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INDIGENOUS CHILDREN DISCIPLINE STYLES IN ZIMBABWE: NATURE AND IMPLICATIONS ON CHILDREN PROTECTION PRACTICES

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ABSTRACT

The issue of parenting and child discipline remains one of the topical areas in the world of child protection. In a quest to understand the issue, the study aimed at investigating indigenous parenting methods on child discipline and their implications on child protection practices in Zimbabwe. Concurrent mixed methodology was used to collect data from (n=157) randomly selected participants. Data was also collected from five (5) key informants. The study revealed that people used plethora of indigenous parenting practices on child discipline which include; authoritative, authoritarian, permissive and neglectful. The indigenous parenting practices on child discipline had implications in designing of social policies related to; school code of conduct, inclusive child protection policy and culturally acceptable legal frameworks. ANOVA test (Critical Value=0.001<p=0.05) showed that participants believed that indigenous methods are best when dealing with child disciplinary challenges in the society. The study recommended for more public debates on child discipline and parenting, inclusive legal protocol on child discipline and community awareness on promoting collaborative indigenous parenting practices on child discipline. The study concluded that community perceives child discipline as a fundamental aspect in addressing child disciplinary challenges in modern day Zimbabwe.

KEY TERMS: Indigenous, child discipline styles, child protection, Zimbabwe

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INTRODUCTION AND BACKGROUND

The move by Zimbabwean High Court to abolish corporal punishment in 2015 in both schools and homes is a testament that child discipline landscape is still filled with diverging vicissitudes. From a child right perspective, this was indeed a landmark ruling. The argument was based on the experiences that child disciplinary methods used in homes and schools were malicious and, in some instances, resulted in deaths (Dziva & Mazambani, 2017; News Day, 2017, March 2). However, the challenge which still persists in the country is that many punitive child discipline practices are believed to have their genesis in traditional socialisation (Millichamp et al, 2006). This view has ignored some of the factors which result in child abuses such as peer pressure and technology whose connectivity cannot be solely placed on the shoulder of indigenous parenting practices. As such, debates on the issues of child discipline remain emotive in society. As noted by Muzingili (2018: 6), there is always counter accusations between modern human rights movement and culturalist indigenous protagonists on what constitutes the best practices to handle child disciplinary issues. Unfortunately, in those arguments, little has been done to uncover what constitutes indigenous parenting practices in the Zimbabwean traditional societies.

Arguing within the confines of corporal punishment's adoption in schools, Gomba (2015:15) observes that "the presence of Zimbabwe's cultural richness must compel government to develop a legislative that consider the role of indigenous system in molding positive behaviour in children". In spite of familiar sense that it is understandable that children are against corporal or stiff disciplinary measures (Matope & Mugodza, 2011); scholars like (Gomba, 2011; Mugabe & Maphosa, 2013) all recommend that ignoring indigenous parenting practices will always create a continued polarised relationship between children and parents in the society. The observations from above studies illuminated that parents perceive current parenting styles as detrimental and based on structural manipulations. The same authors found that parents were not against children's rights African Charter on the Rights and Welfare of Children (ACRWC), United Nations Charter on the rights of Children (UNCRC), Constitution of Zimbabwe and Children's Act (Chapter 5:06). However, parents lament lack of legal attention in integrating the role of parents in defining the rights of children (Chemhuru, 2015; Matope & Mugodza, 2011). Therefore, there is value in situating this study within the context of indigenous parenting practices on child discipline. This paper seeks to deconstruct the belief that indigenous parenting methods are detrimental and should be substituted with current legislature without harmonisation of the two.

METHODOLOGICAL ISSUES

Research design and location

The study was conducted in Binga district, Zimbabwe, Ward 1. Considering the multiple streams of understanding traditional parental practices and child discipline, the study used both qualitative and quantitative research design. In this context, researchers employed quantitative research design to determine the extent to which indigenous parenting practices on child discipline are still being practiced among Tonga people. Therefore, the use of qualitative research design enabled the researcher to avoid rigid frameworks in understanding the nature of parenting practices and indigenous methods in dealing with child disciplinary issues.

