

ABSENT FATHER IN MARRIAGE: A PASTORAL CHALLENGE.

BY

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DECLARATION

I, Herbert Moruti Mbhele hereby declare that this thesis, which I submit for the degree of MA (Practical Theology) at University of Pretoria, is a product of my own original work, and has not been submitted by me for a degree at this university or any other university. All sources I used have been indicated and dully acknowledged by means of complete references.

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Date.....

DEDICATION

I dedicate this thesis to my wife 'Lerato Mahloli Mbhele' and to all MA classmates and seniors (PHD) who worked tirelessly to shape my work during our consultation time.

Out of my deepest heart and respect, I honour Prof Maake Masango, and this thesis is dedicated to him and all his colleagues who guided me during contact weeks we had as students.

May the grace and wisdom of God be upon them all.

SUMMARY OF THE RESEARCH

This study focused on the search of the impact of absent father on the lives of young adults in the household. In the interview with the co-participants, the research revealed that the problems of absent father prevailed and continued to traumatize young adults despite the execution of pastoral care of laying hands and uttering of prayers on young adults by pastors and deacons of the church since these are the pastoral practices and care the church offers to assist in halting the problems. The absence of pragmatic of pastoral method caused dismay more especially on young adults because they perceived a church as a family of God which is endowed with power to provide healing and comfort abundantly in their lives as well as changing the mind-set of their fathers who deserted them. Prior to this research the inability to deal and solve the problems of absent father caused the congregation to encounter dilemma because some members of the congregation emphasized that these young adults who their problems of absent father seem not to be solved by prayer and laying of hands must be referred to psychologist while others suggested that such young adults must be excommunicated because they disturb the smooth running of the worshipping in the church. These views prompted the current research. It was, therefore, the aim of this study to journey with the co-participants in order to understand and have knowledge of the situation they are encountering so that the research will employ the appropriate pastoral care and practice to assist them to get rid of the problems of absent father,

EXPLANATION OF KEYWORDS

Marriage The union of a man and woman where they become husband and wife and share conjugal rights.

Absent father A man or husband who is not present in young adults' lives as they grow.

Impact A noticeable influence or effect [which the state of absent father in marriage exerts into young adults.]

Investigate To carry out a systematic inquiry into something to establish the truth.

Shepherd A pastor, minister, priest who takes care of the wellbeing of congregation (young adults).

Positive deconstruction The process in which underlying worldview and its beliefs and values are identified – This is a pattern matching process [in which the beliefs and values of worldview are matched]

I and me The researcher/author of this thesis.

Young adults The offspring of the sexual relationship between the husband and wife and are the victims who experienced the absence of a

father in this study.

Trauma A deeply distressing experience of a person [which may be caused by physical injury or emotional shock.]

Pastoral care It is a ministry in which a pastor is privileged to take care of people by being with people where they live and breath, succeed and fail, relate intimately and experience alienation.

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CHAPTER ONE

RESEARCH PROPOSAL

1.0 INTRODUCTION

The study investigates the impact of absent father on young adults in marriage, which threatens their lives and growth. Investigations are taken to expose the extent to which the impact of fatherlessness manifests itself upon these young adults when they are young; so that the research would have a better understanding and full knowledge of what is going on to these kind of young adults. The reason is to avoid taking such young adults for granted about the situations, which they are faced with in life. This requires the process of research to be attentive in listening to young adults` problems and allows a researcher to relate meaningfully with them in order to get the gist of their problems. Thus, the study targets at young adults who are between eighteen and thirty five years in order to get information directly from them (horses` mouth) without seeking a letter of concern to be provided by parents/guardians in the interview because this might hinder freedom of these young adults to disclose their experiences fully. It is therefore, important also to indicate here that the study uses pronouns “I and me” in order to convey feelings and assumptions of the researcher in the study so as to help the reader to have a better understanding and knowledge of what is said in the study. Moreover, the research also uses the word ‘children’ interchangeable with young adults as the core-researchers of this study. Furthermore, the study discusses the problem of the absent of father on young adults without categorising marriage as being solemnised by church or customary marriage; and not looking at the causes which led to the absence of a father. Therefore, preliminary reference is provided to support the authenticity of the study.

1.1 BACKGROUND

The study came about when Sello, (pseudonym) a nineteen old boy and member of a congregation, who most of the time during worship and praising service in the congregation screams in an uncontrollable manner to the extent that the process of the service was disturbed. To calm the situation, ministers and deacons of the congregation prayed for him and laid hands on him in order to exorcise demons out of his life. This was one way of pastorally caring for him. Members and theology of our church believed that demons and evil spirits cause the screaming of this kind. Thus, the congregation creed requires ministers to journey with this kind of people by offering prayer and laying hands to deliver them from demon possession. This was a way of providing therapy. However, Sello`s problem has not been resolved despite the effort of laying hands and prayers offered to him. This has caused a great concern and confusion to the administration of the congregation as well as to members; because some wanted him to be banished from services while others attested that, his problem requires the attention of psychologists. Thus, Sello`s problem has caused division and a pastoral concern in the congregation.

