born with sin. One of the Bible verse mentioned by most authors was, "Surely I was sinful at birth, sinful from the time my mother conceived me." (Psalms 51:5). According to the authors, discipline was significant because children were sinners.

LaHaye wrote in her book, "How to Develop Your Child's Temperament", that sin was a man's innate (33). Since every man was sinner, a child was born with sin. Thus, parents owe responsibilities for discipline their children as the Proverbs 29:15 stated in the Holy Bible, "The rod and reproof give wisdom, but a child left to himself brings shame to his mother." Likewise, Christenson explained in his book, "The Christian Family", that children was born with sin (34). The nature of children was to make mistake. Therefore, it was significant that parents had to discipline their children in order to help them learn rights from wrongs. Consistently, Sala mentioned many Bible verses and Bible passages, in her book, "Train up a child", i.e., Proverbs 13:24, 19:18, 22:6, 22:15, 23:13-14, 2 Samuel 7:14 and Deuteronomy 6:7-9 in order to remind parents not to forget to discipline their children so that the children will not depart from those foundations laid by parents(35). She emphasized that training children were very crucial as the challenges of raising children in today's world such as drug addition, unprotected sex and teenager pregnancy, and moral.

The second reason was "love". There was one Bible passage mentioned the complementation between love and discipline (Hebrew 12:6-7). There were also 7 Bible verses and 8 Bible passages that were referred why parents had to love their children including Psalms 127:3, Genesis 1:26-27, 31, Psalms 139:13-16, 1John 4:9-11, 19, John 3:16, John 13:34-35, Romans 8:38-39, Jeremiah 31:3, Ephesians 2:4-5, Romans 5:8, Jeremiah 31:3, 1John 3:1, John1:12, Romans 8:16-17, Galatians 4:7, and Mark 10:13-16.

In the book of Hebrew 12:6-7, it was stated, "For the Lord disciplines the one he loves, and chastises every son whom he receives. It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?" Many authors consistently interpreted this Bible passage that discipline and love were not contradicting but complementing each other. For example, in her book, Sala wrote, "you may discipline without loving, but you cannot truly love without disciplining." (35). Christenson, the author of *The Christian family*, wrote "Discipline is not an enemy of love, but how love can channel through." (34). The authors concluded that discipline was necessary. Parents had to discipline their children because discipline was the effects from God's love.

Moreover, the Holy Bible mentioned four reasons to explain why parents have to love their children as follows.

First, children were the heritage of God. According to the book of Psalms 127:3; "Behold, children are a heritage from the Lord, the fruit of the womb a reward." was interpreted that every child came from parts of God. Thus, children were God's heritage, not a burden. They were born representing the blessing from God to their parents. There were further three views that are similar ideas to this view as following:

Second, children were the creation of God. In the book of Genesis 1:26-27, 31 stated a man was created from God's image and God appreciates everything He has made. Moreover, in the book of Psalms 139:13-16 said that God know His children in details since in the mothers' wombs. These demonstrated how carefully God had created everything in His creation including how wonderful of His best work "human".

According to the book, "Life without limits" by Nick Vujicic stated Genesis 1:26-27, 31 as well (36). He told that in his early life, he has many questions why he was born without arms and legs. He felt that he had no value; however, he was born in a Christian's family and his parents taught him the Bible that God never done a mistake (p.31). Everything that happened, God had His purpose (p.91). In conclusion, people had been made perfectly according to God's plan. They were value because they were the image of God.

Third, children were the beloved of God. There were several of the Bible passage and verses that claimed God loved people (1John4:9-11, 19, John 3:16, John 13:34-35, Romans 8:38-39, Jeremiah 31:3, and Ephesians 2:4-5) and this love was an

unconditional love (Jeremiah 31:3). God loved us even we were sinners (Romans 5:8). This love was not depending on goodness but because we were the creation of God as well as sons and daughters of God (1John 3:1, John 1:12, Romans 8:16-17, and Galatians 4:7)

According to the book, “Foot-Notes” by Lena Maria, Swedish disability who born without arms and left leg half size shorter than right leg. From the outside, she looked disability but inside she did not feel that way. In the later part of her book, she concluded three factors that make her see value in herself, which the last factor that she gave opinion is “God”. She wrote that as a Christian, she knew that she has value no matter what her body was. She believed that in the Eyes of God, even she was beautiful or not, fully function or disability, do not matter toward God. In contrast, the most important factor was her relationship with God and she knew that God loved her with His great love (37).

Lastly, children were the great importance. According to the book of Mark 10:13-16, Jesus paid attention to the presence of children even though society may think it was improper to let children to come in and met Jesus; however, this did not what Jesus’ thought. He allowed children in and told that they will participate in the heaven as same as adults.

In summary, the Bible teaches parents the significance of discipline. Parents should discipline their children because of the two main reasons. First, parents needed to discipline their children because children were sinners. Without guidelines from parents, the children may have behavioral problems and deviate from the God’s way. Second, parents needed to discipline their children because discipline was the effect of true love. Without discipline, true love would not be existed. Likewise, without true love, discipline would not effectively work.

2.1.2 The interpretations to parenting practices

According to the review of the literatures, the Bible verses and Bible passages were interpreted into parenting practices interpretations in many Biblical literature handbooks for parents. Those handbooks explored the meaning, forms, and the ultimate goal of the Biblical discipline. Then, they offered the interpretations of the Biblical approaches for discipline.

For the meaning of discipline, there were 3 keywords fundamental grounded in the Bible. Those were:

1) *Teaching*

The etymology of the discipline in English was “teaching” (38). From the Bible in the book of Psalms 94:12-13, Proverbs 6:20-23, and Deuteronomy 6:4-9 mentioned about teaching children. Raksasee stated that there were two dimensions of teaching, the first dimension was to teach what was good, what we should do, and what was proper, and the second dimension was what was not good, what we should not do, and what was inappropriate (6). In Deuteronomy 5-6:9, Moses gathered Israelite to teach about God’s rules and laws including the Ten Commandments. After the teaching, Moses repeated to parents that they had to teach their children at all time and using all approaches so that the children will not forget God’s commandments and will behavior accordingly. This Bible passage clearly showed the importance of parenting to discipline children by teaching.

2) *Training*

From the Bible in the book of Proverbs 22:6, Ephesians 6:4, and Hebrews 12:5-11 mentioned about training children. The etymology of the word “train” in Greek was similar to discipline children (39). Moreover, in Hebrew this word meant something inside a mouth which was gill and palate, and also meant an action of putting bridle on a horse to tame it. In the book of James 3:3 explained about putting bridle which is, “If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well.” Also, in the book of Proverbs 22:6 stated, “Train up a child in the way he should go; even when he is old he will not depart from it.”, which was to leave sin and live in God’s way.

3) *Love*

In Bible, discipline did not mean only to Teach and Train but also a result of love (Hebrews 12:5-11, Proverbs 3:11-12, and Proverbs 13:24). In Hebrew 12:5-11 clearly mentioned that God disciplines us because He loved us. From this Bible passage, Sala explained that “ you may discipline without loving, but you cannot truly love without disciplining” or in other words love without discipline is not love and disciplining without love is only a punishment.” (35). LaHaye interpreted the same perspective that love without discipline was not a true love, while discipline without

love was a heartless act which looks more like a military training (33). Therefore, discipline was a result of parents' true love, while God disciplining His children because He loved and cared for them, children with parents who ignored discipline were no different from orphans (Hebrews 12:8). Moreover, in the book of 1Corinthians 13:4-7 stated, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres." It showed the meanings of discipline by true love were.

In conclusion, the meaning of discipline in the Biblical principles was teaching and training children based on love so that the children will live in God's way.

For the forms of the discipline, there were 3 forms of discipline according to the Bible. Those were:

1) *Directing Behaviors*

In the book of Deuteronomy 5 – 6:9 stated that teaching God's principles was the role of parents, as assigned by God. Moses stressed to all parents to teach their children at all time, and modes so that they will not forget to follow God's principles. Teaching can be carried out in many forms, either verbal communication (Deuteronomy6:7), creating environment that was favorable to learning (Deuteronomy6:8-9), etc. But the important method that parents had to always realize was being a role model. Deuteronomy 6:4-9 stated that before Moses told parents to teach their children to follow words of God, he emphasized all parents to follow God's word. Therefore, being a role model was important method that parents cannot ignore.

2) *Redirecting Behaviors*

Receiving the consequence of behaviors: In the first chapter of Bible, after God created the first couple of human, there were many incidences in the Bible showed a form that keep human beings to lead their life under God's path. It was offering options, and telling consequence of decision, based on freedom of choice. After the human chosen, he will receive the consequence. For instance, after God created Adam, He said, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Genesis 2:16-17). These words of God showed that God offered

Adam options. He can eat fruit from all trees except the tree of the knowledge of good and evil. Eating the fruit from that tree, the consequence that God told clearly was death. But He gave Adam a freedom of choices. Although, God created everything, including Adam. God honored him and did not force him to do, but only told the consequence of decisions. Finally, it was Adam who made that decision, and received the consequence. There were also other similar incidences, for instance, when God issued the 10 Commandments to Israel (Deuteronomy 5-6), Israel asked from the King (1Samual 8) and salvation through Jesus (John 3:16). However, God's words mentioning discipline training in the book of Proverbs 10:13 said, "On the lips of him who has understanding, wisdom is found, but a rod is for the back of him who lacks sense." The finding showed that the person who had good deed will be rewarded with wisdom. While the person who had wrong deed will be spanked or punished that made them repented and came back to God's path.

In conclusion, God gave a freedom of choices whether to obey or not, but mentioned the consequence clearly. The person who obeyed and followed God's words will be rewarded, but the person who disobeys will be punished. This was a way to redirect behavior by reinforcing with both positive and negative to make the person afraid, and return to the right path.

Expressing unconditional love: Expressing love could fill the gap on consequence of the wrong doing. According to the Old Testament of the Bible, before Jesus Christ came to earth, the finding showed that despite God's punishment to make human careful not to commit sin, the sin still exists. God knows human so well that they were too weak to overcome sin and turn to God's path by themselves. But with God's love and gratitude, God would not human were forever punished. God expressed unconditional love to human by giving his only son who died for us. That's why all human, who committed sin, were saved from punishment. His love has the bridge that linked between God and human .It was also a great drive that turns human from a wrong path and carried on under God's way. This way, instead of feeling compelled to obey because of fear, human will turn to obey God because they appreciate in God's love through Jesus Christ. As an example of Paul who lost in the sin but later turned to God's path because he realized and appreciated in the grace and love of God. He said "I have been crucified with Christ. It is no longer I who live, but Christ who lives in

me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (Galatians 2:20).

In conclusion, the person who had wrong deed must be sentenced, but God knew human’ weakness, and because of his immensurable and unconditional love, he expressed his love by forgiving and giving his Son to get the punishment, instead of us. This causes humans realized and appreciated in God’s love, and turned it to drive life into God’s way. This was a redirecting behavior with love.

3) *Emotional Control*

From the Bible verses that mentioned child raising, apart from reminding parents to train their child to have disciplines, other point in the Bible that also reminded parents were in the book of Ephesians 6:4. It said, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord”. In the book of Colossians 3:21 also said, “Fathers, do not provoke your children, lest they become discouraged.” These two verses led us to found the other principle to raise children was emotional control. Caretakers had to control their emotion to create the envelopment that was favorable to the children’ learning and maintain a good relationship.

For the ultimate goal of the discipline in the Holy Bible, was disciple of God (Deuteronomy 6:7-9, Proverbs 22:6, and Hebrews 12:5-11); using love driven children behaviors in God’s way and had become a way of life to follow God.

For the Biblical approaches to discipline, there were 5 parenting practices related to the Bible verses, including spanking, described as follows.

1) *Spanking*

Christian literatures about raising children which were studied agreed to use spanking (33-35, 38, 39). According to Bible verses (Proverbs 10:13, 13:24, 22:15, 23:13-14, 29:15, 20:30 and 2 Samuel 7:14) stated that parents can use stick with children to teach them discipline for example, it said, “The rod and reproof give wisdom, but a child left to himself brings shame to his mother.” (Proverbs 29:15) and “Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.” (Proverbs 13:24).

Christenson, the author of *The Christian* commented on his book that some people claimed that physical discipline had no effect on their morals but their senses only, and children tended to cover their mistakes in the future because they were afraid

of physical punishment and will eventually behave oppositely from what parents expected. This claim seemed to be true only if the punishment was barbarous. However, when physical punishment was made appropriately, the effects don't end on the physical level, but will create fear and pain that will wake their conscious and make them realize of the power of morality that was above them, the righteous judge and the unavoidable rules. Appropriate physical discipline should not break the moral bond between parents and children, but connected them ever tightly. When the physical pain was away, parents' intention will still remain, which will help their children when facing temptation ever again (34). Moreover, he also suggested that spanking was necessarily decent if a child refused to obey to parents in order to make the child listen to the parents. Spanking was a positive virtue for protecting children from being disobedient. However, a much disciplined child was not necessarily being spanked. In consistent to Christenson, Raksasee agreed that spanking was a respectful discipline even though he suggested positive discipline for raising children (38). He suggested that God had not mentioned if we could spank a child or not. God only advised that parents had to spank their children for teaching, not for punishing, and the spanking must not trigger the child's anger and aggression. What Raksasee disagreed with Christenson was that spanking was not necessarily apply to every misbehaviors. Yet, it depended on what the child made a mistake. LaHaye supported the Raksasee's point of view that spanking should apply only when that child had a strong wills to disobey to the parents or when the other ways around were not effective (33). Many Christian authors of Biblical parenting who agreed with spanking suggested that spanking was a virtue when spanking was intense enough for children to remember but not too hard to hurt the children's feelings and body (34, 35, 38). When spanking, parents should use a cane or anything but not their hands. Since parents' hands were the symbol of love and gentleness, the parents' hands should be reserved to provide children with love and warmth (33, 35). It was also important that spanking and punishment would be effectively applied solely if the parents and children had positive parent-child relationships. Based on the positive bonding, children would understand that their parents spanked them because of love (33, 40). However, all authors recommended that spanking did not necessarily suit every child, but depended on the personality of each one of them. Some children just spoke in a serious voice. The most

important thing was that spanking should come from the wills of love, not for anger. Spanking with anger resulted in ineffective discipline and inappropriate behaviors.

Nevertheless, all literatures also suggested and supported positive discipline for example, giving compliment, telling parents' feeling when children do something wrong. Therefore, spanking was only one of the choices not a core of the Biblical principles for parenting practices. However, spanking could reflect seriousness of discipline according to Biblical principles.

2) *Emotional Control*

In all Christian literatures which were studied quoted the book of Ephesians 6:4 and Colossians 3:21 to remind parents to control their temper. The verses stated that did not provoke children with anger, the word "provoke" in original language of Bible meant urge to angry. Furthermore, several Bible verses mentioned about getting angry easily or unable to control temper as a stupid action which will bring no positive result (Proverbs 11:17, 14:17, 14:29, 16:32, 22:24, 29:11, 29:22 and James 1:20). Accordingly, Caretakers should be a good example for children in emotional control otherwise the children will react with anger and frustrated. Not only though His words, God also is an example for us. In the book of Psalms 103:8 and Jonah 4:2, it said, "The Lord is merciful and gracious, slow to anger and abounding in steadfast love", demonstrating one of God's characters.

