

**THE ROLE OF A FATHERS' INTERVENTION GROUP IN THE CAREGIVING AND
INVOLVEMENT WITH THEIR FAMILIES**

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ABSTRACT

The father-child relationship, either negative or positive, at any stage in the life of the child, has a profound and wide-ranging impact on the child that lasts a lifetime irrespective of culture or ethnic association. Global studies are shifting toward studies of the father-child relationship in relation to the psychosocial well-being of the child. According to research, South Africa has one of the highest rates of absent fathers and the father-child relationship is under-studied. In order to extend the body of research regarding the father-child relationship, this study explored the role of a fathers' intervention group in the caregiving and involvement with their children. The study used a qualitative exploratory methodological approach. It made use of semi-structured interviews in focus group discussions, and field notes to collect data from fathers who had participated in a fatherhood intervention programme. Data was collected from 16 participants across Mfuleni, Gugulethu, Retreat and Manenberg, constituting four groups of four participants. Data analysis was conducted by means of a thematic analysis. All ethical considerations were adhered to, such as confidentiality and anonymity of participants. The results show that participants gained an understanding of fatherhood, they highlighted the factors affecting fatherhood as well as the role of the intervention in being a father. The main themes that evolved from the research were defining fatherhood matters, the involvement of fathers in caregiving, issues affecting fathers and the role of the intervention program in Manenberg, Mfuleni, Retreat and Gugulethu. In addition, fathers disclosed strategies that they employed to deal with the challenges, such as participating in father intervention groups and family discussions. The results of this study have practical implications for families and practice.

KEYWORDS

Bio-ecological theory

Bronfenbrenner's theory

Caregiving

Child

Father

Father involvement

Intervention



LIST OF ABBREVIATIONS

| | |
|--------------------|---|
| AIDS | - Acquired Immuno Deficiency Syndrome |
| Crime Stats | - Crime Statistics |
| CWSC | - Children's Well-Being and Social Connections |
| DoE | - Department of Education |
| DSD | - Department of Social Development |
| FBO | - Faith Based Organization |
| GBV | - Gender Based Violence |
| HIV | - Human Immuno Deficiency Virus |
| HSRC | - Human Science Research Council |
| NIDS | - National Income Dynamic Study |
| NGO | - Non Governmental Organisation |
| PAN | - Parenting in Africa Network |
| SAIRR | - South African Institute for Race Relations |
| StatsSA | - Statistics South Africa |
| UNICEF | - United Nations Children's Fund |
| UNOHCHR | - United Nations High Commissioner for Human Rights |
| UK | - United Kingdom |
| UN | - United Nations |
| UNFPA | - United Nations Population Fund |

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Figure 2.1: An illustration of Bronfenbrenner's (1979) Ecological systems theory



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Definition of Terms

Bronfenbrenner's bio-ecological theory

A theory with multi-faceted layers of the environment that have an effect on a child's development and the interaction between factors in his or her maturing biology and the immediate family, school, community, and society as a whole over a period of time or community (Bronfenbrenner, 1986).

Coping

To face and deal with responsibilities, problems or difficulties, especially successfully or in a calm or adequate manner (Dictionary, 2017)

Challenges

The situation of being faced with something that requires mental and physical effort to deal with successfully (Cambridge, 2017).

Children

A person below the age of majority, usually 18 years (Children's Act, 2005)

Experiences

The occurrence of something to a person that leaves an effect on the former (Cambridge, 2017).

Family

A societal group, which is related by kinship, adoption, foster care or the ties of marriage, and goes beyond a particular physical residence (White Paper, 2012).

Fathers

The male biological, adoptive, putative or step parent(s) of a child, with parental, legal, and social relationship with the child that carries with it certain rights and obligations (Elrod, 2011).

Fatherhood

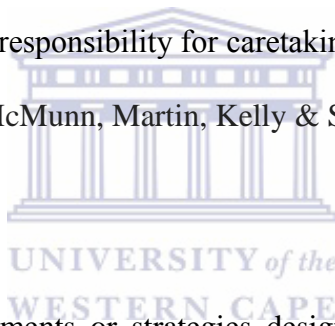
A father's involvement and taking responsibility for caretaking of the child through engagement, accessibility and responsibility (McMunn, Martin, Kelly & Sacker 2017).

Interventions

A combination of programme elements or strategies designed to produce behaviour changes among individuals or a selected population (MICA, 2017).

Mothers

The female biological, adoptive, putative or step parent(s) of a child, with parental, legal, and social relationship with the child that carries with it certain rights and obligations (Elrod, 2011).



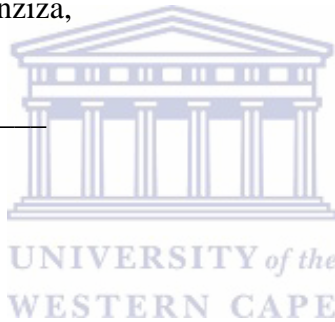
DECLARATION STATEMENT

I declare that this thesis entitled , *'The role of a fathers' intervention group in the caregiving and involvement with their families'*, is my own work and that I have not previously submitted it at any university for a degree or examination. All sources that I have quoted have been indicated and duly acknowledged by means of referencing.



Name: Jean-Marie Vianney Nkurunziza,

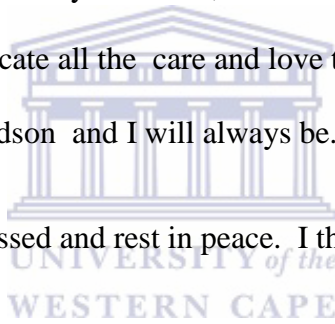
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DEDICATION

I dedicate this study to three of the most influential and inspirational people in my life. Two of them have already passed on, my parents Mahenehene Charles and Tangigomba Esperance, and to my special one Ncoreke Joyce, my grandmother who is still continuing to inspire me as a great role model since the age of 5 years. Through her motivation and sacrifice I could make a success of my life and also get a good education. Thank you ‘BIBI’ for what you still mean to me. You taught me how to be a loving and caring parent. You also taught me how to love myself, as well as the people who are around me. I learned from you that I should always care for others in need and that, when I leave your house, I should be able to be welcomed by everyone. I promise that I will dedicate all the care and love that I have for my families and friends. I am proud to be your grandson and I will always be.

May the souls of my parents be blessed and rest in peace. I thank God for their exemplary lives.



ACKNOWLEDGEMENTS

The completion of this study is owed to my heavenly Father, Jesus Christ and the Holy Spirit who lead me to finish it. I owe everything that I have obtained in life to Him. Thank you Lord for teaching me to be a humble servant and to be a blessing to others in need of a caring parent. Let me also be the voice of the voiceless.

To my mother and father, Tangigomba and Mahenehene and especially to my grandmother, Ncoreke, thank you for setting such a wonderful example as parents. As a result of your example, I will be able to bless my children. You will always be in my heart and your dedication as parents will always guide me.

To my wife, Gugulethu Nkurunziza, who has always been there for me and still is, thank you so much for your love and for standing by me. I appreciate your encouragement and for having the patience to allow me to focus on my studies. You have played a huge role in all my achievements. Thank you for believing in my abilities, and for being my motivation.

I also wish to thank my children, Latoya Nkurunziza, Leuan Nkurunziza, Lwazi, Luyanda and Talibe for your love and for accepting me as a father. Love you so much for giving me space and time to accomplish my studies.

In addition, I would like to thank my supervisor, Prof. N. Roman, for her professional and expert guidance. You are simply the best and I really enjoyed working with you. May the Lord bless you.

Finally, I also want to acknowledge my organization, Sonke Gender Justice, for supporting my studies and especially to the Children's Rights and Positive Parenting Unit management, as well as my colleagues Suleiman and Thulani for their support.

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CHAPTER 1

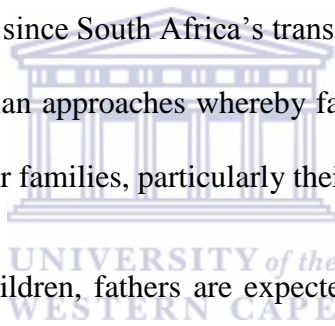
INTRODUCTION

1.1. Background and Rationale

There is a growing interest in men's roles in their families and their limited involvement in the caregiving of their children is a phenomenon not only in South Africa but globally. The level of this interest differs between countries and this is partly due to different cultural and contextual landscapes, modern developments like declining fertility, increasing importance attached to children in family programmes and policies and reconstituted families as a consequence of divorce (Makusha & Richter, 2014). As a result of these developments, there are renewed family structures and programs focusing on the role of the father in a family.

Makusha and Richter (2014) state that issues of fatherhood among black communities may be traced from policies of racial separation. This is because the men leave the mothers and children, to work on annual labour contracts in mines, factories, and commercial farms. This made it difficult for the fathers to be available to care for their children. These scenarios, however, have been embedded in many South African communities to date. Makusha and Richter (2014) observe that fatherhood in South Africa is associated with paternal involvement and contextual factors such as social-economic status. Furthermore, this affects a father's ability to provide adequate child support and emotional support as a result of the father's absence in the lives of their partners and their children.

It is important to take the surrounding circumstances into consideration when examining fathers and the situation of families, and this might be particularly important in a country such as South Africa with its history of apartheid and the migrant labour system (Lucy & Gail, 2011). However, in the post-apartheid South Africa, fathers migrate to urban areas in search of greener pastures and as a result, they end up not being able to connect with their families they had left behind. Often, they sometimes end up in other relationships or remarrying and having more children, hence abandoning those left behind. Moreover, in this case, fathers' involvement and care are sometimes limited or not there at all. In light of the above, children end up being raised by a single parent or raised by grandparents and therefore the development of children becomes a complex phenomenon. In addition, since South Africa's transition to democracy, there has been a change from traditional to egalitarian approaches whereby fathers are sensitised about their role in relation to involvement with their families, particularly their children (Lucy & Gail, 2011).



To support the development of children, fathers are expected to become more involved in the lives of their children and family (Richter & Morrell, 2008). Children of involved fathers are more likely to have higher levels of economic and educational achievement, career success, occupational competency, better educational outcomes, higher educational expectations, higher educational attainment, and psychological well-being (Madhavan, et al., 2008). Martin, Ryan, and Brooks-Gunn (2010) assert that fathers' engagement with their children is associated with positive cognitive, social, and emotional development from infancy to adolescence. As such, the researcher states that the father's role is more than that of economic provider and includes nurturing caregiving and emotional support in both obvious and subtle ways.

A number of organisations have been using fatherhood intervention group programmes as an approach to improve the father-child relationship as well as the role of the father within the family structure in enhancing the cognitive development of a child (Martens, 2011). Panter-Brick, Burgess, Eggerman, McAllister, Pruett and Leckman (2014), indicate that the fathers' group intervention programmes provide an approach and tools that could create effective fatherhood. This is an indication that an appropriate intervention would enhance the quality of fathers and their skills in dealing with their children. Besides, programmes can help fathers who use violence in their families to make the choice to change their behaviour and attitudes, sometimes through participation in an intervention program for fathers such as a fatherhood intervention group (Martens, 2011).

This study explores the role of a fathers' intervention group in the forging and reshaping of attitudes and the perceptions of fathers. It is against this background that it seeks to engage with fathers and potential fathers to describe their experiences and relationships with their children. In addition, it questions how fathers are engaged in the caretaking of children, and how families have benefited from the intervention programme.

1.2. Problem Statement

In many societies, the fathers' role is traditionally defined as a breadwinner or provider. It is no surprise that men are generally found to have lower levels of involvement in the care of their children (Marks, Lam & McHale, 2009). Fathers contribute to the emotional well-being of a child and therefore the absence of a father in a household is more likely to cause depression (McLanahan, Tach & Schneider, 2013). Fathers and family involvement in the caregiving of children are connected in a complex way since the relationship between the two is interpreted in

different ways (Galovan, 2013). Just the phenomenon itself, being a father, can be seen as a status of manhood (Theron, Theron & Malindi, 2013). Theron et al., 2013) postulate that children, whose parents are not involved in their caregiving, to a large extent exhibit behavioural problems and engage in risk behaviours. They achieve poor grades and hardly obtain higher levels of education as they experience poor emotional health, low self-esteem, poor education attainment, early pregnancies, tobacco use, unbecoming sexual behaviour, substance abuse and poor academic achievement among others (Theron et al., 2013). It is on this basis that one argues that children tend to have problem behaviour not only to the immediate family members but to the community and the country at large, where their fathers are not involved in caregiving. The study conducted in the USA by Martens (2011) indicate that fathers have historically been excluded from programmes that would enhance their skills of involvement and moreover limit them to learn approaches on issues of family involvement and caregiving. Martens (2011) in addition, points out that, to engage fathers in an intervention programme may prevent and reduce the impact of violence on their children. In this light, fatherhood intervention programme plays a significant role in transforming the way a family is viewed in society. For example, a recent study on fatherhood that has earmarked on the need to raise awareness on fatherhood involvement in caregiving, is transforming families in Cape Town (Clark, Cotton, & Marteleto 2015). Findings from this study provide promising effects after the introduction of father focused programmes (Levtov, van der Gaag, Greene, Kaufman, & Barker, 2012). These programmes provide an approach and tools to create a cohesive and effective fatherhood in terms of involvement and caregiving. However, these programmes have not been evaluated, hence the need for the current study. An exploration of the role of the fatherhood intervention group programmes is timeous to understand whether its implementation would change the involvement

of fathers in the caregiving of their children (Schoppe-Sullivan, Brown, Cannon, Mangelsdorf & Sokolowski, 2008). Therefore, this study explored the role which fathers' intervention groups play in informing a father's involvement in his family.

1.3 The Intervention

This study used the MenCare Campaign, which is a global fatherhood campaign used in more than 40 countries. (Mencare, 2014). This intervention is guided by the need to promote men's involvement in their families as equitable, nonviolent fathers. The intervention focuses on policy-making that supports gender-equal and involved fatherhood, such as more equitably distributed parental leave or making maternity wards more accommodating to future fathers. Some of the other objectives of the campaign include advocacy campaigns on father involvement through media platforms, such as radio appearances, TV and poster campaigns (MenCare, 2014).

At the time of this study, the programme was using a fatherhood intervention programme for fathers from the areas of Mfuleni, Retreat, Manenberg and Gugulethu in the Western Cape. It sought to engage fathers or soon to be fathers, through fathers' groups to discuss men's challenges with fatherhood and family life (MenCare, 2014).

The concept of using interventions to improve fatherhood is not a new concept. It is something that has developed from an international perspective, and greatly informed approaches to dealing with fatherhood in Africa. This section engages fatherhood interventions from an international perspective to the South African perspective.

These interventions have been based on glaring statistics that speak to the need to improve the quality of fatherhood. In the United States of America, statistics indicate 25% of all fathers live

in residences apart from their biological children who are below the age of 18 years (Stewart, 2010). Livingstone and Parker (2011) state that out of this 25% percent, 27% of the families indicate that there are no visits from fathers to their children, while 31% report that fathers make calls or e-mail their children only once a month. With regard to the racial divide, 60% of African American children grow up without their biological father in residence, while 40% and 24% account for the Latino and White fathers respectively (Carlson, McLanahan, & Brooks-Gunn, 2008). As a result of these statistics, an intervention to increase father involvement in the lives of children between two and five years was created. This intervention dealt with the stereotype by the community and some single mothers that fathers were uninvolved, unimportant and unnecessary (Julion, Breitenstein & Waddell, 2012).

A systematic review of fatherhood interventions with regard to children was done in Canada (Magill Evans, Harrison, Rempel & Slater 2006). The fourteen results on interventions indicated that despite the limited research on their use, they were instructive in improving fatherhood where they involved active participation with or the observation of the father's own child to enhance the interactions and the positive perceptions that accrue.

In England, a survey on the use of fatherhood practices reveals that few fathers receive intervention services (Scourfield, Cheung & Macdonald, 2014). despite the fact that the fathers who attend prefer structured parenting programmes (Lindsay, Strand, Cullen, Cullen, Band, Davis & Evans, 2011). This research is instructive as far as it proposes a reflection on the ten characteristics that inform a successful intervention (Scourfield et al., 2014; Bronte-Tinkew, Carrano, Allen, Bowie, Mbawa & Matthews, 2007). These included an evaluation of already existing programmes, using evaluation designs to determine the outcomes, getting a right sample

size for a study, engaging long term follow-up with the fathers, using validity and other measures of study and using proper statistical analysis (Bronte- Tinkew et al., 2007). Other principles require dissemination of results, use of independent external validators, use of replication and the use of fidelity (Bronte- Tinkew et al., 2007). While these principles are good to use, it should be recalled that these were applied to a quantitative survey across England over a period of time with adequate logistics. In light of this study as a qualitative study, principles that speak to it in light of the findings were embraced.

South Africa has extensively used various interventions from an international and national scene to improve the concept of fatherhood in South Africa. The MenCare Campaign is a global fatherhood campaign active in more than 40 countries on five continents (Mencare, 2014). Its mission is to promote men's involvement as equitable parents and nonviolent fathers. The organisation conceives the notion that fathers can be responsible caregivers who can achieve a family's well-being, gender equality, and better health for mothers, fathers, and children. The MenCare Campaign is being implemented in over 43 countries and focuses on policy-making that supports gender-equal and involved fatherhood, such as more equitably distributed parental leave or making maternity wards more accommodating to future fathers. Some of the other objectives of the campaign include advocacy campaigns on father involvement through media platforms, such as radio appearances, TV and poster campaigns (MenCare, 2014). This organisation works in close partnership with MenCare, to engage men as caregivers and as fathers to improve the concept of fatherhood. This study placed emphasis on men who had used the intervention groups and whether they had improved the concept of fatherhood.