With the above in mind, and the lack of pastoral tools and wandering how to solve Sello`s situation therapeutically, caused me to research this problem because it continued despite of prayer. One Sunday morning before the church service resumed I visited Sello`s family with the intention to find about the causes of his screaming in the congregation, if it is connected to the culture of Basotho. I was extremely challenged to find a condition in which Sello lives because he stays in a single room (a shack) built with plastics and sails with his four younger sisters and a mother at one of the informal settlements in Sea-point area Maseru down town. I asked them whether I could talk to their father. In the process of explaining the whereabouts of their father, Sello started screaming. I did not know what to do in order to stop the situation, because it went on to an extent that it called the attention from the neighbours around the area, and they crowded at Sello`s yard anxiously. I went to them and explained that there was nothing much of the problem, then I asked them to leave. I went back to Sello in order to help to stop him from crying.

The experience made me to assume that the occurrence of fatherlessness on young adult makes him to encounter trauma, which manifests itself as depression, stress, disillusion, broken heart, loss of hope and faith. The problem traumatised Sello's life despite the love and care that his mother and members of the community provided to him. His situation made me to assume further that the impact of the absence father on young adult troubles him/her to an extent that he/she finds himself/herself crying without any external injury occurring unto him/her. This reminded me about a belief among the community of Basotho that a person whose father's cultural and belief ritual practices have not been performed unto her/him after birth, due to the absence of a father on him/her, causes a person to cry in almost all the time even without due course. Therefore, Basotho believe that a child cries for "khoetsa ea ntat`ae." This means that a child "cries for kingship ritual practices of the father" that give him/her the right to belong to that family.

Besides being paranoid, in some situations the impact would influence a young adult to become a bully to others as a sign of envy towards those who lived with both parents in their families. In addition to this alternative, among teenagers and youth it is assumed that they indulged in drugs, stealing and practice a force sexual intercourse relations trying to fill the missing gap of father's love in their lives. Eventually they end up becoming the street kids and criminals in the community. Biller assents with this and says, "The incidents of crimes against property and people, including child abuse and family violence, is relatively high in societies where the rearing of young children is considered to be an exclusively female endeavor."

Biller, (1993:2)

The above statement asserts that criminals are countered in huge number in a community whose households are headed by single female parenting. This incident occurs because young adults who are males are deprived of fatherhood early in life are likely to engage in rigidly over-compensatory masculine behaviours which over powers a mother in the family.

The intention to undertake this study is to develop a pastoral care model, which will empower young adults to overcome the emotional, spiritual and psychological breakdown caused by the impact of the absence of father in their lives. Adoption of pastoral care model in the study is to assist in the journey with the victims to help each of them to cope with the problems so that they will function normally in life – to love life and have good relationships with others. Moreover, the model is used to help to get into young adults` shoes in a non-judgmental manner in order to be empathetic and feel what they experienced. Sello`s problem made me to be aware of the negative impact that absent father may have on young adult. It can interrupt, destroy and destabilise peace of young adult. As a result, it affects the family, members of the community and congregation in a negative manner. In support of this catastrophe a young adult faces, Adams attests that, “ when this catastrophe does in fact occur, confirming the child`s worst premonitions, the child feels rejected, guilty, insecure, anxious, and full of dread about the future...”

Adams, (1984:116)

The above statement made the research wonders if it may convey that a fatherless young adult is overwhelmed by fear which disturbs his/her mind to a larger extent that a young adult feels worthless and unwanted. This goes to a point that he/she does not recognise and value the love and care given by the mother, maternal siblings and people around him/her. Thus, it made me to ask questions in search of pastoral method of caring.

1.2 PROBLEM STATEMENT

The above story raises several questions that will guide the research to create and care for the fatherless young adults:

- a) Can an absent father contribute to the screaming and traumatising of young adults?

- b) What are the characteristics and features that coerce a young adult to be longing for the presence of a father in his/her life despite the effectiveness presence of a mother and other people around him/her?
- c) In what way can a pastoral care giver therapeutically care for such young adults?

1.3 RESEARCH GAP

There is a huge literature in the archives of psychology, sociology and anthropology, which dealt with the roles of the father in caring children, fatherless children, fathers and families, child effects on adults, fatherless in Galilee and many more. These include researches that are written in Afrikaans. My research gap is that, little has been written about the impact of the absence of a father on young adults who specifically were born within marriage relationships. This is a challenge to the author to contribute to this kind of study with limited literature to guide in addressing young adults` problems caused by the absence of a father in the context of marriage relationship.