Target population

In this study, the target population from whom the researchers collected data is BaTonga speaking people in Ward 1. Based on 2012 census, Ward 1 in Binga had 3678 people. Of these, there are 1733 males and 1945 females. The study primarily targeted females and males aged between 22 and 90 years who have rich experience of parenthood.

Sampling and sample size

In the research, the total sample size for survey was 157 BaTonga speaking participants and 5 key informants. This sample size was deemed ideal by the researchers since there was no exact number participants which desired characteristics to meet the needs of research questions. As for quantitative data, the researchers selected 157 participants based on stratified proportionate sampling technique. As for qualitative data, the researcher used purposive sampling method to select 5 key informants and convenient sampling to select 12 participants to participate in Focused Group Discussions and in-depth interviews. It is important to note that 12 parents who participated in qualitative data collection were also part of (n=157) respondents for survey. The parents for in-depth interviews and focused group discussions were drawn from the same participants who will participate in surveys using convenient sampling.

Data collection methods and research instruments

The study used survey questionnaires to collect data from the participants. The researchers self-administered 157 closed ended questionnaires within 5-day period. As a follow up to a survey, the researchers conducted 12 in-depth interviews by using in-depth interview guide. This consisted of open-ended questions to capture the participants' perceptions on the use of indigenous parenting methods on child discipline. The researchers further cemented the data collection methods by conducting 5 key informants' interviews using open ended interview guide with expert from education, Non-Governmental Organisations and other government ministries.

Ethical procedures

To ensure the safety of the researchers, the clearance for community entry was sought from District Development Coordinator (DDC) who was by then called District Administrator. The letter was presented to Chiefs, Wards Councils, Village Heads and research participants. Participants were not coerced to participate and those who were willing to participate signed written consent forms. It was made clear to participants that they were under no obligation to participate in the study and they could withdraw at any stage. Confidentiality and anonymity of participant's information and their names was exercised in this study. Research instruments did not contain the names of participants and Pseudo names were used during data presentation. This is because, the issues of cultural or traditional practices which the participants need to be protected and divulged in public.

PRESENTATION OF STUDY FINDINGS

Demographic characteristics of respondents

In terms of demographic information, most participants were females (56.1%) and males were (43.8%). In terms of age group, those less than 30 years constituted (5.7%), aged between 30 and 40 were (18.5%), aged 40 and 50 were (23.6%) with those between 50 and 60 being (26.6%) and those above 60 being (25.2%). The majority of participants were married (77.1%), followed by widowed (8.3%), divorced/separated (7.6%) and single constituting (7%). The majority (47.1%) had no formal education, followed with those with primary education (24.9%), lower secondary (17.2%), upper secondary (8.3%) and tertiary with (3.8%). Unsurprisingly, the majority (86%) were unemployed, followed by those with self-employed (10.2%) and those formally employed with (3.85).

Types of indigenous parenting methods on child discipline

The following were types of indigenous parenting styles which were used among indigenous BaTonga speaking people in Zimbabwe.

Authoritative

The study findings revealed that indigenous societies used to practices child disciplinary practices based on physical and other punitive measures. Table 1 depicts different types of indigenous parenting styles which fall under authoritative measures.

Table 1: Authoritative indigenous styles

<i>Authoritative</i>	Yes	No	Not sure
Parents used harsh words when children misbehave	146(93.0%)	6(3.8%)	5(3.2%)
Children were beaten for misbehaving	98(62.4%)	38(24.2%)	21(13.4%)
Children were told that parents were only elders	151(96.2%)	3(1.9%)	3(1.9%)
Tied the child up	31(19.7%)	122(77.7%)	4(2.5%)
Verbal warning was issued all the time when children misbehaved	148(94.3%)	8(5.1%)	1(0.6%)

