

Child Rearing Practices and Perceptions of Parents on Alcohol Abuse by Black Adolescents in Northern KwaZulu Natal South Africa

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OIDA International Journal of Sustainable Development, Ontario International Development Agency, Canada.

ISSN 1923-6654 (print) ISSN 1923-6662 (online) www.oidajsd.com

Also available at <http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html>

Abstract: In South Africa like in most countries, the gap observed in the literature is that of 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 substance abuse among young people. This study aimed to bridge this gap by looking into the child-rearing practices and perceptions of parents on alcohol abuse by Black adolescents in Empangeni.

The study follows a cross-sectional design that adopted a qualitative approach and principles in data collection method (Lester, 1999). The approach investigates lived experiences of people with regard to the concept, construct or a phenomenon in question (Lester, 1999). The means of gathering this information and perceptions was through inductive interviews, discussions and participant observation, and representing it from the perspective of the research respondent(s).

The sample consisted of 54 parents that were divided into five groups. Three groups consisted of ten people each with two groups having 12 people in it. Based on several themes extrapolated from the study, findings indicate a sense of helplessness on the part of the parents and/caregivers with regard the appropriate parenting skills and strategies. The reason was mostly the generational gap on the part of grandparents that were looking after their grandchildren. Parents expressed a need for parent-oriented intervention programmes and support from the government or community-based organization in order to gain skills of dealing with increasing alcohol abuse by their teenage children.

Keywords: Parenting style, child-rearing style, adolescents, alcohol abuse, children's rights

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) of 20 and 19 respectively of 194 in the world and 54 countries in Africa (WHO, 2007, 2014) suggesting that South Africa has severe alcohol abuse problem. The Global Status Report on Alcohol and Health (2014) reported alcohol as the third highest risk factor contributing to the large scale of disability and disease, and an eighth contributor for death globally. Morajele and Ramsoomar (2016) lament that significant public health problems in South Africa result from excessive consumption of alcohol. With that said, Schneider et al. (2007) reported that in South Africa alcohol is responsible for 7% of deaths and 7.1% of burden of diseases. Peltzer, Davids and Njuho (2011) further argued that in South Africa, mostly the young are prone to extreme levels of alcohol consumption, therefore exposed to alcohol related burden of diseases. In spite of 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 adult is 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 is identified as a leading risk factor for disease such as contracting HIV virus. It is also a major 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 alcohol 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.

The influence of parenting and parenting styles on the child development has been a contentious argument throughout 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 et al., 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 “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 is viewed as a development of the natural outgrowth shaped by the immediate environment (Freud, 1912; Frosh, 2010; 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; Marcia 2010). Therefore, biological dispositions and family expectations determine variability in children’s development. Socialisation research was therefore 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). Socialization researchers, while agreeing that parenting practices influences the child’s development, behaviour and personality to a certain extent, however, it proved difficult to establish which parental practices had specific outcomes. Undoubtedly, many early theories concurred that parenting practices is a milieu for many behaviours, hence 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” (Symonds, 1939:153)

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 therefore, developed parenting style as a heuristic device to describe parenting practises milieu (Darling & Steinberg, 1993). However, the extent of the accuracy attempt focused mostly on the child’s attribute than parenting styles, based on 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 socialization 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).

Baumrind (1967), therefore conceptualised four dimensions of parent-child interaction, namely: disciplinary strategies; warmth and nurturance; communication styles; and expectation of maturity and ability to self-control. These were classified into parenting styles: Authoritarian, Authoritative, Indulgent or permissive (Baumrind, 1967; 2005). Depending on the category the parent falls in, these determine the parent action towards their adolescents. Parenting in the modern-day societies, has taken many forms which largely reflect various discourses striving for dogmatic prominence that supersedes the next. The relegation of parent to a friend and 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.