1.4 AIMS

Based on the questions raised in problem statement, this study aims to:

- . To journey with fatherless young adults as a way of restoring their lives to function humanely and cherish them to enjoy life as a gift from God.
- . To therapeutically work with them in order to become empowered to be able to face life and stand against whatever the problems they encounter

in life confidently.

To achieve these aims the following specific objectives will be met:

1.5 OBJECTIVES

The specific objectives headed for are:

- a) To identify the features and characteristics of negative impact bestowed by fatherlessness upon these young adults.
- b) To establish a more informed content on how young adults feel about being fatherless in order to build and develop comprehensive understanding of the feeling created in their lives.

With these objectives the research will be able to have a direction as to why a person may be found crying for no real cause, a person that Basotho call '*senyofu*' 'ever crying or melting'; why a person envies others, why a person becomes a bully and why a person engages in drug abuse when they reach youth stage.

1.6 RELEVANCE OF THE STUDY

This study is relevant because it employs the pastoral care practices, which are developed to address the broken hearts and wounded psyche of young adults by a trauma caused by the impact of fatherlessness on young adults within a marriage relationships. The pastoral practices are purported and geared to restore their lives to function normal and enjoy life despite the fatherlessness environment they experienced. In addition to this, the pastoral care within the auspices of positive deconstruction method also endeavors to help to restore young adults' lives

who are non-Christians in relation to transforming them to be reconciled with God as their creator. This is done to make the process of healing to be smooth, relevant, effective and sustainable.

1.7 MOTIVATION FOR THE STUDY

The goal of the study is to develop the understanding of the problems caused by the absence of a father on young adults; that led them to experience trauma which destroys their peace of mind largely that it affects the relationships of young adults with others and people around them in a negative manner. Thus, the results of the study is to contribute more comprehensive counselling to help young adults in building confidence in their lives; in order to stand against any challenges they face in life within the context of the absence of a father. Furthermore, the study aims to inform fathers and the community more especially youth about the risks and problems endangering children`s lives who do not get a full intimate support from their fathers.

To undertake this research will contribute by helping young adults to develop a good relationship with others. It also will equip them with the skills and knowledge to deal with challenges diligently in their lives. The aim is to empower them to be able to make decisions, which contribute towards a better life for their future.

1.8 METHODOLOGY OF THE STUDY

For this study to develop a meaningful relationship that comprising a therapeutic practices in a journey with young adults, it employs both Pollard with his positive deconstruction method and Gerkin`s shepherding care model with the effort to provide a full care to young adults. Gerkin`s model on one hand in this study is chosen because it is based on biblical foundation that emphasises reconciliation between individuals and with God as the creator who loves and cares for the broken heart. In addition to this, Pollard`s model on the other hand

emphasises the transformation which also emphasises reconciliation of individual towards God by changing the mind set of an individual from ignorance of God`s love and care. Thus, it is within this perspective the research integrates both models in this study to make a journey of caring with young adults to become more productive to bring a holistic healing and transformation. Moreover, it is understandable that for the study to be successful it requires more trust and dependency on God`s Spirit, because the absence of a father on a young adult is not an easy issue to deal with since it is an internal matter. So, to deal with it successfully requires help from the Holy Spirit who is the counsellor and comforter of people`s hearts. With the above in mind let me share a model created by Gerkin.

1.8.1 Gerkin`s shepherding and care model

In Gerkin`s model, care to God`s people has been always a central issue to provide Christian community with sustenance and maintenance of their faith for survival. Therefore, Gerkin discusses this kind of care designed to God`s people in four pastoral ways. Priestly trait is the first interpretation of shepherding and care given. This interpretation says the pastor is a guide to people`s life in the spirit by helping Christians to be faithful and have a reverent observance of worship and cultic practice – that is, for them to have assurance that God lives in him/her because he/she is made in the image of God. This is achieved through sharing the stories from the biblical point of view during worship and ceremonial life, which encourage and exhort people that they belong to God as their creator regardless of problems as (Psalm 23) and (Psalm 27) note. Therefore, I will engage myself and core researchers into a conversation that made God our partner who has an intimate relationship with us, who is faithful and who cares for us at all costs. Wimberly explains that “Jobo`s life teaches us that the process of becoming holy must take place in the midst of one`s own suffering. In the midst of suffering, God encounters us and provides sustaining fellowship.”

Wimberly, (2003:69)

Wimberly's explanation affirms one of the African 'sayings' which says, 'suffering is the entrance into success.' It is my assumption that Sello's screaming which he suffered for a long period has opened the door in the congregation to reconsider his problem; and also has done the church right to coerce the pastors and administration to look for other alternative ways of dealing with people's problem rather than using only the prayer and laying hands which have not helped to resolve the matter. Reconsideration on prayer and laying hands has to be added with counselling which will assist pastors to investigate the problems and suffering of people in a deeper manner to have a better knowledge and understanding of them. In addition, this will guide how to pray for people effectively to alleviate their problems and to be consecrated from the suffering they went through in order to cement their foundation of Christian lifestyle. Therefore, people's lives will be provided with a long term happiness and ability to solve any problems they encounter in future.