In South Africa, one of the key focuses of the MenCare+ programme is to promote gender equality, by changing gender attitudes, and improving caregiving and fatherhood skills. The

programme is being implemented by Sonke Gender Justice and MOSAIC Healing Centre for Women. The programme mobilises fathers, or soon to be fathers, through fathers' groups that meet on a weekly basis, to discuss men's challenges with fatherhood and family life (MenCare, 2014). Studies indicate that children have more positive relationships with their fathers as a result of these programmes (Mencare, 2014).

1.4. Research question

What role does a fathers' intervention group play in the caregiving and involvement with their families? This question was answered through three interrelated sub questions:

1. How do fathers describe their experiences and relationships with their children?
2. How are fathers involved in the caregiving of their children?
3. How have families benefitted from having fathers participate in the intervention programme?



1.5. Aims and objectives of the study

The aims and objectives are informed by the research questions of the study.

1.5.1. Aim of the study

The aim of this study was to explore the role of a fathers' intervention group in the caregiving and involvement with their families.

1.5.2 Objectives of the study

Thus the objectives of this study were to:

- Explore an understanding of father involvement and caregiving;
- Explore how behaviours and attitudes have changed when fathers attended the intervention programme;
- Explore how relationships between fathers and their families changed when fathers attended the intervention programme.

1.6. Significance of the study

The involvement of fathers' in the caregiving of children is complex but yet a significant way of establishing a relationship between the two parties in different ways. The study would show that the information gained in this study would significantly contribute to the existing body of knowledge about father school programme and its contribution to fathers' intervention in the care of their children. The underlying factors that were attributed to the involvement of fathers in the caregiving of their children and family, were identified. These findings informed intervention programmes from different stakeholders, benefit researchers, scholars, policymakers, and civil society organizations that work directly or indirectly with absent fathers, fathers and families.

1.7. Definition of terms and concepts

Fatherhood: McMunn et al., (2017) describe fatherhood as a social construct of a male figure that stands instead of a biological father. It could be an elderly person in the community, a

neighbour that is a male or relatives that stand in for an absent father. Hoosegood and Madhivan (2012) distinguished biological, social and economic fatherhood.

Caregiving: According to Crosson-Tower (2017), caregiving is the practice of providing care and support to an intimate relationship partner. It is the support and care that is expected of fathers to give to their partners and children in the context of this study.

Father's Involvement: The term father involvement refers to the positive involvement a father has with his children which include overt and covert behaviours, as well as effective and cognitive domains of involvement (Makusha, 2013).

Parenting: Parenting refers to carrying out the responsibilities of raising and relating to children in such a manner that the child is well prepared to realise his or her full potential as a human being. It is a style of raising children that increases the chances of a child becoming the most capable person and adult he or she can be (Kerby, 2007).

Parenting styles: Martinez, et al. (2007) refer to parenting styles as a psychological construct representing standard strategies that parents use in their child rearing. The quality of parenting is essential to a child.

Family communication: Park (2012) describes family communication in terms of facial expressions, gestures, posture, and vocal tones. It also includes both verbal and nonverbal language. Moreover, words are the basic tools of verbal language. Nonverbal language has many components such as posture and body position, facial expressions, the tone of voice, gestures and mannerisms, behaviour and actions (Park, 2012).

Family Functioning: Subscales are divided into problem-solving, communication, roles, affective responsiveness, affective involvement, and behaviour control (Dai & Wang, 2015).

1.8 Outline of chapters

Chapter One offered an introduction to the study of how the father's involvement in the life of his family is instructive in having a vibrant family in Mfuleni as the setting. It involves drawing from participants who were residents of Mfuleni, Retreat, Manenberg and Gugulethu. It offers a background and rationale to the study, the theoretical framework, the problem statement, and the research questions. It also introduces the aims, objectives, definitions, motivation, study significance, and ethical considerations.

Chapter Two presents the theoretical framework that guided the study.

Chapter Three presents reviewed literature, which explained different family structures and how they deal with delinquent children.

Chapter Four provides clear details of the research methodology utilised in the study. The areas covered include the study design and approach, the study population, data collection methods, data analysis, data verification, limitations of the study and ethical considerations.

Chapter Five presents the results, as well as a discussion of the main findings, integrated with previous research, identified in Chapter Three, and linking them with the theoretical framework guiding this study, as discussed in Chapter Two.

Chapter Six concludes the study and suggests recommendations for future research.



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CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 Introduction

Chapter two examined and explored the theoretical framework of this study. Its purpose was to form a viewpoint or understanding of child development in relation to a father's involvement in the child's life in society. This chapter offered valuable understanding into child and family development and interactions, as well as how different systems can influence interactions and behaviour. This insight was given by a detailed explanation of Urie Bronfenbrenner's ecological systems theory (1979), which is the overarching theory of this study. This chapter gave an overview of the different layers within Bronfenbrenner's ecological systems theory and thereafter, focuses more on how the microsystem influences developments within the family. It also provided clarification on how parental relationships, especially that of the father, affect the child's, as well as the family's well-being, from a father-involvement perspective.

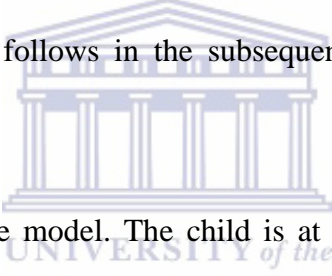
2.2 Ecological Systems Theory and Human Development

The Ecological Human Systems Theory was developed by Bronfenbrenner (1979) in a bid to understand human development. Initially, the theory analysed three systems that aid human development namely the: microsystem, mesosystem, and exosystem. It was further expanded to include the macro system and the chronosystem. Bronfenbrenner explains that every system has an important impact on the child, the parent, the family and in totality the quality of life within society. In addition, the ecological theory is an approach to study human development that consists of the scientific study of the progressive mutual accommodation throughout the life

course between an active growing human being and the changing circumstances of the immediate settings in which the developing person lives and the larger contexts in which the settings are embedded (Bronfenbrenner, 1986). Bronfenbrenner's theory defines multi-faceted layers of the environment (see Figure 2.1), and states that each of these layers affect a child's development and the collaboration between factors in the child's budding biology and his close family/community setting affect his development. It may be said that the ecological theory advances the argument that individuals do not develop in seclusion, but in close proximity and interaction with family, home, school, community, and society as a whole over a period of time.

The Ecological Human Systems' theory is underpinned by six points, which are instructive in understanding the discussion that follows in the subsequent session (Bronfenbrenner, 1998).

These are as follows:

- 
1. The child is at the centre of the model. The child is at the centre of his or her ecological system. Thus each child's ecological system is unique. Each child has different circumstances that define the consequence of his or her progress and is a point to consider when attempting to understand the child's values, beliefs and behaviours.
 2. The child affects and is affected by the settings in which he or she spends time. Bronfenbrenner's ecological theory helps to recognise that as the environment impacts on a child, the child also impacts on his or her environment. In addition, as the environment contributes a multiplicity of features to the development process; the child brings his or her disposition, biological capacities and learning abilities, which are ultimately distinctive from another child.

3. The most significant setting is the domestic or the family setting, This is because this is where the child spends most of his time. This setting extends to childcare, the extended family, and preschools. The direct interaction of a child takes place in the family, pre-school or a day with the mother. The interaction and relationship formations that the child experiences in these settings are fundamentally important and directly influences his or her development.

4. The child's experiences in these settings affects his or her development. The proximal or near-processes that a child has with the people in these settings are essential for human development. The proximal processes express that which we learn from infancy through to adulthood through mimicking and communicating to the behaviour that a child displays.

5. The number and quality of these relations between these settings are vital in human development. While a child may have a good connection with a parent, he or she may also develop an equally good relationship with a teacher, a grandparent or a peer. The quality and number of these connections contribute to the developmental outcomes of this child as these connections vary over time. Thus the link the child has with a parent should complement the link the child has with the teacher. The quality of these links is equally as important.

6. Environments such as the parents' workplace where the child does not spend time or have influence over, may affect the power of proximal processes to influence human development. There are settings and events that influence the socialisation of the child although the child may not necessarily be directly involved. These are instances where the child is directly impacted or affected by situations through their caregivers.

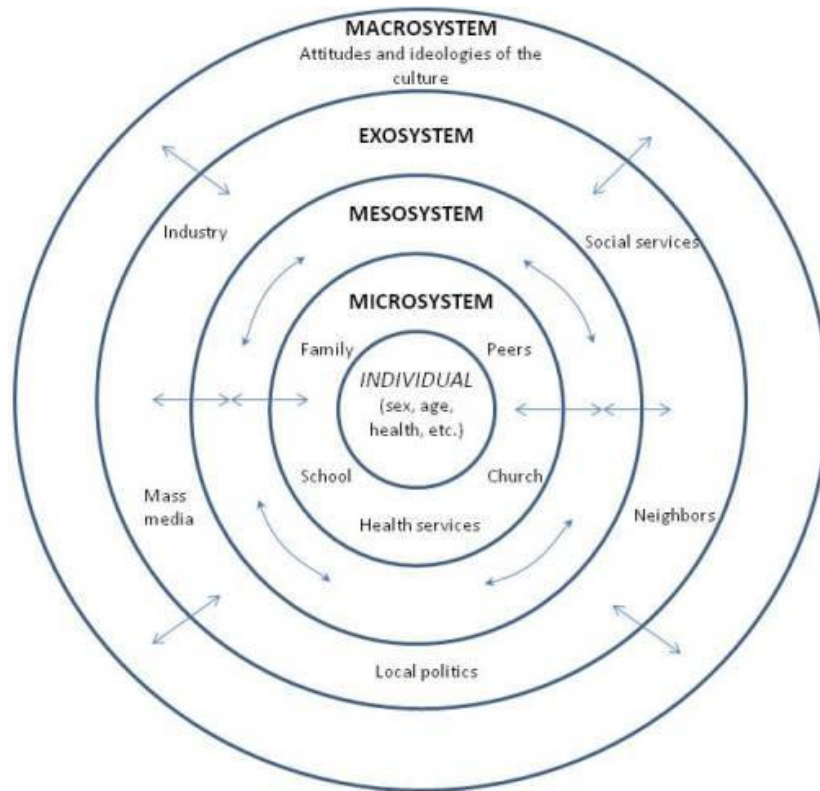


Figure 2.1: An illustration of Bronfenbrenner's Ecological systems theory

Source: (Bronfenbrenner, Friedman, & Wachs, 1991)

According to Addison (1992), deficiencies in the child's earlier life cycle may pose certain challenges to the child. The challenges may occur during adolescence and may be presented through antisocial behaviour, lack of self-discipline or an inability to provide self-direction. Figure 2.1 shows an exposure of a child to critical interaction. The conditions under which a child is exposed may have either a positive or a negative influence on a child's development. It is in this layer that the child-parent relationship is of utmost importance for the socialisation of the child. The following illustration and explanations add voice to these theoretical underpinnings.

2.3 Understanding the systems

There are different systems highlighted by Bronfenbrenner (1979). These include the microsystem, mesosystem, exosystem, macrosystem and the chronosystem.

2.3.1. Microsystem

A microsystem is defined as a pattern of activities, social roles and interpersonal relations experienced by a developing person in a given face-to-face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively or complex interaction with, and activity in, the immediate environment (Bronfenbrenner, 1994). A person, therefore, like a child in this study affects other persons in the system, much as he is affected by the system. For instance, parents in the microsystem will affect the child's attitudes and behaviour, just as the child will affect the parent's attitudes and behaviour. The dual effect from the child and other people form the greatest impact within this system. The microsystem is the closest to the child and includes structures that influence the child directly (Bronfenbrenner, 1994). According to Berk (2000), it also includes relationships and interactions that the child experiences with his/her immediate environment. The different structures in the microsystem that have an influence on the child include the family, school, neighbourhood or child care environments (see Figure 2.1). There are various components of the microsystem that affect a child. A look at these systems helps one to appreciate the effect of the microsystem on other systems.

Family

The effects of the family spread to all facets of the child's development like; language, nutrition, security, health, and beliefs. This is illuminated through the behaviour of an individual in a family. With regard to fatherhood, it is prudent that for positive influences on a child, a father takes part in their life. Research on fatherhood and the microsystem suggest that children raised in single-parent families are prone to low developmental outcomes (Booth & Brouter, 1998). Children with single parents are twice more likely to drop out of school, twice as likely to have a child before they are 20 years old, and 1.5 times as likely to be unemployed in their late teens and early twenties (McLanahan & Sandefur, 1994). This is an indication that the microsystem has a great effect on the child. This research justifies the need to use this theory in the study. This is confirmation of the assertion that the mother-child, father-child, and father-mother dyads (Bronfenbrenner, 1979), are the most influential in a child's upbringing. The microsystem is an embedment of the bi-directional nature of parties in this system (1979).

School

A child spends many hours in the school setting which is important in affecting his or her development. In this setting, the child is able to contact a significant adult who takes up the form of a teacher. The position of a school in the life of a child is very instrumental because it takes up the time that a child would otherwise be with family. According to Bronfenbrenner (1990), the cognitive and emotional development of a child illustrates the bi-directional nature of the relationship. He offers five propositions to illustrate this relationship.

Proposition 1: A child needs to develop an attachment with an adult who is committed to a relationship that is reciprocal, on a regular basis in a given period. This will enable the child to develop emotionally, intellectually, socially and morally.

Proposition 2: The strength of the attachment and the form of interpersonal interaction will define how the child relates to other settings within the mesosystem.

Proposition 3: The attachment and interactions that the child has with a third party adult who is a teacher will buttress and sustain the attachment and interaction the child has with their primary caregiver. This kind of relationship helps the child to see the importance of the relationship he/she has with the primary caregiver.

Proposition 4: An ongoing process of exchange of information in is necessary for the child's setting to function properly. The child's settings include the family and the school.

Proposition 5: the Public domain has to support and affirm the nature of the relationship between the child and the adult. This proposition requires that public policies that advocate for time and resources are used to nurture these relationships.

Religious setting

An individual's affiliation to a religious group is a source for moral or ethical values. In some families, religion is seen as an integral part of their culture (Paquette & Ryan, 2001). Religions such as Catholicism, Lutheranism, Buddhism, Hinduism, and Atheism, are all extremely different from one another and go along a different belief system with different sets of values

which influence the individual. Children that grow up believing in some form of Christianity may have different values than a child that grew up in an Atheist household (UK Essays, 2013). This is because there are various religious principles that leave an impact on children. Therefore, the church that a child attends affects the way he learns in school and how he behaves at home.

A child, therefore, experiences many microsystems, which may vary in quality, quantity, and length. Relationships are formed in each of these microsystems, which contribute to his or her experiences (Shiron, 2014). At home, the child is within a microsystem setting. If the child's parents are not living together the child has a microsystem setting when he or she is with the mother and a separate one with the father. At school, the child experiences a microsystem setting. All of these interactions within the various microsystems contribute to building cognitive skills, physical skills and the socialisation of children through these experiences.

2.3.2. Mesosystem

The mesosystem forms the connections that link the developing person between the different settings (Bronfenbrenner, 1994). The mesosystem shows how the child deals with the school and himself as a developing person. Paquette and Ryan (2001) define the mesosystem as the layer that links the child to different microsystems. These microsystems could also include the relationship between the teacher at the school and the parents or the church that the child prays from and the neighbourhood (see Figure 2.1).

It should be noted that the level of influence in this system is determined by the level of interaction between the different structures within the mesosystem. It, therefore, follows that the

lack of meaningful participation and interaction of parents within this system may affect the developmental outcomes of the child. This may result as a consequence, lead to the social exclusion of the child.

2.3.3. Exosystem

The exosystem, therefore, includes the links and progressions, taking place in various environments, of which at least one does not ordinarily contain the developing person. For instance, in the case of a child, the relationship between the home and the parent's workplace; for the parent, the relationship between the school and the neighbourhood group forms the exosystem (Bronfenbrenner, 1994).

In the exosystem, the child is not directly involved. Berk (2000) states that a child's development is influenced by the interaction between the structures within the exosystem and the microsystem. The absence of a father and a mother on account of working long hours, impacts on the child. The child's lack indirect involvement, that not tarnish the effects of the exosystem on his/her developmental outcomes.

2.3.4. Macrosystem

The macrosystem represents the outer layer of the development of the child. It consists of the overarching pattern of micro-, meso- and exosystems that are characteristic of a culture or subculture (Bronfenbrenner, 1994). According to Berk (2000), this layer includes cultural values, customs, and laws. The macrosystem has an impact on the interactions in all the other layers, with which the child comes into contact. The child-parent relationship and interaction are paramount in the development of the child, and the amount of time spent with the child, from an

early age, therefore, could have positive or negative implications for the child. Through this relationship, positive or negative cultural values and customs could be transferred to the child. For example, if the child observes or is exposed to gender-based violence in the home, it could influence the child's view of conflict resolution and relationships.

2.3.5. Chronosystem

This system comprises the measurement of time that the child is exposed to, as well as how it relates to a child. This acts as the final systems' parameter which engages change or consistency over time. This consistency covers both the characteristics of a person and the environment in which he or she lives (Bronfenbrenner, 1994). The elements in this system include external factors, like a parent's death, or physiological changes in the growth of a child. The reactions of the child be different due to these changes as they grow older, which may also determine the level of influence on them. Bronfenbrenner indicates that the chronosystem models can cover short or long periods of time (Bronfenbrenner, 1989)).

2.4 Application of the ecological systems theory to the current study

The various tenets of the ecological systems theory are instructive in lending credibility to this study. This section of the study engages these components and justifies their relationship to the study.

