

UNIVERSITY OF ZULULAND



Submitted in fulfilment (or, in partial fulfilment) of the requirements

For the degree of

Doctor of Philosophy (D. Phil)

In

Community Psychology

University of Zululand.”

Title

**An investigation into the child rearing practices of parents and
alcohol abuse by black children**

FACULTY OF ARTS

Candidate: Mr Wellington Mthokozisi Hlengwa

Student number: 201330440

Supervisor:

Professor P.B Mbele

December 2019

ORIGINALITY DECLARATION

Full Names and Surname	Wellington Mthokozisi Hlengwa
Student Number	201330440
Title of dissertation/thesis	An investigation into the child rearing practices of parents and alcohol abuse by black children

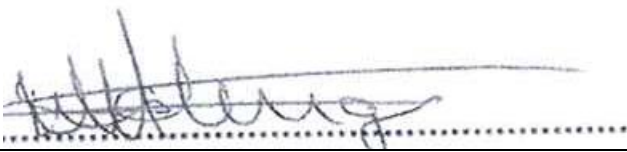
I acknowledge that I have read and understood the University policies and rules applicable to postgraduate research, and I certify that I have, to the best of my knowledge and belief, complied with their requirements.

In particular, I confirm that I had obtained an ethical clearance certificate for my research (Certificate Number UZREC171110-030PGD/32) and that I have complied with the conditions set out in that certificate.

I further certify that this thesis is original, and that the material has not been published elsewhere, or submitted, either in whole or in part, for a degree at this or any other university.

I declare that this thesis is, save for the supervisory guidance received, the product of my own work and effort. I have, to the best of my knowledge and belief, complied with the University's Plagiarism Policy and acknowledged all sources of information in line with normal academic conventions.

I have subjected the document to the text-matching and similarity-checking procedures.

Candidate's signature	W.M Hlengwa 
Date	December 2019

ACKNOWLEDGEMENTS

I would like to acknowledge the following beautiful souls without whom this hard and difficult journey would not have been completed.

I would like to thank my supervisor Professor Priscilla Buyisile Mbele for her patience and guidance. We have walked this journey together and you never got tired of me. I do appreciate you.

The pillar of my strength, my family, the support and encouragement you have given me did not go unnoticed, because of you, I kept pushing even when I had no strength left in me.

To my friends and colleagues, no words can measure my appreciation for the encouragement you have given. Thank you very much.

To my daughter Nkazimulo Lethokuhle Hlengwa, all I do is for you my princess.

My late parents Jabulani and Bajabulile Hlengwa, I promised you this degree, my thank you is not enough for your sacrifices.

To my creator, thank you!

ABSTRACT

The Global Status Report on Alcohol and Health (2014) reported that alcohol is the third highest risk factor contributing to the large scale of disability and disease, and an eighth contributor to global deaths. Significant public health problems in South Africa result from excessive consumption of alcohol (Morajele & Ramsoomar, 2016). Schneider (2007) reported that in South Africa alcohol is responsible for 7% of deaths and 7.1% of the burden of diseases. In their study, Peltzer, Davids and Njuho (2011) assert that in South Africa, it is mostly the young that are most prone to extreme levels of alcohol consumption, therefore exposed to alcohol-related burden of diseases. The South African numbers are disproportionately high to those of peers globally (WHO, 2011, 2014). Hazardous behaviours including binge drinking as well as drinking to intoxicate, are on the rise.

Despite all this, very few studies investigating alcohol abuse have been conducted in South Africa; except for the Demographic and Health Surveys (DHS) of 1998 and 2003. In South Africa as in most countries, a gap has been observed in the literature on parental role and/or influence in their children's self-destructive behaviours (i.e. including the abuse of alcohol) (Chapman & Werner- Wilson, 2008; Lamborn, Mounts, Steinberg & Dornbusch, 1991; Sprecher, Harris & Meyers, 2008). Most studies and intervention programmes deal with behaviour change on an individual; parents who have to deal with the ever-changing landscape of teenagers and young adults are left out as spectators; untrained to deal with parenting teenagers in the era of excessive substance abuse.

The aim of this study is to bridge this gap by looking into the child-rearing practices and perceptions of parents on alcohol abuse of their adolescent children. Investigating Child Rearing Practices and Perceptions of Parents on Alcohol Abuse of their children will assist to find out what can be included in intervention programmes for parents. The focus of the study was on Black adolescents in Empangeni.

The study consisted of a sample of 54 parents that were divided into five groups. Three groups consisted of ten people each, and then two groups of 12 people each. Bronfenbrenner's Ecological Systems and Family Systems Theories formed the central theories for the study. The study followed a qualitative design that adopted phenomenological approach principles in data collection and analysis i.e. Interpretive Phenomenological Analysis (IPA) as presented by Lester (1999).

Findings indicate a sense of helplessness and inadequacy on the part of the parents and/or caregivers regarding the appropriate parenting skills and strategies. These emanate from the disintegration of family structure, and from the fact that some parents blame the government for interfering on how they should raise their children. Parents therefore expressed a need for parent-oriented intervention programmes and support from the government and community-based organisations.

A Psychosocial Parenting Framework based on the themes (results) from this study is suggested for developing intervention programmes.

Keywords: African worldview; shebeens; war-rooms; Interpretive Phenomenological Analysis; Psychosocial Parenting Framework.

DEFINITION OF TERMS

Abaphansi	Ancestor(s)
AIDS	Acquired Immunodeficiency Syndrome
ANC	African National Congress
DoH	Department of Health
Ematsheni	A specific beer hall/Tavern located in L Section in Umlazi Township
FST	Family Systems Theory
HIV	Human Immunodeficiency Virus
Ilobolo	Price money or Cows attached Bride
Ingane yakho	Your child
Ingane yethu	Our child
MRC	Medical Research Council
Nkulunkulu	God
Nomkhubulwane	God Mother
RBM	Richards Bay Minerals
SANCA	South African National Council on Alcoholism
Shebeen	Beer Hall/Tavern
Ukukhula	Growing up
Umoya	Spirit
Umqombothi	Traditional Zulu Beer

Contents

ACKNOWLEDGEMENTS	ii
CHAPTER ONE	1
1. INTRODUCTION.....	1
1.1 Problem Statement.....	3
1.2 Aim	3
1.3 Objectives.....	3
1.4 Research Questions	3
1.5 Intended contribution to the body of knowledge	4
1.6 The Outline of the Thesis.....	4
CHAPTER TWO	5
2. LITERATURE REVIEW: INTRODUCTION	5
2.1 Parenting an African Child in the era of new South African Democracy	5
2.2 The Evolution of the conceptualisation of parenting styles.....	8
2.3 Baumrind parenting style typology	9
2.3.1 Different parenting styles and their effects on adolescents	9
2.3.2 Authoritative parenting style	10
2.3.4 Permissive parenting style.....	13
2.3.5 Parent-child closeness	14
2.3.6 Parental Supervision.....	15
2.3.7 Parental monitoring.....	15
2.4 Parental Obligation and Children’s rights	17
2.4.1 The Ethical Obligation of Parents	18
2.5 The Trajectory and Change in Culture of Alcohol use in Sub-Saharan Africa.....	19
2.5.1 Alcohol Money and Towns	23
2.5.2 Evolution in Cultures of Drinking	24
2.5.3 The Apartheid Strategy and the increase of Township Beer Halls “Shebeens”	26
2.6 The Effect of Breaking of Families and the Influence it has on Teenagers	28
2.6.1 Apartheid: Black Parent’s Political Exclusion	30
2.6.2 Black Parents’ Denied Economic Rights.....	31
2.6.3 Black Parent’s Denied Social Rights	33
2.7 Developmental Theoretical Underpinnings	34

2.7.1 Bronfenbrenner’s Ecological Systems Theory	34
2.7.1.1 The Microsystem	35
2.7.1.2 The Mesosystem	36
2.7.1.3 The Exo-system	37
2.7.1.4 The Macrosystem	37
2.7.1.5 The chronosystem	37
2.8 Family System Components Theory	38
2.8.1 Family System Functions through Interrelated Elements and Structure.....	38
2.8.2 Family System Interaction Patterns	39
2.8.3 Family Systems an Organic Whole.....	39
2.8.4 Family System and Boundaries	39
2.8.5 Family System Rules and Messages	40
2.8.6 Family Subsystems.....	40
2.8.7 Parent-Child Subsystem Interaction.....	41
2.8.8 Types of Parental Control that Impact Adolescents’ Wellbeing	41
2.9 Conclusion	41
CHAPTER THREE	43
METHODOLOGY	43
3.1 Introduction.....	43
3.2 The Lived Encounter of How Parents Introduced Alcohol to Young Boys in the Olden Days (Parental involvement).....	43
3.3 The Discourse of the Qualitative and Quantitative Research Methods	45
3.4.1 Positivism.....	46
3.4.2 Interpretivism.....	46
3.4.3 History of Phenomenology	47
3.5 Design.....	52
3.6 Setting	52
3.7 The Sampling Process.....	54
3.8 The data Collection Process	55
3.9 Argument for Using Focus Groups in Phenomenology	56
3.10 Phenomenological Research Data Analysis	58
3.10.1 Multiple Reading and Making Notes.....	58
3.10.2 Transforming Notes into Emergent Themes	59
3.10.3 Seeking Relationships and Clustering Themes.....	59

3.11 Ethical Considerations.....	59
3.12 Conclusion	60
CHAPTER FOUR.....	61
PRESENTATION OF RESULTS	61
4.1 Introduction.....	61
4.2 Summary of Interviews with the Participants.....	63
4.2.1 Focus Group Discussion 1	63
4.2.2 Focus Group Discussion 2	75
4.2.3 Focus Group Discussion 3	99
4.2.4 Focus Group Discussion 4	113
4.2.5 Focus Group Discussion 5	136
4.3 The Synergy of Major Themes	158
4.4 The Interpretive Phenomenological Account of Amalgamated Final Themes.....	175
4.4.1 Theme 1: Children’s Autonomy: The lack of coherence between parental discipline and children’s rights	175
4.4.2 Theme 2: The measure of child rearing practices: what works, what fails and what influences an African Child.....	177
4.4.3 Theme 3: Fear, hopelessness and rebirth of parental rights and responsibilities	179
4.4.4 Theme 4: “Let’s talk”: The communication deficiency and lack of between parents and children.....	180
4.4.5 Theme 5: The intervening mechanism: the psychosocial collaboration and integrated approach in child rearing practises.....	182
4.4.6 Theme 6: The escalation of shebeens (liquor outlets) in townships, their influence and destructive nature.	183
4.4.7 Theme 7: “Religion” is God the anchor and integral part in raising an African Child?	184
CHAPTER FIVE	187
DISCUSSION OF RESULTS	187
5.1 Introduction.....	187
5.2 The Contrasting Effects of Children’s Rights, Autonomy and Parenting: The Phenomenon of the “Born Free Mandela children”.....	187
5.3 The Measure of Child Rearing Practices: What Works, What Fails and What Influences an African Child.....	192
5.4 Fear, Hopelessness and Rebirth of Parental Rights and Responsibilities.....	198
5.5 “Let us talk”: The Communication Deficiency and Lack of Dialogue with our Children	201

5.6 The Intervening Mechanism: The Psychosocial Collaboration and Integrated Approach in Child Rearing Practises	203
5.7 The Escalation of Shebeens (liquor outlets) in Townships; Their Influence and Destructive Nature.	206
5.8 “Religion” is God the Anchor and an Integral Part in Raising an African Child?	208
CHAPTER SIX	213
6.1 Introduction	213
6.2 Summary.....	213
6.3 Conclusion.....	215
6.3.1 The Psycho-Social Parenting Framework (PSPF).....	216
6.3.2 Communication Methods and Strategies	217
6.3.3 Children’s Rights and Autonomy	218
6.3.4 Spirituality and connectivity	218
6.4 Recommendations from the Study	220
6.5 The Limitations of the Study include the following:.....	221
REFERENCES	222
APPENDIX I	248
APPENDIX II	250
APPENDIX III	251
APPENDIX IV	253
APPENDIX VI	256
TURNITIN REPORT	256
APPENDIX VII	258
EDITOR’S REPOT	258

CHAPTER ONE

1. INTRODUCTION

The dawn of democracy has witnessed an unprecedented increase of alcohol abuse in South Africa, pushing the ranking in the global and continental index of consumption per capita to position(s) 20 and 19 respectively of 194 in the world and 54 countries in Africa (WHO, 2011, 2014) suggesting that South Africa has a serious alcohol use/abuse problem. The Global Status Report on Alcohol and Health (2014) reported that alcohol is the third highest risk factor contributing to the large scale of disability and disease, and an eighth contributor to global deaths. Significant public health problems in South Africa result from excessive consumption of alcohol (Morajele & Ramsoomar, 2016). With that said, Schneider (2007) reported that in South Africa alcohol is responsible for 7% of deaths and 7.1% of the burden of diseases. In their study, Peltzer, Davids and Njuho (2011) assert that in South Africa, it is mostly the young that are usually and most prone to extreme levels of alcohol consumption, therefore exposed to alcohol-related burden of diseases. The South African numbers are disproportionately high to those of peers globally. Hazardous behaviours including binge drinking as well as drinking to intoxicate, are on the rise.

Despite all this, very few studies investigating alcohol abuse have been conducted in South Africa; except for the Demographic and Health Surveys (DHS) of 1998 and 2003. Numbers accrued in these studies reveal that alcohol use among teenagers and young adults are fast reaching an epidemic stage. For instance, Obot (2013) asserts that in 2010, alcohol was responsible for over 5 million deaths and the number has been increasing ever since. Furthermore, in Sub-Saharan Africa, alcohol abuse has been identified as a leading risk factor for disease such as contracting HIV. It is also a significant contributor to physical harm and violent crimes (Obot, 2013). Various factors are associated with the rise of these numbers, including increased disposable income, mushrooming of taverns in townships, access to a variety of alcoholic beverages and lastly the more appealing and unrestricted alcohol advertisement in the media (Peltzer *et al.*, 2011; Obot, 2013; Morajele & Ramsoomar, 2016). Consequently, adolescents have thus become exposed to easy access to alcohol outlets such as taverns and bottle stores.

South African adolescents mostly and commonly use substances like alcohol, tobacco and cannabis. These account for major causes of violence and crime, injury, and other social problems including sexual risk behaviours (Mpofu, Flisher, Bility, Onya & Lombard, 2005;

Plüddemann, Flisher, Mathews, Carney & Lombard, 2008a; Taylor, Dlamini, Kagoro, Jinabhai & De Vries, 2003; Vundule, Maforah, Jewkes & Jordaan, 2001), earlier initiation of sex (McGrath, Nyirenda, Hosegood & Newell, 2009), scholastic problems (Morojele, Parry, Ziervogel & Robertson, 2001; Townsend, Flisher & King, 2007), school drop-out (Flisher, Townsend, Chikopvu, Lombard & King, 2010), and mental and physical health problems (Brook, Morojele, Brook & Rosen, 2005; Degenhardt & Hall, 2006; Russell, Donna, Dryden, Liang, Friesen, & O’Gorman, 2008; Yen & Chong, 2006). Studies have also shown that teenagers who use illegal drugs like cannabis start by first using alcohol and/or cigarettes (Flisher, Parry, Muller & Lombard, 2002; Patrick, Collins, Smith, Caldwell, Flisher & Wegner, 2009).

In a study of high schools by the Department of Health (DoH), Medical Research Council (MRC) and OrcMacro (2007) results showed that 30% of learners in Grades 8-11 have drunk alcohol, and smoked cigarettes and 13% had used cannabis at some point in their lifetime. Almost a third (29%) indicated having engaged in binge drinking (drunk five or more drinks on one occasion). The study also involved household samples, which found that among adolescents aged between 15 and 19 years, 19.9% males and 10.2% of females had used tobacco products, and 31.9% of males and 17.2% of the females had consumed alcohol (DoH, MRC, OrcMacro, 2007).

In response to these figures, the South African government identified three fundamental determinants, these being behavioural, biological and cultural determinants. Concerning behavioural determinants, the focus is more on sexual debut, multiple sexual partners, condom use, age-disparate sexual (intergenerational) relationships, alcohol and substance abuse, prevention knowledge and risk perception (National Strategic Plan 2012-2016, 2012). All these interventions are targeted at the individual and how they should exercise self-discipline and self-control. While most studies and intervention programmes deal with behaviour change on an individual, parents who have to deal with the ever-changing landscape of teenagers and young adults are left on the sidelines as spectators and untrained to deal with parenting teenagers in the era of excessive substance abuse.

During a child’s development, parents play an important socialization role. Hence their attitude and perception towards substance abuse had great influence on their children’s perception and susceptibility to substance abuse. Therefore, parenting and rearing practises

cannot be ignored. Information from this study will inform intervention programmes for parents.

1.1 Problem Statement

In South Africa a gap has been observed in the literature of the parental role and/or influence in their children's self-destructive behaviours (Chapman & Werner- Wilson, 2008; Lamborn, Mounts, Steinberg & Dornbusch, 1991; Sprecher, Harris & Meyers, 2008). Parents have been overlooked in the efforts to reduce the incidence of alcohol abuse among young people. This study, therefore, tries to bridge this gap by looking into the child-rearing practices and perceptions of parents on alcohol abuse by Black adolescents in Empangeni. Results from this study will bring light to intervention problems for parents.

1.2 Aim

The study aims to investigate parental perceptions and child rearing practices in relation to alcohol abuse by teenagers.

1.3 Objectives

The objective of this study is to:

- To explore the perceptions of parents on teenage alcohol abuse.
- To identify factors parents perceive as the reasons for the escalation of alcohol abuse by their teenage children.
- Develop a framework that can help parents in their child-rearing practices in order to reduce the incidence of alcohol abuse by their teenage children.

1.4 Research Questions

- Do child rearing practices influence teenage alcohol abuse?
- What factors are perceived by parents as reasons for escalating alcohol abuse by teenagers?
- Are there existing intervention programs and frameworks that incorporate parental participation in curbing teenage alcohol abuse?

1.5 Intended contribution to the body of knowledge

This study will contribute to the body of knowledge by increasing understanding and knowledge on how child rearing practices in Black Communities influence alcohol abuse by teenagers. The knowledge gained will help structure a framework for supportive and empowering programme/s for parents to be able to deal with the landscape of high alcohol abuse. The study will help practitioners to develop guidelines that will help them to restructure intervention programmes that will enable parents to have a step by step guide that is specifically targeted at improving their skills in dealing with substance abuse.

1.6 The Outline of the Thesis

This study comprises of six chapters which are the present chapter that sets the tone through introducing the topic issues, and few statistics regarding rearing practises and teenage alcohol abuse. It has also presented the problem statement, aims/objectives of the study, research question and lastly the contribution of this study to the body of knowledge. The second chapter will look at the literature review which will discuss the evolution of alcohol use in an African setting, various parenting styles in detail, children's rights and parent's responsibility, and lastly various developmental theories concerning alcohol abuse and parenting. Chapter three will focus on how the study was conducted, which will present the methodology and ethical guidelines observed. It will proceed to present the results in chapter four. Results include a demographic presentation plus themes that make significant findings of the study. Chapter five will discuss the findings presented in chapter four. These will be synergised with the literature presented in chapter two. The final and last chapter six will conclude by presenting the study summary, the implications of the study, the study limitations, and recommendations for future research.

CHAPTER TWO

2. LITERATURE REVIEW: INTRODUCTION

This chapter will indulge in various discourses, debates, and topical areas that are related to alcohol abuse by teenagers. Additionally, it includes a discussion on various sub-topical aspects that are important and contribute to the discourse of parenting and alcohol use/abuse amongst teenagers. Theories such as Ecological Systems Theory, Family Systems Theory (FST), Erikson's Stages of Development and Freud's Psychodynamic approach will also be visited as they deal with constructs related to teenagers and teenage-hood.

2.1 Parenting an African Child in the era of new South African Democracy

Thomas Kuhn (1970) argued that paradigm shift only occurs when anomalies are recognised, whose characteristic features are stubborn and refuse to be assimilated into existing paradigms. Furthermore, he asserts that these anomalies give rise to new theories which usher a paradigm shift or scientific revolution Kuhn (1970). Translated, this means that when current ideology does not address present realities, then a natural process of transition occur to challenge and change existing structures, hence paradigm shift which Kuhn (1970) defines as a dynamic process of the scientific revolution (McAdoo, 1985). Many, if not all, social phenomena have to go through, or are bound to experience the process of a paradigm shift as long as they continue to exist. However, the distance which the shift takes, differs one from to the other, and so does the shape. Given the many histories and experience of Black communities in South Africa, the question, therefore, is how far have we moved and evolved from parenting that preceding generations can attest to?

Parenting in the modern-day societies has taken many forms. These largely reflect various discourses striving for dogmatic prominence that supersedes the next. The relegation of a parent to a friend, and the desire to remain relevant through provision and leniency towards behaviours that previously constituted ill-discipline fit for punishment, now are ignored or worse, receive praises.

Various authors advocate the argument for an African perspective in psychology across the discipline (Sow, 1980; Baloyi & Makobe-Rabothata, 2014; Ekeke, 2011; Mkhize, 2004).

While the discipline cuts across cultural boundaries, it is however dominated by western thinking which relegates other worldviews to the periphery, the development of the discipline in other parts of the world. It is, therefore, justified to interrogate African worldview because this directly affects and influences how most Africans describe, experience, and deal with issues related to parenting, especially in relation to alcohol abuse (Baloyi & Makobe-Rabothata, 2014; Ekeke, 2011). The worldview generally, is described by Mkhize (2004) as characterised by a set of basic assumptions that a group of people develop in order to explain reality and their place and purpose in the world. Therefore, all aspects that affect the everyday life such as the total number of people's opinion concerning life, happiness, the purpose of life, death and afterlife (Okon, 2013: 5). These include fundamental commonalities of a given culture such as folkways, mores, language, human productions and social structure. It is the philosophy that deals with how Africans see the world around them (Ekeke, 2011). The African worldview, therefore, refers to how Africans perceive their world, which, in turn, influences their cultural ways of knowing and doing (Baloyi & Makobe-Rabothata, 2014).

The birth, life and death of a person are linked to both the living and the dead. It is a network of various associations stemming from the immediate to extended family, community and ancestral domain. Parenting practises fall within the same fate; it is not done in isolation and unilaterally. The birth of the child is an extension of the cosmic network of both the living and death. It, therefore, becomes the responsibility of all the spheres of networks at play (Sow, 1980; Baloyi & Makobe-Rabothata, 2014; Ekeke, 2011, Mkhize, 2004; 2008; Khatib, McGee, Nobles & Akbar, 1979). This to a certain degree in a Zulu culture is evident in rituals such is 'imbeleko' which, if it is not done in some families, the children involved become problematic or have difficulties adjusting properly either within the community or academically. Furthermore, phrases like "ufuze ukhokho wakhe" loosely translated to "he resembles his great grandparent" of which the explanation resonates with the spirit of afterlife overshadowing the living. Parenting in an African culture can, therefore not be isolated from the universal connection.

The African worldview, therefore, acknowledges the cross-cutting link of cosmic worlds (the macro-, meso- & micro-) that has an undoubted bearing in our psyche (Sow, 1980). Mkhize (2008) argues that there is an ontological connection of the universe which has various organised hierarchies that Africans believe in. This accession insinuates that rearing practises

are also not exempted from the universal connection that allows various influences that contribute to how an African child can and should be brought up. The involvement of extended family, community, and afterlife are then consolidated into the acts of parenting. One finds these sometimes articulated in statements such as “ushaywe abaphansi or ushaywa uNkulunkulu” meaning punishment from either ancestor or God. This means that African people are aware that their being is influenced by the omnipotent Supreme Being (God) occupying the top level of the pyramid, and then at different levels, the living dead (ancestors) as intermediaries, then human beings and the rest of creation (Mkhize, 2008). Endorsing this worldview Ekeke (2011:4) states that “*Although a Supreme Being is above the living, lesser gods, spirits, and ancestors, He walks beside the living and guides them in the direction they must go*”.

According to Mkhize (2004), the relationship between the Supreme Being, lesser gods, spirits, and ancestors are the amount of life force (energy, power or spirit) possessed by each object or organism whereas inanimate objects and plants, which are at the bottom level of the pyramid, possess little life force when compared to animals. In the intermediate world are human beings who have a much greater life force and can directly or indirectly communicate with ancestors (who possesses the greatest of the spirit & can communicate directly with God). He further attests that at the top of the pyramid is God, the source of all life (Mkhize, 2004). Because of the intertwined nature of the cosmological realms, the potent influence on an African’s self-concept, cultural identity, family functioning, social functioning, health and otherwise is unavoidable (Khatib, McGee, Nobles & Akbar, 1979). Rearing practises and/or parenting style can also be viewed within the same breath as it forms an integral part of the cosmic web of linkages and must be executed within one of the most important elements overarching all the cosmos, which is harmony as suggested by Mkhize (2008). It is then courageous at this juncture to hurl in the concept of Ubuntu (the process of becoming an ethical human being) as it is through a harmonious system that the balanced order of being is affirmed in most African communities (Karenga, 2003).

2.2 The Evolution of the conceptualisation of parenting styles

The influence of parenting and parenting styles on the child development has been a contentious argument throughout the decades (Hoof, Laursen, Tardif & Bornstein, 2002; Darling & Steinberg, 1993; Baumrind, 1971; Allport, 1960). Various disciplines, perspectives, and theorists have tried to explain the correlation of these constructs (Hoof, Laursen, Tardif & Bornstein, 2002; Darling & Steinberg, 1993; Baumrind, 1971; Allport, 1960; Bandura, 1969, Marcia, 1966; Worsfold, 1974; Holt, 1974). Amongst many definitions of what parenting styles mean, one that resonates across various offering is that of Darling and Steinberg (1993) which states that a parenting style is a constellation of attitudes communicated to the child which, when put together become an incubator that develops and establishes the parent's behavioural expressions. The 3rd and 4th decades of the 20th century broadly dominated by Freudians and behaviourist theorists concur with this definition, where the research on the socialisation of the child was viewed as a development of the natural outgrowth shaped by the immediate environment (Freud, 1912; Frosh, 2010; 1985; Marcia 2010). While the behaviourists were interested in the reinforcement of child development through observing the proximity of the environment, Freudians contrastingly argued for the biological determinants of child's development with more emphasis on the inevitability of the conflict of parental desires and societal requirements (Freud, 1912; Frosh, 2010; 1985; Marcia 2010). Therefore, biological dispositions and family expectations determine variability in children's development. Socialisation research was thus confronted with two vital questions to untangle, namely: what are the modal patterns of child rearing and what are the developmental consequences of different child rearing patterns (Darling & Steinberg, 1993).

Socialisation researchers, while agreeing that parenting practices influence the child's development, behaviour and personality to a certain extent, it proved difficult to establish which parental practices had specific outcomes. Undoubtedly, many early theories concurred that parenting practices are a milieu for many behaviours; hence Symonds (1939:153) concluded that

“ It is possible for a child to take a great deal of rather crude cuffing and spanking and still feel so fully the affection and warmth of the parent's concern that no harm results. And it is possible that for parents to do the technically correct thing with so little

apparent affection that even their kind and patient words leave the child cold as well as confused and resentful”

Whether it is the parent’s attributes and behaviour towards parenting practices or just the innate predisposition of the child genetics, one way or another, a response has to be attributed to one of these constructs. The inquiry into parenting and child’s development led to the development of parenting style as a heuristic device to describe parenting practises milieu (Darling & Steinberg, 1993). However, the extent of the accuracy verification, focused mostly on the child’s attribute than parenting styles, based on the assumption that parenting attributes present a constellation of complexities that potentially might mislead findings (Baldwin, 1948; Orlansky, 1949; Symonds, 1939). Three components, therefore, became the focus of socialisation researchers. These included: the emotional relationship between the parent and the child, the parents’ practices and behaviour, and the parents’ belief systems (Baldwin, 1948; Orlansky, 1949; Symonds, 1939). However, it must be noted that even though there was a consensus amongst theorists, but the conceptualisation of problem formulation of these components, was discipline-specific. This suggests that various perspectives emphasised different components as their point of focus. These will be discussed further when dealing with various developmental theories.

2.3 Baumrind parenting style typology

2.3.1 Different parenting styles and their effects on adolescents

Various factors contribute to how parents engage in any parenting style; these include amongst others culture, personality, parental background, educational level, socio-economic status, family size and religion Cherry (2012). According to Baumrind (1971), demandingness and responsiveness are the two constructs (crossing dimensions) in which parenting styles are embedded. She states that “demandingness is the approach that parents use on their children to make them obedient, by the use of maturity demands, supervision, disciplinary efforts, and willingness to confront the child who disobeys while responsiveness is the extent to which parents intentionally fosters individuality, self-regulation, and self-assertion by being attuned, supportive, and acquiescent to children’s special needs and demands” (Baumrind, 1971). Out of these two dimensions, she further argues, stems

prototypic parenting styles which are: authoritative, authoritarian and permissive parenting style (Baumrind, 1971).

2.3.2 Authoritative parenting style

Authoritative parents, while demanding, they are also responsive. What this suggests, is that these parents will require and demand in as much as they are loving, supportive, encouraging and give a certain level of autonomy to their children. Baumrind (1971) would, therefore, describe authoritative parents as those who direct the child's activities in a rational and issue-oriented manner; evaluate the expressive and instrumental attributes, autonomous self-will and discipline conformity of their child. While these parents establish rules and guidelines that are expected to be followed by a child, they also leave room for negotiation, failure and relapse (Cherry, 2012). Further to this, Western cultures advocated an authoritative parent style as they believe in developing a more assertive child that has much needed social skills, academic achievement, and self-efficacy (Maccoby, 1992). However, one can argue that Eastern countries like China and Japan are known to be extremely authoritarian in their parenting practices but produce high levels of assertiveness, innovation and academic achievements (Darling & Steinberg, 1993; Cherry, 2012). The issue of environmental, cultural and social determinants becomes questionable, especially to the dominance of and imposition of the western world view to other cultural groups. African countries like their Eastern counterparts are also known for being more authoritarian in their child rearing practises, however, the level of innovation, assertiveness and academic achievements is lower than those of the Eastern bloc (Darling & Steinberg, 1993). The impact of colonialism, generally in Africa, and Apartheid in the case of South Africa, must also be considered in order to establish the effects it had on parenting practises of colonised groups. Later in this section, a discussion strategies used by systemic apartheid architecture to destabilise African Black families. To some extent, these strategies could be significant contributors to differences between Eastern and African outcomes of the same rearing practises.

Other attributes that Maccoby (1992) credit to authoritative parents is that, these are generally warm and involved parents (meaning they are interested in what their children are doing, e.g. sports they take at school, whom they are dating amongst others and give probable advice where necessary. They show affection and love towards their children), who provide firm guidelines and limits (however, they allow children to be children and expect that rules will

be broken intentionally or otherwise which will require reasonable and acceptable punitive measures). He further states that these are parents who encourage children to develop their own sets of beliefs while still protecting them from harmful spiritual rituals and exoticism, which may easily become dangerous cults (Maccoby, 1992). Various research studies document a correlation of a parenting style with numerous variables such as education achievement, self-efficacy, assertiveness, sexual debut, substance and alcohol abuse etc., mostly positive results in relation to authoritative parenting and in some cases with authoritarian parenting style (Maccoby, 1992; Darling & Steinberg, 1993; Chapman & Werner- Wilson, 2008; Lamborn, Mounts, Steinberg & Dornbusch, 1991; Sprecher, Harris & Meyers, 2008; Kendler, Sham & Maclean, 1997). Supporting this are theorists like Olivari, Tagliabue and Confalonieri (2013) whose study found that children raised by parents who use authoritative style are generally happy, capable and successful. They also purport that the authoritative parenting style was negatively associated with maladaptive behaviours such as substance abuse, risky sexual behaviours (Olivari, Tagliabue & Confalonieri, 2013).

One of the most noticeable correlations between parenting style and other variables is that of sexual debut. A study conducted by Okhakhume (2014) investigating the influence of self-esteem, parenting style and parental monitoring on sexual risk behaviour of the adolescence, found that adolescents, who scored low on authoritative parenting style, reported higher risky sexual behaviour than those who scored higher on authoritative parenting style. However, children from authoritarian parents also tend to delay their sexual debut and/or alcohol and cigarette smoking (Okhakhume, 2014). In summation, while authoritative parenting style is prominent and working in most western countries, it is not as favoured especially in eastern and African countries. The competitiveness and high innovation capabilities shown by countries like China and India in technology and engineering prove to debunk the notion of authoritative parenting style as ideal. The question remains with most African countries which to this day have not been able to produce constantly excellence and high competitiveness in the global arena. Aforementioned, the entrenchment of colonial and apartheid tactical systems that, until this day, still control most countries indirectly through structural agreements as trade-offs for independence from colonial masters renders African governments powerless to transform the socio-economic and cultural landscape of most, if not all African countries. Families, therefore, and parents, in particular, are not exempted from this ideological subjection.

2.3.3 Authoritarian parenting style

The noticeable difference between authoritative and authoritarian parenting styles is that unlike an authoritative parent, authoritarian parenting style is highly demanding and directive but not responsive Baumrind (1971). Authoritarian parents are what we usually call “old fashioned parents” who believe in setting rules that children must follow without question. It is the likes of those parents that would normally say “If you are still under my roof you will live by my rules”. In her description of this type of parenting style Baumrind (1968, p.261) puts forward that these parents shape, control and evaluate the behaviour and attitudes of the child in accordance with a set standard of conduct and they do not encourage rule negotiations but adherence without questions. Most of us who were born before the '90s can attest to such parenting styles. Challenging or negotiating with our parents was unheard of. It was the norm to obey without question, not only our parents, but also any adult person in the community old enough to be your parent. This resonates with the notion that “it takes a community to raise a child”. Cherry (2012) adds that authoritarian parents expect the child to adhere and follow the strict rules established by the parents in which non-compliance result in punishment. The emphasis that Cherry (2012) highlights, is that authoritarian parenting style produces children who are obedient and proficient, but they rank low in happiness, social competence and self-esteem. As argued above, Eastern countries, especially China and some South American countries in the West as well as African countries, are mostly custodians of authoritative parenting practices. This study will highlight more on this when discussing the evolution of drinking patterns in Africa. There, it discusses the hierarchy and authoritarian system within communities that provide certain privileges for authorities.

Without politicising parenting, it is, however, clear that countries that practice democracy and are more liberal and advocate for authoritative rearing practices, whereas countries with strong monarchies and religious practices tend to be more authoritarian in nature.

In essence, authoritarian parents provide and create an environment that is necessary to nurture children to grow. This, however, is not done in consultation nor negotiations with their children. It is also not done with affection and affirmation towards children. For instance, authoritarian parents would, at most times, demand excellence from their children without leaving room for failure, communicating effectively, nor encouraging properly

(Baumrind, 1966, Darling & Steinberg, 1993). Most studies assert that this results in children who are not sociable, have low self-esteem and self-efficacy, who lack affection and find it challenging to attract the opposite sex (Akinsola, 2010, Cherry, 2012). While in some cases, the opposite is true, for instance, Chinese and Indians are an opposite of this assertion and are highly productive and innovative, overtaking most western and European countries in terms of world markets economy and technology. One can therefore not deny the influence of the environment, political systems, religion and culture as significant contributors to parenting practices. Societies are therefore influenced by their immediate setting, and to a certain extent, what the world offers.

2.3.4 Permissive parenting style

Permissive parents are highly responsive but not demanding (Baumrind, 1966). Permissive parents portray acceptance, affirmative and non-punitive manner on their children's behaviour. They fail to exercise control, and they do not encourage children to obey their rules (Baumrind, 1968). These parents have few demands, allowing children too much freedom with little punishment or the necessary discipline.

Research that explored the association between multiple adolescents outcomes and parenting styles on girls from high-poverty neighbourhoods reported that teenagers who have permissive mothers reported the most negative outcomes in sexual experience and pregnancy history (Pittman & Chase-Lansdale, 2001). This study supports that parents that use permissive parenting styles are likely to influence adolescents' attitudes to initiate sexual debut. Even in societies we live in, children that come from families with minimal rules have shown to be victims and are more prone to various socially undesirable behaviours such as crime, promiscuity, teenage pregnancy, alcohol and substance abuse.

There are various reasons prompting parents to overly compensate their children leading to permissive parenting. In South Africa, studies have shown that most children are being raised by their grandparents either due to death of biological parents (to HIV/AIDS) or working parents who are in cities and leave their children under the care of their parents. Grandparents are lenient on grandchildren. Secondly, they are tired and have inadequate strength to run after children, especially teenagers (Compton-Lilly, 2003; Hosmer, 2008; Pinson-Millburn, Fabian, Schlossberg & Pyle, 1996; Kropf & Wilks, 2003). This results in over permissiveness. Permissive parents lack commanding discipline on their children, they lack

setting rules and boundaries that are not popular with their children; working parents tend to overcompensate for their absence, (Compton-Lilly, 2003; Hosmer, 2008; Pinson-Millburn, Fabian, Schlossberg & Pyle, 1996; Kropf & Wilks, 2003) in the case of working parents .

2.3.5 Parent-child closeness

Parent-Child closeness which is parent support, closeness and warmth have been associated with reduced adolescence risky behaviours, through delaying sexual debut, cigarette smoking drugs and alcohol abuse (Miller, 2002). This connectedness results in various positive forms such as the parent being able to detect change in behaviour, creating an environment that enables the child to open up to the parent about challenges they face, and lastly for the parent to be able to talk, give advice and direction to the child without fearing to address any issues. The lack thereof opens up a reservoir of other influences to creep in and create ambivalence between parental advice/rule and succumbing to various pressures (Miller, 2002).

Miller, Benson and Galbraith (2001) explored the family relationships and adolescent pregnancy risk. The results showed that parent-child connectedness and parental regulation were related to lower adolescent pregnancy risk through delaying and reducing adolescent sexual intercourse. It must be noted that parent-child closeness does not suggest parent permissiveness. It advocates for parents to be the primary confidant of their children, it assumes that the relationship between the parent and the child is such that while rules are drawn, there is comfort and warmth in dealing with them and life challenges in general. This highlights the relevance of the reciprocal relationship between the parent and the child (Miller, Benson & Galbraith, 2001).

Other researchers have found that the level of communication between parents and adolescents and onset of sexual intercourse showed that teenagers who perceive having strong communication with their parents were less likely to engage in sexual intercourse (DeVore & Ginsburg, 2005; Huebner & Howel, 2003; Karofsky, Zeng & Kosorok, 2000; Rose *et al.*, 2005) and those who have more conversations with their mother about sexual issues than talking to friends, were less likely to initiate sexual intercourse and more likely to have conservative values. This is also evident in alcohol use (Diorio, Kelley & Hockenberry-Eaton, 1999; Hutchinson, Jemmott, Jemmott, Braverman & Fong, 2003; Parera & Suris, 2004).

2.3.6 Parental Supervision

Parental supervision is one mechanism used by parents to foster rules, regulations, training and social integration (Miller, 2002). It works as a catalyst that directs and ushers young people around various life challenges and societal expectation. Parental supervision requires vigilant participation of parents, especially from puberty all through teenagehood. As Erik Erikson attests, this is the time where identity formation or role confusion happens (Erikson, 1959). It is therefore imperative that parents instil proper value systems, norms and folklores that their children will carry throughout their lives. Supervision, therefore, directs the adherence to various constraints and forbidden activities such as (who the child dates, how old they are, when do they start dating), are they smoking or taking any related substance, have they started drinking and so forth, if they have, how are they doing it. Supervision also keeps checks and balances on friendships they create and how much influence they have on their behaviours (Miller, 2002). While this control cocoons and shields the child from various unhealthy behaviours. Barber (1996) together with Gray and Steinberg (1999) warn that excessive or coercive parental control over the child may result in adverse outcomes such as rebellion and covert actions. It is therefore imperative for parents to always be able to strike a balance between children's autonomy and parental rules. While there is a need to provide supervision, there is also a danger for over protecting and indulging in the control journey, forming an impairment of self-reliance, self-esteem and self-efficacy.

Erikson (1959) also speaks of a moratorium given to teenagers that societies provide in order for them to 'find' themselves (Erikson, 1959; 1960, 1963). This act, Gray and Steinberg (1999) view as the superordinate supervision as it goes beyond judgement and criticism of young people but is more developmental and encouraging in nature. Further discussion on this topic follows in the upcoming sections.

2.3.7 Parental monitoring

Monitoring requires having set parameters/end goals and supervise to reach those, provide indicators that work as a yardstick to check if people are still on track (Wight, William, Henderson, 2006). Parental monitoring, therefore, requires proper communication of parental rules and proper supervision to ensure a full understanding of what the desired outcome is, by both the parent and society (Wight *et al.*, 2006). In studies of sexual debut, what has

continuously been found, is that low parental monitoring predict early sexual activities for adolescents and it also predicts more sexual partners for females (Wight *et al.*, 2006; Sieverding, Alder, Witt & Ellen, 2005; Cohen, Farley, Taylor, Martin & Schuster, 2002; Huebner & Howel, 2003; Rose *et al.*, 2005). If parents do not communicate their expectations, rules and regulation nor talk to their children openly about various life milestones and challenges, it then becomes ironic when they want to monitor their children's behaviour. Another research that was conducted to explain the influence of parental monitoring such as accurately knowing the adolescents' whereabouts and activities outside home, significantly expressed thoughts that were less favourable of initiating intercourse (Sieverding *et al.*, 2005); contrastingly, adolescents who reported more unrestricted time were more likely to express thoughts, attitudes, perceived peer behaviour, and subjective norms, that favoured initiating intercourse (Sieverding *et al.*, 2005).

Adolescents who reported successful parental monitoring expressed less sexual and substance abuse intention which moderated the effect of attitudes on the intention to initiate both intercourse and alcohol use among female adolescents (Sieverding *et al.*, 2005; Cohen *et al.*, 2002; Huebner & Howel, 2003; Rose *et al.*, 2005). DeVore and Ginsburg (2005) conducted study that examined the protective effect of good parenting on adolescents reported that parental monitoring has a protective effect on adolescents' undesirable behaviours by moderating the influence of peers when it comes to these issues.

One of the parental practices that have been investigated, is that of 'negotiated unsupervised time with peers' by Borawski, Levers-Landis, Lovegreen and Trapl (2003). They argue that parents use this kind of practice to supervise adolescents' whereabouts while giving them freedom and independence (Borawski *et al.*, 2003). The results of their study showed that adolescents who reported that their parents allow them to negotiate unsupervised time with peers were more likely to be sexually active than those who do not (Borawski *et al.*, 2003; DeVore and Ginsburg, 2005). This can be more related to permissive parenting style, while extreme supervision and monitoring can be attributed to authoritarian parenting style and lastly the parent-child closeness is associated with authoritative parenting practice. While there is no prescribed formula to raise children, nor a step by step formula to follow, the above sections provide some insight into the landscape of rearing practices.

2.4 Parental Obligation and Children's rights

The principle of ethical parenting argued by Baumrind and Thompson (2002) suggests that ethical parenting is a form of responsibility that parents invest in their children as long as they are still dependent on them. The effort put forth, therefore, determines the attribution parents make to the outcomes of their investment. In contrary, Bugental, Blue and Cruzcosa (1989) argue that parents who tend to view children's dysfunctional behaviour as a result of a child's response or no response to their parents, as well as peer influences, will not attempt to alter their rearing practices and instil discipline where necessary. Parents who believe that they are the ones who must meet their children's needs more than any significant adult in the child's life, invest and sacrifice themselves and their pleasure more than those who do not (Greenberger & Goldberg, 1989). This type of parenting is, therefore viewed as authoritative (Thompson, 1993). Parents who are authoritative view their children positively, invest extensively and are more responsive to their children's needs.

The assumption of responsibility for children marks the beginning of the ethics of parenting (Thompson, 1993). It is therefore essential to explore this reciprocal relationship between parents and their offspring, extended family support and government involvement through policies. It is of importance to highlight, without indulging in concerns and differing philosophies that create a standoff between the role of parents, family and state institution looking in the interest of children.

The South African democracy (1994) brought with it a paradigm shift in all spheres of society including but not limited to parenting, family, community and schools in the way they deal with children and children's rights. The political philosophy, therefore, outlines the theory of ethics of parenting that it is rooted in modern circular views (Thompson, 1993). It describes what children's needs, roles and responsibilities are, as well as those of parents and government. The argument of this section, therefore, is that while parents have an obligational duty to care for their offspring, at the same time, children have rights afforded to them by the constitution of the country. These are not equal since parents assume the responsibility starting from the developmental stages of infancy to adulthood. Government policies must, however, complement and take cognisance of this reciprocal relationship between parents and children by providing necessary support and a conducive environment.

2.4.1 The Ethical Obligation of Parents

The question of how far can the state interfere or impose on how parents interact with their offspring, has always been subjected to major debates. The subject in question is how far children's rights can be taken into, while also considering parental responsibilities to instil discipline, norms, and values of the family and the society at large. The question, therefore, is: how much must children's rights be respected without interfering with a parental role to nurture, discipline and instil society norms.

The 1970's saw the rise of children's rights movements which fought for the equal rights of children as that of adults in so far as children deciding on their living arrangements and other associations (Farson, 1974; Holt, 1974; Worsfold, 1974). The belief was that children are the most disempowered in societies. This perspective purports children's entitlement of their own lives and contradicts or creates room for confusion of parental obligation to their offspring. Furthermore, criticism came about that even though this might possess some truth, at what age or stage should parents stop giving their moral obligation to children, because, up until at least they are 18yrs old, children rely on parental support and state intervention for survival. Therefore, the self-determination of children inversely infringes on parental ethical rights to care, support and discipline (Baumrind, 1980). This accession further complicates the parent's responsibility to shape and mould the child's character.

While there is much emphasis on children's self-determination, this can also be interpreted as a violation of the moral norms that highlights "norms of reciprocity and complementarity". In explaining this Baumrind (1978b), states that reciprocity, therefore, refers to the child/parent balance of forces in terms of a cooperative system in a way that each party has a responsibility of both rights and duties.

In light of the above, it is therefore acceptable to insinuate that, while children are still in their developmental stages which still requires parental support and obligation to their physical, emotional, spiritual and financial support, they also have rights to autonomy; but because of this dependence to parents, they in turn also have a duty to conform to parental standards. In other words, Baumrind (1980) implies that parents have a right to decide on their children's education, religion, censor their reading, media exposure, friends, and attire until adolescence at least. During or beyond adolescence, that is when children's freedom,

relaxation of rule, identification of self and autonomy ensues. It is at this critical point where modelling (Bandura, 1975) and role confusion (Erikson, 1960) starts to take serious shape. Given the argument posted by Baumrind (1980) on parental control through parenting style, modelling and crisis resolution argued by both Bandura (1975) and Erikson (1960), the prior parental behaviour is of utmost and crucial importance in determining or influencing the future of the child's behaviour.

2.5 The Trajectory and Change in Culture of Alcohol use in Sub-Saharan Africa

One of the respondents in a study conducted by Willis (2006:1) stated that:

“In the past [alcohol] was drunk peacefully ... In the past they drank at home or in a group . . . but today it is brought in cars from Buyaga, it is brought to town, people drink there, even if it is not a bar. You can even go to the store and put a straw and start to drink and, in the time you have taken to come here, one is already drunk. Now another thing is that they buy from bars even if you want a bottle or a whole jerrican. And they bring it to the village and we sit from morning and start drinking till next day; and women and children have started drinking. Many children do not like farming and instead go to drink beer. This has made people not care about dying, or working like we did, because of beer. If you tell him to work, he is rude. Why I am saying the devil has spread is because nowadays they are drinking beer and when they drink, they are unbalanced, those of the devil. This one we are drinking nowadays is for the devil, which is why I am saying it has changed. Long ago we were drinking clean beer”

Most African countries easily identify with such sentiments. It is documented that with decolonisation, freedom, and democracy came an increased consumption of alcohol in most African countries (Willis, 2006). These, over the years, have become greater, and more disorderly than it once was. For instance, a media report in one of Kenyan newspaper wrote: *Alcoholism has a firm grip on the country's productive generation, and one in every eight people who drink alcohol in the country drifts into alcoholism and becomes addicted* (Willis, 2002).