The second interpretation defines a pastor as a prophet who is a mediator and a reconciler. Thus, a prophet spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its political leaders. As a contemporary mediator in prophetic position, the pastor conveys the prophetic words to people to make them aware of their deviation from the will of God in order to reconcile the individuals with each other and with God. In this way he stands in between to pave way for negotiations in order to set the stage for the silenced voice to be heard and this is emphasised by a Prophet (Isaiah 1:17-18). In this study the research is aware that the absence of a father in Sello's life has silenced and robbed him with the love, happiness, peace and comfort he was to derive from the father and siblings of his father. To this, Baldwin says that, "Our need to be loved, to be affirmed, to be valued, and to be part of a group are met in relationship [sic] to other people. Relationships are vital to our emotional and psychological wellbeing."

Baldwin, (1988:17)

Baldwin conveys the understanding that a good relationship which is prevailing between people appreciates and accepts one's value, and this offers a person with peace of mind to live. So, a non-existing relationship between Sello's father and paternal siblings made him to encounter

emotional and psychological break-down. The situation breaks his heart to an extent that he finds himself crying even when he is not externally hurt.

As a reconciler, the prophet engages in a deeper form of mediation in that not only does he bring people together in forgiveness but he also helps an individual to reconcile with himself/herself in order to accept and appreciate the condition he/she experiences as a way of forming a socially good and beneficial relationship to one-self. In the way, an individual wins his/her; heart then forgives and loves those who trespass against him/her even in situations, which he/she does not know the offenders. Gerkin notes “...the pastoral role of reconciler had, as we saw, become institutionalized into a role of administrator of formal processes of exomologesis and penance.”

Gerkin, (1997:81)

With this note, it is understood that a pastor is a custodian of care (healing), rules and regulations, which must be transparent and evocative to influence people to confess freely and initiate reconciliation within their inner being. This helps an individual to live a life which enables a person to guard himself/herself against any challenge comes from outside to destroy the peace of mind.

The third interpretation entails that pastoral care practices must comprise of wisdom as a trait inherited from the class of wise men and women. They provide people with guidance and morality in which they must conduct themselves with a humane presentation that builds good relationships. This perception emphasises that when there is a sensitive issue, which can flare temper it should be attended to with caution and respect. It is assumed that pastoral care practice engages people into talks that alleviate their pains and discontentment. The provocations an individual encounters are put under control even if they threaten one’s integrity. This control marks a solid foundation of self-esteem and self-control, and these are the elements that are required in order to restore a humane character in a person, especially within the auspices of Christianity. The situation allows individuals to externalize the pain being experienced. In Morgan’s words, “externalizing conversations, which occur in narrative therapy, are ways of speaking that separate problems from people. “ Morgan, (2000:17)

In my view, a broken person is allowed to voice in order to address what hurt most in his/her experience of the problem. This therapeutic process makes one to identify and take out the problem that caused pain in a person. Thus, a pastor must have a listening skill, which the author assumes that the wise men and women of the primitive Israelites were endowed with. Therefore, having this character enables the pastor to identify the problem and ask genuine questions, which help both the broken person and the pastor to separate the problem from the person who is hurt. Sello and others as ones of the core researchers in this study and members of the body of Christ at their early childhood stages will be engaged in this kind of a participatory process, which allows them to respond to questions asked to help them to externalise the pain they experienced as a way of providing healing to his life.

The fourth interpretation he gives is that a pastor is a shepherd of the flock and in this study, Sello and other young adults are part of such flock. He explains that a pastor as a shepherd knows his flock, which he takes care of, and all its whereabouts. He says, "... the New Testament depiction of Jesus as the good shepherd who knows his sheep and is known by his sheep (John 10:14) has painted a meaningful normative portrayed of the pastor of God`s people." Gerkin, (1997:80)

With this, Gerkin reminds me of the type of shepherd in the African perspective who takes care of the flock in the veld. All the flock have individual names and the shepherd knows each by name. He leads his flock to green pastures and even goes to the extent of motivating the lazy to move and graze. This is the coercion to them to be alive and strong. He closely moves with all of them at the same pace as they graze and seeks clean and adequate water for them when the time is ripe to drink. In this case, Sello and other young adults are the representative of such flock as young adults of God who need to be pastored with God`s care.