Methodology

Design

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

Sample

The final sample consisted of 54 parents which were divided into groups of ten each, hence have 5 different focus groups with two having 12 people in each, See table 1 below: illustration of sample breakdown:

Table 1

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

All participants were either retired or unemployed, about 80% were over the age of 60yrs, 16% between 50-59yrs and 4% below 49yrs. Age became a crucial factor because the project needed experienced parents who have children who either were teenagers or young adults. Data was collected in three weeks over a period of two and half months. In-depth focus group interviews were conducted in Isizulu using a translated open-ended interview schedule. Thematic analysis method of multiple reading of transcriptions and making notes, transforming notes into emerging themes, seeking relationships between themes and clustering of themes was followed.

Ethical consideration

The permission to conduct a study was sought from the relevant stakeholders where the study purpose and its projected outcomes were communicated. Participants were thoroughly informed of voluntary participation and withdrawal, no any form of harm either physically, emotionally, spiritually or in cultural beliefs was envisaged.

Results

Results produced a series of seven themes developed from clustering of various responses coming out of discussions.

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

The opinions on parenting practices, is expressed in differing views, that highlights major differences in comparisons between how parents were raised and related to their own upbringing, with the way their own children and grandchildren are raised in relation to them. There is a lamentation and correlation made between democracy, deteriorating and diminishing parental control, and discipline ranging from withdrawal to plain fear of their own children. One of those, is the government's interference through debilitating children's rights which is deemed as limiting on issues of parenting, but more so in discipline. The children's rights and autonomy, is therefore viewed as a driving force that has escalated the level of disrespect, unruliness and criminality in some societies. Further to this, the lack of proper handling of transition into teenage hood where one explores individuality and autonomy with levels of respect expected by elders. The observation of how the notion of "my child is your child" has eroded to levels whereby neighbours just mind their own business and neglect the communal network and safety net that creates communal and social cohesion between neighbours. This disjuncture between government policies and parenting is, according to many, the cause to fear to raise a hand as a discipline to the child.

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 special public value, is nothing new. Equally, the blurred lines and tensions between the public role of parenthood as expected by government legislative framework, and the privacy of the family, for responsible parenting which is deemed as the role and expectation that must be carried by parents. Government/public intervention in irresponsible parenting, have figured prominently in various political debate and legislation. The Children's rights phenomenon resultant from various activism against several forms of children abuse acts (Woodhouse, 1991; 1996) dysfunctional families, substance abuses, and numerous forms of child neglect contribute to the escalation of differing forms of children violation (Woodhouse, 1991; 1996; Bailey, 2002).

Henricson (2008) in his analysis of government responsibility and parental right states:

"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 in meeting the challenge of family life. They are not"

Therefore, government and health practitioners are faced with increased public health incidences of violence by and towards young people (Bailey, 2002). Wide spread legislation that enabled surveillance of risky situations, including the traditionally private domain of the family arose as concerns about the safety and vulnerability of children, particularly from child abuse and neglect. Explanations for, and ways of intervening in child abuse, reflect the conflict

between state intervention and the privacy of family life (Allan, 2006). Children's rights protection and activism in such instances is justified and desirable, however, must be guided against the adverse, unintended aggression and violent pathological behaviour, must be wearied upon. The combination of children's rights and increased alcohol abuse in South Africa has presented various aggressive behaviour perpetuated by teenagers and these have evoked feelings and emotions of fear, hopelessness amongst parents. With regard to this, Loeber and Hay (1994) described four groups of young people: 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.

When defining aggression Bailey, Smith and Dolan (2001) state that "traditionally aggression has been defined as the intention to hurt or gain advantage over another person but this does not necessarily involve the physical injury of another person. Violence has traditionally been defined as destructive aggression harnessed for a harmful purpose. Violence, therefore is a social interaction that can be expressive or instrumental, it may be directed at others, at self or displaced on property. Research has focused on various aggressive behaviours perpetuated by teenager, such as sexual crimes, vandalism, fights and the like (Allan, 2006; Bailey et al., 2001; Bailey, 2002; Loeber & Hay 1994). When addressing children's aggressive behaviour, Pettit (2004) suggests that physical aggressive behaviour can either be normative or excessive for children; can be attributed as a normative age-appropriate developmental pathway or deviant behaviour. Participants in this study therefore alludes to these forms of aggressive behaviours resulting in them feeling disempowered and stripped off their parental right to actively participate in forms of discipline deemed acceptable to curb certain child behaviours.