2.4.1. Microsystem

The microsystem is the link closest to the family, which is complete whenever the child is affected by the persons in his or her closest proximity. In this regard, these interactions are instructive in forging his responses to his surroundings. It follows that the presence or absence of

a father at this stage of the proceedings is crucial in forging these bonds. In addition, the welfare of the mother as part of the microsystem, is dependent on the relationship that is exhibited by the father or the fatherhood figure in the family. The existence of a good fatherhood is instructive in having strong emotional, physical and psychological bonds. When the concept of fatherhood is an abstract notion in the microsystem, there is a lack of harmony in the home. It is on this basis that the theory speaks to the study to indicate that these between a father and his family are key to the wellbeing of the family (Bronfenbrenner, 1979).

2.4.2. Mesosystem

At the core of the mesosystem is the school environment or other close proximal relationships like the religious setting and the neighbourhood. These are instructive in forging the responses or the outcomes of a family due to the status of the fatherhood figure. In the event that the family does not benefit from the fatherhood figure, the family has no option but to seek solace in friends, in a school activity or in the neighbourhood. This is also conversely true in the family failure to cope or to fit into the community due to the unstable father-family relations. It follows that the lack of a fatherhood figure may have a negative impact on the child and the mother in her close society setting. This may be exacerbated by the fact that the school environment does not offer adequate support to a child in light of his unfulfilled emotional and physical needs at home (Bronfenbrenner, 1979).

2.4.3. Exosystem

The lack of a fatherhood figure in the microsystem and its apparent effects in the mesosystem create linkages that are presented in the exosystem. As such, a problem that emanates from the lack of an adequate fatherhood setting in the microsystem, and the exhibitions in the

mesosystem, start recurring as a result of factors that directly affect the fatherhood figure in his workplace or neighbourhood. The interplay of these forces leads to the creation of factors that lead to the effects of the exosystem. This stage foresees the effect of a father's status in a family as a result of his attendant challenges in his social setting outside the home. Problems such as challenges at work, the relationship between a father and his peers inform his responses as a father in the microsystem setting (Bronfenbrenner, 1994).

As noted earlier, the child or the mother are not directly involved, but the interactions in this area affect the father's dispositions in the microsystem setting. It, therefore, follows that the absence of a father from home and the need for the mother to work long hours or send the child to the grandparents, or a subsequent introduction of a new fatherhood figure in the family all affect the child. At its core, the ecosystem indicates that the lack of a child's direct involvement does not deter the trickle-down effects through a father's dispositions and responses in the family environment or where he fails to engage with the family in the childhood setting.

2.3.4. Macrosystem

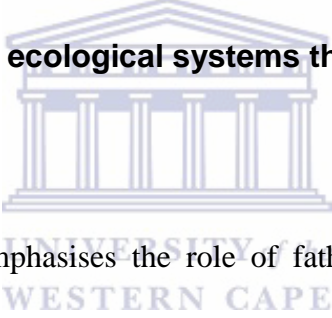
Beyond the father's environment, is the presence of a culture or subculture like the patriarchal system that imposes culture, values, and laws (Bronfenbrenner, 1994; Berk, 2000). The South African society's patriarchal values that require that is only a man who can work and fend for the family, the historical undertones that used labour laws to segregate society are all pointers to these macrosystem assertions. The impact of the macrosystem is evident in the interactions that the child comes into contact with. The relationship between the child and the father dictated by the cultural values and norms, affects the quality of fatherhood that a father offers to the child and as a result, the family is affected.

2.3.5. Chronosystem

This component of the theory speaks to the overall effect of the quality of fatherhood on a child over a period of time. It follows that dispositions of the child when he has grown up, are a reflection of the quality and amount of time he or she had with his father. This component can be tested by the views that the father gives in the subsequent interviews about how they grew up, how gender stereotypes, history and culture forged their contemporary identity. Subsequently, the point of departure in the fatherhood is the ability to be a better father as a result of his childhood experiences (Bronfenbrenner, 1994). This is based on the fact that children have different ways of dealing with changes as they grow older (Bronfenbrenner, 1989).

2.4 Challenges in using the ecological systems theory

2.4.1. Microsystem



In the microsystem, this study emphasises the role of fatherhood as a central role, without engaging with the possibility of the motherhood and childhood and the role the two entities play. In addition, it seems to link fatherhood to the biological father other than any other individual who may be in a position to offer the same physical, emotional and psychological support to a child. While the presence or absence of a father at this stage of the proceedings is crucial in forging bonds with a family, it is prudent to test the theory on other members of the family.

2.4.2. Mesosystem

The mesosystem does not take into account the personal attributes of the child in the setting outside the home. It points to the child as a blank slate that does not engage with his or her own cranial capacities to develop an identity that can withstand the challenges in the microsystem as

well as the mesosystem. This is synonymous with failing to provide a link between the various systems (Wahle, Ponizovsky-Bergelsonm Dayanm Ehrlichman, Roer-Strier; 2017). There are studies to show that a child may choose not to be affected by the problems at home and go on to excel at school and in any other environment other than home. While the child may not benefit from a fatherhood figure, he may benefit from another person in a position of authority and influence over a child's life like a teacher in a school environment, or a religious leader in a local setting. Studies indicate that instability may not arise due to lack of a fatherhood figure.

2.4.3. Exosystem

The lack of a fatherhood figure in the microsystem and its apparent effects in the mesosystem creates linkages that are presented in the exosystem. Problems such as challenges at work, the relationship between a father and his peers inform his responses as a father in the microsystem setting (Bronfenbrenner, 1994). This position has to be tested against the continued absence of a father, coupled with the continued presence of another figure of authority. This continued absence will not lead to the stress that comes with work related problems. The presence of someone to perform this role and the continued communication with the father and the family may require that the exosystem is tested.

2.4.4. Macrosystem

It is true that the presence of a culture or subculture like the patriarchal system that imposes cultural values, customs, and laws (Bronfenbrenner, 1994; Berk, 2000). The macrosystem does not engage the emergence of contemporary notions of rights in the South African Constitution that require that all persons are treated equally (Constitution, 1998). In addition, there are government programmes that seek to redress imbalances in society that have been brought about

as a result of historical and cultural tendencies. A proper engagement of the theory may be done against the analysis of data that have been collected.

2.4.5. Chronosystem

This component of the theory speaks to the overall effect of the quality of fatherhood on a child over a period of time. The theory does not offer a yardstick for measuring the effect of the component that affects a child. As such the components used are on a case by case approach in the course of using the theory. Subsequently, the theory accounts for the complexities in the development and its universal application. The use of a yardstick is instructive in forging a model that engages the environment of the individual and enables a study to monitor the participant progressively (Tudge, Payir, Merçon-Vargas, Cao, Liang, Li, O'Brien; 2016).

2.5 Conclusion

Bronfenbrenner's Ecological theory offers a viable framework to interpret human behaviour. As a result of his work, a micro system is highlighted as the system with the highest influence on children. It, therefore, follows that the quality of parental involvement is key to developing resiliency among children. This resiliency helps them in how they will deal with the other systems. It suffices to note that the microsystem cannot be viewed in isolation of the other systems within the ecological system. The question to ask is whether it affects children positively or negatively in their human development. Where there is the existence of strong child-parent relationships, the level of resiliency will be high. This is because the strong child-parent relationships lead to transference of norms and values from the parents to the children. As such, the relationship between the mother and father, whether the father stays in the same household or not, determine the father's involvement in the life of the child. This chapter has offered a

theoretical background to the study, on the basis of Bronfenbrenner's Ecological Systems Theory, and how systems like family, school, and religion play a role in facilitating positive father-child interaction. The next chapter provides insight into the available research regarding the topic.



CHAPTER THREE

LITERATURE REVIEW

3.1. Introduction

The previous chapter offered the theoretical framework to the study with the aid of Bronfenbrenner's theory of Ecological Systems. The current chapter offers a literature review of five key concepts which form the conversation in this study. The chapter explores the concept of fatherhood, and how it is dealt with from an international, and national perspective. Thereafter it examines the historical connotations to fatherhood, and how this has forged the contemporary understanding of fatherhood. An evaluation of the expectations of society from fatherhood is also addressed. The chapter also looks at the increasing interest in the role of fathers in a family and whether this interest is adequately directed to the issues that affect fatherhood. The chapter also highlights any fatherhood interventions as a way of creating the ground for their examination. The discussion of the five concepts engages the literature in addressing the aim of the study, which is to explore the role of a fathers' intervention group in the caregiving and involvement with their families.

3.2. Defining fatherhood

Claudia, Comelia and Rudolf (2011) state that becoming a father is a crucial change in the life course of an individual, whereby it integrates his individual identity to fatherhood. Similarly, Alborg et al., (2009); Houts et al., (2008) and Lawrence et al., (2007) and state that this process necessitates that the father's relationship with other persons is affected to fit into the male

identity. This contribution, however, views fatherhood as a biological component, where the concept is defined by the his capability to deal with and offer support to the baby. This conceptualisation limits the concept of fatherhood and requires the use of a wider perspective to understand fatherhood adequately (Selebano & Khunou, 2014).

Fatherhood is a multifaceted concept, which has engaged various definitions. The definitions have changed overtime with regard to content. While some authors show that it has moved from a domineering, though moral guidance to a financial nurturing, others indicate that it has generally moved from a unitary concept to a multifaceted concept. This section of the study uses a historical perspective to understand and qualify the meaning of fatherhood. This historical background speaks to Africa, other than the western world.

Before 1960, the concept of fatherhood engaged a qualitative dimension and focused on the men's masculinity and dominance in a family. The use of masculinity was used as an outward display of one's gender, the relevant culture determined that this would be used to show dominance. as a way of showing identity and domination (Van Der Watt, 2007). As a result, the men were socialized to display their masculinity within the ideals of a given culture as a mode of stressing their position in families as heads of households, toughness and power over women and children (Krivickas, 2010). This construction of masculinity informed the way a father got involved in the affairs of his family. This position still bears some traits in communities where masculinity is encouraged as a tool of male domination. Research indicates that masculinity and fatherhood is intricate, where the father's role as a bread winner maintained this form of fatherhood as far as the need to look for work and fend for the family informed fatherhood (Palkovitz, 2014).

From the 1960s to the 1970s, there was a shift to a quantitative dimension that embraced father involvement. According to Bøe, Sivertsen, Heiervang, Goodman, Lundervold & Hysing (2014), fathers were more positively involved in the lives of their children and more inclined to what the latter were going through. Meuwissen & Carlson (2015) claimed this was more pronounced where the fathers had a lower socio-economic status than the mothers. This is a reflection that it was not about their earning, but rather, a general change in the change in the trajectory with regard to fatherhood.

This position gradually became a multifaceted concept because of the input from fathers. According to McMunn et. al, (2017), fatherhood means a father's involvement and taking responsibility for caretaking of the child. The author lists three types of engagement; with regard to the amount of time spent with a child, accessibility in terms of amount of time of just being somewhere close to the child, and responsibility to make arrangements for the physical, social, and emotional well-being of the child. While this approach places the parent in an active position with the child, it does not consider the patriarchal nature of society, which requires the mother to be active in raising of the child. The father's role is then limited to the provision of financial and emotional support. The study's failure to reconcile the varying perceptions and the nature of the patriarchal society fails to offer an adequate understanding of fatherhood.

Williams (2008) adds voice to the concept of responsibility in fatherhood by stating that instances that concern toddlers, responsibility involves bathing the baby, changing diapers, (breast)feeding, dressing the child and being responsible that the baby has all these things on the right. This conversation limits itself to the physical responsibility that traditionally falls within the sphere of mothers. It, however, raises a question as to whether this concept may arise in

same-sex relationships. This argument leads to a position, which is beyond the scope of this paper. It, however, limits the concept of fatherhood as understood in society as far as it does not offer a cross-cultural understanding of fathers with regard to their functionary role within families (Lansford, 2017).

According to Doucet (2009), there should be a fusion of the ability to take care of a child's emotional, community and moral responsibility and fatherhood. The author refers to emotional responsibility as thinking about the child, showing attention and being responsive to the child. Dermott (2008) adds voice to this states that a fathers' caretaking involves intimate communication, like spending quality time with a child and showing interest in the child's thoughts. Community responsibility includes a father's engagement in child-related networks and community life, like transportation to and from day-care facilities or taking part in baby groups. Moral responsibility refers to parents' beliefs as to how they should act, think and talk as parents. This contribution seems to raise more questions than answers. It does not offer a yardstick against which emotional responsibility is measured. Secondly, community responsibility cannot be limited to the contemporary ways of showing it, if it requires a father to have a car, drop a child at a school or to be involved in a child group programme. It, however, sheds light on activities that may be instrumental in ensuring that a father strengthens his bond with the child.

The foregoing discussion indicates that the literature does not have a universal definition of fatherhood. It is clear, however, that the literature picks on various concepts that to connote an ideal view of fatherhood. It is, therefore, prudent to use the tentative definition by Pleck (1997)

in Quesenberry, Ostrosky & Corso (2007), which postulates father involvement to refer to the positive involvement that a father has with his children. This definition takes into account factors that include the cultural, biological, social, economic and psychological views, while at the same time underscoring the internal and external influences on fatherhood. This definition re-aligns the study into exploring the role of a fathers' intervention group in the caregiving and involvement with families.

3.3. Father involvement from an international perspective

There is a growing interest in conducting research on how to improve the role of fathers in their children's lives. Positive fatherhood involvement leads to the development of various outcomes for spouses, as well as the fathers themselves. It also disclosed that father absence could contribute to negative outcomes for children. According to Hochschild & Machung (2012), involved fathers are more self-confident and effectual as parents. Owen, Chase-Lansdale and Elrod (2011) alludes to the fact that fatherhood is satisfying as a role in a family. Fathers, who spend more time caring for their children are able to display affection and to nurture their children (Yogman & Garfield, 2016). This section deals with the reasons for the growing interest in the role of men in families.

3.3.1 Implications of fatherhood involvement on physical Health

According to Boss, Bryant & Mancini (2016), women in stable relationships with men, have lower levels of family stress, mental health problems, and have greater satisfaction from their roles as a parent. While indications of stress point to mental health, they affect the physical health of an individual as well (Stults-Kolehmainen & Sinha, 2014). This is an indication that men play an important role in neglectful or harsh parenting by a distant, demoralised or

overburdened mother (Martin, Ryan & Brooks-Gunn, 2010) and add to women's well-being and happiness. In instances where a mother is expecting or has delivered a baby, the emotional support from fathers enables their partners to enjoy a greater sense of well-being, as well as good post-partum mental health Darwin, Galdas, Hinchliff, Littlewood, McMillan, McGowan & Gilbody (2017). This is because the mothers who have highly involved and supportive partners have a rather problem-free pregnancy, delivery process, as well as nursing experience (Landy, Jack, Wahoush, Sheehan & MacMillan, 2012). This emotional strain as a result of poor fatherhood, affects the physical health of the mother (Ejem, Drentea & Clay, 2015). On the contrary, single mothers experience higher levels of stress and depression, than married mothers with supportive partners do (Arnold, Zeljo, Doctoroff & Ortiz, 2008).

3.3.2 Father Involvement and Cognitive Development of Children

Researches with infants of highly involved fathers, measured by the degree of interaction, have a higher cognitive functioning score (Meuwissen & Carlson; 2015). The authors add that highly involved fathers are able to solve problems, at an early age (Meuwissen & Carlson; 2015) This is based on the kind of questions that the father uses when interacting with the children. Pungello, Iruka, Dotterer, Mills-Koonce & Reznick (2009) state that the father's conversations with the children are characterised with Wh- questions. These include 'what', 'where', 'when' 'which', 'who, and 'why'. These questions lead children to talk more, offer longer answers to questions and learn to use more vocabulary. Research on cognitive development shows that another important form of learning present from birth is learning by imitation. Gossami and Byrant (2007) showed that babies as young as one hour old could imitate gestures as tongue protrusion and mouth opening after watching an adult produce the same gestures. By around 9 months,

babies can learn how to manipulate novel objects such as experimenter- built toys by watching others manipulate them (Gossami & Byrant, 2007). Older babies can even imitate intended acts when the adult demonstrator has an ‘accident’. For example, when an adult intends to insert a string of beads into a cylindrical container but misses the opening, the infant takes the beads and puts them in successfully (Gossami & Byrant, 2007). This shows that the babies attribute goals and intentions to the actor. Understanding the goals of another person transforms their bodily motions into purposive behaviour (Gergely et al. 2010). Therefore, where the father spends time with the child, the child gets to learn from both the father and not only the mother.

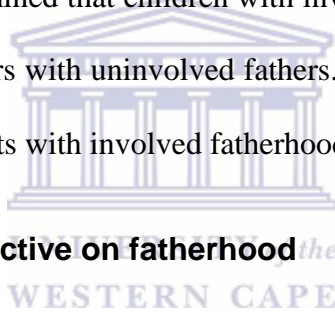
3.3.3 Emotional Development and Well-being of children

The emotional experiences of newborns and young infants occur most commonly during periods of interaction with a caregiver; such as feeding, comforting, and holding (Faris & McCarroll, 2010). Father involvement also plays a very important role in the emotional development of children. According to Formoso, Gonzales, Barrera and Dumka (2007) positive father involvement makes the life of children more satisfying, is strongly linked to an overall life satisfaction of children. They are able to show fewer expressions of negative emotionalities, such as fear and guilt, experience less conduct problems as well as less psychological distress and display a greater sense of social competence (Formoso et al., 2007).

In addition, Petersen (2007) found that positive father involvement in adoptive families is positively linked to their social functioning, and parental acceptance is the self-reported psychological adjustment of young people. The positive involvement of fathers is also linked to positive development outcomes for children in adoptive families.

3.3.4. Development of social skills of children

According to Ball and Daly (2012), a father's positive relationship with his children contributes to moral maturity and links to pro-social behaviour for both boys and girls. There is, however, found a positive correlation with higher scores on measures of internal moral judgment, moral values, and conformity to rules (Silfver-Kuhalampi, 2009). This is an indication that positive father involvement is strongly linked to the broader social development of children, namely: social competence; social initiative; social maturity; and their capacity for relatedness with others (Lewaks, 2016). It has been determined that children with involved fathers tend to have positive peer relationships, unlike their peers with uninvolved fathers. It, therefore, follows that the need to enhance social development starts with involved fatherhood.