Table 1 above shows that, the most popular method of authoritative parenting used in traditional societies was that parents strongly reminded their children to respect the elders and that adults and children were not equals in the society. By recording (93.0%) of study participants, parents also used harsh words to instill discipline when children misbehaved. In the same context, physical beating was so common (62.4%) method in which parents

disciplined their children. It emerged from the study that parents in traditional society, to some extent today, used punitive measures to discipline children to respond to serious child indiscipline. One of the respondents narrated that:

Bana cindi bakalikumwa na basowa mpongo kumbe n'ombe. Na mwana wabba waning wawumwa futi. In English means: children were beaten when they lose livestock from grazing pastures. They were also beaten when they stole something

These harsh measures were used in response to grave unacceptable social behavior. One of the local key informants narrated that:

They were also instructed to lie down on the sand in the extremity of sunshine in a way to inflict the pain to a child when he does something which is extremely wrong to his parents or community elders. Children could be also hands-tied as form of punishment (Nkoto yabbila). This child could be beaten without response or movement since he would be tied. This method was only done to a boy child.

The researchers learnt that the idea of using authoritative parenting to instill pain in a child was to ensure that bad behavior do not continue or recur in future. This was also used to send a clear message to other children that gross misbehavior can result in harsh consequences. For those old children, the punishment involved some excruciating pain. These harsh measures were also applied with gender consciousness as measures applied to girls were a bit lenient. Participants reflected that indigenous parents understood the differences of boys and girls when handling disciplinary issues. It was learnt that, the treatment for girl child was not very harsh compared to a boy child though there were also beaten while lying on the mud floor.

Neglectful

As indicated in *Table 2*, indigenous parents also used child disciplinary aimed restoring good behaviour in children by focusing on emotional disturbances.

Table 2: Neglect based child disciplinary measures

<i>Neglectful</i>	Yes	No	Not sure
Parents did not talk to child for several weeks after misbehaving	42(26.8%)	101(64.3%)	14(8.9%)
Parents deprived children basic privileges after misbehaving	81(51.6%)	63(40.1%)	13(8.3%)
A child was chased at home when he/she misbehave	51(32.5%)	82(52.2%)	21(15.3%)
Threaten to ignore him/her for several days	56(35.7%)	82(52.2%)	19(12.1%)
Scolding or yelling at child	70(44.6%)	74(47.1%)	13(8.3%)

Table 2 indicates that indigenous parenting practices in child discipline also involved non-physical strategies which were aimed at emotional punishment. The findings revealed that most parents (51.6%) used to deprive the children their privileges when they misbehaved. During the study, participants revealed that these privileges included food, getting livestock, praise and other forms of rewards. It was also revealed that the focus of neglect approaches was to ensure that misbehavior is discouraged through the use of ignoring and negative consequences, like the loss of privileges. Parents used to chase the children away from home but this method was not dominant as indicated in *Fig 2* where the majority (52.2%) participant did not experience it and (12.1%) of participants were not sure about the existence of this practice. There was no big difference in terms of parents who scolded (44.6%) and those who did not scold (47.1%) in disciplining children. In some instances, some parents attempted to speak with children for several weeks in traditional societies but this method was not common as (64.3%) said no compared to (26.8%) of participants who said 'Yes'. The study equally observed that parents did not always threaten to ignore the children but they warned about their behaviours. One the respondent noted that:

Parents used harsh words such as insulting the child after misbehaving. This was done to ensure that the child is emotional hurt

Another participant echoed that:

Our parents used to scorn at us and used examples of animals. I still remember when you misbehaved they used to liken us with a baboon.

Participants admitted that neglectful approaches were good attitudinal reaction to misbehaving child without use of violent means. It also observed that these methods were more used when they are intended to use emotional and psychological hurting in children. Upon probing, it was learnt that these methods were ideal for young children, girls and when parents saw it unnecessary to inflict physical pain on children.

