

**Gender masculinities of present fathers: perceptions, experiences
and challenges of fathers living with children**

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ABSTRACT

Fathers play a key role in the life of a child in a family. In South Africa, statistics indicate that 71% of children who have a male adult living in the family, only 36% live with their biological parents. This predicament is exacerbated by the fact that culture presents gender masculinities as a key aspect that informs how fathers treat their children. Gender masculinities refer to socially constructed stereotypes that inform attributes, behaviours, and roles that are generally associated with boys and men. This study explored the perceptions, experiences and challenges of present fathers with regard to gender masculinities. The study was guided by Bronfenbrenner's bio-ecological systems theory to engage the different environments that inform the use of gender masculinities by present fathers on children. A qualitative approach that engaged an explorative-descriptive research design was used. The study used a sample of ten participants, who included both present fathers and wives or mothers. Purposive sampling was used because it enabled the identification of participants with individual shared characteristics of living with a child. The study focused on the perceptions, experiences and challenges of present fathers with regard to gender masculinities on fatherhood. The findings from this study indicated that the perceptions of fathers were informed by the understanding of a father and the concept of gender masculinities, and the appreciation of the role of the father and the mother. Furthermore, that the experiences of in raising children were informed by raising children as a learning curve, as a shared role and societal expectations of fathers. In addition, other factors like patriarchy, culture, religion played a key role in shaping the experiences of fathers. Finally, the challenges in raising children were influenced by both internal and external factors. From an internal perspective balancing the use of time among children was instructive. Externally, other challenges such as low socioeconomic status, failure to understand children, and creating time for children, were identified.

The study employed an explorative-descriptive research design as a platform for the collection of the data. The study was carried out after obtaining permission from the Human and Social Sciences Research Ethics Committee of the University of the Western Cape. There was use of semi structured interviews to collect data from the participants and employed Braun and Clarkes model of data analysis.



KEYWORDS

Bio-ecological systems theory

Challenges

Children

Experiences

Fatherhood

Gender

Gender masculinities

Mothers

Perceptions

Present fathers



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LIST OF ACRONYMS

BEST	Bronfenbrenner's bio-ecological systems theory
COR	Conservation of Resources Theory
DoSD	Department of Social Development
DTM	Dominant Traditional Masculinities
GHS	General Household Survey
NAM	New Alternative Masculinities
OTM	Oppressed Traditional Masculinities
UN	United Nations



DECLARATION STATEMENT

I declare that the study entitled, “*Gender masculinities of present fathers: perceptions, experiences and challenges of fathers living with children,*” is a result of my own research. All the sources used in this study, have been indicated and fully acknowledged, by means of complete references.

Name: Barbara Rachel Nanima

Date: 26 September 2022

Signed:




DEDICATIONS

To my father, Professional Engineer Tom Saul Wanakwany



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- My gratitude goes to my family and friends for their prayers and immense support throughout my studies.
- Special mention goes to my father, Eng Tom Saul Wanakwany, my mother, Ms Robinah Mutonyi.
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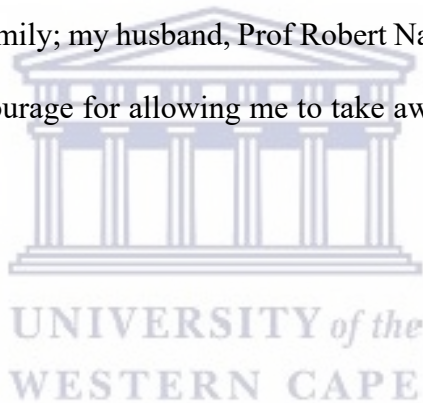


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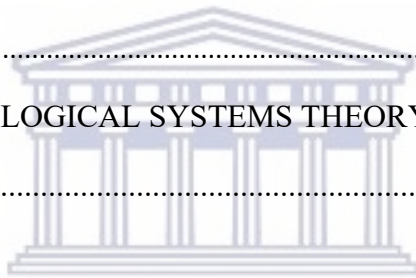
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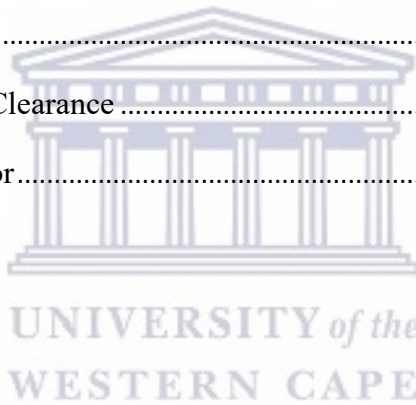
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CHAPTER 1

INTRODUCTION OF THE STUDY

1.1 BACKGROUND AND RATIONALE

‘Gender’ refers to the roles and responsibilities that are attributed to men and women by society based on their biological sex (Amadiume, 2015) and the expectations which society places upon individuals according to their gender (Ejigu-Kassa & Sarikakis, 2018). It is a social, rather than a biological or psychological concept that is attributed to the sexes by the society (Zosuls et al., 2011). ‘Masculinities’ are social constructs that speak to concepts, attributes, behaviours, and roles associated with boys and men (Shehan, 2018). Societies entrench structures that lead to social inequalities among and within genders (Nascimento & Connell, 2017). Various theories such as the theory of hegemonic masculinity (Connell, 2005) are used in respect of gender and masculinities. Hegemonic masculinity legitimates unequal gender relations between men and women, between masculinity and femininity, and among masculinities (Messerschmidt, 2019). As such, gender relations are structured through power inequalities that uphold masculinities and downplay the aspect of feminism. This presents masculinity as a biological concept, but fails to answer questions regarding a male who does not wish to dominate the female gender or vice versa (Kennedy et al., 2020).

There are three major kinds of masculinities. They include the: Dominant Traditional Masculinities (DTM); Oppressed Traditional Masculinities (OTM); and New Alternative Masculinities (NAM) (Flecha et al., 2013). The first two types relate to instances where violence is perpetrated against women, while the third relates to the prevention of the use of violence

against women. There are various reasons for masculinities including patriarchy (Mayer, 2020), where power is primarily held by adult men (Bakare et al., 2020). In addition, religion informs gender masculinities through cultural, historical and social contexts that portray the continuity and observance of masculinities (Lusey et al., 2017). Furthermore, the socio-economic conditions of an individual harness masculinities where the status leads to gender inequity (Ortiz-Ospina & Roser, 2018).

Research carried out mostly dealt with the problems of actual and implied absent fathers (Nkurunziza, 2018; Makusha & Ritcher, 2014). Jewkes et al. (2016); Phiri (2016) and Reshma (2008) state that research on gender masculinities shows how social constructions affect the way present fathers deal with their children. As a result, the perceptions and experiences of present fathers present different challenges that affect their ability to offer instructive direction to children (Bornstein, 2015). One challenge to being a 'good' father is the construction of gender masculinities and the perception that a father attaches to it (Ferguson, 2021). Research on masculinities conducted by Jewkes et al. (2016), Phiri (2016) and Reshma (2008) dealt with gender masculinities in family and cultural contexts, while research by Nkurunziza (2018) and Makusha and Ritcher (2014) focused on the effect of absent fathers on childhood without engaging gender masculinities. Research shows that absent fatherhood affects families (Nkurunziza, 2018; Freeks, 2017). South Africa has embraced the concept of 'social fatherhood', where the role of a father it is not fulfilled by a child's biological father only (Van den Berg & Makusha, 2018). This may be inferred from the General Household Survey (GHS, 2020) which indicates that while nationally, one-third of children lived with both parents, 42% of children lived with mothers only. Contrarily, a cumulative percentage of 4.6% of children stay with fathers only (GHS, 2020). The presence of fathers in the lives of their children is expected to add value as far as they are able to offer

psychological, emotional and psychosocial support (Zulu, 2019). It is expected that the father's physical presence is evident in the life of the child through engagement with the father in the family (Lesch & Kelapile, 2016). If the present father does not offer the required support to a child, his position is synonymous with an absent father and the disadvantages he presents (McLanahan, et al., 2013).

The research conducted by Sikweyiya, et al. (2017) shows that present fathers regard the provision of material necessities for a child as sufficient support. As a result, this social construction attaches little weight to the provision of psychosocial, emotional and psychological support (Freeks, 2017). This construction is exacerbated by instances where present fathers continue to be emotionally absent from the lives of their children (Brandth, 2016). It is on this basis that the study explores the perceptions, experiences and challenges of present fathers with regard to gender masculinities. This is due to the strong patriarchal society that uses gender masculinities to condone and perpetuate the way men should not provide support at home (O'Manique & Fourie, 2016). Mothers recognise that men can either be biological fathers, who are simply the fathers to their children, or fathers who take on the responsibilities to nurture and raise the children regardless of the biological relationship (Alio, et al., 2013; Xue, 2018). The father is expected to be present, accessible and available to his family (Berger & Langton, 2011). Mothers expect fathers to go beyond the provision of financial aid and to provide love and attention (Freeks, 2018). This research explores how present fathers deal with gender masculinities in the exercise of their role.

1.2 THEORETICAL FRAMEWORK

The study applied Bronfenbrenner's bio-ecological systems theory (Bronfenbrenner, 2005), which focuses on the development of a child within the context of relationships. The theory further interrogates the different environments that affect the development of a child. Such environments

include the home, the neighbourhoods and may extend to other environments the child is not directly part of. These environments do not only affect the children, but their parents as well. The different environments (micro-, meso-, exo- and macro systems) are subjected to the person, process, context and time (Tudge et al., 2009). The micro-system refers to activities, roles, and relations between persons in a proximal setting like the family and the school (Burton et al., 2014; Shertiel, 2018). The meso-system on the other hand, relates to community with interpersonal relations in other environments like family, peers, school, work, and faith settings (Smith et al., 2016). The exo-system presents a larger community system where the effect on persons who relate directly in this system, influence persons like children who are not directly involved. Examples of an exo-system are a parent's workplace, or social environment over which, the child has no control (Bronfenbrenner, 1979, 2005; Burton et al., 2014). Furthermore, the macro-system is the political and cultural level of influence on the other levels of the system within which the child is a participant (McBlain, 2018). It encompasses the characteristics of a given culture, sub-culture, or the broader social context where various social systems, life course options and patterns of social interchange blend (Burton et al., 2014). In addition, the chronosystem relates to critical events happening at a certain stage of people's lives. An example of such an event occurring at a critical period of life could be the timing of a divorce. If a father leaves the family home, this may impact upon an adolescent going through a difficult time of adjustment already (Bronfenbrenner, 2005).

1.3 PROBLEM STATEMENT

Research has been done on the absence of fathers from the lives of their children (van den Berg & Makusha, 2018; Ratele & Nduna, 2018) and their drive to obtain work to support their families and/or for other socio-economic reasons which accounted for the physical, emotional and psychological absence of men in the lives of their children (Seepamore, 2016). The men often view

themselves as the breadwinners in the family context by virtue of their gender and masculinity (Koenig-Visagie & Van Eeden 2013). Their view indicates that male identity is about provision for their family and domination by the males over the females and children (Koenig-Visagie and Van Eeden, 2013). This created the need to interrogate how a present father balances his role in the context of gender masculinities. In addition, research points to how gender masculinities have played a role in various contexts such as socio-economic (Jewkes et al., 2016), culture and religion (Phiri & Phiri, 2016), and political and historical contexts (Mathews et al., 2014). Recent literature indicates that due to technological advancements, the place of masculinities as a tool that gives identity to the male through provision, protection and the stronger sex narrative, continues to be affected by jobs that do not require this identity (Dufault & Castelein, 2017). In families, cultural and historical contexts have embedded patriarchy that perpetuates masculinities by men and is at times condoned by women and children (Edström & Dolan, 2014; Colfer et al., 2015, O'Manique & Fourie; 2016, Wood, 2019; Shorey & Ang, 2019). Without prejudice to the foregoing, mothers expect fathers to be present, accessible and available to their family (Berger & Langton, 2011), and this is assessed on the basis of provision of love and attention (Freeks, 2018). This study therefore explored the concept of gender masculinities of present fathers in light of their perceptions, experiences and challenges of parents living with children.

1.4 RESEARCH QUESTION

What are the perceptions, experiences and challenges of present fathers with regard to gender masculinities on fatherhood?

1.5 AIM AND OBJECTIVES OF THE STUDY

1.5.1 Aim of the study

The aim of this study was to explore the perceptions, experiences and challenges of present fathers with regard to gender masculinities on fatherhood.

1.5.2 Objectives of the Study

The objectives of the study were to:

- Explore the perceptions that fathers hold about gender masculinities of fatherhood.
- Explore the experiences of fathers in the upbringing of children in relation to gender masculinities on fatherhood.
- Explore the challenges fathers face in the upbringing of children in relation to gender masculinities on fatherhood.

1.6 RESEARCH APPROACH AND DESIGN

This research study used a qualitative approach. Data was gathered from the research setting for the study (Silverman, 2016) and answers were taken from the responses of the participants. This created a space within which to recognise the problems identified in the study through the conversations with the participants (Doody & Bailey, 2016). The study used an explorative and descriptive research design to explore new perspectives in order to formulate recommendations (Silverman, 2016). Aggarwal and Ranganathan (2019) state that a descriptive research design describes an occurrence as it happens and it is used to identify and obtain information on the aspects of a given problem. In addition, descriptive research asks the ‘why’ and ‘how’ questions with regard to a particular situation, on the one hand (Creswell, 2013). An explorative research design, on the other hand aids the discovery of novel ideas on a particular issue that has not been extensively researched (De Vos et al., 2011). Furthermore, the use of an explorative design added

a degree of flexibility where there was a need for easy adaptation due to changes as the research progressed (Benitez & Henseler, 2018). For instance, the changes from the use of physical face-to-face research to online or virtual research was easily adopted. In addition, the explorative design offered a low-cost approach where the process of obtaining data on the online platform was not expensive (Sharpley, 2018).

1.7 SIGNIFICANCE OF THE STUDY

This study adds insights to the existing knowledge on the concepts of gender masculinities and present fathers. The findings also add value to the way in which present fathers deal with fatherhood in the context of gender masculinities. This study aids social workers, parents, and other stakeholders such as public servants, academics, and civil society organisations in dealing with gaps in knowledge that affect present fathers regarding gender masculinities. In addition, the study validated the need to look at the role of fathers in the upbringing of children especially where they stay with their present fathers.

1.8 DEFINITION OF TERMS

Bio-ecological systems theory: An account of the environment being viewed as systems that include all levels of society. The various systems may influence our behaviour and vary from system to system (Bronfenbrenner, 2005).

Child: A person below the age of 18 years (Children's Act 38 of 2005, section 17).

Challenges: A situation of being faced with something that needs great mental or physical effort in order to be done successfully and therefore tests a person's ability (Cambridge Dictionary, 2008).

Experiences: A reference to the past events, knowledge, and feelings that make up someone's life or character (Collin's Dictionary, 2015).

Family: A social unit of two or more persons related by blood, marriage or adoption, and having a shared commitment to the mutual relationship (Daly, 2011).

Gender: Traits and abilities associated with males and females (Bruce, 2012).

Masculinities: These are socially constructed and biologically created concepts, which are a set of attributes, behaviours, and roles generally associated with boys and men (Marianne, 1997).

Present father: A father who is physically living in the same household as his child and is involved in the child's life (Makusha & Ritche, 2018).

Perception: The way in which something is regarded, understood, or interpreted or it can be a belief or opinion, often held by many people and based on how things are perceived (The American Heritage Dictionary of the English Language, 2011).

1.9 OUTLINE OF THE CHAPTERS

Chapter One – gives the background and rationale to the study. It offers insights on existing research concerning fathers, and how gender masculinities are a social construction on matters concerning their relationship with children. The background elaborates on gender masculinities and various contexts like patriarchy, religious and cultural settings. It contextualises the theoretical framework, the problem statement and the research questions. Other aspects that are engaged include the aim and objectives of the study, methodology and significance of the study and the definition of key terms.

Chapter Two – elaborates on the theoretical framework. It looks at the bio-ecological systems theory, its origins and different environments under which it operates. In addition, the chapter looks at the concepts of person, process, context and time in the application of the theory.

Chapter Three – provides an in-depth literature review on fatherhood, the classifications of fatherhood and the concept of gender masculinities. The chapter furthermore juxtaposes the fatherhood, gender masculinities and the raising of children.

Chapter Four – provides the research methodology used in the study. This inculcates a detailed evaluation of the qualitative methods engaged in the collection of data from the sample that represents the population. Other aspects that the study engages include the procedures of data collection and analysis, data verification, ethical considerations and the limitations of the study.

Chapter Five – presents the results of the study in two aspects. First, there is a general presentation of the findings. Secondly, the general presentation of findings is followed by a discussion of the themes and sub-themes. The discussion relates the findings in terms of the literature and the theoretical framework of the study in chapters two and three.

Chapter Six – presents the conclusion and recommendations to the study.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1. INTRODUCTION

The previous chapter provided the introduction to the study. The current chapter looked at the theoretical framework upon which the study is based. It used Bronfenbrenner's bio-ecological system theory to understand how the development of a child occurs within the context of his/her relationships with other environments. This chapter inculcated the development of a child surrounded by other environments like the family, the school, the parents' work environment and other intricate aspects.

2.2 ORIGIN OF THE BIO ECOLOGICAL SYSTEMS THEORY

The Bio Ecological systems' theory (BEST) was developed by Urie Bronfenbrenner, a Russian-born, American psychologist who spearheaded the start of the Head Start programme in 1965 (Bronfenbrenner, 1979). In the course of his career, he noticed that children presented strange mannerisms and behaviour for limited periods of time. His research informed an understanding that the immediate surrounding and other societal aspects aided the development of a child. The Ecological Systems Theory, a meta-theory, that presents a way of thinking about assessing the understanding of people and their impinging environments, was first introduced by Urie Bronfenbrenner (Bronfenbrenner, 1979, 2005, Houston, 2014).

At first, Urie Bronfenbrenner referred to the theory as the ecological human systems theory of human development (Bronfenbrenner, 1979), which then focused on the three elements of human development that were identified as the microsystem, mesosystem and the exosystem. The subsequent developments gave way to the inculcation of other elements or environments like the

macrosystem and the chronosystem. The BEST also emphasises the biological traits of the child which interact with the other systems. Bronfenbrenner realised that he previously paid limited attention to the child at the centre of it all, yet children present different temperaments and traits that cause them to act and react differently to environmental influences (Bronfenbrenner, 2005, Paquette & Ryan, 2011). To this end, the crux of the various settings or environments played a key role in forging the impact on the child in various social settings.

A look at the ecological theory reveals various trends since its adoption in 1976. First, the theory describes human development from an ecological perspective where the child's understanding of development and responsibility was linked to the relationships with their caregivers, parents, his/her gender and the family's social standing (Bronfenbrenner, 1979). It should be noted that this was influenced by the political and social policy undertones at the time which did not adequately engage research in psychology (Rosa & Tudge, 2013). This trend was evident in Bronfenbrenner's advocacy for a more enriched and process-led approach (Bronfenbrenner, 1979). This approach uncovered the use of four environments or layers referred to as the microsystem, mesosystem, exosystem and the macrosystem environment that were instructive to an individual's progressive development (Bronfenbrenner, 1976).

The subsequent trend engaged a conceptualisation of the environments and human developments through improvements in research, like the use of psychology and not political and social policies. This occurred between 1980 and 1993 and it was underscored by important questions that Bronfenbrenner felt were crucial to understanding the role of the personal characteristics in human development (Rosa & Tudge, 2013). The findings led to a revision from the earlier emphasis on the microsystem, mesosystem, exosystem and the macrosystem to the engagement with the individual in light of the process and the context, which gave rise to the development of the Person-

Process-Context model (Bronfenbrenner & Crouter, 1983). These developments culminated into the adoption of the chronosystem as the time-based environment in the ecological theory (Rosa & Tudge, 2013). The final stage evaluated how other processes like proximity and patterns of development engaged individual characteristics (Bronfenbrenner & Evans, 2000). This trajectory was referred to as the third stage (1994-2005) that finally underscored the use of the name ‘bio-ecological systems theory’ (BEST) that reflected on the child’s context as a key feature of his/her development (Ryan, 2001). This recognition of the child’s disposition in the context of their environments informed the current bio-ecological systems theory. (O’Toole, Hayes & Mhathúna, 2014).

An understanding of the child’s engagements in their environments requires one to appreciate the attitudes, perceptions and experiences of present fathers and selected present mothers regarding the role of fathering in the home. As can be deduced from the above narrative, a child’s environment greatly affects his/her dispositions and interpretations of human development and behaviour in life (Bronfenbrenner (1979). The BEST explains a child’s development in relationships that are present in a given environment. As such, the Bronfenbrenner Bio-Ecological Systems theory offers a platform to find meaning in the various layers or environment concerning the child’s development. These layers include social networks and relationships, culture and society and organisations (Nel et al., 2017). It is proposed by Bronfenbrenner that the physical interactions that a child has with his/her immediate and subsequent environments affect his/her development.

Some authors still find challenges with the application of the Bio-Ecological Systems Theory. There are various reasons for their challenges. First, the theory does not contextualise the specific spaces of children in terms of their health and the possible effect they have on a family in the

various environments. Health care remains a critical aspect of the life of a child and may affect the behaviours of persons towards the child because of a possible illness (Salari, & Filus, 2017). The reaction of a family to the steps taken for a given health problem may affect the well-being of a child regardless of the fact that the father (or both parents) is present in the life of a child (Conner & Norman, 2015). As such, theories like the Health Belief Model provide that a person should act to protect or promote the health of his/her children if he/she perceives children to be susceptible to a condition or problem which they believe will have potentially serious consequences (Bozad, 2018; Vogel & Ackerman 2009).

Another theory that explains the way a present father may deal with children is the Conservation of Resources [COR] theory that proposes that individuals seek to obtain, preserve, nurture, and protect resources (like specific conditions, maintaining a given state of affairs or conditions at a personal level) for purposes of survival. For instance, a father may be behaving in a certain way at work to maintain the job and to enable him to fend for his family at a basic level (Holmgren, Tirone, Gerhart & Hobfoll, 2017). A father may therefore not be able to provide a child all the quality time and great things in life because of the bigger picture, which in terms of the exo or macro systems in the BEST is simply linked to an environment that affects the way a father may relate with a child in the micro system (Bronfenbrenner, 1976). The COR theory further recognises that resources may be depleted and that this may give rise to stressful situations which lead to the need to preserve the survival, or well-being of an individual (Prapanjaroensin et al., 2017).

2.3 DESCRIPTION OF THE BIO-ECOLOGICAL SYSTEMS THEORY

In Figure 2.1, the different layers represent the five layers involved in Bronfenbrenner's bio-ecological systems theory (BEST), which include the microsystem, mesosystem, exosystem, macrosystem and the chronosystem.

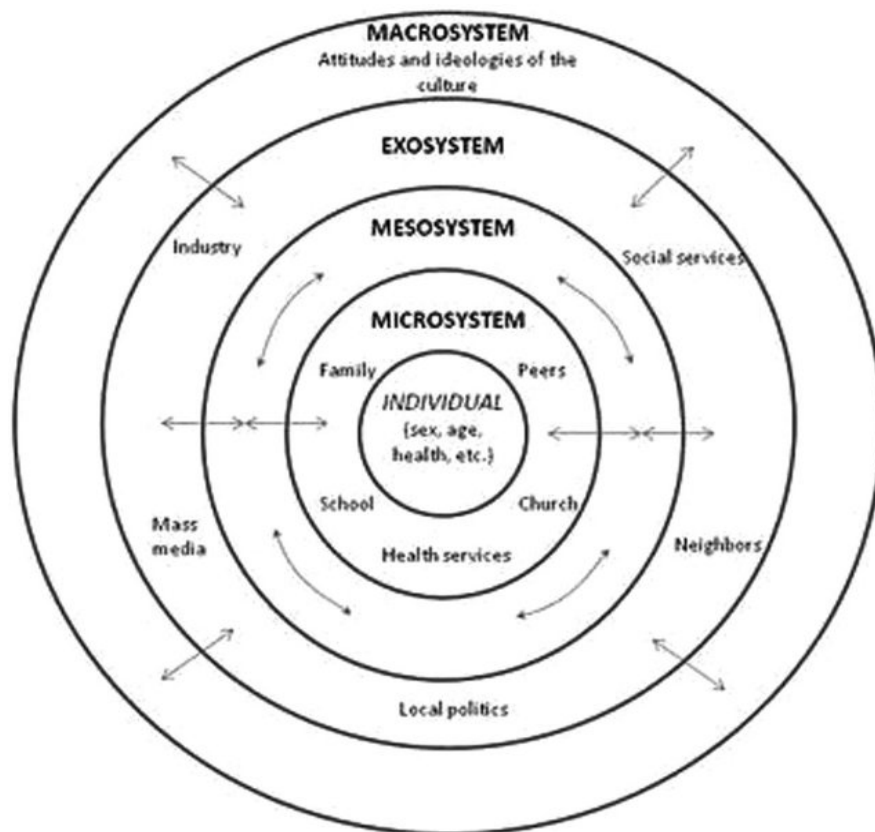


Figure 2.1: Diagrammatic illustration of Bronfenbrenner's bio-ecological model (Vélez-Agosto, Soto-Crespo, Vizcarrondo-Oppenheimer, Vega-Molina & García Coll, 2017).

2.3.1 The microsystem

There are various views on the context of the microsystem. First, Bronfenbrenner (1994) refers to the microsystem as a pattern of “activities, roles, and interpersonal relations experienced by developing a person in a given face-to-face setting with particular physical and material features, and containing other persons with distinctive characteristics of temperament, personality, and systems of belief” (Bronfenbrenner, 1994, p. 1645). This means that the microsystem offers a

primary system of influence that aids the development of relationships to support the child's development.

Berk (2000) states that the microsystem presents a proximal environment between the child and other interactive relationships and structures. Culpepper and Killion (2016) give an inconclusive list of examples like the family, the community and the school environment, which means that the closer the interaction with the child, the higher the chance that the environment may pass off as a microsystem. As such, direct interpersonal interactions are punctuated by relationships between the child and the other party (Eriksson, 2018). These bi-directional influences aid the subsequent interactions between structures or environments (Ryan, 2001). The interaction of structures may occur within a layer or between layers. It should be noted that the bi-directional influences are more significant when they have a stronger influence at the microsystem level, and that bi-directional interactions have the strongest influence on a child because they are within his/her immediate environment (Ryan, 2001). This position explains the relevance of the process of interaction with the child as an individual over time in a proximal setting (Rosa & Tudge, 2013).

Research suggests that the way that a caregiver interacts with a child presents possible benefits and challenges (Helmerhorst et al., 2017). The mode of engagement that a father applies to his/her child influences how he/she may behave. In relation to this study, the theory can be used to indicate that the behaviour of the father explains the perceptions, attitudes and experiences that he has as a present figure in the life of his child(ren) (Palkovitz & Hull, 2018). The behaviour of a child at school, should not simply be explained as something that occurs in abstract without engaging the position at home. Consequently, it remains to be seen, how the present father affects his/her child through his behaviour and mannerisms as a father (Venkatesh et al., 2019). The concept of 'quality

time' has to be evaluated with regard to the extent to which it improves the relationship between the father and the child (Muller & Kerbow, 2018).