3.4. A South African perspective on fatherhood

3.4.1 A historical perspective

Colonial powers in southern Africa forced people to look for paid work by imposing taxes that required them to earn money (Richter, Chikovore & Makusha, 2010). A pattern of male and, much later, female migration from rural to urban areas was established, with families separated for long periods, a situation that continued under the Apartheid regime and entrenched migrant labour (Richter, Chikovore, & Makusha, 2013). This apartheid policy controlled the movement of people and entrenched absent fatherhood in many families (Ratele, Shefer & Clowes, 2012). Talking South African fathers: a critical examination of men's constructions and experiences of fatherhood and fatherlessness. *South African journal of psychology*, 42(4), 553-563.). The

Apartheid system played a colossal role in regulating migrant labour in South Africa, which has continued to be a huge factor that shapes the social structure and residential arrangements of black African households. As a result, many families do not live in the same household and are spread over several locations in South Africa (Lewaks, 2016). In addition, labour migration has contributed to father absenteeism and low rates of co-residence between fathers and their children in South Africa. Most of the rural areas in South Africa exhibit non-resident members, a factor that has affected fatherhood in many families. Many adult members of the family, especially fathers, are living away from their families while working or looking for employment. This includes other adults, who are non-resident from the household, due to other reasons (Posel, 2009).

Closely linked to the historical connotation are the cultures surrounding marriages that required and continue to require payment of bride price or '*lobola*'. This culture, which previously involved payment in the form of livestock, was monetised and it is huge commercial incentive used by the family of the woman to get resources from the man (Richter et al., 2013). The difficulties of negotiating arrangements between families delay marriage. The relatively low marriages in South Africa from a historical perspective have affected the growth of the concept of fatherhood. These perceptions are instructive in helping one understand the current state of fatherhood in South Africa. Therefore, Fatherhood as a concept should be dealt with by merging both the contemporary and the historical perspective. This enables one to make an informed decision about fatherhood in South Africa, while at the same time using interventions, that recognise the current state of fatherhood and propose ways of improving the same.

3.4.2 A contemporary perspective

This section offers an overview of the state of fatherhood, from an international perspective, and South African perspective. It will broadly focus on father absence on an international and South African level and indicate what it means for child development.

While Statistics South Africa collects regular household information through nationally representative household and labour force surveys, as well as the Census, it is difficult to establish 'who is or has been, a biological father' (Richter, Chikovore & Makusha, 2010, p 2). This gap in the studies directly affects fatherhood, which requires clarity of one's role as a father. In close link to the above, Richter, Chikovore and Makusha, (2010, p. 361) state the 'contributing biologically to the conception of a child, however, does not necessarily make a man into a father'. This is an indication that there is a lot more to fatherhood than just the biological aspect. In South Africa, there exists a very strong conception of a 'social father', an ascribed, as opposed to an attained, status. A saying from one local language, Sepedi, stresses that '*ngwana ga se wa shete, ke wa kgoro*' (Richter et al.,2010, p. 362). This literally means that a sperm does not beget a child; a man becomes a father and is treated with the respect attached to the role when he takes responsibility for his family and becomes a role model of appropriate behaviour for young men.

Existing literature on the experience of fatherhood in Black South African fathers is limited and commonly portrays fathers in a negative light (Kelly, 2013; Chauke & Khunou, 2014). While the perspective of fatherhood includes both present and absent fathers, Swartz and Bhana (2009) explore the concept of absent fathers to include; Absent because they are deceased, absent because they have never been known, absent on account of occasional contact and absent on

account of regular contact (Makofane, 2015). Closely linked to this, Swartz & Bhana (2009) who conduct a study of Black teenagers in South Africa, give a different informal categorisation of fathers into numerous roles. These include fathers were considered either as ‘absent father’, ‘financial father or quiet father’ who is financially present but emotionally absent, as the ‘faithless father’ who has multiple girlfriends and shows little respect for his family or the ‘talking father’ who can be depended on emotionally. This is an indication that paternal contact does not mean that the father has no contact with the children (De Wit, Louw & Louw, 2014). This literature is very instructive in dealing with the understanding of fatherhood in South Africa.

Men assume different roles in the lives of their children. This significantly affects the way they behave and treat them and as a result, this has a consequence on fatherhood in South Africa. Although evolving research about fatherhood has become more focused as the field has developed, discussion of the role of the father often negates the existence of distinct disparities in the different roles fathers play in their children’s lives, their families, and society. While many fathers may not fit into the neatly established unqualified roles suggested by some scholars, these roles establish bounds within which to conduct research and organise research efforts to understand the complexities of contemporary fatherhood. This is in light of the position that not all father views children as a burden to look after (Franklin, Makiwane & Makusha, 2014). This section aims to explore roles of fatherhood, in contemporary South Africa.

According to Marcisz (2014), African fathers in South Africa, naturally assume one or more of the following roles: either as a patriarchal figure-“controller”, an economic provider-“breadwinner”, or as a family man who provides emotional support as a father and a husband.

The 'patriarchal father' is seen as the traditional role of the father, dating back to the pre-colonial and early colonial period (Marcisz, 2014). The patriarchal father took centre stage within the family structure and controlled the running of the household, financial matters, and responsibility for the discipline of children (Richter, Desmond, Hosegood, Madhavan, Makiwane, Makusha & Swartz, 2012).

The breadwinner concept evolved from the period of industrialisation where 'good' fatherhood involved economic provision for the family's needs by earning an income (Yarwood, 2011). Jackson, Williams, Stein, Herman, Williams & Redmond (2010) contend that this was noteworthy for South Africans who attribute to the patriarchal tribal way of life. Traditional hegemonic masculinity maintains ideals of toughness, emotional invulnerability, and heterosexual dominance whilst simultaneously avoiding feminine qualities (Adams & Govender, 2008). According to Jackson et al. (2010) fathers who consider themselves as the 'family man', prioritise their responsibilities as a parent, husband, educator and emotional supporter more than their financial or disciplinary role. This construct is typified in the Western nuclear family of recent modern times and appears to conform to norms and values associated with Western ideals (Jackson et al., 2010). Although there has been a chronological development of these roles through time, different fathers assert different roles within their family and cultural context. Jackson et al., (2010) found that rural, transitional and urban Black South African fathers each stressed different roles depending on whether they had a strong commitment to African traditions or adapted to Western norms of transformation. Urbanisation involves not only the physical movement from rural to urban living but also an entire lifestyle change, through which norms associated with rural traditional living are sometimes exchanged for norms of modernization (Jackson et al., 2010). Their study suggested that South African men who experience

urbanisation often move away from the strict tribal authority of African communities and towards the paternal responsibilities and roles associated with Western values.

Black fathers in South Africa are habitually associated with the ‘absence trend’ or, more damagingly, the media shows them to be objects of suspicion with regard to violence and sexual abuse of women and young children (Redpath, Morrell, Jewkes & Peacock, 2008). Koenig-Visagie & Van Eeden (2013) argue that the government and the public identify Black South African fathers as the source of moral decay. This representation of Black South African fathers is limiting and severely damaging to those individuals striving towards a ‘new’ fatherhood. This literature conceptualises fatherhood in the black and shows the need to understand why this concept exhibits itself in this way, the South African perspective.

Various factors account for the role and level of involvement of fathers in South African families. Poverty and unemployment have colossal consequences for child and family well-being in South Africa. According to Statistics South Africa, the official unemployment rate in South Africa stood at 26.7% in 2016. (Stats SA, 2016). The causes of unemployment arise out of the changing economic regime which is not able to absorb the semi-skilled and the low skilled workforce. As at 2014, the semi-skilled workforce stood at 7 million, which was a growth of 66% since 1994 (Stats SA, 2014). The low skilled workforce comprised of 4.3 million which was 49% increase since 1994 (Stats SA, 2014). Although labour migration, which was institutionalised under apartheid, still continues today, in so far as fathers have to leave their homes in search of employment. This had led to high rates of residential separation between fathers and their children, where households operate as ‘stretched’ residential units, with family members ‘dispersed’ between different households for reasons of work, care, support and

housing (Murray, 1980). According to data from Statistics South Africa (2016), only 36% of children live with their fathers, and 72% of these families depend on salaries or wages as the source of income. This shows a connection between the father's absence and provision of essential supplies for the family. Until these notions are put in a perspective that explains fatherhood, the concept remains to portray negatively (Pitsoane, 2014).

Another factor that affects fatherhood is poverty. This is the basis of the rationale behind the Department of Social Development's Green Paper on Families Promoting Family Life and strengthening Families in South Africa of the Department of Social Development (DSD, 2011). It conceives that poor fatherhood that comes about as a result of the family's inability to play its critical roles of socialisation, nurturing, care and protection effectively, is due to failures in the political economy and the legacy of colonialism and Apartheid". The DSD argues that among the forces that have weakened family life are high levels of poverty, absent fathers, and gender inequalities (Ratele & Shefer, 2012).

3.5. Effects of fatherhood on the broader society

Fatherhood has various effects on society that are instructive in assessing it. These effects start from home. This is followed by the immediate community like the school, the neighbourhood, it then follows to the greater part of the society like government and civic organisations. This is because positive father involvement contributes to positive developmental outcomes for children, spouses, as well as the fathers themselves.

The government has policies on families that engage fathers. These policies start by defining families and indicating that the fathers are a crucial aspect of this composition (White Paper, 2013). It follows that if the concepts of fatherhood are engaged from a societal, organisational

and family level, fatherhood would have less challenges to deal with (Cowan, Cowan, Pruett, Pruett & Wong, 2009).

Society requires that fathers indicate commitment and guide children. According to Ospina (2014), men's commitment from the perspective of their children requires that the father's involvement revolves around guidance from three scopes. These three scopes are, *first*, the amount of time that fathers spend interacting with children; *second*, the degree of accessibility with their children and *third*, the ability to make arrangement for the care of their children. A closer look at the three guiding principles shows that the emphasis is placed on accessibility and involvement in child-care arrangements.

Organisations that deal with families advocate that fathers provide for their children. In this regard, fatherhood requires that fathers provide financial support for their children (Ospina, 2014). This is a universal expectation that transcends historical and cultural factors. It creates a fusion and accessibility and responsibility. While this has been the prevailing norm in South Africa and has led to migrant labour in a bid to provide for families, it is focussed on Black African communities and biological fathering.

From the organisational perspective to the families, positive fatherhood leads to the provision of emotional, physical and psychosocial support upon to the child and the family. This includes the need to get paternal leave; such that the men are more involved in the upbringing of their children (Ritcher, 2012). In the social context, fatherhood offers a motivated biological father, who is committed to the social relationships with children (Morrell & Jewkes, 2011). If a family has the unmotivated biological father (Lewarks, 2016) his non-involvement is assumed rather than documented. The family may also have a motivated non-biological father, like a stepfather

(Lucas, 2008), or unmotivated non-bio fathers, who only has a relationship with the mother. According to Hodgins (2007), such fathers do not live up to the expectations of fatherhood and tend to have very little engagement in childcare and are potential risks to children.

3.6 Factors that inhibit fatherhood

The working situations of fathers and the ability to take paternity leave are crucial in offering the fathers an enabling environment to make the best out of their fatherhood experiences. While some employers may value the involvement of fathers in the lives of their children, others may not deal with the request for leave lightly (Geserick & Kapella, 2007). These discrepancies in the enjoyment of rights of workers may be hard to enforce, especially where the father is the sole breadwinner and cannot survive a day without work. Other instances may involve fathers having to move from their communities to a distant place in search of work.

3.6.1 Working context

The work environment plays a great role in informing the nature of fatherhood. The diocological theory postulates that this environment, though not in proximity to the child, affects him or her. This is especially true where the father has to work to fend for the family.

A conducive father friendly environment aids fatherhood (Behson & Robbins, 2016). The researcher agrees with Behson and Robbins who state that involved fatherhood is crucial for the development of healthy, well-functioning families. It is also true that non-friendly working environments negatively affect fatherhood (Sawai, Bahari, Ibrahim & Rejab; 2017). The negativity by implication places the the child in an awkward position, where the father figure does not adequately guide him or her (Redshaw and Henderson, 2013). Such a situation has an

effect on understanding the concept of fatherhood. In instances where an employer offers flexible working hours for fathers, the degree of involvement with the children is greatly enhanced (Manyatshe, 2013). The improvement of fatherhood depends on embedding the roles of fathers in their families. This is because; the increased absence of fathers has dramatically altered the childrearing landscape (Jane, 2014).

3.6.2 Relationship with and attitude of mothers

According to (Gaunt, 2008), the Mothers' "gatekeeping" behaviour is often stated as a reason why fathers cannot act according to their desire. He defines 'Gatekeeping' as the parents' attitudes and actions that serve to affect the quality of the other parent's relationship and involvement with the child. While this factor may come into play, Gaunt (2008) limits 'gate keeping' to statutory instances where the family is in court on issues related to child custody. This definition gives 'gatekeeping' a wide concept and interrelatedness of issues that affect fatherhood and need to be considered in creating interventions that improve fatherhood. Kaindl and Dörfler (2007) may be instrumental in their research that deals with social environments that encourage male participation in caregiving activities.

The mother's role as gatekeepers inhibits effective fatherhood through restricted or indirect access by the fathers to the children. Research in South Africa indicates that even in instances where the fathers are away from home on legitimate grounds leaving home to look for work which inhibits direct communication which if manipulated by the mother, affects fatherhood (Madhavan, Richter, Norris & Hosegood, 2014).

3.6.3 Homosocial peer groups

Homosocial peer groups are influential in terms of forging a paternal identity and caregiving behaviour (Baranović & Matic, 2014). Maurer (2007) states that they tend to raise the expectations of men among their peers and he creates the concept of the need to maintain masculinity in paternal identity. This forces men to be breadwinners, while women, who form the feminine identity ascribe to being the rational, emotional, and weaker identity. According to Du Pisani (2012), the men who fit this description always act in a deviant position to maintain their status quo in society. This behaviour, affects the concept of fatherhood with regard to the nature of effect the peer groups have on an individual father and how he elects to deal with this influence. It follows that positive regard for fatherhood from peer groups leads to more engagement by fathers in their families (Cowan et al., 2014)

3.7 Interventions for enhancing fatherhood

The concept of using interventions to improve fatherhood is not a new concept. It is something that has developed from an international perspective and greatly informed approaches to dealing with fatherhood in Africa. This section engages fatherhood interventions from an international perspective to the South African perspective.

These interventions have been based on glaring statistics that require improvements in the quality of fatherhood. In the United States of America, statistics indicate 25% of all fathers live in residences apart from their biological children who are below the age of 18 years (Fields, 2003; Stewart, 2010). Livingstone and Parker (2011) state that out of this 25% , 27% of the families indicate that there are no visits from fathers to their children, while 31% report that fathers make calls or e-mail their children only once a month. With regard to the racial divide,

60% of African American children grow up without their biological father in residence, while 40% and 24% account for the Latino and White fathers respectively (Carlson, McLanahan, & Brooks-Gunn, 2008). As a result of these statistics, an intervention to increase father involvement in the lives of children between two and five years was created. This intervention dealt with the stereotype by the community and some single mothers that fathers were uninvolved, unimportant and unnecessary (Julion, Breitenstein & Waddell, 2012). In England, a survey on the use of fatherhood practices reveals that few fathers receive intervention services (Scourfield, Cheung & Macdonald, 2014). despite the fact that the fathers who attend prefer structured parenting programmes (Lindsay, Strand, Cullen, Cullen, Band, Davis & Evans, 2011). This research is instructive as far as it proposes a reflection on the ten characteristics that inform a successful intervention (Scourfield et al., 2014; Bronte-Tinkew, Carrano, Allen, Bowie, Mbawa & Matthews, 2007). These included an evaluation of already existing programmes, using evaluation designs to determine the outcomes, getting a right sample size for a study, engaging long term follow-up with the fathers, using validity and other measures of study and using proper statistical analysis (Bronte- Tinkew et al., 2007). Other principles require dissemination of results, use of independent external validators, use of replication and the use of fidelity (Bronte-Tinkew et al., 2007). While these principles are good to use, it should be recalled that these were applied to a quantitative survey across England over a period of time with adequate logistics. In light of this study as a qualitative study, principles that speak to it in light of the findings were embraced.

South Africa has extensively used various interventions from an international and national scene to improve the concept of fatherhood in South Africa. The MenCare Campaign is a global fatherhood campaign active in more than 43 countries on five continents (Mencare, 2014). Its

mission is to promote father's involvement as equitable parents and nonviolent fathers. The organisation conceives the notion that fathers can be responsible caregivers who can achieve a family's well-being, gender equality, and better health for mothers, fathers, and children.

The MenCare Campaign is being implemented in 43 countries and focuses on policy-making that supports gender-equal and involved fatherhood, such as more equitably distributed parental leave or making maternity wards more accommodating to future fathers. Some of the other objectives of the campaign include advocacy campaigns on father involvement through media platforms, such as radio appearances, TV and poster campaigns (MenCare, 2014).

In South Africa, one of the key focus areas of the MenCare programme is to promote gender equality, by changing gender attitudes, and improving caregiving and fatherhood skills. The programme is being implemented by Sonke Gender Justice in Eastern and Southern African countries. This organisation works in close partnership with MenCare fatherhood global campaign, to engage men as caregivers and as fathers to improve the concept of fatherhood. This study placed emphasis on men who had used the intervention groups and whether they had improved the concept of fatherhood.