Collaborative/permissive

During data collection, participants in both survey and qualitative data collection revealed that, in traditional societies parents also used rapport building measures to deal with child disciplinary issues.

Table 3: Collaborative indigenous parenting styles on child discipline

<i>Permissive /collaborative</i>	Yes	No	Not sure
Children were praised for behaving well	132(84.1%)	14(8.9%)	11(7.0%)
Parents taught children on how to avoid certain behaviours	135(86.0%)	6(3.8%)	16(10.2%)
Family and community meetings were done when grossly misbehave	130(82.8%)	23(14.6%)	4(2.5%)
Parents used humour and distraction to ensure that children stop behaviour	98(62.4%)	84(34.4%)	5(3.2%)
Children were rewarded by behaving well	143(91.1%)	14(8.9%)	0(0.0%)
Parents engaged children on their feelings when they misbehave	142(90.4%)	14(10.2%)	1(0.6%)
Child was sent to another relatives in cases of continued misbehaving	129(82.2%)	16(10.2%)	12(7.6%)
Children were reminded of curse of ancestors if they misbehave	115(73.2%)	41(26.1%)	1(0.6%)
Parents used to examine the causes of misbehaviour and tried to help child to behave well	126(80.3%)	29(18.5%)	2(1.3%)
Explain to child why it is bad to behave in certain ways	125(79.6%)	20(12.7%)	12(7.6%)

As demonstrated in *Table 3* above, indigenous parenting styles were also collaborative and harmonizing for those children who behaved well. In order to reinforce good behaviour, (91.1%) noted that parents rewarded their children with gifts for behaving well. Similarly, (84.1%) praised children, (86.0%) teaching children on how to behave well and 62.8% using humor to ensure children behave well. Once participant recalled that:

When you behave well, parents could give us livestock, nice or more food. Actual there were privileges to be given to ensure we continue behaving well. Our parents also used to give us rewards and praised us to ensure that we continue to behave well

Equally important, 130(82.2%) of participants noted that parents could also send the child to other relatives such as grandfathers, grandmothers, aunts, among others. In such situation, 126(80.3%) of respondents noted that, this collaborative approach of child discipline was complimented by parents' desire to examine the causes of misbehavior together with (79.6%) respondents noting that parents sometimes explained to a child on how to behave. It was learnt that collaborative methods were meant to avoid physical and emotional pain to a child but to engage and understand the child's reason for misbehaving. Participants highlighted that these methods were both preventive and corrective. One of the participants noted that:

Bazyali besu bakaninga batukazya ansi kuti batwambile kuti kwete kukkalwa kutyen, titwakalikumwa pe choonse chiindi. In English means: Our parents used to talk to us when we misbehaved. Both my parents would call us without shouting and beating us so that we could explain why we behaved in such ways. They used to explain to us about our bad behaviour and we were warned)

One of the participants echoed that:

Sending a child to her grandmother/grandfathers/relatives as a referral to be taught about disciplinary issues was done so often done to ensure that children learn from other families

One the key informant recalled that:

Child counselling is not a new concept in child discipline. Parents used to call other relatives or any recognised elder to counsel the child. The process was done to ensure that the child is heard and understood. Sometimes individual parental methods were not good for a child as we know parents differ in personalities

Disciplining children, in some cases, was considered a collective effort were everyone is involved in the society. In case of misbehavior by a child, (82.6%) of respondents noted parents in traditional system engaged relatives such as (BaTete) and community elders to help engage the child on unexpected behaviour. To this effort, parents (73.2%) would always remind children that behavior could result in a curse from ancestors in form of bad luck, death, serious illness, infertility, among other such misfortunes.