With the increasing number of young professionals, salaries and free movement, alcohol consumption restriction has been diminishing from availability to only senior age-groups and restricted occasions, but to the extent that school-going children are exposed to easy

accessibility of alcohol outlets. Furthermore, researchers (Woolf-King & Maisto, 2011; Pithey & Parry, 2009; Viljoen *et al.*, 2002) have argued that drinking in sub-Saharan Africa has become increasingly socially problematic. In some societies, observations suggest an increase in murders, criminal activities, violence and fatal accidents. The consumption increase is directly connected to the increasing commoditisation of beverages, the result of which the previous mechanism that restricted consumption to acceptable levels ceases to operate effectively. Discourse on the consumption increases in African diaspora varies from medical to cultural observers citing the physiological deterioration leading to high mortality rate to family disintegration and community connection preventing full exploitation of social capital within communities (Willis, 2006). Furthermore, some critiques are based on the ideals of propriety, temperance and moral fibre decay (Moukolo, 1990).

It must be noted that Africa's post-colonial era and democratic dispensation has seen the fragmentation of drinking cultures, and the development of new drinking cultures and patterns so that these increasingly overlap beyond borders and socially. While there is no unique culture across the African diaspora, the fragmentation of what is, has created increasing debate, and uncertainty over temperance, within African societies (Willis, 2006). One can further interrogate whether the decolonisation and democratisation of African societies necessitated the notion of freedom and debunking of the "master's" systems and religion to extents that allows intemperance and impropriety decay leading unprecedented high consumption of alcohol. It will also be naïve to attribute this solely to Africans themselves without taking a more in-depth look at systemic measures put in place by former colonisers ensuring further destruction posing as deliberate inflictions to create longevity of dependency in the colonisers. This, however, is beyond the scope of this study and needs a thorough interrogation of subtle ideologies and psychological whims that the African diaspora has to deal with postcolonialism and democracy. However, a question can be posed as to whether is this a systemic, orchestrated debacle to render further Africans unproductive, un-innovative, not involved in economic growth, remain consumers than suppliers, or it is a moral debate.

Drawing closer to societies, Willis (2006) correctly observed that societies adhere to certain drinking patterns and their members may be aware of more than one drinking culture, and that practice of drinking may challenge the existing norm. However, challenging existing norms may not necessarily be culture change or disjuncture but a resuscitation of earlier

disserted notions of drinking culture. They could also be an indication of shifts in power dynamics within family structures and societal hierarchies.

While one ponders on the pre-colonial days and how African societies organised and regulated themselves around drinking norms, some arguments on modern drinking have presented divergent views from the purported tranquil and harmonious pre-colonial drinking patterns that presented no problems in communities (Parry & Bennetts, 1998, Willis, 2006). Scholarship over the years has been debating around the romanticised state of drinking in precolonial era termed by Robin Room as 'integrated drinking' mostly focusing on temperance (Ambler, 1987; Akyeampong, 1996; Room, 1984). The precolonial notion of harmonious drinking is also critiqued by, for instance, Stanley (1988) citing the presence of those breaking communal rules that others were so hopelessly fighting to maintain through cultural folklores and cautionary storytelling. Africa wide as a continent, it becomes more complex to identify singular or similar drinking behaviours and pre-colonial patterns.

Consequently, one must therefore be cautious of the temptation to over generalise across various drinking temperance of various countries and regions within the African diaspora. However, one can divulge that at least one generalisation of precolonial Africa can be made, that is: 'all alcohol which was almost in a continued fermentation state, was locally produced in small scales by known community members' (Willis, 2006). Mostly, these were producers using various ingredients including sources such as malted grains (it was usually varieties of millet), the sap of some palm trees, sugar cane, honey, and fruit (Willis, 2002 & 2006).

The proximity of its consumption was therefore very close to the production places due to smaller regulated production at a given point (Willis, 2002). However, it must be noted that the Cape Colony which later became part of Republic of South Africa, West and West Central African states were at that time producing alcohol in much bigger volumes than other African regions (Willis, 2002 & 2006). What is most important to highlight is that in the 19th century, beverages made were mostly not used for commercial purposes but ordinarily for cultural rituals and religious rites of passages (Akyeampong, 1995).

Furthermore, Akyeampong (1995) delves deeper to describe that rites of passage involved communication with the spirit world of ancestors. It was believed that ancestors required stronger charms such as beer, music and dancing to attract and bring them closer. Being in the higher echelons of the community such as kings, politicians, nobles meant easy access to these beverages as Thomas writes:

“Alcohol was also consumed in the dramatic performance of political power. The king and other prominent men of the Asante drank extravagantly, letting the palm wine flow down their beards in a casual flaunting of excess; they plied their guests with drink; and on grand occasions they quite literally poured out drink for the populace, who were expected to become more drunk than their rulers” (Thomson, 1968:16).

In the Southern part, just like the northern and western regions of the African continent, the Zulu warriors enjoyed privileges of being given beer to make them ‘hard’ (McAllister, 1993). Other scholars argue that beyond influential individuals in societies, it was a norm to daily provide alcohol to those working in the fields either ploughing, cultivating or harvesting. Furthermore, it was given shared with (Ambler, 1987; Landau, 1995; Carlson, 1992; Bowdich, 1966; Speke, 1967). It must be noted that this is still practised in most rural communities of South Africa, especially during funerals, where a sizable amount of beer is given to men helping with the digging of the grave from the early hours of the morning till midday. According to Burton (1961), in the 19th century, in what is now known as Tanzania, men were idle and debauched, drinking throughout the day while women worked the fields and young boys tended to live stork. In this part of Africa honey was mixed with beer, men would provide entertainment for neighbours, get drunk throughout the early morning till midday, such that it would be difficult to find a sober man around the area in the afternoon, including chiefs. They will take turns in doing this (Burton (1961).

Studying the Ugandan community, centuries later Frederick Lugard (1968) observed with disdain and remarked that:

“Ugandan people are very much addicted to the banana wine (pombe). Even on the march a man carries a kitoma with a tube in it, and sucks; when talking, he sucks at intervals. He sucks, apparently, ‘from early morn till dewy eve’ . . . The liquor, however, appears to be very harmless, and I have not seen anyone visibly the worse for drink, or boisterous and quarrelsome” (Lugard, 1968:367)

While acknowledging Lugard’s observations, it is also crucial as Africans to question the narration of African history by Europeans through thorough interrogation, objective and systematic investigation without falling victims of condescending authoritative and worse, inferiority labelling by historical missionaries and colonial masters. These sentiments were also shared by Schweinfurth (1888:76-77) as cited in Bowdich (1966) who argued that ‘I

have never seen drunken men here as I have in Europe'. We can, therefore, draw from these observations that there exist variations of drinking patterns between Europeans and Africans.

The Eastern African region around the 19th century also showed some variation in that kings rewarded the young warriors who ensured their power over older men with a drink (Willis, 2002). Western African ancestral rituals were also marked with libations pouring to ancestors, or blessing young initiates. Robert Carlson (1992) argued that what remained a common feature amongst these societies is that drinking often revolved around the notion that drinking, and the maintenance of societal well-being, was for the older men who headed households, not for women or young men. It was the drinking of such men which lay at the heart of what he called the 'symbolic mediating' performed by liquor (Carlson, 1992). What Carlson (1992) speaks of is gatekeeping and control of who and how alcohol usage was maintained, not to escalate out of control especially to women, children and young men who are not yet initiated to manhood. In the Masai society in the late nineteenth century, 'A very fiery spirit, made from fermented honey, is drunk only by the elders, who periodically get intoxicated. The warriors are never allowed even to smell this' (Hinde and Hinde, 1901, p45-6). Temperance was not a matter of quantity, or time of drinking: it was defined by gender and generation (Willis, 2002). Even the beer party for workers was about authority, as well as neighbourly reciprocity: women and younger men did the work, but the elder and wealthier men might claim the lions' share of the drinking (Speke, 1967).

Drawing from what Carlson (1992) argues, it is not farfetched to conclude that as early as the 19th century, parents controlled and maintained alcohol usage in both the community as a whole and in their households. Though it is clear this promoted the sustainability of the patriarchal system as women and children were not allowed to drink, in turn, young men especially, learned during this time, the sense of responsibility to look after livestock and cultivating the ground for vegetation which meant continued sustained supply of the family's livelihood.

2.5.1 Alcohol Money and Towns

It must be acknowledged that colonialism came with the insurgence of towns and labour for young men and women (Bryceson, 2000; Cliffe, 1978; McClintock, 2013). The urban settlement characterised the flow of currency autonomy and the sporadic challenge for older

men dominance in societies. The most visible being that of alcohol access and the right of consumption. Instead of brewing grain to present to older men for their status in the community, women found a way of making money through selling it in city markets. This threatened the very core of sobriety of alcohol consumption in societies. The city's trend was also associated with immorality in both young men and women, even though this is stereotypical. The easy access to alcoholic beverages rendered certain behaviours that older people could not control (Bryceson, 2000; Cliffe, 1978; McClintock, 2013).

By the 1900s in West Africa, the increased autonomy of young men through labour wages became one of the most contentious discussions because of increase in undesirable behaviours that community leaders and elders did not approve of (Akyeampong, 1996). Monica Wilson documented that East Africa was also faced with the same predicament round about the same period (Wilson, 1977). Across the African continent, older male dominance was constantly challenged by the younger, economically emancipated, counterparts and partially, by women who also entered the labour market through selling alcoholic beverages. This marked the beginning of the period whereby the controlled consumption of alcohol was phasing out. The forbidden behaviour of the younger generation to have access to alcohol was increasing, and most importantly, the uncontrolled, undesirable communal behaviour, resulting from alcohol use was mounting in ways that older people were unable to contain

2.5.2 Evolution in Cultures of Drinking

The orthodox drinking culture was that of seniority in the household and community in general. It was done for the sole purpose of communal social gathering and sharing, which resembled reciprocity within community members (Willis, 2002). The emerging of towns and paid labour, shifted the practice to that of commercial drinking for profit generation purposes (Beidelman, 1971). As a result, specialised drinking spots started mushrooming in various places across cities and towns. However, due to licensing rules, some beer-shops were run illegally and would constantly be under siege from local authorities. The shift of communal and neighbourhood drinking which was strictly controlled, to open city accessibility, marked an era of drinking culture change and the general cultural fluidity (Willis, 2006).

The challenge faced by other places was the presence of both men and women drinking together. Men especially, had difficulty adjusting to the new phenomenon (Willis, 2006). The influx of young black men and women in towns opened up an opportunity for colonial authorities to influence a new culture that directly challenged the existing autonomy of chiefs and older men dominance (Morrell, 1998). This included, amongst other things, the level of alcohol temperance. However, it must be noted that colonial authorities dictated which type of beverages was for Whites and those for Black people. The culture of separating young men to older men as well as women, was one of the most stubborn to deal with. This culture is currently practised, whereby, when there are traditional ceremonies, people are separated according to age groups, gender, and importance. It is not only practised in rural settings but in urban areas as well. One must also add that, while this practice is still the norm, there is also an escalation of younger independent women who sit in a group together with younger men and drink. Furthermore, for the longest period in the past, women who went to beerhalls or shebeens were regarded as loose women with low moral values. However, with democracy came the mushrooming of not just night clubs but lifestyle hangouts such as Vilakazi Street in Soweto, KwaMzoli in Cape Town, Eyadini and Maxi's LifeStyle in Durban. Going to these places has become a social norm where people and tourists meet to hang out, eat, drink and have fun. Most women who are found in these places are young professional women who do not fit the category of 'low morals' women but instead, more sociable woman.

Another phenomenon that engulfed the emerging alcohol and drinking trend, is that of controls in terms of which type of alcohol can be bought by Black people, license to sell alcohol, and the times in which alcohol can be sold. One must also mention that rules for Europeans, Asians and Africans were completely different as more stringent measures were applied towards Africans. The licensing and stringent controls of alcohol use and selling trickled to rural areas. Various reasons could be attributed to these measures; mostly being the concern for productivity, as Europeans were concerned that if the indigenous had unlimited freedom, they will then abscond from work. Selling liquor was also a source of income which Europeans were not encouraging Black people to have, because it would mean that they will not be providing labour for them should they be economically emancipated (Willis, 2002). It became difficult to enforce these regulations in some rural areas because of strong resistance, and the norms that were already practised in most rural areas.

2.5.3 The Apartheid Strategy and the increase of Township Beer Halls “Shebeens”

The problem of alcohol abuse in South Africa can be traced back to the colonial and apartheid era. This, however, does not insinuate that before the existence of these political systems, the indigenous people did not make or use alcohol. Traditionally, the indigenous peoples of South Africa made intoxicating drinks through fermentation of plants and fruits which were used mostly in social and ritual gatherings (Schneider, Norman, Parry, Bradshaw & Plüddemann, 2007). This type of drink was called “Umqomboti” and currently known as “Isizulu” in KwaZulu Natal. The first White settlers, on the other hand, used wine as it was the case with the first governor of the Cape, Jan van Riebeeck, and other sailors who used wine and malt (Schneider *et al.*, 2007). The spread of western brewed alcohol became prominent as it was partly used as payment for rendered labour, ushering the trickling of misuse by the indigenous population (Schneider *et al.*, 2007).

The early 1900s witnessed the development of alcohol policies that restricted drinking in non- white population. Parry and Bennetts (1998) cite that the rationale for this law was to prevent ‘*social decay and disorder*’ in their black subjects. In 1909 the Native Beer Act was passed. The enforcement of this law was to regulate African beer to be only sold and drunk in government-designated areas called beer halls and also popularly known as “Ematsheni” in the township language (Parry & Bennetts, 1998).

The implementation of this law was spread throughout South Africa. Van Onselen (1982) viewed alcohol regulation as perpetuating the interests of the mining industry which was controlled by white capital. He pointed out that the complex relationship between alcohol and the emergence of a modern, urban-industrial system, was based on mining and the exploitation of migrant labour (Van Onselen, 1982). This statement was based on the observation that Black migrant workers were encouraged to consume alcohol. By doing this, the financial benefit was attributed to mine owners since they were running the restricted beer halls through government permission. The resultant behaviour of this was the actual abuse of both alcohol and finances which meant that no money or very little was sent back home to wives and children (Van Onselen, 1982; Ambler & Crush, 1992; Mager, 2004). However, the change in behaviour of mine owners was seen after 1896, when they realised the need for a

sober worker, hence the sale of alcohol to blacks was further restricted (Ambler & Crush, 1992; Mager, 2004).

The 1980s saw the diminishing of Beer halls and mushrooming of what is now called 'shebeens' (liquor outlets). These have encouraged the social gathering subculture of youth which have persisted in impoverished environments (Ambler & Crush, 1992). It also must be noted that illegal 'shebeens', (liquor outlets), in the black townships were, to a certain degree, used as a form of resistance against oppressive laws and apartheid (Brady & Rendall-Mkosi, 2004). It is, however, difficult to attest the same sentiments today, with the freedom that came with democracy. People feel the need to drink as much as they like, hence Brady and Rendall-Mkosi (2004) lament that "*the past struggle against apartheid is used to justify excessive use of alcohol – they have the freedom to do as they please*".

Post-1994, South Africa, has seen the escalation of liquor outlets to 230 000 in 2007, with approximately 180 000 illegal shebeens spreading across the country (Schneider *et al.*, 2007). This increase has shown a rippling effect through teenage Alcohol use and abuse. This easy access to teenagers has given vendors greater profit margins but consequently rendered both families and government mountainous tasks of dealing with an increase of alcohol abuse-related fatalities (Brady & Rendall-Mkosi, 2004).

Like any other country, the South African population structure is also skewed towards young people' This, therefore, locates most alcohol users in this population cohort. These are mostly seen in weekend binge-drinking resulting in fatalities from road accidents, crime and violence. Furthermore, other studies indicate that in South Africa, alcohol use is also associated with unsafe sexual practices and the increased risk of contracting HIV (Morojele *et al.*, 2006). The opportunity to drink alcohol and meet casual sex partners is vastly reported in other studies such as the study conducted in rural eastern Zimbabwe, where a population-based survey of nearly 10,000 women and men showed that visiting shebeens were associated with both risky behaviours and with HIV infection (Lewis *et al.*, 2005). Furthermore, Kalichman and his colleagues reported that in a study carried out in Cape Town, men and women who met sex partners in shebeens engaged in heavier drinking, had more sex partners, and had higher rates of unprotected sex, when compared to people who did not meet sex partners at shebeens (Kalichman *et al.* 2008). Considering risks and behaviour patterns

associated with people in shebeens, a brink future for the country is envisaged, and an HIV free population is also in a distant future.

One can, therefore, conclude that there seems to be a positive correlation between the increase of alcohol use among the population at large, and the increase of several liquor outlets in the country. This has resulted to more teenagers having easy access to alcohol which parents find it hard to control. According to Morojele *et al.* (2006) alcohol debut is usually at ages 14/15 years as a result of peer pressure. This demonstrates that child-rearing practises are important in meeting this challenge, threatening the health and the future of the South African society.

2.6 The Effect of Breaking of Families and the Influence it has on Teenagers

One of the metaphors used to describe a family is that it is one of the politically embedded institutions in society (Barrozo, 2010). When arguing this, Barrozo (2010:702) states that:

“First, the family is political in the sense that it is usually on families that the development of the individual’s mature capacities for political engagement first hinge. But the family is also political because political choices—whether in the form of legislative or court decisions, economic policies, adoption policies, etc.—reach deeply within and shape the family. When it comes to the institution of the family, there is no politically neutral choice, including the choice to just leave things where they stand.”

The definition of politics is that it is the pursuit of power; therefore in order to understand what Barrozo means, it is imperative to view it from this perspective. While political parties have ranks and file system, so is the family system (Barrozo, 2010). While as humans we have different capabilities, we have evolved over the years to perfect our skills, creativities, thinking capacities, talents etc. These are mostly sharpened within family structures and hierarchies which is similar in a political organisation where decisions taken by the leadership require compliance from the rest of its members. Therefore the family, while sometimes falls short of providing a nurturing environment of fully capitalising on the development of its young ones, remains the most effective and fundamental institution that

provides over and above others, incubating facilities and love (Baumrind, 1978a; Barrozzo, 2010).

Parenting, therefore, takes precedence over material supply. As mentioned earlier, it has the incubating and nurturing capacity that even the best government institutions which provide access to food, education, healthcare etc., can never imagine (Baumrind, 1978a; Barrozzo, 2010). The presence of either one or both parents in the development of a child, creates a sense of belonging, teaches submission and respect to hierarchies, responsibility and emotional control in a nurturing manner that government institutions are not, to a certain degree, capable of providing (Baumrind, 1980a; Baumrind, 1978b; Barrozzo, 2010).

Without undermining or downplaying the importance the mother plays in nurturing children, the absence of the father in the child's life, to a considerable degree, results to arrested disciplinary development and lack of rule subjection especially unwritten social norms (Baumrind, 1980). This vehemently is mostly subjective to the boy child, the political analogy mentioned earlier becomes difficult to comprehend for a boy child when they reach a certain age where they are supposed to identify with a male figure or model (Erikson, 1963; Bandura, 1977; Baumrind, 1980). The *visa versa* occurs with the girl child in the absence of the mother where they reach ages where the mother's role is pivotal (Erikson, 1960; Bandura, 1977; Baumrind, 1980).

The breaking of families, single parenting, and absent parents, therefore has become a significant alcohol abuse contributor in the South African society dating back from urban migration, where fathers left children with mothers in search of a better life in the cities and mining industries (Ambler & Crush, 1992), the escalation of divorce rate among Black communities (Schneider *et al.*, 2007), mortality rate caused by the spread of HIV/AIDS (Brady & Rendall-Mkosi, 2005), and teenage pregnancy.

The disintegration of the family structure further creates an imbalance of social institutions that formally worked as an anchor that bound the family and societal linkages (Sarkadi, Kristianson, Oberklaid & Bremberg, 2008). The lack of formal family structures inversely wrecked past traditional societal structures that protected the right of children and dignity of their families alike. This reciprocal interaction was brought about through systematic cohesion of especially elderly men working as vanguard and custodians of nuclear society.

What this purports is the notion that “it takes a village to raise a child” or “your child is my child” hence the whole society becomes responsible for guiding and protecting its offspring. Harsh as it might sound, the disintegration of a proper family structure over the years, has consequently destroyed broader societal linkages and responsibility, one to one the other.

This is illustrated by the rapid mushrooming of shebeens in every street corner in townships (Morojele & Brook, 2006), and the society cannot organise itself to deliberate on consequences thereof. The establishment of these outlets becomes competitive in that one vendor thrives on outdoing the other through the measure of who attracts more youth. Children’s rights and new legislation render societal and extended family parenting ineffective due to fears of prosecution and children’s rights violation (Thompson, 1993). As a result of this, no one cares what the next child does to the other, or who drinks what or take which drugs. It is therefore vital to re-interrogate the value of family systems and its linkages to societal vanguardism that previously protected not only the value systems but also the youth in the society.

2.6.1 Apartheid: Black Parent’s Political Exclusion

The political landscape of both colonial and apartheid regimes in South Africa cannot be neglected with regards to parenting. The systematic history of parental non-involvement is also in the same pedestal with that of educational provision for Black South Africans which was designed to broaden the level of skills and job reservations for fewer privileged White South Africans. The systematic exclusion of black people on fields that mattered the most as well as curbing of entry numbers in educational fields such as teaching, nursing, and law, meant that the type of education received by most population was useless, unconstructive, and diminished to engage critically in political matters that dictated the core of black people’s livelihood. What was then known as Bantu education created a massive population count of uneducated blacks or inadequately educated blacks who were not thoroughly equipped to debate, interrogate and challenge the superior white political system.

Politically, Black representation was discriminately skewed to two representatives in the Western Cape that were allowed to vote on national matters that directly affected Black people and their communities. These decisions included the famous Land Act of 1910, the

forceful removal of people from urban to rural areas and townships, the introduction of ‘dipping’ system designed to kill the livestock and render Black people at the mercy of hard labour in mining cities and white homes.

As far back as from 1652 Blacks have been segregated from political participation in their own land. Van Jaarsveld (1975: 226) writes that Blacks were finally not admitted into the Union Parliament. Only White males were allowed to vote with the exception of the Cape where the Blacks had a vote (Van Jaarsveld, 1975: 226). The Black voting rights were revoked in 1936 and replaced by three White males who represented the “Bantu” vote. This meant that at the inception of apartheid in 1948, Africans had completely lost any participation both politically and economically in South Africa as they were removed from the common roll of both the House of Assembly and the Senate (Lipton, 1985: 17). This act rendered them foreigners in their land of birth.

The arms struggle, that was motivated by the unjust laws of the Apartheid government, contributed immensely to the demise of family life and parenting practises of Black people because most men and some females crossed the South African borders for military training so that they will return and fight the apartheid regime. In essence, the stability of family life for Black people has constantly been ruffled since the early 1900s. It is therefore not surprising that a constant, stable family life with both parents sharing parental responsibilities is still till today a struggle that Black people are faced with. The lack of political freedom and participation can therefore not be ignored in the demise of parenting an African child in South Africa.

2.6.2 Black Parents’ Denied Economic Rights

Besides the political segregation, Black land was forcefully taken and livestock systematically destroyed with chemicals through “dipping” system posed as compulsory requirement to get rid of flies and promoting the health thereof (Feinberg, 1993). With both land taken and stock killed which were the cornerstone of economic activities, there was an urban influx in search for employment in White industries and Mines in the Transvaal, currently known as the Gauteng Province. This became the onset of continued peripheral economic involvement of Black people in South Africa. The land Acts forcefully confined

70% of the population in 14% of land which became impossible to contain such numbers hence rendering, in a silver platter, much needed cheap labour in urban areas for the White capitalists (Wolpe, 1972; Walshe, 1970; Claassens, 2008; Attridge & Jolly, 1998).

Several Blacks left the reserves and came to start new lives in urban areas and were consequently introduced to the capitalist system. Outside their reserves, Blacks could not own or rent land even in their segregated townships. Again, it must also be noted that only men were allowed to stay in urban areas through very strict “Dom pass” laws which restricted their movement (Claassens, 2008). Even though that was the case, some were fortunate enough to become traders, but most were labourers. In the job market they were faced with discriminatory laws and Acts that secured preference for Whites; to cite a few, the 1911 & 1926 Mine & Works Acts, the 1922 Apprenticeship Act, the 1924 Industrial Conciliation Act, and the 1924 Civilized Labour Policy Act (Wolpe, 1972; Walshe, 1970; Claassens, 2008; Attridge & Jolly, 1998). Women and children were left defenseless in homelands as most men had to work either in mines or cities to feed their families. The burden of parenting once again rested with women to raise children on their own without fathers.

Ascent to power of the National Party brought with it unprecedented hardships for Black people in South Africa. Some of the major economic reforms orchestrated, were the Group Areas Act of 1950, which prohibited proper and free-market trading by Black people, the 1951 Native Building Workers' Act, which excluded Blacks from acquiring experts skills in various crucial sectors and also the 1956 Industrial Conciliation Act, which gave the Minister the right to reserve jobs for a specific racial group (Feinberg, 1993). These Acts, notably the job reservation Act, contributed immensely to the breaking of family stability, and proper rearing practices. This plunged women into untested terrain of single parenting with even fewer skills to handle male children during puberty and teenage-hood. With the autonomy and control of alcohol consumption of adult men and leaders deteriorating, it became the women’s duty to deal with new teenage and young men drinking behaviours that were spiralling out of control; due to the absence of fathers and easy access.

2.6.3 Black Parent's Denied Social Rights

Family systems and communality were one of the strong social networks that linked various sections of Black communities. These social ties provided strong bonds of both family members and the communities they were a part of. In this sense, parenting was more of a community responsibility than it is a unitary and sole responsibility of biological parents. The introduction of Blacks into the capitalist system uprooted them from the very core which harboured as the anchor of the social fabric. Industrialisation through the imperial capitalist system embedded in the land segregation Acts displaced many families, and so did significant infrastructure developments such as the building of Inanda Dam in Durban where people were forcefully removed from their land, leaving their graves and loved ones who had passed on, thus creating a cosmologic crisis for many families who believed to be disconnected with their ancestors, many of which did not have money to do necessary rituals to either exhume, or report their departure. Natrass (1981) writes: "*The transition from a primitive economy, to a capitalist market economy, essentially involves the separation of the major portion of the population from their dependence on the land, a process that is sometimes called roletarianization*" (Natrass, 1981, p. 59).

This process destroyed family structures. The husbands left their wives in reserves and went to seek work in urban areas. They could not bring along their wives as they did not have Section Ten rights. The Section Ten Act provided that Africans could only remain in a prescribed area for longer than seventy-two hours if he or she (a) had resided there continuously since birth; or (b) had worked there continuously for the same employer for ten, or for more than one employer for fifteen years; or (c) was the wife, unmarried daughter, or son under 18 of a man with Section 10 (1) (a) or (b) rights who 'ordinarily' resided with him and had entered the area lawfully (Lipton, 1985: 34). All those (almost over 90% men) struggling to meet Section Ten rights, had to leave their families behind in the rural areas. Having been found with your family unlawfully meant incarceration for contravening the Section, Ten rights, and consequently arrest and jail for the wives. Section Ten rights created an impossible situation for family life. Children were either left in the care of wives, grandparents or extended family members.

The remnants of this culture persist to the present day. Problems faced by women and extended family members left behind to parent alone is what we currently refer to triple

challenge/burden (poverty, unemployment and inequality), especially for women. The denial of social rights is undoubtedly one of the fundamental designs of White people to destroy Black family life. The question that remains is the reliability and validity of Western understanding to critically and objectively analyse parenting practices in a society that is still dealing with such atrocities and disintegrated family systems.

The ideological underpinnings of degrading of the Black people in South Africa persists to this day. Some Black people still view their own cultures as backward, and aspire to live in white areas which is the show of success; where being fluent in the English language is more important than expressing oneself in their own language. The undoing of these deeply rooted ideologies requires a frank realisation that the dawn of democracy in 1994 did not necessarily undo them. The contours of Black hate, doubt, insignificance, inferiority and association of black with negativity still reigns supreme in most circles of our society. It is therefore imperative that when dealing with parenting systems, standards and values, the question of segregation ideology is also engaged with.

The political freedom gained in 1994 has in recent times come under fire for not adequately dealing with the psychological impact of the gruesome experiences imposed on Black people and family disintegration (Trotter, 2009). Instead, the democratic government drafted Bills of Rights which are the corner stones of what a democratic state is, but failed to acknowledge the psychological damage in family structures. The overcompensation through Children's Rights and Autonomy has left parents in limbo, not knowing where the lines are drawn between them and the State when it comes to disciplining their children.

2.7 Developmental Theoretical Underpinnings

2.7.1 Bronfenbrenner's Ecological Systems Theory

Bronfenbrenner argued that in order to locate the developmental trajectory of the child, the starting point is the immediate environment of influence. His theory enters the fray of the discourse of nature/nurture, in which he is advocating for the influence of the environment (nurture) as the determinant of the child's behaviour. Therefore, the systems of relationships encompassing the child are, according to Bronfenbrenner, the epitome of moulding the

individual's behaviour (Bronfenbrenner, 1979). In this regard, the assumption is that various complex layers within the child's environment play significant but different roles in moulding and shaping the behaviour (Bronfenbrenner, 1979). These include the immediate and closest influence "The microsystem", the connection of the structures of the child "Mesosystem" and the broader societal system "exosystems" (Bronfenbrenner, 1979). This section, therefore, interrogates the influence of teenage alcohol and parenting behaviours through the understanding of the ecological system.

2.7.1.1 The Microsystem

The microsystem represents the closest connections of influence to the child's development. This encompasses family members, friends, schooling system, churches, and members of the community. It, therefore, supports the idea that the child's development and behavioural influence is embedded not only from biological predispositions "Erikson" and psychological unconscious suppression or acknowledgement "Freud" but social influences too. The microsystem gives credence to the impact that both biological parents have on various behaviours as well as other determinants outside of the home. The argument put forward in this layer is that influence on the behaviour is bi-directional, meaning it is a to and fro from the individual in question (Ryan, 2001). As argued earlier in chapter one, Nwoye, emphasises that the development of full African personhood also involves the extended environment and goes further to include the cosmological mysticism and spirituality (Nwoye, 2017), Bronfenbrenner description is reflective of this notion. In this context, the extended family structure, the involvement of aunts, uncles, grandparents and siblings is recognised as pivotal in shaping, influencing, and modelling the behaviour.

Further to these, the immediate surroundings of the neighbourhood setting contribute both positively and negatively in the influence of parenting and alcohol use. The mushrooming of taverns and easy access to alcohol in the immediate surroundings, also contributes immensely to the burden of parenting and mitigating alcohol use and abuse amongst teenagers. Lastly, the influence in the schooling system and other local social organisations cannot be ignored for their contribution to character building and behaviour moulding. It is then naivety to only view a family in its nucleus form and influence, so is viewing parenting as the sole perpetrator and influencer of children's behaviour. Friendships and other immediate relationships contribute to nurturing, influencing and perpetuating certain behaviours such as

drinking, regardless of the influences at home. Adolescents in their quest to establish their identity and dealing with the challenge of role confusion and peer pressure are prone to be exposed to alcohol use and abuse. In such conditions, parenting becomes more onerous and a challenge. Further to this challenge, the economic system and demands render parents emotionally and physically unavailable to their children due to long working hours and working away from home. The system, therefore, perpetuates a passive relationship and communication breakdown between parents and their children.

2.7.1.2 The Mesosystem

Bronfenbrenner terms the second layer “the mesosystem” which is the connection between the structures influencing the child in the microsystem’ (Ryan, 2001). It is in this phase where influences outside the immediate nurturing environment takes precedence. The communal settings, friendships, schooling system, religious organisations and other role-players within the community play a major role in influencing behaviour. Bronfenbrenner emphasises the transition and interconnectivity between the first and the second layer in that, if the nurturing in layer one was insufficient, it then plays out negatively with relationships emphasised in layer two. The child might find it difficult to be assertive, to form friendships and to form memberships in social groups. Added to this is, the child either becomes an easy target to social influence, group behaviour and peer pressure, or adversely deal with challenges posed by societal behaviours due to, or lack of proper nurturing in the microsystem. The experimentation period and egoic disequilibrium, peer pressure, identity and social identity are also located within this layer (Ryan, 2001). The socialising agents in this layer therefore in the context of this study, contribute immensely to alcohol use and abuse. Friendships, perpetuated norms and behaviours, and the need to fit in, impact on the behaviour of the individual. Parents are also not exempted from the influence of the community in their parenting practices. The second layer, therefore, directly affects the teenager and the parent in their social spaces.

2.7.1.3 The Exo-system

According to Bronfenbrenner, the exosystem layer does not directly affect the child as it deals with organisations that parents are a part of and influenced by. These include work, church, politics, business and many more (Bronfenbrenner, 1979). This layer is essential in that, what happens at work or any other organisation that a parent is a part of or affiliated to, indirectly affects the child. For instance, should a parent get retrenched, demoted or ousted in his/her organisation, their behaviour and parenting styles may change as the result thereof, either positively or negatively (Ryan, 2001).

2.7.1.4 The Macrosystem

The macrosystem layer is the outmost and last but exerts immense authority, power, and influence, because it is comprised of laws, customs, cultural values and norms (Bronfenbrenner, 1979). This level is the anchor and provides ideological underpinnings of accepted and normalised human behaviour that is advocated by the government, society, traditions and customs. Most parental practices are informed by what culture has prescribed as the role of parenting. Gendered responsibilities are cascaded from the interaction of this layer into microsystem as cultural norms and values. Quite an emphasis can be placed on this level as it is multidimensional. For instance, government policies, and laws that hold immense authority, and prescripts that influence parenting and schooling are made at this level. Children's rights, laws of corporal punishment in schools and homes cascade from the macrosystem. In South Africa, the government has overreached to the extent that parents are prevented from spanking children for bad behaviour. Teachers are expelled for using corporal punishment (Maposa & Shumba, 2010). At a cultural dimension, it is again at this level that customs and Afrocentric discourse premise itself to exert influence into advocating for recognition of the Afrocentric thought, personhood, ancestry, cosmology and spiritual influence in the development of an African child (Nwoye, 2013, 2017, 2018; Mkhize, 2004, 2008).

2.7.1.5 The chronosystem

The last and final layer deals with time and space that demonstrates the influence of both changes and constancy in the child's environment (Bronfenbrenner, 1979). The change and space Bronfenbrenner talks about, refers to various life changes such as the death of the

parent, loss of employment, parental separation and divorce, relocation of one parent due to employment etc. All of these changes trickle to the immediate macrosystem with greater influence in the child's development and parental practices. This layer is important in the sense that most children are raised in single parent households, child-headed households, absent fathers, grandparents and others. All these changes experienced by children somehow influence their development. The inclusion of the chronosystem encompasses various aspects of other layers, for instance, while parents are custodians of transferring cultural beliefs and value systems found in the macrosystem layer, the disturbance of family settings results in negative effect on both the remaining parent and children. It is at the changes and movements happening at this layer that outside influences such as alcohol use and abuse gain more traction in influencing the alcohol use behaviours amongst adolescents.

2.8 Family System Components Theory

2.8.1 Family System Functions through Interrelated Elements and Structure

Advocating for the Family System Theory (FST), Morgaine (2001) argued that FST has unique components making it different from other similar theories in that it functions through interrelated elements in the structure. Family members are the elements that represent different characteristics. The theory emphasises that family members are elements, and the structure has relationships that are interdependent and form the total whole of the family fabric. These interdependent relationships create a safety web that protects the family structure from the surrounding dangers and environmental misfortunes. (Morgaine, 2001). Furthermore, these family elements create necessary boundaries to protect the whole. The FST therefore asserts that in order to understand individuals, one has to closely examine the *whole*, in this case the family of origin, in order to determine their behaviour patterns as the family is the primary influence to the individual in question (Corey, 2013, p.397; Morgaine, 2001).

The FST queries two issues of essence of this research study, one is the issue of substance (alcohol) abuse amongst teenagers and rearing practises. Following the argument put forward by the theory. The accession mentioned above would clearly suggest that younger parents are influenced by either their parents, grandparents, or other close relatives in their rearing

practices because of the interconnectedness of the family elements. The same principle applies in drinking patterns as role modelled within the family structure. The saying that “*the apple doesn't fall far from the tree*” is an analogy that best describes influences ascertained through the family interconnectedness.

2.8.2 Family System Interaction Patterns

Morgaine (2001) in this regard, states that there is sometimes no uniformity in the elements' functioning or behaviour but what is, is the variety of unpredictable multiple displays of behaviours and interconnection that are diverse, and that keep the necessary equilibrium of the Family system. These patterns also guide the functioning of family members (Morgaine, 2001). Members of the family, according to Corey (2013), are like tapestry; each peal represents a certain expression of the whole. While behaviours at times may be diverse, but when closely interrogated provide a full picture of the whole which produces the pattern of particular family system. Usually, one finds expressions like these when one child is set to resemble the attribute of one parent, while the other child resembles that of another parent, grandparents, and so forth. The totality of these is a sheer display of a family pattern.

2.8.3 Family Systems an Organic Whole

Furthermore, family systems function as an organic whole. This means that even though the family system is made up of individual members, it results in an organic whole (Morgaine, 2001). The unique behaviours of the members may be ascribed to the whole family system which does not describe an individual element. A person's misbehaviour can be understood as the family's inability to operate productively during the developmental transitions of the child (Corey, 2013).

2.8.4 Family System and Boundaries

Families, like other entities in society, have boundaries that include or discriminate membership and participation (Morgaine, 2001). The boundaries serve as parameters; including and excluding members so that there can be a line between those who belong to the system and those who are outside. However, it must be noted that these boundaries leave a small opening to be influenced by outside forces such as social norms, shared culture, and

value systems (Morgaine, 2001). The lack of rigidity, therefore, suggests that the family boundary system is not linear but operates in a cyclical continuum paradigm that moves from closed to a slightly open system. The perfect example of this, is the movement of influence each family experience, for instance, changing or joining new religious groups that have differing values has a bearing on a family system. If the family or the leader of the family (father/parents) had been entrenched in the ancestral belief system, and then turn to, for instance, Christianity, they will probably abandon this belief system to a certain degree (or completely) to embrace Christian beliefs. The speed or time frame at which this transition takes place is the relaxation of family boundaries in accommodating outside influence (Morgaine, 2001).

2.8.5 Family System Rules and Messages

Henry (1994) states that family systems regulate its members through the use of messages and rules. These are relationship agreements that prescribe and limit the members of the family over time (Morgaine, 2001). Hierarchies are strictly observed between parents and children, as well as amongst children themselves between the eldest and the youngest in chronological formation. Lately, the economic status of individuals within families has to a large degree superseded these arrangements, sometimes even with parents. These messages and rules provide power and induce guilt in the family members. They control and limit the behaviours of the family members. These are the expectations that govern everyday interaction behaviour both explicit and implicit within the family unit (Henry, 1994).

2.8.6 Family Subsystems

While the family may be a whole, it also has a compact of subsystems. These are small groups of members usually made of two to three people (Morgaine, 2001). For example a “family system may be viewed as containing a marital subsystem, parent-child subsystem, and a sibling subsystem or a female subsystem and a male subsystem” (Jurich & Myers-Bowman, 1998:76). The subsystems have their rules that control and limit the behaviour of its members. They have boundaries that include or exclude members in order to draw the line between those who are within and those who are outside that subsystem.

2.8.7 Parent-Child Subsystem Interaction

Henry (1994) suggests that parental support and control are the two dimensions of parental behaviours that influence adolescents in the parent-child subsystems. In explaining parental support, Peterson and Leigh (1990) define it as the use of behaviours within specific parent-adolescent subsystems that provide warmth, concern, encouragements and physical affection and praise to the adolescent. Parental control refers to the behaviours that parents use toward their adolescents to encourage compliance with parental desires within a parent-adolescent subsystem (Henry, 1994). This type of support was discussed earlier in various parenting styles.

2.8.8 Types of Parental Control that Impact Adolescents' Wellbeing

Peterson and Leigh (1990) have categorised three types of parental control that are related to adolescent wellbeing; these are: punitiveness, induction and love withdrawal. Parental punitiveness is the use of authoritarian behaviours to force an adolescent to respond in ways that will meet the parent's expectations (Peterson & Leigh, 1990). The parental induction is the use of authoritative behaviours to influence an adolescent through the use of reasoning and logical explanations (Peterson & Leigh, 1990). Parental love withdrawal can be defined as a parent's behaviour of withholding affection as an attempt to gain control over an adolescent (Peterson & Leigh, 1990).

2.9 Conclusion

This chapter has focused on different theoretical perspectives of child rearing practises and child development processes. One fundamental observation which has been the debate among African scholarship is the lack in interpretation and psychological analysis of African descent and way of life. Developing such a theoretical perspective requires mountainous work, willingness and determination of African scholars especially of South African descent to synergise diversified cultural backgrounds and differences embedded in our eleven different languages, a way of life, and culture.

While limited to the western perspective of understanding, the validated and reliable nature of different perspectives dealt with in this section, provided a solid argument which is generalised across cultural barriers. Through Bronfenbrenner's Ecological and Family

Systems Theory, it is easy to make claims to human development locating other cultural-specific settings and comparisons that suit the targeted population groups.

Regarding parenting styles, most perspectives stem from Baumrind's contribution in the field. There are not many alterations available to draw from, except those that add to the already existing underpinnings put forward by Baumrind. This lack of variety, especially in a theoretical framework, provides a nurturing atmosphere to explore the possible development of a culture-specific perspective which is what this project is hoping to achieve.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The following chapter will discuss the methodological principles that were followed in conducting this study.

Researchers such as Crotty (1996) believe that it is impossible to collect and engage with other people's stories and experiences and then strip away the everyday interpretations in order to access the phenomenon as it reveals itself to them. However, researchers, instead, must do that for themselves and engage in phenomenological seeing in relation to his/her experience (Crotty, 1996:171). Therefore, to start this methodology section, I have detailed my account and experiences with parenting and alcohol use which I learnt from my parents and have experienced myself.

3.2 The Lived Encounter of How Parents Introduced Alcohol to Young Boys in the Olden Days (Parental involvement)

When growing up, one would sit and listen with awe as my father, Jabulani Hlengwa born in 1928, would reminisce about the good old days that he and his seven brothers shared during the introduction of alcohol in their lives. It was somewhat a norm to them that at a particular age, elders 'my grandfather' Chithugwayi would occasionally ask them to pour traditional beer for him and the men visiting his homestead in a calabash. Before they place it in front of the elders, they were expected to take a sip symbolising to the visitors that there is no poison in the beer. Drinking first as a member of the family was done in order to ease any suspicions from visitors.

Moving from this brief introduction of the taste of alcohol, my grandfather would then give my father and his brothers, just one calabash to share and make them sit right at the corner away from the elders but where they could see and observe them. This was a structured, parent monitored way of introducing young men to alcohol consumption. One of the most notable stories about my father's stories is that girl children (my father's sisters) were never allowed or openly given alcohol in order to usher them into adulthood drinking. This was

evidence of how girls were protected from consumption of alcohol because of the belief that firstly, drinking was for men and secondly, that drinking made women loose.

This did not, however, entirely prevent women from drinking because I remember when growing up that my Aunts would drink. This was not a practise unique to my family. According to my father, this was a generally accepted norm within communities. Due to communal ties of different villages, it was easy to track down their drinking behaviour. I remember this one story that my father told of how he got drunk beyond reproach that his older brother had to carry him through the valley back home and they made sure that my grandfather never found out about it. However, they did not know that elders of the other village knew them, and they came weeks later to report to my grandfather of what had happened. The next thing, my father got a serious lashing which he did not know what it was for, until later when my grandfather told him why he beat him up.

This was a sign that even though young boys at a certain age were being ushered to drinking alcohol, they were strictly monitored by elders who operated as societal watchdogs. Parents were a very much integral part of their children's drinking behaviour patterns. Even when I was growing up, I remember that when we had ancestral functions at home, old men will send us to fetch traditional homemade beer, and they would make us take the first sip before we handed the calabash to them. At times, not always, they would give a cup to us as a group of boys to just have a taste, accustoming us to the norm of "men drink beer". This, however, was a monitored and very controlled behaviour until an appropriate age. I remember that I hated the taste of alcohol from those incidences; hence, never going beyond those forced sips.

Over time, one noticed that the monitoring was deteriorating. Having been born in the late seventies and growing up in Umlazi Township in the 1980s during the time of the heightened political unrest in South Africa and insurgencies of night clubs and pop music culture. I would look, appreciate and aspire to be like my older brothers, dressing up in trendy fashion clothing getting ready for the night away at home. Saturday nights were always buzzing with excitement for most 25 year olds and above. These were the days of unofficial initiation to alcohol use. I vividly remember that there were different 'shebeens' (beer halls) in different corners of each section in the township. This, however, was a strategy by the then Apartheid government (Lipton, 1985: 17) to infiltrate and provide easy access to alcohol in Black

communities in order to plunge them into alcohol dependency and not focus on political and economic issues of the time.

Young men and women, would spend all their money on clothing, and alcohol and were engaging in unorthodox practices of alcohol use. There were two options that one had, either to follow the, fast becoming a societally accepted, trend or take an opposite direction, which is what I opted for and have never touched alcohol in my life. My experiences with alcohol started with my father, brother, as well as the society's behaviour as a whole. It indirectly taught me a lesson that I wanted to achieve more in life than just be constrained by excessive alcohol use.

The irony about my decision of not drinking is that I was not influenced by the parenting style that my parents adopted, or sitting me down and telling me about the dangers and shortcomings of excessive alcohol use nor did my older siblings have any influence at all. While my brother never sat down with me, the fact that he abruptly stopped using alcohol because of one embarrassing incidence that he went through, was a lesson enough for me.

However, I cannot negate the fact that my parents were very strict and authoritarian in their parenting style. This resulted in all of my siblings deciding not to use alcohol at all. Now, being the youngest at home, made it a bit difficult for me to have a choice of using alcohol because I was scared of both my parents and older brothers. These two factors played a major role in me deciding against alcohol and substance abuse.

3.3 The Discourse of the Qualitative and Quantitative Research Methods

Differences and ideological explanations of qualitative and quantitative research methods are well documented in various publications (Cohen & Crabtree, 2006; Fossey, Harvey, McDermott & Davidson, 2002; Mackenzie & Knipe, 2006). The significant difference between the two paradigms is not necessarily the type of data collected, but their foundational assumptions, the givens that are assumed to be true (Willis, Nilakanta & Jost, 2007). The choice of a particular paradigm forms the basis of the thinking of how the whole research journey will pen out. It is the core that everything else stems from, including literature search, design etc. (Mackenzie & Knipe, 2006). The well-thought selection of a research method directs the research toward the intended aims and helps ensure that its outcomes are useful

and accepted as empirical (Starks & Trinidad, 2007). The quantitative paradigm is located in the positivist perspective (Cohen & Crabtree, 2006; Fossey, Harvey, McDermott & Davidson, 2002), while the qualitative paradigm is located in the interpretivist perspective (Mackenzie & Knipe, 2006). Both the positivist and interpretivist perspectives represent different worldviews and the way to go about understanding and approaching the phenomenon studied.

3.4.1 Positivism

The positivist paradigm holds the belief that there is an objective reality that can be studied scientifically (Cohen & Crabtree, 2006). With this perspective, the main objective of the researcher is to obtain data by being completely detached (objective) from the reality, using systematic ways (Alvesson & Sköldbberg, 2009). This is achieved by using empirically verified methods through deductive reasoning, combined with observation and experimental methods (Fossey *et al.*, 2002). The researcher, when applying this method, is expected to be completely value-free and objective. This has been widely contested. It has been pointed out that it is impossible to be entirely free from subjectivity as a human being working amongst people or nature (Cohen & Crabtree, 2006). O'Leary states that "quantitative research aims to test a theory or describe an experience through observation and measurement in order to predict and control forces that surround us" (O'Leary, 2004:5). The positivist approach uses data gathering tools that are usually in the form of experiments, quasi-experiments (Mackenzie & Knipe, 2006), inflexible or closed-ended surveys and questionnaires (Mack, Woodsong, MacQueen, Guest & Namey, 2005).

3.4.2 Interpretivism

Merterns (2005) states that, in contrast, the interpretivist approach views reality as being socially constructed. Unlike the positivist researcher, the interpretivist researcher seeks to gain an understanding of how participants construct reality, or as Creswell (2006) suggests, the interpretivist researcher seeks to understand the world of human experience. It is in this regard that Fossey and colleagues (2002) mention that: "*The two research paradigms*

(interpretive & critical paradigms) that inform qualitative research methodologies place an emphasis on seeking an understanding of the meanings of human actions and experiences, and for generating accounts of their meaning from the viewpoints of those involved." (pp. 719-720) It is for this reason, therefore, that the interpretivist tradition became prominent among the social science researchers who were dissatisfied with positivism's disregard of the influence of the context of delivery, the researcher and participants when reality is constructed (Keat, 1971).