2.3.2 The mesosystem

The mesosystem connects a child's various microsystems (Berk, 2000) such as: A child and the family; A child and his/her teachers; Teachers and the parents; A place of worship and the family among others . The degree and context of the communication between the aforementioned persons then inform the quality of the mesosystem in the development of the child (Wilmshurst, 2013).

The mesosystem is the subsequent level after the microsystem and has a great influence on the child. Bronfenbrenner refers to it as an amalgam of "...interrelations among two or more settings in which the developing person actively participates..." (Bronfenbrenner, 1979, p. 25). The mesosystem works to link associated microsystems (Eriksson, 2018).

As there is interaction between various microsystems, this study looks at the presence of a father in the life of his children in the home-setting (Breiner, 2016). The way a father relates to his children may affect the development of a child. A family environment without a father can affect the child negatively. The development of a child is affected where a father is not involved in the care of a child (Behson & Robbins, 2016). The holistic behavioural, emotional, social and cognitive development of a child may be affected the presence or absence of the father in the family (Byrd-Craven et al., 2012). It is established that the mental health of children improves where fathers care, play and communicate with children (Lee & Lee, 2018). It should also be recalled that while this is beyond the scope of this study, it offers an introspection on how the father's relationship may also affect the development of his child (Malherbe & Everitt-Penhale, 2017). The aspects of the mesosystem that a father engages in like the neighbourhood, the religious circles and schools may also affect his own behaviour. It suffices to note that these interactions of

the father play a role in the development of the child. The degree of involvement of the father in the activities of a child may positively affect children's developmental outcomes.

From a contextual perspective, the mesosystem informs this study through its examination of the potential engagements of a family and areas where a child and a father interact in the mesosystem. The point of intersection lies in how the father projects his fatherhood role from the family setting to the other settings mentioned earlier (Breiner, 2016). Wilmshurst (2013), is of the opinion that the value of the interactions between the microsystem and the mesosystem affect the development of the child. The use of the BEST creates a form of accountability on the part of the father for the role he plays in the development or the regression of a child through the day-to-day interactions with the child and how this enhances the child's later holistic growth (Potgieter & Hoosain, 2018). This is evident in the way a father moulds his relationship with his children. The effects of their relationship are either positive or negative. Undoubtedly, the way a father relates with his children can lead to a good connection between the family, school and neighbourhood positively (Berk, 2006). For instance, the good relationship exhibited by a present father leads to a child's sense of security at school and offers a platform for better communication between the school, the child and the father.

The child presents various vulnerabilities as he/she conforms to the requirements of these environments (Ryan, 2001). A child faces higher risks from the mesosystems, especially where he/she does not have a strong support system from a father (Atilola, 2014). The degree of accountability by the father through the provision of a support structure is imperative. For example, where a father is actively involved in spending quality time with his child, the latter develops good behaviour (Cano et al., 2019).

2.3.3 Exo-systems

The exosystem forms the fourth layer in the environments that affect a child. It is defined as the larger community system, where the child has no direct functionality, but individuals who interact in these spaces have a relationship with the child (Kumar, 2016). Consequently, the child is affected by the effects of the interactions in these spaces. Berk (2000) asserts that a child is affected by the interactions which their relatives have at higher structures. An example of this is where a father must contend with a heavy workload at his place of employment and this impacts upon his children at home. An example is a workload that a father has at work and how it affects his interactions with the children at home (O'Toole et al., 2014). The effects of such influence either negatively or positively affect the child despite his/her lack of participation. For instance, where a father works for long hours with a focus on being the provider, this action may have an influence on the well-being of the child (Wang et al., 2022).

The exosystem present socio-economic contexts that affect a father and in turn his child (Ashiabi & O'Neal, 2015). The direct influence due to the dispositions of the parent's colleagues or the indirect influence from factors beyond the father or his colleagues affect the child (Kumar, 2016). As a larger social system, the exosystem includes matters like the implementation of policies, laws, decisions, preparation for contingencies, and the occurrence of events that both the child and the father may not have control over (Eriksson, 2018). The lack of ability to control the effects of this larger social system has to be mitigated by how a father behaves with his children in the home environment. Resultantly, it is important that societies are ingrained in values, beliefs and customs that promote active fatherhood involvement in the lives of their children (Roopnarine et al., 2015). It is correct to assert that over-commitment in the workplace affects one's own well-being (Wang et al., 2022). This may come to the fore in short-temperedness in one's interactions

with the family. These emotional flares are also evident in instances of frustrations due to a father's unemployment status (Nkrunziza, 2018). The actual actions of the father in the home through the investment of time and the use of positivity in the lives of the child greatly aids the development of the child (Mahati et al., 2016).

The acknowledgement of the existence of an exosystem lies in the recognition of an external area of influence from which people indirectly involved with the life of a child can have a direct effect on the development of the child (Ndiaye et al., 2013). In the context of a working present father, this presents a strong influence that affects the child either directly or indirectly. It is argued that the demands that a workplace impose on a father are not within the control of the child, but such demands have a strong influence on the child. A cordial relationship between the microsystem where the father and the child unilaterally interact, could be dependent upon having good relations within the exosystem where the father and the employer interacts. The question is how the father can balance the two environments in the way he deals with the child as a father. Berk's (2006) position that a good relationship is needed for positive child development and support, needs to be tested in the context of how one conducts his role as a father in his family (Ruffin & Charles, 2017; Berk, 2000). Research indicates that where parents focus on building positive relationships with children, positive outputs are identified in other environments like schools, churches and neighbourhoods (Goodall & Montgomery, 2014).

2.3.4 The macrosystem

The macrosystem refers to the political and cultural level of influence on the other levels of the system within which the child is a participant (Kumar, 2016), such as families' unique methods of parenting which are based on their belief systems. This is also referred to as the social blueprint that underpins a given culture, subculture, or broad social context that is governed by a pattern of

embedded values, beliefs, lifestyles, and customs (Yam, 2016; Berk, 2000). It is evident that all the layers of the BEST play a part in child development and shaping behaviour and are thus relevant to this study. In the context of this study, the questions that are posed include: How fathers behave at home; How present fathers should relate at home: and whether their past experiences as children have a bearing on the contemporary understanding of fatherhood, among others. The position that a father takes regarding his behaviour towards his children presents an influence on the way he deals with a child's microsystem, mesosystem, and exosystem (Sanders & Morawska, 2018). It follows that the socio-economic, political and cultural perceptions of a community affect the child. The point of departure lies in what the father does to avert the negative consequences of the macrosystem.

Cultural values, customs and laws often have a strong effect on the macrosystem and in turn influence the exosystem, mesosystem and the microsystem (Whitcomb & Merrell, 2013). The existence of some cultural perceptions may inform the attitudes that individuals have concerning the upbringing of children (Breiner et al., 2016). Research suggests that religion plays a key role in the way fathers raise their children (Koenig-Visagie & Van Eeden, 2013). To this end, the mode of fatherhood is affected by these different polarities which inform parenting. The ability of a parent to be a responsible father is curtailed by the various aspects of the macrosystem.

2.3.5 The chronosystem

The chronosystem presents the time dimension concerning the child's environment and may include psychological or psychosocial events that affect a child (Ndiaye et al., 2013). Events may include the death of a biological parent, or how children react to grave changes in their lives. This may include a child's reaction to the introduction of a step-parent in his life (Ebersohn & Bouwer, 2015).

The abovementioned changes may have a significant impact upon a child during critical developmental periods. For instance, during adolescence, a child may suffer from low self-esteem and depression for both boys and girls. Arguably, an engagement with how a family deals with the child in the microsystem, how neighbourhood factors are tailored in the meso system with helps to deal with other bigger problems like tailored programmes to help the children in the long-term (Eriksson et al., 2018). Regarding a father, his own experiences as a child growing up, at the workplace, cultural and social factors have an effect on the child, in the addition to his/her critical developmental stages (Kerr et al., 2021). A deliberate government programme that is visible in the communities may have a greater impact on such children over time (Romano et al., 2015). Bronfenbrenner acknowledges that changes over a period of time affect the way a child behaves (Brakenhoff & Slesnick, 2015). It is important to look at how a present father deals with these challenges when his child is faced with them.

2.4 TENETS OF THE BIO-ECOLOGICAL SYSTEMS THEORY

The bio-ecological system theory is informed by four factors in understanding the behaviour of a child in a given environment. These include the person, process, context and time (Tudge, 2016). These factors look at the characteristics, dispositions and surroundings of a child from the home environment to the larger community and over a period of time.

First, an evaluation of the *person* requires one to look at the characteristics like his/her age, gender, race and previous experiences that mould his attitudes, perceptions and expectations in a given setting (DiSanti & Erickson, 2020). It is important to look at the various circumstances that an individual experience. This study explored fatherhood and how it is informed through a father's role.

Secondly, the *process* is a key factor that refers to the interaction between the person and the environment where development occurs (Bronfenbrenner, 1979, 2005). A father's way of fulfilling his role affects the family and ultimately the child. This is informed by the fact that a child is affected by where he spends time (Bronfenbrenner, 1979). Although a child spends time with an ever-present father, the quality of that time leads to either positive or negative results depending on the concept of fatherhood. It is important to note that a parent (father) may be physically present, but emotionally unavailable to the child or his family, or may be working all the time or have little or no communication/engagement with his family. The presence of the father is not enough if the time spent with child leads to psychological trauma on the part of the child. Bronfenbrenner (1995) is of the view that the treatment accorded to a child invites a reciprocal behaviour as a reaction. Consider a situation where a child spends time with a father who is present, but who is harsh and uncommunicative, or much worse abusive. A father's response to a child or treatment of the child in the home, determines the child's developing behaviour (Darling, 2007).

Thirdly, the *context* or setting influences an individual through one of the environments like the microsystems, mesosystems, ecosystems and chronosystems. In the context of the foregoing literature on tenets, all the environments are important as they posit a father experiencing all of them and having an effect on the child who is active in the micro and mesosystem. It is expected that this study shows the connection between the fathers as an involved individual in the various settings, who can affect the child in the micro and mesosystem on account of fatherhood. The interactions that this theory illuminates include the micro and mesosystem to the extent that the father and the child interact, and the exosystem, macrosystem and the chronosystem as environments where the father interacts with others and the effects thereof affect the child through fatherhood. To this end, the employment environment, and other environments informed by socio-

economic, political and cultural contexts are important in informing fatherhood and how it subsequently affects the child in the meso- or microsystem. It is hoped that in the subsequent evaluation of the literature, and findings, this theoretical model will concretise the findings and be used to offer solutions to improve the context of a present father in the life of a child.

Fourthly, *time* is a key component in human development. The effect of this component and its quality can only be measured over time (Bronfenbrenner & Morris, 2006). Some scholars argue that existing good relations between a child and a father may influence their relations in other environments like the community and the school over time (Kazanoğlu, 2019; Metindogan, 2015). While it is argued that the effect of a certain behaviour affects the child, it is prudent to examine the source of these effects. With an emphasis on the involvement of the father, the thesis argues that a poor engagement of fatherhood with a child leads to gross consequences, and as such these consequences should not be underestimated (Li et al., 2014). Time presents an important aspect in the bio-ecological systems theory as it enables the realisation of matters that affect a child in their life development (Bronfenbrenner, 1995). This is through the development of the quality of the relationship that effectively creates positive results in the life of the child.

2.5 CONCLUSION

This chapter has provided a theoretical underpinning to the study. It has showed the relevance of Bronfenbrenner's bio-ecological systems theory. It has provided the background and the trends in the development of the theoretical framework, the various environments in the theory as well as its tenets. It has been established that a flipped application of the theory indicates that the present father joins the family with various environments that have affected him and he impresses these dispositions on the child in the home through his behaviour as a present father. It is argued that the theory is applicable to understanding the relationships between a present father and a child in a

home. The BEST thus helps one to understand not just the child, as would be expected, but rather the father as one of the stakeholders that present various environments that affect the development of the child.



CHAPTER 3

LITERATURE REVIEW

3.1 INTRODUCTION

The previous chapter discussed the theoretical framework for the study. This chapter presents current research underpinning the study on ‘fathers being present’, ‘fatherhood’, and ‘gender masculinities’. The concepts are discussed as an in-depth overview to explore the perceptions, experiences and challenges of present fathers with regards to gender masculinities on fatherhood.

3.2 CONSTRUCTIONS OF FATHERHOOD

‘Fatherhood’ can be defined as an abstract concept which includes various kinds of fathers such as biological, social, homosexual, heterosexual, young and older fathers (Breshears & Beer, 2016). Fatherhood also speaks to the state of a relationship that a father has with his family, specifically with the emphasis on his children (Ratele & Nduna, 2018). A father’s history greatly informs his dispositions when he has a family. The treatment that a father received during his own childhood later informs the nature of his parenting. As a male figure in the family, he is disposed to behave a certain way as a result of his upbringing (Makofane, 2015). It is argued that the experiences of fathers, especially from middle- and low-income countries merit attention especially if they were maltreated while they were young (Christie et al., 2017).

The concept of ‘father’ also hinges greatly on patriarchal perceptions. A father (including a present father) is looked at as a source of sustenance and survival for the family (Ben-Daniels, 2021). This patriarchal ideology is further informed by culture that upholds men to be hardworking and women and children to be weak because of their physique (Soliman, 2020). This is exacerbated by the fact that discrimination on grounds of patriarchy is condoned by traditional

culture that has encoded the position of male gender domination and manipulation of other members of the family (Wood, 2019). A study that supports this position uses Jacques Derrida's theory of deconstruction to showcase the various conflicting forces between the traditional concept of fatherhood that upholds patriarchy, and the contemporary position that posits the absence of the former family (Ben-Daniels, 2021).

A present father's religion or religious beliefs may affect the way he deals with his children. Religion is documented to inform the type and quality of involvement with his children. Mahoney and Boyatzis (2019) state that parenting can be saturated with spiritual significance and meaning for married, single, and cohabiting parents. This includes inculcating religious values in the upbringing of children. It appears that the involvement and creation of a bond with children has a consistent lower affectual solidarity with stepfathers than with the biological fathers (Hwang et al., 2019). This is an indication that affection grounded in the religious beliefs of a parent is stronger with the biological children than with stepchildren. Literature also suggests that if religious affection is abused, affection between the parent and the child is lost. Dollahite et al. (2018) argue that religion can both help and harm families depending on how the family can create a nexus between religion and how it is inculcated in the positive upbringing of children.

The socio-economic conditions of a father like lower levels of education, employment and earnings influence fatherhood and are intrinsically linked to childhood abuse and neglect (Currie & Widom, 2010; Amos & Segal, 2019). Currie and Widom (2010) conducted a study to establish the link between substantiated cases of physical and sexual abuse and neglect of child between 1967-1971 and their socio-economic status as fathers a few years later (Currie & Widom, 2010). It was established that fathers who were abused and neglected as children had a low socio-economic status. This finding creates a platform to question how a father from a background of

abuse and neglect treats his children, as a father being present. Amos and Segal (2019) argue in principle that a historical account of abuse leads to subsequent abuse in family settings. However, their findings apply to mental health, from the Australian population. Furthermore, various authors have adopted Curie and Widom's (2010) perspective, but from diverse angles. For instance, Salami and Okeke's (2018) study aim was to determine the perception of socio-economic factors of absent fathers on fatherhood and challenges affecting children in South Africa. Their research calls for an introspection of the perceptions of various factors and how they may affect the relationship between present fathers' and their children in South Africa (Salami & Okeke, 2018). Fofonoff (2018) found that families with a low socio-economic status leads to less fatherhood involvement at home. The point of departure in Fofonoff's (2018) research is that various structural components like workplace policies, education processes, and socialisation, produce a cycle which exacerbates the low involvement. Sosu (2017) argues that various factors like income levels, investments in education, mental health and the well-being of the family all contribute to the cognitive outcomes of the children.

The socio-economic conditions of an individual play a role in harnessing his masculinity where such status leads to gender inequity. The higher the socio-economic status, the greater the expression of gender inequitable masculine behaviour (Jewkes et al., 2016). Despite the reduction in the levels of inequalities in socio-economic conditions, gender masculinities still thrive (Ortiz-Ospina & Roser, 2018). There is a need, however, to move away from looking at these findings and to consider the effect that they have on a child in a family setting.

There are various connotations to fatherhood from a global perspective. In the United States of America, fathers are categorised as the good, the bad and the uninterested (Eerola, 2015), where the 'good father' is described as either the involved one or the good provider, while the 'bad father'

is not involved with children (Eorala, 2015). In some African countries' fathers are classified as 'present' and 'absent' fathers (Reynolds & Zontini, 2014). In addition, the absent father includes the migrant father, who lives outside his home country to fend for the family back home. There is a positive perception especially where he invests a lot of time in communicating with his family and, the absence may thus be mitigated by this (Mahati et al., 2016).

There are various classifications of fatherhood in the South African society. The first and major one is the absent fatherhood (Nkurunziza, 2018). This has led to extensive research on fatherhood in South Africa (Nkurunziza, 2018; Lobaka, 2017; Freeks, 2017). Some of the research postulates that there is a need for engaging fatherhood interventions encourage fathers to review their perceptions and ways of dealing with the family (Salami & Okeke, 2018). It is also argued that the absence of fathers from the lives of their children may be attributed to factors such as the expectation that fathers should provide economically for their children, ideological factors like the perception of fatherhood as masculinity, socio-economic factors like poverty and unemployment, and cultural factors (Lobaka, 2017, Freeks, 2017). This does not detract from the fact that fathers may also be physically present yet emotionally absent or unavailable to their families (Nkurunziza, 2018).

The absence of fatherhood is punctuated by low rates of marriages and father absence from households (Richter et al., 2010), informed by historical roots in colonialism and apartheid that created a system which systematically oppressed Black fathers. (Nkurinziza, 2018). Absent fatherhood is thus classified as the absence of men in the day-to-day lives of their biological children (van den Berg & Makusha, 2018). The study of Seepamore (2016) analysis factors that lead to families living apart, their impact on families, parents and their children and the implications for distance parenting (Rabe, 2018). Her research indicates that the absence of a

father also includes men's lack of emotional or psychological involvement in the lives of their children (Seepamore, 2016).

The present father is another form of fatherhood. Earlier research (Eddy & Mphaka, 2013) deals with present fathers and the need for their presence in the lives of their families. It is shown that a father's physical presence alone is not necessarily a positive outcome in itself if he does not support his children mentally and emotionally (Eddy & Mpaka, 2013). Freeks (2017) states that responsible and engaged fathers, who do their share of parenting, are beneficial to the development of a child.

Fatherhood is also informed by various gendered representations. 'Gendered representations' refer to societal roles that are attached to fatherhood by virtue of the gender of the fathers (Koenig-Visagie, 2013). To a great extent, fathers are still considered as the sole breadwinners (Chesley, 2017). In jurisdictions like Australia and South Africa, women have been identified as breadwinners as well (Blom & Hewitt, 2020; Parry & Segalo, 2017). This does not simply mean that there are more work opportunities available to women which leads to a reversal of roles between fathers and mothers. While in Australia, there has been a surge of work opportunities (Markey & McIvor, 2018), the reversal of roles in South Africa is due to limited work opportunities which leads to a need for women to work to fend for the family (Nkurunziza, 2018). The construction of fatherhood is due to different circumstances in the two countries. Where the role of the father requires them to move away from their families, or to mistreat their children, their behaviour is regarded as acceptable, because they are either looking for work to look after their families or have a duty to chastise their children (Peng & Wong, 2016). In addition, in some circles, where mothers recognise the father's role, they condone the behaviour by accepting it as part of the family rules (Baumtrog & Peach, 2019).

3.3 GENDER MASCULINITIES

It is important to consider gender before exploring gender masculinities. A simple conceptualisation of gender refers to the roles and responsibilities that are attributed to men and women by society on account of their gender (Amadiume, 2015) and the expectations society places on individuals concerning their gender (Ejigu-Kassa & Sarikakis, 2018). Gender need not be conflated with the sex of an individual as this leads to the misunderstanding of the biological anatomy with socially constructed identities (Flecha et al., 2013). Gender has to be viewed as a social construct other than a biological or psychological connotation that presents complex characteristics and behaviours attributed to a particular sex by society and subsequently learnt socially (Zosuls et al., 2011).

Gender may also be defined as one's identity in terms of a collective identity, subjective judgement or group identity (Brown et al., 2011; Eagly & Wood, 2016), such as being known to be related to ethnic groups like African Americans or Latino youths, who are used as a mode of identification and engagement with societal biases (Brown et al., 2011). The use of gender in the subjective judgement of an individual refers to the social role perspective, where men and women are accorded societal roles based on their sex (Little et al., 2014). The use of the subjective judgement approach is based on the influence that the characterisation of gender according to one's sex has on one's social and cultural standing in society (Ellemers, 2018).

From a global position, masculinities are socially constructed and biologically created concepts, which are a set of attributes, behaviours, and roles generally associated with boys and men (Shehan, 2018). As a social construction, societies have embedded structures that replicate social inequalities on two levels; first, among different genders and secondly; within genders (Nascimento & Connell, 2017). With regards to the first aspect of social inequalities between

genders, the theory of hegemonic masculinity comes to the fore (Connell, 2005). This was conceptualised as hegemonic masculinity as a specific form of masculinity in a given historical and society-wide social setting that legitimates unequal gender relations between men and women, between masculinity and femininity, and among masculinities (Messerschmidt, 2019). Gender relations are thus structured through power inequalities that uphold masculinities and downplay feminism. This presents masculinity as a biological concept but fails to answer questions where a male does not wish to dominate the female gender or vice versa.

The second aspect speaks to masculinities within genders, where feminism adapts to the use of masculine power (Padmi, 2018). This has been identified to be engaged through deliberate strategies to resist or non-compliance with male domination, or where there are complex strategies that embrace cooperation strategic combinations of compliance, resistance and co-operation (Seron et al., 2018). This means that in some circles there are men who do not desire to be domineering in their families, while there are women who desire to be the dominant voices in certain spaces (Black et al., 2019). It may be argued that the concept of emphasised femininity is essential to understanding how feminism embraces masculine power (Kostas, 2021).

Societal cultural structures do play a key role in shaping masculinities. For instance, in employment, particular jobs are reserved for the males (like firefighting) and others for females (like being a secretary in the office) (Warren, 2016). Cultural institutions in society such as education, the media, the economy and politics uphold a singular view of the way masculinity has to be (Fiske & Hancock, 2016). A good example is the perpetration of masculinity and the condonation of the same by women on account of culture and the education system (Black et al., 2019).

A simplistic explanation that masculinities play a role in the shaping of identities by attaching particular roles to the male person and using the role as a tool of dominance over other groups like females and children is incorrect (Jewkes et al., 2015). As noted earlier, the domination may also be in instances where one person, regardless of his/her gender seeks to play a dominant role in a given setting. In light of the foregoing discussion, it suffices to note that the failure to pay heed to gender masculinities can have gross effects on the development of a child in the family environment (Mathews et al., 2014). Valls et al. (2016) argue that the type of masculinities informs the kind of responses to instances of abuse in the society. Flecha et al. (2013) identify three main kinds of masculinities in social sciences research, namely, the Dominant Traditional Masculinities, Oppressed Traditional Masculinities, and New Alternative Masculinities. In their analysis, the first two types explain findings where violence is perpetrated against women, and the third is used to explain the prevention of the use of violence against women.

In research where the general context of Traditional Masculinities is used, Edwards (2015) argues that the term ‘masculinities’ means ‘male stereotypes’ that function as an aspect of a larger structure, such as gender. At its core, therefore, the gender context of providing a social structure that distinguishes males and female based on their identity threats, provides a platform on which masculinities can thrive (Paxton et al., 2020). The theory of hegemonic masculinity (1985) explains the concepts of power, ideology and relations among men as a way of analysing the structures or forms of masculinities among men (Jewkes et al., 2015). The hegemonic masculinity theory also explains the various clusters among the ownership and use of power from the context of patriarchy to other aspects like patrimony, other men or children. Hegemonic masculinity thus used in attempts to explain the legitimisation of masculinities through social institutions and social groups (Morrell et al., 2012). By design, the study opted to use the BEST theory to explore

how various environments affect a child in conjunction with other factors like male stereotypes, patriarchy, and religion.

Masculinities are also informed by the historical narrative of South Africa. Langa (2010) has argued that the historical political disenfranchisement of Black South African males led to the disintegration of families. They opted to vent their frustrations through the use of aggressiveness, and self-posturing in society and their families (Leopeng & Langa, 2017; Ratele et al., 2012, Cairns & Howells, 2019). The study of Ratele et al. (2012) and Allan, et al. (2021) explored the concept of masculinities from the position of fathers and argue that some fathers are not authoritarian, but rather responsive to children. This was evident in the use of authoritative or permissive modes of parenting (Paxton et al., 2020).

Patriarchy also plays a role in exacerbating gender masculinities in families. The term originates from the Greek word 'patriarkhēs' which connotes a father or chief of a race (Oxford, 2019). It also means a lineage, descent from a father with a connotation of domination, authority, or sovereignty (Marzagora, 2020). Against this background, the concept connotes a position of domination and authority by the male figure in a community (Munthe, 2017). Patriarchy presents historical accounts of autocratic rule by the male head of a family (Mayer, 2020). Over time, this historical account has translated into the reference to patriarchy as a social system in which power is primarily held by adult men (Bakare et al., 2020). It is further argued that patriarchy contextualises male dominance as a social, rather than biological phenomenon (Nyawo, 2020).

Violence is often used as a tool to dominate and instil obedience in an individual, especially where there is a failure to communicate and convince the individual to follow a given course of action (Camp, 2018). In relation to gender masculinities, men who use violence rationalise it as a way of ensuring obedience to their wishes at the expense of their partners and children (Sikweyiya et

al., 2020). The gender norms construct manhood as an epiphany of control of the women and children. As a social construction, this adds another angle to it as a societal institution. To this end, it becomes a set of mechanisms, practices, beliefs, myths and relationships that have the effect of organising relatively stable patterns of human activity with the male figure at the helm, exercising domination (Odok, 2015). Consequently, a present father who exhibits patriarchal tendencies does not have a strong bond with the child (Liu & Zuo, 2019).

In South Africa, patriarchy is correctly understood as a male domination, but it has had various effects. For instance, men are supposed to feel strong, independent, unemotional, logical and confident, while women are expected to be more expressive, nurturant, weak and dependent (Caprino, 2018). While the concept ignites gender masculinities where the male appreciates the urge to work and fend for their families, patriarchy causes a present father to be authoritarian in the home – a situation that affects his relationship with the child (Grewal, 2020). This is evident in the narrative that the male has always been referred to as the dominant person in the family and societal setting (Meyer, 2017).

Patriarchy plays a key role in informing gender masculinities. Nardini (2019) states that Connell's theory of hegemonic masculinity (1985) can be used as an organisational principle to understand power, ideology and relations among men and it is a useful tool for analysing the hierarchical stratification of masculinities. Hegemonic masculinities are used to offer insights on the various power positions among men (Jewkes et al., 2015). This theory explains the legitimisation of masculinities through social institutions and social groups (Morrell et al., 2012).