The study revealed that parents could engage others relatives and any community elders to help them to solve behavioural challenges of their children. During both in-depth interviews and focused group discussions, participants noted that, the idea of engaging relatives and community elders was to get other views and experience so that children can learn. The study also learnt that parents could send the child to other relative to ensure that destruction or stimulus causing misbehaving is removed from the child. Indigenous parents also understood that environment has big bearing on child's behaviour. In some cases, it was effective methods to deal with perennial misbehavior from children in the society. The reciprocity in the resolutions of child disciplinary issues was also done to ensure that the child is heard on many platforms to avoid biases especially on the part of the primary carers. The children were warned that, if they misbehave, ancestors will curse them and that bad thing will happen to them. The common method to authenticate any teaching or explanation on the importance of discipline was to involve religion to the discourse.

Authoritarian

The study also learnt that some parents believed that the use of restrictive measures was an effective way to deal with child discipline issues. The *Table 4* indicates parenting style of child discipline which emphasized on restrictions and strict need of conforming behaviour.

Table 4: Indigenous authoritarian parenting styles on child discipline

Authoritarian	Yes	No	Not sure
Parents applied strict rules for children to avoid misbehaving	143(91.1%)	9(5.7%)	5(3.2%)
Children were reminded of previous consequences of their behaviour or brothers	141(89.9%)	14(8.9)	2(1.3%)
Serious warning with heavy consequences were issued all the time	147(93.6%)	7(4.5%)	3(1.9%)
Give child more chores	142(90.4%)	13(8.3%)	2(1.3%)

Table 5 above portray that the mostly used authoritarian measures was use of serious warning of misbehaving child as indicated by 147(93.6%) of participants. Findings revealed that 143(91.1%) of parents used strict rules at home to ensure conformity. It was revealed that these rules related on how to treat others, time to be at home in the evenings, among others. One participant recalled that:

When we were young, parents' strict rules on time to come home, not eating meals from strangers. We were always warned on how to have when we visit relatives and friends

In some case, 142(90.4%) of respondents noted some parents punished the child by giving him more physical work if it is a boy and more domestic work such as cooking if it is a girl. The parents used to remind children of previous consequences for those children repeating misbehavior. Indigenous parenting practices also integrated the use of strict rules to children so that they avoid deviating from socially acceptable societal norms.

Likelihood of using indigenous parenting methods in handling child disciplinary issues

Participants were also asked on the likelihood of using these indigenous parenting practices on child discipline. The following table shows the perceptions of parents on likelihood to use the different indigenous parenting style in dealing with child discipline.

Table 5: Likelihood of using indigenous parenting styles

Parenting style	Very likely	Likely	Maybe	Unlikely	Very unlikely
Authoritative	61(38.9%)	54(34.4%)	29(18.5%)	9(5.7%)	4(2.5%)
Authoritarian	41(26.1%)	49(31.2%)	36(22.9%)	19(12.1%)	12(7.6%)
Permissive	53(33.8%)	64(40.8%)	28(17.8%)	7(4.5%)	5(3.2%)
Neglectful	11(1.9%)	13(8.3%)	26(12.1%)	73(39.5%)	34(38.2%)

From table above, it is indicated that authoritative parenting style is most preferred parenting style with (38.9%) to be very like to be used, followed by permissive with very likely (33.8%). In the same context, authoritarian parenting style remains common with, very likely (26.2%) and likely with (31.2%). Table above also shows that neglectful methods are not popular among rural communities with (39.5%) unlikely and (38.2%) very unlikely to use it in handling child discipline issues. Key informants noted that the implementation of various child protection programmes had made parents to avoid some parenting style such as neglect. Some parents expressed that children can sue their parents if they feel being abused. However, the study learnt that parents use authoritative and authoritarian measures based on verbal warnings and strict rules.

ANOVA Test to determine the magnitude of parents' likelihood of using indigenous parenting style on child discipline

An ANOVA test was conducted to determine whether parents are likely to use to indigenous parenting practices on child discipline.