3.4.3 History of Phenomenology

In order to understand the epistemological and ontological standpoint of view employed, it is equally important to indulge in explaining the history of phenomenology as both a philosophy and a research methodology.

Phenomenology research is a methodology frequently used in nurse research. However, it is also accompanied by confusion since it is philosophy in its own right (Dowling, 2007). There are also different schools of phenomenology with differing style and theorist (Dowling, 2007; Hycner, 1985; Dowling 2004; Bradbury-Jones, Sambrook & Irvine, 2009). While there is extensive debate (Dowling, 2004; Dowling, 2007; Bradbury-Jones et.al, 2009) on both it being a philosophy and research methodology, phenomenology is mostly embedded on two positions which are descriptive and interpretive (Bradbury-Jones *et al.*, 2009). These are attributed to Husserl and Heidegger (Beitz & Goldberg, 2005; de Witt & Ploeg, 2006; Dowling, 2007; Bradbury-Jones *et al.*, 2009). It is therefore essential to venture briefly into both these positions before divulging into the one that I decided to follow for the purpose of this study.

The phenomenological approach investigates lived experiences of people with regard to the concept, construct or a phenomenon in question. It requires that a person must have gone through the experience of what is investigated (Lester, 1999). Since its rise to prominence in German before World War 1, as a philosophy, phenomenology has made great strides (Dowling, 2007).

In describing how phenomenology started, Eagleton (1983), as cited in Groenewald (2004) stated that:

“The social order in European Capitalism had been shaken to its roots by the carnage of the war and its turbulent aftermath. The ideologies on which that order had customarily depended, the cultural values by which it lured, were also in deep turmoil. Sciences seemed to have dwindled to sterile positivism, a myopic obsession with the categorising of fact; philosophy appeared torn between such positivism on the one hand, and an indefensible subjectivism on the other. Forms of relativism and irrationalism were rampant, and art reflected this bewildering loss of bearings.” (p. 53)

Moving from the premise of this ideological vacuum, Edmund Husserl in the twentieth century developed further, a philosophy that was started by Kant and Hegel (Groenewald, 2004). He rejected the notion that one can be totally independent or completely objective when we actually live in a subject world, more so, when we deal with subjective environments and individuals (Groenewald, 2004; Dowling, 2007). Husserl believed that to come to a certain conclusion, the immediate outside experience has to be ignored, hence giving a premise to internal consciousness; this was later referred to as bracketing (Hycner, 1985; Dowling, 2004; Groenewald, 2004; Dowling 2007; Bradbury-Jones *et al.*, 2009). According to Husserl , realities have to be treated as a pure phenomenon, hence named his philosophical method as phenomenology (Hycner, 1985; Moustakas, 1994; Dowling, 2004; Groenewald, 2004; Dowling 2007; Bradbury-Jones *et al.*, 2009).

The word ‘phenomenon’ comes from the Greek word ‘phaenesthai’ which means, to bring to light, placing in brightness, the totality of what lies before us in the light of the day (Moustakas, 1994, p.26). Van Manen (1990) another theorist who came after Husserl, put forward that, the overarching motto of phenomenology is, therefore “Zu den Sachen” (p.84) which means ‘to the thing themselves’ and ‘let get down to matters’. Furthermore, Husserl adopted Brentano’s account of intentionality as a concept for classification of the conscious act and experimental practises (Moustakas, 1994). This implies the principle that every mental act is related to some object and implies that all perceptions have meaning, all thinking i.e “imagining, perceiving and remembering” (p.26) is always thinking about something (van Manen, 1990). It is, therefore, that ‘thing’ in its totality, without contamination that phenomenological research is interested in.

The fundamental goal and perspective of Husserl were epistemological in nature, whereby experiences lived, are the key source of knowledge production (Dowling, 2007). Therefore, an unbiased study of things as they appear in order to arrive at an essential understanding of human consciousness and experience is fundamentally essential (Valle, King & Halling, 1989). Research using phenomenology is therefore interested and concerned with lived experiences of people (Groenewald, 2004). It can be understood as what individuals experience reflectively without resorting to interpretation, as Dowling (2007) puts it. However, Van Manen (1990) profoundly captured it when he said:

“Phenomena have something to say to us - this is common knowledge among poets and painters. Therefore, poets and painters are born phenomenologists. Or rather, we are all born phenomenologists; the poets and painters, however, understand very well their task of sharing, by means of words and image, their insight with others – an artfulness that is also laboriously practised by the professional phenomenologist” (p.24).

There are, therefore, three different schools of thought in phenomenology: i.e. eidetic/descriptive; hermeneutic/interpretive; and Dutch school that combines both descriptive and interpretive; that are widely used across social science research (Dowling, 2004). The first school, eidetic/descriptive which aims to obtain fundamental knowledge of the phenomenon, prescribes to the work of Husserl and has a strong psychological orientation (Dowling, 2004; Groenewald, 2004; Bradbury-Jones *et al.*, 2009).

Scholars have termed this perspective as objective hermeneutics (Goulding, 1999; Lowes & Prowes, 2001; Racher & Robinson, 2002; Dowling, 2004; Groenewald, 2004; Berg, Skott & Danielson, 2006; Mcnamara, 2005; Wojnar & Swanson, 2007; Bradbury-Jones *et al.*, 2009). Eidetic is mostly associated with the positivist paradigm, hence the emphasis on ‘bracketing’ which advocates for the criticism of the lack of objectivity in social science research (Koch & Harrington, 1998). The development of bracketing dealt with biases and the intention to maintain objectivity before data collection ensues (Hyncer, 1985; Dowling, 2004; 2007; Bradbury-Jones *et al.*, 2009). In describing bracketing, Husserl (1983) as cited by Bradbury-Jones *et al.* (2009, p.664) says:

“What is required from a phenomenologist is to step outside the ‘natural attitude’ and ‘put out of action the general position which belongs to the essence of the natural

attitude'. Phenomenological reduction is achieved through performing the 'epoche' (otherwise termed bracketing). This is a philosophical device that simply cancels the natural attitude. Therefore, putting out of action general positing means that' we parenthesize everything which that position encompasses with respect to being'. Thus in the natural attitude, individuals hold knowledge judgementally, but epoche require a fresh way of looking at things. With the reduction, we are led back to the origins of the phenomena, which are lost in the haste of our everyday thoughts" (p.61).

A reflection on the understanding of epoche or bracketing demonstrates a deliberate conscious action of blocking preconceived ideas, knowledge, experiences past and present, that are related to the phenomena that are being studied in order to allow one to be able to go back to the originality of the phenomena without discrimination. It is an opportunity to start a new leaf of consciousness and a freshstart. Therefore, the researcher must strive to become a tabula rasa in order to properly execute bracketing exercise.

The second school of phenomenology is hermeneutics, which is influenced by the assertions of Heidegger (Dowling, 2004; 2007; Bradbury-Jones *et al.*, 2009). It aims to interpret the hidden meaning of the phenomena. Heidegger just like Husserl was concerned with peoples lived experiences. However, he disagreed with Husserl on the view of description but rather interpretation (Dowling, 2007; Bradbury-Jones *et al.*, 2009). While Husserl's focus was on the nature of knowledge (epistemology), Heidegger's philosophy concentrated on the nature of existence (ontology) (Dowling (2004); Wojnar & Swanson (2007).

Heidegger a student of Husserl born in 1889-1976, focused on finding the meaning of being, believing in the hermeneutic (interpretive) nature of individuals; that individuals are capable of finding significance and meaning in their own lives (Draucker, 1999). While for Husserl, content was an added construct that did not carry much value with it; Heidegger made it a central concern (Wojnar & Swanson, 2007) therefore building his phenomenology on the foundation that individuals and their context are not mutually exclusive but coexist with the cultural, political, historical and social space in time (Geanellos, 1999; Orbanic, 1999; Draucker, 1999; Campbell, 2001).

Heidegger introduced the term 'dasein' (the human way of being in the world) to put forward the argument that humans cannot dissociate themselves from various indicators that influence

their everyday life choices and prescribe meaning to their lived experiences (Wojnar & Swanson, 2007). He was trying to place his phenomenology of the individual's *dasein* within the broader political, social, and cultural context (Campbell, 2001). In other words, Heidegger suggested that when interpreting people's lived experiences, as researchers, we must also take into consideration the situations within which those experiences occur. From this presupposition stems the assumption of situatedness (Wojnar & Swanson, 2007; Bradbury-Jones *et al.*, 2009).

Situatedness, according to Heidegger (1962) as cited by Wojnar and Swanson (2007), forms the bases for pre-understanding or forestructure of understanding. This according to Benner (1994) consist of; fore-sight (the sociocultural background that gives a point of view from which to interpret); fore-conception (the sociocultural background that provides a basis for anticipation of what might be found in an investigation).

Forestructure, is therefore closely related to how people understand and interact with the world around them, this therefore, creates the way in which they interpret their realities (Wojnar & Swanson, 2007). Hermeneutic phenomenologists therefore insist on the importance of self-reflection on one's experiences and their context before they can embark on this type of phenomenological research. Furthermore, Heidegger suggests that the whole forestructure process is cyclical in nature, by that, he means that the meaning of a phenomenon is shared back and forth between the researcher and the participant (Wojnar & Swanson, 2007).

Benner (1994) taking from Heidegger, concluded his assumption of hermeneutic phenomenology by saying that: 1. Human beings are social dialogical beings, 2. Understanding is always before us in the shared background practices of a human community, within societies and cultures, in the languages, in our skills and activities, and our intersubjective and common meanings, 3. We are always ready in a hermeneutic circle of understanding, 4. Interpretation presupposes a shared understanding between the researcher and the participants, 5. Interpretation involves the interpreter and interpreted in a dialogueue relationship.

Third and final school of phenomenology combines both the descriptive and interpretive perspective and is mostly attributed to van Manen (Dowling, 2007; Van Manen, 2007). While

the writing of Van Manen agrees with the phenomenology of Husserl but also puts as much emphasis on interpretation of the lifeworld (Van Manen, 2007).

3.5 Design

The study is a cross-sectional qualitative design that followed a phenomenological approach and principles in data collection method (Lester, 1999).

3.6 Setting

The research project was set in Northern KwaZulu-Natal in the great Richards Bay area. Richards Bay as the main city centre has one formal township (eSikhaleni), one semi-rural township (Umzingazi) and a vast rural setting called KwaMbonambi and Sokhulu areas, which is where the study was conducted. Both these areas fall under one Chieftaincy of Inkosi uSokhulu. This area also prides itself with a number of mineral resources hence making it the economic hub of Northern KwaZulu-Natal (Leclerc-Madlala, 2002). It is also a house to the harbour that receives and transports goods to neighbouring countries such as Swaziland, Mozambique, Zimbabwe and Zambia. A number of studies (Leclerc-Madlala, 2002; Lurie, Williams, Zuma, Mwamburi, Garnett, Sturm, Sweat, Gittelsohn & Abdool-Karim, 2003; Lurie, Williams, Zuma, Mwamburi, Garnett, Sturm, Sweat, Gittelsohn & Abdool-Karim, 2003b) suggested that due to the area being a trans-economic route, HIV prevalence increased rapidly leading to many deaths, child-headed households, and children who ended up being raised by grandparents. Richards Bay is also a host to a number of big mining companies such as Richards Bay Minerals (RBM), BHP Billiton, Richards Bay Coal Terminal (RBCT), and Transnet (Leclerc-Madlala, 2002). The workforce of all these companies is mostly made up of general workers who are semi-skilled and with minimal education, usually matriculation. The reason for this is because recruitment is mostly targeted at individuals who just finished school and without tertiary education in order to reduce high salary packages. Therefore youth in the area find themselves working immediately after finishing school giving them access to money as never experienced before. However, the high unemployment rate still remains for those that finish high school and are unable to further their education at tertiary institutions (Leclerc-Madlala, 2002).

Kwambonambi and Sokhulu areas have a population of +- 80 000 people dispersed between the two. There are three clinics, eleven primary schools and eight high schools and 90% of

the area is rural, with minimal infrastructure (Durham, 2012). Sports and recreation facilities are almost non-existent with only dusty soccer fields found on school premises. The only noticeable form of entertainment is drinking and relationships, hence the high level of alcohol use and high teenage pregnancy rate (Durham, 2012). Approximately, every street corner in the township has an alcohol outlet 'Shebeen' or 'tavern'. There is an estimation of over sixty (60) taverns in an area covering a 45km radius (Durham, 2012).

Government and Non-Governmental Organisations (NGOs) are primary actors that engage this community on a variety of issues ranging from healthy living to HIV/AIDS prevention (Treves-Kagan et al., 2017). One of the government's initiatives in this area is called war-rooms, which is where all issues that relate to government support are discussed together with traditional leaders and political counsellors. These are conducted once a week and are mostly attended by senior citizens of the area. Community workers and volunteers are selected and/or appointed from people who participate in these war rooms. Some of the sampled parents who participated in this study are participants of these war-rooms.

Another major player in this community is an organisation called DramAide (Drama AIDS Education) which is based at KwaDlangezwa in the Empangeni area (Jackson, Baxter & Tan, 2018). The organisation prides itself on servicing the surrounding communities of Ngwelezane, KwaDlangezwa, Esikhaleni which are major townships in the Empangeni and as well as in Richards Bay area. DramAide was instrumental in organising parents through school and war-room to participate in the study. Most of their projects are school-based. DramAide which was established in 1992, is a university-based, independently donor-funded agency [University of Zululand and University of KwaZulu-Natal] that uses participatory drama and other interactive educational methodologies for HIV/AIDS, life-skills and sexuality education (Jackson et al., 2018)

These methodologies are participatory, non-judgemental, culturally sensitive, and accessible to all ages, levels of education, and cultural backgrounds. Since its inception, it has worked in over 850 KZN schools, in 19 tertiary institutions nationally, in both urban and rural communities, training teachers, nurses, caregivers, members of Non-Governmental *Organisations*, and churches, as well as in prisons. Their mission is informed by action-research, hence strives to facilitate critical awareness through providing information and developing skills to build a social movement towards an education that acknowledges the right to health and wellbeing for everyone (Jackson et al., 2018).

3.7 The Sampling Process

Parents were accessed through the DramAide organisation. The approached project manager referred the application to the Director of the programme. Several meetings ensued thereafter with different programme coordinators to establish which projects would be suitable for my study. This process took two weeks because of other work commitments. It was finally decided that this study would work with a coordinator based in KwaMbonambi. The data collection process was initiated by calling field workers, who were working in the area, to explain the project and its objectives.

With regard the respondents that were obtained through schools, letters were written to principals and submitted along with the research the proposal, ethical clearance certificate, and a consent form that is translated to Isizulu, see appendices (I, II and III). One principal requested a call and an explanation of the study to him before he could send letters to parents inviting them to come to a briefing of the study. On the 22 August 2013, I called the principal to explain to him what the project entailed.

The reason for choosing a representative from the organization to coordinate the processes of acquiring parents was because he was from the area. He knew all the relevant stakeholders who are gatekeepers. This made it easy to gain access to all participants because some participants already had sessions to attend with the coordinator. We then used those sessions for data collection in some instances. A Convenient sample was therefore used as described in Forman, Creswell, Damschroder, Kowalski and Krein (2008).

The final sample consisted of fifty-four parents. I then divided them into three groups of ten each, and two groups with twelve people in each; hence a total of five different focus groups. See Table 3 below:

Table 3: Sample breakdown

Participants	Number (n)	Percentage (%)
Females	34	63%
Males	20	37%

All participants were either retired or unemployed. About 80% were over the age of 60 years, 16% between 50-59 years and 4% below 49 years. Age became a crucial factor because the project needed experienced parents who had children who either were teenagers or young adults.

3.8 The data Collection Process

Data collection was informed by phenomenological principles as discussed previously (Pietkiewicz & Smith, 2012). The age factor of parents who participated in the study was congruent with the expected group in society which is not accustomed to new trends that are played out by teenagers and young adults regarding substance abuse. Therefore, the rationale of dividing participants into five focus groups as suggested by Pietkiewicz and Smith (2012) became eminent so that one could immerse oneself into parent's lived experience with what they were going through regarding the changing landscape of alcohol use by children and their parenting styles.

Having a small focus group also allowed everyone a space to contribute meaningfully to the topic (Cote-Arsenault & Morrison-Beedy, 2001; Halling & Leifer, 1991). What was most enjoyable about meeting with parents was the first question that they asked me. Here I am an outsider coming into their lives and wanting to know their experiences with their children and grandchildren at times. In order for them to open up to me, we had to create a trusting environment and develop a very strong rapport. All discussions therefore, started by sharing about where I'm coming from which is a eMlazi township in Durban, however, the interest arose when I mentioned the rural area where I'm coming from, which is eMbumbulu and discussing about the livestock I have back home; problems they are presenting and asking for advices they can give me in that regard. I found that opening this space to them and putting them on the position of authority and a source of knowledge in running a farm, created more commonality and identity between us and removed a barrier of being an expert from the university and far removed from their daily experiences.

Data was collected in three weeks over a period of two and a half months due to work commitments, starting from 16 September 2013 to 3 December 2014. During the first week,

I interviewed two groups. On the second week, I did another two groups, and on the last week, one group was interviewed totalling to five focus group interviews.

As mentioned , the coordinator was instrumental in helping gain access to parents through war-rooms and schools. A day before the meeting, all participants were contacted to confirm their availability for the next day. Before the interview started, the coordinator would give a brief introduction and then hand over for interviewing.

First, it would be to thank parents for allowing me the opportunity to learn the phenomenon through them. I would then explain the project in full and allow them to ask any question related to the study. Once all misconceptions had been ironed out, and all questions answered, I would then hand over an Isizulu translated consent form (See, Appendix II) for them to sign.

In-depth focus group interviews were then conducted in Isizulu using a translated interview schedule (See appendix I). The schedule consisted of open-ended questions. This technique allowed me to get specific responses and those that can be built upon through probing. All interviews were recorded using a Sony ICD-PX312M digital recorder. They were then stored in a USB cable and also stored in my laptop both at work and home for safety. Recordings were then transcribed and translated into English through the use of a professional translator.

3.9 Argument for Using Focus Groups in Phenomenology

Traditionally, phenomenology was designed in such a manner that it requires the use of one on one interview, with one person at a time (Webb, 2000). There are many criticisms of focus groups as a data collection method when one is using phenomenology. Christine Webb (2000) argued that, in phenomenology, the ‘essence’ is to find an individualistic understanding of the experience as the person knows it. Therefore, once there is more than one participant interviewed at the same time, the underlying principles of phenomenology are undermined (Webb, 2000). She believes that once there is more than one person, the two or group dynamics will play a major role thus influencing each other in their responses which will result in losing the true meaning or the ‘essence’ of the experience. Hence, she concludes that the phenomenological approach is not compatible with focus groups. To this regard, Chiu (2007) states that a focus group is a problematic method.

The question that I asked myself regarding this accession, was that some phenomena are experienced as a society because they are as a result of social norms, hence should be studied in that very setting. The main objective of phenomenology is to investigate, describe or interpret the phenomenon as it is consciously experienced, in this case by the society. Therefore, in my case, while parents can experience issues of substance abuse as an individual encounter, but they also experience it at a societal level and as a societal dilemma. In African Existentialism, one can draw the accession that, the idea of a nuclear family is a western embedded culture that is now adopted by most African societies. In African culture, the community comes first (Venter, 2004). I argue that a person or individual is born into the community and hence should be located within the parameters of the community as well (Venter, 2004).

In arguing the philosophy of individuality versus communality Tambulasi and Kayun (2005) indulged on the concept of 'Ubuntu' which they describe as the basis of African communal cultural life that expresses the interconnectedness, the humanity and responsibility which flows deeply within each other. In support of this concept, Venter (2004) suggests that an African person is an integral part of society where every person and individuals within the society form a link with the ancestry above and descendants below. In isiZulu, we say "Umuntu ngumuntu ngabantu" meaning you are because I am. This is also supported by the saying "*It takes a village to raise a child*". Therefore, culture comes first before an individual (Venter, 2004). Using a focus group for my data collection, therefore, emanated from this perspective.

This is not to dispute the fact that focus groups are not traditionally used in phenomenological research methodology. However, other researchers have used focus groups as data collection method in phenomenology (Krueger, 1995; Jasper, 1996; Wilkinson, 1998; Cote-Arsenault & Morrison-Beedy, 2001; Kooken, Haase & Russell, 2007b) but they state that it is venturing into a weak territory and skating on thin ice.

Concurrently, parallels are also being drawn that focus groups open the space for interviewees to elaborate and extend on sharing issues that they share as individuals (Cote-Arsenault & Morrison-Beedy, 2001). Furthermore, Halling and Leifer (1991) argued that focus groups are congruent with phenomenology in three ways. First they do not privilege the lone researcher and single participant but instead support the understanding of collaboration and dialogue as part of phenomenological endeavour, secondly this approach applies to both

interpretive and descriptive phenomenology in the sense that it helps researchers to bracket prejudice because the group challenges their assumptions and thirdly, the discussion opens up and stimulate new perspectives while it enriches the reiteration of the already existing experiences of group members (Halling & Leifer, 1991).

Furthermore, Cote-Arsenault and Morrison-Beedy (2001) argued that focus group data could be used to cross-check and validate results if there are inconsistencies and contradiction in findings. In her justification of using focus groups, Jasper (1996) deliberated that while one participant shares their experience, others have a chance of reflecting on their own experiences thus resulting in getting a more in-depth validated data. The expectation of the researcher is to manage conversations skilfully by navigating through participants giving each a chance to tell their stories without being dominated by one vocal participant nor pulled back by a shy one. Based on this argument, I confidently applied, but carefully used focus group for data collection.

3.10 Phenomenological Research Data Analysis

In order for one to do analysis using interpretive phenomenology, I needed to immerse myself in data (transcripts) and get into the shoes of the participants as far deep as I possibly could, as suggested by Pietkiewicz and Smith (2012). The purpose of reading and re-reading time and again was to gain proper evidence given by the participant regarding a phenomenon (Pietkiewicz & Smith, 2012). The whole process allowed me to move between the emic and etic perspectives which refers to looking at data through psychological lenses and interpretations using psychological concepts and theories (etic), while the (emic) refers to looking at data from the outsider's perspective which helps to develop higher levels of theories and insights (Pietkiewicz & Smith, 2012). The following steps, as suggested by Pietkiewicz and Smith (2012) were followed:

3.10.1 Multiple Reading and Making Notes

During this phase, I spent a considerable amount of time reading five focus group transcripts. I also listened to all recordings trying to put myself back in the atmosphere of the interview at

the time they were recorded. This afforded me time to reflect on the whole interview experience and comment on potential significant statements, take notes, make observations and also focus on language usage e.g. metaphors, symbols, repetition and pauses. I made notes which I call exploratory comments on the side of transcripts which I deemed would be necessary for interpretation.

3.10.2 Transforming Notes into Emergent Themes

In explaining this section Pietkiewicz and Smith (2012) suggest that the researcher must work mostly with his notes rather than relying on transcripts. The main aim, therefore, is to develop themes out of notes that the researcher makes while reading transcripts. I, therefore, transformed these notes into themes that were recurring throughout all five focus groups. I formulated concise phrases at an abstraction that reflected psychological conceptualisation. This was done in a cyclical manner where the part (notes) is interpreted in relation to the whole (transcript) and the whole is also interpreted in relation to the part, hence demonstrating a Hermeneutic circle (Pietkiewicz & Smith, 2012). I will present these themes in the following chapter.

3.10.3 Seeking Relationships and Clustering Themes

This is the third and final stage where I had to look at the connections between themes that I have formulated by grouping them together according to their conceptual similarities in order to provide each cluster with a descriptive label (Pietkiewicz & Smith, 2012). Themes that did not fit with the emerging structure or those that lacked a strong evidential base were dropped during this stage. I, therefore, came up with a final list of themes and sub-themes that were further interpreted and will be the focus of my discussion in the following chapter.

3.11 Ethical Considerations

The permission to conduct a study was sought from the relevant stakeholders as stated previously, where the study purpose and its projected outcomes were communicated. The proposal was put through various University of Zululand's committees for approval. These included faculty research ethics, faculty board, higher degrees and university research ethics. Through rigorous critic and scrutiny, corrections and recommendations were taken into consideration, thereafter an ethical clearance certificate was granted, (see appendix V).

During data collection, all participants were informed that their participation was voluntary, not obligated, and that they could decide to withdraw from the study at any time should they feel compromised, harmed, or no longer want to participate. They were informed that participating in the study will not harm them physically, emotionally, spiritually or in their cultural beliefs.

Furthermore, participants were also informed that interviews will be recorded and that the recordings will be stored in a safe place for a period of between three to five years. They were also assured that their identities will be kept confidential and protected. Pseudo names will be used when reporting.

After giving this information, respondents were asked to sign an informed consent form that contained the same information conveyed, and which also contained contact details of both the researcher (I) and the supervisor.

Before interviews started, I, therefore, allocated a pseudo name to everyone on the group on that day. In total, fifty-four Zulu names were given to respondents.

3.12 Conclusion

In this chapter I described, explained, and argued the methodology adopted when conducting this project. I have also stayed true to the philosophy of conducting a phenomenological approach that requires first to document my own experience of the phenomenon in question, before I can indulge in what participants would produce. In the following chapter, I am going to present the results found by conducting focus group interviews.

CHAPTER FOUR

PRESENTATION OF RESULTS

4.1 Introduction

In psychological research, qualitative interpretive designs have become prominent and favoured by those believing that human experience is not just quantifiable numbers for generalisation endeavours (Smith, 2004; Fade, 2004; Larkin, Watts & Clifton, 2006; Smith & Osborn, 2007; Darker, Larkin & French, 2007). This study embarks on the phenomenology enquiry, which provides an in-depth analysis of lived experiences of individuals experiencing, or who have experienced the phenomenon in question (Bradbury-Jones *et al.*, 2009). When analysing the transcripts, the principles of both descriptive and interpretive phenomenology analysis were adopted (Smith, 2004; Smith & Osborn, 2007).

Considerable time was spent reading own notes and observation that were recorded during the interviews, as suggested by (Smith, 2004). This process was coupled with reading transcripts back and forth and listening to audio recordings of the interviews. I thoroughly examined each transcript in detail and, rigorously used an ideographic approach to analysis (Darker *et al.*, 2007). Darker *et al.* (2007) suggests, is that the application requires a rigorous line-by-line coding, which is focusing on experiential claims and concerns. Furthermore, coding was on the right-hand side of the transcript all issues arising from the interview. The final step was to cluster together patterns that were addressing the same theme. Each focus group interview underwent the same process (Darker *et al.*, 2007).

The Interpretive Phenomenological Approach (IPA) is sometimes criticised that, because of its flexibility, it lacks rigour (Larkin *et al.*, 2006). Recent observation shows that due to its flexibility, applicability and accessibility, many researchers are drawn to it (Larkin *et al.*, 2006; Smith, 2004; Darker *et al.*, 2007; Fade, 2004). As a result, competing methodologists discriminately question its flexibility and lack of rigor when engaging with data. However, Larkin *et al.* (2006) in its defence, laments that the possibility of IPA poorly done is not a unique phenomenon but equally the same with the rest of other qualitative methods as they too, sometimes, are executed poorly. What is important is maintaining balancing acts and staying true to its epistemological processes. Without blindly defending the principles of IPA, Larkin and his colleagues do state that:

“Indeed, some other qualitative methods offer greater methodological prescription and epistemological certainty, and their circumscribed territories may actually provide a safer option for the novice researcher to explore. Unfortunately, the problem is circular: low levels of supervisory input and a lack of engagement with phenomenological theory can only perpetuate the expectation of ‘simply descriptive’ outcomes. IPA is not an easy option perhaps, but it does try to do something a little different from other qualitative methods, and research in its image can be very powerful when it is carried out with the requisite care and commitment.” (Larkin et al., 2006)

The methodological stance in IPA is one of the most detailed in qualitative research as it brings forward the verbatim accounts of respondents for descriptive purposes. Furthermore, it elaborates on those interpretively from the perspective of the researcher to solidify and use psychological terminology in unpacking the experiential accounts as put forth by respondents. Based on this, I, therefore, used Husserl Heidegger’s view that the third person’s (researcher) account be considered too (Larkin et al., 2006).

Whenever approaching data, a researcher embarking on IPA must always keep in mind two major aims of this type of data analysis. These are, to immerse one’s self in understanding the participant’s world view, bearing in mind that this might not be the view shared by many or that the same account might actually be conveyed and experienced differently by the next person. However, ‘this experience’ as in an operative word of the person participating in the study, must be treated as true to that person and described as such (Smith, 1996; Smith & Osborn, 2007). The second aim is to interpret the descriptions of participants in relation to the social worldview, theoretical underpinnings, and cultural context (Smith, 1996; Smith & Osborn, 2007; Smith, 2004). What one tries to do in the second aim is to provide a critical and conceptual understanding of the personal experience and making sense of it. Attesting for this Smith (2004) state that:

“This interpretative analysis affords the researcher an opportunity to deal with the data in a more speculative fashion: to think about ‘what it means’ for the participants to have made these claims, and to have expressed these feelings and concerns in this particular situation. Aspects of this interpretative work may also be informed by direct engagement with existing theoretical constructs (something which distinguishes IPA from grounded theory approaches) and the process is sometimes directed towards answering a preformed research question.”

For this section, I have therefore committed myself to follow Heideggerian principles of IPA as elaborated further by Smith (2004) to first describe the accounts of each focus group by highlighting topical issues that arose during discussions as they are. These will also be presented as coded subthemes that I later clustered firstly as major themes per group session, and later amalgamate them further with other themes arising from other focus group discussions. The next stage will, therefore, be to present the summary of the final themes that cut across all five focus groups. Each focus group will be given the autonomous descriptive attention it deserves. In the final stage, I will be giving the interpretive account of major themes.

4.2 Summary of Interviews with the Participants

4.2.1 Focus Group Discussion 1

It is essential to mention that during this research process, I interviewed, transcribed and translated the interview schedule from English to Isizulu. However, a language practitioner and editor was utilised to deal with bias and for reliability purposes. The first focus group consisted of ten participants and their distribution is as follows.

Table 5: Focus Group 1

Gender	N	Mean age
Male	4	55
Female	6	65

I started the process by re-explaining the purpose of the study, what I aimed to achieve through its findings as well as the assurance of their anonymity. Participants were advised that their participation is voluntary and should they decide to withdraw from proceedings, there will not be consequences held against them. As Smith and Osborn (2007) state, at this round, no rules are governing the process nor is there a requirement to divide the text into meaningful units.

As mentioned above the first step when doing a phenomenological analysis, is to identify extracts that eventually form a cluster themes. The following section presents those extracts on the left hand side of the box as well as the researchers comment on the right hand side column. The extracts are quoted verbatim.

Box 1: Extracts from the first focus group looking for themes in the first place

Question and extracts	Researcher's comments
<p>Int: What are your opinions regarding child rearing?</p> <p>R1: Theirs have changed it is not the same that parents used but I too have raised my children differently in my own way.</p> <p>R2: Now that they have grown it's no longer the same as it was when I had taught them, they have taken their own ways, and I will say "no it should be like this" and they would say "Mom, you are approaching things with your olden ways, but now things are done differently, it is no longer the same way as you know it"</p> <p>R2: What I tell them though is that you still have to respect people even if they are not your parents, you have to do it and not say</p>	<p><i>Change in child rearing practices – preference to one's style as opposed to that of her parents.</i></p> <p><i>Children developing autonomous characteristics from parental knowledge and advice,</i></p> <p><i>Social change in child rearing practices</i></p> <p><i>Autonomy vs Respect,</i></p>

<p>that you will only respect a person who is your parent only. You have to respect every person no matter who they are, you should give them that recognition that they are your elders.</p>	<p><i>Communal respect of all elders,</i></p> <p><i>Treat all parents as though they are your own,</i></p>
<p>R3: I think that children should be raised appropriately, but then children are being brought up well and they are counselled at home, but the children will leave home and go their own direction they are not doing things the way they were brought up to do.</p>	<p><i>Emphasis of societal norms.</i></p> <p><i>Systematic acceptable child rearing practises</i></p> <p><i>Rebellion vs Autonomy</i></p>
<p>R4: I spoke to my children recently, and I told them that it is a good thing that girl children go for virginity testing, especially if they are girls, I wish that they can all go to the Reed Dance so that they can grow up being children that are well behaved.</p>	<p><i>Virginity testing as a symbol of good behaviour and respect.</i></p> <p><i>The girl child is a symbol of moral social fibre</i></p>
<p>R5: But most children these days are no longer behaving like before, they are disrespectful because some no longer acknowledge adults</p>	<p><i>Lack of respect for elders</i></p>
<p>R1: They are brought up well at home, and when they are going out, they throw away the</p>	<p><i>Disregard of parental teachings = lack of resilience to outside influences.</i></p>

respect that their parents have taught them

Int: If I may ask, in your opinion what do you think is the reason that children move away from your teachings, as you have mentioned that you teach them well at home and when they leave home, they start misbehaving. What is the reason for that?

R8: It is having friends that are doing corrupt things. You find that they are indulging in alcohol and then you succumb to that, and then you start liking it and adapting that behaviour and you lose what you were taught at home.

Int: Are teachings they received at home not strong enough to sustain them when they go out and meet new friends, and why is that it is suddenly easy to fall off the path?

R6: Some children do it, they hold on to what was taught at home but then when they leave home my parents will not see me and the kind of person I have turned into.

Friends influence leads to alcohol use

Blame friends for alcohol use

Power of peer pressure vs Parental rules

Lack of depth on instilled parental values.

Parental values easily replaced by peer pressure.

Little resilience over friendship influence

Double personality at home and when with friends

It's easy doing wrong things when not around parents

<p>R1: When they come back they start behaving well, and they do all of their house chores, they respectful and they do everything, but as soon as they leave the house, oh no he/she will change and he/she will do whatever they want, and they know that you as a parent can't see them when they are out there and no one will come to you and say "Gogo so and so was doing this"</p>	<p><i>Leaving home vs losing values and respect</i></p> <p><i>Home values not strong enough.</i></p>
<p>R10: No children do lose respect when they have left home.</p>	
<p>Int: why is that when a child is raised well at home when growing up, they behaved well and followed all the rules at home and then suddenly the child is smoking whoonga or drinking alcohol? What changes?</p>	<p><i>Loss of parental control</i></p> <p><i>Autonomous Identity</i></p> <p><i>Parental hopelessness</i></p> <p><i>Child's independence</i></p>
<p>R7: I guess the child decides to change.</p>	

Int: What do you think parents can do to be able to protect their children so that they are not be tempted by what their friends are doing, like smoking drugs and drinking alcohol. What can parents do to prevent such things from happening?

R4: I think that we should get together and talk about these things, talk to these children and tell them about these things, warn them about the dangers of what could be the outcome if they go around and getting themselves involved in such bad things. This is because some of these things can cause sicknesses, they can cause brain damage and these children leave home and become homeless. These things are hazardous especially to the brain they can be very damaging

R7: I think that if a child could grow up without friends or not go out and visit people. They should just stay at home and occupy themselves with housework and if they want to play, they can play while they are at school, you see.

Development of parental forums,

Communal participation,

Intervention programmes,

Informative programmes

Promotion of antisocial behaviour as a means of controlling children behaviour.

School time as a replacement for making friendship.

Int: when a person brings up a child and they bring them up very well, what is it exactly would they be doing?

R6: It would be the ability to sit down with your child, counsel and warn them about these immoral and corrupt behaviours. Things that could be potentially dangerous and harmful to them, they have to study until they finish school, even if it is a girl they have to study first and going out with boys should follow after education. You have to tell your child about everything that could be a potential danger and advise them not to do this and that. If you sit down with your children and discuss these issues, and they listen to you they will be successful.

Int: in your opinion, do parents sit down with their children and talk about these things nowadays?

R7: Sometimes you sit down with your child, talk to them, and they still break the rules when they are outside of the home. Most parents do talk with their children [pause].

R2: Yes: it is possible for a child to do what they have been told by their parents if you sit

Communicating with children,

Honest dialogue with children,

Open-hearted advice and discussion with one's children.

Parental values not resilient enough to outside influence.

Possibility of adherence to parental advice.

down with them and tell them everything they will listen.

Int: Do you think that Africans, Whites and Indians raise their children differently? Is it the same or is it different, if it is different, what is the difference?

R5: They teach children according to their ways; Africans also teaches according to their culture. However, we would not know because even the food that we eat is not the same, so I would think that even when it comes to their children, they do things differently. Perhaps they raise their children according to the way that they were.

R7: I think it is the lack of training because children go against our rules and continue doing what they are doing even if the parent tells them not to [pause].

Parents not sure and not influenced by other cultures in their rearing practices,

Different cultures do not really influence each other in their rearing practice,

Culture plays a significant role in child rearing practices.

Parenting is the same depending on the cultural values.

Lack of parental intervention on children substance abuse,

Lack of knowledge on substance abuse,

Lack of training for parents to deal with the escalation of alcohol use among teenagers.

<p>Int: what kinds of programmes do you think will empower parents to be able to help their children not get into drugs and alcohol?</p> <p>R1: There is nothing that I am thinking of, because even if you do and you tell your neighbour to join you in doing something together to get our children together or go to the councillor and ask him to get the children together and meet wherever. If the councillor I think that they would attend, because they are scared of him and then we can discuss those issues and from there we can see if they hear us or not</p> <p>R5: I think that we can get together</p> <p>R10: I think that if we get them together, especially the boys and take them to the sports grounds and have someone looking after them maybe, it can happen that there will be a decrease, but I do not know</p>	<p><i>Community participation,</i></p> <p><i>Local government involvement,</i></p> <p><i>Parent involvement in intervention programme participation.</i></p> <p><i>Communal parenting</i></p> <p><i>Introduction of recreational activities,</i></p> <p><i>Involvement in sporting activities keeps teenagers occupied instead of engaging in alcohol use.</i></p>
---	--

As mentioned earlier, it is important to treat each focus group individually. The following section involves the connection of themes. Some of the themes will cluster together, and other emerging themes will stand on their own as superordinate concepts (Smith & Osborne, 2007). When clustering themes, I constantly had to go back to the transcript to verify whether my interpretation has captured the views, meaning and understanding of the participants. The

emerging themes have been clustered according to theoretical and conceptual underpinning. All the views, words, suggestions and claims that constituted the same understanding and meaning were put together to form themes that bring a theoretical framework relating to the investigation of the study. Furthermore, Smith and Osborne (2007) suggest that one can either treat each focus group as an individual case study or have a collative of various focus groups to develop overarching themes that will be the subject of an in-depth interpretive analysis. In this instance, the themes derived in the first focus group will then work as the building blocks to develop a new theme and/or expand and give more credence on the existing themes. This analysis followed the latter, the first focus group, therefore, produced 10 themes. These themes are at a later stage, synergised with those themes from other focus groups.

Box 2: the clustering of themes

1. Times have changed (the evolution of parenting practices)

- Change in child rearing practices – preference to one’s style as opposed to that of her parents
- Social change in child rearing practices

2. Children Autonomy (development of Self Identity)

- Children developing autonomous characters from parental knowledge and advice
- Autonomy vs Respect
- Rebellion vs Autonomy
- Disregard of parental teachings = lack of resilience to outside influences.
- Double personality
- Hiding from parents
- Loss of parental control
- Parental hopelessness

3. Respect of elders (a sign of acceptable upbringing)

- Respect of all elders in the community
- Treat all parents as though they are your own
- Emphasis of societal norms
- Lack of respect for elders

4. Measure of good child rearing practices

- Systematic acceptable child rearing practise
- virginity testing as a symbol of good behaviour and respect
- Girl child is a symbol of the moral social fibre
- Promotion of antisocial behaviour as a means of controlling children behaviour.

5. Peer Influence

- Friends influence leads to alcohol use
- Blame friends for alcohol use

6. Lack of resilience of child rearing practices

- Power of peer pressure vs Parental rules
- Lack of depth on instilled parental values.
- Parental values easily replaced by peer pressure
- Little resilience over friendship influence
- Leaving home vs losing values and respect
- Home values not strong enough.
- Parental values are not resilient enough to outside influence.

7. The intervening mechanism

- Development of parental forums
- Communal participation
- Intervention programmes
- Informative programmes
- Lack of parental intervention on children substance abuse.
- Lack of knowledge of substance abuse
- Lack of training for parents to deal with the escalation of alcohol use among teenagers

8. Communication and dialogue with children

- Communication with children
- Honest dialogue with children
- Open-hearted advice and discussion to one's children.
- Possibility of adherence to parental advice

9. Cultural differences

- Parents not sure and not influenced by other cultures in their rearing practices.
- Different cultures do not influence each other in their rearing practices.
- Culture plays a significant role in child rearing practices.
- Parenting is the same depending on the cultural values.

10. Community and government participation in child rearing practices

- Community participation
- Local government involvement
- Parent involvement in intervention programme participation

- Communal parenting
- Introduction of recreational activities
- Involvement in sporting activities keeps teenagers occupied instead of engaging in alcohol use.

The interpretive account of emerging themes is discussed after the amalgamated themes from all five focus groups have been compiled. The following section will, therefore, focus on the second focus group.

4.2.2 Focus Group Discussion 2

The second focus group consisted of ten participant distribution is as follows.

Table 6: Focus Group 2

Gender	N	Mean age
Male	5	52
Female	5	55

As with the first and the rest of the focus group sessions, I also went through the same process of explaining the project and talking about ethical issues related to the participants. The following are the extract and results from the second group interview.

Box2: Extracts from the second focus group

Question and extracts	Researchers comments
<p>Int: What are your thoughts when it comes to child rearing styles?</p> <p>R1: In the olden days, children were punished but in these times, you cannot do that if you do they will get you arrested. How</p>	<p><i>Children's rights ,</i></p> <p><i>Government interference with parental autonomy,</i></p>

<p>are you going to live in jail, where we are sent by our own children, is not that what the government said?</p> <p>R3: Yes the new laws.</p> <p>R4: I feel the same way because if we punish our children they get us arrested, and it's a law made by the government.</p>	<p><i>Children's autonomy through children's rights,</i></p> <p><i>Disempowered parent,</i></p> <p><i>Lack of discipline due to children's rights,</i></p> <p><i>Lack of coherence between parental discipline and children's rights,</i></p> <p><i>Fear of being arrested if physically punishing the child,</i></p> <p><i>Minimised forms of discipline,</i></p> <p><i>Fear of government laws.</i></p>
<p>Int: So are you saying that the problem is the result of the laws that the government introduced?</p> <p>R5: I feel the same way because if we punish our children they get us arrested, and it is a law made by the government.</p>	<p><i>Blur lines between child protection and parental obligation,</i></p> <p><i>Children's vs Parental right's</i></p>
<p>Int: if the government's law did not exist, how would you be raising your children?</p> <p>R4: We would be physically punishing them.</p>	<p><i>Physical punishment corrects the child,</i></p> <p><i>Physical punishment positively reinforces the child.</i></p>

<p>R6: They assault us as well, as grannies. That's not a secret, our children and grandchildren beat us up (Pause and hands fidgeting)</p>	<p><i>Physical abuse towards parents,</i> <i>Children beating up parents,</i> <i>Pain of disempowerment,</i> <i>Children's right implication (abusive towards parents).</i></p>
<p>R7: I am not saying anything much, but all I am saying is that it is the times we live in even if the government said that. The children do their own thing now. The times we live in, they are no longer respectful. Children nowadays rape, they rape an old woman and you feel so sad.</p>	<p><i>Changing times,</i> <i>Children unruly behaviour supported by government policies and protection,</i> <i>Children's autonomy,</i> <i>Lack of respect,</i> <i>Children autonomy escalating to unlawful behaviours.</i></p>
<p>R8: We are living in hard times as the elderly</p>	<p><i>Parents finding it difficult to deal with children in the current times.</i></p>
<p>R5: If we could have our way we would pray and tell the Lord that we are failing, that is all I am saying</p>	<p><i>Turning to God as a solution</i> <i>Involvement of God in child rearing: looking up to supreme powers for help in child rearing practices</i></p>

<p>R6: We are failing with our grandchildren</p>	<p><i>Feeling of despair and letting down of future generation,</i></p> <p><i>Sentiments of failure as parents</i></p>
<p>R9: We are facing hard times as parents. We should be praying as women and tell the Lord; maybe He will have mercy on us.</p>	<p><i>Hard times to parenting,</i></p> <p><i>God the source of direction in rearing practices.</i></p>
<p>R2: But in my heart, I also feel sad when I see what is happening and I pray to God, worse I don't even know if the tears I am crying are my last.</p>	<p><i>Sadness and despair,</i></p> <p><i>Feelings of defeats,</i></p> <p><i>Feelings of hopelessness,</i></p> <p><i>Turning to God for help</i></p>
<p>R10: It is just that the times that we are living in came with a lot of changes for children. Our children are copying. When they see that their neighbour has certain things that he at home does not have, then they will look down on their parents and us as their grannies, because we cannot afford the same things as the neighbour. If it was pay day and you did not buy anything for him he will get so angry. A time has arrived where our children no longer have any respect for us, because a child starts changing</p>	<p><i>Changing times different coping strategies for children,</i></p> <p><i>Lack of contentment on children with situations at home,</i></p> <p><i>Parental financial situation causing an impact on children relations towards parents,</i></p> <p><i>Feelings of failure as a provider,</i></p> <p><i>Failing to provide causes disrespect,</i></p> <p><i>Teenagehood identified as the stage where</i></p>

<p>as soon as they are 14 years.</p> <p>R3: You see them tiptoeing around the yard and then you know that it has started. The smoking and all of the taverns that are all over the community. You will think that your child is sleeping in their bedroom at night but realise that they are actually not there. Later you hear him telling you that he was there when there was a mugging and he is so young, but he was there when a person was killed, he is doing all of these things and then he starts doing drugs because he is going along with his friends.</p> <p>R1: When they are 14 to 15, you can no longer control him, even if you raised him according to the church ways, but he will leave that path, he no longer wants to go to church because now he has friends who do not want anything to do with the church. A time has come where the Lord has turned His back on us as parents and we are really carrying a very heavy burden. We as parents need to kneel down and pray because now we are afraid of our children that we live with within our own homes.</p> <p>R11: There is nothing else I can say my son, except that one is just grateful if they are still</p>	<p><i>changes occur.</i></p> <p><i>The beginning of unwanted behaviour,</i></p> <p><i>Introduction of going to local shebeens overnight.</i></p> <p><i>Prone to criminal activities</i></p> <p><i>At middle teenagehood 14&15 years the autonomous behaviour ensues,</i></p> <p><i>Children renouncing godly morals instilled by parents,</i></p> <p><i>God cursing parents through children,</i></p> <p><i>Child rearing a heavy burden,</i></p> <p><i>Parent need to turn to God,</i></p> <p><i>Parents scared of their own children</i></p> <p><i>Parents have lost hope,</i></p>
---	--

living in the house with you. They no longer listen to you as a parent and if you try to tell them something, they do not listen and they do not want to do as told. If he has not killed people, have not raped old women, you cannot help, but be grateful that the Lord has kept him that way for you, because he hasn't done any of those things.

R10: But I think that the worry is with the smoking and the drinking that is mentioned here, that is if your child has started doing those things. You are in deep trouble because he no longer listens. If it is a Friday, he will leave at five and come back the next morning. He will come back and sleep the whole day, and when he wakes up, he will bath and leave again.

Int: My second question is on hearing what you are saying about the way that the children have turned out, but you as parents how have you raised them? Have you raised them in a religiously, or by physical punishment, what did you do when you were raising these children, since they have turned out like this?

Autonomy vs respect,

Living one day at a time,

Uncertainty about children behaviour,

The supreme (God) powers at play

Major problem is alcohol and drugs,

Alcohol and drug use result in disrespecting parents,

Alcohol indulgence causes children to feel more autonomous from their parents,

Alcohol use as a sign of adulthood,

Children engaging in uncontrolled abuse alcohol us,

Children not sleeping at home and spending nights in shebeens.