From reviewed Christian literatures could be categorized the practices of emotional control into three topics as follows;

Verbal: In the book of Proverbs 21:23, 18:21, 12:18, 2Timothy 2:23-25 and James 3:1-8 reminded us about verbal. The verses stated that tongue was hard to control, could enlarge problem, but a person who can control his tongue will protect him/herself from troubles and bring good things. The book of Proverb 15:1 said, "A gentle answer turns away wrath, but a harsh word stirs up anger", providing advice about two forms of words which lead to different emotions. Therefore, parents must be careful with the words their use with children, good words will bring good environment, in the other hands, harsh words will urge anger.

Listening: In Train up a Child by Sala suggested that caretakers should listen to their children with understanding because listening will help started communication between caretakers and children (35). For example, in the book of

James 1:19 said, "quick to hear, slow to speak, slow to anger." Caretakers will be able to provide advices and teach positive values to children. Without the communication, caretakers cannot have an influence on children.

Purified mind: Lastly, God's words reminded us to guard our heart because everything that came from us including our thoughts, actions, or verbal, were begin within our heart (Proverb 4:23). Likewise, in the book of Luke 6:45 said, "The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.". The best way to guard our heart was to study and remember God's words and use those words in our lives (Psalms 19:11).

3) *Showing affection*

Christian literatures emphasized the importance of love expression by mention that love was what children needed the most and unconditionally acceptance (38, 40, 41). Christenson mentioned that punishment requires physical action, love therefore was the same. This was because physical touching was the best way to express feeling and emotion than anything (34). Raksasee also mentioned in the book, *Bring Up Your Child According to God's Way*, "Although parent love their children, if they don't feel it, it is already in vain."(38). Likewise, in the *Father Connection*, McDowell said that regardless of ages of children, in the bottom of their heart they all needed to know that they were important, loved and accepted (8). God also wants parents to express their love and acceptance to the children when family was gathered together. Otherwise, children would find love from others in order to completing their needs and this could led to behaviors that ruined their lives. In the Bible founded that expression of love as well as the teachings and example of Jesus Christ had many practices as follow;

Touching: in the book of Mark 10: 13-16 stated that Jesus allowed little children to come to him, even though his disciples tried to stop them. Jesus showed that children were importance to him. He expressed his love by gently carried them and put his hands on them to give them blessing. In the Old Testament, parents' touch reflects blessing for example, Isaac blessed Jacob (Genesis 27) and Jacob blessed Joseph's two children (Genesis 48).

Communication: There were several Bible passages and verses stated that God loved us (1John 4:9-11, 19, John 3:16, John 13:34-35, Romans 8:38-39, Jeremiah 31:3, and Ephesians 2:4-5). For example, in the book of 1 John 4:9-11,19 said “In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. ...We love because he first loved us.”, and 1Thessalonians5:11 said that we should use our words to support and build each other.

Sense of belonging: God clearly declared and accepted that we were the children of God through Bible (John 1:12, Galatians 4:7, Romans 8:16-17 and 1John 3:1).

Quality time: God emphasized the importance of spending time together (John 15:4-5 and Hebrews 10:25). Jesus was a great example. He spent time with his heavenly Father (Matthew 26:36-42) and people (Matthew 4:23-25, 14:13-21, Luke 19:1-10, and John 4:1-54) for a good relationship.

Sacrificing: God was a good example of scarification. He let his only son die on the cross to save all of us (1John 4:9-11, 19, and John 3:16). As parents, they should scarify something for their beloved children for example, our private time, behaviors and habits which will negatively affect our children.

Forgiveness: In the book of 1 Peter 4:8 stated that forgiveness was a result of love. Likewise, in the book of Corinthians 2:6-8 said, “For such a one, this punishment by the majority was enough, so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him”. Consequently, forgiveness was significant approach to express love because it is an unconditional expression love. As God loved us even we were sinner (Romans5:8) and always forgave us (Isaiah43:25, Psalms 103:12). In the Bible showed that forgiveness could be express in two practices. Those were saying the words that recognize children that they were forgiven. Another approach was no record of wrongs (1Corinthians 13:5).

4) *Setting good examples*

All of authors raised another important pointed that parents must be a great example to their children. This was because children learn from tangible communication

rather than abstract. Parents needed to learn to imitate Christ first so they could become great role models (33-35, 38-40). Another reason was that parents reflect God's characters. Many Bible verses and passages compared God's image as our father or mother (Psalms 103:13, Hebrew 12:5-11 and Isaiah 66:13). If the perception of father on earth is a grumpy and moody parent, it will be difficult for children to witness God as a God of grace and love (41).

5) Depending on God

The last part of the Christian guideline that authors likely suggest was that parent had to trust and depend on God, through words of prayer, through teaching God's words to children when they were still young. Or through trusting God's ways more than our own ways (Psalms 3:5-6)

2.1.3 The impact of Biblical principles for parenting practices on parenting practices and child's development

A previous research showed that Conservative Protestants were especially adamant proponents of corporal punishment (14-16). Moreover, the research found that they were more likely to use physical punishment than did other parents. For them, "good, hard spanking" was acceptable and showed that the parents had high responsibility to discipline their children. They preferred obedient children to autonomy children (14, 42-46).

Ellison and Sherkat stated that Conservative Protestants used corporal punishment because they believed in the doctrine of Biblical "literalism". Based on the "literalism", corporal punishment was supported because of the three main reasons (15). First, the doctrine in the book of Genesis stated that all people were born with sin, tended to self-centeredness and smugness. Second, according to the interpretation of the literalists, sin deserved punishment. The punishment of sin was reasonable and imperative. Third, the Bible obviously emphasized the significant of parental discipline. Both Old and New Testaments had explicitly mentioned the use of corporal punishment by parents.

The findings from previous research showed that Conservative Protestants were more likely to used corporal punishment than the other parents. However, they had less yelling, more expression love, and more elevated levels of paternal

involvement (47-51). In the research in fathers, role of childrearing among Caribbean immigrant families in United States (Conservative Protestants family) conducted by Dede Yildirim, the results showed that the more fathers were authoritative, used severity of punishment, and emphasized on religion in childhood development, the more their kids were likely to have social behaviors; especially 3- to 6- years old children(52). However the finding from previous research studied on the impacts of Conservative Protestant on child discipline was deficient.

Concluding from the previous research in the Biblical principles for parenting there had been broad guidelines for parenting practices, such as discipline on children, or controlling emotional of parents. However, the Holy Bible did not elaborate how to apply those guidelines into details. The applications were mostly explained by reverends who showed interest in this topic, either psychiatrist or people who were experienced in children ministry, by studying, interpreting, researching those scriptures in Bible, bringing their own experiences into Christian parental books. The gaps remained as there was no academic research that clearly approves those applications to be working effectively as in the Bible.

2.2 The Principles of the 101s Positive Discipline

In this section, pertinent literatures in the principles of the 101s Positive Discipline were reviewed so that the transition of the theoretical-based principles to the research-based 101s Positive Discipline practices. The section begins with derivation of the 101s Positive Discipline. Moreover, brain development, basic psychological needs, and learning theories was reviewed to provide the theoretical grounds for the significance of the 101s Positive Discipline. Then, the interpretations of the 101s positive principles in practices are followed in order to illustrate the theoretical and research – based parenting practices. The section ends with the reviews of relevant research in the 101s Positive Discipline in order to explain the impact of the 101s Positive Discipline techniques on parenting practices and children's development is explained.

2.2.1 The 101s Positive Discipline

Positive discipline was a conceptual framework for child rearing. It was started to be the model for guiding teachers in schools and swept over to parents at home. Positive discipline was based on the belief that every child is good. Only behaviors were either good or bad. Teachers and parents who used positive discipline to raise their children would focus on appropriate behaviors. They actively reinforced children's appropriate behaviors and respectfully helped children learn required skills to correct inappropriate behaviors, without hurting children. This was a long-term training where children learned from behaviors and good examples shown by caregiver, imitated and absorbed those behaviors, and resulting in positive relationship between the child and caregiver (53).

A substantial amount of research had strongly supported positive discipline. There were evidences showed that strategies as suspension, expulsion, and other reactive strategies could not solve behavioral problems but made them worse. However, a program such the positive behavior support could not only decrease behavioral problems but also did improve social skills (17-20). In addition, positive discipline also resulted in the decreasing the numbers of suspensions and vandalism and improving academic performance (54, 55) Moreover, previous research also suggested that positive adult-child interaction was an effective environment that encouraged children's motivation for learning and development (56-58), social-emotional skills (59), and self-actualization (60, 61) and academic performance (62-65). It also helped to decrease socially risky behaviors (27, 66-69) and stress in family (60, 61). However, since positive discipline was a conceptual framework, its principles for practices were still various and obscured. Therefore, the principles of the 101s Positive Discipline were developed to provide specific how-to techniques that support children's brain and behavior development.

The 101s Positive Discipline was developed by Dr. Katherine Kersey, a pioneer educator in early childhood education and prior Dean of Darden of Education at Old Dominion University in the U.S.A. It was the research-based collection of one hundred and one "How-to" techniques for discipline a child with love, respect, and violence-free. Moreover, according to the basic rights of the Child, the principles of the 101s Positive Discipline stated that every child was born with the rights to receive

the protection of the law; Survival and development rights, Protection rights, and Participation rights. Because of limitation of development's stage, children cannot claim to their rights. Accordingly, this was a part of parents to protect and did not deprive their rights.

Over three decades, Kersey and her colleagues had continually studied how to use positive discipline effectively and efficiently. Based on their research, teachers and parents did not use positive discipline because they did not know how to use the principles of positive discipline in practices. They misunderstood the positive discipline concept so that they were not sure if they did it right or not; and if the positive discipline worked or not. Therefore, Kersey gradually collected the data that suggested the "How-to" techniques and conduct research studies to validate the effectiveness of the 101s techniques. She developed positive discipline techniques and training programs, called "The 101s: A Guide Principles to Positive Discipline" (The 101s) for training both pre-service teachers in universities and in-service teachers in schools, and parents. The 101s training program focused on a whole's child development and behaviors, and the 101 techniques of Positive Discipline for child rearing and parenting practices.

The 101s techniques of the Positive Discipline were carefully studied and developed based on child development including brain development, executive function development, basic psychological needs, and learning theories explained as follows.

2.2.1.1 Brain Development

The first theoretical ground of the 101s Positive Disciplines was brain development. Specifically, the triune brain model proposed by Paul D. MacLean focusing on the human's brain structures and the functions of each structure explained how children operated information and conducted behaviors. According to MacLean, human brain was evolved and composed of 3 parts including instinctive brain (reptilian brain), emotional brain (mammalian brain), and rational brain (neo - mammalian brain) (70). Each structure had different rates of development and functions. First, the reptilian brain including basal ganglia, mid-brain, and brainstem was fully developed and ready to function since a child was born. The main function was related to primitive surviving such as feeding, sexuality, breath, aggression, and

exploration. It genetically and automatically worked. Second, the old mammalian brain including the amygdala, hippocampus, hypothalamus and other structures in the limbic system was also fully developed and ready to function since a child was born. The main function was related to emotional responses, learning and memory. It balanced between the innate emotions and environmental stimuli. It conducted behavioral responses based on instincts and prior experiences. Last, the new mammalian brain, including neocortex will be fully developed at the age of 25. The main function was related to higher cognitive processing such as reasoning, logical thought, problem solving, and planning. Therefore, it was usual that, early in life, a child's behavioral responses to environmental stimuli are dominantly conducted from reptilian and old mammalian brains. With nurturance and social mediation, a child learned social emotions and its behavioral responded to the environmental stimuli will be conducted from the new mammalian brain.

According to the brain development, a child will be developed to the fullest potential when the all three structures were fully processed. If only the reptilian brain was processed, behaviors would be in the fight or flight mode responding to the threat-to-life stimuli. If only reptilian and emotional brains are processed, behaviors would be conducted based on the emotions responding to a particular environmental stimuli. However, if a child could control particular emotions responding to particular environmental stimuli, the logical brain would be cooperatively processed with the reptilian and emotional brains. As the matters of fact, the 101s Positive Discipline focused on effective communication that could stimulate each brain structure to work to the fullest potential in order to conduct and practice a target behavior. In the other words, the 101s Positive Discipline techniques had to create communication that supports a child's executive function instead of instinctive behaviors. For example, children usually show signs of frustration when they are hungry. Lacking the ability to control emotional brain, they will behave according to their instincts by crying or being aggressive in order to get what they need. However, children who can control emotional brain were able to hold their temper, to wait and communicate creatively, in order to seek help from adult. The ability to control their emotions and needs will further become basic skills for rational brain development.

2.2.1.2 Executive function development

EF was a higher-order thinking of brain processes that draw previous experiences relevant to a current situation for planning, prioritizing, initiating, making decision, solving problems, controlling emotions to achieve a goal-directed behavior (4).

In order to promote EF development, the findings from a number of multidisciplinary research had consistently agreed that early experience in child-rearing was one of the most significant factors impacting children's EF development and also resulting later in life (5-8). While authoritarian parenting-style, harsh discipline and punishment were found to be risk factors for inhibiting EF development (71), authoritative parenting-style, and positive and responsive discipline was the protective factors for promoting EF development (5).

2.2.1.3 Basic psychological needs

Another theoretical ground of the 101s Positive Disciplines was basic psychological needs proposed by Maslow. Specifically, the Maslow's hierarchy of needs explained that a human's motivation to conduct a particular behavior depended on his basic psychological needs, including physical needs, security, love/sense of belonging and significant, self-esteem, and self-actualization. When one's basic psychological needs was met, one's behavior was motivated by the next level of the hierarchy of needs. If they are not responded their basic needs, they will have unexpected behaviors. Therefore, it was important that caregivers understood the needs behind children's behavior and knew how to respond to their basic needs. As a result, the principles of the 101s Positive Discipline served the children's basic needs. The 101s Positive Discipline techniques had to satisfy a child's needs in order to direct his/her inner drove to achieve the next levels of needs and attempted to develop children to the fullest potential.

2.2.1.4 Learning Theories

The last theoretical ground of the 101s Positive Disciplines was learning theories. Learning theory was based on many psychology groups such as Psychoanalytic, Behaviorist, Humanistic and Constructivist. Each group explained that

human beings' behaviors were derived from many factors. This part will review a few main theories that were related to child development as following.

Freud (1856-1939), an owner of Psychoanalytic theory, said that child development was highly crucial as a foundation to personality development in adulthood. He also believed that the first 5 years of life is very important as it was a crucial period of human development. Freud believed that each adult's personality was different because of their childhood experiences and how they solved their tensions in each period of ages.

Freud also categorized human's consciousness into 3 levels which were conscious, pre-conscious and unconscious. Freud highlighted "unconscious" as a main source of behaviors and human's personalities. He categorized personalities into 3 systems; Id, Ego and Superego. Id was born at birth and its main principle was "pleasure principle" which was to "satisfy self-needs" only. Ego was developed when newborn interacts with outside environments. Ego also managed conflicts between Id (self-needs) and superego (social expected) to be balanced. Superego set measures of behaviors to each individual by receiving values and moral standard from the outside environment, by which the first one was family. If Id was to be called self-needs, superego was the needs from society, or outside environment.