The programme mobilises fathers, or soon to be fathers, through fathers' groups that meet on a weekly basis, to discuss men's challenges with fatherhood and family life (MenCare, 2014). Studies indicate that children have more positive relationships with their fathers as a result of these programmes (MenCare, 2014).

3.8 Conclusion

This chapter engaged a working definition for fatherhood, fatherhood involvement in family and its effects in a broader context. It has also looked at some of the factors that inhibit fatherhood, a South African perspective on fathers and interventions for enhancing fatherhood. It was established that fatherhood lacked a universal definition and it was safe to use various concepts which pointed to the positive involvement of a father with his children. As a result, fatherhood was understood as a mode of creating a positive and nurturing atmosphere for children to learn and grow. In addition, the various societal expectations in assessing fatherhood had to be weighed against the various challenges that fathers encountered.



CHAPTER FOUR

METHODOLOGY

4.1 Introduction

This chapter presents the methodology used to conduct the study. It explains the process of writing while accounting for and justifying the chosen research techniques or approaches. The importance of the methodology is the emphasis it draws on systematic ways of providing answers to research questions and solving the research problem. The steps used in conducting the research involved in-depth interviews in the focus group discussions, observations, use of qualitative methods and the sampling method used. The chapter details the concepts of reflexivity and the need for trustworthiness in conducting the research. The chapter starts with a detailed description of the research design, the study population, the sample size, data collection methods, methods of data analysis and ethics considerations.

4.2 Research methodology

Merriam and Tisdell (2015) allude to two major methods of social sciences as quantitative and qualitative research methodologies. This study limited its scope to qualitative research which uses exploration as a way of understanding the reasons, opinion, motivations for a given research theme (Creswell, 2013). The authors add that the instrument of research in qualitative research is the human mind. This process includes the use of interviews and discussions in focus groups and, observations and a review of existing documentation. The major aim of the researcher in qualitative research is to appreciate and understand the situation under investigation primarily

from the participants' and not the researchers' perspective. Because of the focus on the participant as the source of data, the researcher becomes the primary instrument for data collection and analysis in qualitative research (Vernon-Dotson, 2013).

According to Venkatesh, Brown and Bala (2013), the major aims of the qualitative study are to gain a deep understanding of a specific organisation or event, to offer an explicit rendering of the structure, order, and broad patterns found among a group of participants, and to generate field research. Quantitative Research requires the generation of data and transformation into usable statistics. Data like attitudes, behaviours and other defined variables may be used to obtain results as a way of generalizing results from a sample of a given population. On the other hand, in qualitative research, the researcher is indisputably the main instrument of research and his engagement in the research leads to the creation of information or knowledge through interpretation of data. This is not an indication that the researcher has drowned the voices offering the information or data to be captured. It is rather a provision of a platform where the voices are given coherence in terms of understanding and interpretation of the factual and empirical content of the data or information under study (Creswell, 2013).

Qualitative research captures the ability to explore, describe and explain the data that is obtained and can be done through case studies. The use of a case study embraces a topic under study through intensive analysis and description of a single unit or system bound by space and time. Topics often examined in case studies include individuals, events, and groups. Through case studies, researchers hope to gain an in-depth understanding of situations and meaning of those involved. According to Hancock and Algozzine (2016), insights gleaned from case studies can directly influence policy, procedures and future research. Although case studies are discussed

extensively in the literature and employed frequently in practice, little has been written regarding the specific steps one may use to successfully plan, conduct, and share the results of a case study project (Hancock & Algozzine, 2016). The author used the qualitative research method as a way of exploring the role of a fathers' intervention group in the caregiving and involvement with their families.

4.3 Research approach

A research approach is a plan that a researcher uses in collection and analysis of data (Bryman, 2012). De Vos et al., (2011) relates the research design to a construction, which explains the reasons and methods of a research approach, the techniques used in answering the research question. As such, research designs may take on various forms like descriptive designs, explorative designs, or explanatory designs.

Babbie (2013) states that explorative research design helps a researcher to produce new understanding on a given topic. De Vos et al., (2011) argues that an explorative research design is a way of uncovering novel perceptions about an issue that has a little study or has no study at all. This means that exploratory research uses an inductive approach as it allows a researcher to observe and obtain generalisation from it (Adler & Clark, 2011). This research employed the explorative design as a way of uncovering the role of a father intervention group on in the caregiving and involvement with their families. The research design enabled the researcher to explain concepts from the participants' point of view, without biases on the topic of study.

4.4 Research Design

A research design explains the steps, used by a researcher to carry out the study, like sampling and research tools for data collection (Krysiak & Finn, 2010). It may also refer to the values, approaches, and practices, which guide research to be used in the research setting. (Marczyk, DeMatteo & Festinger, 2010).

4.4.1 Research Setting

The research setting of this study refers to the geographical area where exactly the study will be carried out. It may be described in terms of geographical location, population size, settlement patterns, or any other features that characterise the area and are relevant to the study (Given, 2008). The study was carried out in Mfuleni, involving the selection of participants who were from the areas of Mfuleni, Retreat, Manenberg and Gugulethu.

Mfuleni is located in the Western Cape, approximately 40 km from the City of Cape Town. Its inhabitants are predominantly black African at 95.92% (Census, 2011). Other races include coloured (3%), Others (0.77%), white (0.21%) and Asian (0.21%) (Census, 2011). It has an evenly distributed population of 26,478 males (50.65%) and 25796 females (49.35%) (Census, 2011). According to statistics South Africa (2017), 52% of the inhabitants receive less than 19,600 Rands per annum. This category includes 16.4% who receive between 9,600 to 19,600 Rands, 8% who receive between 4,800 to 9,600 Rands (StatsSA, 2017). A total of 20% of the people in this area do not have an income at all. It is worth noting that 37.2% are female-headed households (StatsSA, 2017). This is instructive in showing the probable migration by individuals in search of better opportunities. The effect is having absentee fathers and a disconnect in the

family structures. This shows that there should be research that despite the small percentage of persons who do not earn an income, there are reasons to account for the female headed households, other than unemployment (Stats SA, 2017).

Gugulethu is located in the Western Cape, approximately 15 km from the City of Cape Town. Its inhabitants are predominantly black African at 98.58% (Census, 2011). Other races include coloured (0.87%), Others (0.42%), white (0.04%) and Asian (0.08%) (Census, 2011). It has an evenly distributed population of 48,277 males (49.03%) 50,191 females (50.97%) (Census, 2011). According to 2011 census, Gugulethu's unemployment rate stands at 40% (Census, 2011). Subsequent surveys indicate that that 48.2% of the inhabitants receive less than 19,600 Rands per annum. This category includes 16.5% who receive between 9,600 to 19,600 Rands, 7.1% who receive between 4,800 to 9,600 Rands (StatsSA, 2017). A total of 19.3% of the people in this area do not have an income at all. It is worth noting that 44.6% are female –headed households (StatsSA, 2017). This shows that while the living conditions may be better here, there are more female headed households. This is an indication that close to half of the population in the area of study is unemployed. This may inform the absence of fathers at home.

Retreat is located in the Western Cape, approximately 20 km from the City of Cape Town. Its inhabitants are predominantly coloureds at 84.02% (Census, 2011). Other races include black African (9.15%), Others (2.85%), white (3.13%) and Asian (0.84%) (Census, 2011). It has a population of 12,381 males (48.09%) and 13,364 females (51.91%) (Census, 2011).

Manenberg is located in the Western Cape, approximately 20 km from the City of Cape Town. Its inhabitants are predominantly coloureds at 84.27% (Census, 2011). Other races include black

African (11.69%), Others (3.41%), white (0.08%) and Asian (0.55%) (Census, 2011). It has a population of 25,2531 males (47.76%) and 27,624 females (52.24%) (Census, 2011).

4.4.2 Participants

Creswell (2013) states that population is the total number of units, such as individuals, from which data can be collected. According to Stagnor (2011), sampling refers to the selection of people to participate in a research project, usually with the goal of being able to use these people to make inferences about a larger group of individuals. He refers to the entire group of people that the researcher desires to learn about is known as the population, and the smaller group of people who actually participate in the research is known as the sample. In this research, the population involves fathers involved in the e upbringing of their children. Stangor (2011) defines a representative sample as one that is approximately the same as the population in every important respect. This means that that representative sample should include only fathers, and how they are in parental relationships with their families, and how the intervention groups have played a role in the caregiving and involvement of their families as units in a society.

Sampling refers to the drawing out of a fair representation from a general population for the purpose of obtaining or eliciting information for the research problems (Babbie, 2015). The research objectives of this study and the characteristics of the study population determine which persons form the sample group and how they would be selected. There are various sampling techniques which may be adopted to select samples from a population. These methods include purposive sampling, quota sampling, and snowball sampling. For purposes of this study,

purposive sampling is used to group the participants in preselected criteria relevant to a particular question. Purposive sampling is usually used on the basis of a theoretical saturation of the data, or a point in data collection when new data no longer bring additional insights to the research questions (Babbie, 2015). Purposive sampling is, therefore, most successful when data review and analysis are done in conjunction with data collection. The study proposes to use purposive sampling to fathers, spouses, and children of fathers as participants for the focus group interviews.

According to Given (2008), an engagement in purposive sampling signifies that the researcher sees sampling as a series of strategic choices about with whom, where and how the study can be done. Examples of purposive sampling used in qualitative research include stakeholder sampling, extreme or deviant case sampling, typical case sampling, paradigmatic case sampling, maximum variation sampling, criterion sampling and theory guided sampling.

The study used the purposive sampling method to select the participants. The participants had to be fathers, who were undergoing the intervention training so as to provide valuable information to the study (Creswell, 2007). These participants have to give an articulate understanding of the research problem, or articulate issues that tend to add insights to the research questions (Creswell, 2007). The researcher used three sets of samples to engage with the purpose of the study. The participants had to be fathers, second, they had to have children and a person looking after their children. These would be mothers or persons in a position to look after the children.

The fathers were individually contacted in the course of taking part in the intervention training. Most of them were either resident or employed in Mfuleni, Gugulethu, Manenberg and Retreat. The men who did not have children were not included in the study. This is also related to men

who had wives but did not have children with them. The emphasis on this selection criterion ensured that the men had mothers or children in their lives who required their physical, emotional and psychological support. The sample size comprised 16 fathers from four selected areas which were Gugulethu, Retreat, Manenberg and Mfuleni .

4.4.3 Tools of data collection

The main tools of data collection were interviews in the focus groups and field notes. This section, to a great party engages the use of interviews with regard to the interview schedule, how it was constructed, the types of questions asked and their nature as closed or open-ended questions.

4.4.3.1 *Interviews and the Interview guide*

An interview in qualitative research has been widely acknowledged as a major methodological and research tool in social science (Edwards & Holland, 2013). It is a widely used method in qualitative research and a crucial resource for social science (Edwards & Holland, 2013). According to Hancock and Algozzine (2016), interviews enable a researcher to get rich, personalized information.

The successful interview hinged on the identification of major participants with knowledge and opinions that are instructive to the study (Corbin, Strauss & Strauss, 2014). While Participants may be interviewed individually or in focus groups, this study undertook focus groups (Corbin et al., 2014; Krueger & Casey; 2014). Against this background, the researcher developed an interview guide that identified the appropriate questions for the participants in the focused

groups. The researcher opted for open-ended questions because they offered the researcher a chance to enlist more rich information from the participants (Hancock & Algozzine, 2016).

According to Hancock and Algozzine (2016), interviews may be structured, semi structured or unstructured. Using this approach, researchers ask predetermined but flexibly-worded questions that enable the participants to provide tentative answers. The use of predetermined questions helped the researcher to remain true to the purpose of the interview and follow a designated method (Hancock & Algozzine, 2016). In addition, the researcher structured the questions around the concepts that were engaged in the research questions and the literature review. Some of the question included the participants' understanding of fatherhood, and how the intervention informed their new understanding.

The researcher was guided by the rules that govern focus groups, thus he had to have clarity and the purpose for the group (Kruger & Carsey, 2014). To obtain this purpose and clarity he designed an interview schedule.

Field notes were used to aid the researcher in the recording of non-verbal cues about the participants' perceptions, biases and reaction to some questions, in the course of the interviews (De Vos et al., 2011). The researcher paid attention to the interviews and was able to detect the reactions of the participants in the course of the interview sessions. The researcher documented these points after each session. These notes were also instructive in data analysis.

4.4.3.2 *Preparation of participants*

The researcher organized a meeting with the participants in Mfuleni, Gugulethu, Manenberg and Retreat, to forge a way forward. This was done after the researcher had obtained permission from

the various stakeholders. It was during this meeting that the researcher elaborated on the details of the entire study, and the possible dates for conducting the interviews. All the participants who agreed to take part in the study signed consent forms to confirm that they took part in the study voluntarily.

The researcher explained the ethical issues to all the participants with regard to confidentiality, anonymity and voluntary participation. Furthermore, the researcher obtained permission from the participants to record the interviews. The researcher also sought permission from all the participants to audio record the interviews, at given dates, which were mutually agreed to.

4.4.3.3 *Semi Structured Interviews.*

Hancock and Algozzine (2016) define interviews as a form of data collection in explorative research, which allows the researcher to achieve valuable, personalised information. A successful interview depends on the researcher's ability to get a sample of key participants with knowledge and opinions that are vital to the study.

The researcher gathered the data using semi-structured interviews (Puchta & Potter, 2004). He set aside his personal notions and biases, as a way of collecting the required data. This involved the use of follow-up questions through probing to enable the researcher to gain more insights on the topic of study and the creation of themes and sub themes in the study (Creswell, 2013). The use of open-ended questions was instructive in ensuring that the participants expressed their views due to their experiences from a historical-, cultural- and contemporary perspective.

In the course of answering the questions, the participants did not feel limited by the questions as far as they had the ability to offer more insights into the concept of fatherhood (Daniel, 2011).

This was due to the fact that they were not tied down to making a particular point, but rather encouraged to tell their story. The use of this tool enabled the researcher to find insights into the concepts of fatherhood and the challenges they present in contemporary society.

The semi-structured interview was recorded to enable the researcher to have an in-depth analysis. This was contrary to the use of handwritten notes as far as they would affect the engagement between the participants and the researcher (Daniel, 2011). The data from the interviews were transcribed by the researcher to aid his deep understanding (Daniel, 2011). The accuracy of the data was examined by scrutinizing the accuracy of the language of the participants and their utterances. This aided the researcher's ability to have a more in-depth understanding of the data.

4.4.3.4 Interview Schedule

The researcher used an interview schedule to guide the direction of the interview (Appendix A). Because of the intricacy of the problem under study, in-depth probing required the preparation of an interview schedule. The interview schedule was used as a guide to collect data in the focus group discussions (See Appendix A). It provided the researcher with a set of predetermined questions that were used as an apparatus for engaging the participant to provide information (Freebody, 2003). With the aid of the interview as a method of data collection, the researcher observed the attitudes, perceptions and body language of the participants and was able to give a systematic description of the interview (Jessica, Ann, & Clive, 2009). The semi-structured interview guide was designed to use the open-ended form of questions to allow the participants to give in-depth information by elaborating more on the study topic (Creswell, 2013; Neuman, 2011). The interview schedule provided a researcher with a set of predetermined questions that

were useful to the engagement with the participants and was useful in collecting data (Sutton & Austin, 2015).).

4.4.4 Data Analysis

Data analysis is the conversion of collected data into findings. Creswell (2007) states that data analysis requires a researcher to prepare and organise the data; group similar topics into themes, and the presentation of the information in discussions.

According to Anderson (2007), this thematic content analysis gives a descriptive presentation of qualitative data which depicts the thematic content of interview transcripts by the identification of common themes in the texts provided by the analysis. Themes were thereafter formed through the analysis of the relationships and patterns that connect the categories. The process was reiterated for all the transcripts after which cross analysis of all the transcripts was undertaken, and this helped provide a clear picture of the commonalities in the transcripts. The recurring themes and commonalities were presented in the form of text and narratives in the appropriate section of the research.

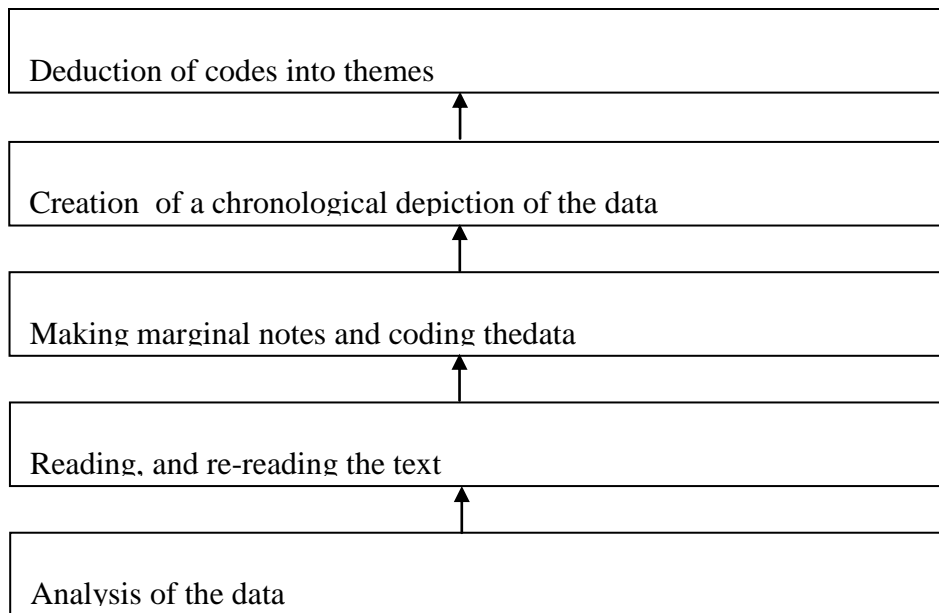


Figure 4.1 Qualitative data analysis (Creswell, 2009).