<p>R1: when we were raising children we punished them physically, I punished my children, even if they swear at someone on the street they know that if they get home, they will be punished for that. Now they do not care, the older ones who are grown up are all the same, there is no longer a difference about between a girl and a boy, and they are all the same now. A girl no longer respects herself as a woman, she also drinks alcohol just like the boys and they do whatever they want and not what you want.</p>	<p><i>Physical punishment major contributor to child rearing practices,</i></p> <p><i>Teenagehood and autonomy,</i></p> <p><i>Gender differences not observed anymore,</i></p> <p><i>Lack of respect by a girl child</i></p>
<p>R4: I did not know that children that I was raising were going to drink alcohol. They started drinking when they became adults. In the olden days when there was traditional beer made, the children did not drink with the adults, they would sit separately from them. When the adults have finished drinking the gathering was over.</p>	<p><i>Feelings of failure</i></p> <p><i>Autonomy and decision making</i></p> <p><i>Modern vs traditional alcohol</i></p> <p><i>Societal norm of alcohol use</i></p>
<p>R9: Now alcohol is in bottles that were not there in the past, I am a grown woman today I started seeing this alcohol in bottles from these children. I am blaming the government for this because back in the day, police arrested those seen with bottles of alcohol in public.</p>	<p><i>New forms of alcohol hard to regulate and control,</i></p> <p><i>Government policies on alcohol are to blame,</i></p> <p><i>Government need tougher sanction on alcohol.</i></p>

<p>R2: you will find that a child left the previous day and you do not even know where he went and that is a boy, but now even the girl will leave and you would not even know where she is. If you ask her where she was, she would just brush you off and tell you that she was somewhere. If you ask why she stayed out all night, she would ask you what the problem is and if you try to advise her that a girl does not do that, then you have started a fight. She will become very stubborn from then onwards and she will never hear anything that you say.</p>	<p><i>Teenagers (boy/girl) disregarding parental control going to shebeens overnight,</i></p> <p><i>Parental control and right vs teenage autonomy and children's rights,</i></p> <p><i>Teenagehood and stubbornness as well self-identity.</i></p>
<p>R4: I used to punish my children, if I find that my girls have a boyfriend I would punish them just for that, but now it is hard to find any fault in their behaviour.</p>	<p><i>Parents scared to punish children</i></p>
<p>R11: If you hit them at that age they will hit you right back</p>	<p><i>Physical abuse of parents</i></p>
<p>R8: Yes, the boys hit you back</p>	<p><i>Physical abuse of parents</i></p>
<p>Int: Are you saying that you are scared to scold these children because they will attack you and hurt you?</p>	

<p>R11: They will hit us [participants talk over each other] he will really hit you.</p> <p>R5: That is true my son.</p> <p>Int: What makes you say that these children are getting out of line? What is it that parents do not do, that children still misbehave?</p> <p>R1: As Ma has said that it is the times, yes we are facing very bad times. We will not understand as parents why our children no longer listen to us especially our grandchildren. They do not listen.</p> <p>R5: What the boy has asked is how did we raise these children? Did we send them to church or did we physically punish them or what? Yes, my boy when a child grows they</p>	<p><i>Parents scared of being beaten by their children,</i></p> <p><i>Lack of child chastening because of fear of being physical abused by one's children,</i></p> <p><i>Dismayed and powerless parent,</i></p> <p><i>Children beating parents, a social norm and usual occurrence,</i></p> <p><i>Feeling of hopelessness.</i></p> <p><i>Changing times,</i></p> <p><i>Children not wanting to listen to parental advices.</i></p> <p><i>Parents instil values but children do not adhere,</i></p> <p><i>Changes in the past and present,</i></p>
--	---

grow by the stick, and you teach him all the rules of your home. I agree with them when they say it is time because I sometimes do say that if I had grown up this way, none of this would be happening. My son, grew up in those old-time not these times, that is how we refer to it. One pastor disagreed with me and said it is not the times, I do not remember what he said it was, but he said it is not about time that is how he argued with us. We did not stay out at night, we knew that when it was becoming dark we had to be at home.

R8: Even if you were out collecting wood, but when it was sundown you knew that you had to make your way home. If you have to fetch water, you knew that you had to be back home before they start asking where you were all this time. If your elder asked you where you were, you do not talk back, because they will punish you and they know where your foot has stepped. You can see if a person has started walking on a different path because when a person goes to the shop you know how long they will be. Gogo will spit on the floor and send her off to the shop or her mother and you will have to run as fast as you can to make sure that when you return the spit is still there on the ground otherwise you will have to answer to why you took so

Children's unruly behaviour not influenced by current times.

Comparison of olden days vs current

Pastor disagreeing with the notion of changing times.

Comparison with olden days,

Type of respect and discipline the old generation had vs the new generation

Tight controls by elders on the child's movements.

<p>long.</p> <p>R3: when Ma here says that we should be praying yes we should because indeed this is a different time, it is not the same as before. We have to ask God what we have to do with these children because we cannot slaughter them. They are not cattle. You tell them, but they do not listen, you punish them they do not listen.</p>	<p><i>Prayer a solution to parenting problems,</i></p> <p><i>God can provide answers faced by parents,</i></p> <p><i>punishment and dialogue with children is ignored.</i></p>
<p>R11: You see the child that is in standard 5 I check the time that she comes home from school and I ask why she is coming back at this time today when yesterday she came back at a different time. Then she will tell me that we came out late because we are in standard 5, so the ones that are in lower classes come out earlier than them in standard 5. So! we can say it's time. You see a child that young still listen, even if you tell her something she will listen, even if you see that she is doing wrong you still have the ability to scold her and even punish her, but you can no longer tell them anything</p>	<p><i>Keeping tight controls on children's whereabouts limits external influences,</i></p> <p><i>Changing times brings difficulties for parents,</i></p> <p><i>Discipline and respect only found in younger children.</i></p>
<p>R2: They used to go to church these two boys, they wore khakhi shorts that they wore at school as uniform, they would go to the church that's so far away and I would walk</p>	<p><i>Teenagehood changes relations with children,</i></p> <p><i>Autonomy causes lack of respect,</i></p>

behind them. At that time their minds were still the same, but now their minds have changed, there is lot of things there, it knows lots of things now that it did not know before. I will not say much about the girls though, but I am not saying that they do not do anything wrong.

R10: But the boys drink a lot. They drink a lot these days. There is a lot of alcohol available. They do not even drink traditional beer. They drink white alcohol in bottles. They don't even know where the money that they work goes to, they keep using it carelessly and a person will end up not married, why?, because his money is wasted and he doesn't even know where he spent it.

R6: We were living in smarter times, now when a child comes back from their drinking spree they come back with absolutely nothing in their pockets. We need to ask God, as to what we must do with these children.

R1: So I am so heartbroken about the way that our children have turned out.

The older children grow, and they shift away from parental rules due to outside influences.

Boy children are the most affected by alcohol abuse,

Alcohol use=financial mismanagement

Olden days smarter than current,

Alcohol use=leads to poverty,

Ask God for direction and plans to overturn children behaviour and their relation to parental values.

Feelings of failure on parenting styles,

Broken heart on parenting outcomes.

<p>R5: I am no longer wasting my time on them</p>	<p><i>Giving up on instilling parental values.</i></p>
<p>R7: What I usually say is that if a child does not listen at home they will not listen at school, and you cannot expect the teacher to be patient with a child that she did not give birth to. So! if a teacher punishes them, there must have been a reason, because the teacher would never just punish them for nothing. So! if they come to me and tell me that the teacher punished them I ask what they did that led to the teacher punishing them.</p>	<p><i>Failure at home = failure in society = failure at school,</i></p> <p><i>Teachers are not parents and should not be expected to parent unruly children,</i></p> <p><i>Teachers are an extension of parenting</i></p> <p><i>Teacher/parent cooperation</i></p>
<p>Int: Is it possible that these children have turned out like this because of the cultural diversity that we are part of now?</p>	
<p>R1: The television (TV) [participants are frustrated, they strongly agree] I do not even wish to watch it.</p>	<p><i>Cultural diversity changes values,</i></p> <p><i>Cultural diffusion distorts norms and values.</i></p> <p><i>Television = influential model,</i></p>
<p>R11: You see my child that is on standard 5, she watches it until so late that I have to tell her to switch it off. I do not even like it, I just watch it a bit and then I switch it off, because I do not want her to be watching TV, she is too young to be watching TV. Whatever she sees there she will think that she has to do</p>	<p><i>Children spend more time watching television,</i></p> <p><i>Television portraying negative role models,</i></p> <p><i>Children influenced by the television.</i></p>

<p>practice it. [Participants talk over each other].</p> <p>R1: TV is rubbish, but I like it [participants laugh] my child sleeps on the sofa and watches TV and I am in the bedroom, and keep telling him to switch it off [participants talk over each other].</p> <p>R2: They kiss and there are white people. TV is rubbish. It is a problem. [Participants talk over each other].</p> <p>R7: She sleeps on the sofa, really. When I shout only then would she turn down the volume just a bit.</p> <p>Int: Since Whites and the Indians children also watch TV, why is it different with our children? They do not rape grannies, but they watch TV and maybe even more than Black children. So what is the difference between the way that the Whites raise their children and the way that we raise ours?</p> <p>R10: You would not find a young White child in taverns. The 14 years old child you will find at home. Even if they are in a</p>	<p><i>Television replaces family time and parental contact.</i></p> <p><i>The influence of television is negative</i></p> <p><i>Television increases resistance to parental discipline.</i></p> <p><i>Availability/accessibility of shebeens in Black communities,</i></p>
--	--

<p>romantic relationship, they do it respectfully, but the African child, wants everyone to see why they are young woman. [Participants talk over each other].</p>	<p><i>Lack of restrictions of minors at shebeens,</i> <i>Culture differences also found in courtship</i></p>
<p>R4: White people have money, and the African people are always going after money.</p>	<p><i>Financial stability of whites creates a different culture towards alcohol use.</i></p>
<p>Int: Is there a relation in the way that a child behaves and the way that the parents live their life? Is a child's behaviour a mirror of how the parent is? Is the child's behaviour not indicative of how the parents' live?</p>	
<p>R6: My son we are scared of saying anything to them because we are scared that they will hit us. They are known for hitting the elderly nowadays, so what can we say to that?</p>	<p><i>Fear of being beaten by one's children results in dissociation with one's children,</i> <i>Children are quick in beating their parents,</i> <i>Lack of respect</i></p>
<p>R8: They are such trouble. [Participants talk over each other] they will go to church only if they are in a church that agrees with what they are doing, if not, then they do not bother with going there.</p>	<p><i>Children refusal to associate with God.</i> <i>Agreeability or castration.</i></p>

Int: Are there any programmes in the community that are helpful to parents to help them cope with the lifestyles led by their children today?

R5: There are programmes aimed at children who are drug users so that they can be together in one place and counselled about what they are doing. [Participants talk over each other].

Int: what do you suggest to be the solution to these children's behaviours?

R9: Some can change if there could be programmes that could take them and teach the trade skills. They could choose a trade that they like and then get training on that so that they can change their lives and make some cents for themselves and the situation could change.

R10: If the government can do something about it, they can change, because they are still young. Positive influence is still possible.

Drug programmes for teenagers

*Involve children in skills development,
Keep them busy*

*Government participation in moral
regeneration programme*

<p>R7: That would be very helpful because then they can do something else either than stay at home and drink alcohol. [Participants talk over each other].</p> <p>R8: There is a show on TV called Vuka Clever, where children are taken in and they trained. I was concerned because they are only a few weeks there and they have to leave. They were thanking the programme that they were in drugs, in alcohol, and they were abusing their grannies, and everyone at home. They told their teacher that they are very grateful because she has made them into humans again. They have just two weeks, nevertheless, there is something happening to them and there was significant change. Its starts at 5:30 on Wednesday.</p>	<p><i>Involve children in activities</i></p> <p><i>TV programme Vuka Kleva great model for children</i></p>
<p>Int: What were they doing in the programme?</p> <p>R8: The programme teaches them life skills that is all, the boys have their own house and the girls share their own house as well. Parents bring them to the show.</p>	<p><i>TV programme dealing with alcohol and substance use behaviour change,</i></p> <p><i>Through training teenagers</i></p>

The second group interview also consolidated themes that emerged from the extracts presented above. The immense reading and cross-checking and cross-referencing as suggested by (Smith & Osborne, 2007) were again applied to verify the actual reflection, feeling and expressions of respondents. Extracts and comments that constitute or suggest the same understanding, concepts, feeling and emotions, were clustered together. It must be mentioned that themes from the focus group one were used as the building block where necessary, to enrich already existing themes. The following section, therefore, provides the summary of the second focus group, and nine themes were established.

Box2: the clustering of themes

Theme 1: Children's rights and autonomy

- Children's rights
- Government interference with parental autonomy
- Disempowered parent
- Lack of discipline due to children's rights
- Lack of coherence between parental discipline and children's rights
- Fear of arrest if physically punishing the child.
- Minimised forms of discipline
- Fear of government laws = No discipline of children
- Blurred lines between child protection and parental obligation
- Children's vs Parental rights
- Children unruly behaviour supported by government policies and protection.
- Children's autonomy through children's rights
- Lack of respect
- Children autonomy escalating to unlawful behaviours

- At middle teenagehood 14&15 years, the autonomous behaviour ensues
- Autonomy vs respect
- Teenagehood and autonomy
- Gender differences not observed anymore
- Lack of respect for a girl child
- Autonomy and decision making
- Teenagers (boy/girl) disregarding parental control going to shebeens overnight.
- Parental control and right vs teenage autonomy and children's rights
- Teenagehood and stubbornness
- Children not wanting to listen despite parental advice
- Punishment and dialogue with children not adhered too.
- The older children grow, the more they shift away from parental rules due to outside influences

Theme 2: Physical punishment: a constructive method in child rearing

- Physical punishment corrects the child
- Physical punishment positively reinforces the child
- Physical punishment major contributor to child rearing practices.

Theme 3: Changing times

- Changing times
- Hard times to parenting
- Changing times different coping strategies for children.

- Changes in the past and present
- Comparison of olden days vs current
- Children's unruly and alcohol use behaviour not influenced by current times.
- Comparison of olden days vs current
- Pastor disagreeing with the notion of changing times.
- comparison with olden days
- Type of respect and discipline the old generation had vs the new generation
- Tight controls by elders on the child's movements.
- Changing times brings difficulties for parents

Theme 4: Disempowered Parent

- Physical abuse towards parents
- Pain of disempowerment
- Parents finding it difficult to deal with children in this day and age
- Feeling of despair and letting down of future generations.
- Sentiments of failure as parents
- Sadness and despair
- Feelings of defeats
- Feelings of hopelessness
- Feelings of failure as a provider
- Failing to provide causing disrespect
- Parents scared of their children

- Parents have given up
- Feelings of failure
- Parents scared to punish children
- Physical abuse of parents
- Lack of child chastening because of fear of being physical abused by one's children
- Dismay and powerless parent
- Children beating parents a social norm and usual occurrence
- Hopelessness
- Feelings of failure on parenting styles
- Broken heart on parenting outcomes
- Giving up on instilling parental values.
- Fear that one's children are capable to beat the parent result in dissociation with one's children.
- Children quick in beating their parents
- Lack of respect

Theme 5: God is a major contributor in child rearing practises

- Turning to God as a solution
- Involvement of God in child rearing
- God the source of direction in rearing practices.
- Turning to God for help
- children leaving godly morals instilled by parents
- God cursing parents through children

- Child rearing a heavy burden
- Parent need to turn to God
- Prayer a solution to parenting problems
- God can provide answers faced by parents
- Ask God for direction and plans to overturn children behaviour and their relation to parental values.
- Children refusal to associate with God.

Theme 6: Shebeens in Townships

- start of unwanted behaviour
- Introduction of going to taverns
- Introduction of going to local shebeens overnight.
- Prone to criminal activities
- Major problem is alcohol and drugs
- Alcohol and drug use result in disrespecting parents
- Alcohol indulgence causes children to feel more autonomous from their parents.
- Alcohol use as a sign of adulthood
- Children engaging in uncontrolled alcohol abuse use.
- Children not sleeping at home and spending nights in shebeens.
- Modern vs traditional alcohol
- Societal norm of alcohol use
- New forms of alcohol hard to regulate and control
- Government policies on alcohol are to blame

- Government need tougher sanctions on alcohols
- Boy children are the most affected by alcohol abuse.
- Alcohol use=financial mismanagement
- Olden days smarter than current
- Alcohol use=leads to poverty
- Availability/accessibility of shebeens in Black communities.
- Lack of restrictions of minors at shebeens.
- Culture differences also found in courtship
- Financial stability of whites creates a different culture towards alcohol use

Theme 7: Teachers complimenting Parenting

- Failure at home = failure in society = failure at school
- Teachers are not parents and should not be expected to parent unruly children
- Teachers are an extension of parenting
- Teacher/parent cooperation

Theme 8: Cultural Diversity

- Cultural diversity changes values
- Cultural diffusion distorts norms and values.

Theme 9: Influence of Television

- Television = influential model

- Children spend more time watching television
- Television portraying negative role models
- Children influenced by the television
- Television replaces family time and parental contact.
- The influence of television is negative
- Television increases resistance to parental discipline.
- TV programme Vuka Kleva great model for
- TV programme dealing with alcohol and substance use behaviour change.
- Through training teenagers

Theme 9: Skills development

- Involve children in skills development
- Keep them busy
- Government participation in moral regeneration programme
- Involve children in activities

Likewise, the second focus group interpretive delineation of established themes is discussed forth after the presentation of the last focus group.

4.2.3 Focus Group Discussion 3

The third focus group consisted of ten participants distributed as follows.

Table 7: Focus Group 3

Gender	N	Mean age
Male	3	50
Female	7	60

The summary of the third focus group also follows the same principles of the first and second focus groups. Below is an extract.

Questions and extracts	Comments
<p>Int: What is your opinions regarding child rearing?</p> <p>R6: We raise children at home according to religion, while they still listen to you and we take them to church with us and they know everything about the rules of the house such as, respecting curfew, basically when it is dark everyone should be inside</p> <p>R2: As children grow, they turn their backs on our teachings. This is exacerbated by the start of drinking and going to taverns. You will think that the child is still sleeping, but you discover that if it's your daughter she has</p>	<p><i>God's influence in child rearing practises,</i></p> <p><i>Stringent parental control,</i></p> <p><i>Careful monitoring of rules.</i></p> <p><i>Children turning from parental teachings,</i></p> <p><i>Availability/accessibility of shebeens in Black communities,</i></p> <p><i>Easy access to taverns influencing children's</i></p>

<p>jumped out of the window and if it's your son you will discover that he is no longer in the house. You last saw him when you were going to sleep but now he is not in the house, one day you will be called to come to collect the body of the child that you thought was in the house, but had sneaked out during the night</p> <p>R5: When they are grown, they no longer care about the religion that you had introduced to them to.</p> <p>Int: What is the common age for when they turn their backs away from your teachings and start misbehaving?</p> <p>R1: At 15 they can't be reprimanded by anyone, if I try for instance to reprimand my sister's child or one of my relatives and I see them at night, and I ask them what they are doing out at night they would tell me that I am not their mother, I should go and scold my own children. So now! you are scared to reprimand the neighbours' child and the neighbours are scared to reprimand your child. We have no idea what we can do to end this behaviour</p>	<p><i>behaviours.</i></p> <p><i>Not caring about God,</i></p> <p><i>Developing an autonomous self.</i></p> <p><i>You are not my parent,</i></p> <p><i>Fear to reprimand,</i></p> <p><i>Diminished communal parenting,</i></p> <p><i>Parents not equipped to deal with current children behaviours.</i></p>
--	--

<p>R4: These days, we hear rape news of babies and grannies raped. We hear that 4 months old babies raped and killed. In my opinion, I think there should be workshops for moral rehabilitation, perhaps, sessions like this for moral rehabilitation. The most destructive source are these taverns, yes they are trying to make a living, but now it's too rife</p>	<p><i>Criminal activities as a result of unlimited access to alcohol to teenagers,</i></p> <p><i>A need for moral regeneration amongst youth,</i></p> <p><i>Shebeens destructive forces in communities</i></p>
<p>R2: The other thing that could help, there could be a centre for moral rehabilitation in the youth. They could call those people from drug centres I think, for the rates to reduce, there is a need for moral rehabilitation.</p>	<p><i>Establishment of moral rehabilitation centre</i></p> <p><i>Loss of humanity</i></p> <p><i>Rebuilding of morals</i></p>
<p>R3: I think if there could be a place like that or have less taverns, but I don't know how, now that's the problem [group agrees] They drink there and leave at 12 midnight and they are killed there, because of the taverns. We are not saying that they should give up their livelihood, but there is a very big problem where the taverns are concerned.</p>	<p><i>Reduction of number of shebeens in the area,</i></p> <p><i>Control of alcohol access,</i></p>
<p>R8: It did not use to be like this, our children no longer sleep at home. I think if there could be a decrease, I do not know how. Or maybe they could be told to close at certain times, maybe that would work, I don't know I'm just thinking</p>	<p><i>Control of opening and closing times of shebeens.</i></p>

<p>R7: If the government could make a policy that taverns should close service at 3 or 4 I think there would be a decrease in my brethren. If we could complain about the taverns.</p> <p>Int: Do you think that when it comes to child rearing, no matter what parents do, alcohol plays a big role in their behaviour?</p> <p>R4: We raise our children accordingly and we discipline them and we pray; they know that in my house we pray every morning but as soon as their voices become deep they go to nearby tavern.</p> <p>R10: My opinion is they should reduce the level of alcohol in drinks. If it is 4%, it must, therefore, be reduced to 2 percent.</p> <p>R11: Perhaps we could have sporting programmes, and maybe be able to follow it through as a career. The fact that we do not even have a sports ground is a problem on its own.</p>	<p><i>Government regulation of shebeens opening and closing times.</i></p> <p><i>Government must regulate shebeens to reduce intake among teenagers.</i></p> <p><i>Children raised through prayer,</i></p> <p><i>Children autonomy results in disrespect</i></p> <p><i>Control alcohol concentration</i></p> <p><i>Introduce community-sporting programmes to keep teenagers occupied.</i></p> <p><i>Build sport facilities</i></p>
--	---

Int: You mentioned that the taverns are the biggest problems, my question is why is it that after all the teachings that you have instilled in your children they still turn around and go to the taverns against your rules?

R1: There is something that they say now, that they have rights. If you tell them not to go there or try to discipline them. They will tell you that it's my right and what you are talking about is your right as well.

R5: They say we were not in your youth

R9: A friend will come to your house where you are living peacefully with you child, and they will come with their misbehaviour because they have failed to follow the rules told by his parents and he comes here to tell you child what to do. When you question the friend's frequent visits to your house your child will claim that he is a friend. That is when he teaches him, he will teach him to smoke and you will ask him if he is smoking now and he will deny.

Children's rights interfering with parenting

Children not respecting parents due to their rights

Children refusing to listen to elders.

Influence of friends

Children succumbing to peer pressure

Peer pressure more stronger than parental values

<p>R4: This friend of his came here and told him that if he wants to be smart he should smoke.</p>	<p><i>Peer pressure and friends influence over parental values</i></p>
<p>R1: We have tried before my son, when you tell your child not to misbehave; well he will go to his friend and tell him that you are abusing him and you need to be taken out of the way. When your daughter has started dating and you try to advise her not go on that path, she will get angry and tell her boyfriend and he will shoot you dead, because you are abusing her, you should let her do as she pleases.</p>	<p><i>Children's rights competing with parenting values,</i></p> <p><i>Autonomy versus respect</i></p> <p><i>Parents scared of being beaten by their children</i></p> <p><i>Fear to reprimand vs fear to be victimised</i></p>
<p>R11: Young boys come home with a girlfriend and you ask her where she is from, he would tell you that she will leave soon and you dish up for them from the food that you bought with your pension money. She will stay there for a month and afterwards he will bring another one. When you ask him what happened with the first one, he will tell you that she was not good for him and he did not like her mentality. Then you have to stay with this new one now, she stays here in your house and you have to take care of her together with this boy with your pension money. He will leave her and bring another one</p>	<p><i>Autonomy causes unruliness and cohabitation</i></p> <p><i>Autonomy results in risky sexual behaviour</i></p> <p><i>Grandparents disrespected</i></p>

Int: My question then is, is there a difference from how Whites, Indians and Africans raise their children. Is there a rearing style used by Whites in raising their children and a style used by Africans to raise their children that creates this incredible difference?

R6: There is no difference, we raise them the same way, but the difference is you will not find taverns in a Whites residential area. A White person buys alcohol and takes it home with him to drink there. We Africans drink in taverns in front of the children. We even give them empty bottles to go into the tavern to buy alcohol for us, but you will never see a White man sending his child to buy alcohol, that is the difference between an Indian, an African and a White. We send our own children to buy alcohol and eventually they spend the whole night at near by tavern, you will not find a White child in a tavern at night.

R7: The other thing is that we co-sleep with our children, they watch as mom and dad get into bed and under the covers together and the child will go and pull the covers with granny. We did not know how mom and dad slept together, but today's children do

Uncontrolled mushrooming of shebeens in black communities causes the escalation alcohol abuse and problems in parenting,

Parents perpetuating alcohol use,

Modest use of alcohol by other races

Children learning from their parents to use alcohol (modelling)

Lack of proper housing causing compromising situation for parents,

Children affected by witnessing parents in a compromising situation,

<p>because mom and dad get into bed in front of the child. Now, children see all disgusting things that are happening. They first see it on the TV and then in our bedrooms.</p> <p>R5: Even a child this small knows, they will be playing in front of you and then suddenly you see them doing this and you are shocked. He saw that from his parents. If your child can speak, take them out of the bedroom and into their own bedroom.</p> <p>R4: You find that a child that does not drink does not do these things. I have had a drinking child, but when he stopped drinking, he changed. He has changed in an unbelievable way. He does not drink, he turned to religion and he seems like a little child now. Now he is like a child and whatever I say he listens, he now knows if something is wrong. We know that selling alcohol can bring in income at home and you can have food for your children and take them to school, but alcohol is not good that is why things are like this.</p> <p>R1: These children go out to drink until late and when they leave, they meet a person with a plastic bag and if that person identifies them than they feel compelled to kill them</p>	<p><i>Not being able to parent properly after children see parents in compromising positions.</i></p> <p><i>Influence of being exposed to parent's sexual behaviour,</i></p> <p><i>Don't share bedroom with children</i></p> <p><i>A child in God's hands is safer,</i></p> <p><i>Difference between a child trained or parented in religious principles and one that is not,</i></p> <p><i>God fearing child respects parents</i></p> <p><i>Alcohol abuse linked to criminality,</i></p> <p><i>Alcohol destroys lives,</i></p>
---	---

with a knife. Alcohol really does destroy lots of things, and there are times where it is helpful. You will not see a White person sitting in the bar drinking with his child, but we Africans leave home with our children and you get to the tavern and you get a bottle for yourself and for your child. When you get home and you try to talk to him he has lost all respect for you, because you are his drinking friend.

R10: There is no respect, especially us Africans we have lost all respect, because we do despicable things in front of the children. Maybe as a mother I have found myself another male partner and my child can see that, later on when I try to reprimand my child she will say I saw it from you mom. Alcohol is a major problem maybe if they could do away with it, there might a slight change in the situation.

Int: Are there any programmes aimed at parents to enable them to deal or cope with the prevalent alcoholism? Are there programmes here in the community aimed at empowering parents to deal with this situation?

Parent have influence in their children's alcohol abuse behaviour,

A parent's permissiveness to children's alcohol use behaviour results in failure to discipline and parent appropriately.

Loss of respect on both sides (parents and children),

Parents must keep their love affairs private, away from their children if they want to respect.

<p>R6: They don't exist, unless if you come up with them my son.</p> <p>Int: What kind of programmes would you like to see, to curb this behaviour?</p> <p>R11: The first one is that if you could go there for us and ask them to regulate the taverns to operate appropriately. There should be opening and closing times. Secondly, there should be workshops, but you should start with the taverns; otherwise you will not find them to attend the workshops because they drink until the morning. Then there should be a programme.</p> <p>R1: Taverns operating times have to be regulated. If that fails, forget my fellow people, you could have the moral rehabilitation programme, maybe have a day and place to discuss this but if there are still taverns that operate from 6 in the morning until 6 the next day, we should forget. The government should make a policy that stipulates taverns should operate between 9 am till 2 pm in the afternoon that could make a difference.</p>	<p><i>Lack of programmes targeted at helping parents</i></p> <p><i>Reduction of shebeens programmes</i></p> <p><i>Regulation of opening and closing times of shebeens</i></p> <p><i>Regulation and control of shebeens programmes</i></p>
--	---

<p>R7: We could also have a play centre for children, maybe a sport that they can play so that they could all gather in one place that could be better. Like my children, they have a music group and they practise their singing there, but they have not found a platform where they can showcase their talents, because there is no centre for recreational activities.</p> <p>R10: There should be places like sports grounds, yes,, places where they can just be together and play.</p>	<p><i>Development of recreational programmes in communities,</i></p> <p><i>Development of extramural activities may keep away children from shebeens,</i></p> <p><i>Community participation in various activities.</i></p> <p><i>Development of recreational centres</i></p>
---	--

The summary of focus group three is as follows

Box2: the clustering of themes

<p>Theme 1: God, a major contributor in child rearing practises</p> <ul style="list-style-type: none"> -God's influence in child rearing practises -Children not caring about God anymore -Children raised through prayer

Theme 2: Children's Autonomy

- Children turning from parental teachings
- Unruly behaviour
- You are not my parent
- Children autonomy cause disrespect
- Children refusing to listen to elders due to autonomy
- Autonomy causes unruliness and cohabitation
- Autonomy results in risky sexual behaviour

Theme 3: Shebeens in Townships

- Availability/accessibility of shebeens in Black communities
- Criminal activities as a result of unlimited access to alcohol to teenagers
- Shebeens destructive forces in communities
- Reduction of the number of shebeens in the area
- Control of alcohol access
- Control of opening and closing times of shebeens
- Government must regulate shebeens to reduce intake among teenagers
- Government regulation of shebeens opening and closing times.
- Uncontrolled mushrooming of shebeens in black communities causes the escalation of alcohol abuse and problems in parenting.
- Alcohol abuse linked to criminality
- Alcohol destroys lives

-Reduction of shebeens

-Regulation of opening and closing times of shebeens

Theme 4: Disempowered Parent

-Fear to reprimand

-Children beating parent and elders

-Diminished communal parenting

-Parents not equipped to deal with current children behaviours.

-Parents scared of being beaten by their children

-Fear to be victimised

-Lack of programmes targeted at helping parents

Theme 5: Moral regeneration

-A need for moral regeneration amongst youth

-Establishment of moral rehabilitation centre

-Loss of humanity

-Rebuilding of morals

Theme 6 Reintroduction of community recreational centres

-Introduce community-sporting programmes to keep teenagers occupied.

-Build sport facilities

- Development of recreational programmes in communities
- Development of extramural activities may keep away children from shebeens.
- Community participation in various activities

Theme 7: Children's rights

- Children's rights interfering with parenting
- Children not respecting parents due to their rights

Theme8: Peer influence

- Influence of friends
- Children succumbing to peer pressure
- Peer pressure stronger than parental values

Theme 9: Negligent parenting

- Parents perpetuating alcohol use
- Children learning from their parents to use alcohol
- Lack of proper housing causing compromising situation for parents
- Children affected by witnessing parents in a compromising situation.
- Not being able to parent properly after children see parents in compromising positions
- Influence of being exposed to parent's sexual behaviour
- Do not share a bedroom with children
- Parent influence their children's alcohol abuse behaviour
- A parent's permissiveness to children's alcohol use behaviour fails discipline and parent

appropriately

-Loss of respect on both sides (parents and children)

-Parents must keep their love affairs away from their children if they want to be respected by them

Theme 10: Cultural differences

-Modest use of alcohol by other races

4.2.4 Focus Group Discussion 4

The fourth focus group consisted of ten participants distributed as follows.

Table 8: Focus Group 4

Gender	N	Mean age
Male	5	55
Female	5	60

The following section addresses the extract from the 4th focus group session

Questions and extracts	Comments
<p>Int: What are your thoughts on child rearing? How do you raise your children?</p> <p>R3: Greetings, child rearing in my opinion you should raise your child in a way that will be helpful to the child. In a way that you as a parent will not be disappointed when your child grows up. When you see your child in the community, you should be proud that they are your child and that they are following in the path that you have set for them. So when you raise your child you should raise them in such a way that will make you proud as a parent</p> <p>Int: You see the way that you keep referring to is exactly what I want to know. If you say ‘way’ which way is that is that? What do you have to do to accomplish that ‘way’?</p> <p>R3: Firstly, you have to teach your child about behaviour. Whether it is a boy or a girl they should be made aware of their duties at home and in community, as well they should know whichever adult that they come across in the community they are also their parent.</p>	<p><i>Raise a child in the way helpful to them,</i></p> <p><i>Use methods that will make you proud as a parent,</i></p> <p><i>The child is the reflection of the parent.</i></p> <p><i>Teach children about behaviour,</i></p> <p><i>Specify gender roles,</i></p> <p><i>Communal respect of all elderly.</i></p>

R1: You have to caution them about possible dangers. A child should know that there are people who are dangerous in the community, so you should be able to caution your child about these potential dangers.

*Protect children from bad influences,
Warn children about dangers in the community,
The community is not entirely safe.*

R6: In my opinion, if you raise a child as a parent, the decisions that you make when you raise your child, you should be able to stand by it and be consistent in the rules that you make at home.

*Parents must take responsibility for how their children turn out to be,
A parent must take pride and defend the way they have raised their children,
Parents must be confident of their rearing practices,
Be consistent with your practices.*

R5: If you set down a rule in the house, of course, your children will try to bend the rules a little but as the parent, you should be consistent and stand by your rule. If you set a curfew in your house and your child defies it they should get a punishment for that behaviour. Even though nowadays children are spoilt, but if they defy the rules of the house they should be punished one way or the other.

*Be consistent in rules,
Breaking of house rules must be punished,
Maintain consistency of rules and adherence
Love and spoil your children but also discipline them when necessary.*

<p>R1: Yes! You can discipline your children in the way that you choose. If I can go back to the issue of punishment, if you punish your child by kicking them out of the house, you are causing problems for other people. Because if they can cause problems at home, then they will cause problems for other people wherever they are going. It is better if they stay at home with you and be a problem in your house, at least you will know as their parent what to do with them eventually.</p> <p>R8: Let me say that, what the two ladies have said we concur with, but disempowers us as parents the most is the government's policy because when you try to discipline your child physically they will run to the police and open a case against you as a parent. We were not raised the same way as these children today because really if your child has disobeyed you as a parent and you physically discipline him/her they will run to the police and the next thing you know the police are at your house to take you in.</p> <p>R4: The government today over-protects these children, which now seems like these children are theirs, and they are not ours.</p>	<p><i>Parents must choose discipline techniques that work,</i></p> <p><i>Some forms of discipline do not work hence parents must be wary.</i></p> <p><i>Keep your child at home and bring them up in a way that will benefit the society as well.</i></p> <p><i>Government policies disempower parenting.</i></p> <p><i>Parents are unable to use physical punishment on their children,</i></p> <p><i>It is not like the olden days anymore,</i></p> <p><i>The government has stripped off parent's powers.</i></p> <p><i>Children overly protected by the government,</i></p> <p><i>Children are no longer ours but belong to the government.</i></p>
---	---

<p>R4: We mothers need to sit down with our children and talk to them about the issues of sex because our girl children walk around with men. But you should sit down with her and tell her that you are not ready to be in relations with men because the world is dying you need to look after yourself</p>	<p><i>Parents must be involved in talking about sexual issues with their children especially mothers to their daughters,</i></p> <p><i>Parents must be able to coach their children in the matters of love and relationships</i></p>
<p>R10: With my children, I started when they were very young. We started a tradition that once a month we will have a committee at home where I will be advising them. There will be granny, uncle and myself. Whoever is found guilty, is locked and punished while the others watched so that they will see the result of naughtiness. The message there was, if those watching do the same thing, then they will know that punishment is on the way. I think that worked because even now they have not changed, they are still holding on to what we were doing from the very beginning.</p>	<p><i>Extended family raising children as a whole,</i></p> <p><i>Family meetings to deal with parenting issues,</i></p> <p><i>Family dealing with disciplining children as a whole,</i></p> <p><i>The whole family involvement in child rearing practices works positively.</i></p>
<p>Int: Please elaborate further on the committee</p>	<p><i>Family tribunal makes all children and parents responsible to one another,</i></p> <p><i>Family tribunals demystify favouritism,</i></p>
<p>R10: When we are at home and we have determined that this child has not done well, we have to get together and ask them what happened and why have they transgressed and if they do not give a reason then I and my mother and the uncle have to punish them</p>	<p><i>Family tribunal makes all children and parents responsible to one another,</i></p> <p><i>Family tribunals demystify favouritism,</i></p>

physically. I cannot be the only one who punishes them, because then they will respect only me, because I am the one punishing them. If they run away then we have a meeting to catch them in the early hours of the morning, I think that was the cure because even though they are grown now, they still do the right things.

Int: If I may ask, why is that these children continue to misbehave and transgress even if there are committees, for example, those established at home? They smoke, drink and smoke whoonga, even if the discipline is there and strong, but still they do these things, why?

R7: It is friends, they want to be part of a group as well. One can say it is peer pressure.

R6: Sometimes parents at home will just generally say to the child behave well without elaborating what that means or entail. They will say be respectful and behave well, but not tell them what he has to do to fulfil that. The child goes out with only that incomplete advice, and they do not know when they are behaving well and when they are not.

Family tribunal creates accountability.

Peer pressure, group thinking and acceptance make children succumb to alcohol and substance abuse.

Passive parenting is also the cause of falling prey to peer pressure,

Parent's lack of decisiveness when talking to their children results in misinformation and incomplete knowledge that leaves a dangerous gap filled by peers.

R10: I think in that regard the problem starts with the parents, they are uneasy when it comes to talking to their children, you just summarise and when you are talking to your child and you leave the child with many unanswered questions. Today's children are very smart, they question everything if you say do not do this, they ask why. If you talk to children of today, you have to explain everything as is. Call everything by its name, and the child should know that when you say do not do this, why you say that and what will be the consequences.

Parents are scared to tackle topical and necessary discussions with their children,

Parents must learn to talk direct language with their children,

Parent must be the primary source of information for their children, because of the open knowledge systems and availability of various information sources, Parents must step up their game in understanding the language and challenges faced by young people of this generation so that they can advise them appropriately, directly and not passively.

R2: I think that it is our responsibility as parents to explain everything thoroughly. You see when we were growing up we were told anything and you would do it, but today they watch TV and all of that and they get all sorts of ideas. With us, our parents would tell us that there is an aeroplane and then were told that our neighbour had a baby and it came with the aeroplane. You cannot tell that to these children anymore, because they will just laugh at you, because they learn about these things from the TV and from school. They are very inquisitive, unlike us when we were growing up.

It is the parent's responsibility to explain things properly to children,

Due to other sources of information, you cannot take children for granted and not be direct with answers to various questions especially those related to sex and sexuality,

Old women's tales are not as useful as before.

R9: To add to what Ma has said, the other problem is that our children value their friends' advice more because we do not spend a lot of time with them, we work during the week and the only time that we have with them is Sunday, which is a very short day. We go to church and we come back to finish up on house chores and whatever we had told them they go out to try prove whether it is true or not with their friends.

Lack of quality and family time with children leaves room for friends and peers to influence more than the parent.

R5: My opinion is that we should not blame it all on friends, because I do not think that friends can be responsible for your child's ill behaviour, because for example at home I am raising my sister's son, he is smoking cigarettes now. When I get home, and he is with his friends, I chase them to go away, and I do not care about his friends, friends have no power. If I get home now and I find him doing something that he is not supposed to be doing, I will lock him in his room and physically punish him.

Parents must take responsibility and not shift the blame to peers.

Int: Is there is a difference in the way that the White people raise their children and the way that we Africans raise our children?

R7: I do not think there is a difference, It is just that we Africans have abandoned our traditions and have adopted other cultures and we overdo it then we end up failing in them. Like Whites, children do smoke, but they do not do it anyhow, they respect other people.

R3: We as Africans always knew that we have to respect everyone, but now we have adopted other people's ways. They behave badly in the community, they smoke in front of everyone and go around kissing each other like White people, but White people do not see anything wrong with that.

R1: The fact that we assimilate to other people's cultures has resulted in the way that our children behave and then it looks like they do something different from us, but the only difference is that we adopt the White way of life, but on the wrong end of the stick and we get it all wrong.

Int: If I hear you correctly, you are saying that we have abandoned our culture and adopted someone else's culture that is why we are in such turmoil?

Abandoning our traditions as Africans has caused us problems,

We are doing things that are not ours hence failing dismally on doing them.

Because of abandoning our culture and our ways of life, we have lost our respect and respectable ways of doing things.

Adopting other cultures means our children are behaving differently from what we know,

Practising what is not ours means we are doing most of the things the wrong way.

R6: Yes, because we have assimilated other people's cultures. For instance, in the past when the neighbour has a traditional function at their house, I would just go there and help out, but now I wait for them to invite me, even if there is a wedding I cannot just go there without an invite. Now, our children go to White schools and they think that they are the same as them and even when there are things that they should be avoiding they cannot avoid.

R9: And that we parents sometimes take things lightly, like if a child smokes, we would say that they take after their grandfather or uncle who smokes and therefore it makes it ok because there is an adult that they are modelling. If they drink, we would say that it is because his grandfather drank as well. For example, there is boy who is in grade 9 by my house and he says that he finishes a pack of 20 cigarettes a day and he is still 15 years and his mother buys it for him because he apparently takes after his grandfather. He even smokes trees i.e. dagga because he takes after his grandfather. Sometimes we are the cause of these ill behaviours.

The culture shock or change has cost us ourselves and beliefs,

Changes in culture and traditional practices has destroyed communality in Black society,

Adopting other cultures and sending our children to their schools has further worsened the problem.

Taking things for granted has perpetuated substance use in our societies,

Ascribing bad behaviour to heredity.

R5: To add to that, what she is saying is true, we as parents do have a hand in this. We all know that in schools there are feeding schemes, but a child would ask their parent for R10 or R20 and the parent will not even ask what it is for, because they are given food at school. Maybe there is a child who does not get as much money from his parents, now he will see your child with so much money and he will end up doing wrong things just to have as much money as well. He will teach him to buy cigarettes and will buy it for him, with this money that you have given him. You do not even ask for change when he gets back from school, so we as parents are also responsible for our children's misbehaviour.

Int: Is there a parental training that helps to deal and cope with the way that the children are today?

R10: We do not have places that offer such training. As one parent has said that children have rights. If parents learn about these rights, they might know better, but their children know more about these rights and they do not know where they start and how far they go.

Passive parenting is also the cause for substance abuse,

Tighter controls of monies given to children.

Parents are left stranded and not knowing or taught how to behave or relates to new government laws on children's rights.

R3: That is why they say physical punishment is not good. There are no human rights that says punishment is prohibited. You do hit your child, that is a parent's right, but parents do not touch their children anymore. No police will come to your house and arrest you for taking a belt or a small stick to punish your child, but they will come if you have used some harmful weapon.

R2: But they just tell you that the children have rights and they do not even touch them, and then the child will go around doing whatever and because they know that, there will be no consequences. No policeman would come to your house and arrest you for punishing your child because they are parents as well. These parents need someone to explain to them what these rights mean so they can understand.

R8: I agree with what you are saying, but there will be consequences if you punish your child, because even if you use harsh words you are told that its child abuse. Rights do not go alone they go with responsibility that is why we need to understand them.

Misinterpretation of law is a problem, Parents need to be schooled on these things,

Parents still have a right to use physical discipline on their children but not to harm them.

Lack of proper training for parents and platforms that disseminate information on children's rights, leaves parents with fear of being jailed, hence opens up space for uncontrolled children behaviours,

Parents still have control of their children and they must be responsible for them. It's the lack of dialogue between government and parents that causes misunderstandings

Parents are scared of children's rights hence they opt for the opposite end of irresponsibility in their parenting values.

R10: The other thing throws us off as parents is that at school children learn LO and teachers will say things or ask things and a parent will say that the teacher is crazy because the parent is running away from answering certain questions or facing certain topics that the teacher has opened for discussion at school. The issue of rape is so prevalent because parents are hiding the truth from their children, they do not call things for what they are. They do not even understand why there is a subject called LO, and why does it have to be taught at school.

Lack of involvement of parents in school activities and what is taught makes them vulnerable to ignorant, not being able to adequately advise their children,

An open platform is needed where parents are given skills to talk to their children, is needed.

R4: There were meetings that were called for parents to attend to explain the importance of subjects like LO, but parents didn't come I was there. Children are learning everything from school now because parents are not talking to their children, they no longer do their work as parents and they say no the teacher will tell you everything. LO has to start at home and so does respect. LO does not promote immoral behaviour, as parents seem to think. The government introduced this subject because they could see that there is something lacking from the parents.

Parents need to be involved in what their children are being taught at school,

Life orientation subject is explosive and explicit in tackling issues regarded as taboo, so parents need to open up and get along,

Parents shift the responsibility of talking to children to teachers,

Government introduced Life Orientation subject to bridge the gap that parents left hanging by not talking directly to children about critical life issues including sex and substance abuse.

Int: How can parents protect their children when it comes to the scourge of drug abuse? How will you protect your child from drugs and their influence as a parent?

R1: Parents have to protect their children. Some parents send their children for alcohol even though there is an age restriction for selling alcohol to children. I stay in town and I usually see that there are certain places where children are not allowed to enter.

R9: We parents send our children for beer from the neighbour or drugs sold by the neighbour. We are the dangerous parties that harm our own children. We drink in front of them, what will they learn from us if that is the kind of behaviour we model for them.

R7: And that when we have functions and events at home, the parents will give children permission to drink for the day and from there the child will become familiar with drinking.

Parents need to protect children from exposure to alcohol and shebeens.

Parents are the ones exposing their children to shebeens by sending them to buy alcohol even if they are below the restricted ages,

Parents getting drunk in front of children incite and promote behaviour.

Parents perpetuate the alcohol use behaviour by giving children alcohol during family functions.

<p>Int: Let me ask my last question. What kind of programmes do you think parents need to be able to help their children curb this behaviour? What do you need? That is what I am asking you, what do you need?</p> <p>R2: I think that parents need to be taught to start talking to their children from a very young age and continue according to the different stages that the child will grow into because if you will start talking to a 15-year old I do not believe that they would listen to you. They will ask you where are you coming from, why have you sat back and watched them all of these years and not advised me them?</p> <p>R8: You have to talk to the child according to the age group that they are in at that time. Tell them about their physical changes, lifestyle choices and the consequences that will follow their behaviours.</p> <p>R1: I think if there were campaigns aimed at parents, that on a certain day there will be a campaign where parents will be together and they will get the trainings that they need, maybe there will be some difference that we</p>	<p><i>Parents need training on how to communicate with their children effectively from a young age.</i></p> <p><i>Parents must be able to talk to their children at different ages, tackling stage-related milestones.</i></p> <p><i>Campaigns for parents must be designed, Upskilling on parental practices.</i></p>
---	--

will see.

R6: We should have training based on everything that we have discussed here. We need training regarding the ill behaviours of these children, they could also share their experiences, and we can all work together. It can happen maybe once monthly. There can be that kind of campaign in the community and the schools as well.

R4: I was going to say that we could organise NGOs from different departments, like SANCA they can come here and conduct drug abuse and rape campaigns because that is where it all starts, with drugs and then it leads to rape.

R2: They can call all of the parents and the children as well could be part of it, even though they already know about these things and when they get home, they tell their parents and the parents do not pay attention to the information they try to share with them. They need someone to explain all of these things to them, because some of them are not educated so they do not know about these things, but even so, they should be taking the responsibility to ask someone for help if they have such problems, because

Discussions and training like the ones we are having is needed,

Sharing of experiences can help parents improve their interaction with their children,

Communal participation will help parents to work together and help each other.

Participation of non-profit organisation can also contribute through educational programmes and awareness programmes.

Development of community parental programmes and awareness is required.

Joint parental and children programmes.

they do not understand if the child tries to tell them about these things.

R10: Then there are those parents who believe children cannot tell them anything because they are Zulus. They look down on whatever the child has to say, but they forget that these days children know lots of things and all they have to do is listen. Because there are a lot of NGOs that come with new information, about hygiene and so on and so forth and those things do help to redirect the children's focus and they move away from drug abuse and such because they will have something that will keep them busy.

R4: I was seconding the issue because these days drugs lead to sexual activities, and from there it is STIs to HIV/AIDS. So we really do need programmes like that too as Miss spoke about SANCA, I am not saying that we should start from the beginning, but these teenagers should know the disadvantages of drugs, because they are already doing them, but they still need to know the disadvantages of the drugs, because it's just getting worse.