This way of shepherding does not comprise the authority to judge but helps God`s people to live the life that allows them to engage and participate in God`s unfolding salvation and reign. In other words the study has to engage Sello`s life and other young adults to be helped in this study into a shepherding that makes them to feel appreciated by God. A shepherd representing men to show that it is an obligation for

men to offer care to young adults, as they are future generation of the Christian community. This approach is intended to give a young adult the power that heals his/her broken heart. It is a way of shepherding that does not permit the pastor to direct and overrule young adult's way of life which has been ruined by the absence of his/her father. This view is supported by Gerkin's note that says, "...the better, more lively exemplars of the pastor as the shepherd of Christ's flock have been those of our ancestors who exercised their shepherding authority to empower the people and offer care for those who were being neglected by their powerful of their community."

Gerkin, (1997:81)

Insight from Gerkin's note tells that a pastor is a follower of Christ who reveals Christian lifestyle which people should adapt in their lives and this life is inherited from community of Israelites. The community comprised priests, prophets and wise people. They provide care to the community to motivate and heal their broken hearts caused by negligence and rejection by the family and community members. So, in this situation, Sello's life and others have been rejected and neglected by their fathers.

1.8.2 Pollard's positive deconstruction method

To enhance and uplift Girken's shepherding model to be applicable to young adults who are non-believers; the study integrates Pollard's model for the proclamation of the gospel of Jesus intended to transform people who are non-Christians. This is done with respect of their worldviews, because their worldviews are the holy ground in their lives. Therefore, to become more productive in the proclamation of the gospel of Jesus requires Christians to adopt the 'positive deconstruction' method. Thus, the study employs this method to use every opportunity given by God to help young adults both non-Christians and Christians with a full caution that it avoids to take control of the conversation they engage into which talks about Jesus. It uses this method in such a way that it does not take young adults who are non-Christians for granted that they must be told of the gospel and be transformed from their pagan ways. However, the research is moved by love and grace in the effort of telling the good news about Jesus; and this will be done to excite and make young adults to be more interested to

want to hear the gospel more. Therefore, to undertake this research, the study will endeavor to adapt to a conduct and approach which will deal with young adults who suffered the impact of fatherlessness especially those who are non-Christians by influencing them to feel hungry for God`s word; and to ask for more talks about the importance of good news in their lives. In support of this Pollard says, “We are to make the most of every opportunity, but in most cases that will mean leaving people hungry for more.”

Pollard, (1997:21)

This suggests that the effort to undertake the evangelism to people must make people to initiate and voluntarily participate in the talking about Jesus in their lives. This gives them a leading position to control the conversation to go on or stop it in any time they want to. Leading the conversations also gives the core researchers to ask questions of their own which seek for their clarifications to meet their quests concerning Christianity. Satisfactory answers given by the researcher hook the core researchers to want more of the conversation and become more interested in the gospel.

To be more effective in the helping of people (non-Christians) with transformation of their lives, Pollard suggests that a Christian should be aware of the four categories of non-Christians in which the first category comprises of those who are ready to accept Jesus gospel. The second category is the group of people who are also ready to become Christians but have some questions to be answered first. The third group is the people who do not have any knowledge of some sort about Jesus or Christianity. The last but not the least is the category of people who are satisfied with their worldviews they hold and they do not want anything about Christianity or Jesus. Therefore, having knowledge of this sort about groups of non-Christians will help the study to be able to identify children and the category they belong based on worldview an individual holds. Then this will help to pray God to enable the proclamation of the kind of a gospel and words to apply for transformation process appropriately without messing up on young adults. In support of this Pollard said, “We must pray that God will give us opportunities to

talk to people about Jesus that we shall take up those opportunities, and that, when we do, we shall be able to proclaim the gospel clearly, as we should.”

Pollard, (1997:17)

With the above statement, it is understandable that the proclamation of the good news of Jesus has to be undertaken by somebody who has an intimate relationship with Jesus. The reason being that is to be able to make a specific prayer, which is asking God to guide and lead how to talk with other people (non-Christians) about the gospel of Jesus. The prayer also asks God to open up the opportunities in which a Christian will attend to it at the right time, on time and to the right people.

Undertaking this research it became into awareness that both Gerkin`s shepherding care model and Pollard positive deconstruction method must be combined together to supplement each other in order to provide a comprehensive and sustainable healing and transformation to young adults in the study. Because proclamation of Jesus gospel to non-Christians in which Christians are moved by love and grace helps to cement Christian values and virtues in the lives of new converts into Christianity. The process also helps and contributes to pave a way for healing and caring process undertaken within the shepherding care and model to be sustainable. Of course, Gerkin`s model is designed to provide care and healing to those people who are within the church of God (Christianity) in order to sustain and maintain their belief and faith towards God. So, inclusion of Pollard`s method in this study is to help to make Gerkin`s model to be smooth, relevant, more effective and sustainable in its work of providing healing and care unto the lives of young adults who are not members of the church by applying transformation unto their lives.