The structure of human psychology (i.e.; Id, Ego, and Super Ego) would work together in order to balance inner desired and conflicts. The important system helping to balance the conflict mind was called "Defense Mechanism". The defense mechanism would strengthen ego to get rid of the conflicts.

In the principles of the 101s Positive Discipline, there was an interesting point of multidisciplinary based synthesis. By synthesizing the multidisciplinary theories, it was mentioned that the theories of Freud's structure of psychology and Maclean's structure of brain are matched. The first structure of mind that was Id had the same function as the first structure of the brain that was reptilian brain. They function in survival mode, for example. The second structure of the mind was Ego had the same function as the mammalian brain. The third structure of the mind was Superego could be comparable to Rational brain or New Mammalian Brain which functions in higher-order thinking.

In terms of personality development, Erick Erikson had added on Psychoanalytic theory by Freud and created a theory that emphasized on society, culture and interactions with others as influential to personality development. He also explained that personality development will go on for the rest of people's lives and could be put in 8 stages throughout of one's life. Erikson believed that the first period of life was the most essential period as it laid foundation for the next periods. He explained that there was internal crisis in each stage's development. If each internal crisis has been dealt with appropriately, it will result in virtue or inherent strength which was a desired qualification and will further become firm foundation for next periods. Unless the crisis have been responded or fixed appropriately, it may bring about development failure to that period and will result to development in next stage.

As mentioned, Erikson gave a big credit to society because society played a big role in developing human's personality and childhood as a foundation to next steps' development. Parents or caregivers became such an important part that will help children going through each period completely. For example, baby had his/her own internal crisis as he/she needed physical response from caregivers such as breast milk when baby was hungry. If caregivers respond with love and care will gain trust from the baby, which becomes a firm foundation for his/her development. As a result, baby will develop his/her virtue in terms of hope as he, or she, becomes a hopeful person and always hopes and believes that caregiver will respond to his/her needs, and ultimately put his/her trusts in caregiver. On the other hand, baby that did not receive appropriate response will become aggressive and detached to society.

Psychologist from the behaviorist group, Burrhus Frederic Skinner (1904-1990) studied on behaviors that could be observed externally and gave an importance on environment. Skinner's theory of Operant Conditioning's core principle was that people were equipped with self-learning ability; therefore, the right support will help their learning to be highly effective. This differed from Pavlov's theory of classical conditioning which explained that children were not born with self-learning ability, but were aroused by stimulator to learn. Skinner found that reinforcement was the factor that determines behavior frequency. There were two types of reinforcement; positive reinforcement and negative reinforcement. Positive

reinforcement was explained as when children received satisfying reinforcement, and increased their behaviors. For example, a child who turned in his works in time and received compliments tended to turn in his/her work in time on a constant basis in order to receive satisfying compliments. On the other hand, negative reinforcement was explained as behaviors increasing when undesirable reinforcement was decreasing. For example, a student who turned in report on time did not receive warning from teacher. Therefore, he/she tended to turn in report on time in order to avoid any warnings. Negative reinforcement was different from punishment as punishment was a method to decrease behaviors by giving undesirable reinforcement or taking desirable reinforcements away.

Skinner looked at reinforcement as a major factor in adjusting child's behaviors and learning. Behaviors that were reinforced will be repeated and learnt while behaviors that were not reinforced will go in extinction. Hence, parents must learn not to give reinforcement to children when they showed undesirable actions. On the other hand, when children showed desirable actions parents should not neglect to give reinforcement. Skinner found that children whose parents gradually gave reinforcement step by step will recognize their actions as valuable, had self-esteem and ultimately develop their behaviors into self-control.

For Psychologists from Humanistic group, they believed that everyone always had motivation to do things, and that motivation will drive human beings to growth and development, which already exist in all of human. One of them who explained motivation theory was Abraham Maslow, 1908-1970. He studied Psychoanalytic and Behaviorism, and summarized that human's motivations came from their desire to satisfy their basic needs. These basic needs were natural and had their own steps. They did not have any boundary and became even more complex in higher steps. Maslow divided basic needs into 5 stages, which were the needs related to body needs (i.e., hungry, rest, etc...) and the needs related to psychological needs (i.e., safety, love & belonging, self - esteem and self-actualization), where the bottom stages were the fundamental needs for the next stages to the top of the pyramid. In order to meet the human's higher level needs, it was necessary that the human's very first stages are met and satisfied.

The theory of Hierarchy of Needs proposed by Maslow was related to child's learning. If caregiver cannot respond to the child's four basic needs, it became challenging for him/her to fully develop his/her potential. Therefore, raising a child should realize these four basic needs into account.

Psychiatrists who believed in Cognitive Psychology and focused on cognitive factors toward learning like Jean Piaget believed that humans were born ready to interact with environmental beings, and, naturally active. Piaget believed that humans were naturally equipped with fundamental tendencies. The first one was organization, the ability to constantly manage and organize different internal procedures, with constant alterations and adjustments as long as they interact with environments. The second tendency was adaptation, the ability to adjust to the environmental beings in order to stay balanced through two processes which were assimilation and accommodation. Piaget discovered that humans constantly had interactions with environmental beings and will do even more when getting older. Piaget divided cognitive development into four stages, Sensorimotor Stage, Preoperational Stage, Concrete Operations Stage and Formal Operations Stage. The development of Early childhood is Sensorimotor Stage (newborn – 2 years old) and Preoperational Stage (2 – 7 years old)

Sensorimotor Stage took place the day a baby is born until 2 years old. Children had ability to recognize and moved their bodies before they can speak or use verbal language. However, those recognitions were shown through actions such as sucking, swallowing, grabbing and crying. Children at this age can think and solve simple problem. For example, Piaget realized that his 1.4 year old daughter knew how to open the matchbox in order to get a small chain inside.

The next stage from sensorimotor stage was Preoperational Stage. This was a stage when children develop their curiosity, asked various questions and explored new things. For the Preoperational stage, the linguistic and thinking development grew rapidly. Children were able to express themselves through language and name objects that were around them in their daily lives. They were also able to learn and use symbols. Thinking system of this age depended on what their eyes see and not on their rationales. For example, although they were equal in numbers, a 5-year old kid would say there are more glasses than lids. Moreover, they were also not

able to link details to the big picture. From Piaget's experiment, when showing twenty white beads and seven brown beads to children and asking which color outnumbered, children could answer correctly. However, when being asked between the white beads and the whole beads, their answer still would be the white as they had no idea that white beads were only parts of all the beads. Moreover, children at this stage loved to imitate adults when playing deferred imitation, including pretending such as talking to a doll like to a real person. They were also egocentrism as they did not perceive other people's opinions, nor consider other people's thoughts. When children at this stage conversing, although seemed like they were talking, but they were actually talking on their own pace and not paying attention to another.

Piaget's theory brought to realization that early childhood's learning started with senses and visible being such as parents' actions toward them, touch, tone, facial expression or gesture shown which lead towards children's imitation. Another point worth considering was appropriate teaching method according to their learning development. Children should learn from real life experiment as verbal teaching like complex reasoning was more difficult for them to understand and end up creating no learning, which could leave negative impact when parents made punishment and assumed that children were stubborn. These situations affected relationship between children and caretakers, and could discourage bonding between them.

Another interesting cognitive psychology theory was Lev Semanovick Vygotsky's theory. Vygotsky emphasized that culture and society were main factors for children to learn and develop their intelligence since humans were born and influenced by their own cultures, by which each culture helped guiding what one needs to learn and be capable of. Besides culture, other social institutions such as family or school also had a great impact in helping children to learn and develop their intelligence. Children's potentials in each range of age will be fullest developed only when being helped by their parents or people around them such as teachers or friends.

Vygotsky explained the Zone of Proximal Development (ZPD) as a gap between current level of development and potential level of development. With appropriate help, children will reach their potential development level in the future. Vygotsky called this kind of help "scaffolding". According to Vygotsky, each child had different zone of proximal development. For example, when testing two 5-year old by

asking them question that they both can answer, tester often assumed that their levels of intelligence were equal. However, then asking them a question for 7-year old and guiding them, one may be able to answer while another one cannot. This showed that a child who was capable of answering the question had a higher level of intelligence.

Vygotsky's theory proved that culture and society carry great impact in developing child's intelligence, including linguistic skill. What that we should consider was potential's evaluation for each individual in order to help them in their learning. Teaching a child in what they already knew only creates boredom and not learning. However, teaching what that was too much beyond their ability, even with the help of parents, may discourage the learners to be lack of confidence and enthusiasm to learn. Caretakers who evaluated children's true potentials and gave the supports they needed will encourage the best learning. Moreover, children should receive support to develop their linguistic skill as it was a great asset to further develop their thinking.

According to theories mentioned, early development from the beginning of life is crucial, especially from 0 – 6 years, as it was a critical period that serves as a great foundation for development in the next periods, said Freud and Erickson. Erickson also emphasized the importance of caretakers as a person to help children to go through each period. This became a challenging task for caretaker as each period has its own critical period. Failing to help them achieve their potentials in that particular period may leave a big impact to next period. Moreover, caretakers needed to respond to children's basic emotional needs and giving the right support their needs in order to motivate them to fully develop their potentials according to Maslow and Skinner. While Piaget confirmed that caretakers needed to know their children in order to provide appropriate learning environment for each level of age by giving them an opportunity to experiment by themselves, especially in early childhood, Vygotski also recommended that caretakers came up with a good evaluation system and support children's learning according to the ZPD.

Learning Theory that was mentioned above was based on Attachment Theory, a theory developed by Bowlby that believed in bonding between mother and baby as a great influence to baby in his or her first year of life and an essential foundation in building further relationship (72). Lorenz, ethnologist suggested that attachment was innate and programmed genetically (73). It was an

instinct to survive and live. Whether the attachment will be developed in a positive or negative direction depended on their lives' experiences raised by parents (74)

A previous research found that children with behavioral problem tended to have a poor relationship with their parents (75-77). Moreover, the research showed that a poor relationship between parents and children could lead to further problem. For instance, children in preschool with insecure attachments were more likely to have low scores on social competence and self-esteem, aggressive and high scores on misbehavior and angry, comparing to the children with secure attachment (78, 79).

Creating learning environment to children was extremely vital. When caretakers failed to treat the children inappropriately, it could lead to a negative relationship between them, leading to even more problems. However, caretakers who learned to create appropriate learning environment to children will only help building great development and self-confidence, a key to positive relationship between each other.

These learning theories not only explained how a child learn and develop in a particular way, but also showed the foundational skills required to next developmental skills. This, according to the learning theories, the 101s Positive Discipline focused on a child's emotional, social, psychological and moral skills, which could be summarized into 3 characters; self-control, a basic emotional skill; self-esteem, an important key to creative self-development; and self-respect & respect for others, a basic moral that important.

2.2.2 The interpretations to parenting practices

According to the review of the literatures founded meaning, forms, and the ultimate goal of the principles of the 101s Positive Discipline. Then, the principles of 101s Positive Discipline offered the interpretations of eleven techniques for discipline.

For the meaning of the principles of the 101s Positive Discipline, Dr. Panadda Thanasetkorn, one of the 101s training program's instructors in Dr. Katherine Kersey's team for more than 14 years, defined the meaning of "101s Positive Discipline" in the 5T model including Teach, Train, Trust, Time, and Target behaviors (see figure 2.1).

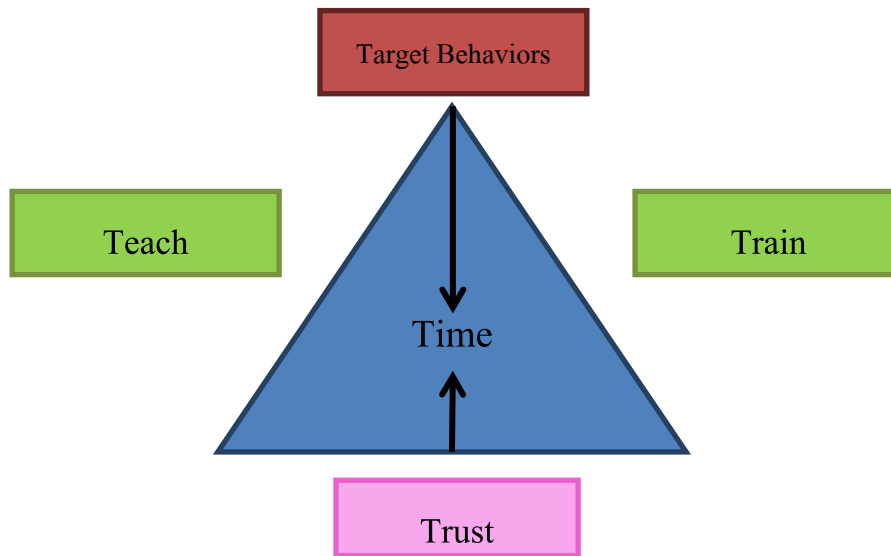


Figure 2.1 5T Model of Positive Discipline
(Source: Thanasetkorn, 2009)

Teach: to teach the target behaviors parents expected children to behave.

Train: to allow children to practice the skilled needed for target behaviors.

Time: to give time to teach and train the required behaviors and to establish and maintain positive adult-child relationship.

Trust: Mutual confidence between caretakers and children. That will help caretakers to hope and have motivation to teach and train children despite the obstacles. Moreover, that will help children to feel secure and have motivation to improve their behaviors. Accordingly, trust was a foundation of the principles of 101s Positive Discipline.

Target behavior: Expected behaviors in short-term and long-term

All factors of the model must be existed. Firstly was setting of target behavior. After that caretakers had to teach and then train the children. For example, target behavior was washing dishes in every evening. Caretakers must teach how to wash dishes after that trained them to do by themselves and be responsible. Giving time trained them to have skills and emotional control for leading to target behavior. If children do not want to wash dishes and caretakers used negative discipline such as blame, execration or scolding, children will recognize just caretakers' anger. These were not teaching and training. Moreover, trust will not be existed because they feel

insecure. In the other hand, the 101s Positive Discipline techniques helped caretakers to teach and train that lead to trust and target behavior based on a good relationship and respond to the basic needs of children.

In concluding, the 101s positive discipline was the collection of the positive discipline techniques for adults to “Teach” required appropriate-aged skills and “Train” short-term and long-term “Target behaviors” expected by caregivers based on “Trust” between caregiver and child by giving “Time” to establish and maintain positive adult-child relationship, mutual love and respect, and to allow a child time to practice the required skills and behaviors with violence-free.

For the forms, the principles of 101s Positive Disciplines were divided in 2 forms, mainly the redirecting behaviors and emotional support.