South Africa is faced with various incidences of children's violent behaviour displayed both at home and in schools (Maphosa & Shumba, 2010). Raising a child in South Africa presents many challenges as there are many circumstances that go beyond the parental control. Parents sometimes are overwhelmed with feelings of fear and hopelessness resulting from out of control escalation of substance abuse, alcohol and intoxicating substances, into 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, they will really hit you*" Garbarino (2001) argues that, the means children have used to express their frustrations and anxieties has 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, is the result of restraint imposed by the government through children's rights and other forms of protectionism preventing family structure, principles and rules advocated by parents as befitting. Debates exist whereby a question arises as to whether the government is overstepping the mark through legislative frameworks. With all that governments are doing to either provide support to children and some of it indirectly to parents, has unintendedly led to abusive and violent behaviour by children over parents' heads (Henricson, 2008). It is asserted that while parents are expected to act as first educators, to control their children's behaviour, parenting orders, school contracts and the rest, but with the government interventions and legislative frameworks, 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 undermined, worst threatened through violent acts perpetuated by their children (Henricson, 2008).

Understandably, governments pass children 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, communitarianism and the promotion of human and children's 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 teachings transferred through generations. Furthermore, arguments insists on the need to clear the link with that of human right entitlement, the right to respect for 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 lack of these distinctions, parent child relationship (in terms of discipline) debilitated the family structure, relations and respect. Parents do not really have control to either usher their children to proper use, of alcohol use, so as to control high consumption thereof. Consequently, 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 to even attempt to reprimand and discipline their children. Child protection and rights has created ambiguity between government and

parent collaboration to develop a sophisticated and yet workable system that protective against “especially physical abuse” but also not remove the punitive aspect of growth and child minding as management of undesirable behaviours (Henricson, 2008).

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

Child rearing practices vary from one culture to the next, however, 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, truth and reciprocity. As these are parents from within the same neighbourhood, experience of parenting type and expectations are usually the same. This theme therefore, showcase these communal networks that work as common folklores and unwritten scripts of what works and what doesn't work in rearing practices. One such tradition, is virginity testing which is one form of parental oversight that prohibits the exacerbation of uncontrollable behaviours such as excessive drinking. This cultural practise is viewed as a moral regeneration mechanism to resuscitate children's morality which in turn, works on the behaviour of children in other aspects of life and this change in behaviour has a bearing on parenting (Mdhluli & Kugara, 2017). South Africans, especially the Zulu nation have a specific tradition and celebration of “Umkhosi Womhlanga” where virgins are celebrated and encouraged to preserve themselves because a girl's self-preservation has immense impact on a boy child as well. Various such cultures exist, however, the lack of proper installation of these, opens up easy detour influences from peer pressure. It is rather interesting to note that, while discussing the issues of virginity testing, parents easily interchange this culture with general behaviour and mostly that of alcohol abuse. Again, the issue of adopting other cultures was cited as one of major barriers that contribute to the relegation of home culture, adoption of other cultures according to parents, has not yielded positive results as it allowed foreign behaviour to creep in and somewhat destroy and prevents what parents want to achieve in their parenting activities. There are various cultural aspects one can highlight in relation to the culture influence. While Black parents emphasise the chastening of the child, physical punishment is however, frowned upon in most western cultures. The lack of physical punishment according to some parents opens a plethora of unintended consequences, in that children may as well be the ones physically abusing their parents and grandparents.