1.9 EPISTEMOLGY

The epistemology of the research is to establish how pastoral care practices in other disciplines dealt with this kind of a problem (absence of father on young adults in marriage relationship). Pollard suggests that “I must do everything I can to understand their worldview, only then shall I know what kinds(sic) of questions to raise with them.”

Pollard, (1997:47)

Pollard specifically talks about the worldview of the non-Christians. However, here the implication in these words is that there are other truths and wisdom words concerning pastoral care theological theories, which can be helpful in the execution of pastoral care practice. Therefore, it is important to have knowledge of such so that the pastoral care practices will be holistically undertaken to every person that counsellors help. This restores lives to function humane and normal.

A further significance is that the study is undertaken to add to the already existing body of knowledge especially in the area of young adults within the context of fatherlessness occurring within the perimeters of marriage relationship. This is to enhance therapy directed to broken lives of young minds.

1.10 PRELIMINARY CONCLUSION

This chapter has dealt with the following issues, concerning absent father. It dealt with problem statement, research gap, aims and objective, relevance of the study, motivation for the study, methodology as well as epistemology. In the next chapter I will be analysing the literature, concerning absent father. The focus will be on how African as well as western authors deal with this subject.

1.11 CHAPTER OUTLINES

Chapter 1 serves as the orientation of the study, and it sets the background to provide the context of the study. It also comprised with the problem statement, research gap, aims/objectives, and brief outline of methodology of the study and chapter outlines.

Chapter 2 presents a literature review that underpins on fatherless issues within the perspectives of both western and African worldviews. This is to display the discrepancy of these worlds.

Chapter 3 presents a thorough detailed methodology of the study to show how it works for the study to alleviate the problem. The focus is on Gerkin shepherding model and Pollard positive deconstruction.

Chapter 4 discusses the problem of fatherless young adults and the imperative of fatherhood within African perspective.

Chapter 5 focuses on qualitative research comprising the records of interviews, number of sessions to be held for interviews per young adult and the number of questions set to be asked. It also presents the number of young adults to be interviewed in the study.

Chapter 6 deals with the therapeutic model of healing methodology and interviews within the pastoral care.

Chapter 7 presents the findings, recommendations, conclusion and the results of the study. It then presents the references.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

Chapter one assumed that the on-going, uncontrollable and unsolvable screaming of Sello during worship in the congregation has been caused by the absence of a father in his life. Thus, this chapter will investigate the extent to which the impact of absent father manifests itself on young adults in a marriage. It focuses on young adults whose fathers are still alive but no longer supportive to young adults. It will achieve this by surveying what it means by absence of a father on young adults in the perspectives of western worldview and African worldview literature. The interrogation upon the literature of these worldviews in this study is to draw a line of differences and similarities, so that the study has a better understanding and knowledge of their discrepancies. Knowledge obtained in this regard will assist the study to employ the correct pastoral care practices to deal with the problems faced by young adults in a diligent manner to offer a holistic care, healing and transformation unto their lives. In order to understand this, it is important that the study give a clear meaning and essence of fatherhood.

2.1 WHAT IS A FATHER?

The oxford dictionary indicates that 'a father in a marriage is a male parent to young adults.' As a result, he is required to support and take a full responsibility towards these young adults' welfare and development both physically and psychologically. In support of this Wimberly says

that "Following many evangelical and conservative Christian movements, some African Americans came to pastoral counseling emphasizing the traditional male leadership within the home."

Wimberly, (1997:1)

Interpretation derived from Wimberly is that the western world from one side defines a father in the family as the protector of the family and provides the family with wellbeing for development and growth. African cultures on the other side perceive a father as a leader in both the family and society. Thus, young adult's destination for success depends on father's responsibility of both leadership and protection. In the following paragraph, I will be defining the concept of absent father.

2.2 WHAT IS AN ABSENT FATHER?

In this study, a researcher defines and identifies an absent father as still alive from the childhood of the respondent up-to the stage of young adulthood but such fathers are no longer supportive. However, on the same perspective the Western and African perspectives will magnify this view.

2.3 WESTERN WORLDVIEW PERSPECTIVE ON ABSENT FATHER

Adams, Milner and Schrept as the western authors attach two meanings to the issue of absent father. The first meaning refers to a loss, which connotes conscious feelings of children about the absence of a father in their lives. The second meaning views fatherlessness as a non-existence, which implies that children are not in the awareness of the absence of a father in their lives. Both meanings assert that fatherlessness can happen in the form of divorce or separation, death, desertion, illegitimacy, work demands and state intervention. In support of this, Adams, Milner and Schrepf say that "To show things from the child's aspect, we have tabulated father-absence according to whether it is *loss or non-existence* the child feels. Loss connotes conscious feelings, but non-existence means not in awareness."