1) *Redirecting Behaviors*

The 101s Positive Discipline techniques will teach and train children to response properly to stimulators or environment both inside and outside according to the children’s development and their potential. This was skill building. For example; children can respond to stimulator from their inner-self according to caretakers’ expectation, when they feel uncomfortable with changes in their bodies and mind such as protruding tooth and pain, or bad temper and feeling insecure, children will response by crying but when parents console them , children will be able to control their emotion and temper. Caretakers appeasing will help them to learn, and train them to overcome that uncomfortable feeling, as well as creating trust in caretakers. Moreover, the 101s Positive Discipline techniques also stimulated development of each brain part to function with full efficiency. Therefore, children will learn to control their emotion and express desirable behavior, instead of behavior from natural instinct. Together, children will naturally develop skills through observation, absorption, and imitation of their caretakers.

2) *Emotional support*

The principles of 101s Positive Discipline came from the concept that the children’ ability to learn well was based on a good adult-child relationship. For a good relationship, the caretakers had to understand the basic needs of children and communicate to them properly to response their basic needs by avoiding violence, both physically and verbally. These will support children’ emotion and lead to good

relationship. Quality of relationship was a stimulus for children to express behaviors, which incorporated into their personal habits, and defined the children's personality in the future. Moreover, a good relationship also enhanced the environment for learning.

For the ultimate goal, the principles of the 101s Positive Discipline were the techniques for forming children to eventually have self-discipline and empathy.

For approaches to parenting practices, there were chosen 11 techniques of the 101s Positive Discipline recommended to be appropriate to children at all ages as follows.

1) *Eye-Level Principle*

Eye – Level Principle was one of the body-language communications for providing children emotional support. The successful key was to get to a child's eye – level whenever parents talked to him/her. By looking to the children's eyes, parents could communicate their attention and love to their children.

2) *Respect Principle*

Respect Principle was the technique for showing children that parents listened and accepted their needs, feelings, and opinions. The key for using this technique was to give children opportunity to share their want, feeling, and opinion with family members. Parents listened with no judgment. This technique helped parents to understand their children's needs and feelings and respond appropriately to their children's needs and feelings.

3) *Make a Big Deal Principle*

Make a big deal Principle was the technique for praising children when they had expected behaviors. The key for using this technique was that parents need to mention specific behaviors when praising. For example, "Thank you for helping me to carry the boxes. You are so thoughtful." This technique would help the children learn what the expected behaviors were. It also helped children to feel love and significant.

4) *I-Message Principle*

I-Message Principle was the technique to teach children that their behaviors or actions had an influence on other people's feeling. It took four steps while using this principle. First was telling the specific behaviors the children just conducted. Second was telling the consequence of the conducting specific behaviors. Third was telling the caretakers' feeling about the results from the children's behavior. The last step was telling children what expected behaviors the caretakers needed them

to do to make feeling better. For example, “You don’t clean up toys after finishing and make this room so messy. I don’t like it and I would like you to clean up now.” These four steps, when using this technique, helped the caretakers to be conscious of what they were going to teach children instead of being angry at children. As a result, children will listen and understand expected behaviors, instead of being aggressive and against the caretakers.

5) *Whisper Principle*

Whisper Principle was the technique to communicate with children with soft voice, instead of raising voice. The key for using this technique was that anytime caretakers wanted to raise voice, just whisper to the children. When caretakers whisper, children would pay attention to what caretakers said without being frightened. They tended to follow to the caretakers’ directions. On the other hand, when raising voice, children were more likely to be frightened. They tended to be aggressive or fear and against the caretakers.

6) *Validation Principle*

Validation Principle was the technique to tell a child about how he feels, what he wanted, and his behaviors. For example, “I know you are fussy because you are sleepy.”

7) *Belong and Significance Principle*

Belong and Significance Principle was the technique for making a child feel belong and significant by assigning him to a house chore for the family. The task he was responsible to had to be compatible with the child’s ability to complete the task. After he finishes, showing him appreciation was the key to achieve the goal of the principle. For example, asked him to prepare a Vitamin for his dad, be responsible to checking the grocery supply.

8) *Timer Principle*

Timer Principle was the technique for helping a child move from one activity to the other activity by setting a timer. For example, “We will clean up toy in two minutes.”

9) *Incompatible-Alternative Principle*

Incompatible-Alternative Principle was the technique to stop misbehavior by telling a child to do something else other. Gave the child something to do that was incompatible with the inappropriate behavior than the misbehavior he was doing. For example, having a child to be a big helper while he was wandering.

10) *When-Then Principle*

When-Then Principle was the technique to have a child do expected behaviors before having what he needed. For example, “When you have finished your dinner, then you may play”.

11) *Choice Principle*

Choice Principle was the technique to give a child two acceptable choices that reached the target behaviors. For example, “Do you want to hold my left or right hand while crossing the street?”

2.2.3 The impact of the 101s Positive Discipline on child’s development

There was a study that showed many effects of using the 101s Positive Discipline Techniques. In 2008, a research by Masterson showed that the students in the classroom with trained teacher by the 101s Positive Discipline had more social-emotional skills and academic achievement than those who were in another classroom. The research summarized that The 101s Positive Discipline Techniques helped teachers creating a warm environment, mutual respect and social skills (23).

In 2009, Thanasetkorn investigated the impact of the 101s Positive Discipline teacher and parent training on teacher and parent practices, teacher-child relationship quality, school adjustment, and children’s academic success. The results showed the 101s Positive Discipline teacher and parent training had positive impacts toward teacher and parent practices, relationships, children’s school adjustment, and academic achievement (25, 26).

In 2012-2013, there was an ongoing research in the 101s Positive Discipline training for both parents and teachers and parents to self-regulation and its impact on interaction practices and child development.

Pichitkusalachai studied the impact of the 101s Positive Discipline training program for teachers on children’s self-regulation and teacher interaction practices measured by three components of executive function (i.e., inhibit, shifting, and emotional control) (21). The finding showed that the teachers who received the 101s training had significantly higher scores on positive behavioral management and significantly lower scores on verbal punishment than did the teachers in the control group. Moreover, the children in the 101s Positive Discipline training group had

significant higher scores in self-regulation, than did the children in the control group. There was another research in the 101s Positive Discipline training for teacher and child's EF developments. The finding showed that the teachers who received the program had significantly higher scores on positive interaction practices. In addition, the students in the intervention classrooms had significantly higher score in every element of executive function measured by the BRIEF-P, compared to the control group (22).

The research also showed the same result for children whose parents received The 101s training.

Previous research with parents group also found that children whose parents had received the 101s Positive Discipline intervention training for three years since kindergarten until 1st grade had better mean scores on the self-regulation skills significantly, compared to the children in the control group (80).

Moreover, research on the 101s Positive Discipline also proved that differences in cultures are not an obstacle to using the 101s Positive Discipline techniques, even though they derived from the westerners (25). However, as of we know, there was no research that study philosophy factor with the 101s Positive Discipline techniques.

In summary, this chapter provided a substantial amount of relevant research in the principles of Biblical discipline and the 101s Positive Discipline. The findings showed that there were fundamentally philosophical and theoretical grounds supported both principles of discipline. Likewise, both Biblical discipline and the 101s Positive Discipline provided approaches to parenting practices. The Biblical literatures and parenting handbooks recommended the principles for parenting practices whereas the principles of the 101s Positive Discipline provided research-based parenting practices. Even though the overview of the two principles of discipline shared similar values (i.e., love and discipline), there were some other similar features in details or not still limited. Next chapter would illustrate the research methodology in order to explain how the two principles of discipline were analyzed and verified conclusion.

CHAPTER III

METHODOLOGY

This chapter explains the methodology and procedures of the current research study on the theoretical based comparison between the Biblical principles for parenting practices and the principles of the 101s Positive Discipline. The chapter begins with the description of research design followed by research question and hypotheses, classifying documents, assessing documents, collection of data, and data analysis strategies.

3.1 Research Design

This research was documentary research. Designed to investigate the implicit and explicit meanings of the Biblical principles for parenting practices and the principles of the 101s Positive Discipline toward parenting practices. The documents were conceptualized within the critical theorist framework considering the differences between the two theoretical frames of meaning found in the text and the current ways they were used by the people in the society. Therefore, this framework allowed the researchers to examine the written documents and discuss the interpretation for practices and frame research questions accordingly.

3.2 Research Question and Hypotheses

Using the framework of the theoretical and research-based best practices in human development, how could the Biblical principles for parenting practice and the principles of the 101s Positive Discipline be synergetic?

1) The interpretations of the Biblical principles for parenting practices and the principles of the 101s Positive Discipline could be classified in to some consistent themes and clusters.

2) The Biblical principles for parenting practices and the principles of the 101s Positive Discipline could be synthesized and generate a theoretical ground and research-based interpretations of parenting practices for discipline and support children's development.

3.3 Classifying Documents

The current research was documentary research providing discipline from a range of documentary sources to enable the researchers to reflect on contemporary issues. This research used tertiary and solicited documents. Internet search engines used for browsing pertinent documents were Scholar.Google. The keywords used were Christian religion parenting, Christian parenting practice, positive discipline, positive practice, positive parenting, and parenting practice.

3.4 Assessing Documents

The 4 criteria were used to assess the Biblical Principles for Parenting Practices and the principles of the 101s Positive Discipline as follows: authenticity, credibility, representativeness, and meaning.

The Biblical Principles for Parenting Practices Documents

Bible: Bible or Holy Bible was consisted of 66 books (Old Testament 39 books and New Testament 27 books). Its trustworthiness had been proved by theologians, historians and archeologists. This was the source of origin for the Biblical Principles for Parenting Practices.

Christian Handbook for Parents: Christian Parenting Handbooks could be found in any Christian bookstores or Christian libraries in Thailand. They were published during 1990-2014 and written by reverends, pastors and Christian psychiatrist who were equipped with knowledge regarding theology and family. These authors were well-known and trustworthy among Christians. The two main publishers whom we had relied on their books were OMF Publishers (founded in 1952 by the group of missionaries from OMF (Overseas Missionary Fellowship) and stayed under

the roof of The Evangelical Fellowship of Thailand and Baptist Christian Education Publisher or Church Education and Development (CED), an organization under Thailand Baptist Convention. These two publishers were considered highly trustworthy as they were founded in Thailand. Therefore, all their translated and published literatures were checked and screened as their contents must not conflict from the theology in the Bible. The contents in the books were quoted from the Bible and interpreted according to the theological principles and the authors' knowledge and experiences. Selecting reliable contents from these books could be done easily by comparing their contents from the Bible and comparing with other Christian Handbooks.

Research: The research used for study was trustworthy and clear in terms of its contents. The authors and sources of origin could be identified. It explained facts that had been studied and published in renowned journals. The research was mostly qualitative based on documental study or interviews whereas the quantitative part of the research was based on surveys.

The principles of the 101s Positive Discipline Documents

Book for Research: Documents explaining the principles 101s Positive Discipline, source of origin (Theoretical ground) and procedures of different techniques were written by their pioneers and trainees. Book of research was full of authenticity, credibility, representativeness, and meaning

Research: Research used in the current research was conducted by those who were interested in the impacts of 101s Positive Discipline for different groups of people such as parents or teachers to children's such various factors as social-emotional skills, academic achievement, self-regulation, and executive function. The research was experimental-based which had statistical process in taking random and analyzing data correctly that truly represent the population. The content of research had clarity as it explains the experiments' results according to the research. Moreover, the research used for study passed the approval from educational institute. It had been published in journal and presented in academic conference, therefore proving a great level of reliability.

3.5 Collection of Data

The data collected for this research was mostly published data to the public. Some data regarding the principles of the 101s Positive Discipline were personal document.

The Biblical Principles for Parenting Practices documents could be found from the following sources:

- Christian bookstore
- Christian library (Church and University)
- Internet search engines used for browsing pertinent documents were Scholar. Google. The keywords used were Christian religion parenting and Christian parenting practice.

The principles of the 101s Positive Discipline Documents could be found from the following sources:

- Certificated 101s Positive Discipline trainer
- Internet search engines used for browsing pertinent documents were Scholar. Google. The keywords used were positive discipline, positive practice, positive parenting, and parenting practice.

3.6 Data Analysis Strategies

Data Analysis by arranging and analyzing selected data through 3 main procedures (81) was utilized to address the purposes of the research (see figure 3.1), explained as follows.

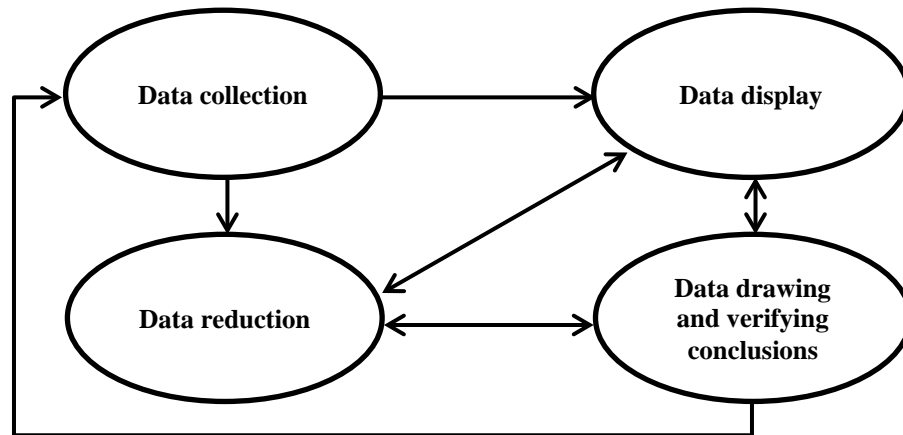


Figure 3.1 Component of Data Analysis

(Source: Miles & Huberman, 1985)

Data Reduction: Taking a substantial amount of data and reducing it to finding themes, clusters, and patterns and then interpreting the data.

Data Display: The process of presenting and analysis the data were the steps for data display. This study generally used table and narrative text.

Data Drawing and Verifying Conclusions: This stage verified the conclusions would become more explicit, based on theoretical grounded framework in human development.

CHAPTER IV

RESULTS

This chapter contains 3 sections of the data analyses, according to the data analysis strategies, by arranging and analyzing selected data through 3 main procedures (81). The chapter begins with the first procedure, data reduction, to illustrate the finding themes, clusters, and patterns. Then, the second procedure, data display, is followed to illustrate the process of presenting and analyzing the data. The chapter ends with the third procedure, data drawing and verifying conclusions, to illustrate the verified conclusions.

4.1 Data Reduction

This section illustrates how to take the voluminous amount of information and reduce it to certain patterns and themes. The section first presents all key topics of the two principles. Then, the finding themes, clusters, and patterns are presented.

4.1.1 The key topics of the Biblical discipline

Taking the voluminous amount of the Biblical principles for parenting practices in the Holy Bible, Christian handbook for parenting practices, and research, 3 key topics were listed as follows.

1) The Biblical Discipline: the significant of discipline

a. “Sin”: sinner and the significant roles of the parents in child discipline

b. “Love”: complementation between love and discipline, and the reasons why parents had to love their children

2) The interpretations to parenting practices

a. Meaning of discipline

b. Form of discipline

c. Ultimate Goal

d. Biblical approaches to discipline

- Spanking
- Emotional Control
- Showing affection
- Setting good examples
- Depending on God

3) The impact of Biblical principles for parenting practices on parenting practices and child's development

4.1.2 The key topics of the 101s Positive Discipline

Taking the voluminous amount of the principles of the 101s Positive Discipline in book for research and research, 3 key topics were listed as follows.