Religion too plays a critical role with regards to gender masculinities. Religion offers cultural, historical and social platforms that portray the continuity and observance of masculinities (Hasan

et al., 2019). This is seen in instances where religion qualifies cultural practices that condone male dominance over women and children. Although Koburtay et al. (2020) conducted a qualitative, content-based analysis of the place of religion in condoning male dominance, they are limited to an analysis of the Islamic approach to the use of gender discriminatory tribal traditions that restrict women's employment and progression. Religion has historical undertones that protect the status quo of the domination by men in the family setting (Van Niekerk, 2018). These narratives inhibit fatherhood as a process where the father takes himself to be at the helm of authority in the home. Religion may therefore be used to embrace traditional or alternative masculinities depending on the perspectives of a given religious group. The most critical element to the perception of gender masculinities lies with the extent to which church leaders are committed to promoting gender equality (Lusey et al., 2017). It has been established that in instances, where religion encourages increased communication between couples, it reduces challenges such as violence and fidelity (Phiri & Phiri, 2016). This warrants an evaluation of how religion and masculinities deal with fathers and children.

Religion concretises patriarchy in South Africa (Chisale, 2020). The church remains a fertile ground for nurturing and protecting patriarchy, despite the fact that women and children constitute the majority of its members (Cox & Diamant, 2018). This position is exacerbated by the reality that church leadership remains dominated by men who are the minority (Gunner 2015). This position legitimises the oppression of other members of the family such as children and women. The use of biblical interpretations also legitimises oppression. In the context of this study, women and children were obliged to be submissive to men who act as family leaders, protectors and providers (Perales & Bouma, 2019). This adds a twist to the narrative as far as men are obliged to have enough resources to support the family. It is probable that a present father who does not

live up to these expectations will experience frustration and at times resort to violence against both women and children (Dowling & Barnes, 2020).

Various theoretical underpinnings are used by authors to justify the construction of masculinities. This is important as it aids the understanding of masculinities in the context of present fathers. According to Stergiou-Kita et al. (2017), masculinities may be appreciated from various perspectives such as hegemonic masculinity theory, embodiment theory, and intersectional approaches. In the context of hegemonic masculinity, there is a production of practices that are informed by gender identities and relations (Stergiou et al, 2017). Some of the causes of these practices include sociocultural factors, and the constitution of men's identities through a hierarchical range of masculinities and associated practices. The embodiment theory postulates that one uses his/her bodily experience and processes to understand one's own emotional experience, and the experiences of others. In the context of masculinities, the embodiment theory shows that a dominant norm presents a low engagement which shows an unchanging, unreflective change (Twigg, 2020). A detailed engagement of all these theories cannot be adequately done in this study. This would lead to a haphazard discussion with limited detail. The study by design uses the Bronfenbrenner Ecological Systems' Theory to discuss the various environments a child finds himself or herself in.

To this end, gender masculinities refers to socially constructed and biologically created concepts, which are a set of attributes, behaviours, and roles generally associated with boys and men character traits that are assigned to an individual according to his gender (Tostivint, 2019). Some of the constructed attributes, behaviours, and roles that can be attributed to men are informed by history, socio-economic status, patriarchy and religion. These attributes continue to be evident

in absent fathers to a larger extent and present fathers to a lesser extent. It is on this basis that this study attempted to understand the connection between present fathers and gender masculinities.

It is prudent to evaluate literature on fatherhood and masculinities. Masculinities have an indubitable link with fatherhood in various contexts. Enderstein and Boonzaier (2015) state that the link between fatherhood and masculinity has socio-historical contexts where a male's performance of his roles is historically and socially constructed and maintained. A perfect example to this is the historical context of South Africa as a patriarchal society where the male has always been referred to as the dominant person in the family and societal setting (Meyer, 2017). Other researchers add that the perception of fatherhood as masculinity makes fathers exert dominance over other groups due to factors such as poverty, unemployment and culture (Eddy & Mphaka, 2013; Lobaka, 2017). The concept of gender masculinities uses the patriarchal system to thrive (Heilman & Barker, 2018). As such, the general narrative has been for fathers to easily leave their families and search for work elsewhere, or as a present father, he will deal with the family in a particular manner (Altan & Lane, 2018). There is a need to evaluate the truthfulness of this position in light of the perceptions, experiences and challenges of present fathers as well.

3.4 PERCEPTIONS, EXPERIENCES AND CHALLENGES OF FATHERS

Various perceptions, experiences and challenges inform the position of fatherhood on children. While men and fathers are perceived as a required visible and present aspect in the lives of their children, their paternal role remains a subject of debate in many countries (Miller & Dermott 2015). These debates are informed by the societal cultures, religion and other stereotypes that are upheld (Ozgun et al., 2011). This section discusses the concepts of perceptions, experiences and challenges.

3.4.1 Perceptions on fatherhood

There are different meanings of the term ‘perception’. The literal meaning is the way one thinks about something and has an idea of what it is like through observation with the various human senses (Longman Dictionary, 2021). In research, it is the process of attaining awareness or understanding of sensory information concerning a given phenomenon. The word “perception” derives from the Latin word *percipio*, and means receiving, collecting, action of taking possession, and apprehension with the mind or senses (Qiong, 2017). It is on this basis that an evaluation of what the fathers see and view, form opinions about what is done. In some circles, present fathers look forward to a physical, present and intellectually stimulating life with their children. This is informed by how they view their role in the lives of their children regardless of their position as biological, adoptive, or stepfathers (Behson & Robbins, 2016), which is critical to the development of a child (Byrd-Craven et al., 2012). A father should be able to provide for and protect his family and be involved in the lives of his children (Petts et al., 2020). It is also expected that a father is able to offer psychosocial and psychological support to the family and the children (Rice et al., 2017).

A study conducted in the United Kingdom established the involvement of present fathers in the lives of their children who had intellectual disabilities. The emerging themes spoke to the process of the fathers’ adaptation to their child’s disability, involvement with health services and how their perceptions and experiences moulded their participation in the family (Boyd et al., 2019). While the findings indicated that the fathers perceived mothers to be best suited to offer care and support to the children, the factors that informed these perceptions were not adequately dealt with (Boyd et al., 2019). A similar study in Germany indicates that the involvement of parents of children with intellectual disabilities in their treatment gave rise to personal growth and a positive

impact on family relationships (Sarimski, 2020). Another study of 4500 fathers of children with disabilities in Mainland China revealed that fathers presented different perceptions towards their children, family functioning and the need for their own emotional support (Hu, 2020). Results suggested that fathers often perceive that it is harder to raise children with disabilities than those without, due to the dispositions of the former who tend to irritate the fathers (Hu, 2020). This was synonymous with similar research that suggested that fathers are disinclined to seek emotional support from outside their families (Zeng et al., 2020).

Research indicates that in addition to the increased overall health and cognitive development benefits that children receive due to present and involved fathers, there is a positive impact on the child's emotional and psychological well-being (Nierengarten, 2019). Furthermore, children who have received significant affection from their fathers are more securely attached and easily explore environments where parents are close and easily accept comfort from their parent after being briefly separated (Rohani & Jamaluddin, 2019). It is also noted that these children are more likely to have better social connections with their peers (Boele et al., 2019).

A study in the United States on 1319 families, by the Fragile Families and Child Wellbeing Study, analysed the associations between paternity leave-taking and 9-year-old children's reports of their father-child relationships. The results showed that fathers who took leave to stay with children had positive perceptions concerning their involvement, closeness, and communication with children (Petts et al., 2020). Fathers who were not able to provide for their families had a low perception of their role in the family as providers (Rice et al., 2017).

In some societies, like Turkey for instance, the perceptions on fatherhood are greatly informed by values, beliefs and customs that underscore some cultures across the different social groups (Roopnarine, 2015). These values, beliefs and customs, are not static, and present shifts in

perceptions over time. For example, in some social groups, the perceptions are constantly shifting from breadwinner, gender-role model to the new nurturing, co-parenting father (Metindogan, 2013). In others, it is shown that fathers are perceived as helpers in the context of childcare and mothers as the primary caregivers to children (Kazanoğlu, 2019). Recent research, however, suggests that in some areas, men have different attitudes and behaviours towards women and this even leads to violence against the latter (Yildirim et al., 2019). It calls for measures to be taken to have a change in these attitudes and perceptions on gender. In India, fathers participate in caregiving responsibilities out of necessity, or due to demands made by spouses and their work patterns (Roopnarine et al., 2013). This shows the existence of both push and pull factors, which the father finds himself entwined in due to the need to be supportive to the family.

Similar perceptions are evident in Africa, where culture informs the perceptions of fatherhood. The concept of kinship in some African societies projects fathers as breadwinners for all children under their care (Gayapersad et al., 2019). The perception of fathers as breadwinners has been embraced through international migration, where many fathers migrate from their home countries to others to fend for their families back home (Reynolds & Zontini, 2014). This perception counters the western norm that calls for fathers to be present and in proximity to their children and provides for the provision of emotional and psychological support by the migrant fathers. This has become a perceived mode of fatherhood in terms of which a father invests a lot of time in communication with his family (Mahati et al., 2016).

In South Africa, the perceptions of fatherhood are often interlinked with an absent father or a present father who to a great degree does not offer support to the child. Van den Berg, Ratele, and Makusha (2021) argue that while proximity between father and child is important to how he cares for and is involved in the lives of children, an over emphasis on co-residency neglects the focus

on his involvement in a child's care. Van der Berg et al. (2021) maintain that although a father does not live with the child for various reasons, but offers support, he remains involved. While the level of involvement is important, the narrative of absence becomes inappropriate to shaping one's understanding of the perceptions of fatherhood in South Africa.

Other scholars present a more optimistic position when they state that three perspectives are evident regarding South African fathers, namely: (1) A desire for close relationships with children; (2) Participation in various daily caregiving activities; and (3) opting for transformative approaches to family mediation to improve non-resident father-child connection (Lesch et al., 2021).

Some scholars indicated that it is imperative for fathers to be involved and caring for the optimal development of children, whether they are the biological, adoptive, stepfathers, or whether they are living in or outside of the home (Behson & Robbins, 2016; Theron & Theron, 2013). This is key as it contributes to the behavioural, emotional, social and cognitive development of a child (Byrd-Craven et al., 2012). This has to be appreciated against other perceptions due to diversity and cultural variations like the African and Asian contexts. In South Africa, the perception of fatherhood remains linked to a financial provider for the child (Chideya & Williams, 2013; Le Roux & Lesch, 2022). Other studies call for a need to design appropriate programmes for young fathers to aid their transition from teenagers to fatherhood (Madiba & Nsiki, 2017).

3.4.2 Experiences on fatherhood

An experience is a representation and understanding of a researcher or participants choices, and how that influence one's perception of on a phenomenon (Tracy, 2019). An experience informs one's understanding and perceptions of a phenomenon. Research on young fathers indicated that young men who had just become fathers tend to re-enact the experiences of their own fathers

(Dallos et al., 2019). This particular research (Dallos et al., 2019) that draws on an observation of the fathers' behaviour and interviews, identifies this conduct as a sense of identity. On another note, further research indicates that men who had unpleasant relationships with their own fathers also try to avoid a recreation of the same experience with their children (Guzzo, 2011; Dallos et al., 2020). This is particularly common where they have had negative experiences of stepfathers or abusive caregivers (Carlson & McLanahan, 2010). Current research suggests that there are significant associations between fathers' abusive childhood experiences and a child's inattention, anxiety, sleep problems, and anger symptoms (Seteanu & Giosan, 2021). This further suggests that a father's abusive childhood experiences may be explained by his own depressive symptoms and negative parenting practices (Kong & Martire, 2019).

Some fathers narrate their experiences as a mismatch to their expectations from society and their families. Some fathers retort that they are aware of the expectations of an ideal father, but apply their own choices, norms, and behaviours (Raymo et al., 2015). Research from Asia indicates that this is greatly informed by patriarchy due to religious influences from Confucianism, Hinduism, and Islamism (Shorey & Ang, 2019). In contrast, in some circles, fathers who desire to support their families have pleasant experiences. In Chile, research on fathers who were close to their children at birth brought benefits to the infants and their spouses (Ayala et al., 2016). Research from Tanzania shows that fathers who are active in mother and infant care and household chores were appreciated as supportive (Mbekenga et al., 2011).

Religion plays a critical role in shaping the experiences of the parents. It is well-documented that married, single and divorced parents often look to religion as a checklist for raising children. The danger in this is the possible condonation of masculinities and patriarchal tendencies among children as they grow up (Shorey & Ang, 2019). Some fathers take deliberate efforts to support

their children through creating time and using this as a learning curve for them, the mothers and the children (Ayala et al., 2016; Mbekenga et al., 2011; Musick et al., 2016). It suffices to note, however, that fathers who had abusive relationships tend to impulsively direct their children to be violent in dealing with issues when they grow up (Christie et al., 2017; Stoltenborgh et al., 2015).

Studies on the prioritisation of fathering as a social issue call for an examination of the assumptions and expectations that underpin father's' experiences (Kaufmann, 2013). These include experiences of being present fathers as single, married and divorced fathers. This calls for the need to have policies that promote father involvement through deliberate national efforts (Doucet & Lee, 2014). Recent research calls on prioritisation of both parents (Budds, 2021). In the United States of America, it is argued that while fathers who have invested time in parenting contribute to positive and healthy child development, there is a need to evaluate the implications of their experiences on the well-being of adults (Musick et al., 2016).

It has been established that a history of child sexual abuse may subsequently influence men's perceptions and experience of fatherhood (Price-Robertson, 2012; Gagnier & Collin-Vézina, 2016). There is a link between childhood abuse and subsequent experiences that inform fathers' relationships with their children (Gagnier & Collin-Vézina, 2016). It is also argued that fatherhood is not exclusively problematic for male survivors and this may be a healing experience subject to therapeutic support (Wark & Vis, 2018). This is an indication that the experiences of fathers with children, despite the former's abusive childhood experiences, vary amongst individuals. This is confirmed by Christie et al. (2017) who state that based on the potential of childhood maltreatment, fathers may physically and emotionally neglect their children.

3.4.3 Challenges on fatherhood

In the context of this study, the raising of children is a challenge to various fathers, regardless of their socioeconomic status. A research study in China indicated that regardless of the socioeconomic status, fathers were less engaged in the lives of their children (Liu et al., 2016). It appears that the dispositions of a father in terms of his character and willingness to be involved as a present father differs from place to place. For instance, further research from China indicates that fathers are more involved in child-rearing and warmer to their children than their predecessors (Li, 2020). This finding is qualified by the fact that the involvement of fathers is due to their geolocation, social class, and maternal support. As such the challenge of father involvement is varied depending on both objective and subjective factors.

Some of the challenges that present fathers face in raising children include the lack of guidance about proper fathering, the lack of a positive mother- relationship, and the lack of support from the family and other social settings like the religious groups (Roberts et al., 2014). Statistics from South Africa show that 85.7% of the population is affiliated to Christianity (Meyer, 2017; StatsSA, 2020). Most fathers know that their role is to provide and protect for their families (Yogman et al., 2016). However, mothers and other family members have been documented to raise serious concerns where the fathers did not live up to their role as a provider (Roberts et al., 2014). The lack of opportunities and job creation exacerbate the situation and impact upon the relationship between fathers and persons at home.

It is established that the mental health of children improves where fathers care, play and communicate with children (Lee & Lee, 2018). Furthermore, the existence of a positive relationship leads to positive parental engagement with children over time (Baker et al., 2018). It is also proposed that counselling, faith-based interventions, and employment-related services are

used to address the complex socio-economic challenges that present fathers go through (Roberts et al., 2014). While the foregoing study is based in the United States of America and involved the use of both present and absent fathers, it does not place an emphasis on the gender masculinities and children (Baker et al., 2018). As such, this offers a platform to engage in a similar study in South Africa.

Fathers face the challenge of balancing their jobs and spending time with their children. A study in the United Kingdom in 2019 sought to establish the overall involvement of fathers in the care of their children (Henz, 2019). This research was informed by two of surveys, One survey was conducted between 2000 to 2001 and the other between 2014 to 2015. It was established that while fathers of a low social economic status spent more time with their children, the contrast was evident in fathers who were in a high-status group. In addition, the parent or caregiver, then has to balance the art of apportioning time for his work, and for the children individually or jointly, according to their needs (Genadek & Hill, 2017).

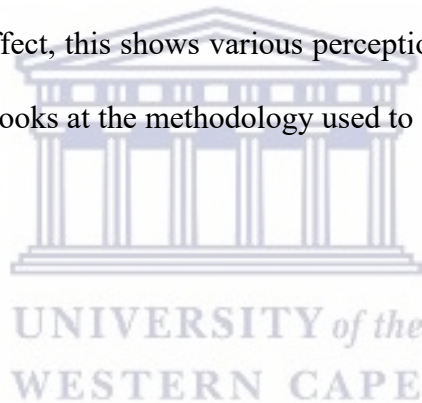
The issue of raising children is a great challenge. This is because there is no universal system or set of rules that stipulate how to do this (Coderre-Ball et al., 2021). The challenge in raising children include a clash of character between the child and the present father in the home environment, as well as in the school or community environment involving educators and other adults in the community (Howard et al., 2021). The clash of characters, especially in the family setting speaks volumes to possible perceptions that parents may have about raising a child, uninformed by the actual character of the child. In South Africa, fathering is a discreet journey for some fathers because they emulate how they were raised (Okeke et al., 2020). Others clash with their children in raising them up because they grew up without a father (Matlakala et al., 2018).

As a result, the present father and child clashes because the father failure does not know how to deal with the child and the latter fails to understand what his father is doing.

The lack of finances to fend for the family makes raising children a further challenge. This is evident where the father has to balance the lack of resources in a manner that this does not make him a ‘bad’ present father (Chideya & Williams, 2013).

3.5 CONCLUSION

This chapter has evaluated the literature on fatherhood and what informs this concept concerning the study. Fatherhood includes biological, social, gay, straight, young and older fathers with various classifications. It is informed by gender masculinities that are socially constructed to affect their roles in their families. In effect, this shows various perceptions, experiences and challenges to fatherhood. The next chapter looks at the methodology used to collect and analyse the data.



CHAPTER 4

RESEARCH METHODOLOGY

4.1 INTRODUCTION

This chapter summarises the methodological process used in this study. This is the process engaged by the study to obtain the insights needed to answer the research question in Chapter 1. This chapter looks at the research question, the aim and objectives of the study, the research approach and design. In addition, the chapter explains the research methodology in terms of the research setting, population and sampling, pilot study, data collection, analysis and verification and trustworthiness. The chapter discusses the ethical considerations that involve confidentiality, the right to anonymity and voluntary participation. The chapter conclude with the limitations of the study.

4.2 RESEARCH QUESTION

The research question to the study was:

What are the perceptions, experiences and challenges of present fathers concerning gender masculinities?

4.3 AIM AND OBJECTIVES

4.3.1 Aim

The aim of this study was to explore the perceptions, experiences and challenges of present fathers with regard to gender masculinities.

4.3.2 Objectives of the study

The objectives of this study were to:

- Explore the perceptions that fathers hold about gender masculinities of fatherhood.
- Explore the experiences of fathers in the upbringing of children in relation to gender masculinities.

- Explore the challenges fathers face in the upbringing of children in relation to gender masculinities.

4.4 RESEARCH APPROACH AND DESIGN

This research study used a qualitative approach, where data was gathered from the research setting for the study (Silverman, 2016), obtaining answers to the research questions that were answered by the participants and it created a space within which to recognise the perceptions, experiences and challenges of participants (Doody & Bailey, 2016). The study used an explorative and descriptive research design to explore new perspectives in order to formulate recommendations (Silverman, 2016). Aggarwal and Ranganathan (2019) state that a descriptive research design describes an occurrence as it happens and it is used to identify and obtain information on the aspects of a given problem. In addition, descriptive research asks the ‘why’ and ‘how’ questions with regard to a particular situation, on the one hand (Creswell, 2013). An explorative research design, on the other hand aids the discovery of novel ideas on a particular issue that has not been extensively researched (De Vos et al., 2011).

4.5 RESEARCH METHODOLOGY

4.5.1 Research setting

The research setting for this study was a municipality in the Tygerberg Municipal area, which covers an area of 27.8 square km and provides administration to 33 identified areas (City of Cape Town, 2011). According to the 2011 Census, the Municipality had a population of 119,462 people, desegregated 50.05 per cent females and 47.95 per cent male (City of Cape Town, 2011). The demographic details indicate the population of this area is represented by various ethnic groups such as 58.44% of Coloured (people of mixed descent), 25.45% White, 9.62% Black African, 4.3% Asian individuals and 2.18% indicates other groups (City of Cape Town, 2011). Afrikaans is the

most widely spoken language at 65.61% of the population, followed by English at 26.79% and isiXhosa at 2.32 per cent (City of Cape Town, 2011). The Tygerberg District has three municipalities which provide local government administration to Bellville, Parow, and Goodwood. The Local Government facility was chosen because of its central location between Bellville, Goodwood and the City of Cape Town and as it is one of the larger Municipalities after Bellville and Goodwood (City of Cape Town, 2011).

4.5.2 Population and Sampling

Neuman (2016) states that a population is the bigger general group of many cases used to obtain a sample for a study and which is usually stated in theoretical terms and is important in creating a context for a study, from which data or information will be obtained (Thornhill et al., 2009). The City of Cape Town has eight planning districts, which are established for administrative convenience, which include Tygerberg, Northern, Southern, Helderberg, Mitchell's Plain, Table Bay, Blaauwberg and Cape Flats Districts (Western Cape, 2018). The population to the study will be participants who work in a particular municipality in the Tygerberg Municipal area (City of Cape Town, 2011).

This area was chosen for various reasons. First, the area was chosen because of the desegregation of the population of 50.05 per cent females and 47.95 per cent males (City of Cape Town, 2011). Secondly, the research areas present various ethnic groups that include Coloured, White, Black African, Asian and other groups (City of Cape Town, 2011). In addition, the area was accessible especially in the wake of the COVID-19 pandemic and the restrictions on meetings and movements.

A sample is defined as a small group selected from the larger population to focus on the study and to collect data (Rubin & Babbie, 2011). Purposive sampling was employed to identify participants as it provided a clear criterion to select participants who are closely connected to the research

question, thus established a clear link between sampling choices and research questions (Ezzy, 2002; Silverman, 2016) and represented as eligible participants (Acharya et al., 2013). Purposive sampling enabled the selection of participants who shared the characteristics of living with a child. Selected participants were first and foremost, the permanent or temporary employees of a municipality in Tygerberg Municipal area. They included single present fathers, married present fathers and mothers who stay with fathers who were present in the lives of the child or children. In addition, a person who is not a father or a mother resident with a present father to a child was excluded from the study. These participants were chosen because they were engaged with children, and they added to the depth and rigour of the study (Darawsheh & Stanley, 2014). This was predetermined by inclusion and exclusion criteria that was important in determining the characteristics of the participants in the study (Connelly, 2020). Regarding the inclusion criteria; all the participants had to show that were within specific categories; that they were staying within a specific municipality in the City of Cape Town, had children whom they were living with, were fathers were present in the lives of their child, and wives or mothers who had children and fathers. Regarding the exclusion criteria, persons without children, absent fathers who resided in the specific municipality were not included in the study. This led to the selection of ten participants to collect the data. Data was collected until data saturation had been achieved (Aldiabat & Le Navenec, 2018). The researcher continued probing the responses of the participants until they had given all the information they had about the study.

In addition, specific protocols were followed in the selection of the participants. The COVID- 19 protocols which governed levels five, four, three, two and one were followed to the letter (South African Government, 2023). The collection of the data was largely done during level 5, 4 and 3. The researcher maintained the regulations on safe distancing by not even getting into physical

contact with the participants. Conversely, she used phone calls, emails, WhatsApp messaging and virtual meetings to collect data. All the participants confirmed their willingness to collect data through use of WhatsApp and Zoom virtual meetings. The researcher shared the soft copies of the semi-structured questions with the participants so that they would give their answers.

4.5.3 Pilot study

A pilot study was carried out to test the veracity of the interview schedule and the clarity of the questions. As a primary evaluation of the three interview schedules, the pilot study tested and established whether the instruments functioned adequately through the investigation of a small part of the targeted population (De Vos et al., 2011). The engagement with the interview schedules led to a pretesting on one present single father, one present mother and one present married father of the identified population. The pilot study was very instructive as it helped to identify issues as laid out in the interview schedule and the relevance of the participants for the study (Saunders et al., 2009). This led to the modification of the questions in the three interview schedules through rephrasing, editing and deletion of some of the questions.

4.5.4 Data collection

The data was collected through the use of semi-structured interviews and field notes (Creswell, 2013). Permission was obtained from the Human and Social Sciences Research Ethics Committee of the University of the Western Cape. All the participants were employees of a municipality in the City of Cape Town. Following communication with the municipality through physical visits and emails, ethical clearance was used to show permission from the University of the Western Cape to collect the data (Appendix J); and a room was initially set aside for the researcher to consult the possible participants (Silverman, 2016). Because of the national lockdown, the possible participants were not coming to office and were working remotely. They were identified by an

officer at the municipality, through the exchange of their details and contact details. The initial contact was through emails which was followed up with subsequent phone calls with the participants. The researcher had a chance to speak with them through phone and WhatsApp calls before the interviews were conducted (De Vos et al., 2011). During this meeting, the participants were informed about the details of the study as provided for in the information sheet (*Appendices A, B or C*). Distinct information sheets with the same information but for different kinds of participants were prepared. These were to be used by single present fathers (*Appendix A*), married present fathers (*Appendix B*), and mothers who stay with fathers who are present in the lives of their child(ren) (*Appendix C*). At a subsequent time, as agreed upon by the researcher and the participant, the participants who had agreed to take part in the study signified their acceptance by signing the consent forms (*Appendix D, E or F*), followed by the one-on-one semi-structured interviews. Three distinct consent forms were prepared to be used by single present fathers (*Appendix D*), married present fathers (*Appendix E*), and mothers who stay with fathers who are present in the lives of their child(ren) (*Appendix F*). The semi-structured interviews were used to probe the participants to obtain rich and elaborated information on the research topic (Neuman, 2016). The interview schedule, a predetermined and open-ended set of questions prepared by the researcher to be answered by the participant (Kalunduka, 2015), was developed to guide the process (Neuman, 2016) and was answered by participants through the use of explanations and to generate opinions ('O'Reilly & Dogra, 2016). Three sets of interview schedules were developed: married present fathers (*Appendix G*), single present fathers (*Appendix H*), and mothers who stay with fathers who are present in the lives of their child(ren) (*Appendix I*). The interview schedules were prepared in English, Afrikaans and isiXhosa because demographics showed that these three languages are spoken within the area of the Municipality (City of Cape Town, 2011). The

interview schedules are for married present fathers (*Appendix G*), single present fathers (*Appendix H*) and mothers who stay with fathers who are present in the lives of their children (*Appendix I*). All these appendices (*A, B, C, D, E, F, G, H, I*) are translated into English, Isi Xhosa and Afrikaans.