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

South Africa is known to be a Christian country, however, when we speak of the issues of religion, there are many varying understandings of who God, Supreme Being, Mvelinqanga is (Hlela, 2018). Some when they speak of God, they do not mean the Deity as understood from the bible of Christianity religion. Some when they speak of God, they mean the God Mother, the giver of all life “Unomkhulwane” from whom all things come (Ngwenya, 2017; Xaba, 2019). Children, from all the variation of understanding of life and Deity, are a gift from a supreme being (Miller-McLemore, 2019). It is therefore, not surprising that parenting in any form will somewhat involve the understanding of God as integral part in child rearing practises, even in the era of alcohol and substance abuse. However, the understanding in this perspective, comes from the Christian background, however, this does not mean that one cannot explore further into the relationship and understand deity and spirituality especially the concept of God in the African Psychology perspective. This however, can be explored further in its entirety on a more focused study of parenting, deity and African spirituality.

Discussion

Parenting style 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, however, lead to influence in children 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 mental well-being behaviours (Chapman & Werner- Wilson, 2008; Lamborn et.al., 1991). Baumrind (1967) conceptualised four dimensions of parent-child interaction, namely: disciplinary strategies; warmth and nurturance; communication styles; and expectation of maturity and ability to self-control. These were classified into parenting styles: Authoritarian, Authoritative, Indulgent or permissive (Baumrind, 1967; 2005). Furthermore, Maccoby and Martin (1983) conceptualised Baumrind typology (Baumrind, 1967) into two dimensions which includes two dimensions consisting of degree of parental responsiveness to psychosocial needs, and this includes warmth and support; and parental demand from their children ‘parental demandingness’ (Maccoby & Martin, 1983). Parental responsiveness are those attributes that predict social competence and psychosocial functioning, while parental demandingness is attributed to instrumental competence which includes academic performance and problem

behaviour (Maccoby & Martin, 1983). These dimensions gave birth to the fourth parenting style of (Baumrind, 1967; 2005) namely, uninvolved or neglectful parenting style (Maccoby & Martin, 1983).

Drawing from this typology, conclusion can be made, that, parenting patterns displayed by participants in this study linger between authoritative and authoritarian behaviours, it becomes sketchy when one takes a deeper look into the formation of the relationship between parents and teenager. One of the prominent arguments relates to government interference into the family private space by imposing children's rights through the constitution without proper consultation to proper exhaustive participative engagements with parents. Further to this, once the government endorsed these rights into law, there existed no road shows or programmes to train parents and children alike into how these can be implemented without one (parent or child) feeling their own right is violated. Consequently this led to withdrawn parenting, high levels of disrespect, escalated unruliness both at home and in schools as there existed an ambivalence between teachers and parents of where they draw the line on issues of discipline either verbal or physical. Child rearing practices in Black communities have transcended that of Baumrind typology to add what I call a "conscious distant" parenting. This term arose 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 to raise a child the best way the parent sees fit" and the government constitutional demands that protects children's right. The strife therefore, ambiguity, confusion, lack of understanding of the amalgamation of these, rendered parents to an "aloof" position from the fear of breaking the law, being imprisoned or at worst ridiculed, threatened and beaten by their children. Parents therefore, took a conscious decision to distance themselves while still caring and providing simultaneously. The conscious distant parenting dimension constitute the notion of "I care but Don't care" attitude, and "I'm involved but Uninvolved" position. Adopting this position has clearly opened up a Pandora's paradox of unruliness, high substance/alcohol abuse, promiscuity, early sexual debut, school dropout and alike among teenagers. The interference into parenting strategies as well as teaching pedagogies in schools which are an extension of parenting has contributed to teenage alcohol abuse. These conditions have rendered parenting or lack thereof, to contribute immensely in teenage alcohol abuse.

The emphasis on the rights of children perpetuate a narrative that seem to suggest a quasi-contractual parent child relationship limited and directed toward the promotion of an abstract public good. The ambiguity of such emphasis distorts the actual natural two-fold commitment and relationship that parent-child enjoys and suggests a unidirectional relation that only promotes the best interest of the child. However, sometimes circumstances dictate that rights of older children be emphasised and enforced as the need arises but sometime some differing moral, cultural and at times religious and spiritual moral strategies must be utilised to enforce discipline. This is where the crux of parent's argument rests, in contrast to government policies (Schoeman, 1980). The notion and the saying "it takes a village to raise a child" and "my child is your child" based on the current constitutional rights, falls away and relegated to dungeons of nonexistence; whereas, it is understandings like these, that created bonds between families, communities and institutions such as schools and churches situated within communities. Therefore, when we become conscious of the possibilities that intimacy here, as in other relations, is a two-way sharing of benefits, primary emphasis on the rights perspective becomes even more distorting (Schoeman, 1980, Mkhize, 2004, Sow, 1980; Baloyi & Makobe-Rabothata, 2014; Ekeke, 2011, Mkhize, 2004; 2008; Khatib, McGee, Nobles & Akbar, 1979).