1) The 101s Positive Discipline: derivation of the 101s Positive Discipline

a. Positive Discipline to the 101s Positive Discipline

b. Theoretical grounds and research – based practices:

brain development, basic psychological needs, and learning theories.

2) The interpretations to parenting practices

a. Meaning of discipline

b. Form of discipline

c. Ultimate Goal

d. 101s Positive Discipline techniques to discipline

- Eye-Level Principle
- Respect Principle
- Make a Big Deal Principle
- I-Message Principle
- Whisper Principle
- Validation Principle
- Belong and Significance Principle
- Timer Principle
- Incompatible-Alternative Principle
- When-Then Principle
- Choice Principle

3) The impact of the 101s Positive Discipline on child's development

- a. Parent – child relationships
- b. Social – emotional and executive function

4.1.3. The finding themes, clusters, and patterns

Through the process of data reduction using the criteria of authenticity, credibility, representativeness, and meaning, two sub-topics listed in the Biblical approaches to discipline were reduced, Setting good examples and Depending on God. When comparing with key topics and sub-topics listed in the 101s Positive Discipline, the two sub-topics listed in the Biblical approaches to discipline were independent, not related to any others. By considering the interestedness and the depth of the contents, the selected key topics and the sub-topics could be studied in the limited time frame.

The selected key topics and sub-topics could be analyzed and put into 2 themes, “The view of children” and “The view of parenting practices”, illustrated as follows.

1. The view of children

One of the themes the Biblical principles and the principles of the 101s Positive Discipline shared in common was “The view of children”. The two principles provided the arguments for the substance of disciplining a child. In this theme, the theoretical grounds for parenting practices of the Biblical principles and the principles of the 101s Positive Discipline were drawn for further analyses.

Drawing primarily upon the Biblical principles reviewed in the section of the Biblical Discipline (see chapter 2), there were 5 clusters fell under this theme. Those were:

- The sinners
- The heritage of God
- The creation of God
- The beloved of God
- The great importance

Drawing primarily upon the principles of the 101s Positive Discipline reviewed in the section of the 101s Positive Discipline (see Chapter 2), there were 3 clusters fell under this theme. Those were:

- The significance of child development
- The significance of basic psychological needs
- The significance of basic child's rights

2. The view of parenting practices

The other theme the Biblical principles and the principles of the 101s Positive Discipline shared in common was “The view of parenting practices”. In this theme, the principles of Biblical discipline and the 101s Positive Discipline for parenting practices provided the guidance of parenting practices for discipline a child through the overview of discipline and approaches to parenting practices. Therefore, under this theme, 2 sub-themes, including “The view of discipline” and “The approaches to parenting practices, were drawn with its clusters.

For the Biblical principles, drawing primarily upon the interpretations to parenting practices of the Biblical principles (see chapter 2), the two sub-themes (i.e., View of discipline and Approaches to parenting practices) and their clusters could be drawn for further analyses shown as follows.

1. View of discipline:

- Meaning of discipline
- Form of discipline
- Ultimate Goal

2. Approaches to Parenting Practices

- *Love and Significant principle* contained showing affection and forgiveness in the section of Biblical approaches to discipline (see chapter 2).

- *Emotional Control principle* showed in the section of Biblical approaches to discipline (see chapter2).

- *Redirecting Behaviors principle* contained spanking in the section of Biblical approaches to discipline (see chapter 2).

For the principles of the 101s Positive Discipline, drawing primarily upon the interpretations to parenting practices of the principles of the 101s Positive Discipline (see

chapter 2), the two sub-themes (i.e., View of discipline and Approaches to parenting practices) and their clusters could be drawn for further analyses shown as follows.

1. View of discipline

- Meaning of discipline
- Form of discipline
- Ultimate Goal

2. Approaches to Parenting Practices

- *Love and Significant principle* contained Eye-Level Principle, Respect Principle, and Make a Big Deal Principle in the section of 101s Positive Discipline techniques to discipline (see chapter 2).

- *Emotional Control principle* contained I-Message Principle, Whisper Principle, and Validation Principle in the section of 101s Positive Discipline techniques to discipline (see chapter 2).

- *Redirecting Behaviors principle* contained Belong and Significance Principle, Timer Principle, Incompatible-Alternative Principle, When-Then Principle, and Choice Principle in the section of 101s Positive Discipline techniques to discipline (see chapter 2).

4.2 Data Display

For the data analyses using data display procedure, the processes of presenting and analysis the data were presented. The section contains the tables of the data display illustrating the finding themes, sub – themes, and the clusters between the Biblical principles and the principles of the 101s Positive Discipline. The section begins with the first theme, “The view of children”. Table 4.1 illustrates the data display for the view of children in the Biblical principles and the principles of the 101s Positive Discipline. Next, the second theme, “The view of parenting practices” is presented separately in two tables based on its sub-themes. Table 4.2 illustrates the data display for the view of parenting practices and its sub-theme, The view of discipline, between the two principles. At the end, table 4.3 illustrates the data display for the view of parenting practices and its sub-theme, Approaches to parenting practices between the two principles.

4.2.1 Theme I: The view of children

The first theme the Biblical principles and the principles of the 101s Positive Discipline shared in common was “The view of children”. The two principles provided the arguments for the substance of disciplining a child. In this theme, the theoretical grounds for parenting practices of the Biblical principles viewed children as the sinner, the heritage from God, the creation of God, the beloved of God, and the great importance. For the principles of the 101s Positive Discipline, children were viewed as being dependent. Based on child development, children were born with limited capacities, but they were born with potential to develop. Children will develop to their fullest potential when they are taught, responded well to their basic physiological and psychological needs, and protected their rights from their main caregivers (see table 4.1).

Table 4.1 The view of children

The View of Children: Children are:	
Bible	101s
1.The sinner (Psalms 51:5, Romans 3:23, 5:12)	1. The significance of child development (Brain development) 2. The significance of basic psychological needs (Basic psychological needs) 3. The significance of basic child’s rights (Rights of the child)
2.The heritage from God (Psalms 127:3-4)	
3.The creation of God (Genesis1:26-27,31, Psalms 139:13-16)	
4.The beloved of God (Romans 8:38-39, Jeremiah 31:3)	
5.The great importance (Mark 10:13-16)	

4.2.1 Theme II: The view of parenting practices

The second theme the Biblical principles and the principles of the 101s Positive Discipline shared in common was “The view of parenting practices”. In this theme, the principles of Biblical discipline and the 101s Positive Discipline for parenting practices provided the guidance of parenting practices for discipline a child through the overview of discipline and approaches to parenting practices. Therefore, under this theme, 2 sub-themes were drawn with its clusters. In the sub-theme, “The

view of discipline”, the meaning, form, and ultimate goal of discipline were stated. For the Biblical principles, the meaning of discipline was to teach, train, and love. Form of the discipline included directing behaviors, redirecting behaviors, and emotional control. The ultimate goal of the discipline was disciple of god. For the principles of the 101s Positive Discipline, the meaning of the discipline was 5T Model. Form of the discipline included redirecting behaviors and emotional support. The ultimate goal of the discipline was self-discipline and empathy (see table 4.2).

Table 4.2 The view of parenting practices: The view of discipline

The View of Parenting Practices: The view of discipline		
Topics	Bible	101s
1.1 Meaning	<p>Teach (Psalms 94:12-13, Proverbs6:20-23, Deuteronomy6:4-9)</p> <p>Train (Proverbs 22:6, Ephesians 6:4, Hebrews 12:5-11)</p> <p>Love (Hebrews 12:5-11, Proverbs 3:11-12, 13:24)</p>	5T Model (Teach, Train, Trust, Time, and Target behavior)
1.2 Form	Directing Behaviors (Deuteronomy 5-6:9)	Redirecting Behaviors
	<p>Redirecting Behaviors - Receiving the consequence of behaviors (Genesis 2:16-17, Proverbs 10:13) - Expressing unconditional love (John 3:16,1John4:9-11,19, Romans5:8, Galatians 2:20)</p>	
	Emotional Control (Ephesians 6:4, Colossians 3:21, Galatians 5:22-26, Proverbs 11:17, 14:17 ,14:29 ,16:32 ,22:24 ,29:11 ,29:22, James 1:20)	
1.3 Ultimate Goal	Disciple of God (Deuteronomy 6:7-9, Proverbs 22:6, Hebrews12:5-11)	Self-Discipline and Empathy

In the other sub- theme, “The approaches to parenting practices”, the guiding principles for parenting practices to discipline and respond to children’s basic needs were articulated. For the Biblical principles, the principles for parenting practices that could respond to children’s needs of love and significance included Touch, Sense of belonging, Quality time, Sacrificing, Forgiveness, and Communication whereas the principles of the 101s Positive Discipline included Make a Big Deal Principle, Eye-Level Principle, and Respect Principle. In order to respond to children’s needs of emotional control, the Biblical principles included Verbal, Listening, and Purified mind whereas the principles of the 101s Positive Discipline included I-Message Principle, Whisper Principle, and Validation Principle. Finally, in order to respond to children’s needs of redirecting behaviors, the Biblical principles included whereas the principles of the 101s Positive Discipline included principles in Emotional Control section, Belong and Significance Principle, Timer Principle, Incompatible-Alternative Principle, When-Then Principle, and Choice Principle (see table 4.3).

Table 4.3 The view of parenting practices: Approaches to parenting practices

The View of Parenting Practices: Approaches to Parenting Practices		
Children’s basic needs	Bible	101s
2.1 Love & Significance	Touch (Mark 10:13-16)	Make a Big Deal Principle
	Communication (1John 4:9-11,19, Proverbs 16:24, 1Thessalonians 5:11)	Eye-Level Principle
	Sense of belonging (John1:12, Galatians 4:7, Romans 8:16-17, 1John3:1)	Respect Principle
	Quality time (John 15:4-5 and Hebrews 10:25)	
	Sacrificing (1John 4:9-11,19, John 3:16)	
	Forgiveness (1 Peter 4:8, Corinthians 2:6-8, 1Corinthians 13:5)	

Table 4.3 The view of parenting practices: Approaches to parenting practices (cont.)

The View of Parenting Practices: Approaches to Parenting Practices		
Children's basic needs	Bible	101s
2.2 Emotional Control	Verbal (Proverbs 21:23 , 18:21,12:18, James 3:1-8, Proverbs 15:1 2Timothy 2:23-25)	I-Message Principle
	Listening (James 1:19)	Whisper Principle
	Purified mind (Proverbs 4:23 , Psalms 119:11, Luke 6:45)	Validation Principle
2.3 Redirecting Behaviors	Spanking with emotional control (Proverbs 10:13, 13:24, 22:15, 23:13-14, 29:15, 20:30 and 2 Samuel 7:14)	Principles in Emotional control section
		Belong and Significance Principle
		Timer Principle
		Incompatible-Alternative Principle
		Choice Principle
		When-Then Principle

4.3 Data Drawing Conclusion and Verification

In this part, the congruent interpretations between the Biblical principles and the principles of the 101s Positive Discipline were synthesized under the 2 themes, “The view of children” and “The view of parenting practices”. The synergy view of children, illustrating the 5 Biblical Principles and 3 principles of the 101s Positive Discipline mentioned the important view of children. The synergy view of parenting practices, showing the two sub-themes, including the view of discipline and approaches to parenting practices mentioned the effective principles for discipline a child. In order to generate the great synergy impacts, human development framework was utilized to set the criteria for synthesizing the two principles.

4.3.1 The syntheses of the view of children between the Biblical principles and the principles of 101s Positive Discipline based on human development framework

This part describes the syntheses of the two principles based on the main principle of human development; period and stage. The significant developments during early childhood period were chosen to support the results of the syntheses. Thus, the human development frameworks for synthesizing the two principles were attachment and sense of self (the early stage led to moral), and nurturing and social engagement (see table 4.4).

Table 4.4 The syntheses view of children

The View of Children: Children are ...					
Human development framework	Theoretical-based analyses				
	Biological	Psychological	Sociological	Bible	101s
Attachment and sense of self		Attachment and Sense of self Maslow's hierarchy of needs Erikson's stages of psychosocial development		1.The heritage from God 2.The creation of God 3.The beloved of God 4.The great importance	1. The significance of basic psychological needs 2. The significance of basic child's rights
Nurturing and social engagement	Brain development	Freud's 3 Parts of Personality	Vygotsky's social development theory	The sinner	The significance of child development

According to the table 4.4, the theoretical grounds for attachment and sense of self included Maslow's hierarchy of needs and Erikson's stages of psychosocial development. The Biblical principles related to the human development framework were the heritage of God, the creation of God, the beloved of God, and the great importance. The principles of the 101s Positive Discipline related to the human development framework were the significance of basic psychological needs and the significance of basic child's rights.

The theoretical grounds for nurturing and social engagement included brain development, Freud's 3 Parts of Personality, and Vygotsky's social development theory. The Biblical principles related to the human development framework were the sinner. The principles of the 101s Positive Discipline related to the human development framework were the significance of child development.

4.3.1.1 The syntheses of the clusters based on attachment and sense of self framework.

Attachment was an important factor for child development because it was a safe base that helped child felt secure and led to sense of self. The feelings of secure, trust, and significant were the basic psychological needs to which parents should be sensitive and responsive. When the children developed their sense of self-awareness, they could realize how their behaviors impact the others, especially who beloved. Likewise, when they well developed their self-concept and esteem, they could make a good decision for themselves and others. This was a first stage or sensitive period that leads to moral development. In order to consider the criterions for the syntheses of the two parenting principles for encouraging parents to support their children’s needs and development, the key elements embracing the basic psychological needs and development should be included. Therefore, the needs of feeling secure and significant to others and the development of safe base, sense of self, and moral skills were set as the human development framework (see table 4.5)

Table 4.5 The syntheses between Biblical and 101s principles base on attachment and sense of self

Bible	Human development framework (Attachment and sense of self)	101s
1.The heritage from God	The needs of feeling secure	1. The significance of basic psychological needs 2. The significance of basic child’s rights
2.The creation of God	The needs of significant to others	
3.The beloved of God	The development of safe base	
4.The great importance	Sense of self	
	Moral skills	



According to table 4.5, Biblical principles viewed children as the heritage from God, the great importance, the beloved and creation of God. Therefore, parents were expected to raise and take care of their children with love and faith as good as the God would do to his sons (1Corinthians 4:1-2). From this view, the principles of the 101s Positive Discipline were consistent with the Biblical principles. Since love was one of the basic psychological needs for children, it was important that parents needed to provide children with love and protect their rights to live, develop, and participate as well as made them felt secure.

Drawing the two principles together, it could be concluded that children's basic physical and psychological needs was the key of the view. By responding to children's basic needs, not only parents followed God's expectation but also promoted children's development to their fullest potential. Significantly, when children's basic needs were met, they developed secured attachment, the fundamental stage of development, with their main caregivers.