4.5.4.1 Preparation of participants

The preparation of interviews aids the preparation of the researcher to be more engaged, to listen and to respond to the concerns of the participants (Doody & Noonan, 2013). The researcher prepared the participants through a virtual meeting that were arranged to give them a general brief about the nature and purpose of the study and what was required of them (Galletta, 2013). The participants who attended the meeting included single present fathers, single fathers in a marriage setting, and present mothers who were staying with single fathers. The first meeting following the identification of the participants took place during the level 3 lockdown. During the first meeting, the researcher explained the study to three participants and they also agreed on the times to conduct the study. This was important to ensure that the meetings did not affect their work schedule of the participants. A subsequent short meeting to obtain the participants' permission to take part in the study was done. Following the conclusion of the physical and virtual meetings, all the participants agreed to participate in the study, and signed the consent forms (*Appendices B, C, D*). Permission was also obtained from the participants to audio record the interviews. Participants were informed about their confidentiality, anonymity and the right to withdraw at any time.

At the time of the actual data collection, due to the COVID-19 pandemic and the restrictions by the Government, participants could not be physically accessed due to the prevailing lockdown restrictions. Therefore, online interviews were conducted through platforms such as Zoom, WhatsApp and email. Two meetings were conducted on Zoom, two participants were sent emails and six participants used WhatsApp. Zoom is a collaborative, cloud-based videoconferencing

service that provides a platform for online meetings, group messaging services, and secure recording of sessions (Zoom Video Communications Inc., 2016) as this zoom application provides more functionality over other applications like Skype, Facetime, WhatsApp or Microsoft Teams (Lo Iacono et al., 2016) it was a preferred platform. The licenced version of the University of the Western Cape was used to conduct the interviews. WhatsApp was used in instances where the participants felt comfortable in conducting the interviews online. For follow-up purposes, the participants were called and in other instances, email was used.

4.5.4.2 Interview sessions

Interviews aid the use of explorative research to achieve valuable information (Hancock & Algozzine, 2006). The interviews were carried out in virtual settings that was free from distractions such as Zoom, WhatsApp and email. WhatsApp calls and emails were used to interview the participants. In addition, the interviews were audio recorded to ensure that there was no loss of the rich data that the participants passed on to the researcher (DeJonckheere & Vaughn, 2019). Open-ended questions were posed, one at a time and the participants were given time to respond. Communication techniques like listening actively and avoiding interruption of the answers accorded by the participants, were employed (Galletta, 2013). The use of probing enabled the researcher to give more time to the participants to narrate their stories. The arrangement of the interview schedule provided for open-ended questions that enabled the participants to offer detailed information (Bryman, 2017). In addition to receiving rich data, the honesty and confidence of the participants was not interred in any way (Hancock & Algozzine, 2006). As and when it was required, the researcher requested for further information on questions that required further and better particulars from the participants. Most of the interviews were concluded within agreed

reasonable times (between 45– 60 minutes). A total of 10 semi- structured interviews (six fathers, and four mothers) were conducted.

4.5.4.3 Field notes

Field notes, as an extra tool were used to complement the inability of the audiotaping to record non-verbal communication during the interviews (Watkins, 2010; Denzin, 2009). These notes were helpful during analysis and interpretation of the data. Field notes were written down or transcribed on a regular basis, as soon as possible after the observed phenomenon occurred (McNabb, 2015). While it would have been desirable to develop field notes, the use of the online methods enabled the researcher to have the recordings of the interviews. The efficiency of the interviews was in the researcher's revisiting of the recorded manuscripts to identify aspects that would have been evident in field notes. To avoid the dangers of listening and forgetting the interviews, all the interviews were recorded (De Vos et al., 2011). Data saturation was reached after there was no additional new information forthcoming (Guest et al., 2006). To this end, when the participants started repeating the same information they had given, the data collection process came to an end (Krysik & Finn, 2010).

4.5.5 Data analysis

A thematic data analysis of the transcripts was used to convert the data into findings (Silverman, 2016). Six steps as identified by Braun and Clark 2006 (Maguire & Delahunt, 2017) were used to analyse the data.

- **Stage 1: Familiarisation.** The *first step* involved the familiarisation with the data by being fully engrossed and actively involved through transcriptions and interactions in the semi - structured interviews. Time was committed to reading, re-reading the interviews and listening to the recordings, while writing down a few ideas.

- **Stage 2: Coding.** Initial codes were generated in the context of how they appear to convey meaning to the study. As many codes were generated as possible and as far as they spoke to the content of the research.
- **Stage 3: Identification of themes.** Themes were identified from the generated codes and the extracts and arranged in the order of their pre-eminence. This aided the subsequent write-ups. Most of the identified themes were in line with the literature review in terms of the perceptions, attitudes and experiences of present fathers in their families. In addition, the themes were identified from the responses of the participants.
- **Stage 4: Refining the themes.** The identified themes were refined through either an amalgamation, separation or severance. This was done to ensure that the duplication of themes was minimised.
- **Stage 5: Defining the themes.** Under *step five*, the name of the themes was defined. This situated the themes within the context of the study. The definitions were critical to delineating the fact that they were grounded in the findings of the study. All the responses from the three kinds of participants (single present fathers, married present fathers, and mothers staying with the fathers who were present in the lives of their children) were categorised into distinct themes and sub themes were instructive in defining the points of intersection
- **Stage 6: Write-up.** The *final step* was a write-up of the identified themes. The write-up embraced the findings from the data collections and an evaluation of the literature review in this regard. This categorisation in stage 5 (above) that aided the definition of the sub-themes from the different participants helped in the write-up. The areas of intersection in

their responses were helpful in managing, integrating, and merging the themes in the data analysis process.

The results with subsequent discussion are presented In Chapter Five.

4.5.6 Self-reflexivity

Self-reflexivity was used to guard against personal bias in making judgements. Reflexivity is a process where the researcher reflects critically on him/ herself and considers the personal values that could affect the collection and interpretation of the data (Polit & Beck, 2009). Following the in-depth study of the perceptions, attitudes and experiences of present fathers in the lives of their children, reflexivity on the researcher's position as a mother, who is married and staying with the father of children was noted down as a possible source of bias. This enabled the researcher to consciously ensure these factors did not affect the entire study. There was a self-examination of the researcher's judgements, practices, and belief systems during the collection of the data. The personal perceptions and views on the research topic were deliberately questioned whenever they seemed to affect the research. Personal assumptions on the desired behaviour of fathers were deliberately questioned and realigned with the objectives of the study.

4.5.7 Data verification and trustworthiness

Data verification and trustworthiness was ensured through the use of the concepts of credibility, transferability, dependability and conformability as prescribed by Lincoln and Guba (1985).

Credibility— to ensure that the enquiry was carried out in a way that the subject was properly described and identified (Lincoln & Guba, 1985) was done through; the accurate recording of the views of the participants as offered. Debriefing sessions were used with the supervisor at periodic intervals to test the findings of the research and the research was presented to peers and other colleagues for questioning to ensure that correctness is maintained. Credibility was enhanced

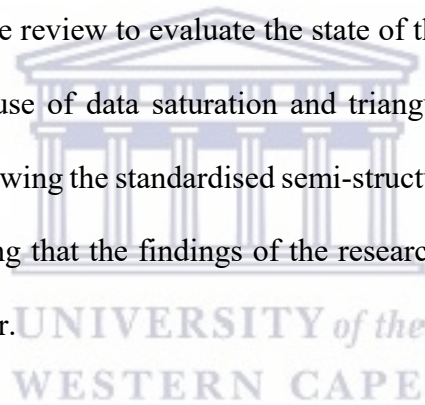
through the use of triangulation in data collection whereby, the use of literature and a theoretical framework evaluated the use of interviews (Polit & Beck, 2009). The use of interviews enhanced the credibility of the study as far as they were carried out in relaxed conditions that enabled the participants to express themselves (Lincoln & Guba, 1985). In addition, credibility was achieved through the use of research methods that projected confidence in the collected data and subsequent interpretations (Polit & Beck, 2009). The selection of the research approach, use of the interviews, and audio recording all enhanced the credibility of the study. The use of a descriptive research approach and semi-structured interviews enabled the participants to give detailed conversations on the topic. This added credibility to the data that was obtained from the participants.

Transferability –the extent to which findings would be transferred to other settings with similar situations, questions, and problems may be achieved using a thick description of the occurrences under enquiry (Korstjens & Moser, 2018). A clear description of the research methodology such as the methods of data collection and type of participants used in the study, was presented. The findings were transferable to the extent that they engaged the available literature, or related to similar research methodologies and theoretical underpinnings. These components would enable the users of the research to understand the research and compare it to other occurrences in different settings (Rubin & Babbie, 2011). Rubin and Babbie (2011) are further of the opinion that transferability was achieved when purposive sampling was employed to collect sufficient thick data and providing a background to the study. Transferability was further ensured by transcribing the research thoroughly through reflecting upon the information accurately and comprehensively. This informed the extent to which the research could be generalised to similar settings.

Dependability - was used to show the extent to which the findings of the research could be relied on for further academic research (Lincoln & Guba, 1985). To achieve this, this study embraced

the interactions between the supervisor and the researcher and maintained consistency in ensuring that the aims of the study were evident in the literature review, the methodology and the actual collection of the data. To further ensure dependability, the researcher used the same data collection tools, an interview schedule for each of the different participants (*see Appendices G, H, I*) and the recording of the interviews which captured the interview content.

Conformability- De Vos et al. (2011) indicate that conformability is the extent to which the findings of a study are informed by the participants and not by any biases that are held by the researcher (Connelly, 2016). Steps were taken to ensure that biases did not affect the outcome of the study (Knottnerus & Tugwell, 2016). This was ensured using professional principles in research such as using a literature review to evaluate the state of the literature in the study, use of an informed methodology, the use of data saturation and triangulation (Flick, 2018; Maxwell, 2018). This was ensured by following the standardised semi-structured interviews and interactions with the participants and ensuring that the findings of the research is correctly reflected and not the bias or ideas of the researcher.



4.6 ETHIC CONSIDERATIONS

Permission was sought from the Human and Social Sciences Research Ethics Committee of the University of the Western Cape (Appendix J). After ethical clearance had been granted, permission was sought from the Head of the Department at the municipality where the study was carried out. Participants were informed that their participation was voluntary, and they were at liberty to withdraw their consent at any time during the interviews (Creswell, 2013). By selecting participants who were willing and available to participate in the study, voluntary participation was ensured. Participants were also assured of confidentiality and anonymity (De Vos et al., 2011). All the collected data was securely kept on google drives on the researcher's platforms and was only

accessed by the use of a password by the researcher. A compressed folder was set up on the online platform and it is securely kept on the Google servers. An online storage system that required a password was used to ensure this security. The transcribed recordings of the participants were assigned codes, and their names would not be used as a form of identification. The pseudonyms (P001- P010) were allocated on the basis of the chronology of carrying out the interviews. These transcriptions will be stored and destroyed after a period of five years. In addition, all the interviews recorded from the participants were transcribed and the audio files were deleted from the audio recorder. The researcher was self-reflective by being mindful of showing necessary respect, empathy and an unbiased display towards the participant's views (Haynes, 2012). The participants were asked if they would be willing to take part in the study and provide their consent and they were informed that they could withdraw at any time during the course of the interview (Rose, 2017). Permission was sought to audio-record the interviews so as to collect the data without distractions (Markle et al., 2011). Furthermore, the participants were assured of confidentiality and anonymity; and informed consent, to signify their consent to the research by signing the consent forms. Participants were ensured that there is no intention to harm them. Protection from harm was adhered to as researchers should not expose research participants to unnecessary physical or psychological harm (Leedy & Omrod, 2010). However, in the event that they suffered harm and emotional discomfort, support was provided through the provision of psychological and emotional support (Yipet al., 2016). The participants who required counselling and support would be referred to suitable professionals for assistance (Gibbs et al., 2018). From the start to the conclusion of the study, none of the participants required a referral for professional assistance.

4.7 LIMITATIONS OF THE STUDY

The study was limited to the exploration of the perceptions, experiences and challenges of present fathers with regard to gender masculinities. In addition, the study was limited to one municipality in the Tygerberg Municipal area. All the participants in this study were employed at the municipality and they all had tertiary education. The results would probably have been different if the participants were either self-employed, or unemployed. The results could also be different if the participants had different education levels.

4.8 CONCLUSION

This chapter offered the methodological process to the study. It presented the research question, the aim and objectives of the study and the research approach and design. In addition, the chapter unpacked the research methodology in terms of the research setting, population and sampling, pilot study, data collection, analysis and verification and trustworthiness. The chapter also looked at the ethical considerations that involved confidentiality, the right to anonymity and voluntary participation, the limitations of the study and a conclusion.

The results of the study are presented in the next chapter.

CHAPTER 5

PRESENTATION AND DISCUSSION OF THE RESEARCH FINDINGS

5.1 Introduction

The current chapter presents and discusses the findings of this study which explored the perceptions, experiences and challenges of present fathers regarding gender masculinities on fatherhood in a municipality in the City of Cape Town. The study was executed through a qualitative methodological approach which led to obtaining answers to the research questions where the participants recognised the perceptions, experiences and challenges concerning the topic (Doody & Bailey, 2016). Data was collected through semi-structured interviews to ensure that the participants had an opportunity to give detailed insights into the study.

This study was guided by the following objectives:

- To explore the perceptions that fathers hold about gender masculinities of fatherhood.
- To explore the experiences of fathers in the upbringing of children in relation to gender masculinities on fatherhood.
- To explore the challenges fathers, face in the upbringing of children in relation to gender masculinities on fatherhood.

The themes were analysed using the thematic data analysis by Braun and Clark to deduce data into themes and identify sub-themes (Maguire & Delahunt, 2017). The themes and sub-themes were substantiated or negated using literature and utilising Urie Bronfenbrenner's Bioecological Systems Theory (BEST).

5.2 Demographic data of participants

A total number of 10 participants took part in the study. This included 6 males (fathers) and 4 females (mothers) from a municipality in Cape Town. The data, as indicated was collected using semi-structured interviews. The demographic information of all the participants is presented in Table 1.

Table 5: Demographic data of participants

	Gender	Age	Language	Ethnicity	Children	Level of education	Marital Status	Work-related experience
P001	M	40	English	White	2	Diploma	Married	19
P002	F	39	English	White	2	Diploma	Married	17
P003	M	38	English	African	2	Honours	Married	15
P004	F	36	English	African	2	Degree	Married	12
P005	M	37	English	African	3	Degree	Married	9
P006	F	35	English	Coloured	3	Certificate	Married	5
P007	M	48	English	Coloured	1	Certificate	Divorced	25
P008	M	29	English	Coloured	2	Certificate	Single	9
P009	M	29	English	African	2	Certificate	Single	5
P010	F	30	English	African	2	Certificate	Divorced	5

The participants in this study were between the ages of 29 and 40 years. The participants were able to use English as the language of communication during the interviews. Three of them are Afrikaans speakers, but they were able to adequately communicate in English. This was helpful in ensuring that the researcher did not have to obtain an interpreter. In terms of gender, the participants comprised four women and six men. All the participants were parents regardless of whether they were married, single or divorced. This ensured an equitable gender distribution among the participants. The participants were representative of the various ethnic groups in Cape

Town. Two individuals are White, six are African and two are Coloured. All the participants had work experience and are employed in the City of Cape Town. The participant with the lowest number of years of work experience at this municipality had 5 years and the participant with the highest number of years had 25 years. The males' years of work experience ranged between 15 to 25 years. The females' years of experience ranges between five and seventeen years. Despite this difference in years of work experience amongst participants, all of them balanced work that they had been doing for a while with their position as parents. Various levels of education had been attained by the participants. In the order of seniority, there were two participants with degrees, one with an honours' degree, two with diplomas and five participants with certificates. Furthermore, all the participants are parents to children and this served as a basis for their participation in the study. Two participants had three children each, while five participants had two children. Only one participant had one child.

5.3 PRESENTATION AND DISCUSSION OF FINDINGS

The findings as presented below emerged from the data that were analysed from the transcribed semi-structured interviews. Three themes evident from the discussions were: perceptions of fatherhoods; experiences as fathers in raising children; and challenges by fathers in raising children. In the course of collecting the data, it was established that some of the fathers stay with the mothers of their children, or the mothers had insights into how the present fathers behaved or would behave better. By design, the study considered the views of the mothers who were either living with the fathers or were single parents, but the father of their children was present in the lives of the children. It is on this basis that the views of the mothers were considered. The results are presented in Table 5.2 and engaged by the use of participants' direct quotes from the transcribed data. The literature review and theoretical framework were used to substantiate or

negate the findings as per the data collected. The themes and sub-themes that emerged from the collected, transcribed and analysed data are tabulated below.

Table 5.2: Themes and sub-themes

Themes	Sub-themes
Theme 1: Perceptions on fatherhood	Sub-theme 1.1: Understanding fathers Sub-theme 1.2: Understanding gender masculinities Sub-theme 1.3: Types of fatherhood Sub-theme 1.4: Role of fathers
Theme 2: Experiences in raising children	Sub-theme 2.1: Raising children as a learning process Sub-theme 2.2: Raising children as a shared role Sub-theme 2.3: Societal expectations on fathers
Theme 3: Challenges in raising children	Sub-theme 3.1: Low socio-economic status Sub-theme 3.2: Understanding children Sub-theme 3.3: Creating time for children

5.3.1 Theme 1: Perceptions on fatherhood

‘Perceptions’ in social research refer to the process of attaining awareness or understanding of a given phenomenon (Qiong, 2017, Shertiel, 2018). The importance of this concept lies in the awareness or understanding that informs the views and opinions on their position as present fathers in the lives of their children. As such, perceptions inform the relationship that present fathers have with their children. The study findings showed that parents had various understandings of the concept of fatherhood. This was informed by their understanding of a father, a child, and types of fathers. Three sub-themes revolving around the understanding fathers and children, types of fatherhood, role of fathers and mothers, and an understanding of gender masculinities were discernible from the major theme.

5.3.1.1 Sub-theme 1.1: Understanding fathers

There are various perceptions of who a father is or should be. An understanding which forms the perspective of his role, requires that a father has to be involved in the lives of his children to ensure their holistic development as biological, adoptive, or step-children (Behson & Robbins, 2016; Theron & Theron, 2013). Fathers are also looked at as persons who contribute to the holistic behavioural, emotional, social and cognitive development of the child (Byrd-Craven et al., 2012). Understanding a father, should not be done in a vacuum, but rather in a contextual perspective. The concept of fatherhood in Africa is different from other parts of the world like America and Europe (Chideya & Williams, 2013; Le Roux & Lesch, 2022).

From a theoretical perspective, the understanding of this concept of 'father' informs how he presents himself in his surroundings and effectively has an influence on people with whom he relates to within proximo spaces like the micro system (Berk, 2000) and mesosystem within the context of a family (Culpepper & Killion, 2016).

There were various understandings of the concept of 'father'. These spoke to the various perceptions informed by the position of fatherhood on children. From a gender perspective, a father is also predominantly referred to as the male individual in a family who is expected to provide for his family (Pleck, 2018). However, the participants also engaged the gender of a father in terms of his biological function. This was with reference to a father as a person involved in the biological function leading to the conception and subsequent birth of a child. A participant identified a father as:

'A male vital and part of production of a child.' (P004)

This was reiterated by another participant who said that:

'A father is a male parent to a child.' (P005)

This perspective showed that the position of a father was informed by the extent to which he was physically, and intellectually relevant to the life and education of the child. This is in line with the proposition that the presence of fathers in the lives of their children, regardless of their position as biological, adoptive, or step-fathers (Behson & Robbins, 2016) is critical to the development of children (Byrd-Craven et al., 2012). However, the presence of a father, is not an end in itself if the father remains indifferent to the needs of a child such as helping with homework, attending a child's co-curricular activities, etc. (Henz, 2019).

The understanding of a father is informed by different contexts. From a biological perspective, a father is an individual responsible for the conception of a child (Makusha & Ratele, 2018). From a gender perspective, a father is a male individual in a family who is expected to provide for his family (Pleck, 2018). The degree of involvement of the father in the life of the child is critical to this contextual understanding. Literature suggests that fathers may be categorised as the good, the bad or uninterested (Eerola, 2015), where the good father is described as either the involved or the good provider, whilst the bad or the uninterested father is not involved (Eorala, 2015). The uninterested father may also represent neglectful parenting with a lack of responsiveness to a child's needs, indifference, and dismissiveness (Edwards et al., 2021). The participants had varied responses regarding the understanding of a father. One participant stated that:

'a father is a male representative within the parental unit of a family. It is his duty to rear and provide for his children and see to their upbringing alongside the mother'
(P001)

This was reiterated by another participant who identified a father as a

'... a provider, a protector and educator.' (P005)

This perspective pointed to the fathers' understanding of their relevance in the family as the smallest administrator unit in the community. The father should be able to provide for the family. This is in line with the South African literature that indicate the 'father as provider' discourse, through financial provision (Helman & Kaminer, 2019). A participant stated that a father is

'... someone who provides and ensures that his family is protected.' (P006)

Based on this statement, a father had to be in a position to provide for and protect the family and take deliberate steps to be involved in the life of his children. This is in line with research that shows that fathers who take deliberate steps to be present and involved in the lives of their children developed positive perceptions regarding their involvement, closeness, and communication with their children (Petts et al., 2020).

In light of the above, the position of a child is dependent on the degree of vulnerability of a person in authority. This shows that the subjective lack of vulnerability of the father affects their relationship between a father and a child. Furthermore, the understanding of the concept of fatherhood is in line with the interpretation of the microsystem (Bronfenbrenner, 1994) as a pattern of "activities, roles, and interpersonal relations experienced by a developing a person (a child) in a given face-to-face setting with particular physical and material features, and containing other persons with distinctive characteristics of temperament, personality, and systems of belief" (Bronfenbrenner, 1994, p. 1645).

5.3.1.2 Sub-theme 1.2: Understanding of Gender Masculinities

The concept of masculinities refers to social constructs, biological attributes, behaviours, and roles associated with boys and men (Shehan, 2018). Societies embed structures that replicate social inequalities among and within genders (Nascimento & Connell, 2017). Various societal structures

like patriarchy shape masculinities (Warren, 2016; Fiske & Hancock, 2016). The study sought to understand the meaning of both gender and gender masculinities in light of the understanding of the position of a father (Amadiume, 2015; Ejigu-Kassa & Sarikakis, 2018; Flecha et al., 2013). These social constructs, biological attributes, behaviours, and roles associated with boys and men (Shehan, 2018) occur in family, neighbour, work and school and other environments. With an emphasis on the family, the presentation of gender masculinities may lead to specific ways a father may treat children in the family environment as a micro system (Bronfenbrenner, 1796). He may be quick to use masculine attributes in parenting, and the enforcement of adherence to rules in the household (Zosuls et al., 2011). This identity that is embraced by notions of gender masculinities then affects the way fathers behave in the household (Eagly & Wood, 2016).

Concerning ‘gender’, one participant said that

‘gender separates male and female’ [and that] there ‘was a growing movement in the western culture that grants licence for people to self-identify as male or female irrespective of their biological make-up’. (P001)

Participant 5 stated that

‘the gender of a child is the sex of the child as male or female.’ (P005)

Participant One hastened to add that while masculinity refers to a *trait assigned to those of the male gender*, men behave in a particular way in their families because there are *‘biological influences, cultural influences and their own upbringing’* (P001). This is linked to the understanding of masculinities as a social construct linked to one’s biological make-up of a set of attributes, behaviours, and roles generally associated with boys and men (Shehan, 2018). In addition, it relates to the place of masculinities as a social construct that is embedded in various

structures in society (Nascimento & Connell, 2017). Participant One is further of the opinion that gender masculinities positively affect the behaviour of a father as far as:

*'it aids in keeping them disciplined... it makes me protective of their well-being ...
'it makes me evaluate situations with more reason than emotion'. (P001)*

The concept of 'masculinities' also relates to 'male stereotypes' as part of a larger structure, like gender where a distinction of the identity of an individual's sex provides a platform for masculinities to thrive (Paxton et al., 2020). From a theoretical perspective, this aligns with the theory of Hegemonic masculinity (1985) where the concepts of power, ideology and strong relations is dominant among men (Jewkes et al., 2015). This also explains the continued existence of power and control through patriarchy and patrimony. This lends credibility to the legitimisation of masculinities through social institutions and groups (Edwards, 2015).

This legitimisation is also seen where the present father's behaviour in the upbringing of children is evident at the family level as a microsystem (Jewkes et al., 2015). These direct interpersonal interactions are informed by the gender masculinities in the father and child relationships (Eriksson, 2018). While the effect of gender masculinities on children may be evident in closer meso system environments like the school and neighbourhoods (Breiner, 2016; Howard et al., 2021), this aspect would require a deliberate study to establish the extent of their effect in the meso system.

A father's understanding of gender and masculinities informed his understanding of his behaviour at home. A participant who deferred from this position stated that gender means '*sexuality*' and masculinities mean '*the physiological monument of one's natural body*' (P001). This is a departure from literature that cautions against a conflation of the sex of an individual and socially constructed identities (Flecha et al., 2013). This calls for one to look at the various views of the participants on

gender masculinities. Participant One added other perspectives on gender masculinities with examples of reasons why men behave the way they do in families and state:

'I think men were created this way. We are defined by nature and the same goes for women. Culture and society have shaped how men behave. By default, there are some expectations and taboos created by society'. (P001)

This showed that societal stereotypes lead to the way people behave. This is consistent with the assertion that gender should be looked at as a social rather than a biological or psychological connotation due to the characteristics and attributes as a result of the interplay' between various aspects like sex and social constructions (Zosuls et al., 2011).

These stereotypes point to a larger environment such as the exo system that is defined by interactions between other players and not the child necessarily. The absence of a child has direct functionality in communal spaces such as work, communal and societal engagements that are punctuated with adults and discussions on how they behave or treat children at home (Kumar, 2016). This points to the relevance of the BEST to the study. The question is whether the engagements in such spaces by fathers positively or negatively influence the child (Berk, 2000; O'Toole et al., 2014). Gender may also be defined as one's identity in terms of a collective identity, subjective judgement or group identity (Brown et al., 2011; Eagly & Wood, 2016). This identity is as a result of the various identities that may be tagged to an individual. This is further amplified by the perception by another participant:

'I attribute treatment of my children to cultural norms and what was instigated in me from a young age. I believe men should behave and act in certain manners. Hence this is what I project to my off springs'. (P004)

This perspective showed that gender masculinities are a negative attribute that fathers engage in, and it is evident in the way they treat their children and families. Social constructions may lead to negative attributes that replicate social inequalities both among different and within same genders (Nascimento & Connell, 2017). A similar position was shown where another participant stated that

'Masculinity is a tendency to exhibit male attributes such as strength or competitiveness... Men behave this way because they want to dominate and rule... My gender and masculinity give me instinct authority to rule over my children with love' (P005)

This is in line with the position that masculinities do inform the responses and possible abuse in society (Valls et al., 2016). To a great extent, all the participants showed that gender masculinities negatively affect the way fathers behave towards children and families. This discussion also showed that the way fathers behave is shaped by various cultural and societal stereotypes. This is in line with literature that suggests that the perceptions on fatherhood are informed by values, beliefs and customs in different social groups (Roopnarine, 2015). Recent research links perceptions to experiences and shows that the former is also informed by the value that fathers attach to their connection and communication with children and their expectations from their engagements with children (Harris et al., 2021). This extends to the father's historical interactions with children and intergenerational transmission of cultural values (Kokkinos & Vlavianou, 2021). Furthermore, these changes in perceptions as indicated by the various participants are underscored by the gradual shifts in perspective over time for instance, from breadwinner to nurturing and co-parenting fathers (Metindogan, 2013, Luo et al., 2021). This is in line with the principles that underscore the micro-system aspect of the bio-ecological systems theory that state that direct interpersonal interactions as informed by interactions between the child and other groups lead to

specific effects on children (Eriksson, 2018). Some of these environments include the family, the community and the school environment (Culpepper & Killion, 2016).