Culture sometimes is a hindrance to progress where parents sometimes fail to listen to children on certain issues,

Keep children busy with community programmes.

We must increase community programmes and participation, those specifically targeting parents and child-raising practices,

Programmes on drug abuse are also encouraged so that children learn on dangers of drug and substance abuse.

Consistent with treating each focus group individually, again the summary of the themes arising from the fourth interview are as follows.

Theme 1: Parenting methods

- Raise a child in the way helpful to them
- Use methods that will make you proud as a parent
- The child is the reflection of the parent.
- A parent must take pride and defend the way they have raised their children.
- Parents must be confident of their rearing practices.
- Be consistent with your practices
- Love and spoil your children but also discipline them when necessary.
- Extended family raising children as a whole
- Family meetings to deal with parenting issues
- Family dealing with disciplining children as a whole
- Whole family involvement in child rearing practices works positively
- Family tribunal makes all children and parents responsible for one another
- Family tribunals demystify favouritism
- Family tribunal creates accountability
- Lack of quality and family time with children leaves the room for friends and peers to influence more than you as a parent
- Passive parenting is also the cause of substance abuse.

Theme 2: Parental responsibility

- Teach children about behaviour
- Distinguish gender roles
- Protect children from bad influence
- Warn children about dangers in the community
- Parents must take responsibility of how their children turn out to be.
- Be consistent in rules
- Breaking of house rules must be punished
- Maintain consistency of rules and adherence
- Love and spoil your children
- Parents must choose disciplinary techniques that work
- Some forms of discipline do not work hence parents must be wary of them.
- Keep your child at home and bring them up in a way that will benefit the society as well.
- Parents must take responsibility and not shift the blame to peers
- Parents need to protect children from exposure to alcohol and shebeens
- Parents are the ones exposing their children to shebeens by sending them to buy alcohol even if they are below the restricted ages.
- Parents getting drunk in front of children incite and promote the behaviour
- Parents perpetuate the alcohol use behaviour by giving children alcohol during family functions

Theme 3: Government policies

- Government policies disempowers parenting
- Parents unable to use physical punishment on their children
- Parents powers have been stripped off by the government
- Parents are left stranded and not knowing or taught how to behave or relate to new government laws on children's rights
- Misinterpretation of law is a problem. Parents need to learn these things.
- Parents still have a right to physically discipline their children but not to harm them
- Lack of proper training for parents and platforms that disseminate information on children's rights, leaves parents with fear being arrested hence opens up space for uncontrolled children behaviours.
- Parents still have control of their children and they must be responsible for them. It's the lack of dialogue between government and parents that causes misunderstandings

Theme 4: Times are no longer the same

- It is not like the olden days anymore.

Theme 5: children's rights

- Children overly protected by the government
- Children are no longer ours but belong to the government.
- Parents are scared of children's rights hence they opt for the opposite end of irresponsibility in their parenting values

Theme 6: Parental communication skills and involvement

- Parents must be involved in talking about sexual issues with their children especially mothers to-their daughters
- Parents must be able to coach their children in the matters of love and relationships
- Parent's lack of decisiveness when talking to their children results to misinformation or incomplete knowledge that leaves a dangerous gap filled by peers.
- Parents are scared to tackle topical and necessary discussions with their children.
- Parents must learn to talk direct language with their children
- Parent must be the primary source of information for their children because of the open knowledge systems and availability of various information sources.
- Parents must step up their game in understanding the language and challenges faced by young people of this generation so that they can advise them appropriately, directly and not passively.
- It is the parent's responsibility to explain things properly to children
- Due to other sources of information, you cannot take children for granted and not be direct with answers to various questions especially those related to sex and sexuality.
- Old women's tales are not as productive as before.
- Parents need training to be taught how to communicate with their children effectively from the young age
- Parents must be able to talk to their children at different ages, tackling stage related milestones.
- Culture sometimes is a hindrance to progress where parents sometimes do not listen to children on certain issues

Theme 7: Peer pressure

-Peer pressure, group thinking and acceptance, make children succumb to alcohol and substance abuse

Theme 8: Abandoning our culture

-Abandoning our traditions as Africans has caused us problems.

-We are doing things that are not ours hence failing dismally on doing them.

-Because of abandoning our culture and our ways of life, we have lost our respect and respectable ways of doing things

-Adopting other cultures means our children are behaving differently from what we know.

-Practising what is not ours means we are doing most of the things the wrong way

-The culture shock or change has cost us beliefs and ourselves.

-Culture and traditional changes has destroyed communality in Black society

Adopting other cultures and sending our children to their schools has further worsened the problem.

Theme 9: Parent involvement in school activities

-Life orientation subject is explosive and explicit in tackling issues regarded as taboo, so parents need to open up and *get along*.

-Parents shift responsibility of talking to children to teachers

-Government introduced Life Orientation subject to bridge the gap that parents left hanging by not talking directly to children about critical life issues including sex and substance abuse

Theme 10: Up skilling of parents, training and community participation

- Campaigns for parents must be designed
- Up skilling on parental practices is needed
- Discussions and training like the ones we are having is needed
- Sharing of experiences can help parents improve their interaction with their children
- Communal participation will help parents to work together and help each other.
- Participation of non-profit organisation can also contribute through educational programmes and awareness programmes
- Development of community parenting programmes and awareness is required
- Joint parental and children programmes needed to help parents seek help from professions and other parents who share the same experience.
- We must increase community programmes and participation, those specifically targeting parents and child-raising practices
- Programmes on drug abuse are also encouraged so that children learn on the dangers of drug and substance abuse.

4.2.5 Focus Group Discussion 5

The fifth focus group consisted of ten participants, distributed as follows.

Table 8: Focus Group 5

Gender	N	Mean age
Male	3	55
Female	7	60

The following section addresses the extract from the 5th focus group session

Questions and extracts	Comments
<p>Int: I would like to ask about your thoughts regarding child rearing. Just your general thoughts, on how to raise children.</p> <p>R4: I think that you have to sit down with your child while they are still young, but not too young, because if you can see that your child is about to become a young woman you sit down with her and you tell her that there is a certain kind of life that you have to live on earth. A girl goes from here to there. A girl does not cross here, because this place is dangerous, this is how a young woman should carry herself with the boy When it comes to boys, I often say, it should be a father figure that has to have that talk with the child.</p>	<p><i>Parents must talk to their children and be the source of information and guidance to them,</i></p> <p><i>Parents must target different age groups and address age related milestones,</i></p> <p><i>Gender roles must address gender roles at a very younger age,</i></p> <p><i>Father's must be responsible to talk to boy child about man related milestones.</i></p>

R1: It is true because we grew up believing that there are certain issues that only men can address when it comes to advising the boy child. We are taught that women will counsel the girl child because you were once a girl yourself and you know everything about it. Even though now it is no longer that way, the boys also need us as women to counsel them about the ways in which they are to live. I still say that a girl cannot have a friend that is a boy, and you find that even in the late hours of the night you find a girl saying she is with her friend who is a boy. Its nature that a boy and girl cannot stay together in the same place if not relative because God created that in a girl something will get aroused and the boy as well there is something that will get aroused. These people are not related but they are friends, I do not accept that, even today I do not accept that.

R7: I support my sister here because even the Bible says teach the child the right way so when he is grown he will remain in it. She mentioned that the child could not be friends with a boy, she is telling the truth there, if you are friends with a boy what exactly are you expecting there, won't you think that, this, friend of yours will turn against you one

Traditional responsibilities of mothers and fathers in dealing with different gender-related issues,

Single parenthood forces women to train boy children on their own,

Girls and boys can never be true friends if they are not related,

Control the gender friendship,

God is an integral part of raising children.

Religion is the corner stone in raising children,

Boys and girls must not be encourage to be close friends,

Parent must be the first educators of their children,

Parents are the ones responsible to mould

day, because you are not the same? In reality a child has to learn from parents at home, even if they teach them at school, the parents should start teaching them first on how to behave. It could be a boy or a girl, it can happen that the home has only one parent, it could be just the mother, but she has both boys and girls so she still has to have a talk with these children and tell them the proper way to carry themselves as children so that they will grow up as a good person in the future

R9: When a child leaves for school, he has already had teachings from home, and the teacher is just complementing what the parent has already started. The parent should not leave it all to the teacher to teach your child for you. Parents should do the groundwork on their children and teach everything. Teacher will pick up where you left off and then there will be a balance. So that he can have a good life when he has grown until he reaches the stage of being a parent himself.

R3: In the times that we live in, parents are not the same even in one home, you find that the father is unapproachable, but you can talk to the mother. She said that she does not believe that a boy can be friends with a girl.

their children's behaviours,

Parents must not shy away from communicating with their children,

Clear articulation of issues must be upheld and not bit around the bush,

The truth will make sure that children will grow up properly.

Parent and teachers are supposed to complement each other in teaching children,

Parents must be active participants in rearing practices and not leave the responsibility to teachers at school,

Teachers and parents must strike a balance in the child's development and teachings.

Unapproachable parents make it difficult for their children to confide in them,

Fathers create a burden for mothers by

<p>You find that children get most things from the mother, because the father is dubbed a lion, he cannot even talk to his son about being in sexually active relationship. Since we all long for sexual pleasure, boys and girls, but you find that the mother does not believe that she can raise a son, and believes that it is the father's responsibilities to raise a boy child. The boy will grow up and start knowing about life from the outside from his friends, and people will wonder why he is like that because his family for example are religious.</p> <p>R2: The problem is that at home the parents are not united, do you hear me parents? And then maybe you find that there are parents who are too soft, who always treats their child like an egg, we see these kinds of parents and some of us grow up with them. You find that children have babies at a young age and you thank God if they turn 16 and they still do not have children, because now they start having children at 15. Where does it start? It starts with us as parents.</p> <p>R6: If you take a deep look, you will notice that, very few high school pupils who do not drink alcohol. They use the very same money that you gave them to buy alcohol. If I give my child R20, when she gets to school she</p>	<p><i>failing to communicate and actively participate in parenting,</i></p> <p><i>The absence of fathering a boy child results in boy child being prone to peer influences,</i></p> <p><i>Father's inaccessibility creates a vacuum in rearing of male children,</i></p> <p><i>The absence of proper involvement leads to peers filling up those gaps.</i></p> <p><i>Lack of unity in parenting,</i></p> <p><i>Problem of permissive parenting,</i></p> <p><i>The adopted parenting styles, blamed.</i></p> <p><i>Irresponsible money supply affords children means to buy alcohol,</i></p> <p><i>Parents need to control monies they give to</i></p>
---	---

will get her friend to contribute as well and on Friday they will go out to the taverns to drink. We have all sorts of drinking places around here, my intention was to care for my child, but instead I hurt them

R1: Parents, it will help us not to hide anything, because the people that we are talking about watch TV every day, we leave the room with a certain channel on, when I leave she changes to another channel that was recommended by her friend at school. Now that we have DSTV they get information for each other, you keep telling yourself that your child is only 10 so you have talk to about such things up to this point, but she knows more than you think that she got from elsewhere. For an example, when you are watching TV and there is a love story playing you will send you child away to do something just to get them away for that scene, because you are trying to protect them from watching these kinds of things. She will go to school the next day and ask her friend what happened yesterday and she will tell her everything even about that kissing scene that you tried to get her not to see. If your child is a girl, you have to sit down with her and tell her to look at herself and the way that her body has developed. You tell her to look at her breasts and her private parts and see what has changed. If you are parent you have to

children and monitor it usage.

Due to easy accessibility of information through television, media and internet. Parents must be frank when talking to children about issues,

Television can easily be modelled by children, therefore parents must pay attention to what their children watch, control where necessary and advice appropriately,

Parents must actively engage their children on constructive sexual, and substance topical dialogue.

Parents need to discuss body changes with their children both boys and girls so that they understand what is happening in them and be able to act, maintain and act appropriately,

Active and involved parent participation is required.

talk about everything, there is no more treating boys and girls differently anymore.

R5: It is just that we parents still feel scared to address these things with our children, you see.

R10: Normally they have norms and values they instil in their children. Leaving home for the university becomes the real test for norms and values from home. The outside influence then take different forms to alter the behaviour especially when they are far from home. Friends will influence not hold back but go to places and do certain things and then he will be afraid because he is not used to this life and they will pressure him and say that he is dumb he should go with them to the party, he will go with them for the first time. The second time he will be the one reminding them about going there again, why is that, he has moved away from his parents who were giving him rules, now he's with his friends that tell him that he is dumb if he doesn't do what they are doing.

Parents scared to talk to their children about topics regarded as bedroom, adults or taboo.

Peer influence always stronger than parenting instilled value,

Peer pressure exerts a lot of influence on children.

R6: Even high school girls smoke cigarettes now and drink, but they are girls. I am talking about something that I have seen. So now what I am saying is that a child can act like they listen to their parents while they are still under their watch, but as soon as they leave home and are with friends their friends tell them that you are still dumb if you are not doing this and this.

Int: What causes children to get into alcohol Or drugs?

R8: We parents also play a role in our children turning to alcohol. It starts with us as parents when we have these family functions and we have brewed traditional beer and bought these western bottles, there will be young women and men here, but I have bought all kinds of alcohol. When these young people have arrived I am not ashamed to take this alcohol to children.

R5: Children nowadays will say that your function is boring if there is no alcohol. We are responsible, yes, we can have the function and buy the alcohol, but let us not take the alcohol to the children and see if that function will not be a function, if any of

In not wanting to look stupid in front of friends, children forget parental rules and teachings in order to fit in with friends,

Group think influences a child's behaviour

Parents sometimes must be blamed for giving children alcohol during family functions.

Drinking behaviour encouraged by parents during family functions.

Parents are responsible because they succumb to ideas that functions are boring if there is no alcohol. We give children alcohol

<p>those children will leave there drunk.</p> <p>R3: Personally, I do not think that these children get into alcohol, because of lack of teachings from home. No parent teaches a child to drink. I therefore, second the lady that said they do what they see their friends do. It is hard to be proud of your child and say that they do not drink because once they are with their friends they will be tempted by this behaviour and they too will start drinking.</p> <p>R3: We are all parents here and we are all troubled by the same thing. We have children at home and we have husbands. They are believers and we are all believers we go to church, but when it comes to alcohol, I really despise it, because my child does drink. He would say that he is going out to get the mail from the post box at Ndlovu, but will not come back. He does not want to go to church, so parents if we want our children to stop drinking we have to go back. We are responsible for our children's disrespect, because in the past a child did not sit with the men and drink from the same source as the men. Now, men would call the boys to bring</p>	<p><i>just to look good to them.</i></p> <p><i>Wanting to fit in a group and be accepted by friends is children's determining factor that makes children disregard how they have been brought up and socialised in,</i></p> <p><i>Children wanting to be stylish then indulge in alcohol,</i></p> <p><i>Children drink to prove a point to friends.</i></p> <p><i>Parents frustrated with children not wanting to follow in the ways of God,</i></p> <p><i>Teachings of the bible are the corner stones in parenting and child rearing practices,</i></p> <p><i>Parents are to blame for allowing the situation where children sit and drink with older people,</i></p> <p><i>Parents are the ones perpetuating the drinking behaviour in children sometimes.</i></p> <p><i>Parents worried about the escalation of substance and drug abuse.</i></p>
---	---

them the beer and tell him to drink it first, because he cannot give his elders beer without tasting it first.

R7: I do not know what we can do, maybe we can get together and be a group and teach each other about the crisis we have with our children. I am worried because you find that we bring them female condoms and male condoms, but our children have babies even after that. You find that a child has already had two children and they are still children themselves and they are not even married. We tell them about family planning, they say that the vaccine retains water, but she does not even know who the father of the child is. We are really worried, my son, it's really difficult on this earth because we live in world that has parents, but the parent is living with a child who has three children and these children become her responsibility, she doesn't even know who their father is. I do not know what we can do as parents, we could get together and sit down and go back because this modern life that our children are living we do not like it, we try to teach them. Even in the families that we work with, we sit down with them and we talk to them about family planning. It is such a problem that we are facing my son, really.

The scourge of alcohol use amongst youth can be dealt with as a community,

Children not adhering to preventative measures and sexual health communication,

Children disrespect and disregard parents teaching and warning about dangers of reckless health behaviours,

Parents are burdened,

We need to go back to our old ways of doing things. This modern life is not working but brings trouble,

We need to sit down and talk to our children constructively.

R10: We do not limit the money that we give to our children, well our children can run their own lives now, and in a way that they can buy their own clothes, once they are 15 they are out of your control. No matter what shoe brand you may buy him, but if you have chosen it without him, he will ask you which store you bought it from, you are forced to give him money, yes you have to avoid that, but like I said that we also have a role to play there we love our children too much. You find that your child goes to a school where he has to take a bus and you buy him a bus ticket every week, but every day he leaves home with R50 in his pocket given by me his parent. How can he not go into the bottle store with this R50 to buy a bottle of wine for himself, because at school he will probably spend R20, so what is he going to do with the rest?

Int: is there a difference in child rearing styles when you compare between us the Africans, the Whites, the Indians and the Coloureds?

R4: I am saying that we parents are not patient with our children. I have to – as a parent to call my child and discuss what was said at places like these and then guide him

Parents need to control money that they give to children,

Children are running their lives now. You can't even buy for them in their absence,

We over compensate our children by giving them money, this must be controlled,

Parents need to manage and control monies they give their children because in turn, the same money is used to buy alcohol.

Parents are not patient with their children when it comes to follow up on information they have received either in class or

to see how that can be beneficial to him and how not listening can have harmful consequences for him. Maybe the Whites have better love for their children in the sense that they have the patience to sit down and have that kind of discussion with their children, about what is bad and what is good. If the children have done well they are able to compliment them, but if they have not done well they can also criticise them. As an African parent, I do not call my child and compliment them if they do well. I just look at him and the child is no longer able to differentiate between good and bad, and they will eventually say that it is all the same no matter what I do, because mom will not compliment me even if I have done well, but if I have made a mistake, she criticises me.

R3: The White nation starts paying attention to their children from a very young age. Even at school, they pay attention to what their children do there. We have adopted their lifestyle, but we are having problems with that now. We are no longer doing things the way that they are doing them, we have taken their ways yet we are not doing what they are doing.

awareness campaigns,

Parents are passive with regards to communicating with their children,

Other race groups participate in their children's school activities, they sit down and talk to their children about various topics,

Parents don't even compliment their children when they do well or excel in something, hence children fail to differentiate between good or bad because of the lack of positive reinforcement at home,

Children are demoralised by the lack of positive reinforcement at home.

Other race groups starts paying attention to their children at a very young age,

Other race groups are actively involved in their children's lives,

Black people have left their way of life and adopted other race group's cultures but the problem is that they are not adhering to these new ways of doing things in their complete form hence left hanging and unfinished.

R4: White people pay great attention to their children's lives. Maybe until their child gets married and then they will be out of their control.

Active involvement in children's lives, is needed, so that they do not get out of control.

R9: you hear that God cursed us because of the way that we have chosen to do things.

God has turned his back on Black people due to their ways of doing things. We need to go back to our roots.

R1: Whites compared to the African children issue, I would say that our backgrounds are not the same. From the time that we are born, our financial standing is not the same most of the time, but now we are a bit better we can also have money as well. So the difference between our child rearing styles is this, you find that we Africans grow up from very poor backgrounds. I will be living in a one room house with my two children either boys or girls and my husband, so because of our financial situation we are unable to extend the house and add more rooms. In this room, I spend time with my husband or wife and with my children, and then we say that since Themba is 8 and Sbusiso is 9 they are still children so if they want to do bedroom related activities they will do it at night when they think that the children are sleeping. But

Black cannot really be compare to whites due different social and economic background we are born into,

Lack of financial power compromises Black parents especially if they stay in a single room with their children whereby by, they expose their children to matters of the bedroom. Such situation traumatises children's development.

Financial standing influence parenting practices

the children are not sleeping they are awake with alert eyes, because the Bible says that this new generation is way smarter than the older generation and that is true. So when the parents are doing their business here thinking that the children are sleeping, but they are not.

R4: The Whites though do not do that, in such a way that their family takes first priorities. They will have days where they sit down as a family and discuss the challenges that they face as a family. We Africans on the other side do not do this, you will find that the mother and the daughter have not spoken in three months, you see or three months having not spoken to her son, because she sees him every day in the house. This not that you see Sbusiso in the house, but it is about talking to Sbusiso one on one.

R6: children learn from their parents, their behaviours. If the parents want their children to grow up with respect that they will be able to use in the future, they have to start with respecting each other in front of the children, so that they can grow up knowing that there is respect in the home.

We don't talk to our children,

We don't engage them constructively

Sometimes months pass without talking to each other,

We are passively parenting our children.

Children learn their behaviours from us,

The way parents conduct themselves and treat each other in front of their children will determine the way their children will grow up to be.

Int: are parents trained to be deal or cope with these drinking children

R4: Parents do not receive any training. This means that they have to sit here and be taught about a certain issue. Someone who spoke about our background, most of the time when it comes to raising children, the person who plays critical role in raising children, whom we can give about 60% of importance in a child's life is the mother.

R10: There is a programme that I saw on tv called Vuka Clever. I think that if we could also have that kind of programme, because it trains children who have problems, children who take drugs, do not listen and have defeated their parents. They take them, keep them at a safe place and teach them until they are able to go back home and reintegrated with their families and society. The programme does not completely rehabilitate them, but I did see that they are getting there because yesterday they were talking about starting businesses and selling hotdogs in order for them to be financially independent without going out to commit a crime in order for them to have money. Maybe if we could have that kind of a programme we too could be able to build a better generation in our children.

Parents are neglected in awareness programmes and trainings,

Parents needs to be trained as well,

Mothers need training since they are the ones more involved in rearing of children.

Television programmes such as "Vuka Clever" set a good precedence in how to deal with alcohol abuse among children, therefore such programmes must be widespread in communities for both parents and children,

Continuous character building programmes are encouraged to take part in communities.

R3: maybe a programme like that will be good but it starts with a foundation. Maybe we should first establish a group of people who will commit themselves in overseeing that programme. This is because as we are all here if we could leave here and be told that we have to come back on Friday to start with the training that my sister is talking about I will not come back, we will all have other commitments to tend to. If we could have groups that we will all have to commit to, let us say we are a group of 10 and we know that we will have meetings with the youth and maybe even invite DramAidE.

The foundation of community groups with committed individuals must be established to drive community behaviour programmes.

R5: But we cannot stop at just talking to the children and think that we will divert them from such things. For instance, there are children who drink and things that make you believe that they have given up on their own lives. We will have to get training first to be able to deal with those children and issues, and then we will put them together as a group according to what issue they have a problem with. We cannot just approach children off the streets and tell them to attend meetings to stop drinking without any form of training or order. We have to train in order for us to be able to infiltrate these children's minds and be able to make them see that they need help because the life that they are living is not

Parents need extensive training in various problematic behaviours so that they can be able to deal with them in a community setting,

These should be continuous and enduring programmes,

Development of different activities to keep children interested and have continuous participation in such programmes.

good. We also have to have activities for these children to do in those groups and not just talk and walk away

R10: I think that the programme that we need the most here at Sokhulu is one that includes parents because we already have DramAidE that aims at the youth and other programmes. As ma here is talking about “Vuka Clever” I saw it even yesterday. It starts with the parents first, they get together and then each would turn in their child who is abusing drugs and no longer wants to do them, but they don’t know how to help him stop. It will, therefore, become the parent’s responsibility to take them from home to the programme. The programme can start with the parents and then they can go out to the community and look for more children who are into these socially unacceptable habits, but no longer want to be in them. When they come back with the report, they will find that out of 100% of substance abusers there is 70% of them who would like to stop. Then the programme will take in those children first then we work with them until we get more result of seeing these ones who came in first.

Inclusive programmes are needed, once that will have both parents and children participating in them,

The change must start with parent’s willingness to change first and children will follow through.

Parents need active involvement and adherence to such programmes and in turn, bring their children to them,

Rehabilitation programmes must first start with willing participants. Change achieved through those groups will be able to be used to influence peer with the same problems,

Parents and peer group programmes must be encouraged and implemented simultaneously.

--	--

The summary of themes that came up in the fifth focus group interview is presented below. The principle of treating each focus group uniquely is again applied.

Theme 1: Parental communication skills and involvement

- Parents must talk to their children and be the source of information and guidance to them
- Parents must target different age groups and address age-related milestones
- Gender roles must address gender roles at a very younger age
- Fathers must be responsible to talk to boy child about man related milestones
- Parents must be the first educators of their children
- Parents are the ones responsible to mould their children's behaviours
- Parents must not shy away from communicating with their children.
- Clear articulation of issues must be upheld and not beat around the bush
- The truth will make sure that children will grow up properly.
- Due to easy access of information through television, media and internet. Parents must be frank when talking to children about issues.
- Television can easily be modelled by children; therefore parents must pay attention to what their children watch, control where necessary, and advise appropriately.
- Parents must actively engage their children on sexual, and substance abuse topical dialogue
- Parents need to discuss body changes with their children, both boys and girls, so that they understand what is happening in them and be able to act appropriately.
- Parents scared to talk to their children about topics regarded as bedroom adults' taboo
- Parents are not patient with their children when it comes to follow-up on information they

have received either in class or awareness campaigns.

-Parents are passive with regards to communicating with their children

Theme 2: Traditional parenting

-Traditional responsibilities of mothers and fathers in dealing with different gender-related issues.

-Single parenthood forces women to train boy children on their own

-Girls and boys can never be friends if they are not related.

-Control the gender friendship

-Boys and girls must not be encouraged to be close friends

-Parents are burdened

-We need to go back to our old ways of doing things. This modern life is not working but brings trouble

-God has turned his back on Black people due to their ways of doing things. We need to go back to our roots

Theme 3: God's involvement in child rearing practices

-God is an integral part of raising children

-Religion is the cornerstone in raising children

-Parent's frustration with children not wanting to follow in the ways of God.

-Teachings of the bible are the cornerstones in parenting and child rearing practices

Theme 4: Parent and Teacher cooperation

- Parent and teachers are supposed to complement each other in teaching children
- Parents must be active participants in rearing practices and not leave the responsibility to teachers at school.
- Teachers and parents must strike a balance in the child's development and teachings.

Theme 5: Parental cooperation in parenting

- Unapproachable parents make it difficult for their children to confide in them.
- Fathers create a burden for mothers by failing to communicate and actively participate in parenting.
- The absence of fathering a boy child results in a boy child being prone to peer influences.
- Father's inaccessibility creates a vacuum in the rearing of male children.
- The absence of proper involvement leads to peers filling up those gaps
- Lack of unity in parenting

Theme 6: Parenting Method

- The problem of permissive parenting
- The parenting styles adopted by parents must be blamed on them because it is their choice
- Active and involved parent participation is required.
- Parents are to blame for allowing the situation where children sit and drink with older people.
- Parents are the ones perpetuating the drinking behaviour in children sometimes.

- Parents worried about the escalation of substance and drug abuse.
- We need to sit down and talk to our children constructively.
- Parents do not even compliment their children when they do well or excel in something; hence, children fail to differentiate between good or bad because of the lack of positive reinforcement at home.
- Children are demoralised by the lack of positive reinforcement at home
- We do not talk to our children
- We do not engage them constructively
- Sometimes months pass without talking to each other
- We are passively parenting our children

Theme 7: Parental responsibility

- Irresponsible money supply affords children means to buy alcohol.
- Parents need to control monies they give to children and monitor its usage.
- Drinking behaviour encouraged by parents during family functions.
- We parents are responsible because we succumb to ideas that functions are boring if there is no alcohol. We give children alcohol just to look good to them.
- Parents need to control the money that they give to children
- Parents need to manage and control monies they give to their children because in turn, this is the same money they use to buy alcohol
- Active involvement in children's lives is needed so that they do not get out of control
- Children learn their behaviours from us
- The way parents conduct themselves and treat each other in front of their children will determine the way their children will grow up to be.

-Parents sometimes must take the blame for giving children alcohol during family functions.

Theme 8: Peer influence stronger than parental values

-Peer influence always stronger than parenting instilled values.

-Peer pressure exerts a lot of influence on children

-In not wanting to look stupid in front of friends, children forget parental rules and teachings in order to fit in with friends

-Children wanting to be stylish, then indulge in alcohol.

-Children drink to prove a point to friends

Theme 9: Children's autonomy

-Parents are fighting a losing battle because children provide their own alcohol

-Children refuse to listen to chastening regarding alcohol

-Children not adhering to preventative measures and sexual health communication

-Children disrespect and disregard parents teaching and warning about the dangers of reckless health behaviours.

-Children are running their lives now. You cannot even buy shoes for them in their absentia

Theme 10: Community Cooperation

-The scourge of alcohol use amongst youth is a community problem.

-Establish community groups with committed individuals to drive community behaviour programmes.

Theme 11: Differences in race groups

- Other race groups participate in their children's school activities, they sit down and talk to their children about various topics.
- Other race groups start paying attention to their children at a very young age
- Other race groups are actively involved in their children's lives
- Black people have left their way of life and adopted other race group's cultures, but the problem is they are not adhering to these new ways of doing things in their complete form hence left hanging and unfinished.
- Lack of financial power compromises Black parents, especially if they stay in a single room with their children whereby they expose their children to matters of the bedroom. Such situation traumatises children's development.
- Financial standing influence parenting practices

Theme 12: Parents' empowerment

- Parents neglected in awareness programmes and training.
- Parents need to be trained as well
- Mothers need training since they are the ones more involved in the rearing of children
- Television programmes such as "Vuka Clever" set good precedent in how to deal with alcohol abuse among children; therefore such programmes must be widespread in communities for both parents and children.
- Continuous character-building programmes are encouraged to take part in communities
- Parents need extensive training in various problematic behaviours so that they can be able to deal with them in a community setting
- These should be continuous and enduring programmes
- Different activities must be designed to keep children interested and have continuous

participation in such programmes

-Inclusive programme is needed, one that will have both parents and children participating in them.

-The change must start with parent's willingness to change first and children will follow through.

-Parents need active involvement and adherence to such programmes and in turn, bring their children to them

-Rehabilitation programmes must first start with willing participants. Change achieved through those groups will be used to influence other peers with the same problems.

-Parents and peer group programmes must be encouraged and implemented simultaneously

4.3 The Synergy of Major Themes

The final section addresses the synergy of major themes that cut across all five focus group interviews. While Larkin *et al.*, (2006) suggest that each focus group be treated individually for the analysis, Smith and Osborn (2007) suggestion goes further to advocate the synergy of themes in a focus group by bringing together all the extracts that form the final theme. As mentioned earlier, as a researcher, my duty is to present a clear descriptive outlook of respondents but furthermore as Larkin *et al.* (2008) suggest, I must also bring forward the interpretive phenomenological perspective that will be the focus of the following chapter.

The final stage required that I cluster all similar extract, or extracts that give the same meaning, line of thought or understanding in order to produce one interpretive encompassing theme (Larkin *et al.*, 2008). The clustering is numbered according to the measure of frequency; hence, the first theme advocates the popularity amongst respondents (Smith & Osborn, 2007). The table below presents the final, interpreted themes.

The clustering of ALL themes:

Theme 1: Children Autonomy: The lack of coherence between parental discipline and children's right's

- Children developing autonomous characters from parental knowledge and advice
- Autonomy vs Respect
- Rebellion vs Autonomy
- Disregard of parental teachings = lack of resilience to outside influences.
- Double personality
- Hiding from parents
- Loss of parental control
- Parental hopelessness
- Children's rights
- Government interference with parental autonomy
- Disempowered parent
- Lack of discipline due to children's rights
- Lack of coherence between parental discipline and children's right's
- Fear of arrest, if physically punishing the child.
- Minimised forms of discipline
- Fear of government laws = No discipline of children
- Blurred lines between child protection and parental obligation
- Children's vs Parental right's
- Children unruly behaviour supported by government policies and protection.
- Children's autonomy through children's rights

- Lack of respect
- Children autonomy escalating to unlawful behaviours
- At middle teenagehood 14 & 15 years the autonomous behaviour ensues
- Autonomy vs respect
- Teenagehood and autonomy
- Gender differences not observed anymore
- Lack of respect for a girl child
- Autonomy and decision making
- Teenagers (boy/girl) disregarding parental control going to shebeens overnight.
- Parental control and right vs teenage autonomy and children's rights
- Teenagehood and stubbornness
- Children not want wanting to listen despite of parental advises
- Punishment and dialogue with children ignored.
- The older children grow the more they shift away from parental rules due to outside influences
- Children turning from parental teachings
- Unruly behaviour
- You are not my parent
- Children autonomy cause disrespect
- Children refusing to listen to elders due to autonomy
- Autonomy causes unruliness and cohabitation
- Autonomy results in risky sexual behaviour
- Children's rights interfering with parenting

- Children not respecting parents due to their rights
- Children overly protected by the government
- Children are no longer ours but belong to the government.
- Parents are scared of children's rights hence they opt for the opposite end of irresponsibility in their parenting values
- Parents are fighting a losing battle because children provide their own alcohol
- Children refuse to listen to chastening regarding alcohol
- Children not adhering to preventative measures and sexual health communication
- Children disrespect and disregard parents teaching and warning about dangers of reckless health behaviours.
- Children are running their lives now. You can't even buy for them in their absentia

Theme 2: The measure of child rearing practices: what works, what fails, and what influences an African Child

- Systematic acceptable child rearing practise
- virginity testing as a symbol of good behaviour and respect
- Girl child is a symbol of moral social fibre
- Promotion of antisocial behaviour as means of controlling children behaviour.
- Power of peer pressure vs Parental rules
- Lack of depth on instilled parental values.
- Parental values easily replaced by peer pressure
- Little resilience over friendship influence
- Leaving home vs losing values and respect

- Home values not strong enough.
- Parental values not resilient enough to outside influence.
- Physical punishment corrects the child
- Physical punishment positively reinforces the child
- Physical punishment major contributor to child rearing practices
- Parents perpetuating alcohol use
- Children learning from their parents to use alcohol
- Lack of proper housing causing compromising situation for parents
- Children affected by witnessing parents in compromising situation.
- Not being able to parent properly after children sees parents in compromising positions
- Influence of being exposed to parent's sexual behaviour
- Don't share bedroom with children
- Parent have influence in their children's alcohol abuse behaviour
- A parent's permissiveness to children's alcohol use behaviour results in failure to discipline and parent appropriately
- Loss of respect on both sides (parents and children)
- Parents must keep their love affairs away from their children if they want to be respected by them
- Raise a child in the way helpful to them
- Use methods that will make you proud as a parent
- The child is the reflection of the parent.
- A parent must take pride and defend the way they have raised their children.
- Parents must be confident of their rearing practices.

- Be consistent with your practices
- Love and spoil your children but also discipline them when necessary.
- Extended family raising children as a whole
- Family meetings to deal with parenting issues
- Family dealing with disciplining children as a whole
- Family involvement in child rearing practices works positively
- Family tribunal makes all children and parents responsible to one another
- Family tribunals demystifies favouritism
- Family tribunal creates accountability
- Lack of quality and family time with children leaves the room for friends and peers to influence more than you as a parent
- Passive parenting is also the cause for substance abuse.
- Teach children about behaviour
- Distinguish gender roles
- Protect children from bad influence
- Warn children about dangers in the community
- Parents must take responsibility of how their children turn out to be.
- Be consistent in rules
- Breaking of house rules must be punished
- Maintain consistency of rules and adherence
- Love and spoil your children but also
- Parents must choose discipline techniques that works
- Some forms of discipline do not work hence parents must be weary of them.

- Keep your child at home and bring them up in the way that will benefit the society as well.
- Parents must take responsibility and not shift the blame to peers
- Parents need to protect children from exposure to alcohol and shebeens
- Parents are the ones exposing their children to shebeens by sending them to buy alcohol even if they are below the restricted ages.
- Parents getting drunk in front of children incite and promotes the behaviour
- Parents perpetuate the alcohol use behaviour by giving children alcohol during family functions
- Parents need to be involved in what their children learn at school.
- Life orientation subject is explosive and explicit in tackling issues regarded as taboo, so parents need to open up and *get along*.
- Parents shift responsibility of talking to children to teachers
- Government introduced Life Orientation subject to bridge the gap that parents left hanging by not talking directly to children about critical life issues including sex and substance abuse
- Traditional responsibilities of mothers and fathers in dealing with different gender related issues.
- Single parenthood forces women to train boy children on their own
- Girls and boys can never be true friends if they are not related.
- Control the gender friendship
- Boys and girls must not be encourage to be close friends
- Parents are burdened
- We need to go back to our old ways of doing things. This modern life is not working but brings trouble
- God has turned his back on Black people due to their ways of doing things. We need to go

back to our roots

-Problem of permissive parenting

-The parenting styles adopted by parents must be blamed on them because it is their choice

-Active and involved parent participation is required.

-Parents are to blame for allowing the situation where children sit and drink with older people.

-Parents are the ones perpetuating the drinking behaviour in children sometimes.

-Parents worried about the escalation of substance and drug abuse.

-We need to sit down and talk to our children constructively.

-Parents do not even compliment their children when they do well or excel in something hence children fail to differentiate between good or bad because of the lack of positive reinforcement at home.

-Children are demoralised by the lack of positive reinforcement at home

-We don't talk to our children

-We don't engage them constructively

-Sometimes months pass without talking to each other

-We are passively parenting our children

-Irresponsible money supply affords children means to buy alcohol.

-Parents need to control monies they give to children and monitor its usage.

-Drinking behaviour encouraged by parents during family functions.

-We parents are responsible because we succumb to ideas that functions are boring if there is no alcohol. We give children alcohol just to look good to them.

-Parents need to control money that they give to children

-We over compensate our children by giving them money this must be controlled.

- Parents need to manage and control monies they give to their children because in turn this is the same money they use to buy alcohol
- Active involvement in children's lives is needed so that they don't get out of control
- Children learn their behaviours from us
- The way parents conduct themselves and treat each other in front of their children will determine the way their children will grow up to be.
- Unapproachable parents make it difficult for their children to confide in them.
- Fathers create a burden for mothers by failing to communicate and actively participate in parenting.
- The absence of fathering a boy child results in boy child being prone to peer influences.
- Father's inaccessibility creates a vacuum in rearing of male children.
- The absence of proper involvement leads to peers filling up those gaps
- Lack of unity in parenting

Theme 3: Fear, hopelessness, and rebirth of parental rights and responsibilities

- Development of parental forums
- Communal participation
- Intervention programmes
- Informative programmes
- Lack of parental intervention on children substance abuse.
- Lack of knowledge on substance abuse
- Lack of training for parents to deal with escalation of alcohol use among teenagers
- Physical abuse towards parents

- Pain of disempowerment
- Parents finding it difficult to deal with children in this day and age
- Feeling of despair and letting down of future generations.
- Sentiments of failure as parents
- Sadness and despair
- Feelings of defeats
- Feelings of hopelessness
- Feelings of failure as a provider
- Failing to provide causing disrespect
- Parents scared of their own children
- Parents given up
- Feelings of failure
- Parents scared to punish children
- Physical abuse of parents
- Lack of child chastening because of fear of being physically abused by one's children
- Dismay and powerless parent
- Children beating parents a social norm and usual occurrence
- Hopelessness
- Feelings of failure on parenting styles
- Broken heart on parenting outcomes
- Giving up on instilling parental values.
- Fear of one's children, results in dissociation with one's children.

- Children quick in beating their parents
- Lack of respect
- Fear to reprimand
- Children beating parent and elders
- Diminished communal parenting
- Parents not equipped to deal with current children behaviours.

Theme 4: “Let’s talk”: The communication deficiency and lack of dialogue with children our children

- Communication with children
- Honest dialogue with children
- Open hearted advice and discussion to one’s children.
- Possibility of adherence to parental advices
- Parents must be involve in talking about sexual issues with their children especially mothers to their daughters
- Parent must be able to coach their children in the matters of love and relationships
- Parent’s lack of decisiveness when talking to their children results and misinformation or incomplete knowledge that leaves a dangerous gap to filled by peers.
- Parents are scared to tackle topical and necessary discussions with their children.
- Parents must learn to talk direct language with their children
- Parent must be the primary source of information for their children
- Because of the open knowledge systems and availability of various information sources. Parents must step up their game in understanding the language and challenges faced by young people of this generation so that they can advise them appropriately, directly and not

passively.

-It is the parents responsibility to explain things properly to children

-Old women's tales are not as useful as before.

-Parents need training to be taught how to communicate with their children effectively from the young age

-Parents must be able to talk to their children at different ages, tackling stage related milestones.

-Culture sometimes is a hindrance to progress where parents sometimes listen to hear from children on certain issues

-Parents must talk to their children and be the source of information and guidance to them

-Parents must target different age groups and address age related milestones

-Gender roles must address gender roles at a very younger age

-Father's must be responsible to talk to boy child about man related milestones

-Parent must be the first educators of their children

-Parents are the ones responsible to mould their children's behaviours

-Parents must not shy away from communicating with their children.

-Clear articulation of issues must be upheld and not bit around the bush

-The truth will make sure that children will grow up properly.

-Due to easy accessibility of information through television, media and internet. Parents must be frank when talking to children about issues.

-Television can easily be modelled by children, therefore parents must pay attention to what their children watch, control where necessary and advice appropriately.

-Parents must actively engage their children on contractive sexual, and substance topical dialogueue

- Parents need to discuss body changes with their children both boys and girls so that they understand what is happening in them and be able to act, maintain and act appropriately.
- Parents scared to talk to their children about topics regarded as bedroom, adults or taboo
- Parents are not patient with their children when it comes to follow up on information they have received either in class or awareness campaigns.
- Parents are passive with regards to communicating with their children

Theme 5: The intervening mechanism: The psychosocial collaboration and integrated approach in child rearing practises

- Community participation
- Local government involvement
- Parent involvement in intervention programme participation
- Communal parenting
- Introduction of recreational activities
- Involvement in sporting activities keeps teenagers occupied instead of engaging in alcohol use.
- Campaigns for parents must be designed
- Up skilling on parental practices is needed
- Discussions and training like the ones we are having is needed
- Sharing of experiences can help parents improve their interaction with their children
- Communal participation will help parents to work together and help each other.
- Participation of non-profit *organisation* can also contribute through educational programmes and awareness programmes
- Development of community parental programmes and awareness is required

- Joint parental and children programmes needed to help parents seek help from professions and other parents who share the same experience.
- We must increase community programmes and participation, those specifically targeting parents and child raising practices
- Programmes on drug abuse are also encouraged so that children learn about dangers of drug and substance abuse.
- Introduction of community sporting programmes to keep teenagers occupied.
- Build sport facilities
- Development of recreational programmes in communities
- Development of extra mural activities may keep away children from shebeens.
- Community participation in various activities
- Misinterpretation of law is a problem. Parents need to learn these laws.
- Parents still have a right to physically discipline their children but not to harm them
- Lack of proper training for parents and platforms that disseminate information on children's rights, leaves parents with fear going to jailed hence opens up space for uncontrolled children behaviours.
- Parents still have control of their children and they must be responsible for them. It's the lack of dialogue between government and parents that causes misunderstandings
- The scourge of alcohol use amongst youth is a community.
- Establishment of community groups with committed individuals to drive community behaviour programmes.
- Parent and teachers are supposed to complement each other in teaching children
- Parents must be active participants in rearing practices and not leave the responsibility to teachers at school.
- Teachers and parents must strike a balance in the child's development and teachings.

-Failure at home = failure in society = failure at school

-Teachers are not parents and should not be expected to parent unruly children

-Teachers are an extension of parenting

-Teacher/parent cooperation

Theme 6: The escalation of Shebeens (liquor outlets) in townships, their influence and destructive nature.

-start of unwanted behaviour

-Introduction of going to taverns

-Introduction of going to local shebeens overnight.

-Prone to criminal activities

-major problem is alcohol and drugs

-Alcohol and drug use result in disrespecting parents

-Alcohol indulgence causes children to feel more autonomous from their parents.

-Alcohol use as a sign of adulthood

-Children engaging in uncontrolled abuse alcohol use.

-Children not sleeping at home and spending nights in shebeens.

-Modern vs traditional alcohol

-Societal norm of alcohol use

-New forms of alcohol hard to regulate and control

-Government policies on alcohol are to blame

-Government need tougher sanction on alcohol

-Boy children are the most affected by alcohol abuse.

-Alcohol use=financial mismanagement

-Alcohol use=leads to poverty

-Availability/accessibility of shebeens in Black communities.

-Lack of restrictions of minors at shebeens.

-Culture differences also found

-Financial stability of whites creates a different culture towards alcohol use

-Availability/accessibility of shebeens in Black communities

-Criminal activities as a result of unlimited access of alcohol to teenagers

-Shebeens destructive forces in communities

-Reduction of number of shebeens in the area

-Control of alcohol access

-Control of opening and closing times of shebeens

-Government must regulate shebeens to reduce intake among teenagers

-Government regulation of shebeens opening and closing times.

Uncontrolled mushrooming of shebeens in black communities causes the escalation alcohol abuse and problems in parenting.

-Alcohol abuse linked to criminality

-Alcohol destroys lives

-Reduction of shebeens programmes

-Regulation of opening and closing times of shebeens

Theme 7: “Religion” is God the anchor and integral part in raising an African child?

- Turning to God as a solution
- Involvement of God in child rearing
- God the source of direction in rearing practices.
- Turning to God for help
- children leaving godly morals instilled by parents
- God cursing parents through children
- Child rearing a heavy burden
- Parent need to turn to God
- Prayer a solution to parenting problems
- God can provide answers faced by parents
- Ask God for direction and plans to overturn children behaviour and their relation to parental values.
- Children refusal to associate with God.
- God’s influence in child rearing practises
- Children not caring about God anymore
- Children raised through prayer
- God is an integral part in raising children
- Religion is the corner stone in raising children
- Parent’s frustration with children not wanting to follow in the ways of God.
- Teachings of the bible are the corner stones in parenting and child rearing practices

4.4 The Interpretive Phenomenological Account of Amalgamated Final Themes

The interpretive phenomenological analysis follows the procedure set out in chapter 3 subsection 3.10 as explained by Pietkiewicz and Smith (2012). While the development, formation and discussion of final major themes is thoroughly discussed above, the interpretive section only engages with the major themes that are already established on the descriptive phenomenological analysis above.

4.4.1 Theme 1: Children's Autonomy: The lack of coherence between parental discipline and children's rights

When asked about their perceptions and opinions of parenting practises, parents expressed differing views, especially about the major differences in how they were raised and responded to their own parents, with the way their own children and grandchildren are raised and relate to them. Parents lament and make a correlation between democracy, and deteriorating & diminishing parental control and discipline, ranging from withdrawal to plain fear of their own children.

They also lament about government interference through children's rights. They consider this limiting on issues of parenting, more so in the discipline. Children's rights and autonomy, is, according to parents, the driving force that has escalated the level of disrespect, unruliness and criminality in some societies. One responded said:

"There is something that they say now, that they have rights. If you tell them not to go there or you try to discipline them, they will tell you that it's my right and what you are talking about is your right as well"

The promise of democracy and freedom perpetuate the idea of material accumulation that causes discontent amongst children that come from non-affording parents and families. Thus the incongruence between the actual and ideal self creates a displacement that transforms to parental abuse as a form of coping with lack. Generally, adolescence is characterised by issues of self-actualisation. Parents associate this phase with disrespect perpetuated by government laws that cause their children to be uncontrollable; instead of accepting this phase as a normal progression of life stages characterised by challenges and milestones

located within every developmental stage. This is reflected in the following extract from participants' responses:

“Children used to be physically punished, but in these times you can't do that; if you do, they will get you arrested. How are we going to live in jail, where we are sent by our own children, isn't that what the government said”

Another response:

“I feel the same way, because if we punish our children they get us arrested, and it's a law made by government”

And another one:

“They assault us as well, as grannies. That's not a secret, our children and grandchildren beat us up”

The characteristics presented by parents in this study, reflect a dimension that is not predisposed and located within the epigenetic principles suggested by Erikson but those perpetuated by the ruling system through children's rights which are not properly synergised with traditional parenting.

“The government system of children's rights is failing our children, there is very little good we see out of it and lots of negatives that we inherit from other cultures, and we are failing our children. What type of adults are they going to be if they can raise their hands on us as parents? This is foreign and we are not equipped to deal with this. Our government is destroying our children with this democracy and as parents we are left wondering how to respond to this”

This reveals a disrespect by children hiding behind the government laws. The South African government has banished corporal punishment in schools and at home. Parents now fear that should they punish their children physically, they will be arrested if children lay charges on them. While we applaud, democracy as with it came demolition of apartheid laws; parents feel that government took issues to an overreach. This overreach created an ambivalence for parents and not knowing where their responsibility ends, as the government has placed itself as the big brother that monitors every move that parents make, with a rather punitive stance. Some Black people feel that their way of life has been abandoned, and embraced other

cultures; forcefully, by influence or by choice. This is problematic because it clashes with their core of being.