Hypothesis: Parents are not likely to use indigenous parenting methods in disciplining children

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	12.968	4	3.242	7.449	.001
Within Groups	66.153	152	.435		
Total	79.121	156			

ANOVA table above shows that there was significant difference in means regarding to parents' preferences in using indigenous parenting practices when dealing with child discipline issues. The hypothesis that parents are not likely to use indigenous parenting practices on child discipline is rejected on ($p=0.001<0.05$). This shows a statistical significance in parents' beliefs in indigenous parenting practices. Participants reiterated that indigenous parenting methods are best at handling child discipline. Some parents expressed that the level of child indiscipline is rising continuously due to shift in parenting styles in the modern day.

IMPLICATION ON CHILD PROTECTION PRACTICE

During qualitative data collection, both parents and key informant were asked on how the issues of indigenous parenting practices on child discipline can affect the formulation and implementation of social policies.

Improved parenting dialogue among stakeholder

The study revealed that, parents, teachers and children did not agree on the processes, guidelines and expectation from children in terms of behavioural issues. The feeling of parents was that behaviour of children in both schools and homes should be solved collaboratively. One of the key informants retorted that:

People shift blame to each other on who contributes to child indiscipline. I think child discipline should be responsibility of everyone regardless to age, sex and place

In a similar case, one of the interviewed parents noted that:

Disciplining children is now a difficult task because teachers are teaching children the behavior which is not expected. I have also seen these days that what school is impacting to children is not even related to behavioral grooming of children.

From above, the study also observed that there was no agreement between parents and schools pertaining to issues of child discipline. Some participants noted that engaging parents and teachers or other child carers is the way forward in insuring that indigenous parenting practices on child discipline is maintained or promoted. Respondents believed that, the resources persons such as chiefs and other community elder are able to educate others on the benefits of indigenous parenting practices over new methods. It was apparent in the study that both parents and teachers wanted engagement programmes in form of meetings and general discussion on children's behaviors.

Research and documentation to support curriculum

During focused discussions, parents suggested that indigenous parenting methods children should be part of curriculum so that children can learn about importance of respecting traditional values. One of the key informants revealed that:

Indigenous practices were very effective and efficient in instilling discipline, responsibility and togetherness in children. However, these practices are dying because researchers are not being interested in doing research and document these practices.

Another participant uttered that:

These indigenous parenting systems should be also taught in churches than to rely on home alone. Writing books on indigenous methods practices to keep the records of the past.

The majority of participants felt that indigenous methods of parenting should be documented in the books so that children can read at school. The argument was that, as long indigenous methods of parenting are not documented, it will be difficult to handle current level of child indiscipline in the society. In the study, majority of participants still felt that education and curriculum can bridge the gap which exists between child disciplinary issues in homes and at school by developing school code of conduct.

Develop child disciplinary code of conduct

The study observed that there was no clear policy or code of conduct which guide how child discipline should be handled. One of the key informants reiterated that:

There is a need to develop a code that guide children and incorporates parenting needs or practices. The current level of misbehaving among children is alarming and policy-based guidelines are needed that defines constructive indigenous system

In other complimentary comments, another participant noted that:

Discipline should have a limit or stage of implementation within specified local and cultured based needs which are helping in building better behaviour among children. Clear code of conduct for schools should be implemented which contain societal ethical values. These can also include employment of counselors; psychologist and social workers in schools are professionally and ethically sensitive to unique community cultures.

Some participants felt that developing code of conduct should encompass the role of both teachers and parents in dealing with child discipline issues. The study learnt that it is easy to tap on various legal and policy frameworks in Zimbabwe to develop indigenous based code of conduct which does not infringe upon the rights of children in society. The revelation from study participants was that there are many constructive indigenous practices which can be used to promote good discipline among children.