The critical place of the relevance of the BEST applied and integrated approach lies in the fact that the father becomes a very influential factor in the various environments of the child. As an example, in the micro system, the father's gender masculinity affects how the child behaves. This consistent with the position that the microsystem offers a primary system of influence that supports the development of relationships to aid the child's development (Bronfenbrenner, 1994). This influence extends to the mesosystem where a child will be affected by the father's influence in the micro system to the mesosystem such as at school, in the neighbourhood and in church. Otherwise consider saying The presence of a father in the life of the child does not suffice. It is the quality of his presence which is important to the development of the child. This confirms the microsystem as a proximal environment between the child and the father as part of the interactive relationship and structures (Berk, 2000) like family, the community, and the school environment (Culpepper & Killion, 2016). Furthermore, the bi-directional influences from the father in the family (microsystem setting) informs the child's subsequent interactions in other structures or environments (Ryan, 2001).

5.3.1.3 Sub-theme 1.3: Types of fatherhood

Fatherhood includes various kinds of fathers like biological, social, homosexual, heterosexual, young and older fathers (Breshears & Beer, 2016). Furthermore, fatherhood is closely linked to the father as an individual who provides sustenance and survival for the family (Ben-Daniels, 2021). The involvement of a father in his family may be informed by religion (Mahoney & Boyatzis, 2019), patriarchy (Marzagora, 2020; Mayer, 2020), culture, socio-economic status, and historical background (Leopeng & Langa, 2017; Ratele et al., 2012). Furthermore, a father may be

either present (Eddy & Mphaka, 2013) or absent from their families (Nkurunziza, 2018). The participants provided varied answers concerning the concept of fatherhood, as presented below. One participant stated that fathers are persons who

'seek to be visionaries and leaders within the family unit.' (P001)

This perspective views a father in the context of the aspirations and dreams that he has for a family and not necessarily in terms of his presence or absence from the family. Scheibling (2020) stated that fathers are referred to as real heroes who care in the context of their constructions of fatherhood. This is seen in a father's ability to navigate through pervasive and conflicting gender expectations about work and family and being able to live up to the aspirations of the family (Scheibling, 2020). It is argued, however, that the aspiration of a family as part of the obligation of a father may be a very subjective, rather than an objective engagement that differs from one family to another (Silver et al., 2020).

Another participant named three types of fathers. He stated that they include:

'Present Father: Stays with child/children and supports them... he is hands-on; absent father: Doesn't stay with child/children, but supports them, and a producer/manufacturer who only makes babies...he is never present, nor supportive'. (P004)

This response indicated an understanding of a present, absent and biological father. This is in line with the categorisation of fathers as biological, although it falls short by excluding fatherhood in same-sex relationships (Breshears & Beer, 2016). In terms of support, the participant's understanding is in line with the assertion that a father needs to have a relationship with his family, specifically to the benefit of his children (Ratele & Nduna, 2018). Similar sentiments from another

participant were evident. She stated that she knew of fathers who did not support their families at all.

'I know fathers that don't provide for their families; [some] fathers that provide to a small extent [that is] fathers that may pay rent but don't buy food and pay tuition and other basic needs [and] ...fathers that take full responsibility of taking care of their families'. (P006)

A father may thus be absent or present, but provide no support to the children (Makofane, 2015).

A contrasting view from another participant showed that a

'[F]ather is someone who brings hope to the family in difficult moments, stands strong when everyone is weak, remains positive in desperation situation, lifts everyone up when down.' (P005)

This response indicates that a father has to be able to offer psychosocial and psychological support to the family and the children. He is viewed as the anchor of the family in all things. The understanding of types of fathers is related to the degree of provision towards the well-being of the family. It appears that fathers who were not able to provide for their families had a low perception of their role in the family as providers (Rice et al., 2017). The findings of present fathers show the involvement of a father in various aspects of the lives of their children (Mahati et al., 2016).

From a theoretical perspective, an understanding of fatherhood by the participants from different contexts enables one to understand the social contexts of present fathers in line with their embedded values, beliefs, lifestyles, and customs like patriarchy, religion and gender masculinities (Yam, 2016).

5.3.1.4 Sub-theme 1.4: Role of fathers in raising children

As will be shown below, the role of fathers is engaged in light of their experiences as fathers and from their own experiences when they were growing up. Their views on the place of gender masculinities in their families also informs how they engage their roles (Ejigu-Kassa & Sarikakis, 2018). An appreciation of the role of fathers is critical as it concretises the father's understanding of the perceptions fathers hold on fatherhood in the context of gender masculinities and the practical application of the concept.

Literature suggests various roles of fathers. First, a father provides and protects his family, and has to be involved in the lives of his children (Petts et al., 2020). Conversely, in instances where fathers are not able to provide for their families, there is a low perception of their role in the family (Rice et al., 2017). The involvement of the father in the lives of his children includes both psychosocial and psychological support (Rice et al., 2017). This role extends even to instances where children have other special needs like intellectual disabilities (Boyd et al., 2019). The close engagement by fathers indicates an improvement in personal growth and a positive impact on family relationships (Sarimski, 2020). In instances where fathers take leave to stay with children, positive perceptions are bound to arise (Petts et al., 2020). The role of fathers was contextualised to the well-being of the child. Concerning the role of the father in the well-being of the child, one father stated

'only the complete parental unit can balance to a child's upbringing; a father brings security, confidence and much more'. (P001)

He added that the absence of a father figure would lead to a

'lack of discipline in some cases and insecurity in the child'. (P001)

This showed that the actual presence of a father in the life of a child plays a critical role in enhancing the security and confidence of a child. Krauss et al. (2020) provide a wider argument

that includes both parents and argue that the presence of both parents enhances parental warmth, their involvement and subsequent improvement of the self-esteem of the child. This is bolstered by another participant who commented that the role of a father in a family is *'most important and equal to a mother's role'* (P004). The Bio-ecological System's theory allows for closer interaction between the father and the child in the microsystem as a critical effect on the child (DiSanti & Eriksson, 2020). Therefore, a present father who appreciates his role and the positive benefits that emanate from this position will present more benefits to the child through upholding his experiences. For instance, Tyrell and Masten (2018) argue that children usually form bonds with fathers in the microsystem setting depending on the latter's style and their choice of the caregiver-child interactions.

The presence of the father in the life of a child was considered as extremely important. The absence of a father in the life of a child affected the

'behaviour of the child/children, their way of life and understanding of life.' (P004)

This confirmed the importance of the presence of the father in the life of the child regarding unfolding behaviour of the child. This was further amplified as far as the absence of a father may be reflected in a

'... child's behaviour and manners reflect the culture they've grown from.' (P005)

This position of importance was reiterated by another participant who stated that

'the presence of a father in the life of their children leads to good behaviours and as a result, children do better...' (P009).

A similar position, from another perspective showed that

'Men contribute to the emotional, spiritual and mental well-being of their families. They also contribute to the financial support of the child. He has the responsibility to train up his son to become a good husband and to be financially sound. This extends to training children to become responsible in future'. (P005)

The views of the participants make it evident that a present father is critical and desired for the improvement of the personality of the child in the long run. This is in line with the findings that the role of fathers extends to being a financial provider for the child (Chideya & Williams, 2013) and a source of psychosocial support (Zulu, 2019). The need for psychosocial support is also required where the child is ill (Robinson, et al., 2019). The provision of various forms of support is consistent with the positive attributes that may result from a desirable exosystem, where a father engages in the job sector to fend for the child in the microsystem (Kumar, 2016; O'Toole et al., 2014).

The well-being of the child improves with fathers' presence through caring, playing and communication (Lee & Lee, 2018). This also points to the importance of the existence of a positive relationship between parents and children (Baker et al., 2018).

5.3.2 Theme 2: Experiences in raising children

The research also questioned the experiences of fathers in raising children. The importance of evaluating experiences is necessary to understand the choices of fathers, and their influence on a phenomenon (Tracy, 2019). At times, fathers re-enact their experiences from their own historical inferences when they were young (Dallos et al., 2019). These experiences are greatly informed by one's perceptions of an occurrence and the subsequent role that he or she plays. This theme had three sub-themes, namely, raising children as a learning curve, raising children as a shared responsibility and societal expectations on fathers. These sub themes are elucidated below.

5.3.2.1 Sub-theme 2.1: Raising children as a learning process

Literature suggests that in some circles fathers have been deliberate in their efforts to support and raise their children (Campbell, Howard, Rayford & Gordon, 2015). Fathers have been deliberate by making time and using this as a learning curve for them (Ayala et al., 2016). For some fathers, these experiences of the learning curve are affected by their own experiences as they were growing up. Where they experienced abusive relationships, this impulsively and directly led to some being violent in dealing with their own children (Christie et al., 2017; Stoltenborgh et al., 2015). It is on this basis that an examination of the assumptions and expectations that underpin fathers' experiences are examined (Kaufmann, 2013).

In terms of raising children as a learning curve, participants indicated that they learn how to raise children on a daily basis. To this end, one participant stated

'raising children is not a fine art but rather something that is learnt best while doing it. It is challenging but so rewarding at the same time.' (P001)

This was reiterated by another participant who stated that

'in my experience, raising a child is not an easy thing to do, poor or rich. Raising a child is asking for so much more than just money, they need our time, energy, affection, love and care.' (P009)

As a result of the learning curve, some fathers have had pleasant experiences in raising children especially where they are supportive to their families and close to their children from birth (Ayala et al., 2016). The activeness of a father includes both mother and infant care and household chores (Mbekenga et al., 2011). However, none of the participants spoke to possible experiences of abusive relationships in their families when they were growing up. While this silence is not an indication of the existence or non-existence of abusive relationships, it presents a gap (Christie et al., 2017; Stoltenborgh et al., 2015). As a result of this gap, an interesting theoretical question arise;

Does the micro, meso system in which a parent grew up in, subsequently affect the micro, meso system in which he raises his own children?

Despite these experiences, it was clear that a child needed to be raised by both parents. A participant stated

'Each child comes with its own challenges. However, the basic principles are the same in raising them to be responsible citizens. A child needs to be raised by both parents for many reasons. Women and men are different in various ways naturally, and it's for this reason that a child learns more from two heads than one. For instance, there comes a moment when a child must be disciplined but mothers tend to be too soft. In such a case, a father takes over and gets the job done.' (P004).

There are various pointers in the above comment that inform this learning process. First, since every child comes with challenges, they are not a homogeneous group, each child is different and needs to be engaged with at a subjective level (Clarke et al., 2001; Willis & Letourneau, 2018). While the participant speaks of principles to be applied, he did not give details of these principles. However, research suggests that such principles may be informed by various socio-cultural connotations like patriarchy (Marzagora, 2020; Munthe, 2017), religion (Hasan et al., 2019) and socio-economic status (Liu et al., 2016). Finally, both parents play a critical role in the upbringing of children where they balance their roles (Budds, 2021).

The use of process as a critical tenet of the BEST is evident here as it reiterates an important role by both parents in raising children in the family environment (Bronfenbrenner, 2005). Therefore, just like a father's role, the mother's position affects the family and ultimately the child because they both influence the latter in the proximal areas where they all relate with the child (Merçon-Vargas et al., 2020).

5.3.2.2 Sub-theme 2.2: Raising children as a shared role

A consideration of the experience of fathers in raising children indicates the call for both fathers and mothers to be engaged in the growth of children. The experience by both parents is instructive in the appreciation of what they can do in the support and upbringing of children (Bridgett, et al., 2018; Yaffe, 2020). These views of the participants, however, fall short of how factors outside the child's micro and meso system affects these experiences such as work and changes in national leadership, among other theoretical underpinnings.

All the participants pointed to the need for shared roles even in instances where fathers agreed on the fact that their presence in the life of their child.

One father stated

'only the complete parental unit can balance to a child's upbringing; a father brings security, confidence and much more'. (P001)

He added that the absence of a father figure would lead to a

'lack of discipline in some cases and insecurity in the child'. (P001)

Another participant stated that

'I know that raising a child can be tricky so we both do need each other as mothers and fathers as parents to help one another' (P009).

Furthermore, another participant stated that the place of the father in the upbringing of children is

'most important and equal to a mother's role' (P004).

The foregoing views show that despite the critical role that a present father plays in the life of his child, a mother also plays a valuable role in offering direction to children. While a father may

amplify the security and confidence of a child (Cabrera, 2020), the presence of both parents enhances their involvement and amplification of the self-esteem of the child (Krauss et al., 2020).

From a theoretical perspective, development occurs in complex reciprocal interactions between the child and his/her environment (Bronfenbrenner & Ceci, 1994; Zhu et al., 2021). The child's environment encapsulates the most immediate social contexts such as the family, school and the neighbourhood (the micro system) and in interactions between his/her family, school and neighbourhood as meso systems (Chen et al., 2015); Gamble & Crouse, 2020). The interactions with the participants, however, fell short of examining a present father's involvement with the child in other spaces such as school and the neighbourhood.

Furthermore, the results from the study indicated the critical role of mothers in raising children. The data from the fathers who were participants also indicated that mothers played a critical role in the upbringing of children even in instances where the fathers were present. This led to the identification of this sub-theme. The insights were given by mothers too who were participants in the study.

The role of mothers is amplified by the BEST that speaks to the effect of proximal environments on a child. It is instructive that all participants (both fathers and mothers) agree that mothers as persons in the family environment also have a role to play in the life of a child (Bronfenbrenner, 1979). One participant stated that

'I know that raising a child can be tricky so we both do need each other as mothers and fathers as parents to help one another' (P009).

While this position is true, literature suggests that it is important to note the significant differences between mothers and fathers (Bridgett, et al., 2018) and what parenting styles they employ in their engagements with children (Yaffe, 2020). The position of the participant showed respect for both

the father and the mother as critical parties to the raising of children. This was amplified by various participants who stated that a mother's '*nurturing spirit is one of the most outstanding features*' (P001), and that mothers '*play equally the same role if not more*'. (P004)

The participants all alluded to the important role that mothers play regardless of the presence of the father. This shows that while it is desirable to have a present father, the presence of the mother is equally important. This is a departure from the findings that the fathers perceived mothers to be best suited to offer care and support to the children (Boyd et al., 2019).

Participants did not discuss the silence or the lack of a parent of children with intellectual impairments and whether their engagements with the children led to personal growth and a positive impact on family relationships (Sarimski, 2020). This omission extends to the findings that for fathers it is harder to raise children with disabilities than it is to raise children without disabilities, because the former irritates the fathers (Hu, 2020). There was no opportunity to question whether such fathers are disinclined to seek emotional support from outside their families (Zeng et al., 2020). This position resonates with the process tenet of BEST. Interaction between the persons like the mother in the environment where a child is, constitutes an important factor (Bronfenbrenner, 1979, 2005). Therefore, just like a father's role, the mother's position affects the family and ultimately the child, because both parents influence the latter.

5.3.2.3 Sub-theme 2.3: Societal expectations on fathers

Society places certain expectations upon individuals on account of their gender (Ejigu-Kassa & Sarikakis, 2018). Fathers are expected to behave in a specific way with regards to providing for material, financial and other needs. In some circles, socio-cultural demands like patriarchy demonise a present father who does not live up to these expectations, creating frustration and possible violence against both women and children (Dowling & Barnes, 2020). Usually, some

fathers perceive a mismatch between the expectations from society and what they actually do as fathers in their families (Raymo et al., 2015).

Some fathers experience a discrepancy between the actual raising of children and the expectations from society and their families. As noted earlier, views from various participants show the existence of this possible mismatch. One participant stated

'raising children is not a fine art but rather something that is learnt best while doing it. It is challenging but so rewarding at the same time.' (P001)

Another participant stated that

'in my experience, raising a child is not an easy thing to do, poor or rich. Raising a child is asking for so much more than just money, they need our time, energy, affection, love and care.' (P009).

Literature suggests that some fathers indicate that they are aware of the expectations for an ideal father, but apply their own choices, norms, and behaviours (Raymo et al., 2015). In terms of the bioecological systems theory, the existence of a mismatch between the expectations of the society, the parent, the community and the failure of some fathers to meet those expectations, draws into question the relevance of such expectations given that the environments do allow for the development of expectations as may be required by the child and the family (Bronfenbrenner, 2005).

The participants were rather silent on some intricate aspects that were identified in the literature. Other fathers view their presence in the lives of their children as a social issue informed by their marital status. Single fathers who live with their children but away from their mothers allude to negative experiences (Fisher et al., 2020). In addition, historical experiences affect the way in which present fathers raise their children. A history of child sexual abuse may subsequently

influence men's perceptions and experience of fatherhood (Price-Robertson, 2012; Gagnier & Collin-Vézina, 2016).

From a theoretical perspective, societal expectations question the relevance of the BEST. While the theory places emphasis on the immediate surroundings of a child and then extends to other environments, societal expectations are from the chrono and exo systems as they lean towards the child. A look at some tenets of the BEST illustrates this position.

Regarding the concept of 'person', DiSanti and Erickson (2020) argue that one has to look at personal characteristics such as one's age, gender, race and previous experiences as indicators of one's attitudes, perceptions and expectations in a given setting. While it is understandable that an evaluation of these circumstances leads to an understanding of the place of a father in society, this should not be used to amplify societal expectations over his role. Since the role of a father is not cast in stone, his contextual engagement of issues should not be used against him.

In reference to the process as a tenet of the BEST, interactions that affect the father and child from other environments such as the chrono, exo and macro environments are important. From a principled position, the interactions that inform the development of a child have to be proximal, like the micro and meso systems (Bronfenbrenner, 1979). The use of societal expectations which are not reflective of the lived reality of the father are self-defeating of the BEST that derives its legitimacy from the proximal interactions with a child.

Societal expectations should be made from an informed perspective that embraces the various contexts of a father. To this end, the interactions in the micro and meso systems should be connected to the interactions in the exo, macro and chrono systems to balance the societal expectations against other aspects like culture, religion, patriarchy and socio-economic status.

5.3.3 Theme 3: Challenges in raising children

Fathers face various challenges in raising their children. These include the lack of guidance about proper fathering, the lack of a positive mother-relationship, and the lack of support from the family and other social settings like the religious groups (Roberts et al., 2014). Despite knowing their role as providers, some fathers do not fulfil this role (Yogman et al., 2016), it is suggested that despite knowing their role as providers, they do not live up to it (Roberts et al., 2014). The lack of opportunities and job creation exacerbate the situation and impact the relationship between fathers and persons at home.

Literature suggests that the raising of children is a challenge where fathers have a low socio-economic status (Liu et al., 2016), or fathers lack the ability to understand children, a critical issue, especially where there is a lack of guidance about proper fathering, or there is a lack of a positive mother- relationship (Roberts et al., 2014). Another challenge lies in the ability to balance their jobs and creating time with their children (Henz, 2019; Genadek & Hill, 2017).

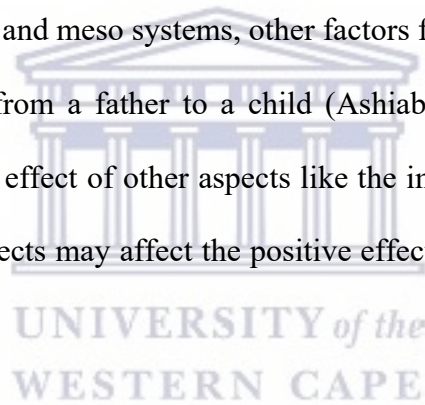
5.3.3.1 Sub-theme 3.1: Low socio-economic status

There was an indication that a low socio-economic status affects fathers in the raising of their children. One of the participants said that

'Some of the challenges of raising children are more financial constraints.' (P005)

This was an indication that the lack of finances was a challenge. South African studies indicate that a father should be able to provide financial support to a child (Chideya & Williams, 2013; Le Roux & Lesch, 2022). The main reasons for the lack of financial stability are because of unemployment; and the failure to fend for a family often leads to shame and depression (Madhavan et al., 2014).

The BEST's exosystem that informs the interactions between a father and his work spaces become instructive in informing how he deals with these pressures within the workplace and with his children in the micro and meso system (Kumar, 2016). A child is affected by the fathers' interactions in the work environment (Berk, 2000). These influences on the child from the exo system are informed by the interactions in this higher structure where their relations interact (O'Toole et al., 2014). While there is literature that shows that various reasons such as socio-economic status affect the upbringing of children (Leopeng & Langa, 2017; Ratele et al., 2012), some fathers still face challenges in engaging with their children regardless of their socio-economic status (Liu et al., 2016). This shows that despite the degree of engagements between the parent and the child in the micro and meso systems, other factors from the exo and chrono system still affect the positive effects from a father to a child (Ashiabi & O'Neal, 2015). While the participants did not speak to the effect of other aspects like the implementation of policies, laws and decisions, the foregoing aspects may affect the positive effectiveness of the micro and meso systems (Eriksson, 2018).



5.3.3.2 Sub-theme 3.2: Understanding children

Research on participation programmes indicates that a father's understanding of how to deal with a child and raise them in the family setting, is critical to the extent to which he will be able to deal with challenges. To this end, studies on father participation programmes indicate that involved or present fathers have a positive direct impact on children, and families. The existence of national policies that are tailored to present fathers add immense value to their role and aid their ability to cope with the emerging challenges.

From a theoretical perspective, a father who understands a child is one who is able to navigate through all the environments where he is affected and has the ability to effect change (Bronfenbrenner, 1976). A father's ability to appreciate the micro, meso, exo, macro and chrono environments and remain objective in the deliberate assistance of his/her child is instructive in how he deals with the challenges (Berk, 2000).

The responses from the participants also show that there is no universal system or set of rules on raising children (Coderre-Ball et al., 2021). All the participants indicated that they had challenges in raising children. One of the participants said that some of the challenges in raising children is dealing with the character of the child, thus;

'[t]he clash of character and will and negotiating the education system' (P001).

This showed that the challenge lay in instances where the parents' perceived character was not the actual character that was presented by the child.

One of the participants said that

'... each child is different and must be treated differently, meeting each child at his/her level but at the same time trying to be fair and treat all equally.' (P005)

From a theoretical perspective, the interactions in the micro and meso systems have to lead to an impact. While this may be a positive or negative impact, the former is informed by the nature of these interactions. It is important for one to go beyond the interactions and examine the quality of the interactions, and how they aided positive father-child effects in the micro environment.

5.3.3.3 Sub-theme 3.3: Creating time for children

The investment of time in the family and especially the child, requires physical presence and not only communication through phones and other virtual gadgets (Mahati et al., 2016). The use of

deliberate efforts to support children through the creation of time and to listen and learn from them is important (Ayala et al., 2016; Mbekenga et al., 2011; Musick et al., 2016). The implications of limited time with children leads to possible consequences such as the failure to understand the importance of creating time with children (Musick et al., 2016).

Creating time for a child is important in informing the quality of the interactions that a father has in the micro and meso system through the moulding of his own attitudes, perceptions and expectations (DiSanti & Erickson, 2020). The use of this process enables the father to appreciate his way of presenting his role to the family, how it should be perceived and how and where he ought to spend time (Bronfenbrenner, 1979). The failure of a present father to apportion time to deal with the needs of the child is a challenge especially where the father has more than one child. A participant with two children stated that the failure to balance the needs of all the children is a challenge in raising them. He stated that:

'the challenges I have had in raising children is promising them that I love them both the same, educating them, getting them to eat healthier, and since I have a girl and a boy sharing their time on playing with them and sometimes they both want me to play with them at the same time but different games.' (P009)

Literature suggests unlike those who have only a few children, parents who have many children face challenges in creating time for all of them (Mudau, et al., 2019). A theoretical analysis shows that despite the close interactions in the micro-environment, one's failure to balance and ensure quality engagements with the children may defeat the purpose of their presence in the life of a child (Bronfenbrenner, 2005). This position, however, fails to reconcile with the bi-directional nature of the microsystem where a child has to be influenced by other people in their environment and this leads to a change of beliefs (Guy-Evans, 2020).

This challenge has been dealt with by engaging with children by using a subjective approach. A participant stated that

'Children are delicate, work commitment scales down time to spend with children, children have their own minds and sometimes to have to oblige for peace. Cost of raising a child cannot be quantified.' (P004)

The challenge was to balance work and time with children. This was in line with literature that indicated that fathers face the challenge of balancing their jobs and spending time with their children (Henz, 2019). Without prejudice to the foregoing, the existence of financial capability is not sufficient on its own to make the presence of the father meaningful. There is a need for support where parents have many children. One participant said that

'Being that children are very complex. I think the biggest challenge is not having help around most of the time am attending to the kids alone. Which seems to be hectic for some persons especially where they are still very young.' (P006)

This shows that at times the parent may be present, but help with other duties in the house is also necessary to ensure that the presence of a parent beneficial to the child. To avoid creating an emotional distance between a present father and a child, it is important that parents remain willing to learn from the experiences of others (Adjei, et al., 2018). This supports the improvement effects in the microsystem where there are informed interactions of a father with a child (Andrew, et al., 2019).

5.4 Conclusion

The present chapter presented and discussed the study's findings that explored the perceptions that fathers have about gender masculinities of fatherhood, their experiences in the upbringing of children in relation to gender masculinities on fatherhood. The study also explored the challenges

that fathers face in the upbringing of children in relation to gender masculinities in fatherhood.

The next chapter offers conclusions and recommendations.



CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

The aim of the study was to explore the perceptions, experiences, and challenges of present fathers regarding gender masculinities on fatherhood. The study was informed by the research that has been done on absent fathers in the lives of their children. The study set out to interrogate the perceptions, experiences and challenges of present fathers with regard to gender masculinities on fatherhood. This study therefore explored the concept of gender masculinities of present fathers considering the perceptions, experiences and challenges of parents living with children. The preceding chapter presented and discussed the research findings.

This study's three objectives were to:

- Explore the perceptions that fathers hold about gender masculinities on fatherhood.
- Explore the experiences of fathers in the upbringing of children in relation to gender masculinities on fatherhood.
- Explore the challenges fathers face in the upbringing of children in relation to gender masculinities on fatherhood.

The objectives were accomplished by achieving the aim of the study and answering the research question. The data that was analysed was collected from present married fathers, present single fathers and mothers who were living with the father of their children. While the participants constituted 60% men and 40% women, the women contributed greatly towards the third objective.

The analysis of the data led to the emergence of three themes and accompanying 10 sub-themes, which were discussed at length in Chapter 5. Literature and the Bio-Ecological Systems Theory was used to explain, analyse and substantiate the findings of the study. The study was guided by the following main research question: What are the perceptions, experiences, and challenges of present fathers with regard to gender masculinities on fatherhood?

6.2 Summary of the study

The summary presents a brief account of each chapter, without regurgitating the detailed engagement in the foregoing chapters.

6.2.1 Chapter 1: Introduction to the study

The first chapter gave an introduction of the study, an overview of the thesis in terms of the background to the state of present fathers and children, research problem, aims and objectives. The chapter outlined the tenets of the bio-ecological theory, literature and the research methods and the significance of the study. Chapter one also provided the definitions of key terms and the outline of the study.