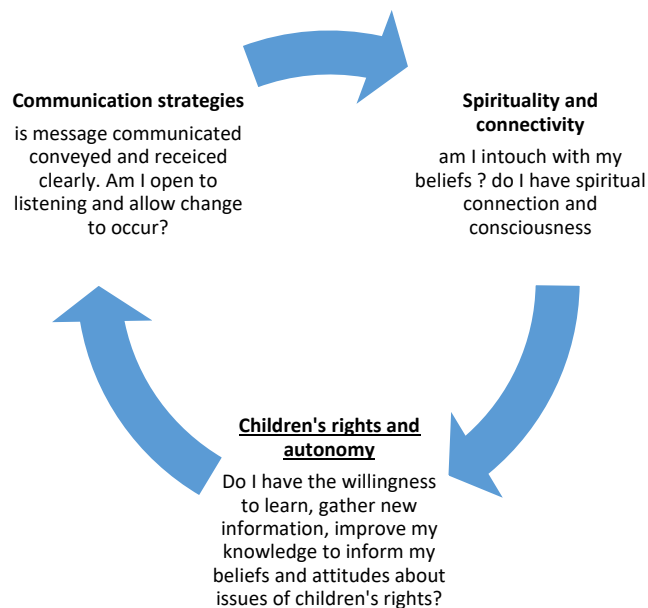
One can also venture into the science of the African worldview in trying to locate this phenomenon. The arguments that Africa principles are backward, mystic and second class if not non-existent to some degree (Mkhize, 2004, Nwoye, 2014, 2017) have actually landed South Africa into the dungeon of uncertainty, lack of culture and tradition. The current parenting crisis is resultant from rejecting and doing away with the cultural knowledge and understandings that are curried from generation to generation and adopting Eurocentric principles into our constitutional democracy. The urgency therefore to advocate for the African psychology perspective that is not a mere extension of the western dogma but rather an autonomous field of study that explains African experiences the way Africans view, believe and hold the worldview, has come and must 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, the space, time and purpose are critical in trying to address characteristics of parenting an African child and how parenting mitigate the substance abuse phenomenon. Various cosmological networks, the African consciousness that speaks 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 view, is a demigod that stands in the gap between those gone and those yet to come in the family lineage, hence it is quite important that parenting values and styles reflect these cosmological connections.

The unthinkable therefore, is when the parent takes a “conscious distant” from active parenting in fear of government legislation, leading to unfathomable results.

An Afrocentric Psycho-Social Parenting Framework (APSPF)

This framework intends to cover various aspects affecting African parents, parenting and the relationship with children. These are based on the themes emanating from the study, the framework covers three concepts of (Children right/autonomy, Communication strategies and Spirituality and connectivity). The following diagram illustrate the cyclical nature of the proposed parenting framework

Afrocentric Psycho-Social Parenting Framework (APSPF) Figure1



Communication Methods and Strategies

People converse for various reasons, using different methods and strategies for communication. It therefore takes all parties involved to receive messages communicated, understand and convey it back. 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) indicates that greater frequency and quality of general parent–child communication are negatively associated with adolescent substance use, the lack therefore, presents with the adverse. Empathetic and non-judgemental frank communication, sharing of information about the good and bad of alcohol use; in this study in particular, one of the major concerns repeatedly raised is the lack of proper communication with children. Participants engaged extensively on the fact that parents do not communicate nor 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) correctly put it when they argue that, although it is certainly true that communication during the adolescent years is a significant a 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.