These accessions exemplify the culture drift and fluidity that results from the societal mix and influences of democracy intended to enable all races to live cohesively with each other. Ironically, it is us Black people who are most affected by cultural changes of norms, values and folklores that are reflective of the dominating cultures from the West brought about by the colonialization of African states. Culture assimilation (Giving up home culture and embracing dominant culture) resulted to loss of the entrenched cultural values that kept the child-parent relationship glued in mutual respect. The IsiZulu saying states that: *“kuhlonishwa omdala, kuhlonishwe nomncane”* meaning that respect goes both ways. Democracy has, in a way, perpetuated culture Marginalization (giving up home culture and failing to relate properly to the dominant culture) that has created chaos in Black communities, more so in relation parent-child autonomy and discipline.

4.4.2 Theme 2: The measure of child rearing practices: what works, what fails and what influences an African Child

Child rearing practices differ from one culture to the next, one nation to another, one parent to the other. However, these differences find common ground as explained in Social Capital theory dimensions of Bond, Bridging and Linking (Hawkins & Maurer, 2009). The bond dimension speaks of close relationships between individuals hence building the level of social cohesion, truth and reciprocity. As the parents interviewed were from the same neighbourhood, the experience of parenting and expectations are usually similar. This theme, therefore, showcase these communal networks that work as common folklores and unwritten scripts of what works and what does not work in rearing practices.

One parent raised an issue of tradition in terms of virginity testing as one form of parental oversight that prevents teenage pregnancy which, in some cases, results from diminished control from uncontrolled alcohol ingestion. In the Zulu culture, Virginity and virginity testing is viewed as a moral regeneration mechanism to resuscitate children’s morality which in turn will work on the behaviour of children in other aspects of life, such as parenting. South Africans, especially the Zulu nation have a specific tradition and celebration of

“Umkhosi Womhlanga” (Leclerc-Madlala, 2003) where virgins are celebrated and encouraged to preserve themselves because a girl’s self-preservation has an immense impact on a boy child as well.

It was interesting to observe that while discussing the issues of virginity testing, parents discussed this interchangeably with general behaviour, mostly that of alcohol abuse. Once again, acculturation, was cited as one of the causes for the relegation of home culture. The following extract demonstrates this:

“I don’t think there is a difference, it’s just that we Africans have abandoned our traditions and have adopted other cultures and we overdo it, then we end up failing in them. Like White children do smoke, but they don’t do it anyhow, they respect other people”

Some parents pronounced that they would be physically punishing their children had it not been for the government laws that prohibit them on using stronger or harsher physical punishment. The lack of physical punishment, according to some parents opened a Pandora’s Box in that children are now the ones that abuse their parents and grandparent physically. Respondents lamented that this system is failing children because it makes it hard for parents to have full autonomy and control of parenting practises.

“They teach children according to their ways and Africans also must teache according to their culture but we have been influenced by the White culture and the law is also according to the white culture. This has a huge effect on us as Black people. Colonisation has distorted our way of life”

These arguments challenge the western understanding of adolescence and experiences thereof; i.e. as discussed in developmental theories. An African worldview indicates specific, culturally determined, gender roles that distinguish behaviours between and within genders. These roles include expected children’s behaviours and roles. In an African tradition, young men and women would know what was correct, accepted, and what was wrong and not accepted behaviours.

4.4.3 Theme 3: Fear, hopelessness and rebirth of parental rights and responsibilities

Raising a child present many challenges as there are many circumstances that go beyond parental control. Parents are sometimes overwhelmed with feelings of fear and hopelessness that things are escalating to unknown terrains. The situation has gotten so bad that parents fear for their lives, they fear their children and grandchildren. With intense emotions, some parents said:

“They will hit us [participants talk over each other] he will really hit you.”

In agreement with this, another responded continued to say:

“My son we are scared of saying anything to them because we are scared that they will hit us. They are known to hit the elderly nowadays, so what can we say to that?”

One parent alluded to the fact that, as parents in the household, there should be coherence in ways that they raise children because it is problematic if one parent is not playing the role. This is what he had to say with that regard:

“The problem is that at home the parents are not united, do you hear me parents? And then maybe you find that there are parents who are too soft, who always treat their child like an egg, we see these kinds of parents and some of us grow up with them. You find that children have babies at a young age and you thank God if they turn 16 and they still do not have babies because now they start having children at 15. Where does it start? It starts with us as parents”

It is for this reason that parents suggested that there should be forums where they can tell their stories and experiences in order to equip each other and sharpen their parenting skills while at the same time teach their children of the dangers of alcohol and substance abuse.

“But we can’t stop at just talking to the children and think that we will divert them from such things. For instance, there are children who drink and do things that make you believe that they have given up on their own lives. We will have to get training first to be able to deal with those children and issues, and then we will put them together as a group according to a problematic issue. We cannot just approach children off the streets and tell them to attend meetings to stop drinking without any form of training or order. We need training in order for us to be able to infiltrate these children’s minds and be able to make them see that they

need help because the life that they are living is not good. We also have to have activities for these children to do in those groups and not just talk and walk away”

While there are feelings of fear and hopelessness from parents, there seems to be a very strong sense of resilience amongst them. They want to rectify the state in which they find themselves. There is also an acknowledgement that, it is only through working together in community forums that they will succeed. Parents also highlighted a need for proper training to deal with the issue of alcohol and substance abuse. They called on external agencies such as government as well as other structures such television programmes. One can conclude that parents resuscitate their parental roles despite their confusion on rights and democratic dispensations that limit their control while children overstep their autonomy.

4.4.4 Theme 4: “Let’s talk”: The communication deficiency and lack of between parents and children

One of the major concerns repeatedly raised is lack of proper communication with children. Participants engaged extensively on the fact that parents do not sit down and articulate problematic topics with their children. The following extract demonstrates this.

“Sometimes parents at home will just generally say to the child behave well without elaborating what that means or entail. They will say be respectful and behave well, but not tell them what he has to do to fulfil that. So the child goes out with only that incomplete advice and they don’t know when they are behaving well and when they are not”

The lack of communication therefore, results to many outside and unintended influences that they cannot control, especially with teenagers. One parent stated that sitting down with children have long lasting good results. An acknowledgement of this positive attribute, associated with authoritarian parenting style of Baumrind (1969) the idea of being frank and truthful when dealing with sensitive topics, is encouraged. In the olden days sensitive topics were dealt with indirectly. According to some respondents this is no longer advisable given the type of education, and access to technology that provide blatant information to children. One respondent said:

“I think that it’s our responsibility as parents to explain everything thoroughly. You see when we were growing up we were told anything and you would do it, but today they watch TV and all of that and they get all sorts of ideas. With us, parents would say there is an aeroplane

that came with the neighbour's baby. You cannot tell that to these children anymore, because they will just laugh at you, because they learn about these things from the TV and from school. They are very inquisitive, unlike us when we were growing up."

The issue of age and physical changes associated with certain ages such as puberty, menarche (girls) and spermarche (boys) must be dealt with in a manner that children will be informed properly about the changes and effects it has on them emotionally. Furthermore, culture and behaviours attributed to cultural beliefs needs interrogation, as they seem to hinder openness to dialogue between children and their parents.

The last issue addressed on the issues of dialogue and communications between parents and children is the case of positive reinforcement that parents must master. From time to time they should praise and acknowledge good behaviour. Cultural differences between Whites and Blacks were highlighted as follows:

"I am saying that we parents are not patient with our children. I have to, as a parent, call my child and discuss what was said at places like these and then guide him to see how that can be beneficial to him and how not listening can have harmful consequences for him. Maybe the Whites have better love for their children in the sense that they have the patience to sit down and have that kind of discussion with their children, about what is bad and what is good. If children do well, they are able to compliment them, but if they have not done well they can also criticise them. As an African parent, I do not call my child and compliment them if they do well. I just look at him and the child is no longer able to differentiate between good and bad, and they will eventually say that it's all the same no matter what I do, because mom will not compliment me even if I have done well, but if I have made a mistake she criticises me."

A conclusion can therefore be drawn that there seems to be a shift amongst Black parents with regard to communications and most importantly communication strategies. There is a stern call for frank and proper articulation on sensitive topics that mostly deal with sexuality and sexual orientation. However, the same strategy correlates with substance and alcohol abuse, as they too need a parent child dialogue.

4.4.5 Theme 5: The intervening mechanism: the psychosocial collaboration and integrated approach in child rearing practises

There is an African saying that “it takes a village to raise a child” this theme speaks to such sentiments. Respondents feel there is a need for community engagement that deals directly with rearing practises. One mitigating factor, is the common struggle that parents face, therefore, addressing the issue as a united community gained traction. Participants suggested that:

“I think that we should get together and talk about these things, talk to these children and tell them about these things, warn them about the dangers of what could be the outcome if they go around and getting themselves involved in such bad things. This is because some of these things can cause sicknesses, they can cause brain damage and these children leave home and become homeless. These things are very dangerous especially to the brain they can be very damaging”

The emphasis of calling for communal participation got more colourful when one respondent suggested that children must also be involved if such gatherings were to be successful. As mentioned in the prior theme, the need for proper communication strategies between parents and children need enhancing, this therefore, according to her, would be a starting point. This is what she had to say:

“They can call all of the parents and the children as well could be part of it, even though they already know about these things and when they get home they tell their parents and the parents don’t pay attention to the information they try to share with them. They need someone to explain all of these things to them, because some of them are not educated so they don’t know about these things, but even so they should be taking the responsibility to ask someone for help if they have such problems, because they don’t understand if the child tries to tell them about these things.”

Extended family is also a reservoir of resources that parents can draw from, in order to strengthen their parenting quest. In the Zulu culture, as well as in most other South African cultures, especially Black cultures, extended family is an integral part in child rearing. The contribution and availability of grandparents, aunts, and uncles is a natural expectation. However, with urbanization and acculturation, the nuclear family has somewhat superseded

the value of the extended family in child rearing practices. Respondents here, therefore, also advocate for the idea of extended family support.

This theme looked at various forms of support for parents. These included community forums, parent/teacher relationships, and that of extended family members. Through these collaborations, parents believe that, the burden of dealing with alcohol use among youth, can be shared; and through this sharing, the work can become easier.

4.4.6 Theme 6: The escalation of shebeens (liquor outlets) in townships, their influence and destructive nature.

The following extracts indicate parents' perceptions on these and the negative effects they have on communities, households, and most importantly parenting. Respondents lament that, the escalation of shebeen establishments in Black communities has created excessive alcohol use among teenagers, youth, and young adults resulting to unwanted behaviour. The following extract is an example of such laments:

“You see them tip toeing around the yard and then you know that it has started. The smoking and all of the taverns that are all over the community. You will think that your child is sleeping in their bedroom at night but realise that they are actually not there. Later, you will hear him tell you that he was there when there was a mugging and he is so young, but he was there when a person was being killed, he is doing all of these things and then he starts doing drugs because he is going along with his friends.”

The easy accessibility appears to have affected mostly, the boy child. Many reasons including gender roles and patriarchal systems attribute to this skewness. It is a common practise that parents are more protective of a girl child than the boy child in the alcohol behaviour. Furthermore, it is mostly older men, brothers and other influential males in the community and role models that are found in taverns than women. This behaviour more often than less, results to financial mismanagement and wastefulness.

Beyond the individual behaviour, another most important player that, according to most parents, is the reason for the lack of monitored and reckless escalation of taverns is the government. Parents are complaining about the lack of government regulation of these taverns. In one section of the Black township, one would find three to five liquor outlets as

opposed to one “Bar” at the out skirt of the town in White areas. Some respondent said this regarding government participation.

“If the government could make a policy that taverns should close service at 3 or 4 I think there would be a decrease my brethren. If we could complain about the taverns”.

4.4.7 Theme 7: “Religion” is God the anchor and integral part in raising an African Child?

Africa and South Africa in particular, are known to be Religious countries (Dreier, Long & Winkler, 2019). However, when we speak of the issues of religion, there are various understandings of who God, the Supreme Being, Mvelinqanga, is. Some when they speak of God, they do not mean the Deity as understood from the Christian religion; they mean the God Mother, the giver of all life, “Unomkhubulwane”, from whom all things come. Children, according to a variety of understanding of life and Deity, are a gift from a supreme being. It is therefore, not surprising that parenting in this country, will involve the understanding of God as an integral part of child rearing practises, even in the era of alcohol and substance abuse. However, most respondent were speaking from the perspective of Christianity. This does not mean that one cannot explore further into the deity and spirituality with regard the concept of God according to African Psychology Perspective.

Respondents expressed a strong belief that the creator has turned his back on parents. The belief is that children are behaving badly because of the sins of the nation and parents alike. There is a call for peace to return in to the households, and for children to respect culture and parents. There is a need to kneel and pray to God. This is how one respondent put it:

“When they are 14 to 15years, you can no longer control him, even if you raised him according to the church ways, but he will leave that path, he no longer wants to go to church because now he has friends who don’t want anything to do with church. A time has come where the Lord has turned His back on us as parents and we are really carrying a very heavy burden. We as parents need to kneel down and pray because now we are afraid of our children that we live with within our own homes.

Another respondent revealed the disturbing truth of living in constant fear of their children such that they are just thankful to God that nothing yet had happened to them.

“There is nothing else that I would say to my son, except for [inaudible] you are just grateful if they are still living in the house with you. They no longer listen to you as a parent, and if you try to correct them on anything, they neither listen nor do what they are told. If he hasn't killed people, haven't raped old women, you can't help, but be grateful that the Lord has kept him that way for you, because he hasn't done any of those things.”

Others believe that parenting solutions must come from God. Apparently from the belief that God is the answer and solution to every problem. It also speaks to the understanding that all knowledge and wisdom rests in the deity.

“When Ma here says that we should be praying yes we should because indeed this is a different time, it's not the same as before. We have to ask God what we have to do with these children, because we cannot slaughter them, they are not cattle. You tell them, but they don't listen, you punish them they don't listen.”

One respondent advocates that religion is part of child rearing practise. Children are raised such that parenting practises incorporate the knowledge and understanding of God, which in turn dictate a certain life style.

“We raise children at home in according to religion, while they still listen to you and we take them to church with us and they know everything about the rules of the house such as, respecting curfew, basically when it's dark everyone should be inside. When they are grown they no longer care about the religion that you had introduced to them.”

It is therefore evident from the foregoing discussion that God and child rearing practises go hand in hand, i.e. according to these particular parents, God is the source of livelihood, knowledge and wisdom with immense strategies and ways that can help parents get the parenting exercise correctly. Religion is viewed as able to address the full range of human strivings (Zinnbauer & Pargement, 2005; Emmons & Paloutzian, 2003; Hill *et al.*, 2000; Hood, 2003; Shafranske, 2002; Shafranske & Bier, 1999; Muthwa, 1964). Parents in this theme expressed a feeling of disconnection that is responsible for the disintegration of the parent-child relationship. It is believed that it is also this disconnection that causes parenting to be difficult, and causing children to misbehave and abuse alcohol.

5. CONCLUSION

In closing, in this chapter, both the descriptive and interpretive phenomenological analyses have been presented. The descriptive analysis provided extracts that made up the final seven themes, whereas the interpretive analysis built up from these extracts to give an interpretive account of the seven themes by making synergies of experiences from all participants who were in different focus group interview. Doing both types of phenomenological analysis mitigates for the criticism of using focus groups in a phenomenological study.

CHAPTER FIVE

DISCUSSION OF RESULTS

5.1 Introduction

The study aimed to establish child-rearing practices and perceptions of parents on alcohol abuse amongst teenagers. A set of objectives were established in order to steer and have focused engagements with parents in order to have a better understanding of the phenomenon under study.

This chapter is focusing on systematic synergy of literature, theoretical frameworks and findings. It will revisit what is presented by various authors on issues of parenting and alcohol abuse. However, the main thrust of the discussion will be on findings and how they relate to the existing knowledge and beyond. The final seven themes will be interrogated, thoroughly critiqued, compared and contrasted to the existing body of knowledge. However, new perspectives and differing explanations emanating from findings is most desirable.

5.2 The Contrasting Effects of Children’s Rights, Autonomy and Parenting: The Phenomenon of the “Born Free Mandela children”.

The release of Nelson Mandela from jail on the 11th of February 1990, after 27 years of incarceration, brought with it new hope for the oppressed Black majority in South Africa (Barbarin & Ritcher, 2001). The ideals of the dawn of freedom, democracy and expectations for a better future were all pinned in the negotiating skills of the liberation movement; the African National Congress (ANC) and their determination to bring back the dignity of Black people. Therefore, Mandela, as the most celebrated leader of the ANC, became the epitome and symbol of the ideals of a better and improved life for most Black South Africans. Children born after his release from jail, especially those born after the first democratic elections in 1994, are called the “Mandela children or the Born Free” (Barbarin & Ritcher, 2001; Maphosa & Shumba, 2010).

The new government led by Nelson Mandela adopted the first democratic and inclusive constitution (South African Constitution of, 1996). The constitution is the guiding principle that governs everyone, government and people alike. It is the blueprint with which we are all bound to abide, protect and defend at all times.

This very accession is the one that parents in this study find problematic. Section 28 of the South African Constitution, deals with children's rights; furthermore, the South African Schools Act 84 of 1996 elaborates on children's rights in a school setting (Maphosa & Shumba, 2010). These two pieces of legislations have been dubbed controversial by both teachers and parents, because they seem to suggest removing certain fundamental powers and principles deemed necessary to influence desired behaviours from children.

Bronfenbrenner (1979) locates the influence of laws, culture and the like in the macrosystem layer of his ecological system's model. It is where legislation and laws are designed and cascaded to other structures of society. Bronfenbrenner (1979) correctly identifies the power and influence of these laws in how they negate, transform and perpetuate certain behaviours at an immediate, intimate relationship at the microsystem level. Although there are appropriate and corrective measures that the legislature and executive endorsed, parents believe that the government overreached on what is believed to be their responsibility to discipline and chastise their children in a manner befitting the magnitude of ill-discipline. Furthermore, the misinterpretation and lack of monitoring of these laws for proper contextual application has left both teachers and parents in a predicament and uncertainty of what is acceptable behaviour from their side (Barbarin & Ritcher, 2001; Maphosa & Shumba, 2010). Harsher measures of discipline in the form of corporal punishment were abolished both at home and in schools. Section 12 of the South African Constitution Act (Act 108 of 1996) states that everyone has the right not to be treated or punished in a cruel, inhuman or degrading way. In line with the Constitution, the National Education Policy Act of 1996 (Republic of South Africa, 1996a) states that "no person shall administer corporal punishment or subject a student to psychological or physical abuse at any educational institution" (p. A-47). Therefore, both parents and schools had to come up with practical alternatives and measures in order to deal with ill-discipline.

One must also not dismiss the fundamental reasoning that led to the development of these policies. Both research (Maphosa & Shumba, 2010) and personal experiences bear witness to various child abuse incidences both in the classroom and at home. In recent times people have witnessed pupils brutally injuring and killing each other in schools. Moreover, there are reported cases of children beating and killing their teachers and parents (Harber, 2001; Zulu, Urbani, Van der Merwe & Van der Walt, 2004). Researchers such as Aziza (2001) reported a rapid increase of cases of learners suspended and expelled from the Western Cape schools. The reported reasons for suspensions and expulsions range from violent fights, physical and verbal confrontations, theft, substance abuse, watching pornography as well as classroom unruliness (Aziza, 2001). Various unintended consequences such as the negative impact on teaching and learning in the schools, high school dropouts, escalation of drug and substance abuse as well as cruel and brutal violence, perpetrated by children, have occurred (Thompson, 2002; Zulu *et al.*, 2004). The irony of this is that the belief that violence breeds violence, led to the abolition of corporal punishment; yet the disciplinary measures suggested and gazetted by the government to replace physical punishment fail to provide the desired behaviour.

O'Neill (1988) argues that if we have a clearer, more direct and holistic view of the ethical aspects of children's rights, we would have good reason to prefer it (O'Neill, 1988). Such questions are raised as a result of misconceptions and lack of synergised proper consultations of all affected stakeholders namely; parents, societies, communities, teachers and government. The top-down approach is proving to be impractical as it overlooks fundamental cultural, religious, spiritual and parental input that makes up socially accepted principles of child rearing and development. Studies have shown the correlation of occurrences in schools as a direct reflection of the lack of discipline at home (Snyder, Cramer & Afrank, 2005; Sheldon & Epstein, 2002). Concurrently, parents blame government policies for tampering with their paternal and maternal rights to raise children as they see fit (Maphosa & Shumba, 2010). The parental obligation therefore becomes distorted, frustrated, and to some extent, abandoned and relinquished to the state. When addressing aspects of obligation, O'Neill (1988) speaks of various behaviours of what, when, how and who, towards, and withdraw behavioural patterns. In cases of parental obligation to children, the constitution clearly states these.

The effects of colonialism, apartheid and later democracy, resulted in contradiction and ambivalence relating to parental obligation and children's autonomy. The current study, therefore, focuses more on the recent development of the South African democracy in 1994 which brought with it a paradigm shift in all spheres of society, including, but not limited to, parenting, family, community and schools in the way they deal with children and children's rights.

The current political philosophy is outlined from the theory of ethics of parenting which seeks to be rooted in modern circular views (Thompson *et al.*, 1993). It describes what children's needs, roles and responsibilities are, as well as those of parents and government participation. Findings reveal that there exists a disjuncture between the connections; i.e. children's rights, parental obligations and government policy enforcement which according to Bronfenbrenner should not be the case as these levels should complement and not work against each other (Ryan, 2001). The outcry is that parents have the obligational duty to care for their offspring by assuming responsibility starting from the developmental stages of infancy (microsystem) to adulthood. Government policies must therefore complement and take cognisance of this reciprocal relationship between parents and children by providing necessary support and conducive environment, not a parental role.

When asked about their perceptions and opinions of parenting practices, parents expressed concerns about differences in how they were raised and responded to their parents, and the way their own children and grandchildren are raised and relate to them. They lament about the government's interference through the 'debilitating' children's rights, that they deem limiting on issues of parenting, especially discipline. While the constitution and bill of rights provide law and order in the country, parents' view is that it does not properly address the question of discipline and respect.

The discourse of children's rights is not a completely new phenomenon in South Africa, the nineteen seventies saw the rise of children's rights movements which fought for the equal rights of children as that of adults in so far as children deciding on their living arrangements and other associations (Farson, 1974; Holt, 1974; Worsfold, 1974). The belief was that children are the most disempowered in societies. This perspective purports children's entitlement to their own lives, and contradicts or creates confusion with regard parental obligation to their offspring. Furthermore, criticism came about that even though this might bare some truth in it, at what age or stage should parents stop giving their moral obligation to

children; because up until at least they are 18 years old, children rely on their parents for support, and state intervention for survival. The self-determination of children therefore inversely infringes on parental ethical rights to care, support and discipline (Baumrind, 1980). This accession further complicates the parent's responsibility to shape and mould the child's character. Culture also comes into question. How much of cultural consideration was deliberated upon? This argument was beautifully captured by Martin Buber when he said:

“He lets it [the state] dictate to him what is possible or permissible, He lets it [the state] dictate to him what is possible or permissible, instead of stipulating, as an unruffled partner, what is to be stipulated to the state of every time, namely, what space and what form it is bound to concede to creaturely existence.” (Schoeman, 1980 p. 6)

This argument highlights the government's failure to understand personal spaces and how these spaces are negotiated by individuals involved in them. What the government does, is to adopt what it believes is needed and correct. To further illustrate this, Schoeman (1980) argues that because moral and social philosophy has concentrated almost exclusively on abstract relationships among people, emphasising either individual autonomy or general social well-being, certain key aspects of our moral experience, those aspects which deal with intimate relationships, have virtually been ignored. One can, therefore, argue that under this circumstance, the explanation of the ecological system becomes entangled, overlaps and over-reaches rather than being complementary, hierarchical and cyclical. Also, it suggests that the macrosystem is superior to the preceding layers which then creates confusion.

While there is much emphasis on the rights of children's self-determination, this can also be interpreted as a violation of the moral norms that Baumrind (1969) calls “norms of reciprocity and complementarity. In explaining this, she states that

“Instantiated by different value hierarchies in different cultures, the cornerstone of all ethical systems is the moral norm of reciprocity, represented in Christian religion by the Golden Rule, “do unto others as you would have them do unto you” and in Buddhist thinking as karma, or the sum of the ethical consequences of one's actions” (Baumrind, 1969, p. 887).

Therefore, reciprocity refers to the child/parent balance of forces in terms of a cooperative system in a way that each party has a responsibility of both rights and duties. The subordinate norm of complementarity states that:

“one’s rights are the other’s obligations. The norm of complementarity implies that if children have a right to be nurtured (and not merely to seek nurturance), then there must be adult caregivers with a complementary obligation to nurture. Children also incur obligations reciprocal to that right, such as returning the love and complying with parental directives that motivate and enable caregivers to nurture satisfactorily. Application of the principle of reciprocity requires, therefore, mutuality of gratification and governs relationships within all stable social systems, including the family. Thus parents and children have reciprocal, not equal, rights. The view that the rights and obligations of youthful status are reciprocal rather than identical to those of their caregivers acknowledges reciprocity as a generalizable moral norm based on the mutually contingent exchange of resources and gratification whose application is likely to produce the greatest good over evil of the greatest number.” (p. 889)

To conclude this section, it has become clear that although democracy has positive attributes to it, children born into it have suffered passive parenting because of stringent policy frameworks adopted by the government. Child rearing has since become extremely difficult resulting in various undesirable behaviours including alcohol and substance abuse. Advocacy work concerning policy review is critical. Parental training on policies and navigation to understand how to position themselves in relation to their rights against their children’s, needs thorough engagement, discussion, and deconstruction in order to create a balancing factor that balances the two.

5.3 The Measure of Child Rearing Practices: What Works, What Fails and What Influences an African Child.

For decades, child rearing practices have been a contentious argument (Hoof, Laursen, Tardif & Bornstein, 2002; Darling & Steinberg, 1993; Baumrind, 1971; Allport, 1960). Differing arguments exist between western and other forms of culture on parenting (Hoof, Laursen, Tardif & Bornstein, 2002; Darling & Steinberg, 1993; Baumrind, 1971; Allport, 1960; Bandura, 1969, Marcia, 1966; Worsfold, 1974; Holt, 1974). However, amongst many definitions of what parenting style means, one that resonates across various offerings is that of Darling and Steinberg (1993) which states that:

“Parenting style is a constellation of attitudes communicated to the child of which, when put together, they become an incubator that develops and establish the parent’s behavioural expressions” (p487)

The third and fourth decades of the twentieth century broadly dominated by Freudian and behaviourist theorists, concur with this definition, where the research on the socialisation of the child was viewed as a development of the natural outgrowth shaped by the immediate environment (Freud, 1912; Frosh, 2010; 1985; Marcia 2010). While the behaviourists were interested in the reinforcement of the child development through observing the proximity of the environment (Bronfenbrenner, 1979), Freudians contrastingly argued for the biological determinants of child’s development with more emphasis on the inevitability of the conflict of parental desires and societal requirements (Freud, 1912; Frosh, 2010; 1985; Marcia 2010). Therefore, biological dispositions and family expectations determine variability in children’s development.

Notwithstanding the biological disposition and intrinsic characteristics, Bronfenbrenner advocates that parents, family members (nuclear/extended), friends, schooling systems, communal organisations, parental workplace and government policies all play a major and unique role in shaping the individual (Ryan, 2001). However, he divides these into various layers of influence. Therefore, child-rearing becomes multi-faceted and is not only influenced by parents. It is precisely for this reason that Nwoye (2017) emphasises that the development of full African personhood also involves the extended environment and goes further to include the cosmological mysticism and spirituality which exhumes the notion of the influence of ancestral and spiritual realm on the physical and current state. Therefore, environmental factors contributing to alcohol use provide the understanding that parents alone, and adopted parenting practises cannot be viewed in a unitary manner.

Diana Baumrind suggested four primary parenting styles: authoritative, authoritarian, permissive, and neglectful (Baumrind, 1966). These styles represent the epitome of various parental behaviours that when summed up, consist of warmth, demandingness, and autonomy granting (Baumrind 1966, Rodriguez, Donovan, Crowley, 2009). One must acknowledge that general research supports the use of these child rearing practices in a majority of cultural settings with fewer variations. However, when examining the literature (Rodriguez *et al.*,

2009), it is found that while Latinos supports Baumrind's parenting styles, the support is less robust. One of the major concerns (Rodriguez *et al.*, 2009) is the conceptualisation and measurement of parenting style in this specific ethnic/cultural group which differs in their explanation and understanding, especially with regards to authoritarian parenting. Child rearing practices vary from one culture to the next, one nation to another, one parent to the other. These differences find common grounds as explained in Social Capital theory dimensions of Bond, Bridging and Linking (Hawkins & Maurer, 2009). The bond dimension speaks of close relationships between individuals hence building the level of social cohesion, trust and reciprocity. In that regard, Africans advocate for extended family and communal participation in which parenting systems are interwoven within the web of rituals, rites of passage, and initiations (Hill, 1992). These communal networks work as common folklores and unwritten scripts of what works and what does not work in rearing practices.

The South African parenting phenomenon requires great awareness of the fact that there are obstacles to overcome, ones that may be faced by individuals for simply being Africans; who have just come out from one of the worst forms of oppression in the history of mankind (i.e. Apartheid). However, the way we overcome them will be a basis from which our children will learn how to confront similar obstacles. Hill (1992), in relation to this, suggests that some factors must be addressed. These are:

- A good number of parenting techniques are instinctual or innate.
- Cultural values, specific techniques and parenting patterns are passed down from one generation to another. Generally, most African parents tend to know what to do without being told.
- Most parenting traits are learned.

The idea that parenting techniques are instinctual or innate is a personification of the western social perspective that advocates for a private and individuation of life experiences. The ecological systems theory vehemently argues for the existence of social influence (nurture) over and above the individuation of parenting behaviour. Baumrind's parenting typology can, therefore, be attributed to Hill's first suggestion. Further to this, Hill suggests what Nwoye (2014, 2017) and Mkhize (2004) concur with when advocating for the shortfall of mainstream psychology's deficiency in elaborating and indulging in African Knowledge Systems and life as is experienced by Africans. His second suggestion of cultural values that are passed down

from generations alludes to the fact that the African worldview speaks of the African unconsciousness that carries with it millions of messages of the past and future that we carry from birth to death. Therefore, these messages are the pillars and cornerstones in which the foundations of family ties and communal consciousness is founded (Bynum, 2012).

Bronfenbrenner correctly locates this understanding in the macrosystem which explains debates and issues relating to customs, cultural norms and values. Respondents alluded to this ideal when lamenting on “We were not raised like this”, This insinuates generational messaging and custodianship of cultural folklores, norms and values. According to Bandura’s social learning theory (1971), any type of new behaviour can be acquired in one of the two ways i.e. “direct experience or observing” behaviour of others in one’s social environment. However, the most basic form of learning is through observation of rewarding and/or punishing result of any given behaviour. Bandura attests that the navigation of life and its challenges put us in a trial and error of certain behaviours while trying to solve situations we find ourselves in. By so doing, we discard those behaviours that do not work and encourage those that are rewarded positively (Bandura, 1971). Therefore, reinforcement, in a social learning framework, serves as an informative and incentivising mechanism. However, it also has strong response strengthening capabilities (Bandura, 1971).

In the light of Bandura’s theory, as well as the ecological systems theory it can be argued that any individual parenting style, does not guarantee the total control of what the child learns, models and owns as one’s personality and behaviour. There are various factors influential to the child’s development. These factors may also be contributory to the teenage use of alcohol regardless of parental supervision and close monitoring.

Parental expectation in pronouncements such as “We were not raised like this” is continuity, i.e. children following through generations. Issues of reinforcement, attention, retention and reproduction, therefore, justify the cultural preservation of various accepted behaviours between parents and children. The adverse can be true, in that undesirable behaviour or reinforced behaviour can also be encouraged directly or indirectly. As mentioned in the previous section, democratic dispensation has somewhat reinforced undesirable behaviour amongst children and banished desirable parenting activities such as corporal (reasonable) punishment both at home and schools. Furthermore, the involvement of the extended family system has been diminished in favour of a nuclear euro-centric system which limits the opportunity for extra help in the parenting system. The concept of unification must be

brought into play and when assistance is needed, parents or future parents must be made to feel that they can ask for assistance. It must be pointed out that the contemporary nuclear family structure is not always functional for Africans.

A plan must be developed which involves other important family members, friends or community leaders who can assist in some way (no matter how small) with the responsibilities of a particular family (i.e. grocery shopping, babysitting). Certain parenting patterns and traits are learned from our parents and/or primary caretakers. This process is referred to as modelling, whereas we use the same parenting techniques that our parents used, regardless of whether the techniques are positive or negative. In terms of African-American families, the behaviour and patterns that we learn are directly influenced by experiences that our parents, aunts, uncles or grandparents had, thus modelling their attitudes towards parenting and responsibility to the children that they were raising. In other words, socio-economic factors and culture have a significant impact on our parenting techniques, as well as how we perceive ourselves as individuals in this society (Bandura, 1971; Hill, 1992; Nwoye, 2014, 2017; Mkhize 2004). It is therefore important not to relegate these factors when addressing parenting African children. Social and economic factors have proven to be cornerstones in dismantling African families in South Africa. Labour migration and urbanisation also contributed immensely (Wilson, 1972; Lu & Treiman, 2007; Lucas, 1987). Black South Africans therefore, still fight economic and to a certain extent, racial discrimination, as a result of the undue stress placed on the infrastructure of the family . Therefore, resuscitation of the concept of the extended family system and support must be reintroduced to the family. The parenting techniques that are taught, or re-identified, must be the ones that assign responsibility and commitment to all family members including drawing support from the participation of extended family system (Hill, 1992).

The absence of African men in child rearing practices has somewhat contributed variously in the increase of substance abuse among African societies (Morrell, 2006; Madhavan, Townsend & Garey, 2008). The significance of African men in the rearing practises of young men, ushered a systematic and controlled introduction of alcohol usage and principles of responsible drinking (Cain & Combs-Orme, 2005). Furthermore, what has worked for decades in African settings is not just the responsibility of biological parents, instead, more

often than not, it is the responsibility of the whole community to take care of all the children living in the community. Women and men became pseudo parents (i.e. aunts and uncles). One may find in some instances, whole groups of children being taken care of by their aunts and uncles (Wilson, 1989). In villages and communities, one found immediate extended and communal families residing together, thus becoming the framework for childcare and development (Hill, 1992; Cain & Combs-Orme, 2005). Study participants also allude to extended family support as a parenting strategy. In some cases uncles, in the absence of fathers in single-parent households, play a critical role in raising and instilling discipline (Wilson, 1989).

The members of the family, according to Corey (2013) are like tapestry that each peal represents a certain expression of the whole. While behaviours at times may be diverse but when closely interrogated, provide a full picture of the whole which produces the pattern of that particular family system. Usually, one finds expressions like these when one child is said to resemble the attribute of one parent while the other child resembles that of another parent, grandparents and so forth. The totality of these is a sheer display of family patterns. The family systems theory correctly locates Bandura's social learning theory within the networks and connection of the family unit as a whole rather than fragmented individuation postulated by Freud and other western scholars. The family-based parenting system provides a strong kinship bond developed as a means of self-preservation. In addition, the African tradition and influence of grandparents, aunts, uncles and cousins continued through generations hence one finds statements such as: "umuntu wakwaSibiya akayenzi lento, uvukelwa idlozi." Directly translated: "Unless you want the wrath of the ancestors, a Sibiya descendant does not do such things". These sentiments suggest generational connections of various cosmologies and ancestry which has a direct bearing on child rearing, kinship and behaviour (Corey 2013; Nwoye, 2014, 2017; Mkhize 2004).

Furthermore, family systems function as an organic whole (Morgaine, 2001). The unique behaviours of the members may be ascribed to the whole family system which does not describe an individual element. A person's misbehaviour can be understood as the family's inability to operate productively during the developmental transitions of the child (Corey, 2013). Contextually this implies a strong significance of family/group oriented responsibility in child rearing practices, especially disciplinary measures and management systems of transition with regards to alcohol use and other cultural rites of passage. These systems are deeply rooted in culture and the family system, and sometimes they spill over to communal

ties and ethnic norms as stated by Hill (1992). She further elaborates on various programmes, steps and milestones involved in communal rites and rituals that shape child rearing practices which characterise black families and their sustainability.

Therefore, it is debatable that Baumrind typology of parenting styles is generally applicable, especially when dealing with African children and parenting. The idea of parenting transforms into cultural and spiritual dynamics. These lack empirical and systematic studying. African scholars still need to establish and develop ideologies and theoretical underpinning thereof. However, the actual lived experience purports a narrative of spirituality and ancestry involvement in child rearing practices. These work as a binding force between the foregone, current and those to come. The family system, therefore, becomes an incubatory structure that harbours desirable behaviours. What Bandura suggests in social learning theory, is not limited to parental observation only, but the whole familial and communal system.

Parenting therefore is a shared experience and task which releases the burden from biological parents to the entire community. In the case of South African Black societies in the era of democracy, these understandings and ways have been lost, firstly through the systematic destruction of families by the apartheid system and secondly, through the 1994 constitution on children's rights that have limited both parents and teachers on issues of discipline. The argument therefore is that the cultural and (extended and communal) African ideology of raising children mentioned above, worked seamlessly. Moreover, it maintained a disciplined ushering, of young men into the use of alcohol (Corey 2013; Morgeine 2001).

5.4 Fear, Hopelessness and Rebirth of Parental Rights and Responsibilities

Woodhouse (1996) suggests that the notion that the work of parenthood is both a right and a duty, endowed with unique public value is nothing new. The strong emphasis on children's rights which, as it stands, seem to supersede parental rights and responsibility, have relegated parents to corners and silos of fear and hopelessness. Unable to reprimand and discipline their children.

Henricson (2008), in his analysis of government responsibility and parental rights, makes the following statement:

“Governments have to be wary about intervening in areas of private life and intimate emotion. We in government need to approach family policy with a strong dose of humility. We must not preach and we must not give the impression that members of the government are any better than the rest of the population is meeting the challenge of family life. They are not” (p. 152)

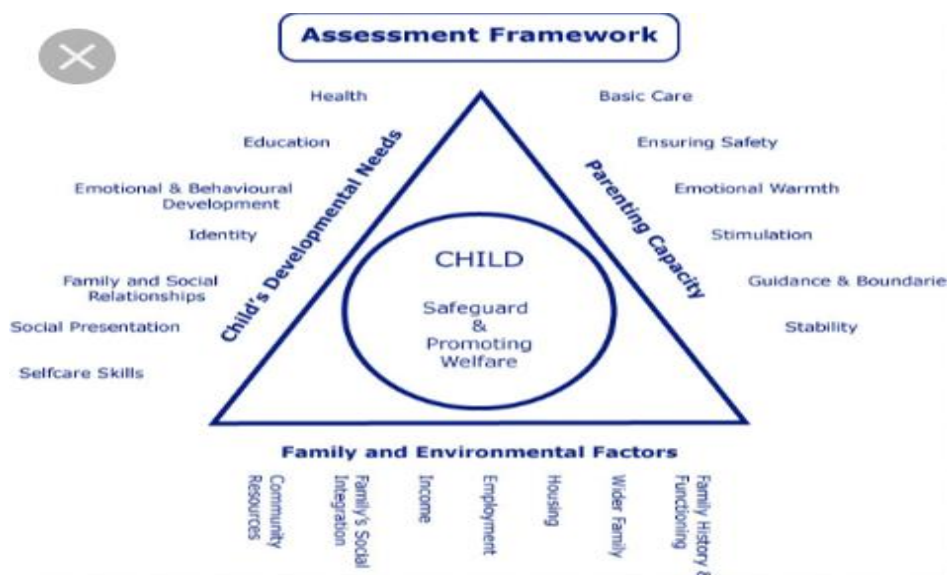
Understandably, governments pass legislation on children’s rights and support informed by multiple, highly worthy, and valid philosophical and practical reasons such as, but not limited to, crime prevention, the promotion of an economically stable community, the promotion of human rights and the reduction of social exclusion (Henricson, 2008; Bailey, 2002; Garbarino, 2001; Loeber & Hay 1994). While these are important and legally desirable, they seem to carry a top-down approach that undermines the privacy and parental autonomy to independently apply their minds and discretion to evaluate historical family teachings transferred through generations. Furthermore, arguments insist on the need to clear the link with that of human right entitlement, the right for respect of family life and parenting, with that of government responsibility in various aspects that affect parent-child relationship (Henricson, 2008; Bailey, 2002; Garbarino, 2001; Loeber & Hay 1994). Because of a lack of these distinctions, parent-child relationships (in terms of discipline) are compromised.

The combination of children’s rights and increased alcohol abuse in South Africa has brought about various aggressive behaviour perpetuated by teenagers towards their parents and/or caregivers, e.g. grandparents. These have evoked feelings and emotions of fear and hopelessness amongst parents. In this regard, Loeber and Hay (1994) described four groups of young people; namely; those who desist from aggression, those whose aggression is stable and continues at the same level, those who escalate in the severity of their aggression and make the transition to violence, and those who show a stable pattern of aggression. Further to this Bailey (2002) argues that violent behaviour often involves the loss of a sense of personal identity and personal value. Therefore, it is predicted that in more cases than not, a young person may engage in actions without concern for future consequences or past commitments. Participants in this study allude to these forms of aggressive behaviour that render them

feeling disempowered and stripped of their parental rights to discipline their children as they see fit.

Respondents in this study expressed that the situation has gotten so bad that parents fear for their lives. They fear their children and grandchildren. With intense emotions, some parents said: “*They will hit us, they will really hit you*”. Garbarino (2001), argues that the means children have used to express their frustrations and anxieties have been shaped over the years by the environments in which they live. What was once responded to with words of anger or vandalism is today responded to with threats and the use of weapons. Today's violent children are products of the toxic environment they experience on multiple levels. These levels, some argue, are the result of restraint imposed by the government through children’s rights and other forms of protectionism preventing family structure, principles, and rules laid by parents as they deem befitting.

Scholarly debates question whether the government is not overstepping the mark through its legislative frameworks (Henricson, 2008; Garbarino, 2001; Bailey 2002; Loeber & Hay 1994). With all that governments are doing to provide support to children and in some cases to parents, has unintentionally bred abusive and violent behaviour in children to their parents (Henricson, 2008). Furthermore, there exists a danger of undermining parents' autonomy to such a degree that their capacity and willingness to shoulder the responsibility of parenthood may be diminished. Many governments, when developing child protection legislative framework follow the *Framework for the Assessment of Children in Need*, which has informed three related influences on children's wellbeing - the child's developmental needs; family and environmental factors; and parenting capacity, as described in **Figure 1** below by Henricson (2008).



Although the frame seem to appreciate various cultural discourses and differences, social cohesion and circumstances, financial, environmental and parenting factors, governments seem to have an apparent contradiction between the government's appreciations of the range of variables that impinge on child-rearing contained in this instrument, and its straightforward blaming of parents for their failure to control their children's behaviour, as suggested by their ruling on punishment by parents to their children. (Henricson, 2008). This line of thinking is therefore problematic; i.e. while the government creates an uncontrollable environment of violent and unruly behaviour by children, it also turns and demands that the very parents with infringed rights, should control their children.

It is therefore essential to establish a parent/government stakeholder engagement in order to deal with children's violent behaviours, as the government is responsible and has a duty to provide a safe environment for the broader community. There should be a way of framing parental responsibilities so that they address the variables in the Assessment Framework.

5.5 “Let us talk”: The Communication Deficiency and Lack of Dialogueue with our Children

Alcohol use and abuse among youth have been labelled as a significant contributor to the global burden of disease (World Health *Organisation*, 2007). Parents are essential socialising negotiators and agents regarding ushering when and how adolescents start or develop their alcohol use either through negotiation or control (Miller-day, 2002). Parental control generally monitors adolescents' drinking behaviours. These, according to various scholars, is achievable amongst others, through parental and family communication system and frequency of communication with teenagers (Laursen & Collins, 2004).

Luk, Farhat, Iannotti and Simons-Morton (2010) state that parent-child communication is a potentially modifiable protective factor of adolescent substance use. Substantial literature

(Mares, van der Vorst, Engels & Lichtwarck-Aschoff, 2011; Luk *et al.*, 2010; Mpofu *et al.*, 2005; Brook *et al.*, 2005; Laursen & Collins, 2004) indicate that greater frequency and quality of general parent-child communication is negatively associated with adolescent substance use. The lack thereof results to the adverse.

In this study, one of the major concerns repeatedly raised by participants is the lack of proper communication with children. Participants engaged extensively on the fact that parents do not communicate and articulate problematic topics with their children. The lack of communication, therefore, results in many external and unintended influences that parents are unable to control, especially with teenagers. One parent reiterated that sitting down with children has longer-lasting good results. He said:

“I think in that regard the problem starts with the parents, they are uneasy when it comes to talking to their children, we just summarise when we are talking to our children and leave them with many unanswered questions and confused at times. Today’s children are very smart, they question everything, if you say they must not do certain, they ask why. If you talk to children, you have to explain everything as is. Call everything by its name, and the child should know that when you say don’t do this, why you say that and what will be the consequences.”

Laursen and Collins (2004) correctly put it when they argued that, although it is certainly true that communication during the adolescent years is a significant challenge for parents and children, this challenge stems primarily from the changing nature of the relationship, not from an inherent inability of adolescents and parents to engage in a meaningful conversation. Generation gap also posits difficulties in the parent-adolescent communication, creating incongruences and mismatch in their perceptions and understanding. This is primarily because parents and adolescents do not necessarily share the same view of the relationship and their ability to communicate as they pursue different, implicit goals and timetables regarding the adolescent’s autonomy. This may give rise to communication difficulties (Mares, Lichtwarck-Aschoff, Burk, van der Vorst & Engels 2012; Mares *et al.*, 2011; Luk *et al.*, 2010; Mpofu *et al.*, 2005; Brook *et al.*, 2005; Laursen & Collins, 2004). Communication problems are not preordained. Families differ widely in the extent to which autonomy has a corrosive effect on parent-child interactions. For some, it is a difficult passage, but most families are well equipped to navigate the developmental challenges of adolescence (Mares *et al.*, 2011; 2012).

Various theories articulate on the adolescent stage, the milestones and challenges associated with the stage where a lot of individuation takes place (Marcia, 1966; Adams, 1983; Côté & Levine, 1987; Kerpelman & Pittman, 2001; Erikson, 1950, 1959, 1966). The parent-child communication strategies and occurrences, therefore, take a strain during this phase. It is therefore expected that during adolescence, friends become relevant socializing agents as well (Mare, 2011, 2012; Bronfenbrenner, 1979). The main focus of adolescents is to develop a sense of self and more sophisticated ways of self-regulation (Marcia, 1966; Adams, 1983; Côté & Levine, 1987; Kerpelman & Pittman, 2001; Erikson, 1950, 1959, 1966). . Parents consequently find it difficult to communicate and send messages as they intend to (Marcia, 1966; Adams, 1983; Côté & Levine, 1987; Kerpelman & Pittman, 2001; Erikson, 1950, 1959, 1966).

Morgaine (2001) argued that FST has unique components making it different from other similar theories in that, it functions through interrelated elements in the structure of which family members are the elements that represent different characteristics. This makes it easy to develop proper communication channels and strategies as there is a reservoir of the extended family system to draw support from. The theory emphasises that family members as elements of the structure have relationships that are interdependent amongst the total whole of the family fabric, therefore, while parents are expected to be custodians of knowledge, they can, however, utilise the availability of uncles and aunts, and older siblings to communicate with adolescents on issues of alcohol abuse (Morgaine, 2001). These interdependent relationships, therefore, create a safety web that protects the family structure from the surrounding dangers and environmental misfortunes that threatens the family structure (Morgaine, 2001).