6.2.2 Chapter 2: Theoretical Framework

The second chapter discussed the bio-ecological systems theory which guided the study. It spoke to the origins, description and tenets of the theory in detail.

6.2.3 Chapter 3: Literature Review

The third chapter reviewed literature on the topic. It elaborated on the constructions of fatherhood, gender masculinities, perceptions, experiences, and challenges of fatherhood, in the context of raising children as present fathers.

6.2.4 Chapter 4: Research Methodology

Chapter four presented the research methodology, which included the revisiting of the research question, aim and objectives as well as a detailed presentation of the research approach and design. At its core, this included the discussion of the explorative and descriptive research design. This chapter also provided the research methodology in the context of the research setting, population and sampling, data collection and analysis, self-reflexivity and data verification. It discussed the ethical considerations for this study such as ensuring that the participants gave informed consent before they would take part in the interviews, and the use of anonymity and confidentiality. Finally, the chapter discussed the ethical considerations and limitations of the study.

6.2.5 Chapter 5: Presentation and discussion of findings

Chapter five presented the results of the study, through the various themes that emerged from the data analysis. The chapter shed light on the demographics of the participants and the major themes that were evident in the findings. The findings of the research were based on three themes, namely:

- 1) Perceptions on fatherhood
- 2) Experiences in raising children
- 3) Challenges in raising children

These included an understanding of the perceptions of fathers about gender masculinities, experiences, and challenges in raising children. A snapshot of the key aspects of the themes is provided for below.

6.2.5.1 Theme 1: Perceptions on fatherhood

The study established that fathers held specific perceptions on fatherhood. A father was recognised as a male individual who may be the biological, adoptive or a step-father who may be either involved or uninvolved in the life of his child. His deposition as a father was affected by social

constructs that shape masculinities. They often exacerbate ‘male stereotypes’ that influence a father’s identity in the way he treats his children. In addition, gender masculinities played a critical role in creating negative attributes which lead to possible abuse of children in the family.

The participants showed an understanding of their roles in the raising of children. The study noted that the way in which fathers identified their role, informed the upbringing of children. Additionally, the understanding of their role by the mothers was also important in how their navigated the place of gender masculinities in their families. Furthermore, some participants appreciated their role as providers for the family in terms of food, shelter, intellectual and psychosocial support. Some participants pointed to the need to ensure the provision of quality time with their children. It was evident that all the participants (both fathers and mothers) recognised that the raising of children required not only the present fathers, but also the mothers. One limitation, that the study did not benefit from, was the experiences of fathers in raising children with intellectual impairments, disabilities or illness. The same silence was seen in the lack of insights on how a father’s history while growing up as a child affected his own role as a contemporary father.

6.2.5.2 Theme 2: Experiences in raising children

It was noted that to most of the fathers the raising of children was not a fine art, but rather a learning experience that improved daily. This indicated the need for the presence of both parents in the lives of their children. Other social practices such as religion and patriarchy played a key role in the father’s raising of children. While the research showed that religion had positive outcomes in some families, it was silent on the negative effects. Finally, the study showed that some fathers experienced a disconnect in the raising of children because the expectations of their family were not always met by him. The fathers’ experiences in raising children were punctuated by three sub-

themes; raising children as a learning process, raising children as a shared role and creating time for children.

6.2.5.3 Theme 3: Challenges in raising children

Some insights were noted regarding challenges faced by fathers in the upbringing of children in relation to gender masculinities. To a great extent, a father's low socio-economic status affected their presence in the lives of their children. To a limited extent, other factors such as the predisposition to masculinities affected fathers' presence in the lives of their children. Fathers also showed that they do not understand their children – a situation that watered down their actual presence in the lives of their children. This was exacerbated where the parents had more than one child. Another challenge was the failure to dedicate and ensure quality time with the children. This called for a subjective approach, especially where one had many children. Financial ability was not enough as fathers felt they still needed the support of other adults to have an environment where their presence would be felt and appreciated.

6.2.6 Chapter 6: Conclusion and recommendations

Chapter six provides the conclusions and the recommendations of the study. It also provides the summary of all the chapters.

6.3 Recommendations

The recommendations were divided into various categories. The categories included recommendations for government departments, for academia, and suggestions for future research. The recommendations collectively indicate the benefits of the research in the future and areas that require engagement in different ways.

6.3.1 Recommendations for government departments

It is recommended that the government should take deliberate steps to deal with the challenges of present fathers as a critical element in fatherhood. The government ought not to focus solely on issues related to absent fathers. Deliberate steps to teach present fathers positive parenting styles, how to be actively present, and ensuring quality time with family should be part of the workplans embedded in the schedules of the Department of Social Development (DoSD).

The DoSD should use the Social Cohesion and National Building Compact that has been initiated by the Department of Arts and Culture to make the family a critical part of this policy (DAC, 2020). This starts with instances of present parents in the lives of their children. The Social Cohesion and National Building Compact will add value to the use of the Bio Ecological Systems Theory which thrives on environments to improve the holistic welfare of the child.

6.3.2 Recommendations for academia

Academics and researchers should endeavour to produce accessible journal articles and other literature in the areas of study proposed above. A proliferation of academic literature in this area will increase awareness of the recommendations for concerned stakeholders. Other areas for engagement such as conferences, call for papers with an emphasis on present fathers should be encouraged and should become a niche area of research. This will draw on reprioritisation and funding in a bid to create evidence-based knowledge.

Funding that is linked to studies on present fathers should be encouraged at postgraduate level from Masters, Doctoral and Post-doctoral research. This will develop a culture of developing experts on matters concerning present fathers and their families to complement the existing array of research on absent fathers.

6.3.3 Recommendations for social workers

It is recommended that the social workers deliberately engage with parents on the context of being a present father. While there is a lot of research on absent fathers in South Africa, the deliberate engagement with present fathers and how they may be more relevant in the lives of their children. This includes working with present fathers and on how to be better parents.

6.3.2 Recommendations for parents

Parents are advised to take time to learn how they can be better at their skills of parenting, and to be both physically and emotionally present in the lives of their children. This would lead to understanding their children, becoming more reassuring of their emotional support; and to perceive the perspectives of their children in order to understand how to react to them.

6.4 Suggestions for future research

It is proposed that similar, but more detailed empirical research on present fathers with a larger number of participants should be conducted. This should include fathers with a lower level of education, those who are unemployed and from other municipalities across various provinces. Such a larger study could lead to different outcomes and cater for the non-generalisation of findings across South Africa. Furthermore, detailed research that deals with other intricate features such as masculinities, religion and present fathers on one hand, and religion, patriarchy and present fathers on the other ought to be conducted.

Further studies from questions posed by this research should be carried out. This study brought to the fore the place of gender masculinities in informing fatherhood. It reiterated that other

unanswered questions arose such as the effect of a father's childhood historical experiences on parenting and the perceptions on fatherhood on the basis of socio-economic status. An investigation of these novel questions on present fathers will not only create ground for further research, but makes this study relevant as a basis for further research.

Future research that draws on the voices of other thematic groups like children and their views on present fathers, or similar research on present mothers and gender masculinities from a place of condoning cultural stereotypes should be done. This will create a wealth of knowledge around present parents with emerging views from children as well. It is also advisable that the proposed research be carried out under normal conditions, unfettered by the restrictions of national lockdowns for example. The use of the conventional methods of collecting data where the researcher goes into the field and engages with the participants, observes their body language as he or she collects data, probes their answers in greater detail, could result in richer results.

Future research on present fathers on a larger scale across the whole of South Africa is encouraged. This is likely to yield concrete recommendations to government on where to improve with regard to present fathers. Further research also ought to be carried out on the present working mothers, since most of the participants pointed to the critical role and input of mothers where fathers were present. A quantitative study that uses a different approach to the numbers of present fathers across South Africa is important.

Similar research using other methodologies or data should be done. This will allow for the use of methods such as quantitative data research methods or conceptual research that embraces other theories. This will extend the conversations beyond qualitative research methods.

6.5 Conclusion

The recognition of a father as a male individual who may be the biological, adoptive or a step-father of a child, omitted the place of same-sex relations where partners may opt to adopt a child. This gave a partial view of the picture present fathers. The study did not benefit from gauging the experiences of fathers in same-sex relationships, whether they are involved or not in the lives of their children. In light of this limitation, a discussion of the Bioecological systems theory requires an empirical consideration of fathers in same sex relationships.

The use of masculinities by fathers to exert dominance is intrinsically linked to patriarchy and religion. This is exacerbated where the father has the financial abilities to provide for the family. In instances where there are reasons other than the financial abilities, it speaks to the failure of a father to use his presence in the lives of his children effectively.

The lack of insights on the experiences of fathers who had children with intellectual impairments, disabilities or illness, or how a father's history affects his children was not interrogated as all the fathers had children without any impairments.

To most of the fathers, the raising of children was not a fine art, but rather a learning experience that improved daily. This called for the presence of both parents in the lives of their children. While the father's low socio-economic status affected their actual presence in the lives of their children, the existence of a high socio-economic status is not a panacea to ensuring that the present father spends quality time with his children. Other factors such as what he does with the time, how he allocates time among the children is important. Socio-economic status is thus important, but it is one of the many factors to consider when dealing with the contexts of present fathers and children.

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LIST OF APPENDICES



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APPENDIX A: INFORMATION SHEET: SINGLE PRESENT FATHERS

Project Title: Gender masculinities of present fathers: perceptions, experiences and challenges of parents living with children

What is this study about?

This is a research project being conducted by Barbara Rachel Nanima at the University of the Western Cape. I am inviting you to participate in this research project because you have expertise and experience in the field. The purpose of this research project is to explore the perceptions, experiences and challenges of gender masculinities of present fathers.

What will I be asked to do if I agree to participate?

You will be asked to fill in the agreement form for the *interview schedule* and use of *audiotape* prior to conducting the interview. You will be asked to respond to the interview questions in the way you understand them. The interview will take about 60 minutes. Municipality government offices will be used as study site. The questions for the interview are exploring the perceptions, experiences and challenges of gender masculinities of present fathers.

Would my participation in this study be kept confidential?

The researcher undertakes to protect your identity and the nature of your contribution. To ensure your anonymity, thus your name will not be included for any purpose in this research project. A code will be used to differentiate different transcriptions of participants. Only the researcher will be able to link your identity and will have access to the identification key especially for the information verification. To ensure your confidentiality, the interviews will be copied to a

computer immediately afterwards and deleted from the audiotape. The interviews will be kept in the password protected folder which will be known to the researcher only. The transcriptions will be identified with codes and stored in the lockable filing cabinet, personal to the researcher. If we write a report or article about this research project, your identity will be protected to the highest.

What are the risks of this research?

There may be some risks from participating in this research study. The risks may include psychological, social, emotional and legal risks. There might also be risks that are currently unforeseeable as all human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about gender masculinities of present fathers. We hope that, in the future, other people might benefit from this study through improved understanding of these interactions.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

Is any assistance available if I am negatively affected by participating in this study?

All possible precautions will be taken to protect you from experiencing any harm from the research process. If however, you are or feel that you are being negatively affected by this research, professional counselling assistance will be sought for you.

What if I have questions?

This research is being conducted by Barbara Rachel Nanima in the Community Health Sciences Faculty, Department of Child and Family Studies at the University of the Western Cape. If you

have any questions about the research study itself, please contact me on my cellphone: 0658040263 or email 3912841@myuwc.ac.za Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

<p>Director of the Centre: Prof S Savahl Director of the Centre of Interdisciplinary studies of Children, Families and Communities 021 959 3647</p>	<p>Dean of the Faculty of Community and Health Sciences: Prof Anthea Rhoda University of the Western Cape Private Bag X17 Bellville 7535 chs-deansoffice@uwc.ac.za</p>	<p>Humanities and Social Sciences Research Ethics Committee University of the Western Cape, UWC Research office Private Bag X17 Bellville 7535 +27 21 959 2988 research-ethics@uwc.ac.za</p>
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BYLAE A: INLIGTINGSBLAD: ENKELE VADERS

Projek titel: Geslagtelike manlikhede by huidige vaders: persepsies, ervarings en uitdagings van ouers wat saam met kinders woon

Waaroor gaan hierdie studie?

Dit is 'n navorsingsprojek wat deur Barbara Rachel Nanima aan die Universiteit van Wes-Kaapland gedoen word. Ek nooi u uit om deel te neem aan hierdie navorsingsprojek omdat u kundigheid en ervaring op die gebied het. Die doel van hierdie navorsingsprojek is om die persepsies, ervarings en uitdagings van manlike geslagsgesindheid by huidige vaders te ondersoek.

Wat sal ek gevra word om te doen as ek instem om deel te neem?

U sal gevra word om die ooreenkomsvorm vir die onderhoudsgids en die gebruik van oudioband in te vul voordat u die onderhoud voer. U sal gevra word om op die onderhoudsvrae te reageer op die manier waarop u dit verstaan. Die onderhoud duur ongeveer 60 minute. Die vrae vir die onderhoud ondersoek die persepsies, ervarings en uitdagings van vaders wat saam met hulle kinders woon.

Sou my deelname aan hierdie studie vertroulik gehou word?

Die navorser onderneem om u identiteit en die aard van u bydrae te beskerm. Om u anonimiteit te verseker, sal u naam dus nie vir enige doel by hierdie navorsingsprojek ingesluit word nie. 'N Kode sal gebruik word om verskillende transkripsies van deelnemers te onderskei. Slegs die navorser kan u identiteit verbind en sal toegang hê tot die identifikasiesleutel, veral vir die verifiëring van inligting. Om u vertroulikheid te verseker, word die onderhoude onmiddellik daarna na 'n rekenaar gekopieër en van die klankband verwyder. Die onderhoude sal in die wagwoord beskermde

lêergids gehou word, wat slegs aan die navorser bekend is. Die transkripsies word met kodes geïdentifiseer en in die afsluitbare liasseerkabinet geberg, persoonlik aan die navorser. As ons 'n verslag of artikel oor hierdie navorsingsprojek skryf, sal u identiteit tot die hoogste beskerm word.

Wat is die risiko's van hierdie navorsing?

Deelname aan hierdie navorsingstudie kan moontlik wees. Die risiko's kan sielkundige, sosiale, emosionele en wetlike risiko's insluit. Daar kan ook risiko's wees wat tans onvoorspelbaar is, aangesien alle menslike interaksies en die praat van die self of ander 'n mate van risiko's inhou. Ons sal nietemin sulke risiko's verminder en vinnig optree om u te help as u ongemaklik, sielkundig of andersins ervaar tydens u deelname aan hierdie studie. Waar nodig, sal 'n toepaslike professionele persoon verwys word vir verdere hulp of ingryping.

Wat is die voordele van hierdie navorsing?

Hierdie navorsing is nie bedoel om u persoonlik te help nie, maar die resultate kan die ondersoeker help om meer te wete te kom oor manlike geslagsgesindhede by huidige vaders in Parowmunisipaliteit. Ons hoop dat ander mense in die toekoms ook voordeel kan trek uit hierdie studie deur 'n beter begrip van hierdie interaksies.

Moet ek aan hierdie navorsing deelneem en mag ek op enige tydstip ophou deelneem?

U deelname aan hierdie navorsing is heeltemal vrywillig. U kan kies om glad nie deel te neem nie. As u besluit om aan hierdie navorsing deel te neem, kan u op enige tydstip ophou deelneem. As u besluit om nie aan hierdie studie deel te neem nie, of as u op enige tydstip ophou om deel te neem, sal u nie gepenaliseer word of enige voordele verloor waarvoor u anders kwalifiseer nie.

Is daar hulp beskikbaar as ek negatief geraak word deur aan hierdie studie deel te neem?

Alle moontlike voorsorgmaatreëls sal getref word om u te beskerm teen enige skade in die navorsingsproses. As u egter voel of u negatief geraak word deur hierdie navorsing, sal geskikte hulp aan u by die Universiteit van Wes-Kaapland gesoek word.

Wat as ek vrae het?

Hierdie navorsing word gedoen deur Barbara Rachel Nanima in die Fakulteit Gemeenskapsgesondheidswetenskappe, Departement Kinder- en Gesinsstudies aan die

Universiteit van Wes-Kaapland. As u enige vrae het oor die navorsingstudie self, kontak my gerus op my selfoon: 0658040263 of e-pos 3912841@myuwc.ac.za Indien u enige vrae het rakende hierdie studie en u regte as deelnemer aan die navorsing, of as u enige vrae wil aanmeld probleme wat u ondervind het met die studie, kontak:

<p>Director of the Centre:</p> <p>Prof S Sayahl Director of the Centre of Interdisciplinary studies of Children, Families and Communities +27 21 959 3647</p>	<p>Dean of the Faculty of Community and Health Sciences:</p> <p>Prof Anthea Rhoda University of the Western Cape Private Bag X17 Bellville 7535 chs- deansoffice@uwc.ac.za</p>	<p>Humanities and Social Sciences Research Ethics Committee</p> <p>UWC Research office Universiteit Van Die Wes-Kaap Privaatsak X 17, Bellville, 7535 +27 21 959 2988 research-ethics@uwc.ac.za</p>
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ISIHLOMELO A: IPHEPHA LOKUFUMANA ULWAZI

Isihloko seProjekthi: Ubume besini koobawo abakhoyo: ukuqonda, amava kunye neningeni yabazali ukuhlala nabantwana

Lufundelwa ntoni olu phando?

Le yiprojekthi yophando eqhutywa nguBarbara Rachel Nanima KwiDyunivesithi yaseNtshona Koloni. Ndiyakumema ukuba uthathe inxaxheba kule projekthi yophando kuba unobuchule namava kwicandelo. Injongo yale projekthi yophando kukuphonononga ukuqonda, amava kunye nemiceli mngeni yezesini kootata abakhona:

Yintoni endiza kucelwa ukuba ndiyenze ukuba ndiyavuma ukuthatha inxaxheba?

Uya kucelwa ukuba ugwalise iphetshana lesivumelwano seshedyuli yodliwanondlebe kunye nokusetyenziswa kwe audiotape ngaphambi kokuqhuba udliwanondlebe. Uya kucelwa ukuba uphendule imibuzo yodliwanondlebe ngendlela obaqonda ngayo. Udliwanondlebe luya kuthatha malunga nemizuzu engama-60. Ii-ofisi zikaMasipala waseParow ziya kusetyenziswa njengendawo yokufunda. Imibuzo yodliwano-ndlebe ikhangela ukuqonda, amava kunye nemiceli mngeni yesini malunga nesini kootata abakhoyo:

Ngaba ukuthatha inxaxheba kolu phando kuya kugcinwa kuyimfihlo?

Umphandi uzinikela ukukhusela ubuwena kunye nohlobo lwegalelo lakho. Ukuqinisekisa ukungaziwa kwakho, igama lakho aliya kubandakanywa kuyo nayiphi na injongo kule projekthi yophando. Ikhawudi iya kusetyenziswa ukwahlula okwahlukileyo kubathathi-nxaxheba. Kuphela ngumphengululi oya kukwazi ukudibanisa isazisi sakho kwaye abe nokufikelela kwiqhosha

elibonisa ngakumbi uqinisekiso lolwazi. Ukuqinisekisa ubumfihlo bakho, udliwanondlebe luya kukhutshelwa kwikhompyuter ngokukhawuleza emva koko lucinywe kwi-audiotape. Udliwanondlebe luya kugcinwa kwifolda ekhuselweyo eya kuthi yaziwe kumphandi kuphela. Ukukhutshelwa kuya kuchongwa kunye neekhowudi kwaye zigcinwe kwikhabhathi yokufayilisha enokutshixeka, eyeyakho kumphandi. Ukuba sibhala ingxelo okanye inqaku malunga nale projekthi yophando, isazisi sakho siya kukhuseleka kwelona liphezulu.

Buphi ubungozi bolu phando?

Kunokubakho umngcipheko ekuthatheni inxaxheba kolu phando. Imingcipheko inokubandakanya umngcipheko ngokwengqondo, kwezentlalo, ngokweemvakalelo nangokomthetho. Kusenokubakho imingcipheko ekungalindelekanga kuyo njengangoku konke ukuhlangana kwabantu nokuthetha ngesiqu sakho okanye abanye abathwele umngcipheko othile. Nangona kunjalo siyakucutha ubungozi obunjalo kwaye sisebenze ngokukhawuleza ukukunceda ukuba ufumana naliphi na ingxaki, ingqondo okanye ngenye indlela ngexesha lokuthatha kwakho inxaxheba kolu phando. Apho kukho imfuneko, ukuthunyelwa okufanelekileyo kuyakwenziwa kwiingcali ezifanelekileyo ngoncedo olungaphezulu okanye ungenelelo.

Zithini izibonelelo zolu phando?

Olu phando alwenzelwanga ukukunceda, kodwa iziphumo zinganceda ukuba umphandi afunde ngakumbi malunga nokuchana ngokwesini kootata bakwangoku kumasipala waseParow. Sinethemba lokuba, kwikamva elizayo, abanye abantu banokufumana lukhulu kolu phanonongo ngokuphucula ukuqondisisa kolu nxibelelwano.

Ngaba kufuneka ndibekho kolu phando kwaye ndingayeka ukuthatha inxaxheba nangaliphi na ixesha?

Uthatho-nxaxheba lwakho kolu phando lukuzithandela ngokupheleleyo. Unokukhetha ukungathathi nxaxheba. Ukuba uthatha isigqibo sokuthatha inxaxheba kolu phando, unokuyeka ukuthatha inxaxheba ngalo naliphi na ixesha. Ukuba uthatha isigqibo sokungathathi nxaxheba kolu phanonongo okanye ukuba uyekile ukuthabatha inxaxheba nangaliphi na ixesha, awusohlwaywa okanye uphulukane naziphi na izibonelelo ozifaneleyo.

Ngaba lukhona naluphi na uncedo olukhona ukuba ndichukunyiswa kakubi kukuthatha inxaxheba kolu phando?

Zonke iindlela zokuthatha amanyathelo okhuseleko ziya kuthathwa ukukhusela wena ukuba ungafumani naluphi na uhlobo lwenkqubo yokonzakala. Ukuba kunjalo, uziva okanye ucinga ukuba uchaphazeleka kakubi kolu phando, uya kunikwa uncedo lweengebiso ezinobuchule.

Kwenzekantoni ukuba ndinemibuzo?

Olu phando lwenziwa nguBarbara Rachel Nanima kwiFakhalthi yezeSayensi yezeMpilo yoLuntu, iSebe lezaBantwana kunye neziFundo zoSapho kwiYunivesithi yeNtshona Koloni. Ukuba unayo nayiphi na imibuzo malunga nesifundo ngokwayo, nceda uqhakamshele umnxeba kule nombolo: 0658040263 okanye imeyilele 3912841@myuwc.ac.za Ukuba unemibuzo malunga nolu phononongo kunye namalungelo akho njengomthathi-nxaxheba koluphando okanye ukuba unqwenela ukunika ingxelo iingxaki osele uzibonile ezinxulumene nesifundo, nceda uQhagamshelane:

INTloko yeSebe: UProf S Sayahl UDirector iziko Lezifundo eZahlukeneyo YAbantwana, Lintsapho kunye Noluntu +27 21 959 3647	UDean of the Faculty of Community kunye neNzululwazi yezeMpilo: UProf Anthea Rhoda IYunivesithi yeNtshona Koloni Ingxowa yabucala X17 IBellville 7535 chs- deansoffice@uwc.ac.za	Humanities and Social Sciences Research Ethics Committee IYunivesithi yeNtshona Koloni Ingxowa yabucala X17 IBellville 7535 UWC loPhando Eqhutywa +27 21 959 2988 research-ethics@uwc.ac.za
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APPENDIX B: INFORMATION SHEET: MARRIED PRESENT FATHERS

Project Title: Gender masculinities of present fathers: perceptions, experiences and challenges of parents living with children

What is this study about?

This is a research project being conducted by Barbara Rachel Nanima at the University of the Western Cape. I am inviting you to participate in this research project because you have expertise and experience in the field. The purpose of this research project is to explore the perceptions, experiences and challenges of gender masculinities of present fathers.

What will I be asked to do if I agree to participate?

You will be asked to fill in the agreement form for the *interview schedule* and use of *audiotape* prior to conducting the interview. You will be asked to respond to the interview questions in the way you understand them. The interview will take about 60 minutes. Municipality government offices will be used as study site. The questions for the interview are exploring the perceptions, experiences and challenges of gender masculinities of present fathers.

Would my participation in this study be kept confidential?

The researcher undertakes to protect your identity and the nature of your contribution. To ensure your anonymity, thus your name will not be included for any purpose in this research project. A code will be used to differentiate different transcriptions of participants. Only the researcher will be able to link your identity and will have access to the identification key especially for the information verification. To ensure your confidentiality, the interviews will be copied to a computer immediately afterwards and deleted from the audiotape. The interviews will be kept in

the password protected folder which will be known to the researcher only. The transcriptions will be identified with codes and stored in the lockable filing cabinet, personal to the researcher. If we write a report or article about this research project, your identity will be protected to the highest.

What are the risks of this research?

There may be some risks from participating in this research study. The risks may include psychological, social, emotional and legal risks. There might also be risks that are currently unforeseeable as all human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about gender masculinities of present fathers. We hope that, in the future, other people might benefit from this study through improved understanding of these interactions.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

Is any assistance available if I am negatively affected by participating in this study?

All possible precautions will be taken to protect you from experiencing any harm from the research process. If however, you are or feel that you are being negatively affected by this research, professional counselling assistance will be sought for you.

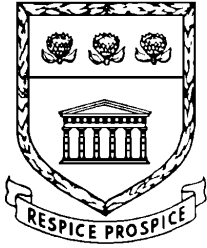
What if I have questions?

This research is being conducted by Barbara Rachel Nanima in the Community Health Sciences Faculty, Department of Child and Family Studies at the University of the Western Cape. If you have any questions about the research study itself, please contact me on my cellphone: 0658040263

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BYLAE B: INLIGTINGSBLAD: GETROUDE TEENWOORDIGE VADERS

Projek titel: Geslagtelike manlikhede by huidige vaders: persepsies, ervarings en uitdagings van ouers wat saam met kinders woon

Waaroor gaan hierdie studie?

Dit is 'n navorsingsprojek wat deur Barbara Rachel Nanima aan die Universiteit van Wes-Kaapland gedoen word. Ek nooi u uit om deel te neem aan hierdie navorsingsprojek omdat u kundigheid en ervaring op die gebied het. Die doel van hierdie navorsingsprojek is om die persepsies, ervarings en uitdagings van manlike geslagsgesindheid by huidige vaders te ondersoek:

Wat sal ek gevra word om te doen as ek instem om deel te neem?

U sal gevra word om die ooreenkomstvorm vir die onderhoudsgids en die gebruik van oudioband in te vul voordat u die onderhoud voer. U sal gevra word om op die onderhoudsvrae te reageer op die manier waarop u dit verstaan. Die onderhoud duur ongeveer 60 minute. Die vrae vir die onderhoud ondersoek die persepsies, ervarings en uitdagings van vaders wat saam met hulle kinders woon.

Sou my deelname aan hierdie studie vertroulik gehou word?