Adams, Milner and Schrept, (1994:80)

From the above quotation, the study understands that the state of absent father in young adults' lives creates a vacuum in their lives, which threatens the security and peace of both their psychological and physical being. It overshadows a young adult's mind and blinds him/her to be unable to recognise and appreciate the effort which other people around provide him/her with love, material things and pastoral care.

Comparing the two meanings mentioned above, the study focuses on the meaning in which young adults feel a **loss** about the absence of a father in their lives. It investigates this problem in depth to find out to what extent this loss has affected in the psychological and physical lives of these young adults. However, it is assumed that young adults have this feeling and are aware of a loss because they had once in their lives experienced the presence of a father who provided them with livelihoods for growth and development on both physical and psychological. Therefore, the occurrence of the absence of a father in their lives denies them with the provision of support, security and wellness on physical and psychological. This absence makes young adults to feel worthless and shameful in life. In support of this, Wimberly explains that "people's lives are exposed and threatened by catastrophes which are traumatising their lives; and this makes them to feel worthless, rejected, not belong to and without bright future."

Wimberly, (1999:22.)

In regard to a meaning of a **loss**, it has been noticed that the absence of a father on a young adult has been categorised in to two. The first category is that of (a) A prolonged and or regular physical absence where the fathers do not reside with their children, or are away for lengthy period e.g. divorced, separated, incarcerated, military, business travellers. For this, Bruce (2001:15) postulates that such are "before on-set absent fathers". These are absent fathers in the lives of children before age 5 and Bruce labels them "early-on-set-of-fathers absence." Others comprise late-on-set-of-fathers and this occurs when a child is between 6 and 18 years; and the most common cause is divorce. The second category is noted as the (b) emotionally unavailable fathers. These fathers desert their children due to alcohol, drugs abuse, depression, mental illness and emotional blockages.

Contrary to the above; Luper MA(2011:1) who does not share Bruce`s view for he says “An absent parent(father) is not deployed to serve their country, or [sic] a spouse working a job that keeps them away from home for extended periods. It is not a non-custodial parent taking their visitation. In fact, an incarcerated parent is not necessarily an absent father.” He notes his views of an absent father as “a parent who doesn`t make a positive, meaningful, constant impact on their child`s life”. He actually claims that “an absent father is a parent who either wanders in/out of a child`s life providing a disruptive, inconsistent presence; one who was an active part of the child`s life before abruptly ceasing contact.”

The relevant part of Luper`s definition for this study resides in the words that make an absent father as one who was active in child`s life before a father abruptly ceased his contact. It is in this understanding that this research focuses on this aspect to investigate the impact it bears unto the psychological and physical aspects of children. Therefore, the study wonders if Sello`s screaming during church worship and at home during my visit has any connection with the absent father. To this concern Tricia (2015:1) shares Bruce`s view that an absent father affects children`s psychology negatively even in worship at church. In Tricia`s view an absent father is not a custodian parent who does not reside with child. She attests to an absent father as one who is completely missing in a child`s life, fully abandoning the child and having nothing to do with him/her. The verb ‘abandon’ suggests an earlier togetherness of parent/child. In relation to the above explanation, Tricia elaborates that such a parent “Once learnt fathered a child [sic] but who never offered any form of support.” This view tallies with Luper`s view that relates to the study. From these explanations, it would be interesting to learn what the African perspective of the absent father is.

2.4 AFRICAN WORLDVIEW PERSPECTIVE ON ABSENT FATHER

Contrary to the above is the African worldview in which the issue of absent father in the form of desertion, divorce and separation in the primitive Africans did not manifest itself upon children. Young adults (children) in the African perspective belong to the extended family and

the entire community to take care of them both physically and psychologically. This is supported by one of the African sayings which notes, "It takes a community to raise a child." In addition to this, Chitando (2007:23) attests that "In traditional African culture, orphans could be absorbed into the extended family systems to look at [sic] after a [sic] loss of their parents through death." This statement of Chitando however, presupposes that absent father is a phenomenon that exists in African worldview. Basotho as part of African community have a similar meaning, which they refer to children who have lost both parents through death; and children of this kind are called 'likhutsana-khulu.' This refers to children who have lost both parents and their parents elders through death.

Since the issue of absent father in the African view did not exist in the form of a loss of a father by the divorced, separated, incarcerated, military and business travellers; it existed only through a death of parents. However, with the contemporary economic systems, which impose transfer of human labour from their local residences, it has impounded a huge number of both men and women from their homes to look for livelihoods. This situation bears a challenge in the societal relations largely because young adults have to be left alone in families while some of these young adults become family heads. As a result, it is assumed that the phenomenon of absent father occurs on a number of young adults. Chitando narrates the situation by saying that "Now, however, with modernity and its vicious economic systems, children fall through the safety net. As a result, many urban areas have children who live on the streets."