4.3.1.2 The syntheses of the clusters based on nurturing and social engagement framework.

Nurturing and social engagement was an important factor for fostering children's brain, social-emotional, and cognitive development. According to Bronfenbrenner's theory, parents and main caregivers were the closest environment and the most significant factor influencing the children's development. Therefore, parents needed to understand and support their children to achieve the fundamental stages of development. Considering the criterions for the syntheses of the two parenting principles for encouraging parents to support their stages of development, the key elements embracing the brain development and environment should be included. Therefore, the triune brain development and the significant of environmental factors were set as the human development framework (see table 4.6).

Table 4.6 The syntheses between Biblical and 101s principles base on nurturing and social engagement

Bible	Human development framework (Nurturing and social engagement)	101s
The sinner	The triune brain development	The significance of child development
	The significant of environmental factors	



According to table 4.6, Biblical principles viewed children as the sinner or born in sin. Therefore, it is important that parents needed to accept their children, love them unconditionally, forgive their children's sin or misbehaviors, instruct, and train them to turn back in God's way. From this view, the principles of the 101s Positive Discipline were consistent with the Biblical principles. It could be explained based on the McClean's the triune brain that children were born with immature brain related to reasoning. The two structures of the brain that were fully developed since born are survival and emotional brains. On the other hand, children had born inability to be with others peacefully. Therefore, they mostly conduct behaviors related to the demands of basic psychological needs. Moreover, it could also be explained by the Freud's three parts of personality that children were born to learn how to control their ego to work with superego in order to conduct socially appropriate behaviors. Since children's misbehaviors are the stages of development, parents needed to understand and teach the skills required to achieve expected behaviors. It could be concluded that the stages of development was the key for this view. By understanding the children's stages of development, not only parent could accept and forgive children's misbehaviors, but also did recognize the significance of their roles as parents to teach and help their children to achieve the fundamental stages of development. Furthermore, the principles of the 101s Positive Discipline also mentioned the important of Vygotsky's ZPD. When parents understood the nature sin through the nature of child development, the parents would understand the importance of their role and their effective practices.

4.3.2 The syntheses of the view of discipline between the Biblical principles and the principles of 101s Positive Discipline based on human development framework

In this part, three components of disciplines were synthesized between the Biblical view and the 101s view. Those were the meaning, forms, and ultimate goals of discipline.

The syntheses of the two parenting principles were presented base on the main principle of human development; period and stage. The significant development during early childhood period was chosen to support the results of the syntheses. Thus, the human development frameworks for synthesizing the two principles were brain – mind behavioral training, secured and positive relationships, and development to the fullest potential (see table 4.7).

Table 4.7 The syntheses view of parenting practices: The view of discipline

The View of Parenting Practices: The view of discipline						
Topics	Human development framework	Theoretical and research-based analyses				
		Biological	Psychological	Sociological	Bible	101s
1.1 Meaning	Brain – mind behavioral training	Brain development	Maslow's hierarchy of needs Erikson's stages of psychosocial development	Adult – child interaction	Teach-Train-Love	5T Model (Teach, Train, Trust, Time, and Target behavior)
1.2 Form	Secured and positive relationships	-	Maslow's hierarchy of needs	Negative impacts of negative-parental practices	Directing Behaviors Redirecting Behaviors - Receiving the consequence of behaviors - Expressing unconditional love	Redirecting Behaviors
	Imitation	Brain development	-	Social skill	Emotional Control	Emotional Support
1.3 Ultimate Goal	Development to the fullest potential	-	Moral development	-	Disciple of God	Self-Discipline and Empathy

According to the table 4.7, for the meaning of discipline, the theoretical grounds for brain – mind behavioral training included brain development, Maslow's hierarchy of needs, Erikson's stages of psychosocial development, and adult – child interaction. The meaning of discipline in the Biblical principles related to the human development framework was Teach, Train and Love. The meaning of the discipline in the principles of the 101s Positive Discipline related to the human development framework was 5T Model (Teach, Train, Trust, Time, and Target behavior).

For the forms of the discipline, the theoretical grounds for secured and positive relationships , and imitation included brain development, Maslow's hierarchy of needs, negative impacts of negative-parental practices, and social skills. The forms of the discipline in the Biblical principles related to the human development framework were directing behaviors, redirecting behaviors, and emotional control. The forms of the discipline in the principles of the 101s Positive Discipline related to the human development framework were redirecting behaviors and emotional support.

Lastly, for the ultimate goal of the discipline, the theoretical grounds for development to the fullest potential included moral development. The ultimate goal of the discipline in the Biblical principles related to the human development framework was disciple of God. The ultimate of the discipline in the principles of the 101s Positive Discipline related to the human development framework was self-discipline and empathy.

4.3.2.1 The syntheses of the meaning of discipline between the Biblical principles and the principles of 101s Positive Discipline on human development framework

Brain, mind, and behavioral training were an important factor for child development because the rational brain functioning in cognitive processing was not fully developed in early childhood. Therefore, parents needed to understand child development, trained them to have appropriate skills and response to children's basic needs. In order to consider the criterions for the syntheses of the two parenting principles for encouraging parents to support their brain, mind, and behaviors, the key elements embracing the brain development, basic needs and adult – child interaction

should be included. Therefore, the repetition, trust, challenge and encouragement factors were set as the human development framework (see table 4.8)

Table 4.8 The syntheses between Biblical and 101s principles base on brain – mind behavioral training

Bible	Human development framework (Brain – mind behavioral training)	101s
Teach-Train-Love	Repetition	5T Model (Teach, Train, Trust, Time, and Target behavior)
	Trust	
	Challenge and encouragement	



Drawing the two principles together, there were two elements of the meaning of discipline both principles had in common. Those were Teach and Train. Since a child learned well by doing and his brain develops well by practicing, good practices of discipline required teaching appropriate behaviors and sparing time to train the child. When the child acquired the skills taught, he would gain his self-discipline.

Moreover, there was another one element of the meaning of the discipline both principles shared in common although implicitly stated. That was “Love” in the Biblical principles and “Trust” in the principles of 101s Positive Discipline. Based on the basics psychological needs, trust was prior stage of needs and love was the next stage. While Biblical principles argued that there was no love without discipline (Hebrews 12:5-11), the principles of the 101s Positive Discipline argued that without trust, caretakers could not teach and train children. Because children learned well when they feel safe and secure, caretakers needed to build and maintain mutual trust with children. Furthermore, according to Erikson’s Trust VS Mistrust, trust would be well developed when parents persistently respond to children’s basic needs. Therefore the love of Biblical and trust of 101s Positive Discipline was virtually the same thing.

Unlike the meaning of discipline in the Biblical principles, the principles of the 101s Positive Discipline stated other two elements of the meaning of

discipline. Those were “Target Behavior” and “Time”. For target behavior, the finding showed that the interpretations of the target behavior in the principles of Biblical parenting and the 101s positive discipline were different. While the principle of the Biblical parenting did not mention the target behavior, the principles of the 101s Positive Discipline underlined the target behavior as the key essence for reaching the behaviors the parents expected to teach their children.

In the Biblical principles for parenting, the expected behaviors were abstract, not specifically addressed what exactly the parents would like their children to do. The parents, who held the Biblical principles for practices expected their children to be good, behaved appropriately, gentle, sincere, moral, etc. When the expected behaviors were abstract, the children might hardly understand what and how to behave. The expected behaviors in the Biblical principles of parenting could be specified as long-term goal for discipline.

Unlike the Biblical principles for parenting, the principles of the 101s Positive Discipline differentiated the meaning of the target behavior and expected behavior. The target behavior was viewed as the behaviors the parents want their children to conduct instead of the misbehaviors while discipline. The expected behavior was viewed as a collection of target behaviors or the behavior the parents want to form their children to achieve the long-term goal. The other words, the target behavior dealt with what parents want their children to do whereas the expected behavior dealt with what the parents want their children to be, when disciplined. The target behavior here was different from expected behavior. For instance, if expected behavior in the long-term goal is being gentle, the target behaviors are greeting politely, speaking decently and avoiding from rude words. Previous research had shown that without thinking of the target behavior they want to teach, they tried to stop the misbehaviors immediately by yelling, spanking, punishment, and deviating children’s attention to something else not related to the misbehaviors. Together, the research also found that when the parents tried to use the 101s Positive Discipline techniques, they failed because they did not think of the target behaviors they want to redirect the misbehaviors. Only when the parents addressed the target behavior, they could successfully meet the goal-expected behaviors.

Nonetheless, the principles of the 101s Positive Discipline could complement the Biblical principles for parenting in the meaning of “Target Behavior”. The target behavior of Biblical principles was the outcome or ultimate goal, while the target behavior of 101s was the output that shapes the outcome clearly.

For the last element of the meaning of discipline, Time, while the Biblical principles implicitly mentioned in the meaning, the principles of 101s Positive Discipline explicitly mentioned. Nonetheless, both principles congruently viewed “Time” as the meaning of positive discipline. For the Biblical principles for parenting, time was mentioned as the significant rule of parenting. In the God way, parents needed to teach their children every time, everywhere, no matters how old they were.

For the principles of the 101s Positive Discipline, time was viewed as the developmental-based practice. In order to form a good, positive relationship and to form a good, appropriated behavioral man, parents needed to consistently showed love and respect, and allowed children to practice the required skills in responsive environment. Therefore, it was concluded that “Time” was required for discipline, both the time for teaching and training or relationship to create trust and love to achieve the target behavior, and having a good adult-child relationship.

4.3.2.2 The syntheses of the form of discipline between the Biblical principles and the principles of 101s Positive Discipline on human development frameworks

Secured and positive relationships were the important factors for child development because they were essential for attachment and help to develop sense of self that are fundamental development to fullest potential. Therefore, parents needed to response children’s basic needs that led to trust and develop to secured relationship. In order to consider the criterions for the syntheses of the two parenting principles for encouraging parents to support their secured and positive relationships, the key elements embracing the children’s needs and negative impacts of negative – parental practices should be included. Therefore, the responsiveness, positive interaction, and appropriate – age communication factors were set as the human development framework (see table 4.9)

Table 4.9 The syntheses between Biblical and 101s principles base on secured and positive relationships

Bible	Human development framework (Secured and positive relationships, and imitation)	101s
Directing behaviors	Responsiveness	Redirecting behaviors
Redirecting behaviors	Positive interaction	Emotional support.
Emotional control.	Appropriate – age communication	

The form of Biblical principles for parenting practices was directing behaviors, redirecting behaviors and emotional control. The redirecting behaviors had sub-forms into 2 forms; 1) Receiving the consequence of behaviors and 2) Expressing unconditional love. For the principles of 101s Positive Disciplines, techniques were in the form of redirecting behaviors and emotional support.

By drawing the conclusion, both principles were the same in terms of focusing on teaching appropriate behavior. However, some details were different. First, the Biblical principles guided parents to teach children to differentiate between good and bad, or what they should or should not do. On the other hands, the principles of 101s Positive Disciplines emphasized on “learning by doing” and “learning by feeling”. Therefore, the teaching was focus on skill building. For example, the Bible taught us to extend mercy and kindness to others. The 101s Positive Discipline had techniques to create skills and behaviors that represented kindness.

Second, the two principles mentioned teaching through consequences. However, while the consequences of inappropriate behaviors in the Biblical principles were punishment and spanking, the principles of 101s Positive Discipline emphasized that the consequences must be related to the misbehaviors. For example, if a child does not stop playing game, the consequence is to withdraw the game. Until the child could show his responsibility to play the game, the game is allowed again.

The principles of the 101s Positive Discipline was not agree with psychological and physical abuse because it may lead to the violation of children’

rights. The previous study also mentioned that violence punishment gave negative impact to the children both physically and mentally (31), socially, and intelligence (28). The previous study showed that children will learn when their emotion in learning stage (25). Spanking led to negative emotions that obstruct the children from learning, and did not contribute to any skills. Therefore, the principles of 101s Positive Disciplines disagreed with spanking method. Moreover, the principles of 101s Positive Disciplines pointed that the consequence of behaviors when children do something wrong should be the outcome from the behavior. For example, if they do not eat, the consequence that they deserve is hunger, not spanking. This way the children will learn that if they do not eat, the consequence is they will feel hungry, and their body is not ready to do any activities. Next time, they will learn from this experience.

For expressing unconditional love, the Biblical principles focused on using love as a drive to change unexpected behavior into expected behavior. This form was similar to emotional support of the principles of 101s Positive Discipline that emphasized responding to basic psychological needs, or love.

For emotional control, the two principles gave different concept for practices. While the Biblical principles for parenting practices focusing on adult's emotional control, restraining them from stimulating the child's temper, the principles of 101s Positive Discipline focused on children's ability to control their temper, with the assistance of adult. Together, since the principles of 101s Positive Discipline were the techniques for helping parents keep their cool, the parents who used the techniques tended to be able to control their temper. It could be concluded here that the Biblical principles and the principles of 101s Positive Discipline were agree with the significance of parents' emotional control. In order to support parents' emotion, the principles of the 101s Positive Discipline could complement the parents who hold the Biblical principles for parenting in practices.

In conclusion, the result showed that the form of both principles were consistent, and complement with each other. The Biblical principles were the teaching what proper behaviors were, but the principles of 101s Positive Discipline helped the caretakers to have techniques to teach and create skills for desirable behavior as the Bible. In terms of emotional control, the Biblical principles for parenting practices emphasized on adult's emotional control. Meanwhile, the

principles of 101s Positive Discipline helped to control temper of both adult and children to create efficient learning. In addition, the Biblical principles also helped to realize that response of basic psychological needs was important, and especially “love”. This could be done by expressing love to children by actions, as Jesus died for us. This was a great driving force that turned the lost people to God’s way. However, the only contrast of these two principles was getting the consequence of the behaviors by being spanked. The principles of 101s Positive Discipline disagreed with this method, because it affected the children negatively and do not create learning. This was different from the Biblical principles of parenting practice that mentioned spanking. Likewise, the writers of Christian literature also accepted this method (33-35, 38, 39).

4.3.2.3 The syntheses of the ultimate goal of discipline between the Biblical principles and the principles of 101s Positive Discipline framework

Development to the fullest potential was an important factor for child development in order to live peacefully with the others. Therefore, parents needed to teach and train them, and respond to their basic physiological and psychological needs. In order to consider the criterions for the syntheses of the two parenting principles for encouraging parents to support their fullest potential, the key elements embracing the moral development should be included. Therefore, the autonomy and interdependence factors were set as the human development framework (see table 4.10)

Table 4.10 The syntheses between Biblical and 101s principles base on development to the fullest potential

Bible	Human development framework (Development to the fullest potential)	101s
Disciple of God	Autonomy	Self-Discipline and Empathy
	Interdependence	

For the ultimate goal, if considering the explicit statement, the two principles were different. The Biblical principles were a disciple of God whereas the ultimate goal of the principles of the 101s Positive Discipline was self-discipline and empathy. However, the tacit interpretation of the ultimate goal in the Biblical principles was similar to the principles of the 101s Positive Discipline because being a disciple of God must be trained to have self-discipline and empathy.

4.3.3 The syntheses of the approaches to parenting practices between the Biblical principles and the principles of 101s Positive Discipline based on human development framework

In this part, three topics of parenting practices were synthesized in the Biblical view and the 101s view. Those were 3 topics including Love & Significant, Emotional Control, and Redirecting Behaviors.