The interviewer has followed the five data analysis steps identified by Creswell (2009):

The *first* step was analysing the data by managing the data. Data managing refers to the checking and organising of files for data;

The *second* step was to read and re-read the text;

The *third* step was to make margin notes to form initial codes;

The *fourth* step was to place the participants' comments into a chronological order; and

The fifth and final step was to reduce the codes to themes.

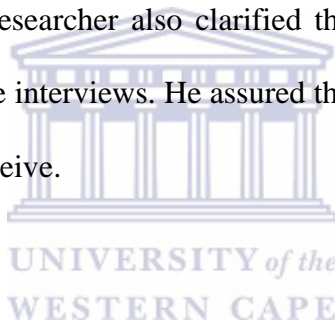
The coded information was classified and interpreted to give meaning to the participants' experiences. Thereafter the themes were grouped into meaningful units (Creswell, 2013). This formed the basis of the discussion of the findings which was transformed into logical arguments.

4.4.5 Data verification and trustworthiness

The study was started after the researcher had obtained permission from the Ethics Committees at the University of the Western Cape's Department of Family and child studies. The research was conducted in alignment with ethical research standards and the legal ethical requirements of the University of the Western Cape. Written permission was received before the researcher interviewed the research participants. The participants were informed that their participation was voluntary, and they had a right to withdraw their consent at any time in the course of the study.

Where a participant requested that permission is obtained from his superior, the researcher ensured that this was done. The researcher also clarified the objectives of the research to the participants, before carrying out the interviews. He assured them of confidentiality with regard to the information that they would receive.

4.4.6 Reflexivity



Reflexivity was a key component of the research. According to Darawsheh (2014), reflexivity refers to an awareness of the ways in which the researcher as an individual with a particular social identity and background has an impact on the research process. Reflexivity then urges individuals to explore ways in which a researcher's participation with particular study impacts, acts upon and informs such research. Diana (2007) suggests that reflection is crucial as a means to continuously work with a focal point in the research. This helps the researcher to conduct research with clear and constructive thoughts on how to advance the research study. This allows researchers to describe and analyse their feelings as the research progresses. The researcher made himself aware that he shared boundaries with the focus group discussions. He ensured that his

social background as a worker in families, did not tarnish the authenticity of the research. To achieve this, he further ensured that he followed the interview schedule to avoid bias.

A researcher is able to appraise himself and ascertain their strong points and restrictions. This implies that a researcher has to be cognisant of the mode of data collection and how it may have an impact on his research findings (Sutton & Austin, 2015). In the instant research project, the researcher was aware that participants shared personal and sensitive information and he had to accord them respect and empathy. The researcher undertook to remain objective throughout the discussion process, as well as the research process and made use of reflexivity to sustain objectivity and empathy.

- The concept of trustworthiness revolves around issues of truth value, applicability, consistency, and neutrality in the course of carrying out the research (Intrec, 2016). The qualitative criteria for establishing the truth value is the level of credibility, while applicability is assessed by the level of transferability (Intrec, 2016). The issue of consistency is subjected to the qualitative criteria of dependability, while neutrality is measured by the conformability of the research findings (Intrec, 2016). Therefore, the major concepts that are used for assessing trustworthiness are credibility, transferability, dependability and conformability (Elo, Kääriäinen, Kanste, Pölkki, Utriainen, & Kyngäs, 2014). The researcher maintained credibility by accurately reflecting the information as provided by the participants. (Creswell, 2013). This was ensured by checking for wrong information and removing it from the study. As a result, a correction depiction of the finding was used in the final write-up of the research findings.

- Transferability refers to the extent to which the findings can be transferred to other settings or groups that have similar situations, questions, and problems, regardless of demographic characteristics (Intrec, 2016). The researcher was careful not to use the findings and generalise them to all participants. The in-depth interviews were critical in ensuring that the researcher information was obtained from the participants. It is the fit of the topic or the comparability of the problem that is of concern.
- Dependability refers to the ability to account for the constant changing conditions of a phenomenon studied (Intrec, 2016). To balance this concept, the researcher made use of a personal audit, where he would follow the progress of the research and how it was informed on the outcome of the research. This was important in ensuring the where there was a need for a change in perspective, the researcher had a valid reason to do so, without tampering with the information obtained from the participants.
- The interviewer achieved neutrality by respecting the participants' individuality and not stereotyping or labelling the participants (Creswell, 2013). Neutrality is a term attached to research to demonstrate that it provides an objective and unbiased view of the object under study (Elo, Kääriäinen, Kanste, Pölkki, Utriainen, & Kyngäs, 2014). As a result of exercising neutrality, the researcher respected the participants' opinions and did not influence them in any way.

4.5 Ethical Considerations

Denzin and Lincoln (2011) states that participant should be safeguarded from any physical or psychological harm while upholding their respect and dignity. The researcher conducted this research after obtaining permission from the University of the Western Cape and approval of the Senate. The research was conducted in alignment with ethical research standards and the legal ethical requirements of the University of the Western Cape. These standards require that the researcher engaged principles of confidentiality, anonymity, and consent. Permission to conduct the study was obtained from the University of Western Cape's Senate Research Committee (see ethical clearance letter, in the Appendix 8). Permission was also obtained from the participants before they took part in the study.

4.5.1 Informed consent

The researcher introduced the nature, objectives, and purpose of the study to the participants after the information sheets were provided to them (see information sheet: Appendix D). This consent legitimised the conduct of the study. De Vos et al., (2011) states that the informed consent form should include all the relevant information concerning the research. This includes the nature of the study, the purpose, the topic under study, and the tool that will be used to collect the data, as well as the requirement to record the data for purposes of an in-depth analysis. All the fathers signed the consent forms (see consent form: Appendix E).

4.5.2 Voluntary participation

The use of voluntary participation was premised on the recruitment of participants after according them a detailed explanation of the purpose of the study. Research participants were

requested for their voluntary participation and the freedom to withdraw their consent at any time in the course of conducting the interviews (De Vos et al., 2011). Where a participant required clearance to be obtained from his/her superior, the researcher accordingly ensured that the permission was obtained. The researcher also endeavoured to assure the participants that their identities would remain anonymous and the findings of the study would remain confidential.

4.5.3 Confidentiality and the right to anonymity

The participants' identities were protected, while the data shared during data collection, were not disclosed to reveal their real identity (De Vos et al., 2011). In addition, the participants were requested not to use their names in the course of signing the interview forms and in the course of the interviews. They were also assured that the information would be kept safely in locked-up cabinets and would be password protected on computers. To ensure confidentiality, the interviews were carried out in closed door areas. This ensured that anonymity was observed as far as the researcher did not disclose the identities of the participants (Wiles, Crow, Heath and Charles; 2008). With regard to confidentiality, the participants' names were not recorded and whatever they told the researcher was not disseminated in a way that would victimise them.

4.6 Limitations of the study

While the study was well structured and constructed, it had various methodological limitations that had a direct or an indirect effect on the outcome of the study. The following areas were noted as limitations that impacted on the findings of this study.

- The study sample consisted only of fathers with a small percentage of grandfathers willing to participate in the study. This was based on the fact that the intervention that was used, was

for only men; yet the discussions included their relations with their children and the mothers of their children.

- The study was conducted by means of interviews and questionnaires. The participants may have responded in a way that would not reflect negatively on them although the study was private and confidential. In other words, the responses may be perceived truth and not actual truth. It is possible that the participant took unconscious signals from the researcher and this affected their answers.
- The study sample size is not large enough to generalize the findings to the entire population. The sample size comprised of 16 fathers from Retreat, Mfuleni, Manenberg and Gugulethu. This made it hard to generalise the findings to the rest of the population. All the fathers classified themselves as black. As a result, the finding cannot be generalised across other racial groups like the whites, Indians, and coloureds.
- The depth of the qualitative information may be difficult to analyse, for purposes of establishing what was relevant and what was not. This was evident in the various questions which were asked depending on the information obtained from the participants.
- The full impact of father knowledge to improve his family with regard to the mother and then child, was not fully identified due to the fact that there were other role players who were outside the scope of this research. Players like the school environment, the community, the peers to the children and the mothers knowledge about the child cannot be fully identified as there are other role players surrounding the child and one wonders whether child rearing beliefs and knowledge are similar or different to the participant

4.7 Conclusion

This chapter has presented the methodology adopted for the study and explained the research processes employed throughout the study. The methodology of the research is important as it has helped emphasizing systematic ways of providing answers to research questions and solving the research problem. The chapter has offered a detailed elucidation of the research design. Sampling techniques, data collection methods, data analysis processes and a statement of ethics that guided the conduct of the research has been discussed. The next chapter presents the findings.



CHAPTER FIVE

PRESENTATION AND DISCUSSION OF THE FINDINGS

5.1. Introduction

This chapter offered a presentation and discussion of the findings from the study on the role of a fathers' intervention group in the caregiving and involvement with their families, in Mfuleni, Retreat, Manenberg and Gugulethu. It engaged the emerging themes and sub-themes arising from the findings on the role of a fathers' intervention group in the caregiving and involvement with their families, in Manenberg, Retreat, Mfuleni and Gugulethu. The researcher used a thematic analysis of the data that had been collected and transcribed to find repeated patterns of meaning.

5.2. Demographic data of the participants

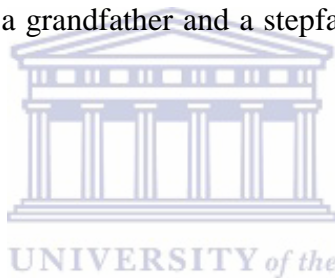
The first and second steps were instrumental at this stage. The data analysis was conducted based on the data obtained from the fathers, who completed a fatherhood programme intervention in the communities of Mfuleni, Retreat, Manenberg and Gugulethu. The participants were chosen from a sample fathers who had taken part in the fatherhood intervention programme strategy by Sonke Gender Justice in Western Cape on MenCare Fatherhood intervention programme.

There were 16 fathers and male caregivers in total who participated in the study. They included black Africans and coloured. The Africans were from Gugulethu and Mfuleni while the coloureds were from Manenberg and Retreat. The first step required that the researcher transcribe the data before familiarising himself with the data. According to Braun and Clarke (2006), this requires immersing oneself in the data and becoming familiar with it. After

transcription, the next step involved the reading and rereading the data but with no coding. The second step involves the production of initial codes in the data. Coding was done manually, highlighting the key phrases and coding all the potential and possible codes. Similar codes were grouped together, leading to the creation of sub-themes and themes.

5.2.1.1. Age range

The 16 participants, aged between 24 and 73 years old, were engaged in the intervention group at Mfuleni, Gugulethu, Manenberg and Retreat. They included young, middle and aged men. It is only 1 father who was staying with the mother of his children. Another 2 participants who were staying with the children included a grandfather and a stepfather. The other 13 fathers were not staying with their children.



5.2.1.2. Family structures

The participants came from different family structures. one participant was from a single parent family, ten participants were from two-parent families, one participant was from a polygamous family and four participants were raised by their grandparents. Most of the participants elected not to disclose their background, but four indicated that they were from the Eastern Cape. One participant stated that his father used to work in the Eastern Cape and he would come once a month to see the family.

5.3 Presentation and discussion of the findings

The results of the study arose from the analysis of the transcribed data of the semi-structured interviews, and field notes. The results are grouped into themes and sub-themes that were obtained from the coded data. The exploration of the effect of the fatherhood intervention programme on the fathers in Mfuleni, Retreat, Manenberg and Gugulethu resulted in the theme of understanding fatherhood. Other themes that ran across the discussions included: issues affecting fatherhood and the role of interventions. Two sub-themes were evident in understanding fatherhood. These included the support to children and to mothers. Under the theme of issues affecting fatherhood, the participants provided very detailed information, which was instructive in developing five sub-themes. These included migration of labour, broken relationships, shifted roles, the background to fathers, and gender stereotypes. The third theme was the role of the interventions. This theme was generated on two sub-themes of effects of the interventions and ideal fatherhood. The descriptions of the results are presented, discussed and supported by the participants' direct quotes from the transcribed data, in order to establish their authenticity. In addition, reference is made to relevant literature, where available, in order to substantiate or negate the themes that emanated from the study.

The themes and sub-themes that emerged from analysed, transcribed, collected data are tabulated in Table 5.3

Table 5.3: Themes and sub-themes arising from the study.

| Core Themes | Sub-themes |
|---|---|
| 1. Understanding Fatherhood (5.3.1) | I. Support to children II. Support to mother III. Parent-child relationships |
| 2. Issues affecting Fatherhood (5.3.2) | I. Migrant labour II. Broken relationships III. Shifted roles IV. Father's background V. Gender stereotypes |
| 3. Role of interventions (5.3.3) | I. Enhancing relationships II. Inculcating support III. Taking responsibility IV. Reduction in bad behaviour V. Boosting self-esteem VI. Addressing needs of Fathers VII. Views on ideal fatherhood VIII. Ideal fatherhood |

5.3.1. Theme 1: Understanding Fatherhood

The findings from this study indicated that the fathers who took part in the fatherhood intervention project recognised their support to the children and the mother were the key features that formed their understanding of fatherhood. The position was a product of a contrast between

their understanding of fatherhood before the intervention was introduced, and their understanding after. The following sub sections offer a description of the sub-themes.

5.3.1.1. Sub-Theme 1.1: Support to children

Since this study explores the role of a fathers' intervention group in the caregiving and involvement of their families, it is imperative to define fatherhood in general. This aids the measurement of the role of the intervention in addressing the father's ability in the caregiving and involvement of children. According to Pleck (1997), fatherhood involves the positive involvement of a father in his family. This definition takes into account factors that include the cultural, biological, social, economic, psychological views, while at the same time underscoring the internal and external influences on fatherhood. Once this definition is met by fathers, the logical consequence is to have a family well-being. According to Pollard and Rosenberg (2003), child well-being is a state of successful performance, throughout the life course, integrating a physical, cognitive and socio-emotional function that results in productive activities, deemed significant by one's cultural community, fulfilling social relationships, and the ability to transcend moderate psychosocial and environmental problems.

Closely linked to this theme are two interview questions, which were asked to determine how fathers understand the concept of fatherhood, and what current circumstances form their practical aspects of fatherhood. The first interview question asks for the bio data of the participants, whether they have children, whether they are staying with them, and whether they are staying with their mothers. This question offers the practical realities of fatherhood that the participants

deal with on a daily basis. Six out of sixteen participants do not stay with either their children or their mothers. This represents 40% of the participants. Out of another six fathers who stay with their children, only two stay with their mothers. This is an indication that 68% of the participants do not stay with the mothers of the children. Three of the participants include a guardian and grandfathers who stay with children, forming 20% of the participants. The practical reality is that 60% of the participants employ the concept of fatherhood in circumstances where they are either not staying with the mothers of the children or they are not the biological parents of the children. Despite their various challenges, the fathers with their children were able to attest to how they help them. One father who is staying with the children but not the mother reported:

“when she comes home from school, I try to meet with her then I try to check the book if they want to do their home work... (Participant 1)”

Another father said:

“As a father I think about my child I must make sure that the clothes of my child also the uniform then is she supposed to go to school, I must check to clean and the home work of my child everything I must make sure everything is right for my child and also the home work I must do that for my child I think it is very important to do with my child..” (Participant 1)

Another father stated:

“am supposed to make sure they close at school, after school their uniform, then food and their lunch box, school bag and the books, I make sure the food is in the

house when the children come back from school they don't get hungry they get the food at home.” (Participant 3)

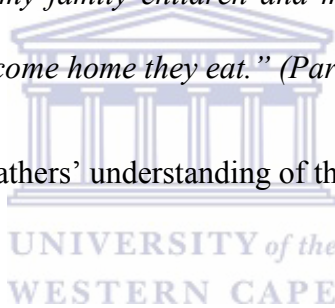
A guardian who is staying with children who are not his, stated that:

“...there is only one thing am doing only go buy food for my children, even if he is sick am going to the doctor, even the small one I know the day they started to go to their clinic, am going to their clinic...” (Participant 3)

A grandparent staying with the children reported on the need to keep communication lines open:

“... when am with my family children and my wife I like to communicate with them ... when they, come home they eat.” (Participant 3)

The next sub-theme discusses the fathers' understanding of the support to mothers.



5.3.1.2. Sub-theme 1.2: Support to mothers

The fathers identified the need to support the mothers of their children as a way of ensuring family welfare. This situation adds credibility to the definition of fatherhood provided under sub-theme one. With regard to the support of fathers to mothers, one father had this to say:

“even in my family when am at alone at home, am trying to cook am trying to clean up my house to try to make up the relationship with my family.” (Participant 3)

Another father stated that:

“I am a man but helped my wife because I was cooking, I changed my children’s nappy, I can say, I decide to be a man because I do everything , I can’t say am a man I can’t do this and this.”(Participant 5)

Another father stated that:

“As a father you just have to sit down with your wife and start to teach your children good so that if the father is not there they know the mother is going to do this and if the mother is not there they know the father is going to do this and secondly if the mother of my child is not there at the moment I have to do the role as a mother or as a domestic worker at home for that moment.” (Participant 4)

Another parent showed that the support has to be seen in doing house chores. He had this to say:

“even me also I wash my wife’s clothes and she washes mine also.” (Participant 3)

This support engages physical, emotional, psychological and postnatal support.

Closely related to the above, the second interview question required the participants to give their experience of fatherhood. In reply, the participants explained their understanding of fatherhood. Most of the responses indicated that the fathers made ‘an extra effort’ to become more involved in the welfare of their families. The questions did not require fathers to explain their understanding of fatherhood before they joined the intervention group. One father, however, posited that ignorance of the proper understanding of the concept of fatherhood was an issue. This result aligns with the ecological theory of Bronfenbrenner (1979) which states that father involvement might influence child development. These were the different answers to their

understanding of the experience of fatherhood. One father stated that he could not adequately explain fatherhood until he had taken part in the intervention group for fathers. He had this to say in context:

Interviewer: “So being part of this, the fatherhood programme, the men care programme do you think that there is any change you can make to the community?”