5.6 The Intervening Mechanism: The Psychosocial Collaboration and Integrated Approach in Child Rearing Practises

There is a saying that “it takes a village to raise a child” this theme speaks to such sentiments. Respondents feel there is a need for community engagement that deals directly with rearing practise. One important factor, is the common struggle that parents face, therefore, addressing the issue as a united community, gained traction. Participants suggested that:

“I think that we should get together and talk about these things, talk to these children and tell them about these things, warn them about the dangers of what could be the outcome if they go around and getting themselves involved in such bad things. This is because some of these things can cause sicknesses, they can cause brain damage and these children leave home and become homeless. These things are very dangerous especially to the brain, they can be very damaging”

Methods and programmes of dealing with problematic and violent juvenile behaviour vary with countries, states, and communities. This could either be community engagement interventions or punitive juvenile courts and centres (Clinton, 1996; Moon, Cullen & Wright (2003). Clinton (1996) attests that the powerful socializing forces typically found in strong neighbourhoods that had historically supported and controlled youth behaviour had broken down. In the Zulu and other African cultures this is embodied in the saying that “ingane yakho, ingane yethu” translated to “your child is our child”. According to her, there exists a crumbled and broken system that once worked and provided a socialising environment that enabled parents with a reservoir of support to draw from. She writes:

“The “‘village’ meant an actual geographic place where individuals and families lived and worked together” Unfortunately, the village does not look like that anymore. In fact, it’s difficult to paint a picture of the modern village, so frantic and fragmented has much of our culture become. Extended families rarely live in the same town, let alone the same house.”

The idea of a private and nuclear family structure, is Eurocentric and Western. It became introduced to Africans with the migratory labour system and the Group Areas Act (Maharaj, 1997). Africans have always maintained a communal and extended family structure. Clinton (1996) points to what has always been advocated in African culture. In this study as well, parents are calling for the renewal of the communal participation and support.

In a study conducted by Moon *et al.* (2003) 80% of their participants were in support of and eager to participate in any government and community programmes targeted at both parents

and wayward problematic youth, (94.5%) with the hope of developing communal social capital and (91.8%) support structure that will help in parenting and curbing undesired behaviour such as drugs, alcohol and substance abuse. Further to this, (87%) supported any community preventative intervention programmes (Moon *et al.*, 2003). Other studies concurring with these attitudes were conducted (Sanders, 2002; Simons, Simons, Burt, Brody & Cutrona, 2005). In this study, parents suggested the following:

“I don’t know what we can do, get together and be a group and teach each other about this crisis we have with our children, because in my house, I am really worried because you find that we bring them female condoms and men condoms, but our children have babies even after that. You find that a child has already had two children and they are still children themselves and they are not even married. We tell them about family planning, they say that the vaccine retains water, but she does not even know who the father of the child is. We are really worried, my son, it’s really difficult on this earth because we live in a world that has parents, but the parent is living with a child who has three children and these children become her responsibility, she doesn’t even know who their father is. I do not know what we can do as parents, we could get together and sit down and go back because this modern life that our children are living we do not like it we try to teach them. Even in the families that we work with, we sit down with them and we talk to them about family planning if they have a lot of children. It’s such a problem that we are facing my son, really.”

The lamentation above is a desperate call that shows that there is little doubt that many parents find the parenting experience stressful. Concerns about children’s involvement in alcohol use, is an extremely anxiety provoking issue for many parents (Sanders, 2002). It is apparent that raising children is increasingly occurring in a broader social context of uncertainty and social change that is filled with ambiguities and ambivalences of not knowing as a parent, what behaviour is expected of you (Sanders, 2002; Moon *et al.*, 2003; Simons *et al.*, 2005).

The call for community participation and engagements in integrated psychosocial prevention-oriented interventions programmes, recognises the severity of deficiencies in child rearing practices. A broader ecological perspective is therefore needed to develop parenting competencies as a community (Simons *et al.*, 2005). This is regarded as high on collective efficacy, i.e. to the extent that residents share similar values, mutual trust, coherence, communal efficacy and a disposition to intervene for the public good (Simons *et al.*, 2005). It is also purported that community characteristics discourage crime and delinquency, using various strategies and structures such as izinduna, amakhosi, community *organisations* and churches (Kumpfer & Turner, 1990; Spoth & Redmond, 1995; Spoth, Redmond, & Shin, 1998; Simons *et al.*, 2005; Amato & Keith, 1991; Pett, Wampold, Turner & Vaughan-Cole, 1999; Sanders, 2002; Moon *et al.*, 2003). These various structures, however, are currently not working coherently through synergizing programmes that complement each other towards a sound oriented goal. The need therefore exists to call for collaborated efforts to deal with a singular perspective.

It is therefore apparent that constituting a consolidated programme for communal intervention programmes can bring much needed relief and support for both parents and youth. However, despite these impressive benefits, Sanders (2002) warns that there is little room for complacency. This means that the majority of children with significant conduct problems, receive no professional assistance at all and those who do, typically do not receive empirically supported parenting interventions. It is therefore important that when establishing these communal participation programmes, the government and all other related stake holders are involved in providing the necessary services for follow-ups, debriefing, and sustainability of these programmes.

5.7 The Escalation of Shebeens (liquor outlets) in Townships; Their Influence and Destructive Nature.

The segregation policies adopted by the Apartheid government prohibited the selling of what was known as “White or European alcohol” in Black townships and other areas. The consumption and selling thereof resulted in jail time. Post-1994, the liquor business growth

reached unprecedented numbers in the townships with mushrooming of Shebeens/taverns in most street corners in the townships. Mager (2004) when addressing the origins of the word “shebeen” says:

“‘Shebeen’ was an Irish term for drinking in the backyard of the licensed public house after closing time. In South Africa, it referred to unlicensed drinking houses operating in defiance of the prohibition on the sale of ‘European liquor’ to Africans. The term has remained popular and carries an element of nostalgia. ‘Tavern’ is the term currently used for licensed premises in erstwhile African townships.”

One must articulate that the increase in shebeen numbers in the townships and rural areas has brought with it unprecedented levels of criminal activities, school dropout, the psycho-social and financial burden to many communities. This section below briefly captures one participant’s concern:

“You see them tiptoeing around the yard and then you know that it has started. The smoking and all of the taverns that are all over the community. You will think that your child is sleeping in their bedroom at night but realise that they are actually not there. Later, you will hear him tell you that he was there when there was a mugging and he is so young, but he was there when a person was being killed, he is doing all of these things and then he starts doing drugs because he is going along with his friends.”

The World Health Organisation has ranked South Africa 20th out of 194 countries in the world per capita and 11th highest with drinkers consuming 27.1 litres each and 9.46 litres per capita, as well as occupying the 19th spot in the list of 54 African countries (WHO, 2018). The increase in informal small enterprises in South Africa, which in Black communities has mostly been Spaza shops also known as “Tuck shops” and “Taverns” (Mager, 2004), has resulted in increased teenage alcohol consumption levels. Alcohol in research has been correlated positively with unprotected sexual activities, crime, lethal injuries and death (Mpofu *et al.*, 2005; Plüddemann *et al.*, 2008a; Taylor *et al.*, 2003; Vundule *et al.*, 2001). For this reason, the ANC Youth League in the late 1998/9-2000+ together with Alcohol regulatory body ‘Social Aspects of Alcohol Committee’ (SAAC) drafted a policy on substance and alcohol abuse. This resulted from projections on dangers posed by the escalation of taverns in Black communities (Mager, 2004). The argument put forth for the

justification of this policy, rested on the understanding and observation that alcohol is ‘often not used in a socially acceptable way’ in South Africa. The youth league’s concerns were of controls in terms of which type of alcohol can be bought by Black people, license to sell alcohol, and the times in which alcohol can be sold. One must also mention that rules for Europeans, Asians and Africans were utterly different as more stringent measures were applied towards Africans. Furthermore, the licensing and stringent controls of alcohol use and selling trickled to rural areas (Willis, 200). Judging by responses from the study, it appears that these restrictions are not effective.

In their study, Mothiba and Malema (2009) explored community’s perceptions towards teenage alcohol use and abuse. Results included findings of anti-social behaviour such as fights, and poor interpersonal behaviour among teenagers. Furthermore, their results showed how families can be incubators, perpetrators and worse, causes of family disintegrations caused by excessive alcohol abuse. Also, a strong correlation between poor communication within families, academic achievements and alcohol abuse was established. Lastly, their findings painted a bleak future with no progress, employment, or any noticeable achievements. Continued behaviours of alcohol abuse among teenagers; therefore, is detrimental to both families and communities at large (Mothiba & Malema, 2009).

One can, therefore, conclude that while shebeens/taverns are establishments that have existed before the democratic era, they were regulated tightly to inhibit and prevent especially the working force to intoxicate themselves to levels of absconding work. The post-democracy era in the quest to facilitate, and open business to Black people so that they come into the mainstream economy of the republic, has inadvertently created a self-destructive phenomenon that threatens families, communities, and more importantly, the future of this country.

5.8 “Religion” is God the Anchor and an Integral Part in Raising an African Child?

Africa and South Africa, in particular, is known to be a predominantly religious country. However, when we speak of the issues of religion, there are varying understandings of who God/ Supreme Being/ Mvelinqanga is. When some speak of God, , they do not mean the

Deity as understood from the Christian religion. When some speak of God, they mean the God Mother, the giver of all life “Unomkhubulwane” from whom all things originate (Muthwa, 1964). Children, from all the variations of understanding of life and Deity, are a gift from a supreme being. It is, therefore, not surprising that parenting in any form will somewhat involve the understanding of God as an integral part of child rearing practices, even in the era of alcohol and substance abuse. Most respondents in this study were speaking from the perspective of Christianity. This does not mean that one cannot explore further into the relationship and understanding of deity and spirituality, especially the concept of God, in the African Psychology perspective.

Issues of religiousness and spirituality stem from the existence of human beings (Muthwa, 1964) and has been experienced in various forms and shapes throughout human history. Zinnbauer and Pargement (2005) write that ‘experiences of spirituality expressed in various forms have been the subject and object of art, music, poetry, culture, warfare, inspiration, aspiration, sacrifice, morality, devotion, contemplation, conflict, and multitudes of other human activities.’

The twenty-first century saw sincere interest in the topic of psychology and spirituality where writers like William James, Edwin Starbuck, Stanley Hall and George Coe contributed immensely in the topic (Zinnbauer & Pargement, 2005). The correlation between religion and family outcomes has flourished in recent decades (Mahoney, 2010). Hence the interest in examining religious differences in parenting styles, disciplinary practices, and parental involvement (Alwin 1986; Ellison & Sherkat, 1993b; Wilcox, 1998; Starks & Robinson, 2005; Ellison and Sherkat 1993a). Based on these investigations, one is justified in alluding to a positive relationship between religious involvement and parental satisfaction and parental stress. In their study, Hill *et al.* (2008) found that regular attendance of services is positively associated with parental satisfaction and negatively associated with parental stress on urban single mothers. The ecological systems theory squarely places the influence of spirituality and membership of religious formations in the macrosystem (Bronfenbrenner, 1979; Ryan, 2001). Parental beliefs have an influence on their personalities and how they administer their parenting skills. These are deep-seated unconscious behaviours that either make or break the child. In this regard, children would react differently as they either are submissive or are completely rebellious to parental rules. Issues of spirituality are also linked to ancestral belief and communal spiritual deity which dictates various levels of respect and conduct which,

when contravened, results in undesirable (individual) behaviours instigated by them (Nwoye, 2017). Therefore, according to Bronfenbrenner (1979), this dictates that the macrosystem is unavoidable for both the parent (parenting practises) and child (character development) in directing their behaviours at a microsystem level (Bronfenbrenner, 1979, Ryan, 2001).

Previous research (Ellison & Sherkat, 1993a; Lenski, 1961; Kohn, 1969) links religion with several positive family outcomes, including greater marital satisfaction, family cohesion, parental responsiveness and involvement, longer marital duration, and higher levels of affection between parents and children. In agreement, Ellison and Sherkat (1993a) state that religious communities and belief systems help to shape a variety of attitudes and behaviours useful to family life, marital quality, attitudes toward gender roles, sexual attitudes and conduct. Lenski (1961) and Kohn (1969) found that religious factors played a crucial role in helping shaping child-rearing orientations. It is therefore understandable, to a certain degree, when parents believe that God has turned His back on them. Their conviction is captured in the following extracts:

“When they are 14 to 15years, you can no longer control him, even if you raised him according to the church ways, but he will leave that path, he no longer wants to go to church because now he has friends who do not want anything to do with church. A time has come where the Lord has turned His back on us as parents, and we are really carrying a very heavy burden. We as parents need to kneel and pray because now we are afraid of our children that we live with within our own homes.”

“When Ma here says that we should be praying yes we should because indeed this is a different time, it is not the same as before. We have to ask God what we have to do with these children because we cannot slaughter them; they are not cattle. You tell them, but they do not listen, you punish them they do not listen.”

“We need to speak to God and ask Him what are we going to do with these children what are we going to get from them?”

Contrary to the above, Alwin (1986) argued that times have changed and the Godly influence has diminished in most families and communities. The circular system, science, and atheist beliefs have gained prominence in societies. Justifiably, this argument is also raised by

Maphosa and Shumba (2010) that the South African government banished prayers and religious activities in schools. However, the argument that Maphosa and Shumba pose, is the lamentation of the prominence of anti-religion and spirituality in schools, so much so that there exist an unprecedented high level of vicious crimes, deaths, and ill-discipline in various school environments. In addition, there is also an argument that it is difficult to determine the process through which a parent's religiosity leads to better parenting. In other words, there exists no clearly defined process in the literature that explains the link between parent religiosity and parenting behaviour (Sninder, Clements & Vazsonyi, 2004). According to Mahoney (2010), the above argument is easily addressed if individuals are able to experience God or become spiritual through participation in family relationships, including parent-child relationships; i.e. if parents viewed their relationships with their children as spiritual or sanctified. To add to the argument Regnerus (2003) states that Social scientists studying adolescents are mostly cognizant that religion can affect adolescents, and that many teenagers are themselves religious-or at least their parents take them to church.

One must also be cognisant of the idea of spirituality as well as spiritual belief versus religion (Zinnbauer & Pargement, 2005). Some would consider themselves spiritual but not necessarily religious and at worst reject religion. When he speaks of the origin of human beings, Muthwa (1964) reveals the secrets of the eternal three and spirit mother whom early beings prayed to, worshipped, and appeased for protection, health, prosperity and the like. It is therefore essential to understand these distinctions, especially with Africans. As some when they speak of God, they are not necessarily talking about a supernatural power or deity, but are referring to great grand forefathers before them (Muthwa, 1964). Therefore, the psychology of religion and spirituality becomes confusing if these distinctions are not studied intricately .

Zinnbauer and Pargement (2005) write that the confusion between religiousness and spirituality only arises when different researchers define the constructs from different levels of analysis but do not identify their definitions as such. For instance, when one identifies religiousness as a social phenomenon and spirituality as an individual phenomenon, but not appreciate the fact that they are compatible, confusion and misunderstanding occur. Therefore Muthwa (1964) opens up a very different dimension to God and spirituality rather

than religiosity. Hence Zinnbauer and Pargement (2005) give a stern warning that a narrow focus can distort the picture or fall into a reductionist trap.

In conclusion, spirituality is highlighted as a distinctive dimension of human functioning alone. It addresses the discovery, conservation and transformation of the most ultimate of all concerns; the sacred. On the other hand, religiousness is not viewed as inconsistent with or an impediment to spirituality (Zinnbauer & Pargement, 2005; Emmons & Paloutzian, 2003; Hill *et al.*, 2000; Hood, 2003; Shafranske, 2002; Shafranske & Bier, 1999; Muthwa, 1964). Spirituality is the core function of religion. However, religion accepts and attempts to address the full range of human strivings (Zinnbauer & Pargement, 2005; Emmons & Paloutzian, 2003; Hill *et al.*, 2000; Hood, 2003; Shafranske, 2002; Shafranske & Bier, 1999; Muthwa, 1964).

In this study the argument of whether parents met their deep spiritual connection with their belief or a broader religiosity in general was not investigated. What was observed was the feeling of disconnection with God that was expressed by participants, which was conceived to be instrumental to the disintegration of the parent-child relationship. This disconnection was purported to be making parenting difficult, and causing children to misbehave and abuse alcohol.

CHAPTER SIX

SUMMARY, CONCLUSION, RECOMMENDATIONS AND LIMITATIONS

6.1 Introduction

The following section will provide summary of findings, draw a conclusion and then make relevant recommendation as well highlight the limitations of the study.

6.2 Summary

The study set out to address the gap in parenting-related issue, whereby parents have been overlooked in the efforts to reduce the incidence of alcohol abuse among young people. This study, therefore, tries to bridge this gap by developing an in-depth understanding that will help improve the behaviour of and teach parents how to deal with the landscape of alcohol abuse among children and teenagers. The aim of this study, therefore, was to investigate child rearing practices and perceptions of parents with regard to alcohol abuse among teenagers with an objective to do the following

- To explore the perceptions of parents on teenage alcohol abuse.
- To understand the factors perceived by parents as the reasons for the escalation of teenage alcohol abuse.
- Develop a framework that would help parents with child rearing and the control of alcohol abuse by their children.

It was therefore important that a stringent discipline informs the structure of inquiry through a set of research questions which seek to find the following:

- Do child rearing practices have an influence in teenage alcohol abuse?
- What are the factors perceived by parents as reasons for escalating teenage alcohol abuse?
- Are there existing intervention programs and frameworks that incorporate parental participation in curbing teenage alcohol abuse?

The statistics provided in the beginning showed results of the study conducted by the Department of Health, Medical Research Council and OrcMacro (2007) on high school children and their experiences of alcohol use and abuse. These results showed that 30% of learners in Grades 8-11 have drunk alcohol, and smoked cigarettes and 13% have used

cannabis at some point in their lifetime. Almost a third (29%) indicated engaging in binge drinking (drunk five or more drinks on one occasion). The study also involved household samples, which found that among adolescents aged between 15 and 19 years, 19.9% males and 10.2% of females had used tobacco products, and 31.9% of males and 17.2% of the females had consumed alcohol (Department of Health, Medical Research Council, OrcMacro, 2007).

Over the years, these have increased to unprecedented levels. This paints a bleak future for the youth and the country. The World Health Organisation has placed South Africa at number 20 of 194 in the world ranking of alcohol consumption per capita and 19 of 54 countries in the African region. These rankings leave much to be desired in a country where half the population is regarded as younger than the age 35 years. It was, therefore, essential to explore other aggravating factors that contribute to this phenomenon, so as not to focus only on the individual psyche and self-efficacy. It is for this reason that, this particular study focused on parents rather than teenagers. During a child's development, parents play an important socialisation role; therefore their attitudes and perceptions towards prevention of alcohol and substance abuse are fundamental in order to understand their children's perception and susceptibility to substance abuse. Parenting and child-rearing practise, therefore, should not be ignored in prevention programmes.

Parenting styles can be described as all strategies that involve behaviours, attitudes, and values which parents use in the process of interacting with their children (Tunde-Ayinmonde & Adegunloye, 2011). These can influence children's physical, emotional, social, psychological, psychosocial well-being and development (Darling & Steinberg, 1993). Studies have indicated that adolescents have shown the need for parental involvement in their lives (Chapman & Werner- Wilson, 2008; Lamborn, Mounts, Steinberg & Dornbusch, 1991; Sprecher, Harris & Meyers, 2008; Kendler, Sham & Maclean, 1997). Parenting has been viewed as a protective factor that inhibits adolescents from harmful behaviours (Chapman & Werner- Wilson, 2008; Lamborn *et al.*, 1991).

Child rearing practices in Black communities has, therefore transcended that of Baumrind (1967) typology to add what I call a "*conscious distant*" parenting. This term arises from the experiences that respondents articulated during the study. More often than not, when addressing the topic of children's rights, it became clear that there is a lack of knowledge on

how to mitigate and find balance between the “God-given right” to be a parent and raise a child the best way the parent sees fit, and the government’s constitutional demands that protect children’s rights. These rendered parents to be “aloof” in fear of breaking the law, and subsequently being imprisoned, or at worst ridiculed, threatened, and beaten by their children. This led parents to take a conscious decision to distance themselves (passive), while still caring and providing for their children (indulgent). The conscious distant parenting dimension constitutes the notion of “I care, but Do not care” attitude, and “I’m involved but Uninvolved” position. Adopting this position has clearly resulted to unruliness, high alcohol abuse, promiscuity, early sexual debut, school dropout by teenagers. The interference into parenting strategies as well as teaching pedagogies in schools which are an extension of parenting, is deemed to have contributed to teenage alcohol abuse. It can therefore be accepted that parenting or lack thereof, contributes immensely in teenage alcohol abuse.

The lack and/or inadequate communication between parents and children, as well as the escalation of shebeens in residential areas were also mentioned as influential to the rising levels of alcohol use by teenagers. A feeling of disconnection with God was expressed by participants, who conceived this to be instrumental to the disintegration of the parent-child relationship, thus making parenting difficult, and causing children to misbehave and abuse alcohol. A call was made by participants for community participation and engagements in psychosocial prevention-oriented interventions programmes. All these attest to the central theories selected for this study, the Ecosystems and Family systems theory.

6.3 Conclusion

In the light of preceding discussion, it can be asserted that the current parenting crisis is resultant from rejecting and doing away with cultural knowledge and understandings that are carried from generation to generation and adopting Eurocentric principles into our constitutional democracy. There is an urgency to advocate for the African psychology perspective that is not a mere extension of the western dogma, but rather an autonomous field of study which explains African experiences the way Africans view, believe, and hold the world. This needs to be advocated vigorously (Nwoye 2014, 2017).

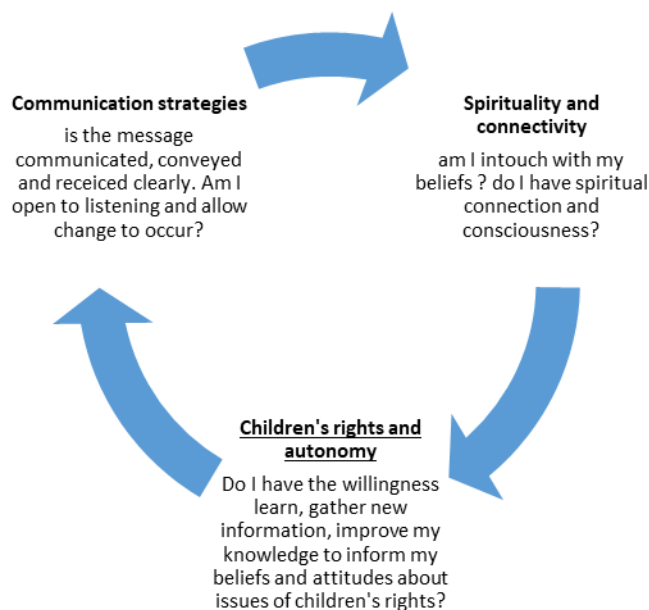
The basic assumption of the worldview is that which is characterised by realities, places and purpose in the world (Mkhize, 2004). Therefore, space, time, and purpose are critical when addressing characteristics of parenting an African child and how parenting mitigates the

alcohol abuse phenomenon. Various cosmological networks and the African consciousness that speak of the rhythms and connections of birth, death and messages from ancestors and forefathers through generations (Sow, 1980; Baloyi & Makobe-Rabothata, 2014; Ekeke, 2011, Mkhize, 2004; 2008; Khatib, McGee, Nobles & Akbar, 1979) must therefore be integral to any analysis when we deal with people of African descent. A parent in an African worldview is a demigod that stands in the gap of those gone by, and those yet to come in the family lineage. Parenting values and styles must therefore reflect these cosmological connections. At this stage it is important to point out that in the African culture, e.g. the Zulu tradition, parenting is not just limited to the biological parents, but also involves the extended family and community networks. It is therefore for this reason that the Psycho-Social Parenting Framework has been conceptualised and introduced in this study.

6.3.1 The Psycho-Social Parenting Framework (PSPF)

This framework below intends to cover various aspects affecting African parents, parenting and the relationship with their children. These are based on the themes emanating from the study. The framework covers three concepts namely; Children’s rights/autonomy; Communication strategies; and Spirituality and connectivity. The following diagram illustrates the cyclical nature of the proposed parenting framework

Psycho-Social Parenting Framework (PSPF)



These are further elaborated below:

6.3.2 Communication Methods and Strategies

Empathetic and non-judgemental frank communication, sharing of information about the good and bad of alcohol use in this study, in particular, is one of the major concerns repeatedly raised. Participants engaged extensively on the fact that parents do not communicate and articulate problematic topics with their children. The lack of communication, therefore, results in many outside and unintended influences that they cannot control, especially with teenagers. Laursen and Collins (2004) argued that although it is certainly true that communication during the adolescent years is a significant challenge for parents and children, this challenge stems primarily from the changing nature of the relationship, not from an inherent inability of adolescents and parents to engage in meaningful conversation. The generation gap also posits difficulties in parent-adolescent communication, creating incongruences and mismatch in their perceptions and understanding. In this study a huge generation gap was observed. The average age for participants was 50 – 60 years, whereas the ages of children that kept coming up in discussions was 14 – 15 years. Participants in this study kept saying there is a huge difference between the manner they were raised and the manner their children respond, and relate to them. This generational gap can also be viewed from the perspective of children left in the care of grandparents due to urban migration for employment purposes.

The framework proposes the bridging of this intergenerational communication gap, in order to align the mismatch between caregiver, (in this regard grandparents) and adolescents. It is equally important to note that communication channels in Black communities has previously, not been that of a parent or a grandparent per se (Compton-Lilly, 2003; Hosmer, 2008; Pinson-Millburn et al., 1996; Kropf & Wilks, 2003). Various forms of community structures were well established in terms of who deals with teaching, reprimanding, and communicating issues such as that of relationships, courtship, alcohol, respect and other important conduct in communities. For instance, grandparents and to a large extent, parents as well, grew under the stewardship of “Iqhikiza” (a head girl)and “Indunana yezinsizwa” (a head boy) who provided astute training on how to behave accordingly both at home and in society. Difficult topics that parents felt uneasy discussing with children, were well covered through the structures of “Iqhikiza and Induna yezinsizwa” (Zungu, 1997; Carton & Morrell, 2008). Due

to urbanization, this system is now found in very few and remote rural areas in the country, hence the disconnect between parents and adolescents in their communication practices. The communication aspect of the framework also advocates for the introduction and promotion of community representatives who will be trained in various communication skills and strategies by the government to remain and continue providing the necessary support to both parents and grandparents.

6.3.3 Children's Rights and Autonomy

Children's rights and autonomy is a global phenomenon. It is not uniquely South African. It is therefore important that the government together with community *organisations* and other stakeholders like (department of Social Development, South African Police Services, Department of communication, Ministry of Women and Children and Department of Basic Education) develop a collaborative programme that takes into cognisance both children and parents into confidence of what is expected and required of them in relation to this legislative framework.

Correctly so, O'neill (1988) argues that if we have a clearer, more direct and complete view of ethical aspects of children's rights, we would have good reason to prefer it (O'neill, 1988). The top-down approach is proving impractical as it overlooks fundamental, yet simply cultural, religious, spiritual and parental inputs that make up socially agreed principles of child development. The collaborative strategy can afford parents, children and government alike open communication channels. Government has an obligation to provide platforms where discussions and engagement on how these policies are to be understood and implemented. Community organizations through various funding initiatives, may be utilised as channels that promulgate educational series and engagements in communities. This ground work cannot be neglected any further as it is the host of many misconceptions of what is expected from all parties involved.

6.3.4 Spirituality and Connectivity

The understanding that Africans have of the connection with deity has always existed; therefore, everything done is always or to a very large degree associated with God, Umoya,

Spirit, Sakhu and ancestors. A child born into the family does not belong to the parent but the whole cosmological lineage of that family all the way to (God, Umoya, Spirit, Sakhu) (Bynum, 1999; Daws, 1985, 1986; Hickson & Kriegler, 1991; Mkhize, 2004; Nwoye, 2014, 2015).

Parenting has to draw from this deep well of spirituality, contentment, and connectivity to avoid misfortunes, bad occurrences and bad luck. Jung, while travelling and studying African dreams also gained awareness of the bottomless Black primordial unconsciousness (Bynum, 1999; Mkhize, 2004, Nwoye, 2014). The repression of the primordial African unconscious is an act of Eurocentric Science. If you are to hold people in bondage, this type of awareness must be repressed in order to justify the belief that they are in fact an inferior race. Otherwise, a deep disquiet disturbs the peace and order of society. Black parents, therefore, need to rise and elevate themselves from bondages of aggressive Eurocentric oppression of who they are i.e connection of a primordial unconsciousness where they share dreams, messages, prophecies and connection with the spiritual self. The disconnection with God, Umoya, Spirit, Sakhu therefore cannot be dissociated with parents, parenting and teenage challenges (substance/alcohol) abuse.

Spiritual awareness as explained in chapter five, does not only advocate for religion but also for connectivity with cosmological primordial channels of lineage linkages (Bynum, 1999; Daws, 1985, 1986; Hickson & Kriegler, 1991). Africans believe in respecting those forgone through conduct at home where they are believed to be hovering and are still influencing outcomes of the living, in some instances (Mkhize, 2004). With this spiritual and cosmological acceptance, there is also an understanding that children are a gift from ancestors (Khatib et al., 1979; Akyeampong, 1995; Ekeke, 2011; Baloyi & Makobe-Rabothata, 2014). This translates to various behaviours within the homestead which must then appease and acknowledge the presence and existence of ancestors. Spiritual connectivity therefore, directs and give guidance to parents in acceptable child rearing measure and practices that concede and guarantees continuity of the family name, traditions and culture (Khatib et al., 1979; Akyeampong, 1995; Ekeke, 2011; Baloyi & Makobe-Rabothata, 2014).

The framework therefore advocates for individuals to evaluate and realign themselves with their spiritual roots. It promotes that parents be cognisance of their lineage dogmas and expectancies of those forgone but still connected through continued spiritual cosmologies of family structure. The revival of such, according to Ekeke (2011) creates a stable balance within a family structure. Nwoye (2014, 2015) writes that some abnormal and trouble

behaviours are inflicted by ancestors to show their anger and disapproval of certain occurrences. It is equally reported that for those who are strongly rooted in religion and various faiths, disobedience thereof also results in some misfortunes, delays and other unintended negative consequences to the individual, family or community (Nwoye, 2014). It is therefore of grave importance to maintain spiritual connectivity in families and the communities (i.e. by extension).

The Psychosocial Parenting Framework targets the strategic and fundamental points of contention for Black parents. It addresses the deficiency in levels of communications between parents and children, the articulation, knowledge and understanding legislative framework of children's rights and lastly, the spiritual connectivity from which everything in an African perspective stems. However, the framework cannot be a standalone entity but must be used in conjunction with various parenting typologies that already exist, as it is in its infancy stage of development. The typologies are essential to serve as indicators of parenting behaviour and the framework is important for innovative action.

6.4 Recommendations from the Study

Based on the findings, the recommendations of the study are as follows:

- ❖ Development of Parent/children war rooms (congregation of communities, government, specialists to deal with a certain or problematic issue(s)) where proper engagements around issues of alcohol and substance abuse can be deliberated on.
- ❖ Development of a quarterly stakeholder (Department of Social Development, South African Police Services, Department of Communication, Ministry of Women and Children, Department of Basic Education, Parents and Children) engagements that would deal with legal and constitutional topics that impact on the livelihood of families and relationships thereof.
- ❖ Running of intervention programmes targeted at upskilling parents on various parenting challenges including but not limited to alcohol and substance abuse.
- ❖ Provision of funding, human and material resources to implement propositions of the Psychosocial Parenting Framework suggested in this study, as it may develop into a universally acclaimed framework.

6.5 The Limitations of the Study include the following:

- ❖ The study used a qualitative design which is very rich; however, its results cannot be generalised due to fewer participants but can be used as a block to build upon for a bigger (survey) study.
- ❖ Due to data collection method (focus groups) there exist a possibility of conformity to group dynamics which could lead to questioning the reliability of data, especially because there were no follow-up individual interviews.

REFERENCES

- Adams, G. R. (1983). Social competence during adolescence: Social sensitivity, locus of control, empathy, and peer popularity. *Journal of Youth and Adolescence*, 12(3), 203-211.
- Akbar, N. I. (1991). *The evolution of human psychology for African Americans*. In R. L. Jones (Ed.), *Black psychology* (p. 99–123). Cobb & Henry Publishers.
- Akinsola, E. F. (2010). Correlation between parenting styles and sexual attitudes of young people in Nigeria: comparison of two ethnic groups. *Gender and behaviour*, 8(1), 2771-2788.
- Akyeampong, E. (1995). Alcoholism in Ghana: a socio-cultural explanation. *Culture, Medicine and Psychiatry*, 19, 261-80
- Akyeampong, E. (1996). *Drink, power and cultural change: a social history of alcohol in Ghana, c.1800 to Recent Times*. Portsmouth, New Hampshire; Heinemann.
- Allan, J. (2006) Whose Job is Poverty? The Problems of Therapeutic Intervention with Children who are Sexually Violent. *Child Abuse Review* Vol. 15: 55–70.
- Allen, J., Hauser, S., Bell, K., & O'Connor, T. (1994). Longitudinal assessment of autonomy and relatedness in adolescents-family interactions as predictors of adolescent ego development and self-esteem. *Child development*, 65, 179-194.
- Allison, M.D., Sabatelli, R.M. (1988). Differentiation and individuation as mediators of identity and intimacy in adolescence. *Journal of Adolescence Research*, 3, 1-16.
- Allport, G. W. (1960). The open system in personality theory. *The Journal of Abnormal and Social Psychology*, 61(3), 301.
- Alvesson, M., & Sköldbberg, K. (2009). *Reflexive methodology: New vistas for qualitative research*. London: Sage
- Alwin, D. F. (1986). Religion and parental child-rearing orientations: Evidence of a Catholic-Protestant convergence. *American Journal of Sociology* 92: 412-440.
- Amato, P. R., & Keith, B. (1991). Parental divorce and the well-being of children: A meta-analysis. *Psychological Bulletin*, 110, 26–46.

Ambler, C. (1987). Alcohol and disorder in pre-colonial Africa. Boston University Working Paper, Boston.

Ambler, C., & Crush, J. (1992). Alcohol in southern African labour history. *Liquor and labour in Southern Africa*, 1-55.

Aquilino, W. M., & Supple, A.J. (2001). Long-Term Effects of Parenting Practices during Adolescence on Well-Being Outcomes in Young Adulthood. *Journal of family*, 22(3), 289-308.

Attridge, D., & Jolly, R. (1998). *Writing South Africa: literature, apartheid, and democracy, 1970-1995* (Eds.). Cambridge University Press.

Aziza, A. (2001). Expulsion of learners from secondary schools in the Western Cape: trends and reasons. Unpublished MEd dissertation. Department of Further Teacher Education, University of South Africa.

Bailey, S., C. Smith, C., & Dolan, M. (2001). The social Background and nature of “Children” who perpetrate violent crimes. *Journal of Community Psychology*, Vol. 29, No. 3, 305–317.

Baldwin, A.L. (1948). Socialization and the parent-child relationship. *Child Development*. 19, 127-136.

Baloyi, L.J., & Makobe-Rabothatha, M. K. (2014). The African conception of death: A cultural implication. In, L. Jackson., D. Meiring., F. Van de Vijver., & E. Idemudia. (Eds.), *Toward 190 sustainable development through nurturing diversity: Selected papers from the Twenty-First Congress of the International 263 Association for Cross-Cultural Psychology*. Melbourne, FL: International Association for Cross-Cultural Psychology (pp. 260-272).

Bandura, A. (1969). Social-learning theory of identificatory processes. *Handbook of socialization theory and research*, 213, 262.

Bandura, A. (1971). Vicarious and self-reinforcement processes. *The nature of reinforcement*, 228278.

Bandura, A. (1975). Analysis of modelling processes. *School Psychology Digest*.

Bandura, A. (1977). Self-efficacy: toward a unifying theory of behavioural change. *Psychological review*, 84(2), 191.

- Bandura, A. (1991). Social cognitive theory of self-regulation. *Organisational Behaviour and Human Decision Processes*, 50, 248-287.
- Bandura, A. (1998). Health promotion from the perspective of social cognitive theory. *Psychology and health*, 13(4), 623-649.
- Barbarin, O. A., & Richter, L. M. (2001). *Mandela's children. Growing up in post-apartheid South Africa* London: Routledge.
- Barber, B. K. (1996). Parental psychological control: Revisiting a neglected construct. *Child development*, 67(6), 3296-3319.
- Barber, B.K. (1997). Introduction. *Journal of Adolescent Research*, 12, 5-7.
- Barber, B.K., Oslen, J.E., & Shagle, S.C. (1994). Associations between parental psychological and behavioural control and youth internalized and externalized behaviour. *Child Development*, 65, 1120-1136.
- Barrozo, P. (2010). Finding home in the world: a deontological theory of the right to be adopted. *NYL Sch. L. Rev.*, 55, 701.
- Baumeister, R. F., & Heatherton, T. F. (1996). Self-regulation failure: An overview. *Psychological Inquiry*, 7, 1-15.
- Baumrind D, (1967). Child practices interceding three pattern of preschool behaviour. *Genetic Psychology Monograph*, 75 (1) 43-88.
- Baumrind D, (2005). Pattern of parental authority and adolescent autonomy. *New Directions for Child and Adolescent Development*, 108 (summer), 61-69.
- Baumrind D. (1969). Authoritarian vs. authoritative parental control. *Adolescence*, 3, 255-272.
- Baumrind D. (1969). Authoritarian vs. authoritative parental control. *Adolescence*, 3, 255-272
- Baumrind, D. (1966). Effects of authoritative parental control on child behaviour. *Child Development*, 37(4), 887-907.
- Baumrind, D. (1968). Authoritarian vs. authoritative parental control. *Adolescence*, 255-272.
- Baumrind, D. (1971). Current patterns of parental authority. *Developmental Psychology Monographs*, 4, 2.

- Baumrind, D. (1980). The principle of reciprocity: Development of prosocial behaviour in children. *Educational Perspectives*, 19(4), 3–9.
- Baumrind, D. (1980). The principle of reciprocity: Development of prosocial behaviour in children. *Educational Perspectives*, 19(4), 3–9.
- Baumrind, D. (1997a). The disciplinary encounter: Contemporary issues. *Aggression and Violent Behavior*, 2(4), 321–335.
- Baumrind, D. (1997b). Necessary distinctions. *Psychological Inquiry*, 8(3), 176–229.
- Baumrind, D., & Thompson, R. A. (2002). The ethics of parenting. *Handbook of parenting*, 5, 3-34.
- Beidelman, T. (1971). *The Kaguru: a matrilineal people of East Africa*. New York; Holt, Rinehart and Winston.
- Beitz, J.M., & Goldberg, E. (2005). The Lived Experience of Having a Chronic Wound: A Phenomenologic Study. *Medsurg Nursing*, 14(1), 51-82.
- Benner, P. (1994). Hermeneutic phenomenology: A methodology for family health and health promotion study in nursing. In P. Benner (Ed), *Interpretive Phenomenology: Embodiment caring, and ethics in health and illness*, pp. 71-72. Thousand Oaks, CA: Sage.
- Berg, L., Skott, C., & Danielson, E. (2006). An interpretive phenomenological method for illuminating the meaning of caring relationship. *Scandinavian Journal of Caring*, 20, 42-50.
- Borawski, E. A., Ievers-Landis, C. E., Lovegreen, L. D., & Trapl, E. S. (2003). Parental monitoring, negotiated unsupervised time, and parental trust: The role of perceived parenting practices in adolescent health risk behaviors. *Journal of Adolescent Health*, 33(2), 60-70.
- Bowdich, T. (1966). *Mission from Cape Coast Castle to Ashantee*. London: Frank Cass (first 1819).
- Bradbury-Jones, C., Sambrook, S., & Irvine, F. (2009). The phenomenological focus group: an oxymoron? *Journal of Advance Nursing*, 65(3), 663-671.
- Brady M; Rendall-Mkosi K (2005). *Tackling alcohol problems; strengthening community action in South Africa*. Cape Town; Blue Weaver.

- Breen, L. J., & O'Connor, M. (2007). The fundamental paradox in the grief literature: A critical reflection. *Omega*, 55(3), 199–218. <http://doi.org/10.2190/OM.55.3.c>
- Brook, J.S., Morojele, N.K., Brook, D.W., & Rosen, Z. (2005). Predictors of cigarette use among South African adolescents. *International Journal of Behavioral Medicine*, 12(4), 207-217.
- Bryceson, D. (2000). African peasants' centrality and marginality: rural labour transformations. *Disappearing Peasantries*, 37-63.
- Bugental, D., Blue, J., & Cruzcosa, M. (1989). Perceived control over caregiving outcomes: Implications for child abuse. *Developmental Psychology*, 25, 532–539.
- Burton, R.F. (1961). *The lake regions of Central Africa*, (2 vols.). New York: Dover (first 1860).
- Bynum, E. B. (2012). *The African unconscious*. Cosimo, Inc.
- Cain, D. S., & Combs-Orme, T. (2005). Family structure effects on parenting stress and practices in the African American family. *J. Soc. & Soc. Welfare*, 32, 19.
- Campbell, R. (2001). Heidegger: Truth as Altheia. In R. Small (Ed), *A Hundred years of phenomenology: Perspectives on a philosophical tradition*, pp. 73-89. Burlington, VT: Ashgate.
- Carlson, R. G. (1992). Symbolic mediation and commoditization: a critical examination of alcohol use among the Haya of Bukoba, Tanzania. *Medical Anthropology* 15, 41-62.
- Chapman, E.N., & Werner-Wilson, R.J. (2008). Does positive youth development predict adolescent attitudes about sexuality, *Journal of Adolescent Health*, 43(1), 71-85.
- Cherry, K. (2012). Parenting styles. The four styles of parenting. [Vyhledáno 27. 11. 2012 na <http://www.psychology.about.com/od/developmentalpsychology/a/parentingstyle.htm>].
- Chisholm, L. (2007). Monitoring children's rights to education. In: Dawes, A., Bray, R., & van der Merwe, A. (eds). *Monitoring child well-being: A South African rights-based approach*. Cape Town: HSRC Press.
- Chiu, L. (2007). Commentary by Chiu. *Western Journal of Nursing Research*, 29(7), 924-924.

Claassens, A. (2008). Land, power & custom: Controversies generated by South Africa's communal land rights act. Juta and Company Ltd.

Cliffe, L. (1978). Labour migration and peasant differentiation: Zambian experiences. *The Journal of Peasant Studies*, 5(3), 326-346.

Clinton, H. R. (1996). *It takes a village: And other lessons children teach us*. New York: Simon & Shuster.

Cohen, D. A., Farley, T. A., Taylor, S. N., Martin, D. H., & Schuster, M. A. (2002). When and where do youths have sex? The potential role of adult supervision. *Pediatrics*, 110(6), e66-e66.

Cohen, D.J., & Crabtree, B.J. (2006). Qualitative research guidelines project. Retrieved from <http://www.qualres.org/>

Collins, W.A., Maccoby, E.E., Steinberg, L., Hetherington, E.M., & Bornstein, M.H. (2000).Contemporal research on parenting.The case for nature and nurture.*American Psychologist*, 55, 218-232.

Community Agency for Social Enquiry (CASE) (2006). World Health Survey 2003: Report of South Africa. Geneva: World Health Organisation.

Compton-Lilly, C. (2003). Reading families: The literate lives of urban children (Vol. 23). Teachers College Press.

Corey, G. (2013). Theory and practice of counselling and psychotherapy. Australia: Brooks/Cole, Cengage Learning.

Cote, J. E., & Levine, C. (1987). A formulation of Erikson's theory of ego identity formation. *Developmental review*, 7(4), 273-325.

Cote-Arsenault, D., & Morrison-Beedy, D. (2001). Women's voices reflecting changed expectations for pregnancy after prenatal loss. *Journal of Nursing Scholarship*, 33(3), 239-244.

Crotty, M. (1996). Phenomenology and Nursing Research. Churchill Livingstone, Melbourne.

Dadds, M. R., Schwartz, S., & Sanders, M. R. (1987). Marital discord and treatment outcome in the treatment of childhood conduct disorders. *Journal of Consulting and Clinical Psychology*, 55, 396–403.

Darker, C. D., Larkin, M., & French, D. P. (2007). An exploration of walking behaviour—An interpretative phenomenological approach. *Social science & medicine*, 65(10), 2172-2183.

Darling, N., & Steinberg, L. (1993). Parenting as context: An integrated model. *Psychol bull*, 113(3), 487-496.

Daws, D. (1985). Sleep problems in babies and young children. *Journal of Child Psychotherapy*, 11(2), 87-95.

De Witt, L., & Ploeg, J. (2006). Critical appraisal of rigor in interpretive phenomenological nursing research. *Journal of Advance Nursing*, 215-229.

Degenhardt, L., & Hall, W. (2006). Is cannabis use a contributory cause of psychosis? *Canadian Journal of Psychiatry*, 51(9), 556-565.

Department of Health. South Africa Demographic and Health Survey 2003(2007).

Department of Health. South African Demographic and Health Survey (1998). Pretoria: Department of Health.

Department of Health., Medical Research Council & OrcMacro. (2007). South Africa demographic and health survey 2003. Pretoria, South Africa: National Department of Health.

DeVore, E. R., & Ginsburg, K. R. (2005). The protective effects of good parenting on adolescents. *Current opinion in paediatrics*, 17(4), 460-465.

DiIorio, C., Dudley, W. N., Soet, J. E., & McCarty, F. (2004). Sexual possibility situations and sexual behaviours among young adolescents: the moderating role of protective factors. *Journal of Adolescent Health*, 35(6), 528-e11.

Domènech-Rodriguez, M. M., Donovick, M. R., & Crowley, S. L. (2009). Parenting styles in a cultural context: Observations of “protective parenting” in first-generation Latinos. *Family process*, 48(2), 195-210.

Domholdt, E. (1993). Physical therapy research: Principles and applications. In, J. Higgs., D. Horsefall, & S. Grace. (Eds.), *Writing qualitative research on practice*. Rotterdam: Sense Publishers.

Dowling, M. (2004). Hermeneutics: an exploration. *Nurse Research*, 11(4), 30-39.

- Dowling, M. (2007). From Husserl to van Manen. A review of different phenomenological approaches. *International Journal of Nursing Studies*, 44, 131-142.
- Draucker, C.B. (1990). The critique of Heideggerian hermeneutical nursing research. *Journal of Advanced*, 30(2), 360-373.
- Dreier, S. K., Long, J. D., & Winkler, S. J. (2019). African, Religious, and Tolerant? How Religious Diversity Shapes Attitudes Toward Sexual Minorities in Africa. *Politics and Religion*, 1-31.
- Ekeke, E. C. (2011). African traditional religion: A conceptual and philosophical analysis. *LUMINA*, 22(2).
- Ellison, C. G. & Sherkat, D. E. (1993a). "Conservative Protestantism and Support for Corporal Punishment." *American Sociological Review* 58(1):131–44.
- Ellison, C. G. & Sherkat, D. E. (1993b). "Obedience and Autonomy: Religion and Parental Values Reconsidered." *Journal for the Scientific Study of Religion* 32(4):313–29.
- Emmons, R. A., & Paloutzian, R. F. (2003). The psychology of religion. *Annual Review of Psychology*, 54, 377–402.
- Erikson, E. H. (1950). Growth and crises of the " healthy personality."
- Erikson, E. H. (1956). The problem of ego identity. *Journal of the American Psychoanalytic Association*, 4, 56-121.
- Erikson, E. H. (1959). Late adolescence. In D. H. Funkenstein (Ed.), *The student and mental health*. Cambridge: Riverside Press.
- Erikson, E. H. (1960). Youth and the life cycle. *Children*, 7(2), 43-49.
- Erikson, E. H. (1963). *Childhood and society*. (2nd ed.) New York: Norton.
- Erikson, E. H. (1966). The concept of identity in race relations: Notes and queries. *Daedalus*, 145-171.
- Erikson, E. H. (1968b). Psychosocial identity. *International encyclopaedia of the social sciences*, 7, 61-65. New York: Macmillan Co.

Erikson, E. H. (1979). Report from Vikram: Further perspectives on the life cycle. In S. Kakar (Ed.), *Identity and adulthood*. Bombay: Oxford Univ. Press.

Eyetssemitan, F. (2002). Cultural interpretation of dying and death in a non-western society: The case of Nigeria. *Psychology*, 10(3), 1–11.

Fade, S. (2004). Using interpretative phenomenological analysis for public health nutrition and dietetic research: a practical guide. *Proceedings of the nutrition society*, 63(4), 647-653.

Farson, R. (1974). *Birthrights*. New York: Macmillan.

Feinberg, H. M. (1993). The 1913 Natives Land Act in South Africa: Politics, race, and segregation in the early 20th century. *The International Journal of African Historical Studies*, 26(1), 65-109.