The syntheses of the two parenting principles were presented base on human framework of form of discipline; secured and positive relationships. The factors of secured and positive relationships, and imitation including responsiveness, positive interaction, and appropriate – age communication were chosen to support the results of the syntheses (see table 4.11).

Table 4.11 The syntheses view of parenting practices: Approaches to parenting practices

The View of Parenting Practices: Approaches to parenting practices						
Topics	Human development framework	Theoretical-based analyses				
		Biological	Psychological	Sociological	Bible	101s
1.1 Love & Significant	Responsiveness	-	Maslow's hierarchy of needs	-	Touch	Eye-Level Principle
	Positive Interaction		Piaget's operational development		Sense of belonging	Respect Principle
	Appropriate – aged communication		Erikson's stages of psychosocial development		Quality time	
	Imitation		Skinner's the consequence of repeated behaviors		Sacrificing	
					Forgiveness	
					Communication	Make a Big Deal Principle

Table 4.11 The syntheses view of parenting practices: Approaches to parenting practices (cont.)

The View of Parenting Practices: Approaches to parenting practices						
Topics	Human development framework	Theoretical-based analyses				
		Biological	Psychological	Sociological	Bible	101s
1.2 Emotional Control	Responsiveness	The triune brain development	Maslow's hierarchy of needs Freud's 3 Parts of Personality	-	Verbal	I-Message Principle
	Positive Interaction					Whisper Principle
	Appropriate – aged communication				Listening	Validation Principle
	Imitation				Purified mind	-
1.3 Redirecting Behaviors		-	-	Negative impacts of negative-parental practices	Spanking with emotional control	Principles in Emotional control section Belong and Significance Principle Timer Principle Incompatible -Alternative Principle When-Then Principle Choice Principle

According to the table 4.11, the theoretical grounds for Love & Significant principle included Maslow's hierarchy of needs, Piaget's operational development, Erikson's stages of psychosocial development, and Skinner's the consequence of repeated behaviors. The Biblical principles related to Love and Significant principle were Touch, Sense of belonging, Quality time, Sacrificing, Forgiveness, and Communication. The principles of the 101s Positive Discipline related to the principle were Eye-Level Principle, Respect Principle, and Make a Big Deal Principle.

The theoretical grounds for Emotional Control principle included the triune brain development, Maslow's hierarchy of needs, and Freud's 3 Parts of Personality. The Biblical principles related to the principles of the 101s Positive

Discipline principle were Verbal, Listening, and Purified mind. The principles of the 101s Positive Discipline related to the Biblical principles were I-Message Principle, Whisper Principle, and Validation Principle.

Lastly, the theoretical grounds for Redirecting Behaviors principle included Negative impacts of negative-parental practices. The Biblical principles related to the principles of the 101s Positive Discipline principle were spanking with emotional control. The principles of the 101s Positive Discipline related to the Biblical principles were principles in Emotional Control section, Belong and Significance Principle, Timer Principle, Incompatible-Alternative Principle, When-Then Principle, and Choice Principle.

4.3.3.1 The syntheses of the Love & Significant principle between the Biblical principles and the principles of 101s Positive Discipline on human development framework

Biblical Principles for Parenting Practices viewed that children were the heritage of God. Children needed to develop their self – concept as the heritage of God. Therefore, it was important that parents needed to express their love. According to Piaget's stages of cognitive development, children would learn from tangible and concrete concepts. Expressing love was; therefore, very important to help children from the concept of heritage of God. Based on Erickson's stages of psychological development, parents' love also helped children to accomplish the Basic trust vs. Basic mistrust stage of development. Moreover, Skinner, psychologist from the behaviorist group, stated that behaviors were reinforced will be repeated and learnt while behaviors that were not reinforced will go in extinction. Hence, parents must learn to give reinforcement to children when they show desirable actions. It will recognize their actions as valuable, had self-esteem and ultimately developed their behaviors into self-control. From this view, the Principles of the 101s Positive Discipline were consistent with the Biblical principles. While the Biblical principles, suggested that parents need to show and express their love, the Principles of the 101s Positive Discipline provided parents with technique in practical to show and express their love to their children in effective ways.

4.3.3.2 The syntheses of the Emotional control principle between the Biblical principles and the principles of 101s Positive Discipline on human development theories

The Biblical principles for parenting practices did not only emphasize on discipline practices in a child, the other emphasis was adults' ability to control their temper, because it could increase efficiency in discipline training and maintain good relationship with the children. By analysis and synthesis on Biblical principles showed three topics that God warn us to be careful, in order to control emotion. There were using kind words, listening to other people and maintaining a good mind. From this view, the principles of the 101s Positive Discipline were consistent with the Biblical Principles. For the 101s Positive Discipline provided parents with techniques to control their emotion.

In terms of verbal, the 101s Positive Discipline had two techniques that helped the caretakers to ease their temper, including controlling the words to speak in a gentle and reasonable way, leading to the children's learning. Those were 1) I- Message Principle and 2) Whisper Principle. I-Message Principle helped the caretakers to be conscious of what they were going to teach children instead of getting angry at children. While the Whisper Principle helped to communication in a gentle way, not shouting. This will help children to pay attention to what caretakers say without being frightened.

The other technique that will help the caretakers to listen more and ease the children' temper is Validation Principle. This principle was used instead of abusive words and ignoring to children's need. The caretakers had to listen, understand the feeling of the children, and communicate to them in a way that help the children realize their temper. As well as learning that how that bad temper will affect their behaviors. These will help children to ease their temper and lead to learning and desirable behaviors.

Lastly, in the term of maintaining purified mind, Mind or Heart in the Bible referred to a person's center of moral (82). The closest psychological term to the heart was the ego, borrowed by Freud to denote the "self" (83). Comparing "heart" with brain functioning mechanism, after caretakers realized the significance of emotional control and practice it consistently until they could control their verbal and

listen more, they will be able to control the emotional brain, and use the front brain with full efficiency. For instance, when the caretakers could control their temper and use reason to train children, it will lead to good relationship between them. At the same time, if the children learn to control their temper, the front brain will function properly, leading to appropriate behaviors.

4.3.3.3 The syntheses of the Redirecting behaviors principle between the Biblical principles and the principles of 101s Positive Discipline on human development framework

Biblical Principles for Parenting Practices view that everyone were the sinner, including children. However, the principles of the 101s Positive Discipline viewed that sin was the stage of development. Therefore, caretakers had to teach and turn them to God's way. Biblical principles for parenting practices underlined that beating was an acceptable way to discipline a child. Parents who beaten their children for disciplining love their children. It was important that beating should come with love and emotional control to make sure that children understood why they were beaten or punished. According to the Principles of the 101s Positive Discipline, physical punishment would lead to insecure attachment because it violated children's basic psychological needs of love and security. Even though the divergence of the principles of the Biblical discipline and the 101s Positive Discipline discipline was beating, the convergence of the two principles was parents' emotional control. While the Biblical principles underlined the emotional control as the key success for effective beating, the 101s Positive Discipline underlined its techniques as a tool for anger management and emotional control. The two techniques, I-Message and Whisper Principle, will help the parents to control their emotions and also helped to meaningfully communicate expected behaviors to the children. Therefore, when parents practice the two techniques of the 101s Positive Discipline, they could control their emotion when disciplining children and also followed the Biblical principles for parenting practices.

However, the review on Christian literature showed that spanking was not the only way for children training. All writers also supported the positive ways, as these methods could bring children back to God's way. Therefore,

there were many other teaching and training alternatives, apart from spanking, for caretakers to train children. The previous studies showed that spanking was prone to high risks that affect the children physically, mentally, including their society and intelligence (27-29, 31, 32). The 101s Positive Discipline proposed five techniques, 1) Belong and Significance Principle; assigning some duties for children, and give them compliment after they had done the duty to make them realize their self-importance, 2) Timer Principle; setting mind set in children, giving time to them for preparing and adjustment their temper and behavior, 3) Incompatible-Alternative Principle; changing the children' want instead of saying "do not or stop", 4)When-Then Principle; delaying children' demand and train them to set priority, or what to do first and last, and 5) Choice Principle, proposing acceptable alternative that lead to target behavior. These techniques will help children to have desirable behavior, positive development (21, 22, 24-26, 71, 84), and stay in God's way.

CHAPTER V

DISCUSSION

This research aimed to synthesize the principles of the Biblical and the 101s Positive Discipline in order to develop a theoretical grounded interpretation and research-based parenting practices for Biblical – oriented parents. According to a survey of the parenting practices in Thailand, Biblical – oriented parents understood the Biblical principles for raising children, but they struggled with its interpretation to parenting practices. Most parents tended to raise their children the way they had been raised, incorporating with the knowledge learnt from books; either Christian literature or parent guideline books. However, some limitations were still remained. Most parents concerned about how to discipline their children to be self-disciplined, not self-seeking, and emotional control, how to respond to their unexpected behaviors, and most importantly, how to be a good model for their children.

The current research was a documentary research designed, using thematic analysis to examine the unstated, tacit and implicit meanings of the two principles, the Biblical parenting and the 101s Positive Discipline, toward child-rearing practices. The collected tertiary and solicited documents were on authentic, credible, representative, and meaningful. The primary analysis of the literature, using data reduction strategy, led to two major themes, the view of children and the view of parenting practices. Then, the data display procedure, using matrices, revealed the inferences and conclusions. The matrix illustrated how the data was organized, simplified, and transformed under the two major themes. The developing and applying categorical labels were constructed. Each major theme consisted of conceptual categories that tacitly corresponded to the perspectives of each principle. Based on the data drawing and verifying conclusion, using compare and contrast following by synthesis analyses, the findings showed that the conceptual categories of the two principles in each theme were consistent. It indicated that the principles of the Biblical and the 101s Positive Discipline for raising children could be complemented each other both in grounded theory and research-based practices.

In this chapter, the syntheses of the Biblical and the 101s Positive Discipline principles are discussed in 3 sections. Each section represents the conceptual categories and the main ideas of the synergetic parenting principles for the parenting handbook for Biblical – oriented parents. In the first section, the concepts of the synergetic discipline and components of the parenting book are proposed along with the overall syntheses of the two parenting principles. Second, the syntheses of the philosophical and theoretical-grounded principles between the Biblical discipline and the 101s Positive Discipline are discussed. Third, the syntheses of the research-based practices between the two principles are discussed. Then, the chapter ends with the research conclusions, following by the implications and limitations of the current research.

5.1 The Positive Ways to Follow God’s Way for Raising Children

The findings from the syntheses of the Biblical and the 101s Positive Discipline principles on human development showed that the two principles were consistent both in the view of children and the view of parenting practices. Thus, the two principles were properly synergetic and complemented each other. The concepts of the synergetic discipline and components for forming the parenting book could be drawn from the findings. First, the core concept of the synergetic discipline, “The Positive Ways to Follow God’s Way for Raising Children”, was proposed for the parenting handbook. The core concept of the parenting handbook illustrated the synergetic view of children and parenting practices in the overall aspects of the two principles, indicating that the synergetic discipline would instill children in positive ways in order to promote children’s brain, mind, and behavioral development and help them to stay in God’s way.

The grounded theory of the core concept of the synergetic discipline were 1) to love and be responsive to children’s basic physical and psychological needs as children were heritage of God and it was important that children were treated as gift from God, and 2) to understand the nature sin through the nature of child development, and teach and train them in positive way. It was important that parents had to understand the core concept of the synergetic discipline. When parents understood the stages of

development, the parents would understand the significance of their roles, be aware of their parenting practices, and positively guide their children to the God's way.

Accordingly, the core concept of the synergetic discipline, "The Positive Ways to Follow God's Way for Raising Children", was grounded in the heart of the essential feathers of synergetic discipline and the fundamental principles of discipline that guided to positive parenting practices (see figure 5.1).

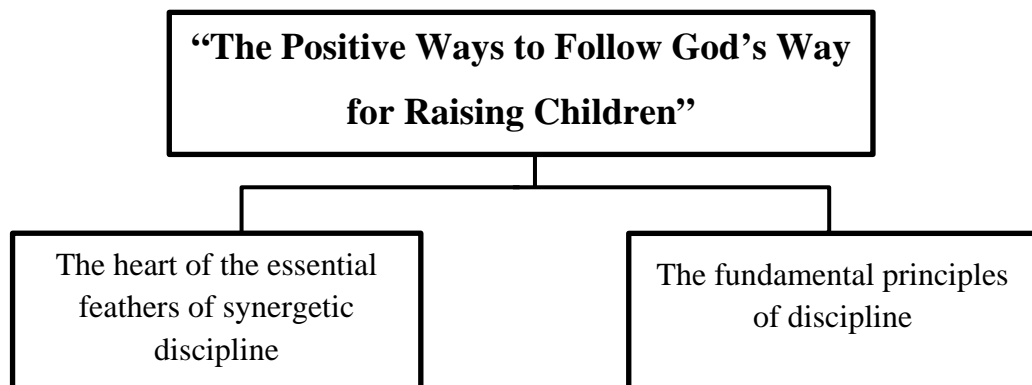


Figure 5.1 The core concept of the synergetic discipline

In summary, drawing from the findings, the core concept of the synergetic discipline was "The Positive Ways to Follow God's Way for Raising Children," and was appointed to the titles of the parenting handbook. This handbook contains 2 components. The first component is the heart of the essential feathers of the synergetic discipline, and the fundamental principles of the synergetic discipline that guided to positive parenting practices.

5.1.1 The Hearts of the Essential Features of Synergetic Discipline

The hearts of the essential features of synergetic discipline provides the meaning, forms, and ultimate goal of the synergetic discipline. The essential features of the Biblical parenting are described first, following by the essential features of the 101s Positive Discipline's principles. Then, the synergized essential features of the two principles are presented.

The synergy of two principles in the meaning of discipline could be synthetic the model of discipline (see figure 5.2).

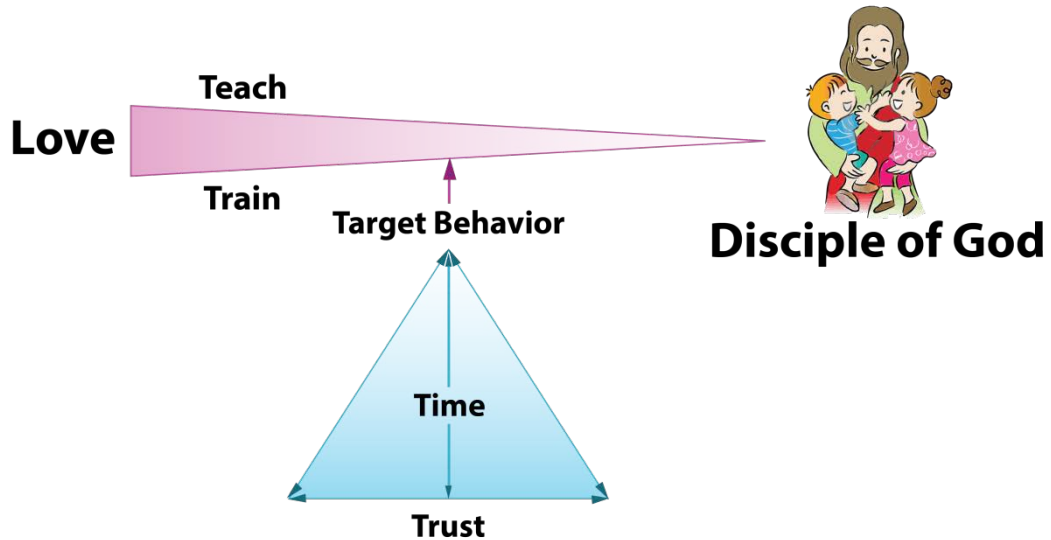


Figure 5.2 The model of discipline in
“The Positive Ways to Follow God’s Way for Raising Children”

From this model demonstrated that the Biblical discipline was *teaching* and *training* children based on *love* so that the children will be a disciple of God. For the principles of 101s Positive Discipline, the positive discipline was defined in 5Ts model, including *Teach*, *Train*, *Trust*, *Time* and *Target behavior*.