Die navorser onderneem om u identiteit en die aard van u bydrae te beskerm. Om u anonimiteit te verseker, sal u naam dus nie vir enige doel by hierdie navorsingsprojek ingesluit word nie. 'N Kode sal gebruik word om verskillende transkripsies van deelnemers te onderskei. Slegs die navorser kan u identiteit verbind en sal toegang hê tot die identifikasiesleutel, veral vir die verifiëring van inligting. Om u vertroulikheid te verseker, word die onderhoude onmiddellik daarna na 'n rekenaar

gekopieër en van die klankband verwyder. Die onderhoude sal in die wagwoord beskermde lêergids gehou word, wat slegs aan die navorser bekend is. Die transkripsies word met kodes geïdentifiseer en in die afsluitbare liasseerkabinet geberg, persoonlik aan die navorser. As ons 'n verslag of artikel oor hierdie navorsingsprojek skryf, sal u identiteit tot die hoogste beskerm word.

Wat is die risiko's van hierdie navorsing?

Deelname aan hierdie navorsingstudie kan moontlik wees. Die risiko's kan sielkundige, sosiale, emosionele en wetlike risiko's insluit. Daar kan ook risiko's wees wat tans onvoorspelbaar is, aangesien alle menslike interaksies en die praat van die self of ander 'n mate van risiko's inhou. Ons sal nietemin sulke risiko's verminder en vinnig optree om u te help as u ongemaklik, sielkundig of andersins ervaar tydens u deelname aan hierdie studie. Waar nodig, sal 'n toepaslike professionele persoon verwys word vir verdere hulp of ingryping.

Wat is die voordele van hierdie navorsing?

Hierdie navorsing is nie bedoel om u persoonlik te help nie, maar die resultate kan die onderzoeker help om meer te wete te kom oor manlike geslagsgesindhede by huidige vaders in Parowmunisipaliteit. Ons hoop dat ander mense in die toekoms ook voordeel kan trek uit hierdie studie deur 'n beter begrip van hierdie interaksies.

Moet ek aan hierdie navorsing deelneem en mag ek op enige tydstip ophou deelneem?

U deelname aan hierdie navorsing is heeltemal vrywillig. U kan kies om glad nie deel te neem nie. As u besluit om aan hierdie navorsing deel te neem, kan u op enige tydstip ophou deelneem. As u besluit om nie aan hierdie studie deel te neem nie, of as u op enige tydstip ophou om deel te neem, sal u nie gepenaliseer word of enige voordele verloor waarvoor u anders kwalifiseer nie.

Is daar hulp beskikbaar as ek negatief geraak word deur aan hierdie studie deel te neem?

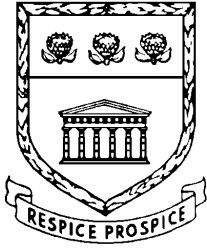
Alle moontlike voorsorgmaatreëls sal getref word om u te beskerm teen enige skade in die navorsingsproses. As u egter voel of u negatief geraak word deur hierdie navorsing, sal geskikte hulp aan u by die Universiteit van Wes-Kaapland gesoek word.

Wat as ek vrae het?

Hierdie navorsing word gedoen deur Barbara Rachel Nanima in die Fakulteit Gemeenskapsgesondheidswetenskappe, Departement Kinder- en Gesinsstudies aan die Universiteit van Wes-Kaapland. As u enige vrae het oor die navorsingstudie self, kontak my gerus op my selfoon: 0658040263 of e-pos 3912841@myuwc.ac.za Indien u enige vrae het rakende hierdie studie en u regte as deelnemer aan die navorsing, of as u enige vrae wil aanmeld probleme wat u ondervind het met die studie, kontak:

<p>Director of the Centre:</p> <p>Prof S Sayahl Director of the Centre of Interdisciplinary studies of Children, Families and Communities +27 21 959 3647</p>	<p>Dean of the Faculty of Community and Health Sciences:</p> <p>Prof Anthea Rhoda University of the Western Cape Private Bag X17 Bellville 7535 chs-deansoffice@uwc.ac.za</p>	<p>Humanities and Social Sciences Research Ethics Committee</p> <p>UWC Research office Universiteit Van Die Wes-Kaap Privaatsak X 17, Bellville, 7535 +27 21 959 2988 research-ethics@uwc.ac.za</p>
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ISIHLOMELO B: IPHEPHA LOKUFUMANA ULWAZI

Isihloko seProjekthi: Ubume besini koobawo abakhoyo: ukuqonda, amava kunye nemingeni yabazali ukuhlala nabantwana

Lufundelwa ntoni olu phando?

Le yiprojekthi yophando eqhutywa nguBarbara Rachel Nanima KwiDyunivesithi yaseNtshona Koloni. Ndiyakumema ukuba uthathe inxaxheba kule projekthi yophando kuba unobuchule namava kwicandelo. Injongo yale projekthi yophando kukuphonononga ukuqonda, amava kunye nemiceli mngeni yezesini kootata abakhona:

Yintoni endiza kucelwa ukuba ndiyenze ukuba ndiyavuma ukuthatha inxaxheba?

Uya kucelwa ukuba ugcalise iphetshana lesivumelwano seshedyuli yodliwanondlebe kunye nokusetyenziswa kwe audiotape ngaphambi kokuqhuba udliwanondlebe. Uya kucelwa ukuba uphendule imibuzo yodliwanondlebe ngendlela obaqonda ngayo. Udliwanondlebe luya kuthatha malunga nemizuzu engama-60. Ii-ofisi zikaMasipala waseParow ziya kusetyenziswa njengendawo yokufunda. Imibuzo yodliwano-ndlebe ikhangela ukuqonda, amava kunye nemiceli mngeni yesini malunga nesini kootata abakhoyo:

Ngaba ukuthatha inxaxheba kolu phando kuya kugcinwa kuyimfihlo?

Umphandi uzinikela ukukhusela ubuwena kunye nohlobo lwegalelo lakho. Ukuqinisekisa ukungaziwa kwakho, igama lakho aliya kubandakanywa kuyo nayiphi na injongo kule projekthi yophando. Ikhawudi iya kusetyenziswa ukwahlula okwahlukileyo kubathathi-nxaxheba. Kuphela ngumphengululi oya kukwazi ukudibanisa isazisi sakho kwaye abe nokufikelela kwiqhosha

elibonisa ngakumbi uqinisekiso lolwazi. Ukuqinisekisa ubumfihlo bakho, udliwanondlebe luya kukhutshelwa kwikhompyuter ngokukhawuleza emva koko lucinywe kwi-audiotape. Udliwanondlebe luya kugcinwa kwifolda ekhuselweyo eya kuthi yaziwe kumphandi kuphela. Ukukhutshelwa kuya kuchongwa kunye neekhowudi kwaye zigcinwe kwikhabhathi yokufayilisha enokutshixeka, eyeyakho kumphandi. Ukuba sibhala ingxelo okanye inqaku malunga nale projekthi yophando, isazisi sakho siya kukhuseleka kwelona liphezulu.

Buphi ubungozi bolu phando?

Kunokubakho umngcipheko ekuthatheni inxaxheba kolu phando. Imingcipheko inokubandakanya umngcipheko ngokwengqondo, kwezentlalo, ngokweemvakalelo nangokomthetho. Kusenokubakho imingcipheko ekungalindelekanga kuyo njengangoku konke ukuhlangana kwabantu nokuthetha ngesiqu sakho okanye abanye abathwele umngcipheko othile. Nangona kunjalo siyakucutha ubungozi obunjalo kwaye sisebenze ngokukhawuleza ukukunceda ukuba ufumana naliphi na ingxaki, ingqondo okanye ngenye indlela ngexesha lokuthatha kwakho inxaxheba kolu phando. Apho kukho imfuneko, ukuthunyelwa okufanelekileyo kuyakwenziwa kwiingcali ezifanelekileyo ngoncedo olungaphezulu okanye ungenelelo.

Zithini izibonelelo zolu phando?

Olu phando alwenzelwanga ukukunceda, kodwa iziphumo zinganceda ukuba umphandi afunde ngakumbi malunga nokuchana ngokwesini kootata bakwangoku kumasipala waseParow. Sinethemba lokuba, kwikamva elizayo, abanye abantu banokufumana lukhulu kolu phononongo ngokuphucula ukuqondisisa kolu nxibelelwano.

Ngaba kufuneka ndibekho kolu phando kwaye ndingayeka ukuthatha inxaxheba nangaliphi na ixesha?

Uthatho-nxaxheba lwakho kolu phando lukuzithandela ngokupheleleyo. Unokukhetha ukungathathi nxaxheba. Ukuba uthatha isigqibo sokuthatha inxaxheba kolu phando, unokuyeka ukuthatha inxaxheba ngalo naliphi na ixesha. Ukuba uthatha isigqibo sokungathathi nxaxheba kolu phononongo okanye ukuba uyekile ukuthabatha inxaxheba nangaliphi na ixesha, awusohlwaywa okanye uphulukane naziphi na izibonelelo ozifaneleyo.

Ngaba lukhona naluphi na uncedo olukhona ukuba ndichukunyiswa kakubi kukuthatha inxaxheba kolu phando?

Zonke iindlela zokuthatha amanyathelo okhuseleko ziya kuthathwa ukukhusela wena ukuba ungafumani naluphi na uhlobo lwenkqubo yokonzakala. Ukuba kunjalo, uziva okanye ucinga ukuba uchaphazeleka kakubi kolu phando, uya kunikwa uncedo lweengecebiso ezinobuchule.

Kwenzekantoni ukuba ndinemibuzo?

Olu phando lwenziwa nguBarbara Rachel Nanima kwiFakhalthi yezeSayensi yezeMpilo yoLuntu, iSebe lezaBantwana kunye neziFundo zoSapho kwiYunivesithi yeNtshona Koloni. Ukuba unayo nayiphi na imibuzo malunga nesifundo ngokwayo, nceda uqhakamshele umnxeba kule nombolo: 0658040263 okanye imeyilele 3912841@myuwc.ac.za Ukuba unemibuzo malunga nolu phononongo kunye namalungelo akho njengomthathi-nxaxheba koluphando okanye ukuba unqwenela ukunika ingxelo iingxaki osele uzibonile ezinxulumene nesifundo, nceda uQhagamshelane:

INTloko yeSebe: UProf S Sayahl UDirector iziko Lezifundo eZahlukeneyo YAbantwana, Lintsapho kunye Noluntu +27 21 959 3647	UDean of the Faculty of Community kunye neNzululwazi yezeMpilo: UProf Anthea Rhoda IYunivesithi yeNtshona Koloni Ingxowa yabucala X17 IBellville 7535 chs- deansoffice@uwc.ac.za	Humanities and Social Sciences Research Ethics Committee IYunivesithi yeNtshona Koloni Ingxowa yabucala X17 IBellville 7535 UWC loPhando Eqhutywa +27 21 959 2988 research-ethics@uwc.ac.za
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APPENDIX C: INFORMATION SHEET: MOTHERS STAYING WITH A FATHER

Project Title: Gender masculinities of present fathers: perceptions, experiences and challenges of parents living with children

What is this study about?

This is a research project being conducted by Barbara Rachel Nanima at the University of the Western Cape. I am inviting you to participate in this research project because you have expertise and experience in the field. The purpose of this research project is to explore the perceptions, experiences and challenges of gender masculinities of present fathers.

What will I be asked to do if I agree to participate?

You will be asked to fill in the agreement form for the *interview schedule* and use of *audiotape* prior to conducting the interview. You will be asked to respond to the interview questions in the way you understand them. The interview will take about 60 minutes. Municipality government offices will be used as study site. The questions for the interview are exploring the perceptions, experiences and challenges of gender masculinities of present fathers.

Would my participation in this study be kept confidential?

The researcher undertakes to protect your identity and the nature of your contribution. To ensure your anonymity, thus your name will not be included for any purpose in this research project. A code will be used to differentiate different transcriptions of participants. Only the researcher will be able to link your identity and will have access to the identification key especially for the information verification. To ensure your confidentiality, the interviews will be copied to a computer immediately afterwards and deleted from the audiotape. The interviews will be kept in the password protected folder which will be known to the researcher only. The transcriptions will

be identified with codes and stored in the lockable filing cabinet, personal to the researcher. If we write a report or article about this research project, your identity will be protected to the highest.

What are the risks of this research?

There may be some risks from participating in this research study. The risks may include psychological, social, emotional and legal risks. There might also be risks that are currently unforeseeable as all human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about gender masculinities of present fathers. We hope that, in the future, other people might benefit from this study through improved understanding of these interactions.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

Is any assistance available if I am negatively affected by participating in this study?

All possible precautions will be taken to protect you from experiencing any harm from the research process. If however, you are or feel that you are being negatively affected by this research, professional counselling assistance will be sought for you.

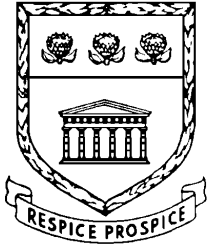
What if I have questions?

This research is being conducted by Barbara Rachel Nanima in the Community Health Sciences Faculty, Department of Child and Family Studies at the University of the Western Cape. If you have any questions about the research study itself, please contact me on my cellphone: 0658040263 or email 3912841@myuwc.ac.za Should you have any questions regarding this study and your

rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

<p>Director of the Centre: Prof S Savahl Director of the Centre of Interdisciplinary studies of Children, Families and Communities 021 959 3647</p>	<p>Dean of the Faculty of Community and Health Sciences: Prof Anthea Rhoda University of the Western Cape Private Bag X17 Bellville 7535 chs- deansoffice@uwc.ac.za</p>	<p>Humanities and Social Sciences Research Ethics Committee University of the Western Cape, UWC Research office Private Bag X17 Bellville 7535 +27 21 959 2988 research-ethics@uwc.ac.za</p>
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BYLAE C: INLIGTINGSBLAD: MOEDER WOONAGTIG MET VADER

Projek titel: Geslagtelike manlikhede by huidige vaders: persepsies, ervarings en uitdagings wat saam met kinders woon

Waaroor gaan hierdie studie?

Dit is 'n navorsingsprojek wat deur Barbara Rachel Nanima aan die Universiteit van Wes-Kaapland gedoen word. Ek nooi u uit om deel te neem aan hierdie navorsingsprojek omdat u kundigheid en ervaring op die gebied het. Die doel van hierdie navorsingsprojek is om die persepsies, ervarings en uitdagings van manlike geslagsgesindheid by huidige vaders te ondersoek:

Wat sal ek gevra word om te doen as ek instem om deel te neem?

U sal gevra word om die ooreenkomsvorm vir die onderhoudsgids en die gebruik van oudioband in te vul voordat u die onderhoud voer. U sal gevra word om op die onderhoudsvrae te reageer op die manier waarop u dit verstaan. Die onderhoud duur ongeveer 60 minute. Twee sekondêre skole sal as studieterrein gebruik word. Die vrae vir die onderhoud ondersoek die persepsies, ervarings en uitdagings van manlike geslag by geslagte vaders:

Sou my deelname aan hierdie studie vertroulik gehou word?

Die navorser onderneem om u identiteit en die aard van u bydrae te beskerm. Om u anonimiteit te verseker, sal u naam dus nie vir enige doel by hierdie navorsingsprojek ingesluit word nie. 'N Kode sal gebruik word om verskillende transkripsies van deelnemers te onderskei. Slegs die navorser kan u identiteit verbind en sal toegang hê tot die identifikasiesleutel, veral vir die verifiëring van inligting. Om u vertroulikheid te verseker, word die onderhoude onmiddellik daarna na 'n rekenaar

gekopieër en van die klankband verwyder. Die onderhoude sal in die wagwoordbeskernde lêergids gehou word, wat slegs aan die navorser bekend is. Die transkripsies word met kodes geïdentifiseer en in die afsluitbare liasseerkabinet geberg, persoonlik aan die navorser. As ons 'n verslag of artikel oor hierdie navorsingsprojek skryf, sal u identiteit tot die hoogste beskerm word.

Wat is die risiko's van hierdie navorsing?

Deelname aan hierdie navorsingstudie kan moontlik wees. Die risiko's kan sielkundige, sosiale, emosionele en wetlike risiko's insluit. Daar kan ook risiko's wees wat tans onvoorspelbaar is, aangesien alle menslike interaksies en die praat van die self of ander 'n mate van risiko's inhou. Ons sal nietemin sulke risiko's verminder en vinnig optree om u te help as u ongemaklik, sielkundig of andersins ervaar tydens u deelname aan hierdie studie. Waar nodig, sal 'n toepaslike professionele persoon verwys word vir verdere hulp of ingryping.

Wat is die voordele van hierdie navorsing?

Hierdie navorsing is nie bedoel om u persoonlik te help nie, maar die resultate kan die onderzoeker help om meer te wete te kom oor manlike geslagsgesindhede by huidige vaders in Parowmunisipaliteit. Ons hoop dat ander mense in die toekoms ook voordeel kan trek uit hierdie studie deur 'n beter begrip van hierdie interaksies.

Moet ek aan hierdie navorsing deelneem en mag ek op enige tydstip ophou deelneem?

U deelname aan hierdie navorsing is heeltemal vrywillig. U kan kies om glad nie deel te neem nie. As u besluit om aan hierdie navorsing deel te neem, kan u op enige tydstip ophou deelneem. As u besluit om nie aan hierdie studie deel te neem nie, of as u op enige tydstip ophou om deel te neem, sal u nie gepenaliseer word of enige voordele verloor waarvoor u anders kwalifiseer nie.

Is daar hulp beskikbaar as ek negatief geraak word deur aan hierdie studie deel te neem?

Alle moontlike voorsorgmaatreëls sal getref word om u te beskerm teen enige skade in die navorsingsproses. As u egter voel of u negatief geraak word deur hierdie navorsing, sal geskikte hulp aan u by die Universiteit van Wes-Kaapland gesoek word.

Wat as ek vrae het?

Hierdie navorsing word gedoen deur Barbara Rachel Nanima in die Fakulteit Gemeenskapsgesondheidswetenskappe, Departement Kinder- en Gesinsstudies aan die Universiteit van Wes-Kaapland. As u enige vrae het oor die navorsingstudie self, kontak my gerus op my selfoon: 0658040263 of e-pos 3912841@myuwc.ac.za Indien u enige vrae het rakende hierdie studie en u regte as deelnemer aan die navorsing, of as u enige vrae wil aanmeld probleme wat u ondervind het met die studie, kontak:

Director of the Centre: Prof S Sayahl Director of the Centre of Interdisciplinary studies of Children, Families and Communities +27 21 959 3647	Dean of the Faculty of Community and Health Sciences: Prof Anthea Rhoda University of the Western Cape Private Bag X17 Bellville 7535 chs-deansoffice@uwc.ac.za	Humanities and Social Sciences Research Ethics Committee UWC Research office Universiteit Van Die Wes-Kaap Privaatsak X 17, Bellville, 7535 +27 21 959 2988 research-ethics@uwc.ac.za
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ISIHLOMELO C: IPHEPHA LOKUFUMANA ULWAZI

Isihloko seProjekthi: Ubume besini koobawo abakhoyo: ukuqonda, amava kunye nemingeni yabazali ukuhlala nabantwana

Lufundelwa ntoni olu phando?

Le yiprojekthi yophando eqhutywa nguBarbara Rachel Nanima KwiDyunivesithi yaseNtshona Koloni. Ndiyakumema ukuba uthathe inxaxheba kule projekthi yophando kuba unobuchule namava kwicandelo. Injongo yale projekthi yophando kukuphonononga ukuqonda, amava kunye nemiceli mngeni yezesini kootata abakhona:

Yintoni endiza kucelwa ukuba ndiyenze ukuba ndiyavuma ukuthatha inxaxheba?

Uya kucelwa ukuba ugwalise iphetshana lesivumelwano seshedyuli yodliwanondlebe kunye nokusetyenziswa kwe audiotape ngaphambi kokuqhuba udliwanondlebe. Uya kucelwa ukuba uphendule imibuzo yodliwanondlebe ngendlela obaqonda ngayo. Udliwanondlebe luya kuthatha malunga nemizuzu engama-60. Ii-ofisi zikaMasipala waseParow ziya kusetyenziswa njengendawo yokufunda. Imibuzo yodliwano-ndlebe ikhangela ukuqonda, amava kunye nemiceli mngeni yesini malunga nesini kootata abakhoyo:

Ngaba ukuthatha inxaxheba kolu phando kuya kugcinwa kuyimfihlo?

Umphandi uzinikela ukukhusela ubuwena kunye nohlobo lwegalelo lakho. Ukuqinisekisa ukungaziwa kwakho, igama lakho aliya kubandakanywa kuyo nayiphi na injongo kule projekthi yophando. Ikhawudi iya kusetyenziswa ukwahlula okwahlukileyo kubathathi-nxaxheba. Kuphela ngumphengululi oya kukwazi ukudibanisa isazisi sakho kwaye abe nokufikelela kwiqhosha

elibonisa ngakumbi uqinisekiso lolwazi. Ukuqinisekisa ubumfihlo bakho, udliwanondlebe luya kukhutshelwa kwikhompyuter ngokukhawuleza emva koko lucinywe kwi-audiotape. Udliwanondlebe luya kugcinwa kwifolda ekhuselweyo eya kuthi yaziwe kumphandi kuphela. Ukukhutshelwa kuya kuchongwa kunye neekhowudi kwaye zigcinwe kwikhabhathi yokufayilisha enokutshixeka, eyeyakho kumphandi. Ukuba sibhala ingxelo okanye inqaku malunga nale projekthi yophando, isazisi sakho siya kukhuseleka kwelona liphezulu.

Buphi ubungozi bolu phando?

Kunokubakho umngcipheko ekuthatheni inxaxheba kolu phando. Imingcipheko inokubandakanya umngcipheko ngokwengqondo, kwezentlalo, ngokweemvakalelo nangokomthetho. Kusenokubakho imingcipheko ekungalindelekanga kuyo njengangoku konke ukuhlangana kwabantu nokuthetha ngesiqu sakho okanye abanye abathwele umngcipheko othile. Nangona kunjalo siyakucutha ubungozi obunjalo kwaye sisebenze ngokukhawuleza ukukunceda ukuba ufumana naliphi na ingxaki, ingqondo okanye ngenye indlela ngexesha lokuthatha kwakho inxaxheba kolu phando. Apho kukho imfuneko, ukuthunyelwa okufanelekileyo kuyakwenziwa kwiingcali ezifanelekileyo ngoncedo olungaphezulu okanye ungenelelo.

Zithini izibonelelo zolu phando?

Olu phando alwenzelwanga ukukunceda, kodwa iziphumo zinganceda ukuba umphandi afunde ngakumbi malunga nokuchana ngokwesini kootata bakwangoku kumasipala waseParow. Sinethemba lokuba, kwikamva elizayo, abanye abantu banokufumana lukhulu kolu phanonongo ngokuphucula ukuqondisisa kolu nxibelelwano.

Ngaba kufuneka ndibekho kolu phando kwaye ndingayeka ukuthatha inxaxheba nangaliphi na ixesha?

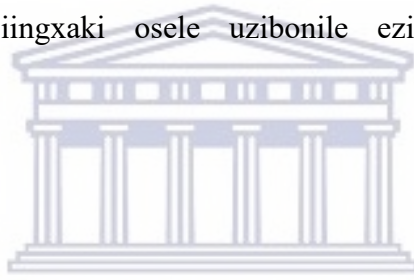
Uthatho-nxaxheba lwakho kolu phando lukuzithandela ngokupheleleyo. Unokukhetha ukungathathi nxaxheba. Ukuba uthatha isigqibo sokuthatha inxaxheba kolu phando, unokuyeka ukuthatha inxaxheba ngalo naliphi na ixesha. Ukuba uthatha isigqibo sokungathathi nxaxheba kolu phanonongo okanye ukuba uyekile ukuthabatha inxaxheba nangaliphi na ixesha, awusohlwaywa okanye uphulukane naziphi na izibonelelo ozifaneleyo.

Ngaba lukhona naluphi na uncedo olukhona ukuba ndichukunyiswa kakubi kukuthatha inxaxheba kolu phando?

Zonke iindlela zokuthatha amanyathelo okhuseleko ziya kuthathwa ukukhusela wena ukuba ungafumani naluphi na uhlobo lwenkqubo yokonzakala. Ukuba kunjalo, uziva okanye ucinga ukuba uchaphazeleka kakubi kolu phando, uya kunikwa uncedo lweengebiso ezinobuchule.

Kwenzekantoni ukuba ndinemibuzo?

Olu phando lwenziwa nguBarbara Rachel Nanima kwiFakhalithi yezeSayensi yezeMpilo yoLuntu, iSebe lezaBantwana kunye neziFundo zoSapho kwiYunivesithi yeNtshona Koloni. Ukuba unayo nayiphi na imibuzo malunga nesifundo ngokwayo, nceda uqhakamshele umnxeba kule nombolo: 0658040263 okanye imeyilele 3912841@myuwc.ac.za Ukuba unemibuzo malunga nolu phononongo kunye namalungelo akho njengomthathi-nxaxheba koluphando okanye ukuba unqwenela ukunika ingxelo iingxaki osele uzibonile ezinxulumene nesifundo, nceda uQhagamshelane:



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APPENDIX D: CONSENT FORM: SINGLE PRESENT FATHERS

Title of Research Project: Gender Masculinities of present fathers: Perceptions, Experiences and Challenges of parents living with children

The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

- I agree to be audio taped during my participation in the study.
- I do not agree to be audio taped in my participation in this study

Participant's name.....

Participant's signature.....

Date.....



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BYLAE D: VRYWARINGS VORM: ENKEL VADERS

Projek titel: Geslagtelike manlikhede by huidige vaders: persepsies, ervarings en uitdagings wat saam met kinder woon

Die studie is aan my beskryf in 'n taal wat ek verstaan. My vrae oor die studie is beantwoord. Ek verstaan wat my deelname sal behels, en ek stem in om deel te neem uit eie keuse en vrye wil. Ek verstaan dat my identiteit aan niemand bekend gemaak sal word nie. Ek verstaan dat ek te enige tyd aan die studie kan onttrek sonder om 'n rede te gee en sonder vrees vir negatiewe gevolge of verlies aan voordele.

- Ek gee toestemming dat die onderhoud opgeneem kan word.
- Ek gee nie toestemming dat die onderhoud opgeneem kan word nie.

Deelnemer se naam

Die handtekening van die deelnemer

Datum



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ISIHLOMELO D: IFOMU YOKUQINISA

Isihloko seProjekthi: Ubume besini koobawo abakhoyo: ukuqonda, amava kunye nemingeni yabazali ukuhlala nabantwana

Isifundo sichaziwe kum ngolwimi endisiqondayo. Imibuzo yam malunga nesifundo iphendulwe. Ndiyaqonda ukuba ukuthatha inxaxheba kwam kuya kubandakanya ntoni kwaye ndiyavuma ukuthatha inxaxheba kukhetho lwam nenkululeko yokuzikhethela. Ndiyaqonda ukuba akuzukuchazelwa mntu ukuba ndingubani na. Ndiyaqonda ukuba ndingarhoxa esifundweni nangaliphi na ixesha ngaphandle kokunika isizathu kwaye ngaphandle kokoyika iziphumo ezingalunganga okanye ulahleko lwezibonelelo.