DISCUSSION AND SYNTHESIS OF FINDINGS

The study illuminated various indigenous parenting methods on child discipline which include authoritative, authoritarian, and permissive and neglect. The idea of using restrictive parenting styles such authoritative and authoritarian was premised on the desire by parents to make children responsible. In contrast, Keller et al (2010) observed that in countries like West Germany, parents lack official and procedural ideas on child nurturing as they believe more in the philosophy of self-determination, independent personality and individualism. Contrary to this, the dictates of parenting in traditional societies also focused on procedural cultural socialisation to ensure that children are mirror image of the society. Unlike participants' belief that restrictive measures were to instill discipline in children; the above authors argue that in Europe discipline is not much focused on obedience and collectivism but on accentuation of child's individual freedom and expression. It was learnt that; neglectful strategies were used when parents did not want to inflict physical pain in children but focusing on emotional hurt. The study done by Manyama, & Lema (2017) in Tanzania showed that indigenous societies understood the role of emotions among children and child discipline was multi-determined and people knew that emotional hurt was also part of punitive measures to ensure that children are in observance of good behavioural practices in the society. The study learnt that permissive were used for both preventive and supportive purposes; focusing on reinforcement of good behaviour and spontaneous extinction of bad behaviour.

ANOVA test ($p=0.001<0.05$) showed a significant difference in means of participant which entails the high likelihood that rural communities believe in the utility of indigenous parenting practices when dealing with child disciplinary issues. Despite the value placed on indigenous parenting styles; various laboratory studies (see for example; Boutwell et al., 2011; Rimal & Pokharel, 2013) have demonstrated that indigenous practices such as physical punishment and emotional neglect have negative impact on mental, physical and neurological development of child. In contrast, Muzingili (2018) found that parents in indigenous society used disciplinary methods selectively and consciously with the idea of instilling positive disciplinary disposition in children. Whether punitive or collaborative, the application of certain disciplinary methods has intention and it is highly correlated to child's demographic characteristics such as age and gender.

Within child protection frameworks, participants submitted that the issue of child discipline and parenting is multispectral issue which requires the engagement of various child protection players through dialogue. Despite these diverging opinions of participants on dialogue, Kgomotso et al (2015), using pedagogical approach in Botswana, found out that friendly models such as pastoral involvement, time outs, parents involved and counselling are best alternative to physical punishment in dealing with child disciplinary measures. The issue of dialogic approach in child discipline was also recommended by Mugabe and Maposa (2013) on their study on corporal punishment in selected secondary schools in Zimbabwe. The study participants saw the important of indigenous parenting practices to be part of education curriculum. In concurrent, Johnson (2016) suggests that Africa should Africanize and indigenize its education in what is called 'correctional curriculum' which captures the humanness of African parenting systems. While scholars like Akporobaro and Emovon (1994) is convinced that indigenous practices such as African proverbs, metaphors and meanings are relevant in the new look world; Ndofirepi, (2011) accepts the inclusion of indigenous parenting practices into formal education system but warns that the tasks are a daunting endeavor as it involves upsetting the status quo, rethinking, and reconstruction and re-starting some issues. Other policy implication indigenous parenting practices on child discipline transcended in the development of inclusive code of conduct in child care centres. Thus, indigenous parenting practices on child discipline have an implication in the planning and implementation of child protection policies in the society.

RECOMMENDATIONS

- Multi-sectoral social policy forums: there is a need to engage all important stakeholders in parenting such as various child protection players to ensure inclusivity in defining child care policies
- Stakeholder conscientisation: child care players need to be conscientised on the importance indigenous parenting practices and their values in the society. This may include the utilisation of collaborative methods used by indigenous people to support positive parenting in the modern-day society
- Research and documentation: communities lamented the continuous decay of rich indigenous systems in the society. There were suggestions that these methods or practices should get further research and documentation to ensure that children do not lose societal values, beliefs and customs.

CONCLUSIONS

Based on the findings, the issue of child discipline and indigenous parenting practices is emotive and always ever evolving in the society-twisted arguments between traditionalist and modernist approaches to parenting. Extrapolating the study background and the study findings shows that synthesizing indigenous parenting methods

on child discipline into modern-day child-care system remains a polarised activity. The wide array of indigenous parenting methods on child discipline were purposively applied both in traditional and current society. While differences still persist regarding the locus of indigenous parenting style in the society, these methods remain the part of broader societal beliefs and daily relationships in the community.

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