The two principles shared the meaning of “Teach and Train”. However, *Trust*, *Time* and *Target behavior* in the principles of 101s Positive Discipline could complement the Biblical principles in meaning of discipline.

First, love and trust was actually the same thing in the term of psychology.

Second, in the Biblical principle of parenting, the expected behaviors were abstract. Moreover, previous research had shown that without thinking of the target behavior they did not want to teach, they tried to stop the misbehaviors immediately by yelling, spanking, punishment, and deviating children’s attention to something else not related to the misbehaviors. Together, the research also found that when the parents tried to use the 101s Positive Discipline techniques, they failed because they did not think of the target behaviors (25). Accordingly, the principle of the 101s positive discipline could complement the principle of the Biblical parenting in the

meaning of “Target Behavior”. The target behavior of Biblical principle was the outcome or ultimate goal, while the target behavior of 101s was the output that shapes the outcome clearly.

Lastly, “Time” was required in the model of discipline, both the time for teaching and training or relationship to create trust and love to achieve the target behavior, and having a good adult-child relationship.

Teaching and training in *The Positive Ways to Follow’s God’s Way for Raising Children* must be carried out through 3 forms; 1) Directing behaviors 2) Redirecting behaviors and 3) Emotional support. Without 1 of 3 factors in teaching and training, there will not be a result in this concept. The following explained the three forms of the synergetic discipline.

1) Directing Behaviors: The teaching on practices in the Bible through narration, instructional media, or a good role model.

2) Redirecting Behaviors: Adjusting children behavior that uncontrollable inner emotion and turn their inappropriate behavior to appropriate behavior, with the children’ own decision. The synergy of the two principles complemented each other. The Redirecting Behavior of the principles of 101s Positive Disciplines was not against the Biblical principles. Moreover, it helped parents to adjust children’s misbehaviors base on positive way and child development and helped to illustrate the Biblical principle for parenting practices in human development frameworks. Parents who held the Biblical principles for practices could apply it for raising children. This comes up with 3 Redirecting Behavior guidelines:

Kind but Firm: Based on the Biblical principles, caretakers must be kind because children were the heritage of God and this was a way that let love driving force to change behavior. At the same time, they must be treated firmly, because children had sin so their inner instinct needed to be train to have discipline and receive the consequence of their actions for learning. The instinctive brain (reptilian brain) and emotional brain (old mammalian brain) were fully developed since a child was born. While the rational brain (new mammalian brain) were developing. If caretakers are not kind to children or do not respond to their basic psychological needs, the both of brain areas will function to inappropriate behaviors. But if we are kind to the children, the both of brain areas or the inner sin will be under control. If the children can control the

both of brain areas, they will listen in what caretakers have taught them. However, Kindness had to co-exist with firmness by teaching and discipline. Because the new mammalian brain not being fully developed. Therefore, it was the part of adult to treat them firmly so that they will have appropriate behaviors.

Consequence of behavior: One of the consequences from misbehaviors in the Biblical principles was the punishment and spanking when the children had done wrong. However, the principles of 101s Positive Discipline stated that spanking could lead to negative emotions that obstructed the children from learning, and did not contribute to any skills. Therefore, the Positive Ways to Follow God's Way for Raising Children suggested that receiving consequence of behavior should be cause to learning and suitable for child development. For the consequences led to learning were the consequences that helped children made sense the cause and effect related to their misbehaviors. When children understood and felt fair, they were able to cope with their challenged emotions and feelings. Together, the consequences suitable for child development were the consequences that did no harm physically and mentally to the children. For instance, if the children do not go to sleep and the caretaker warn them that they may get a headache lacking of sleep. Headache is the far away effect on inexperience children so they cannot understand. But if the communication is changed to other thing nearer to them, for instance, "if you are not sleeping, tomorrow you will not have the energy to wake up and go to school, and their scores will be deducted if attending school late." This way, they will be able to understand. Lastly, when children decided to do anything, they must get the consequence of their decision. For children could learn from the consequence and gave them experience for their next decision making.

Consistency: Using consistent training for discipline was important because children were a learning age, and they usually remember everything. If the caretakers ignore training, the children will learn to know how to get what they want without disciplines. This will make children undisciplined and have the unexpected behavior. Therefore, it was necessary that the caretakers trained them consistently until they had self-disciplines that were the same meaning in the Proverbs 22:6 said, "Train up a child in the way he should go; even when he is old he will not depart from it."

3) Emotional support: Moreover, the emotional control of the caretakers that mentioned in the Biblical principles was significant to discipline the children, helping to control children’s emotion that mentioned in the principles of the 101s Positive Discipline also important because it helped caretakers to realize in the children and helped them to be ready in learning stage. Likewise, when the children in learning stage, it help the caretakers to control their emotion easier.

The result toward children’ developments based on this guideline were 1) they will realize that they were loved and have value, as a gift of God. Because of teaching and training under this guideline definitely responded to their basic psychological needs. 2) It also developed emotional and social skills, which enable the children to live together in society with other people peacefully, through methods and role model of caretakers. These two factors will help children to develop the sense of self, and lastly, to develop their frontal brain, or the brain part of ration, ethics, and morals which enable the children to control the inner sin, or desirable behavior. Moreover, they will grow up to be a Disciple of God.

5.1.2 The fundamental principles of the synergetic discipline

In Chapter 4, the Biblical principles were clustered in three sub-themes; Love and Significance, Emotional Control and Redirecting Behaviors. The synergy of these three sub-themes, with the principles of 101s Positive Disciplines was summarized (see figure 5.3)

Love and Significance		Emotional Control		Redirecting Behaviors	
Biblical	101s	Biblical	101s	Biblical	101s
<ul style="list-style-type: none"> • Touch • Sense of belonging • Quality time • Sacrificing • Forgiveness • Communication 	<ul style="list-style-type: none"> • Respect Principle • Eye-Level Principle • Make a Big Deal Principle 	<ul style="list-style-type: none"> • Verbal • Listening • Purified Mind 	<ul style="list-style-type: none"> • I-Message Principle • Whisper Principle • Validation Principle 	<ul style="list-style-type: none"> • Spanking with emotional control 	<ul style="list-style-type: none"> • 101s Principle in Emotional Control section • Belong and Significance Principle • Timer Principle • Incompatible-Alternative Principle

Figure 5.3 The fundamental principles of discipline in “The Positive Ways to Follow God’s Way for Raising Children”

The form of the Positive Ways to Follow God’s Way for Raising Children showed that the practices in the Love and Significance and Emotional Control were in positive way. But the spanking in the Biblical principles in the topic “Redirection Behaviors” had both negative and positive way (see figure 5.4).

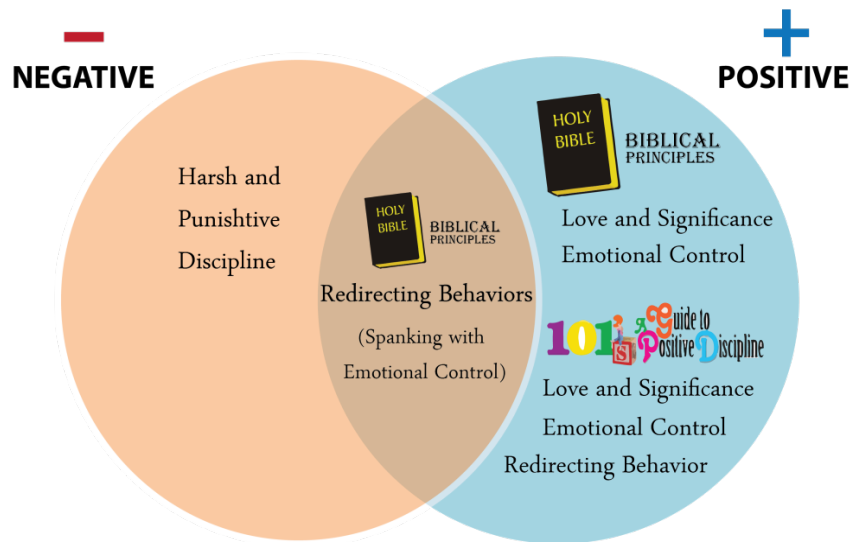


Figure 5.4 The cluster of the principles of Biblical discipline and 101s Positive Discipline

For spanking was negative reinforcement. However, if the person who spanks can control his/her emotion, and the punishment is not harsh, it sometime helps children to learn. So it could be in positive way (33-35, 38, 39, 85). However, spanking in the Positive Ways to Follow God’s Way for Raising Children suggested that should be avoided due to 2 reasons; 1) spanking was a consequence of behavior that were inconsistent directly with the actions of the child. It was hard for them to understand the reason of spanking. For example, if the children do not eat, the directly consequence of behavior is getting hungry, not the pain from spanking. They should learn the truly consequences of their decision. 2) Although the person who spanked can control his emotion, spanking did not support the children’s emotion. Children were not at the learning when they were beaten. For this reason, caretakers will have difficulty in controlling their emotion, because the children may had a reaction showing that they were not ready to learn. And it was a trap impeding caretakers to

teach children with God's way. Moreover, if the parents cannot control their emotion, they may forget that the child is a gift of God. From the primary interview on Biblical – oriented parents, the finding showed that many times they cannot control their emotion, and spanking is not a forbidden method. When parents accidentally spanked their child with emotion, which negatively impact for children. Parents usually regretted after their anger disappears, and realized later that the child was the gift of God. Moreover, if the parents spanked their children with temper, as they responded to child's sin with the parents' own sin. Because they used the instinctive and emotional brain to respond, that was a bad role model for children. Hence, the teaching and training in “the Positive Ways to Follow God's Way for Raising Children” offered other 5 techniques apart from spanking, which could be applied in redirecting children' behavior, and had research supporting for positive effect of child development (21, 22, 24-26).

5.1.3 The example of practices in “the Positive Way to Follow God's Way for Raising Children”

The example of teaching and training in the concept of the Positive Ways to Follow God's Way for Raising Children such as the habit to eat punctually. The caretakers had to teach the children that when they ate punctually, they will have good health, and the strength to do activities. This also conformed to the Bible “body is a temple of the Holy Spirit” (1 Corinthians 6:19-20) that said, had to take care of our bodies (Directing Behavior). If the children didn't eat on time, the caretakers had to redirect their behavior in a kind but firm way for emotional support and practical skill. For instance, the caretaker may use the Choice Principles, letting the child choose whether they will eat all or only half of the food, depending on their decision how much strength they want. This technique was helpful to support the children's emotion because they can decide by themselves. Importantly, these two choices were all leading to the target behavior.

If the children had entirely finished their food, the following technique that the caretakers should apply was “Make a Big Deal Principle” to create positive stimulus and inner-self. The other method, apart from kind approach, was to let the children got the consequence of decision. If the children eat only half of the food, they

will feel hungry faster than usual. If they hungry, but it was not time to eat the next meal. Keeping them waited and told them, which were the consequence of eating too little. The caretakers may give them water to drink while waiting for food and when it's time to eat the next meal let bring food to offer. This method was helpful to make the children learn from the consequence. But the more important thing that the caretaker had to realize was they had to follow rules and regulations consistently. Otherwise, the children will learn how to do to get what they want. As a result, they will not have discipline and expected behavior.

5.2 Conclusion

In conclusion, the two principles complemented each other to fill the gaps. The Biblical principles for parenting view the children as both a nature sin and a heritage from God. The principles of the 101s supported the philosophy using multidisciplinary theories to explain children development. While the Biblical principles for parenting practices focused on the importance of love and significance, emotional control and redirecting behaviors, the Principles of the 101s Positive Discipline provided techniques with multidisciplinary theories supported to help parents understood their impacts of parenting practices on child development.

It was hoped that the guideline could help parents who held the Biblical principles for practices to raise their children in a positive way, related to child development, and significantly to follow the way of the Biblical principles entirely. However, Proverbs 3:5 said, "Trust in the Lord with all your heart, and do not lean on your own understanding." This led to a realization that the other duty of parents was to rely on God by praying, (Lamentations 2:19, Ephesians 6:18, James 1:5 and Jeremiah 33:3), studying God's words (2Timothy 3:16-17 and Psalms 119:1,5), and trusted in God because without God, everything was meaningless as in Psalms 127:1-2 said, "Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain. It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep."

5.3 Limitations and Suggestions for Future Research

In the current study, there were two limitations of this research. The first limitation was the volume of data makes analysis and interpretation time consuming. The Biblical principles for raising children had either direct or indirect principles. For indirect principles, researcher had to take long time to analyze, interpret, and synthesize. Likewise, the principles of the 101s Positive Discipline also had a complicated detail in theoretical-based. Therefore, the suggestion for future study is the longer period of time research with two principles profoundly. This will help to understand two principles more clearly.

The second limitation was following up the impact of the handbook “The Positive Ways to Follow God’s Way for Raising Children”. Because this was a preliminary research from principles synthesis, accordingly Training program for Biblical – oriented parents in the Positive ways to follow God’s way was suggested to research the impact of the handbook in children and parents.

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APPENDIX

CERTIFICATE OF APPROVAL

	COE No. MU-CIRB 2015/011.1109
<p>Mahidol University Central Institutional Review Board (MU-CIRB) <i>Certificate of Exemption</i></p>	
<p>Title of Project: The Synergy between the Biblical Principles and the 101s Positive Discipline Techniques for Raising Children Based on Human Development</p>	
<p>Protocol Number: 2015/134.0109</p>	
<p>Principle Investigator: Miss Chotipat Sombuntanont</p>	
<p>Co- Investigators: -</p>	
<p>Affiliation: National Institute for Child and Family Development</p>	
<p>MU-CIRB is in full compliance with International Guidelines for Human Research Protection such as Declaration of Helsinki, The Belmont Report, CIOMS Guidelines and the International Conference on Harmonization in Good Clinical Practice (ICH-GCP)</p>	
<p>Date of Determination: 25 September 2015</p>	
<p>Signature of Chairperson:</p>	 (Professor Dr. Rutja Phuphaibul) MU-CIRB Chair
<p>Signature of Institute Representative:</p>	 (Professor Dr. Sañsanee Chaiyaroj) Vice President for Research
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<p>Page 1 of 1</p>	

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