Generation gap also posit 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, which 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). However, communication problems are not preordained. It therefore does happen that both parent and child pass each other messages without listening to what is conveyed in those messages. The channelling of information, coding and decoding of the message to see if one understands what is communicated and receives it of great importance. Therefore, unless there is a back and forth checking and double checking between the sender and receiver of communicated messages. There will always be confusion, misunderstand

and complete mismatch between Black parents and teenagers. Communication therefore becomes the backdrop of understanding the generational gap between parents and children in the era of democracy in South Africa.

Children's Right and Autonomy

Children's rights and autonomy is a global phenomenon and not uniquely South African. It is therefore important that the government together with community organizations 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 take 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 more complete view of ethical aspects of children's rights, we would have good reason to prefer it. The top down approach is proving impractical as it overlooks fundamental yet simply cultural, religious, spiritual and parental input that makes up a socially agreed principles of child development. The collaborative strategy can afford parents and children and government alike to properly communicate perspectives that each understands of what is expected of them. Children's rights are not a replacement of parent's obligation of nurturing and providing, while that is so, it is again not the tool for children to undermine both parents and teachers who are an extension of parents.

Spirituality and connectivity

Being spiritual and spirituality has always been integral in African societies in various forms and shape. Freud, like many of his counterparts, was aware of the African interpretation of unconscious primordial memories that spans across generations and shared communal memories, however, had an ambivalence about that realization which now and then, revealed itself on several occasions (Bynum, 1999). Unfortunately, Freud like his peers, feared the notion of the primordial African Consciousness as the wellspring of human consciousness as he subscribed to epistemology and scientific methodologies prescribed by empirical, lab and test tube natural science ways of knowing and knowledge development. He therefore, referred to the African consciousness as the "the black tide of Mud and occultism" (Bynum, 1999). Maybe it was the greater fear of boundless unconscious, and primordial darkness, and lastly his own ultimate racial and egoic dissolution as a European. 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 & Krieglner, 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 was aware of the bottomless Black primordial unconsciousness (Bynum, 1999; Mkhize, 2004, Nwoye, 2014). The repression of the primordial African unconscious is an act of not only Europe, but also in Eurocentric Science. If you are to hold people in bondage, this time of awareness must be repressed in order to justify the belief that they are in fact an inferior race. Otherwise, a deep disquiet that disturbs the peace and order of society is merely pure power, aggression and savagery. Black parents therefore need to rise and elevate themselves from bondages of an 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.

The Afrocentric Psychosocial Parenting Framework I am proposing therefore targets the co-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 last the spiritual connectivity where everything in an African perspective, stems from. However, the framework cannot be a standalone entity but must be used in conjunction with various parenting typologies that already exist as it at its infancy stage of development and a lot of work needs to be done to bring it to maturity.

Conclusion

In conclusion, on the questions of 'Are parents involved in drug and substance abuse intervention programmes?' and, 'Are there existing intervention programmes that incorporate parental participation in curbing teenage alcohol and substance abuse?' The answer was a simple "No" to both questions, however, there is an overarching observation where there is a stern call for community participation and engagements in integrated psychosocial prevention-oriented interventions programmes. There is however, a recognition of the severity of deficiencies in child rearing practices and the importance of the role of family factors in alcohol/drug abuse and the

fact that parenting and family interventions may play a significant role to reduce family risk factors and increase family protective factors associated with drug abuse (Kumpfer & Turner, 1990; Spoth & Redmond, 1995; Spoth, Redmond, & Shin, 1998). These have been addressed in the proposed Afrocentric Psychosocial Parenting Framework. Furthermore, the framework is designed such that it can work as the base for development of any intervention programme as it cuts across and cover vast ground on this topic. It must be noted that, child rearing has since become extremely difficult, resulting into various undesirable behaviours including alcohol and substance abuse. Advocacy work in relation to policy review is critical. Parental training on policies and navigation to understand how to position themselves in relations to their own rights against children's right, needs thorough engagement, discussions and deconstruction as to create a balancing factor that mitigates the two.

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