Flisher, A.J., Parry, C.D.H., Muller, M., & Lombard, C. (2002). Stages of substance use among adolescents in Cape Town, South Africa. *Journal of Substance Use*, 7(3), 162-167.

Flisher, A.J., Townsend, L., Chikobvu, P., Lombard, C., & King, G. (2010). Substance use and psychosocial predictors of high school dropout in Cape Town, South Africa. *Journal of Research on Adolescence*, 20(1), 237-255

Forman, J., Creswell, J.W., Damschroder, L., Kowalski, C.P., & Krein, S.L. (2008). Qualitative research methods: Key features and insights gained from use in infection prevention research. *American Journal of Infection Control*, 36(10), 764-771.

Fossey, E., Harvey, C., McDermott, F., & Davidson, L. (2002). Understanding and evaluating qualitative research. *Australian and New Zealand journal of psychiatry*, 36(6), 717-732.

Freud, S. (1912). Recommendations to physicians practising psycho-analysis.

Freud, S. (1930). Civilization and its discontents. In J. Strachey (Ed.), *The Standard Edition of the Complete Psychological Works of Sigmund Freud (XXI)*. London:

Freud, S. (1985). *The complete letters of Sigmund Freud to Wilhelm Fliess: 1887-1904*.

Frosh, S. (2010). *Psychoanalysis outside the clinic: Interventions in psychosocial studies*. Palgrave Macmillan.

- Fulgini, A. J., & Eccles, J. S. (1993). Perceived parent-child relationships and early adolescents' orientation towards peers. *Developmental Psychology*, 29, 622-632.
- Garbarino, J. (2001) Lost boys: Why our sons turn violent and how we can save them, *Smith College Studies in Social Work*, 71:2, 167-181.
- Geanellos, R. (1999). Hermeneutic philosophy, Part 1: Implications of its use as methodology in interpretive nursing research. *Nursing Inquiry*, 5(3), 154-163.
- Goulding, C. (1999). Consumer research, interpretive paradigms and methodological ambiguities. *European Journal of Marketing*, 33(9/10), 859-873.
- Gray, M. R., & Steinberg, L. (1999). Unpacking authoritative parenting: Reassessing a multidimensional construct. *Journal of Marriage and the Family*, 574-587
- Greenberger, E., & Goldberg, W. (1989). Work, parenting, and the socialization of children. *Developmental Psychology*, 25(1), 22-35.
- Groenewald, T. (2004). A Phenomenology research Design Illustrated. *International Journal of Qualitative Methods*, 3(1), 1-26.
- Grotevant, H., & Cooper, C. (1986). Individuation in family relationships: A perspective on individuation differences in the development of identity and role-taking skill in adolescence. *Human development*, 29, 82-100.
- Halling, S., & Leifer, M. (1991). The theory and practice of dialogical research. *Journal of Phenomenological Psychology*, 22, 1-15.
- Harber, C. (2001). Schooling and violence in South Africa: creating a safer school. *Intercultural Education*, 12:261-271.
- Hart, H. H., Jenkins, R. L., Axelrad, S., & Sperling, P. I. (1943). Multiple factor analysis of traits of delinquent boys. *The Journal of Social Psychology*, 17(2), 191-201.
- Hawkins, R. L., & Maurer, K. (2009). Bonding, bridging and linking: how social capital operated in New Orleans following Hurricane Katrina. *British Journal of Social Work*, 40(6), 1777-1793.
- Henricson, C. (2008) Governing Parenting: Is There a Case for a Policy Review and Statement of Parenting Rights and Responsibilities?, *Journal of Law and Society*, vol.35, 1.
- Henry, C. S. (1994). Family system characteristics, parental behaviours, and adolescent family life satisfaction. *Family relations*, 447-455.

Hickson, J., & Kriegler, S. (1991). Childshock: The effects of apartheid on the mental health of South Africa's children. *International Journal for the Advancement of Counselling*, 14(2), 141-154.

Hill, M. (1992). *Training African-American Parents for Success. An Afrocentric Parenting Guide.*

Hill, P. C., Pargament, K. I., Hood, R. W., McCullough, M. E., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behavior*, 30, 51–77.

Hill, T. D., Burdette, A.M., Regnerus, M., & Angel, R. J. (2008). “Religious Involvement and Attitudes toward Parenting among Low-Income Urban Women.” *Journal of Family Issues* 29(7):882–900.

Hinde, S.L., & Hinde, H. (1901). *The last of the Masai.* London: William Heinemann.

Hoff, E., Laursen, B., Tardif, T., & Bornstein, M. (2002). Socioeconomic status and parenting. *Handbook of parenting Volume 2: Biology and ecology of parenting*, 8(2), 231-52.

Holt, J. (1974). *Escape from childhood: The needs and rights of children.* New York: Dutton.

Holt, J. C. (1974). *Escape from childhood* (p. 18). New York: EP Dutton.

Hood, R. W. (2003). The relationship between religion and spirituality. *Defining Religion: Investigating.*

Hosmer, C. (2008). *Have We Lost Our Children Or Have They Lost Us?.* iUniverse.

Huebner, A. J., & Howell, L. W. (2003). Examining the relationship between adolescent sexual risk-taking and perceptions of monitoring, communication, and parenting styles. *Journal of Adolescent Health*, 33(2), 71-78.

Hutchinson, M. K., Jemmott, J. B., Jemmott, L. S., Braverman, P., & Fong, G. T. (2003). The role of mother–daughter sexual risk communication in reducing sexual risk behaviors among urban adolescent females: a prospective study. *Journal of adolescent health*, 33(2), 98-107.

Hyncer, R.H. (1985). Some Guidelines for the Phenomenological Analysis of Interview Data. *Human Studies*, 8(3), 279-303.

Jackson, C. B. A., Baxter, V., & Tan, J. (2018). Mapping the archives: 9. Research in Drama Education: *The Journal of Applied Theatre and Performance*, 23(1), 126-135.

Jurich, J. A., & Myers-Bowman, K. S. (1998). Systems theory and its application to research on human sexuality. *Journal of Sex Research*, 35(1), 72-87.

Kalichman, S. C., Simbayi, L. C., Vermaak, R., Jooste, S., & Cain, D. (2008). HIV/AIDS risks among men and women who drink at informal alcohol serving establishments (Shebeens) in Cape Town, South Africa. *Prevention Science*, 9(1), 55-62.

Karenga, M. (2003). *Maat, the moral ideal in ancient Egypt: A study in classical African ethics*. Routledge.

Karofsky, P. S., Zeng, L., & Kosorok, M. R. (2001). Relationship between adolescent-parental communication and initiation of first intercourse by adolescents. *Journal of adolescent health*, 28(1), 41-45. Keat, R. (1971). Positivism, naturalism, and anti-naturalism in the social sciences. *Journal for the Theory of Social Behaviour*, 1(1), 3-17. Retrieved from <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5914.1971.tb00163.x/abstract>

Kelle, U. (2006). Combining qualitative and quantitative methods in research practice: purposes and advantages. *Qualitative Research in Psychology*, 3(4), 293-311. <http://doi.org/10.1177/1478088706070839>

Kendler, K.S., Sham, P.C., & MacLean, C.J. (1997). The determinant of parenting: An Epidemiological, Multi-Informant, Retrospective Study, *Journal of psychological Medicine*, 27, 549-563.

Kerpelman, J. L., & Pittman, J. F. (2001). The instability of possible selves: Identity processes within late adolescents' close peer relationships. *Journal of adolescence*, 24(4), 491-512.

Khatib, S., Akbar, N. McGee, D. & Nobles, W. (1979). Voodoo or IQ: An introduction to African psychology. In W. D. Smith *et al.*, (Eds.), *Reflections on Black Psychology*. Washington, DC: University Press of America.

Koch, T., Harrington, A. (1998). Econceptualizing rigour: the case for reflexivity. *Journal of Advanced Nursing*, 28(4), 882-890.

Kooken, W.C., Haase, J.E., & Russel, K.M. (1995). Response by Kooken, Haase, and Russel. *Western Journal of Nursing*, 29, 927-929.

- Kropf, N., & Wilks, S. (2003). Grandparents raising grandchildren. *Social work and health care in an aging society*, 177-200.
- Kuhn, T. S. (1970). *The Structure of Scientific Revolutions*, 2nd enl. ed. University of Chicago Press.
- Kumpfer, K. L., & Turner, C. W. (1990). The social ecology model of adolescent substance abuse: Implications for prevention. *International Journal of the Addictions*, 25, 435–563.
- Lamborn, S.D., Mounts, N.S., Steinberg, L., & Dornbusch, S.M. (1991). Patterns of Competence and Adjustment among Adolescents from Authoritative, Authoritarian, Indulgent and Neglectful Families, *Journal of Child Development*, 62, 1049-1062.
- Landau, P. (1995). *The realm of the word: language, gender and Christianity in a southern Africa kingdom*. Portsmouth, New Hampshire: Heinemann.
- Larkin, M., Watts, S., & Clifton, E. (2006). Giving voice and making sense in interpretative phenomenological analysis. *Qualitative research in psychology*, 3(2), 102-120.
- Lategan, B. W., Du Preez, R., & Pentz, C. D. (2017). Socio-demographic insights into South African student drinking behaviour. *South African Journal of Higher Education*, 31(5), 90-115.
- Laurie, A., & Neimeyer, R. A. (2008). African Americans in bereavement: grief as a function of ethnicity. *Omega*, 57(2), 173–193. <http://doi.org/10.2190/OM.57.2.d>
- Laursen, B., & Collins, W. A. (2004). Parent-child communication during adolescence. *The Routledge handbook of family communication*, 2, 333-348.
- Leclerc-Madlala, S. (2002). Youth, HIV/AIDS and the importance of sexual culture and context. *Journal of African Studies*, 28(1), 20-41.
- Leclerc-Madlala, S. (2003). Protecting girlhood? Virginitiy revivals in the era of AIDS. *Agenda*, 17(56), 16-25.
- Lester, S. (1999). 'An introduction to phenomenological research,' Taunton UK, Stan Lester Developments.
- Lewis, J. J. C., Garnett, G. P., Mhlanga, S., Nyamukapa, C. A., Donnelly, C. A., & Gregson, S. (2005). Beer halls as a focus for HIV prevention activities in rural Zimbabwe. *Sexually Transmitted Diseases*, 32, 364–369.

- Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic enquiry. In J. Higgs, D. Horsefall, & S. Grace. (Eds.), *Writing qualitative research on practice*. Rotterdam: Sense Publishers.
- Lipton, M. (1986). *Capitalism and apartheid: South Africa, 1910-1986*. Claremont, Cape: David Philip Publishers.
- Loeber, R. & Hay, D. F. (1994) Developmental approaches to aggression and conduct problems. In *Development through Life: A Handbook for Clinicians* (eds M. Rutter & D. Hay). Oxford: Blackwell Science.
- Lowes, L., & Prowse, M.A. (2001). Standing outside the interview process? The illusion of objectivity in phenomenological data generation. *International Journal of Nursing Studies*, 38, 471-480.
- Lu, Y., & Treiman, D. J. (2007). The effect of labor migration and remittances on children's education among blacks in South Africa.
- Lucas, R. E. (1987). Emigration to South Africa's mines. *The American Economic Review*, 313-330.
- Lugard, F.D. (1968). *The rise of our East African empire* (2 vols.), Edinburgh: Blackwood (first 1893).
- Luk, J. W., Farhat, T., Iannotti, R. J., & Simons-Morton, B. G. (2010). Parent–child communication and substance use among adolescents: Do father and mother communication play a different role for sons and daughters?. *Addictive behaviours*, 35(5), 426-431.
- Lurie, M.N., Williams, B.G., Zuma, K., Mwamburi, D.M., Garnett, G.P., Sturm, A.W., Sweat, M.D., Gittelsohn, J. & Abdool-Karim (2003). Who infected whom? HIV-1 concordance among migrant and non-migrant couples in South Africa. *AIDS*, 17, 2245-2252.
- Maccoby, E. E. (1992). The role of parents in the socialization of children: An historical overview. *Developmental psychology*, 28(6), 1006.
- Maccoby E.E., & Martin J.A. (1983). *Socialization in the context of family: Parent child interaction*. *Handbook of Child Psychology* (4thed). New York, Wiley.
- Mack, N., Woodsong, C., MacQueen, K. M., Guest, G., & Namey, E. (2005). *Qualitative research methods: A data collector's guide*. *Family Health International* (Vol. 1). Retrieved from http://www.fhi.org/en/RH/Pubs/booksReports/QRM_datacoll.htm.

- Mackenzie, N., & Knipe, S. (2006). Research dilemmas: Paradigms, methods and methodology. *Issues in educational research*, 16(2), 193-205.
- Madhavan, S., Townsend, N. W., & Garey, A. I. (2008). 'Absent breadwinners': Father-child connections and paternal support in rural South Africa. *Journal of Southern African Studies*, 34(3), 647-663.
- Mager, A. (2004). 'White liquor hits black livers': meanings of excessive liquor consumption in South Africa in the second half of the twentieth century. *Social Science & Medicine*, 59(4), 735-751.
- Maharaj, B. (1997). Apartheid, urban segregation, and the local state: Durban and the Group Areas Act in South Africa. *Urban Geography*, 18(2), 135-154.
- Mahoney, A. (2010). "Religion in Families, 1999–2009: A Relational Spirituality Framework." *Journal of Marriage and Family* 72(4):805–27.
- Maphosa, C., & Shumba, A. (2010). Educators' disciplinary capabilities after the banning of corporal punishment in South African schools. *South African Journal of Education*, 30(3).
- Marcia, J. E. (1966). Development and validation of ego-identity status. *Journal of personality and social psychology*, 3(5), 551.
- Marcia, J. E. (2010). Life transitions and stress in the context of psychosocial development. In *Handbook of stressful transitions across the lifespan* (pp. 19-34). Springer New York.
- Mares, S. H., Lichtwarck-Aschoff, A., Burk, W. J., van der Vorst, H., & Engels, R. C. (2012). Parental alcohol-specific rules and alcohol use from early adolescence to young adulthood. *Journal of child psychology and psychiatry*, 53(7), 798-805.
- Mares, S. H., van der Vorst, H., Engels, R. C., & Lichtwarck-Aschoff, A. (2011). Parental alcohol use, alcohol-related problems, and alcohol-specific attitudes, alcohol-specific communication, and adolescent excessive alcohol use and alcohol-related problems: An indirect path model. *Addictive behaviours*, 36(3), 209-216.
- McAdoo, H. P. (1985). Strategies used by black single mothers against stress. *The Review of Black Political Economy*, 14(2), 153-166.
- McAllister, P. (1993). Indigenous beer in South Africa: functions and fluctuations. *African Studies*, 52, 71-87.
- McClintock, A. (2013). *Imperial leather: Race, gender, and sexuality in the colonial contest*. Routledge.

- McGrath, N., Nyirenda, M., Hosegood, V., & Newell, M.L. (2009). Age at first sex in rural South Africa. *Sexually Transmitted Infections*, 85(Suppl.1), i49–i55
- McNamara, M.S. (2005). Knowing and doing Phenomenology: The implication of the critique of nursing phenomenology' for a phenomenological inquiry: A discussion paper. *International Journal of Nursing Studies*, 42, 695-704.
- Mertens, D.M. (2005). Research methods in education and psychology: Integrating diversity with quantitative and qualitative approaches (2nd ed.) Thousand Oaks: Sage.
- Miller, B. C. (2002). Family influences on adolescent sexual and contraceptive behaviour. *Journal of sex research*, 39(1), 22-26.
- Miller, B. C., Benson, B., & Galbraith, K. A. (2001). Family relationships and adolescent pregnancy risk: A research synthesis. *Developmental review*, 21(1), 1-38.
- Miller-Day, M. A. (2002). Parent-adolescent communication about alcohol, tobacco, and other drug use. *Journal of Adolescent Research*, 17(6), 604-616.
- Mkhize, N. (2004). Psychology: An African perspective. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 2452). Landsdowne: UCT Press.
- Mkhize, N. (2008). Ubuntu and harmony: An African approach to morality and ethics. In R. Nicolson (Ed.), *Persons in community: African ethics in a global culture* (pp. 35-44). Scottsville: University of KwaZulu-Natal Press.
- Mkhize, N. J. (2004). Psychology: An African perspective. In D. Hook (Ed.), *Critical psychology* (pp. 24–52). Landsdowne, South Africa: University of Cape Town Press.
- Moon, M. M., Cullen, F. T., & Wright, J. P. (2003). It takes a village: Public willingness to help wayward youths. *Youth Violence and Juvenile Justice*, 1(1), 32-45.
- Morgaine, C. (2001). Family systems theory. Unpublished manuscript. Portland State University. Retrieved from: <http://web.pdx.edu/~cbcm/CFS410U/FamilySystemsTheory.pdf>.
- Morojele, N. K., & Brook, J. S. (2006). Substance use and multiple victimisation among adolescents in South Africa. *Addictive behaviours*, 31(7), 1163-1176.
- Morojele, N. K., Kachieng'a, M. A., Mokoko, E., Nkoko, M. A., Parry, C. D., Nkowane, A. M. & Saxena, S. (2006). Alcohol use and sexual behaviour among risky drinkers and bar and

shebeen patrons in Gauteng province, South Africa. *Social science & medicine*, 62(1), 217-227.

Morojele, N.K., Parry, C.D.H., Ziervogel, C.F., & Robertson, B.A. (2001). Adolescent alcohol misuse: Correlates and implications. *African Journal of Drug & Alcohol Studies*, 1(2), 110-124.

Morojele, N. K., & Ramsoomar, L. (2016). Addressing adolescent alcohol use in South Africa. *SAMJ: South African Medical Journal*, 106(6), 551-553.

Morrell, R. (1998). Of boys and men: masculinity and gender in Southern African studies. *Journal of Southern African Studies*, 24(4), 605-630.

Morrell, R. (2006). Fathers, fatherhood and masculinity in South Africa. *BABA: men and fatherhood in South Africa*, 13-25

Morutwa, G. & Plattner, I. E. (2014) Self-Control and Alcohol Consumption among University Students in Botswana. *African Journal of Drug & Alcohol Studies*, 13, 2.

Mothiba, T. M., & Malema, R. M. (2009). Perceptions of community members towards youth abusing alcohol in the capricorn district of the Limpopo province, South Africa. *Curationis*, 32(4), 48-54.

Moukolo, A. (1990). Alcohol and its main functions in the Congo. In J. Maula, M. Lindblad and C. Tigerstedt (eds.), *Alcohol in Developing Countries*. Pp. 127-133. Helsinki: Finnish Foundation for Alcohol Studies.

Moustakas, C. (1994). *Phenomenological Research Methods*. Thousand Oaks: Sage.

Mpofu, E., Flisher, A.J., Bility, K., Onya, H., & Lombard, C. (2005). Correlates of drug use in rural Africa: Drugs/substance use and sexual behaviour in the Mankweng District of South Africa. *Journal of Psychology in Africa*, 15(1), 11-16.

Muthwa, V. C. (1964). *Indaba, my children: African tribal history, legends, customs and religious beliefs*. Great Britain: Payback Press.

Myadze, T. I., & Rwomire, A. (2014). Alcoholism in Africa during the late twentieth century: a socio-cultural perspective. *International journal of business and social science*, 5(2).

Myles, B.S. (1993). A survey of teachers needs and concerns in responding to problem students. Unpublished manuscript, Department of Special Education, University of Kansas, Lawrence.

Natrass, J. (1981). *The South African economy: Its growth and change*. Cape Town.

- Nobles, W. W. (2006). *Seeking the Sakhu: Foundational writings for an African psychology*. Chicago, IL: Third World Press.
- Nwoye, A. (2013). *A Theory of the Gates of Stress in Everyday Life: A Challenge to Eurocentrism*.
- Nwoye, A. (2014). *African Psychology, Critical Trends*. In T. Teo (ed.), *Encyclopedia of Critical Psychology*, DOI 10.1007/978-1-4614-5583-7, New York: Springer Science+Business Media.
- Nwoye, A. (2017). A postcolonial theory of African Psychology: Response of Kopano Ratele. *Theory & Psychology*, 27, pp.328-336.
- Obot, I. S. (2013). Alcohol marketing in Africa: not an ordinary business. *African Journal of Drug and Alcohol Studies*, 12(1).
- Okhakhume, A. S. (2015). Influence of Self-Esteem, Parenting Style and Parental Monitoring on Sexual Risk Behaviour of Adolescents in Ibadan. *Gender and Behaviour*, 12(2), 6341-6353
- Okon, E. E. (2013). Ekpu-Oro: Studies in Oron cosmology and cultural history. *African Humanities and Intercultural Research* 1(1), 1 – 18. Retrieved from <https://fileblug.files.wordpress.com/2014/01/ekpu-oro-studies-in-oroncosmology1.pdf>.
- O'Leary, Z. (2004). *The essential guide to doing research*. London: Sage. Retrieved from http://eunacal.org/metodakerkimi/wpcontent/uploads/spss/The_essential_guide_to_doin_research.pdf
- Olivari, M. G., Tagliabue, S., & Confalonieri, E. (2013). Parenting style and dimensions questionnaire: A review of reliability and validity. *Marriage & Family Review*, 49(6), 465-490.
- O'Neill, O. (1988). Children's rights and children's lives. *Ethics*, 98(3), 445-463.
- Onwuegbuzie, A. J., & Leech, N. L. (2005). On becoming a pragmatic researcher: the importance of combining quantitative and qualitative research methodologies. *International Journal of Social Research Methodology*, 8(5), 375387.<http://doi.org/10.1080/13645570500402447>
- Orbanic, S.D. (1999). The Heideggerian view of person A perspective conducive to the therapeutic encounter. *Archives of Psychiatric Nursing*, 13(3), 137-144.

Orlansky, H. (1949). Infant care and personality. *Psychological Bulletin*, 46, 1-48.

Oxford University Press.

Paikoff, R., & Brooks-Gunn, J. (1991). Do parent-child relationships change during puberty? *Psychological Bulletin*, 110, 47-66.

Parera, N., & Surís, J. C. (2004). Having a good relationship with their mother: a protective factor against sexual risk behaviour among adolescent females? *Journal of Paediatric and Adolescent Gynaecology*, 17(4), 267-271.

Parry, C. D. H., & Bennetts, A. L. (1998). Alcohol policy and public health in South Africa. Oxford University Press, USA.

Patrick, M.E., Collins, L.M., Smith, E., Caldwell, L., Flisher, A., & Wegner, L. (2009). A prospective longitudinal model of substance use onset among South African adolescents. *Substance Use & Misuse*, 44(5), 647-662.

Peltzer, K., Davids, A., & Njuho, P. (2011). Alcohol use and problem drinking in South Africa: findings from a national population-based survey. *African journal of psychiatry*, 14(1). Pretoria: Department of Health.

Peterson, G. W., & Leigh, G. K. (1990). The family and social competence in adolescence.

Pett, M. A., Wampold, B. E., Turner, C. W., & Vaughan-Cole, B. (1999). Paths of influence of divorce on pre-school children's psychosocial adjustment. *Journal of Family Psychology*, 13, 145-164.

Pietkiewicz, I., & Smith, J.A. (2012). A practical guide to Interpretive Phenomenological Analysis in qualitative research psychology. *Psychological Journal*, 18(2), 361-369.

Pinson-Millburn, N. M., Fabian, E. S., Schlossberg, N. K., & Pyle, M. (1996). Grandparents raising grandchildren. *Journal of Counselling & Development*, 74(6), 548-554.

Pithey, A., & Parry, C. (2009). Descriptive systematic review of sub-Saharan African studies on the association between alcohol use and HIV infection. *SAHARA: Journal of Social Aspects of HIV/AIDS Research Alliance*, 6(4), 155-169.

Pittman, L. D., & Chase-Lansdale, P. L. (2001). African American adolescent girls in impoverished communities: Parenting style and adolescent outcomes. *Journal of Research on Adolescence*, 11(2), 199-224.

- Plüddemann, A., Flisher, A., Mathews, C., Carney, T., & Lombard, C. (2008a). Adolescent methamphetamine use and sexual risk behaviour in secondary school students in Cape Town, South Africa. *Drug and Alcohol Review*, 27(6), 1-6.
- Pomerance, M., & Gateward, F. K. (Eds.). (2005). *Where the boys are: Cinemas of masculinity and youth*. Wayne State University Press.
- Racher, F., & Robinson, S. (2002). Are Phenomenology and Postpositivism Strange Bedfellows? *Western Journal of Nursing Research*, 25(5), 464-481.
- Radzilani, M.S. (2010). A discourse analysis of bereavement rituals in a Tshivenda speaking community: African Christian and traditional African perspective (Unpublished doctoral dissertation). University of Pretoria, Pretoria. *Research*, 17(10), 1372–1380. <http://doi.org/10.1177/1049732307307031>.
- Ramsoomar, L., Morojele, N. K., & Norris, S. A. (2013). Alcohol use in early and late adolescence among the Birth to Twenty cohort in Soweto, South Africa. *Global health action*, 6(1), 19274.
- The Government Gazette. (1996b). *The Constitution of the Republic of South Africa*. Cape Town: Government Printers.
- Room, R. (1984). Alcohol and ethnography: a case of problem deflation?. *Current Anthropology*, 25, 169-180
- Rose, A., Koo, H. P., Bhaskar, B., Anderson, K., White, G., & Jenkins, R. R. (2005). The influence of primary caregivers on the sexual behaviour of early adolescents. *Journal of adolescent health*, 37(2), 135-144.
- Russell, K., Donna, M., Dryden, D.M., Liang, Y., Friesen, C., O’Gorman, K. (2008). Risk factors for methamphetamine use in youth: A systematic review. *BMC Paediatrics*, 8, 48.
- Ryan, D. P. J. (2001). Bronfenbrenner’s ecological systems theory. Retrieved January, 9, 2012. South Africa Tourism: Kwa Zulu Natal. (2018). Retrieved from: <http://www.zulu.org.za>.
- Sanders, M. R. (2000). Community-based parenting and family support interventions and the prevention of drug abuse. *Addictive behaviours*, 25(6), 929-942.

- Sanders, M. R., Tully, L. A., Baade, P. D., Lynch, M. E., Heywood, A. H., Pollard, G. E., & Youlden, D. R. (1999). A survey of parenting practices in Queensland: Implications for mental health promotion. *Health Promotion Journal of Australia*, 9, 105–114.
- Sarkadi A, Kristiansen R, Oberklaid F, Bremberg S 2008. Fathers' involvement and children's developmental outcomes: A systematic review of longitudinal studies. *Acta Paediatrica*, 97: 153-158.
- Schneider, M., Norman, R., Parry, C., Bradshaw, D., Pluddemann, A., & Collaboration, S. A. C. R. A. (2007). Estimating the burden of disease attributable to alcohol use in South Africa in 2000. *South African Medical Journal*, 97(8), 664-672.
- Schoeman, F. (1980). Rights of children, rights of parents, and the moral basis of the family. *Ethics*, 91(1), 6-19.
- Schweinfurth, G. (1888). *Emin Pasha in Central Africa* (trans R. Felkin). London: G. Philip and Son.
- Serbin, L., & Karp, J. (2003). Intergenerational studies of parenting and the transfer of risk from parent to child. *Current Directions in Psychological Science*, 12(4), 138-142.
- Shafranske, E. P. (2002). The necessary and sufficient conditions for an applied psychology of religion. *Psychology of Religion Newsletter*, 27, 1–12.
- Shafranske, E. P., & Bier, W. C. (1999). Religion and the clinical practice: A continuing discussion. *Psychology of Religion Newsletter*, 24, 4–8.
- Sheldon, S. B., & Epstein, J. L. (2002). Improving student behavior and school discipline with family and community involvement. *Education and urban society*, 35(1), 4-26.
- Shisana O, Rehle T, Simbayi LC, Zuma K, Jooste S, Pillay-van-Wyk V, *et al* and the SABSSM III Implementation Team. South African national HIV prevalence, incidence, behaviour and communication survey 2008: A turning tide among teenagers? Cape Town: HSRC Press, 2009.
- Sieverding, J. A., Adler, N., Witt, S., & Ellen, J. (2005). The influence of parental monitoring on adolescent sexual initiation. *Archives of paediatrics & adolescent medicine*, 159(8), 724-729.
- Simons, R.L., Simons, L.G., Burt, C.H., Brody, G.H., & Cutrona, C. (2005) Collective efficacy, authoritative parenting and delinquency: A longitudinal test of a model integrating community-and family-level processes. *Criminology*, 43(4), 989-1029.

- Skinner, B. F. (1938). *The behaviour of organisms*. New York: Appleton-Century-Crofts.
- Smith, D. W. (2004). *Mind world: Essays in phenomenology and ontology*. Cambridge University Press.
- Smith, J. A., & Osborn, M. (2007). Pain as an assault on the self: An interpretative phenomenological analysis of the psychological impact of chronic benign low back pain. *Psychology and health*, 22(5), 517-534.
- Smoller, J., & Youniss, J. (1989). Transformation in adolescents' perceptions of parents. *International Journal of Behavioural Development*, 12, 71-84.
- Snyder, J., Cramer, A., Afrank, J., & Patterson, G. R. (2005). The contributions of ineffective discipline and parental hostile attributions of child misbehavior to the development of conduct problems at home and school. *Developmental Psychology*, 41(1), 30.
- Sow, I. (1980). *Anthropological structures of madness in Black Africa*. New York International Universities Press. Stam.
- Speke, J. (1967). *What led to the discovery of the source of the Nile*. London: Frank Cass (first 1864).
- Spoth, R., & Redmond, C. (1995). Parent motivation to enrol in parenting skills programs: A model of family context and health belief predictors. *Journal of Family Psychology*, 9, 294–310.
- Spoth, R., Redmond, C., & Shin, C. (1998). Direct and indirect latent-variable parenting outcomes of two universal family-focused preventive interventions: Extending a public health-oriented research base. *Journal of Consulting and Clinical Psychology*, 66, 385–399.
- Sprecher, S., Harris, G., & Meyers, A. (2008) Perceptions of Sources of Sex education and targets of Sex Communication: Sociodemographic and cohort Effects, *Journal of Sex Research*, 45(1), 17-26
- Starks, Brian & Robinson, R. V. (2005). “Who Values the Obedient Child Now? The Religious Factor in Adult Values for Children, 1986-2002.” *Social Forces* 84(1):343–59.
- Starks, H., & Trinidad, S. B. (2007). Choose your method: a comparison of phenomenology, discourse analysis, and grounded theory. *Qualitative Health*.
- Steinberg, L. (1987). Impact of puberty on family relations: effects of pubertal status and pubertal timing. *Development Psychology*, 23, 451-460.

- Symonds, P.M. (1939). *The psychology of parent-child relationships*. New York: Appleton-Century-Crofts.
- Tambulasi, R., & Kuyani, H. (2005). Can African Feet Divorce Western Shoes? The case of 'Ubuntu' and Democratic Good Governance in Malawi. *Nordic Journal of African Studies*, 14(2), 147-161.
- Tangney, J. P., Baumeister, R. F., & Boone, A. L. (2004). High self-control predicts good adjustment, less pathology, better grades, and interpersonal success. *Journal of Personality*, 72, 271-322.
- Taylor, M., Dlamini, S.B., Kagoro, H., Jinabhai, C.C., & De Vries, H. (2003). Understanding high school students' risk behaviours to help reduce the HIV/AIDS epidemic in KwaZulu-Natal, South African *Journal of School Health*, 73(3), 97-100.
- The South Africa National Strategic Plan 2012-2016 for HIV, STI and TB (2012). Pretoria, South Africa.
- Thompson, C. (2002). School crisis of discipline. *The Citizen*, 26 April.
- Thompson, R. A. (1993). Developmental research and legal policy: Toward a two-way street. In D. Cicchetti and S. Toth (Eds.), *Child abuse, child development, and social policy* (pp. 75–115). Norwood, NJ: Ablex.
- Thompson, R. W., Grow, C. R., Ruma, P. R., Daly, D. L., & Burke, R. V. (1993). Evaluation of a practical parenting program with middle-and low-income families. *Family Relations*, 21–25.
- Thomson, J. (1968). *To the Central African Lakes and back. the narrative of the Royal Geographical Society's East Central African Expedition, 1878-80 (2 vols)*. London: Frank Cass (first 1881).
- Townsend, L., Flisher, A.J., & King, G. (2007). A systematic review of the relationship between high school dropout and substance use. *Clinical Child and Family Psychology*, 10(4), 295-317.
- Treves-Kagan, S., Naidoo, E., Gilvydis, J. M., Raphela, E., Barnhart, S., & Lippman, S. A. (2017). A situational analysis methodology to inform comprehensive HIV prevention and

treatment programming, applied in rural South Africa. *Global public health*, 12(9), 1122-1140.

Trotter, H. (2009). Trauma and memory: the impact of apartheid-era forced removals on coloured identity in Cape Town. *Burdened by race: Coloured identities in Southern Africa*, 49.

Tunde-Ayinmonde, M.F., & Adegunloye, O.A. (2011). Parenting style and conduct problems in children: A report of deliberate self-poisoning in Nigerian children. *South African Journal Parenting*, 17(2) 60-63.

Valle, R.S., King, M., & Halling, S. (1989). An introduction to existential phenomenology thought in psychology. Plenum Press, New York, 1-16.

Van Heerden, M.S, Grimsrud, A.T, Seedat, S, Myer L, Williams, D.R, Stein. D.J (2009). Patterns of substance use in South Africa: results from the South African Stress and Health study. *South African Medical Journal*; 99: 358-66.

Van Jaarsveld, F.A. (1975). From Van Riebeeck to Vorster: 1652-1974: An introduction to the history of the Republic of South Africa. Johannesburg: Perskor.

Van Manen, M. (1990). *Researching lived experiences: Human Science for an Action Sensitive Pedagogy*. Althouse Press, Ontario.

Van Manen, M. (2007). Phenomenology of Practice. *Phenomenology & Practice*, 1(1), 11-30.

Van Onselen, C. (1982). *Studies in the Social and Economic History of the Witwatersrand, 1886-1914* (Vol. 2, pp. 111-70). Harlow: Longman.

Venter, E. (2004). The Notion of Ubuntu and Communalism in African Education Discourse. *Studies in Philosophy and Education*, 23, 149-160.

Viljoen, D., Croxford, J., Gossage, J. P., Koditwakku, P. W., & May, P. A. (2002). Characteristics of mothers of children with fetal alcohol syndrome in the Western Cape Province of South Africa: a case control study. *Journal of studies on alcohol*, 63(1), 6-17.

Villarruel AM., Cherry, C.L., Cabriales., E.G, Ronis, D.L., & Zhou Y. (2008). A parent-adolescent intervention to increase sexual risk communication: Results of a randomized controlled trial. *AIDS Education and Prevention*, 20(5), 371–383

- Vohs, K. D., & Heatherton, T. F. (2000). Self-regulatory failure: A resource depletion approach. *Psychological Science*, 11, 249-254.
- Vundule, C., Maforah, F., Jewkes, R., & Jordaan, E. (2001). Risk factors for teenage pregnancy among sexually active black adolescents in Cape Town: A case control study. *South African Medical Journal*, 91(1), 73-80.
- Walshe, P. (1970). *The Rise of African Nationalism in South Africa: The African National Congress, 1912-1952* (No. 3). C. HURST & CO. PUBLISHERS.
- Watt, M. H., Eaton, L. A., Choi, K. W., Velloza, J., Kalichman, S. C., Skinner, D., & Sikkema, K. J. (2014). "It's better for me to drink, at least the stress is going away": Perspectives on alcohol use during pregnancy among South African women attending drinking establishments. *Social Science & Medicine*, 116, 119-125.
- Webb, C. (2001). Focus groups as a research method: a critique of some aspects of their use in nursing research. *Journal of Advance Nursing*, 33(6), 798-805.
- White, K., Speisman, J.C., & Costos, D. (1983). *Young Adults and their Parents: Individuation to Maturity. New directions for children development*. San Francisco, Jossey-Bass.
- Wight, D., Williamson, L., & Henderson, M. (2006). Parental influences on young people's sexual behaviour: A longitudinal analysis. *Journal of adolescence*, 29(4), 473-494.
- White, J. L., & Parham, T. A. (1990). *The psychology of blacks: An African-American perspective* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.
- Wilcox, W. B. (1998). "Conservative Protestant Childrearing: Authoritarian or authoritative?" *American Sociological Review* 63(6):796-809.
- Willis, J. (2002). *Potent brews: a Social History of Alcohol in East Africa, c. 1850-1999*. Oxford: James Currey.
- Willis, J. W., Jost, M., & Nilakanta, R. (2007). World views, paradigms, and the practice of social science research. J. Willis, M. Jost, & R. Nilakanta, *Foundations of qualitative research: interpretive and critical approaches*, 1-26.
- Wills, D. (2006). Drinking Crisis? Change and Continuity in Cultures of Drinking in Sub-Saharan Africa. *African Journal of Drug & Alcohol Studies*, 5(1), 1-15.

- Wilson, F. (1972). Migrant Labour in South Africa (pp. 144-68). Johannesburg: South African Council of Churches.
- Wilson, M. (1977). For men and elders. London: International African Institute.
- Wilson, M. N. (1989). Child development in the context of the Black extended family. *American Psychologist*, 44(2), 380.
- Wojnar, D.M., & Swanson, K.M. (2007). Phenomenology: An exploration. *Journal of Holistic Nursing*, 25, 172-180.
- Wolpe, H. (1972). Capitalism and cheap labour-power in South Africa: from segregation to apartheid 1. *Economy and society*, 1(4), 425-456.
- Woodhouse, B. B. (1991). Who Owns the Child: Meyer and Pierce and the Child as Property. *WM. & Mary L. Rev.*, 33, 995.
- Woodhouse, B. B. (1996). A Public Role in the Private Family: The Parental Rights and Responsibilities Act and the Politics of Child Protection and Education. *Ohio St. LJ*, 57, 393.
- Woolf-King, S. E., & Maisto, S. A. (2011). Alcohol use and high-risk sexual behaviour in Sub-Saharan Africa: a narrative review. *Archives of sexual behaviour*, 40(1), 17-42.
- World Health *Organisation*. (2007). WHO expert committee on problems related to alcohol consumption. Geneva: Author.
- World Health *Organisation*. Management of Substance Abuse Unit. (2014). Global status report on alcohol and health, 2014. *World Health Organisation*.
- Worsfold, V. (1974). A philosophical justification for children's rights. *Harvard Educational Review*, 44(1), 142-157.
- Worsfold, V. L. (1974). A philosophical justification for children's rights. In *The rights of children* (pp. 29-44). Cambridge, MA: Harvard Educational Review.
- Yen, C.F., & Chong, M.Y. (2006). Comorbid psychiatric disorders, sex, and methamphetamine use in adolescents: A case-control study. *Comprehensive Psychiatry*, 47(3), 215-220.
- Zinnbauer, B.J. & Pargement, K. I. (2005). Religiousness and Spirituality in *Handbook of Psychology of Religion and Spirituality* (2005). The Guilford Press, New York London.
- Zulu, B. M., Urbani, G., Van der Merwe, A., & Van der Walt, J. L. (2004). Violence as an impediment to a culture of teaching and learning in some South African schools. *South African Journal of Education*, 24:170-175.

APPENDICES

APPENDIX I

INTERVIEW (FOCUS GROUP) SCHEDULE

1. Perception on teenage substance Abuse

- How do you perceive teenage substance abuse (drugs and alcohol) abuse?
(Probe: what do you know about it? Which types do you know? ect.)

2. Attitudes on teenage Substance abuse

- How do you feel about teenage substance abuse?
(Probe: How do you feel about teenage drinking? Why do you think teenagers are engaging in this behaviour? Is it dealt with accordingly? ect.)

3. Beliefs on substance abuse

- What do you think are the causes of substance abuse?
(Probe: why do you think children drink so much? Do you believe that they learn this from home, friends or other influences? ect.)

4. Parenting styles

- Do you know anything about different parenting styles?
(Probe: please tell me about different parenting styles that you know of? How do you know about these styles ect.)

5. Views and beliefs on Western parenting styles

- Do you know any of the Western styles of parenting?
(Probe: Which styles are they? Is there any that you are using? Do you have a preferred one? Do you disagree with them in anyway? If yes, why? Are there any styles from the western societies that you like and can adopt? ect.)

6. Views and beliefs on Black cultural parenting styles

- Please tell me about Black cultural parenting styles
(Probe: Are they different from Western perspectives, If yes, how are they different? Do you think the way your parents brought you up is the same with the way you are bringing up your children?)

7. Influences of parenting on teenage substance abuse

- Do you think that parenting styles have any influence on teenage substance abuse?
(Probe: If yes, what is it? How great is it?)

8. Participation of parents (intervention programmes) in curbing teenage substance abuse

- Do you think parents are playing enough role in intervention programmes?
(Probe: If no, what do you think that is the case? If yes, which role are they playing? Do you think it is effective? If not, why? If yes, how? ect.)

9. Suggestions of parenting methods on curbing teenage substance abuse

- Which parenting methods do you suggest are effective in dealing with drug and alcohol abuse among teenagers?
(Probe: How can parents implement them? Do you need support groups to help implement them? Can these be made into programmes that can be rolled out in communities?)

10. Suggestions on intervention programmes that can involve parents in fighting with teenage substance abuse.

- What do you think parents should do (intervention programmes) in dealing with this escalation?
(Probe: what suggestions do you have? How must these be implemented? Who must parents team up with in these implementations?)

APPENDIX II



INFORMED CONSENT LETTER for Parents/Guardians

I(full names).....consent that I have been informed about the study that is done by Mr Mthokozisi Hlengwa from the University of Zululand

I agree to participate in this study out of my own free will without fear or discrimination.

I understand that I am not forced to participate in this study.

I understand and have been informed that this is a voluntary participation and I can withdraw at any time should I wish to do so or if I feel disrespected or my rights are infringed.

I have asked all necessary questions regarding the study and have been answered to my satisfaction.

I have been informed and accept that my identity will be anonymous, the information I will give will be kept confidential and my name will not appear in any form of publication.

I have been informed and accept that the information given will be safely stored and that nobody except the researcher, the supervisor, and assessors will have access to it.

Signed at.....on this day of.....2013

Sign.....

APPENDIX III

DramAidE

University of Zululand

Private Bag X 1001

KwaDlangezwa

28 June 2013

DramAide LETTER OF ACCESS

The Director:

I am a student at the University of Zululand doing my PhD in Psychology under the guidance and supervision of Dr P B Mbele. I hereby request permission to speak to the parents of teenagers that are part of your programme in your *organisation*. I am conducting a study that investigates the relationship between parental behaviour & child rearing practises and teenage substance (drug and alcohol) abuse.

I will not directly speak to your teenage clients but instead their parents. This means that the teenagers' privacy and confidentiality will be maintained.

I intend to conduct focus group discussions with parents in 13 schools in Kwambonambi Municipality. I understand that Richards Bay Mineral (RMB) has teamed up with DramAide on an RBM Supported School Health Promotion Project working with school children. My study therefore, can run concurrently with this project and can help inform this project from parent's perspective. The discussions with parents will be recorded on a digital recorder. The recordings will be kept confidential and stored in a safe place I would like to assure you that, parent's names will not be used but pseudo name tactic will be employed to protect their identities.

Upon completion of the study I intend to develop an intervention programme for parents that will run in the KwaMbonambi Municipality to help curb the escalating drug and alcohol abuse of teenagers through parental participation and involvement.

I also intend to publish book chapters and journal articles from the data that I will receive by partnering with DramAide. Proper recognition of DramAide on this research output will also be observed.

For more information and queries about the above information, please contact my supervisor Mr Mthokozisi Hlengwa 035 902 6374 or hlengwam@unizulu.ac.za.

Regards

Mr Mthokozisi Hlengwa (PhD candidate)
Depart of Psychology, University of Zululand, KwaDlangezwa

Signature:.....

Signature.....

Date:.....

Date:.....

Mr Mthokozisi Hlengwa

Director: DramAide

APPENDIX IV

PARENT'S/GUARDIANS LETTER OF ACCESS

Dear Parent

I am a student at the University of Zululand doing my PhD in Psychology under the guidance and supervision of Dr P B Mbele. I hereby request permission to speak to you about different approaches parents use when raising their children. I would like to check if this is in anyway related to substance abuse in teenage children.

I obtained your contact details from an *organisation* called DramAide that is attended by your child. I do not need to speak to you child, therefore his/her identity will be kept confidential and I also do not have any more information on him/her except for the contact details that I requested from DramAide.

I will be conducting discussions with you in groups. These discussions will be recorded by a digital recorder. The recordings will be stored in a safe place.

I would like to assure you that, your names will not be used on the final work but pseudo name tactic will be employed to protect your identities. For more information and queries about the above information, please contact my supervisor Dr P B Mbele on 035 902 6602/6605 or mbelep@unizulu.ac.za and Mr Mthokozisi Hlengwa 035 902 6374 or hlengwam@unizulu.ac.za.

Regards

Mr Mthokozisi Hlengwa

Depart of Psychology, University of Zululand, KwaDlangezwa



ETHICAL CLEARANCE CERTIFICATE

Certificate Number	UZREC 171110-030 PGD 2013/32					
Project Title	Towards the Development of an intervention model: An investigation of Child rearing practices and the effects they have on substance abuse among Black adolescents in Empangeni					
Principal Researcher/ Investigator	WM Hlengwa					
Supervisor and Co- supervisor	Dr. PB Mbele					
Department	Psychology					
Nature of Project	Honours/4 th Year	Master's	Doctoral	<input checked="" type="checkbox"/>	Departmental	

The University of Zululand's Research Ethics Committee (UZREC) hereby gives **PROVISIONAL** ethical approval in respect of the undertakings contained in the above-mentioned project proposal and the documents listed on page 2 of this Certificate. Special conditions, if any, are also listed on page 2.

The Researcher may therefore commence with the research as from the date of this Certificate, using the reference number indicated above, but may not conduct any data collection using research instruments that are yet to be approved.

Please note that the UZREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the documents that were presented to the UZREC
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UZREC in the prescribe format, where applicable, annually and at the end of the project, in respect of ethical compliance.

The table below indicates which documents the UZREC considered in granting this Certificate and which documents, if any, still require ethical clearance. (Please note that this is not a closed list and should new instruments be developed, these may also require approval.)

Documents	Considered	To be submitted	Not required
Faculty Research Ethics Committee recommendation	X		
Animal Research Ethics Committee recommendation			X
Health Research Ethics Committee recommendation			X
Ethical clearance application form	X		
Project registration proposal	X		
Informed consent from participants	X		
Informed consent from parent/guardian	X		
Permission for access to sites/information/participants		X	
Permission to use documents/copyright clearance			X
Data collection/survey instrument/questionnaire	X		
Data collection instrument in appropriate language		Only if necessary	
Other data collection instruments		Only if used	

Special conditions: Documents marked "To be submitted" must be presented for ethical clearance before any data collection can commence.

- a) The research should not commence until the researcher receives permission letter to conduct research.

The UZREC retains the right to

- Withdraw or amend this Certificate if
 - Any unethical principles or practices are revealed or suspected
 - Relevant information has been withheld or misrepresented
 - Regulatory changes of whatsoever nature so require
 - The conditions contained in this Certificate have not been adhered to
- Request access to any information or data at any time during the course or after completion of the project

The UZREC wishes the researcher well in conducting the research.



Professor Rob Midgley
 Deputy Vice-Chancellor, Research and Innovation
 Chairperson: University Research Ethics Committee
 27 May 2013

CHAIRPERSON
 UNIVERSITY OF ZULULAND RESEARCH
 ETHICS COMMITTEE (UZREC)
 REG NO: UZREC 171110-30

27 -05- 2013

RESEARCH & INNOVATION OFFICE

APPENDIX VI

TURNITIN REPORT

An Investigation of Child Rearing Practices and Perceptions of Parents on Alcohol Abuse by Black Adolescents in Empangeni

ORIGINALITY REPORT

8%

SIMILARITY INDEX

7%

INTERNET SOURCES

4%

PUBLICATIONS

5%

STUDENT PAPERS

PRIMARY SOURCES

1

ulspace.ul.ac.za

Internet Source

1%

2

hdl.handle.net

Internet Source

1%

3

mafiadoc.com

Internet Source

<1%

4

www.researchgate.net

Internet Source

<1%

5

psychologyofreligion99.blogspot.com

Internet Source

<1%

6

www.mrc.ac.za

Internet Source

<1%

APPENDIX VII

EDITOR'S REPOT