Interviewee 3: No, in part of the programme, not its not very difficult but some of the parents they don't know or why I take care of his children they don't know maybe ok am going maybe to this place like this maybe they gonna say maybe hey am undermining them they don't take care of their children but me on my other side my neighbour they understand each and every, say ok they don't care, I say no man how can you leave your child like that you must wash the child whatever they do understand” (Participant 3).

The next theme deals with issues that affect fathers in implementing fatherhood.

5.3.2. Theme 2: issues affecting fatherhood

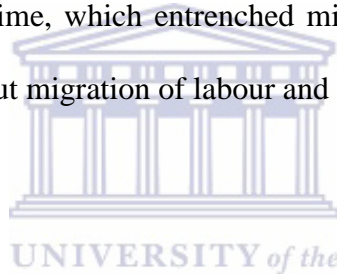
This theme offered nuanced insights into the issues that prevent fathers from being the ideal parents that they would want to be. Under the theme of issues affecting fatherhood, five sub-themes are developed, which make this theme the overriding theme in the study. It offers a

discussion on the sub-themes of migration of labour, broken relationships, shifted roles, the background to fathers, and gender stereotypes.

5.3.2.1 Sub-theme 2.1: Migration of Labour

The question (asked during the interview process) tried to deal with the way fathers defined the term, ‘father’. It was important to develop insight into how fathers relayed the issues that affect them in fatherhood. Migration of labour was one factor that was overriding in most of the interviews. According to Alexopoulou and Juif (2017), colonial powers in southern Africa forced people to look for paid labour by imposing taxes that required them to earn money. This situation continued under the apartheid regime, which entrenched migrant labour (Richter et al., 2013). This is what fathers had to say about migration of labour and fatherhood.

One father reported:



“Unfortunately my child doesn’t stay with me, she stays with her grandparents from the mother’s side in Eastern Cape, the only challenge I have now, that am facing now is being a father without seeing your child growing up is a big challenge because your child doesn’t get to know you” (Participant 6)

Another father stated that:

“ I only see my child maybe two or more times a year, maybe when I go to Eastern Cape but I don’t go often to Eastern Cape because the job that I am in is quite difficult because sometimes I don’t get chances or leaves to go home where I belong.” (Participant 1)

The tone of the voices could connote despair, whereby the fathers want to be with their families, but cannot because of the need to work and fend for them.

5.3.2.2 Sub-theme 2.2: Broken Relationships

The participants identified broken relationships as one major challenge, which affected their families' well-being. According to Gaunt (2008), broken relationships between the fathers and mothers affect the well-being of children. He stated further that this was exacerbated by the mothers' "gatekeeping" behaviour that is often stated as a reason why fathers cannot act according to their desire. The explanations show instances where the mothers were not staying with the child and the father, it was a challenge to fatherhood. As noted earlier, six out of fifteen participants do not stay with either their children or their mothers. This represents 40% of the participants. Out of another six fathers who stay with their children, only two stay with their mothers. This is an indication that broken relationships affect effective fatherhood in a significant way. Fathers had this to say about this challenge:

One father reported:

“ I have got four children and a wife but am not staying with my wife now for the reason I can't mention here and my children also.”(Participant 1)

Another father said:

“I have one child a daughter, she stays with her mother but I have a good relationship with her but am not seeing her mother any more now because we are

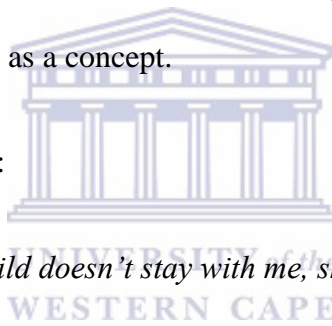
not together again but we have a good relationship with our daughter” (Participant 6)

The ability to identify that broken relationships affected their significant involvement with their children, was equally a significant step in addressing the problem.

5.3.2.3 Sub-theme 2.3: Shifted Roles

There was a shift in roles with regard to fatherhood, in instances where the grandparents and guardians were taking care of children who were not biologically theirs. This showed that the shift in the role affected fatherhood as a concept.

This is what some participants said:



“Unfortunately, my child doesn’t stay with me, she stays with her grandparents from the mother’s side in Eastern Cape, the only challenge I have now, that am facing now is being a father without seeing your child growing up.” (Participant 6)

“but since we are busy and then we don’t have time to stay here and then he stays with his grandmother so every explained whatever maybe, whatever maybe he explained ok then we know how to take care of them no matter they are not staying with us.” (Participant 5).

5.3.2.4 Sub-theme 2.4: Background to fathers

A number of fathers attributed their inability to adequately look after their families to their experiences as children. The historical concept, therefore, played a huge role in their attempts to be good fathers. This what they stated:

“I grew up with my father, my father has two wives, they leave me there at Eastern Cape they come to Cape Town to stay with another mother not my mother is the way am growing up” (Participant 3).

This particular father alluded to the fact that his own parents migrated from the Eastern Cape in search of jobs in Cape Town. Migrant labour was entrenched in the participant’s life to the extent that it was evident in his own relationship with his children. Another participant stated that:

“Unfortunately my child doesn’t stay with me, she stays with her grandparents from the mother’s side in Eastern Cape, the only challenge I have now, that am facing now is being a father without seeing your child growing up is a big challenge because your child doesn’t get to know you who my father is and also I did grow up with the same problem without knowing who is my father.”(Participant 6)

Another participant said:

“I grew up with my father, my father has two wives, they leave me there at Eastern Cape they come to Cape Town to stay with another mother, not my mother is the way am growing up, I get old then I come to cape town to work, and then that time when am with my family children and my wife I like to communicate with them

(inaudible) if you are a man and the woman there is the challenging, then that thing doesn't mean you (unclear)I know how to cook, my children when they come home they eat ..”(Participant 3)

His historical background created a sense of responsibility towards children and he is able to look after them adequately.

5.3.2.5 Sub-theme 2.5: gender stereotypes in their communities

A number of fathers claimed that most men in their communities had a patriarchal view of society. They believed that the woman's place was to look after the children and the home and that the men had nothing to do with offering support to the children. This is in line with the term patriarchy, which refers to 'male domination, to the power relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways' (Sultana, 2012, p.2). This male dominance manifests and is institutionalised as dominance over women and children in the family, and society in general. As a result, 'women are either totally powerless or totally deprived of rights, influence, and resources' (Sultana, 2012, p.2).

With regard to his changing nappies for his baby, one father said that:

“Some of the men they refuse to do that in our community especially that one to change the nappy of our kids.”(Participant 7)

Another father said:

“Sometimes I go around the area or the neighbours, some of the fathers they don't do the role of a father like for example they don't cook, they don't wash their

children and there are children that are growing up with that behaviour because of their parents.” (Participant 3)

The fact that the participants hold more gender-equal views, hoped that the men in their societies change, this is a positive contribution to the improving fatherhood in South Africa. The next theme evaluates the role of the interventions on the fathers.

In summary, it is argued that the presenting issues of migration of labour, broken relationships, shifted roles, background to fathers and the gender stereotypes in the communities were instructive aiding the fathers behaviours of being absent from the family.

5.3.3 Theme 3: Role of the Interventions

The third theme is the role of the interventions, which is based on two sub-themes of effects of the interventions and ideal fatherhood. It analyses the effect of the intervention on the participants, and whether this effect had a positive contribution in enhancing the concept of ideal fatherhood among the fathers who took part in the intervention.

5.3.3.1 Sub-theme 3.1: Effects of the interventions

The participants were asked if the intervention had changed their views of being a father. The purpose of the question was to investigate how the views of the participants had changed, from a more traditional view of fatherhood to a more gender-equal parenting view of fatherhood. The question also sought to establish if the participants had achieved an approach which they would use in the management of the affairs of their families.

The participants confirmed that the programme influenced them to change their views of being a father. As a result, a strong connection was created between being a father and having strong father-child relationships, father-mother relationships, and father community relationships. They held the view that the interventions enhanced their relationship with the children, and they learned how to treat children, stop beating children and stop fighting their mothers.

With regard to enhancing the relationship with the children, one participant said:

“I used to beat them but now I no longer beat them.” (Participant 1).

Another participant said:

“I have enough time to be with them, sometimes when they come back from school they are answering the questions with me...” (Participant 3).

Another participant said:

“with the homework, I try about that but the mother of the children is there to help with the homework if they are if they are asking something..I can assist them to answer” (Participant 3).

Another participant said this, with regard to fighting and corporal punishment, the participants had this to say:

“before there was a fight in my house between me and my wife, but after I got this programme I sit down with my wife and talk and make a solution to that problem and also I learn to wash everything for my wife and am not scared to hang them”
(Participant 5)

Some participants learned how to support their relationships emotionally. One participant stated that:

“there was a session about how to bond with your child that is the one that always reminds me how to bond with your own born child, for example, you have to, if your girlfriend is in labour or your wife is in labour you have to brush her stomach so that you can bond with your unborn child,” (Participant 6).

Another participant stated that he had become more responsible with the ability to discern what the right thing to do was. He said that:

“...if you are staying with your children and also with your wife you know now how you are going to do right thing.” (Participant 2).

Other participants claimed that they had reduced their bad behaviours in public and had also improved their self- esteem. One participant stated that:

“...what is happening around here in the community people always say fathers are wrong, fathers are raping their kids fathers are beating their wives and those things so its good also to have those sessions, on my life to that as well it changed a lot as I already said there is a lot of things, to be honest, most of things am trying even if sometimes things I don't like I don't react immediately I just give a chance for me to think for myself, to be honest, it helps a lot am a changed man.” (Participant 1).

This assertion is in line with the perceptions that have been associated with fathers as criminals in their communities and families.

With regard to self-esteem, one father stated that:

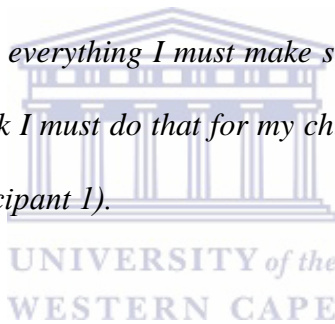
“Firstly what I like about this program it teach you to have that self-esteem knowing that you are the father in the house but that doesn't mean you are the lion of the house that is the first thing that I like about it and then what I like to, I like to do differently in life from what time I always try to get with my kids I will like to add more from my personal view.” (Participant 1).

5.3.3.2 Sub-theme 3.2: ideal fatherhood

The participants were of the opinion that an ideal fatherhood, which they cherished, included the ability of a father to meet the physical, psychological, emotional needs of the children and the mother.

The fathers were of the opinion that ideal fatherhood proving of physical support like clothing, medical support, support in home chores. This is what the fathers stated:

“As a father I think about my child I must make sure that the clothes of my child also the uniform then is she supposed to go to school, I must check to clean and the homework of my child everything I must make sure everything is right for my child and also the homework I must do that for my child I think it is very important to do with my child.” (Participant 1).



“If my child is sick, they call me, please can you help me to take my child to doctor, I do that.” (Participant 1)

“As a father you just have to sit down with your wife and start to teach your children good so that if the father is not there they know the mother is going to do this and if the mother is not there they know the father is going to do this and secondly if the mother of my child is not there at the moment I have to do the role as a mother or as a domestic worker at home for that moment, it is exciting because

most of the people most of the men its difficult to operate as a woman at home that is very challenging that's a problem but on my own side I can do anything at home to help my wife and my kids.” (Participant 4).

This is an indication that you do not need to assign particular roles to a person in a family because of one's gender. The chores should be done equally as and when they arise.

The participants noted that they had learned the need for communication as key to sustaining a healthy fatherhood relationship. Good communication helps to create a strong bond between family members. It is essential that fathers communicate to family members. This confirms Wiley (2007), who states that communication is key to a strong relationship. The importance of such communications is highlighted in the next quotation:

“its fine yea I think its right to communicate maybe with your wife or girlfriend about the children, how maybe whatever maybe they see, it's not the part of the wife to say maybe if the child is sick you also as a father he must also know that if the child is sick he must also take care even the mother when they come to school and then he can also question them, ok how guys how was school how was the day, you also understand ok, if the child you see maybe he's not hundred percent you see and then you must take care of them and then maybe he is sick and then you can take her to the doctor not the part of the mother also the father can take the child to the clinic whatever” (Participant 8)

In addition, the Ecological Systems Theory of Bronfenbrenner (1979) highlights the microsystem as the most important system for child development. It is in this system where good parenting

relationships are of utmost importance. The quality of this relationship (whether the mother and father are together or not) can also influence the nature of the relationship between the father and the child, as well as the level of involvement by the father in the life of his children (Crnic, Arbona, Baker & Blacher, 2009).

5.4 Conclusion

The chapter presented and discussed the findings. With the aid of the thematic data analysis tools by Braun and Clarke, the researcher analysed the data and identified three major themes from the study. These were obtained as a result of identifying patterns and engaging with them to establish links and meanings. These meanings were instructive in engaging the roles of an intervention group in the fathers' caregiving and involvement with their families in Gugulethu, Mfuleni, Manenberg and Retreat. The findings indicated that most of the fathers in both selected areas (Retreat, Gugulethu, Manenberg and Mfuleni) had enhanced the relationship with their children and their mothers. The findings showed that the fathers were in a position to support their families physically, emotionally, socially and psychologically. The literature review was used to back up the findings in every theme and sub-theme, while the theoretical framework underscored the effect of fatherhood on a child. In the next chapter, the researcher will state the conclusion and the recommendations of the study.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter presents a summary of the study, the conclusions of the findings and the recommendations that have stemmed from the study. The aim of the study was to explore the role of a fathers' intervention group in the caregiving and involvement with their families in Gugulethu, Manenberg, Mfuleni, and Retreat situated in the Western Cape Province. This aim was achieved through the use of a qualitative methodological approach, which sought to explore the role of a fathers' intervention group in the caregiving and involvement with their families. The research question was answered in the fifth chapter through the presentation and discussion of the research findings. The conclusions that are presented here are a reflection of the guidance obtained from the objectives that formed the standard for achieving the aim of the study, and the answer to the research question of the study. The conclusions, therefore, are based on correlating the aim, objectives, methodology and findings of the study and assessing whether these were reached. This section of the study will summarise the main points of the literature review, reflect on the aims and objectives of the study. This section will also review the research methodology, and provide a synopsis of the main themes that emerged from the analysed data. A discussion of the effects of the findings, follows. The study evaluated the limitations within itself and offered suggestions for reform.

With the aid of focus group discussions that involved semi-structured interviews as the main method of data collection, the researcher explored the study aims. The data that was collected was then transcribed. With the use of thematic data analysis, the transcribed data underwent a process of data analysis. The researcher identified various themes that were either supported or undermined by the literature review. Other perspectives were illuminated by the various scholars with regard to parenting and fatherhood in South Africa's context.

The question that the participants had to answer was:

- What role does a fathers' intervention group in the caregiving and involvement with their families?

This was informed by three sub questions.

- How are fathers involved in the caregiving of their children?
- How have families benefitted from having fathers participate in the intervention programme?

In a bid to answer the question, the study elaborated on the following:

- It explored how fathers are involved in the caregiving of their children.
- It explored how families have benefitted from having fathers participate in the intervention programme.
- It explored how fathers understand fatherhood involvement and caregiving.
- It explored how relationships between fathers and their families have changed when fathers attended the intervention programme.

The semi-structured interviews in the focus group discussions elucidated experiences that the participants (fathers) had in relation to how the fatherhood programme intervention affected them. The semi-structured interviews enabled the researcher to gain insight into the understanding of reasons, opinions and motivations for a given research theme. Vernon-Dotson (2013) state that the instrument of research in qualitative research is the human mind. This process includes the use of interviews, focus group discussions, observations and a review of existing documentation. The major aim of the researcher in qualitative research is to appreciate and understand the situation under investigation primarily from the participants' and not the researchers' perspective. Because of the focus on the participant as the source of data, the researcher becomes the primary instrument for data collection and analysis in qualitative research (Hancock & Algozzine, 2016). According to Smith (2015), the major aims of the qualitative study are to gain a deep understanding of a specific organisation or event, to offer an explicit rendering of the structure, order, and broad patterns found among a group of participants, and to generate field research.

The data that were collected were obtained from several participants, were analysed and led to the development of three themes in chapter five. The literature review was used to engage with the data, to elaborate, explore, compare and contrast the findings of the study. a summary of the chapters in their chronological order follows in the subsequent section.

6.2 Recommendations

The recommendations are grouped into three areas, thus (a) Government, (b) civil society and (c) future research which may be instructive on improving parenting.

6.2.1. Recommendations to government

- The Government should put up a policy to counter historical and apartheid migrant labour trends. This will ensure that fathers are able to work near home and be in position to see their children and the mothers to their children. A good point to start is to ensure that all employers offer a minimum salary that can cater for the basic necessities of the family. Fathers should be encouraged to join vocational institutions where they can learn skills that enable them to work on their terms as self-employed individuals. This will break the chain of the need to migrate to look for work in other provinces instead of working near home.

6.2.2. Recommendations for civil society organizations

- The support by fathers to their families should not be left to an intervention group that only provides for father's activities. Mothers and children should be included to ensure that everyone knows that he or she has a role to play. This is instrumental in helping the entire family act as a buffer to the father's attempts to become a better person in exhibiting the fatherhood concept. The act of inculcating the input of mothers and children is instrumental in understanding the challenges that mothers and children go through and their input can be vital in ensuring that the fatherhood is a family concept where everyone has a role to play.