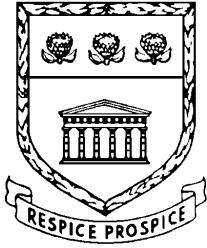
- Ndiyavuma ukukhutshwa ngesandi ngexesha lokuthatha inxaxheba kwam kuphando.

Andivumi ukuba sikhatywe kumsindo uthatho-nxaxheba lwam kolu phando

Igama lomthathi-nxaxheba

Utyikityo lomthathi-nxaxheba

Umhla



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APPENDIX E: CONSENT FORM: MARRIED PRESENT FATHERS

Title of Research Project: Gender Masculinities of present fathers: Perceptions, Experiences and Challenges of parents living with children

The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

- I agree to be audio taped during my participation in the study.
- I do not agree to be audio taped in my participation in this study

Participant's name.....

Participant's signature.....

Date.....



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BYLAE E: VRYWARINGS VORM: GETROUDE TEENWOORDIGE VADERS

Projek titel: Geslagtelike manlikhede by huidige vaders: persepsies, ervarings en uitdagings wat met kinders woon

Die studie is aan my beskryf in 'n taal wat ek verstaan. My vrae oor die studie is beantwoord. Ek verstaan wat my deelname sal behels, en ek stem in om deel te neem uit eie keuse en vrye wil. Ek verstaan dat my identiteit aan niemand bekend gemaak sal word nie. Ek verstaan dat ek te enige tyd aan die studie kan onttrek sonder om 'n rede te gee en sonder vrees vir negatiewe gevolge of verlies aan voordele.

- Ek gee toestemming dat die onderhoud opgeneem kan word.
- Ek gee nie toestemming dat die onderhoud opgeneem kan word nie.

Deelnemer se naam

Die handtekening van die deelnemer

Datum



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ISIHLOMELO E: IFOMU YOKUQINISA

Isihloko seProjekthi: Ubume besini koobawo abakhoyo: ukuqonda, amava kunye nemingeni yabazali ukuhlala nabantwana

Isifundo sichaziwe kum ngolwimi endisiqondayo. Imibuzo yam malunga nesifundo iphendulwe. Ndiyaqonda ukuba ukuthatha inxaxheba kwam kuya kubandakanya ntoni kwaye ndiyavuma ukuthatha inxaxheba kukhetho lwam nenkululeko yokuzikhethela. Ndiyaqonda ukuba akuzukuchazelwa mntu ukuba ndingubani na. Ndiyaqonda ukuba ndingarhoxa esifundweni nangaliphi na ixesha ngaphandle kokunika isizathu kwaye ngaphandle kokoyika iziphumo ezingalunganga okanye ulahleko lwezibonelelo.

- Ndiyavuma ukukhutshwa ngesandi ngexesha lokuthatha inxaxheba kwam kuphando.

Andivumi ukuba sikhatywe kumsindo uthatho-nxaxheba lwam kolu phando

Igama lomthathi-nxaxheba

Utyikityo lomthathi-nxaxheba

Umhla



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APPENDIX F: CONSENT FORM: MOTHERS STAYING WITH THE FATHER

Title of Research Project: Gender Masculinities of present fathers: Perceptions, Experiences and Challenges of parents living with children

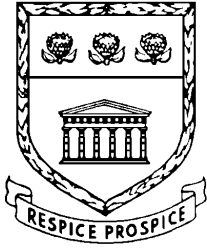
The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

- I agree to be audio taped during my participation in the study.
- I do not agree to be audio taped in my participation in this study

Participant's name.....

Participant's signature.....

Date.....



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BYLAE F: VRYWARINGS VORM: MOEDER WOONAGTIG MET VADER

Projek titel: Geslagtelike manlikhede by huidige vaders: persepsies, ervarings en uitdagings wat met kinders woon

Die studie is aan my beskryf in 'n taal wat ek verstaan. My vrae oor die studie is beantwoord. Ek verstaan wat my deelname sal behels, en ek stem in om deel te neem uit eie keuse en vrye wil. Ek verstaan dat my identiteit aan niemand bekend gemaak sal word nie. Ek verstaan dat ek te enige tyd aan die studie kan onttrek sonder om 'n rede te gee en sonder vrees vir negatiewe gevolge of verlies aan voordele.

- Ek gee toestemming dat die onderhoud opgeneem kan word.
- Ek gee nie toestemming dat die onderhoud opgeneem kan word nie.

Deelnemer se naam

Die handtekening van die deelnemer

Datum



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ISIHLOMELO F: IFOMU YOKUQINISA

Isihloko seProjekthi: Ubume besini koobawo abakhoyo: ukuqonda, amava kunye nemingeni yabazali ukuhlala nabantwana

Isifundo sichaziwe kum ngolwimi endisiqondayo. Imibuzo yam malunga nesifundo iphendulwe. Ndiyaqonda ukuba ukuthatha inxaxheba kwam kuya kubandakanya ntoni kwaye ndiyavuma ukuthatha inxaxheba kukhetho lwam nenkululeko yokuzikhethela. Ndiyaqonda ukuba akuzukuchazelwa mntu ukuba ndingubani na. Ndiyaqonda ukuba ndingarhoxa esifundweni nangaliphi na ixesha ngaphandle kokunika isizathu kwaye ngaphandle kokoyika iziphumo ezingalunganga okanye ulahleko lwezibonelelo.

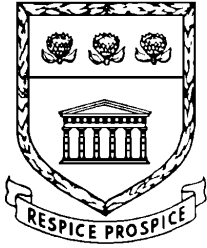
- Ndiyavuma ukukhutshwa ngesandi ngexesha lokuthatha inxaxheba kwam kuphando.

Andivumi ukuba sikhatywe kumsindo uthatho-nxaxheba lwam kolu phando

Igama lomthathi-nxaxheba

Utyikityo lomthathi-nxaxheba

Umhla



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APPENDIX G: INTERVIEW SCHEDULE: MARRIED PRESENT FATHERS

NB: Ensure written consent form is signed and collected before the interview commences.

Research introduction: This study is conducted in fulfilment for the requirements to obtain a Master's degree in Family and Child Studies at the University of the Western Cape. The study seeks to find out the perceptions, experiences and challenges of gender masculinities of present fathers.

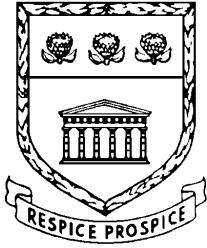
Your experiences and suggestions will go a long way to understanding the perceptions, experiences and challenges of gender masculinities of present father

Respondent code # _____	Marital Status _____
Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female	Age <input type="checkbox"/>
Qualification: _____	Designation: _____
Length of time working at Municipality: _____	Length of time working in this area: _____
No. of children <input type="checkbox"/>	Reside with child/children <input type="checkbox"/>

1. What is your understanding of a father?
2. Tell me about the types of fathers that you know?
3. Give your understanding of a child?
4. If someone asks about gender, what do understand by this term?
5. Are there different understandings of this term in your community?
6. Do you know the meaning of masculinities?

7. Give examples of reasons that make men behave the way they do in the family?
8. How does your gender and masculinity as a man determine how you treat you children?
9. When someone talks of gender masculinities, what comes to your mind?
10. How do you view the role of a father in the wellbeing of a child?
11. How does this role show in the absence of a father in the life of his or her child?
12. How does this role show where the father is present in the life of his or her child?
13. Is your position different on the role of a mother in the overall being of a child?
14. Can you share your experience in the raising children?
15. What are some of the challenges that you have had in the raising children?





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BYLAE G: ONDERHOUDSKEDULE VIR TEENWOORDIGE VADERS MET DIE VROU OF MOEDER VAN DIE KINDERS

NB: sorg dat die skriftelike toestemmingsvorm onderteken en versamel word voordat die onderhoud begin.

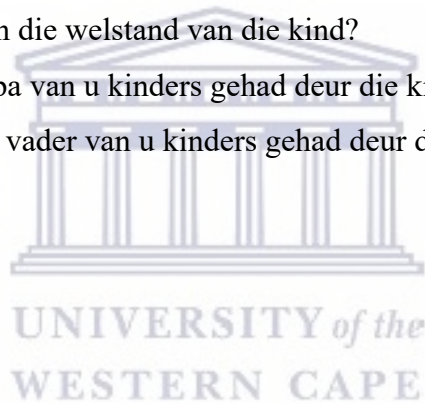
Inleiding tot navorsing: Hierdie studie word uitgevoer om te voldoen aan die vereistes om 'n magistersgraad in Gemeenskapsgesondheidswetenskappe aan die Universiteit van Wes-Kaapland te verwerf. Die studie poog om die persepsies, ervarings en uitdagings van manlike geslagsgesindhede by huidige vaders in munisipaliteit uit te vind.

U ervarings en voorstelle sal 'n lang pad lewer om die persepsies, ervarings en uitdagings van manlike geslagsgesindhede by huidige vaders.

	Respondentkode # _____
Seks: <input type="checkbox"/> Manlik <input type="checkbox"/> Vroulike	Ouderdom <input type="checkbox"/>
	Vorige ervaring op skool: _____
Qwalifikasie: _____	Werkstitel: _____
Tydsduur werk by die munisipaliteit: _____	Tydsduur om in hierdie omgewing te werk: _____

1. Wat verstaan u onder die term 'huidige' vader?

2. Vertel vir my van die verskillende tipes vaders wat jy ken?
3. Wat verstaan u onder 'n kind?
4. Wat verstaan u onder geslag?
5. Wat beteken hierdie woord in u gemeenskap?
6. Wat verstaan u onder manlikhede?
7. Gee voorbeelde van redes vir mans se gedrag in die gesin
8. Hoe bepaal die geslag en manlikheid van die vader van u kinders hoe hy die kinders behandel?
9. Wat is u siening oor die rol van 'n vader in die welstand van 'n kind?
10. Wat is u siening oor die rol van 'n moeder in die welstand van 'n kind?
11. Hoe wys hierdie rol in die afwesigheid van 'n vader in die lewe van sy of haar kind?
12. Hoe wys hierdie rol waar die vader teenwoordig is in die lewe van sy of haar kind?
13. Wie speel die groter rol in die welstand van die kind?
14. Watter ervarings het die pa van u kinders gehad deur die kinders groot te maak?
15. Watter uitdagings het die vader van u kinders gehad deur die kinders groot te maak?





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ISIHLOMELO G: ISHEDYULI YOKUGQIBELA YOBUCHULE BOMFAZI OLUFUMANAYO

QAPHELA: Qinisekisa ukuba ifom yemvume ebhaliweyo isayiniwe kwaye iqokelelwa phambi kokuba kuqale udliwanondlebe.

Intshayelelo yophando: Esi sifundo senziwa ngokuzalisekisa iimfuno zokufumana isidanga se-Master kwiiSifundo zoSapho kunye noMntwana kwiDyunivesithi yeNtshona Koloni. Isifundo sikhangelwa ukufumanisa iZimbono, amava kunye nemiceli mngeni yesini kootata abakhona.

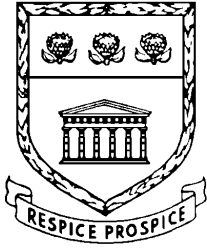
Amava akho kunye neziphakamiso zakho ziya kuhamba indlela ende yokuqonda izimvo, amava kunye nemiceli mngeni yesini kwezesini kootata belixesha kumasipala waseParow.

Ikhawudi yokuphendula # _____	Utshatile _____
Isini: <input type="checkbox"/> Indonda <input type="checkbox"/> mfazi	Iminyaka <input type="checkbox"/>
Isiqinisekiso: _____	Isibizo: _____
lixesha elingakanani kuMasipala: _____	lixesha elingakanani usebenza kule ndawo: _____
Inani labantwana <input type="checkbox"/>	Uhlala nomntwana / nabantwana <input type="checkbox"/>

1. Uyintoni ukuqonda kwakho njengotata okhoyo ngoku?

2. Uyintoni ukuqonda kwakho abanye ootata?

3. Yintoni ukuqonda kwakho umntwana?
4. Uyintoni ukuqonda kwesini sakho?
5. Ithini enye intsingiselo?
6. Uqonda ntoni ngesini?
4. Uqonda ntoni ngamadoda?
5. Isini sakho kunye nobudoda bakho njengendoda kukufumanisa njani indlela ekubaphatha ngayo abantwana?
6. Uqonda ntoni ngokwabelana ngesini?
7. Amadoda aziphatha njani kusapho?
8. Zithini iimbono zakho ngendima katata kwimpilo-ntle yomntwana?
10. Zithini izimvo zakho ngendima kamama kuyo yonke into yokuba ngumntwana?
9. Zithini izimvo zakho ngendima kamama kwimpilo yomntwana?
10. Zithini izimvo zakho ngendima kamama kuyo yonke into yokuba ngumntwana?
11. Ngaba le ndima ibonakalisa njani ukungabikho kukatata ebomini bomntwana?
12. Ibonisa njani le ndima ukuba utata ukho ebomini bomntwana wakhe?
13. Ngawaphi amanye amava okhe waba nawo ekukhuliseni abantwana?
14. Yeyiphi eminye yemiceli mngeni okhe wanayo ekukhuliseni abantwana?



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APPENDIX H: INTERVIEW SCHEDULE: SINGLE PRESENT FATHERS

NB: Ensure written consent form is signed and collected before the interview commences.

Research introduction: This study is conducted in fulfilment for the requirements to obtain a Master's degree in Child and Family Studies at the University of the Western Cape. The study seeks to find out the perceptions, experiences and challenges of gender masculinities of present fathers.

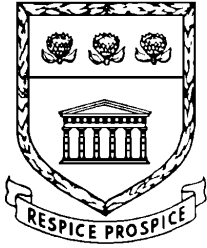
Your experiences and suggestions will go a long way to understanding the perceptions, experiences and challenges of gender masculinities of present fathers.

Respondent code # _____	Marital Status _____
Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female	Age <input type="checkbox"/>
Qualification: _____	Designation: _____
Length of time working at Municipality: _____	Length of time working in this area: _____
No. of children <input type="checkbox"/>	Reside with child/children <input type="checkbox"/>

1. What is your understanding of a father?
2. Tell me about the types of fathers that you know?
3. Give your understanding of a child?
4. If someone asks about gender, what do understand by this term?
5. Are there different understandings of this term in your community?
6. Do you know the meaning of masculinities?

7. Give examples of reasons that make men behave the way they do in the family?
8. How does your gender and masculinity as a man determine how you treat you children?
9. When someone talks of gender masculinities, what comes to your mind?
10. How do you view the role of a father in the wellbeing of a child?
11. How does this role show in the absence of a father in the life of his or her child?
12. How does this role show where the father is present in the life of his or her child?
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BYLAE H: ONDERHOUDSKEDULE VIR ENKELE TEENWOORDIGE VADERS

NB: sorg dat die skriftelike toestemmingsvorm onderteken en versamel word voordat die onderhoud begin.

Inleiding tot navorsing: Hierdie studie word uitgevoer om te voldoen aan die vereistes om 'n magistersgraad in Gemeenskapsgesondheidswetenskappe aan die Universiteit van Wes-Kaapland te verwerf. Die studie poog om die persepsies, ervarings en uitdagings van manlike geslagsgesindhede by huidige vaders in Parow-munisipaliteit uit te vind.

U ervarings en voorstelle sal 'n lang pad lewer om die persepsies, ervarings en uitdagings van manlike geslagsgesindhede by huidige vaders in Parow Gemeente te begryp.

	Respondentkode # _____
Seks: <input type="checkbox"/> Manlik <input type="checkbox"/> Vroulike	Ouderdom <input type="checkbox"/>
Qwalifikasie: _____	Werkstitel: _____
Tydsduur werk by die munisipaliteit: _____	Tydsduur om in hierdie omgewing te werk: _____

1. Wat verstaan u onder die huidige vader?
2. Vertel vir my van die verskillende tipes vaders wat jy ken.
3. Wat verstaan u onder 'n kind?

4. Wat verstaan u onder geslag?
5. Wat beteken hierdie woord in u gemeenskap?
6. Wat verstaan u onder manlikhede?
7. Gee voorbeelde van redes vir mans se gedrag in die gesin
8. Hoe bepaal die geslag en manlikheid van die vader van u kinders hoe hy die kinders behandel?
9. Wat is u siening oor die rol van 'n vader in die welstand van 'n kind?
10. Wat is u siening oor die rol van 'n moeder in die welstand van 'n kind?
11. Hoe wys hierdie rol in die afwesigheid van 'n vader in die lewe van sy of haar kind?
12. Hoe wys hierdie rol waar die vader teenwoordig is in die lewe van sy of haar kind?
13. Wie speel die groter rol in die welstand van die kind?
14. Watter ervarings het die pa van u kinders gehad deur die kinders groot te maak?
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ISIHLOMELO H: ISHEDYULI YOKUGQIBELA YOKUXABANGELA IINTSAPHO ZOKUTHENGA IZIFUNDO

QAPHELA: Qinisekisa ukuba ifom yemvume ebhaliweyo isayiniwe kwaye iqokelelwa phambi kokuba kuqale udliwanondlebe.

Intshayelelo yophando: Esi sifundo senziwa ngokuzalisekisa iimfuno zokufumana isidanga se-Master kwiZifundo zaBantwana nakwiSapho kwiDyunivesithi yeNtshona Koloni. Isifundo sikhangelwa ukufumana ukuqonda, amava kunye nemiceli mngeni yesini kootata abakhona.

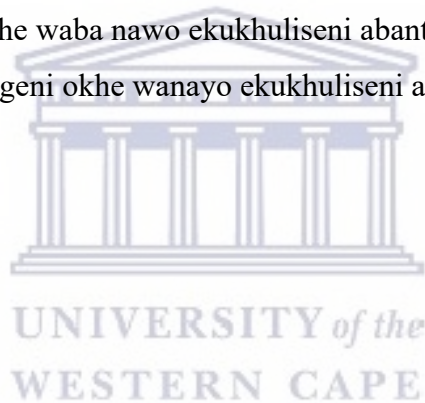
Amava akho kunye neziphakamiso zakho ziya kuhamba indlela ende yokuqonda izimvo, amava kunye nemiceli mngeni yesini kwezesini kootata belixesha kumasipala waseParow.

Ikhawudi yokuphendula # _____	Utshatile _____
Isini: <input type="checkbox"/> Indonda <input type="checkbox"/> mfazi	Iminyaka <input type="checkbox"/>
Isiqinisekiso: _____	Isibizo: _____
lixesha elingakanani usebenza kuMasipala: _____	Iixesha elingakanani usebenza kule ndawo: _____
Inani labantwana <input type="checkbox"/>	Uhlala nomntwana / nabantwana <input type="checkbox"/>

1. Uyintoni ukuqonda kwakho njengotata okhoyo ngoku?

2. Uyintoni ukuqonda kwakho abanye ootata?

3. Yintoni ukuqonda kwakho umntwana?
4. Uyintoni ukuqonda kwesini sakho?
5. Uqonda ntoni ngesini?
6. Uqonda ntoni ngamadoda?
7. Isini sakho kunye nobudoda bakho njengendoda kukufumanisa njani indlela ekubaphatha ngayo abantwana?
8. Uqonda ntoni ngokwabelana ngesini?
9. Zithini iimbono zakho ngendima katata kwimpilo-ntle yomntwana?
10. Zithini izimvo zakho ngendima kamama kuyo yonke?
11. Zithini izimvo zakho ngendima kamama kuyo yonke into yokuba ngumntwana?
12. Zithini izimvo zakho ngendima kamama kwimpilo yomntwana?
13. Zithini izimvo zakho ngendima kamama kuyo yonke into yokuba ngumntwana?
14. Ngawaphi amanye amava okhe waba nawo ekukhuliseni abantwana?
15. Yeyiphi eminye yemiceli mngeni okhe wanayo ekukhuliseni abantwana?





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HSSREC Research Development, UWC
021 9592988/research-ethics@uwc.ac.za

APPENDIX I: INTERVIEW SCHEDULE FOR WIVES OF MARRIED PRESENT FATHERS OR FATHERS WHO STAY WITH THE CHILDREN AT HOME

NB: Ensure written consent form is signed and collected before the interview commences.

Research introduction: This study is conducted in fulfilment for the requirements to obtain a Master's degree in Child and Family Studies at the University of the Western Cape. The study seeks to find out the perceptions, experiences and challenges of gender masculinities of present fathers.

Your experiences and suggestions will go a long way to understanding the perceptions, experiences and challenges of gender masculinities of present fathers.

Respondent code # _____	Marital Status _____
Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female	Age <input type="checkbox"/>
Qualification: _____	Designation: _____
Length of time working at Municipality: _____	Length of time working in this area: _____
No. of children <input type="checkbox"/>	Reside with child/children <input type="checkbox"/>

1. What is your understanding of a father?
2. Tell me about the types of fathers that you know?
3. Give your understanding of a child?
4. If someone asks about gender, what do understand by this term?
5. Are there different understandings of this term in your community?

6. Do you know the meaning of masculinities?
7. Give examples of reasons that make men behave the way they do in the family?
8. How does your gender and masculinity as a man determine how you treat you children?
9. When someone talks of gender masculinities, what comes to your mind?
10. How do you view the role of a father in the wellbeing of a child?
11. How does this role show in the absence of a father in the life of his or her child?
12. How does this role show where the father is present in the life of his or her child?
13. Do you have the same views on the role of a mother in the wellbeing of a child?
14. Can you share your experience in the raising children?
15. What are some of the challenges that you have had in the raising children?





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BYLAE I: ONDERHOUDSKEDULE VIR VROUE VAN GETROUDE TEENWOORDIGE VADERS EN VADERS WAT MET DIE KINDERS WOON

NB: sorg dat die skriftelike toestemmingsvorm onderteken en versamel word voordat die onderhoud begin.

Inleiding tot navorsing: Hierdie studie word uitgevoer om te voldoen aan die vereistes om 'n magistersgraad in kinder- en gesinsstudies aan die Universiteit van Wes-Kaapland te verwerf. Die studie poog om die persepsies, ervarings en uitdagings van manlike geslagsgesindheid by huidige vaders uit te vind.

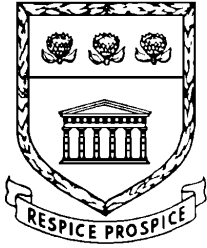
U ervarings en voorstelle sal 'n lang pad lewer om die persepsies, ervarings en uitdagings van manlike geslagsgesindheid by huidige vaders..

Respondent kode # _____	Huwelikstatus _____
Geslag: <input type="checkbox"/> Manlik <input type="checkbox"/> Vroulike	Ouderdom <input type="checkbox"/>
Qwalifikasie: _____	Werkstitel: _____
Tydsduur werk by die munisipaliteit: _____	Tydsduur om in hierdie omgewing te werk: _____
Aantal kinders <input type="checkbox"/>	Woon saam met kind / kinders <input type="checkbox"/>

1. Wat verstaan u onder die huidige vader?
2. Vertel vir my van die verskillende tipes vaders wat jy ken?
3. Wat verstaan u onder 'n kind?

4. Wat verstaan u onder geslag?
5. Wat beteken hierdie woord in u gemeenskap?
6. Wat verstaan u onder manlikhede?
7. Gee voorbeelde van redes vir mans se gedrag in die gesin
8. Hoe bepaal die geslag en manlikheid van die vader van u kinders hoe hy die kinders behandel?
9. Wat is u siening oor die rol van 'n vader in die welstand van 'n kind?
10. Wat is u siening oor die rol van 'n moeder in die welstand van 'n kind?
11. Hoe wys hierdie rol in die afwesigheid van 'n vader in die lewe van sy of haar kind?
12. Hoe wys hierdie rol waar die vader teenwoordig is in die lewe van sy of haar kind?
13. Het u dieselfde sienings oor die rol van 'n moeder in die welstand van 'n kind?
14. Watter ervarings het die pa van u kinders gehad deur die kinders groot te maak?
15. Watter uitdagings het die vader van u kinders gehad deur die kinders groot te maak?





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ISIHLOMELO I: ISHEDYULI YOKUGQIBELA YABASEKHAYA BABESELULEKILEYO BABESELULEKILEYO OKANYE NABO BENDAWO BAZALWA NABANTWANA EKHAYA.

QAPHELA: Qinisekisa ukuba ifom yemvume ebhaliweyo isayiniwe kwaye iqokelelwa phambi kokuba kuqale udliwanondlebe.

Intshayelelo yophando: Esi sifundo senziwa ngokuzalisekisa iimfuno zokufumana isidanga se-Master kwiZifundo zaBantwana nakwiSapho kwiYunivesithi yeNtshona Koloni. Isifundo sikhangelwa ukufumana ukuqonda, amava kunye nemiceli mngeni yesini kootata abakhona.

Amava akho kunye neziphakamiso zakho ziya kuhamba indlela ende yokuqonda izimvo, amava kunye nemiceli mngeni yesini kwezesini kootata bamanje kumasipala waseParow.

Ikhawudi yokuphendula # _____	Utshatile _____
Isini: <input type="text"/> Indonda <input type="text"/> mfazi	Iminyaka <input type="text"/>
Isiqinisekiso: _____	Isibizo: _____
lixesha elingakanani usebenza kuMasipala: _____	Iixesha elingakanani usebenza kule ndawo: _____
Inani labantwana <input type="text"/>	Uhlala nomntwana / nabantwana <input type="text"/>

1. Uyintoni ukuqonda kwakho njengotata okhoyo ngoku?
2. Uyintoni ukuqonda kwakho abanye ootata?
3. Yintoni ukuqonda kwakho umntwana?
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5. Uqonda ntoni ngesini?
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APPENDIX J: LETTER OF ETHICAL CLEARANCE



UNIVERSITY of the
WESTERN CAPE



17 June 2020

Ms BR Nanima
Child and Family Studies
Faculty of Community and Health Sciences

Ethics Reference Number: HS20/4/36

Project Title: Gender masculinities of present fathers: perceptions, experiences and challenges of parents living with children.

Approval Period: 17 June 2020 – 17 June 2023

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report by 30 November each year for the duration of the project.

The permission to conduct the study must be submitted to HSSREC for record keeping purposes.

The Committee must be informed of any serious adverse event and/or termination of the study.

A handwritten signature in black ink, appearing to read 'Josias'.

*Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape*

Director: Research Development
University of the Western Cape
Private Bag X 17
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Republic of South Africa
Tel: +27 21 959 4111
Email: research-ethics@uwc.ac.za

NHREC Registration Number: HSSREC-130416-049

APPENDIX K: LETTER FROM THE EDITOR

Dr Chesne Albertus
Department: Criminal Justice and
Procedure
Law Faculty
University of the Western Cape
26 September 2022

Mrs BR Nanima
Centre for Interdisciplinary Studies of Children,
Families and Society,
Faculty of Community and Health Sciences
University of the Western Cape

Dear Mrs Nanima,

Re: Thesis entitled: Gender masculinities of present fathers: perceptions, experiences and challenges of parents living with children

I declare that I have read and edited the above document from the standpoint of grammar, syntax, idiom, and punctuation according to the norms of English in the style followed in South Africa, and the style and format generally used by academic and scientific publications.

I copy edit and proof-read work for journals and give publication support to authors and students.

Yours sincerely,



Dr Chesne Albertus
072 379 1911
calbertus@uwc.ac.za