6.2.3. Recommendations for further research

- Parents should be enlightened about parenting and the various ways in which to do so. This will offer parents, especially, the adequate skills to ensure better fatherhood practices. These practices will aid the change in the way fatherhood is perceived and make fathers look at an ideal family and strive to be that kind of family. The Department of Social Development

should use its White paper on families to enhance fatherhood and to educate parents about the various parenting styles and how they may be useful in ensuring improved fatherhood strategies.

- Counseling should be provided for fathers who have shared histories as a result of family practices such as polygamy, broken relationships, and migrant labour and behavioural problems such as involvement in crime and fathers' legacy. The counseling will enable the fathers to let go of their past, and not to use it as a mode of leadership in their families. Unless the historical challenges that the fathers dealt with when they were growing up are dealt with, their backgrounds will remain a stumbling block in achieving the ideal fatherhood in the South African society.
- The organisations that run fatherhood programmes should increase education and training to counter gender stereotypes and to stop violence in society and in families. These stereotypes, due to a patriarchal society, still exist and various men feel they should not behave in a particular way that is reserved for women and children. This has to be dealt with by engaging mass mobilization and dissemination of information about the need for neutrality in the gender roles in society. This will enable fathers to support the mothers of their children and as a result, enhance their role in improving fathers in caregiving.
- The role of interventions should be enhanced to deal with relationships by involving mothers, to teach mothers as well about taking responsibility, supporting the father in effecting behavioural change, to boost their self-esteem even when they take on gender stereotyped roles and use ideal motherhood as a boost for ideal fatherhood. Supporting motherhood will aid the improvement of an ideal fatherhood.

6.3 Conclusion

The study focused on the role of a fathers' intervention group in the caregiving and involvement with their families. It was noted that a positive and healthy fatherhood strategy is key to ensuring good upbringing of children and psychological satisfaction to the mother. Although this study's results should be interpreted with caution, due to the small number of respondents, findings suggest that fathers in South Africa have various challenges which exacerbate their own weaknesses in derailing any positive attempts at fatherhood. As this study, the use of an intervention strategy helps to change the negative perceptions about fatherhood and engages with fathers to use practical methods to improve fatherhood as a concept in the South African society. It requires a concerted effort from the government, other stakeholders, fathers, mothers, and children to enable the fathers to achieve the ideal concept of fatherhood.

Bronfenbrenner's Ecological theory offered a viable theoretical framework in which the concept of fatherhood and its effect on family was explored. In addition, it was also used to guide the prospective effects of the intervention groups especially with regard to their interaction with their families.

With the aid of the literature review, the study used various concepts of fatherhood from which to derive a working definition. The definition used, took into account the cultural, biological, social, economic, psychological views, while at the same time underscoring the internal and external influences on fatherhood.

The methodology adopted for the study was a qualitative research, which was exploratory in nature. The study used purposive sampling to select participants. With the aid of semi-structured

interviews, the study explored the role of intervention groups on the fathers' involvement in their families. The findings showed that the fathers had benefited a lot from the programme and they were in a position to get involved in the lives of their children and their families.



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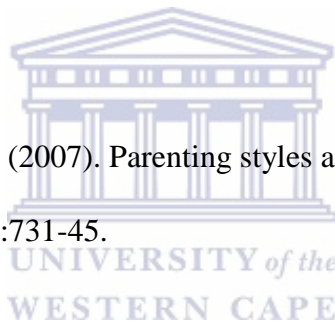
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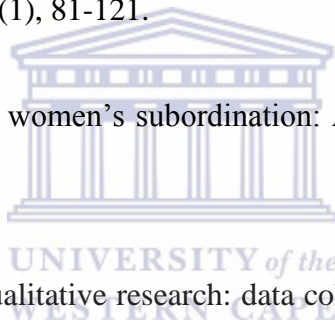
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Appendix 1

INFORMATION SHEET

Project Title: The role of a father's intervention group in the caregiving and involvement with their families

What is this study about?

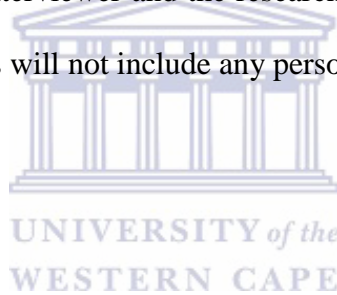
This is a research project being conducted by Jean-Marie Vianney Nkurunziza at the University of the Western Cape. We are inviting you to voluntarily participate in this research project because you and your family are the part of a study will be to explore the role of a fathers' intervention group in the caregiving and involvement with their families. The purpose of the study will be to explore how behaviours and attitudes have changed when fathers attended the intervention program.

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

The learner participants will be asked to participate in responding the questionnaire during interviews. The questionnaires will be the guide line while conducting the interview with all participants, once consent has been given, and will be conducted during a convenient time for the participants after working hours or weekends. The participants will be notified in advance.

Would my participation in this study be kept confidential?

Your personal information will be kept confidential. To help protect your confidentiality, the information you provide will be totally private; no names will be used so there are no way you can be identified for participating in this study. Your information will be anonymous and treated confidentially. This will be done by (1) your name will not be included on the report and (2) a code number will be placed on the report. If we write a report or article about this research project, your identity will be protected to the maximum extent possible. The reports will be kept in a locked cabinet and only the interviewer and the research supervisor will have access to this information. The research findings will not include any personal details.



What are the risks of this research?

There are always possible risks when participating in any research. If there is a possibility of any participant presenting with a need or is challenged in any way, appropriate resources to assist the participants will be accessed or presented.

What are the benefits of this research?

The involvement of fathers' in the caregiving of children is complex but yet a significant way of establishing a relationship between the two parties in different ways. The information gained in this study will significantly contribute to existing body of knowledge about father school program and its contribution to fathers' intervention in the care of their children. This will help identify the underlying factors attributed to the involvement of fathers in the caregiving of their children and family. The findings of this study can inform intervention programs from different stakeholders such as Sonke Gender Justice and the Parenting in Africa Network. The result of this study will benefit researchers, scholars, policy makers and civil society organisations working directly or indirectly with absent fathers, fathers and families.



Describe the anticipated benefits to science or society expected from the research, if any.

The result of this study will benefit researchers, scholars, policy makers and civil society organisations working directly or indirectly with absent fathers, fathers and families.

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.

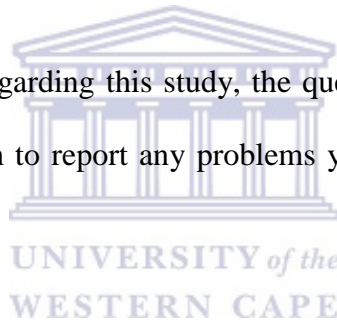
Is any assistance available if I am negatively affected by participating in this study?

Every effort has been taken to protect you from any harm in this study. If however, you may feel affected you can be referred to your nearest community resource for assistance.

What if I have questions?

You may contact me at: 0763203694 or nkurunzizajames@gmail.com or my supervisor **Prof Roman in the Social Work Department** at the University of the Western Cape. If you have any questions about the research study itself, please contact Prof Roman at: Department of Social Work, tel. 021 959 2970, email: nroman@uwc.ac.za.

Should you have any questions regarding this study, the questionnaire and/ or your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:



Head of Department: Prof. C. Schenck

Dean of the Faculty of Community and Health Sciences: **Prof. J. Frantz**

University of the Western Cape

Private Bag X17

Bellville 7535

This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.

Appendix 2

LETTER OF INTRODUCTION



Appendix 3

CONSENT FORM FOR PARTICIPANTS

Title of Research Project: The role of a father's intervention group in the caregiving and involvement with their families

The study has been described to me in a language that I understand and I freely and voluntarily agree to participate in the study. My questions about the study have been answered. I understand that my identity will not be disclosed and that I may withdraw from the study without giving a reason at any time and this will not negatively affect me in any way.

Participant's name.....

Participant's signature.....

Date.....

Should you have any questions regarding this study or wish to report any problems you have experienced related to the study, please contact the study coordinator:

Study Coordinator's Name: Prof N Roman

University of the Western Cape

Private Bag X17, Bellville 753

Telephone: 021 959 2277/2970 Email: nroman@uwc.ac.za

Appendix 4

LIST OF TABLES

Table 5.1: Participants profile

Table 5.2: Themes and sub-themes that emerged from the collected data



Appendix 5

List of Figures

Figure 1 An illustration of Bronfenbrenner's (1979) Ecological systems theory



Appendix 6

QUESTIONNAIRE

Introduction about myself:

Name, country, academic background- master in Community Health and Science at UWC

Explanation of the study: research aim, how the material will be used, voluntary participation, don't have to answer questions and can end his participation at any point. Consent forms. Set up of the interview and ask if its ok to record. The interview will take around 1 hour and if there is more additional time will ask for your permission.

1. Introduction

- What is your name? How old are you? What is your main occupation?
- Do you already have children, how many and how old are they?
- What is your relationship with the mother of the child, are you living together?

2. Can you think about your own experiences of fatherhood

- what is your experience of your own father? present/absent father? other father figures? / male guidance?
- How do you experience your role as a father?
- How are you involved with your child?
- how would you describe your relationship with your child?
- how often do you see your child/children?
- How does a normal day with your child look like?
- when do you feel most needed as a father?
- how would you like your relationship with the child to be?
- how would you like do describe your relationship with your family?
- Obstacles of being an active parent/ factors hindering active fatherhood
- Possibilities of being and active parent - society, partner, childhood, other promoting factors

3. If you think about your surrounding community, neighbors and friends, and the parenting methods that they use

- How do you perceive that they divide the tasks of care taking? Domestic work?
- Can this change or be done in a different way?

4. When it comes to parenting, can you tell me your thoughts about how a father should take care of his child?

- Are there specific things that a father should do?
- Are there things that both parents can do?
- taking care of the baby- feeding and nutrition, health care visits, playing with the child, disciplining the child, teach the child new things- mental and cognitive development, changing diapers etc.
- domestic work- grocery shopping, cleaning, laundry washing.
- has this change since taking part of the father's intervention program?

5. How do you perceive the main similarities and differences in being a father and participating in fatherhood intervention group?

- time spent with child, things that they do with or for the child, how they feel being a parent

6. How did you found out about the father's intervention program and why did you decide to participate?

- How has taking part in the father groups impact your role as father?
- Can you tell me about how this has affected the way you act and the things you do?
- How are partners affected by fathers taking part in father groups?
- What did you like about the father groups? What would you like to improve?

7. Why do you think its important to have father's intervention program ?

- How does the father's intervention program help fathers families?

8. What things did you like about the programme, what would you do differently in future?

Do you think the rest of your community could benefit from this programme or similar ones (parenting and gender equality in general)?

Is there anything you would like to add? Do you have any questions? Is it ok if I contact you when I have any questions regarding this interview?

Thank you for your time!



UNIVERSITY *of the* WESTERN CAPE

DEPARTMENT OF RESEARCH DEVELOPMENT SR1

Appendix 7

ETHICAL CLEARANCE

UWC RESEARCH PROJECT REGISTRATION AND ETHICS CLEARANCE

APPLICATION FORM
UNIVERSITY *of the*
WESTERN CAPE

This application will be considered by UWC Faculty Board Research and Ethics Committees, then by the UWC Senate Research Committee, which may also consult outsiders on ethics questions, or consult the UWC ethics subcommittees, before registration of the project and clearance of the ethics. No project should proceed before project registration and ethical clearance has been granted.

A. PARTICULARS OF INDIVIDUAL APPLICANT

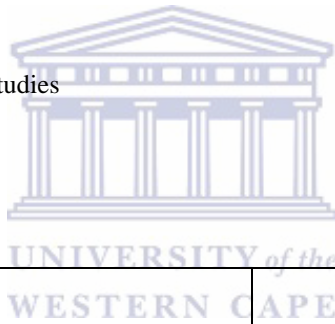
NAME: Jean-Marie Vianney Nkurunziza

TITLE: Mr

DEPARTMENT: Social Work

FACULTY: Community Health and Sciences

FIELD OF STUDY: Child and Family Studies



ARE YOU:

A member of UWC academic staff?

Yes

No

A member of UWC support staff?

Yes

No

A registered UWC student?

Yes

No

From outside UWC, wishing to research at or with UWC?

Yes

No

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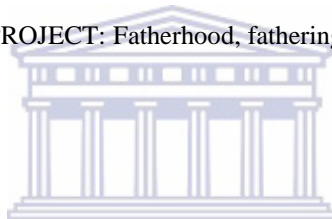
PARTICULARS OF PROJECT

PROJECT NUMBER: TO BE ALLOCATED BY SENATE RESEARCH COMMITTEE:

EXPECTED COMPLETION DATE: January 2018

PROJECT TITLE: The role of a father's intervention group in the caregiving and involvement with their families

THREE KEY WORDS DESCRIBING PROJECT: Fatherhood, fathering, father involvement



PURPOSE OF THE PROJECT:

UNIVERSITY *of the*
WESTERN CAPE

M-DEGREE: MA CFS

D-DEGREE:

POST GRADUATE RESEARCH:

C. PARTICULARS REGARDING PARTICULAR RESEARCHERS

FAMILY NAME: Nkurunziza

INITIALS: JMV

TITLE: Mr

PRINCIPAL RESEARCHER: Jean-Marie Vianney Nkurunziza

OTHER RESEARCH PROJECT LEADERS:



OTHER CO-RESEARCHERS:

THESIS: The role of a father's intervention group in the caregiving and involvement with their families

STUDENT RESEARCHER: Mr .Jean-Marie Vianney Nkurunziza

THESIS: SUPERVISOR: Prof. N Roman



D. GENERAL INFORMATION

STUDY LEAVE TO BE TAKEN DURING PROECT (days): 5days

IS IT INTENDED THAT THE OUTCOME WILL BE SUBMITTED FOR PEER REVIEWED PUBLICATION?

YES NO

COMMENTS: DEPARTMENTAL CHAIRPERSON:

SIGNATURE OF THESIS STUDENT RESEARCHER – WHERE APPROPRIATE:



UNIVERSITY of the
DATE : 16 August 2016
WESTERN CAPE

SIGNATURE OF THESIS SUPERVISOR – WHERE APPROPRIATE:

DATE :

SIGNATURE OF PRINCIPAL RESEARCHER – WHERE APROPRIATE:

DATE:

SIGNATURE OF DEPARTMENTAL CHAIRPERSON:

DATE:

NOTE: THESE SIGNATURES IMPLY AN UNDERTAKING *BY THE RESEARCHERS*, TO CONDUCT THE RESEARCH ETHICALLY, AND AN UNDERTAKING BY THE THESIS SUPERVISOR (WHERE APPROPRIATE), AND THE DEPARTMENTAL CHAIRPERSON, TO MAINTAIN A RESPONSIBLE OVERSIGHT OVER THE ETHICAL CONDUCT OF THE RESEARCH.



E. DESCRIPTION OF PROJECT AND RESEARCH ETHICS STATEMENT

Abstract

The father-child relationship, either negative or positive, at any stage in life of the child has profound and wide ranging impact on the child that lasts a lifetime irrespective of culture or ethnic association. Global studies are shifting toward studies of the father-child relationship in relation to the psychosocial well-being of the child. The majority of the relevant studies are done in the global north. Research has shown that South Africa has one of the highest rates of absent fathers and the father-child relationship is under-studied. In order to extend the body of research regarding the father-child relationship, this study will explore the role of a fathers' intervention group in the caregiving and involvement with their children. This will be a qualitative study using an interpretivist approach. The sample will include fathers who attended the father school programme in selected sites. Data will be collected from 16 participants from Mfuleni, Gugulethu, Retreat and Manenberg constituting four groups of four participants. An interview guide will be used for data collection. Data analysis will be conducted by means of a thematic analysis. All ethical considerations will be adhered to, such as confidentiality and anonymity of participants.

Ethics statement

Ethics refers to a set of widely accepted moral principles that offer rules for, and behavioural expectations of, the most correct conduct towards respondents and researchers (Neuman, 2000). The usually discussed issues among others according to Neuman (2000) include; the rights to privacy and voluntary participation; anonymity and confidentiality and responsibility to produce good quality research. In this study, ethical considerations will include efforts to seek permission to have access to data (respondents), ensure respondents informed consent and to pay attention to anonymity. Permission will be first sought from the Senate Higher Degrees and Research Committees of the University of the Western Cape to conduct the study as well as the Director of the organisation running father school program. Informed consent of the participants will be observed by explaining the objectives and purpose of the study to the respondents before requesting them to participate.

Confidentiality will be observed by safely keeping the information obtained from respondents away from people who are not part of the study until information is used to rewrite the a research report. Translators will be required to sign informed consent prior to commencement of work. No identification of names or any job titles will be made for the purpose of observing anonymity of the respondents. In fact, respondents will be assured that for the purposes of ensuring this anonymity, their names will not appear on the report. Informed consent of the respondents will be observed by explaining the purpose of the study to the respondents before requesting them to participate by providing data required of them. The respondents will also be told that participation is voluntary and that they are free to withdraw from the study at any time if they so wish. The respondents will be assured that the data will be purely used for academic purposes. In every research process ethical issues and considerations must be made, addressed and adhered to (Neuman, 2000). Neuman (2011) in addition describe ethics as a set of widely accepted moral principles that offer rules for, and behavioural expectations of, the most correct conduct towards respondents and the researcher. Notwithstanding the debate within differing methodologies about the nature of objectivity, and the relationship between the researcher, the interviewee and the data, participants will know in advance what the study entitles and therefore enabling them with details of organisations that can offer support if they are adversely affected by issues raised in the course of the study such as psychological and physical harm.

Form issued by: Professor Renfrew Christie, UWC Dean of Research, February 2002.
(959 2949; 959 2948 secretary, 959 3170 fax, email: rchristie@uwc.ac.za)