Chitando, (2007:23)

Despite the explanation that these young adults are taken care of by their siblings and their parents` elders, no one (research) has taken an attempt to find out from the young adults, about how they feel about the situation of absent father in their lives. This is what the research is researching by interviewing young adults to narrate the impact about the absence of their fathers. As Chitando indicated that modernity has

played a major role in African context, which causes parents to leave their homes to look for work. It is imperative in this study to show the extent to which modernity has impact upon the relevant literature review. Such brings in the issue of making of absent father.

2.5 IMPACT OF MODERNITY ON LITERATURE REVIEW IN THE MEANING

MAKING OF ABSENT FATHER

From the above explanation about what it means of absent father, it has been noticed that both Western and African worldviews literature came up with the meaning of the absence of a father in the lives of young adults guided by the influence and understanding based on the modern science requirements (standards). The research (truth) undertaken within modernism understanding does not allow and involve the respondents` feelings neither the researcher`s personal observation in the research. Exclusion of this kind is done in order to make a research to be objective and neutral for a general acceptance. In support of this Kotzé, Myburg, Roux & Associates explain modernity as the “Period which has the understanding that for a truth to be absolute and generally accepted must be scientifically proved. This means to be free from the influence of the feelings from respondents and researchers to avoid subjectivity and biasness.”

Kotzé, Myburg, Roux & Associates, (2000:9)

The above explanation tells that meanings and truths held by the respondents due to the effect of the problems they have or had encountered are not of important to be documented especially when these meanings are considered subjective and biased. Nonetheless, in this research

the respondents are the experts of the fatherlessness problem. Thus, they are in the better position to tell exactly what fatherlessness means. As a result, their full participation in this study is essential.

This study therefore, takes this opportunity to make a direct search (from the horse`s mouth) on young adults who encountered absent father in their lives to establish the meanings that explain what life is like in the absence of the psychological and physical support by a father cf. objective ---). This is done to contribute towards a research gap in the literature review by providing the meanings in this regard that stem from a practical point of view of these young adults. The study undertakes this research in this manner to offer a reader with a better understanding and knowledge of what the problem of absent father does to these young adults. It also helps the researcher and respondents to work together not as separated entities towards the establishment of resolution for the problem (cf. objective ---). This is supported by Heshusius when says that, “The larger participatory consciousness of the ‘hermeneutics of connection’, where the self and the other are seen, not as separated entities, but as an ontological and epistemological unity.”

Heshusius, (1996b:131)

It is understood from what Heshusius says, especially with the above quotation that to provide a long term resolution for any problem which people are confronted with requires both the facilitator and people concerned to have a participatory consciousness that carries important ethical ways which allow the self and the other to be seen belonging to the same consciousness in order to solve a problem holistically (cf. objective ---). Thus, it is assumed within the understanding that the documentation of literature in this study, for resolution towards the problem of absent father, will give a reader a better knowledge and understanding about what it means of the issue of fatherlessness to these young adults. The subjects or respondents are given this opportunity to voice this impact on them because the research noting this literature review is keen to find out what the subject say is the impact of fatherlessness on them and hoped to find such content. This dire need has made the research tries to find out if the reported researchers have represented the young adults or if the subjects have presented the impact

themselves. This leads us to ask ourselves: Have the research contributions made arise from the subjected respondents. If made, were they presented to show that their origin is the respondent? Were they similar or different?

2.6 THE RESEARCH FINDINGS/CONTRIBUTIONS THAT HAVE BEEN COMPLETED OVERLOOKED THE SELF-DIFFERENTIATION EXPERIENCES OF YOUNG ADULTS

The paragraphs above conveyed the meaning of loss to fatherless children in a general manner as if these children experienced fatherlessness in the same way. Generalisation of this sort hinders the self-differentiation experiences that depict how each young adult felt when he/she encountered the absence of a father in his/her life. Therefore, this study takes this research activity as an opportunity to value their self-differentiation and worldviews in its endeavour of searching the impact of absent father unto their lives. The reason for this opportunity being that because the problem (absent father) is contextual and varies depending on how it occurs, when and what it does to and in each young adult. It has to be allowed to reflect itself thus and give the affected the right to express how the experience has affected him/her in that particular context. Each has his/her own world of experiences and participants encountered in each context and each, as noted, is entirely different despite similarities. Wimberly attests that “Self-differentiation is a process of becoming a self apart from others while still maintaining emotional connectedness with one’s parents and previous generations.”

Wimberly, (1997:41)

Raising this issue of self-differentiation, Wimberly was specifically talking about the process of passing the vertical patterns from one generation to another. This includes family myths, legacies, family secrets and family interaction patterns, which can influence either positively or negatively in the lives of young adults. Therefore, in this study it is assumed that among these vertical patterns, family secrets had portrait a negative impact on the lives of young adults because there is no warm and welcoming space in which they disclose their problem of fatherlessness. Since they consider the absence of a father as a family secret; talking about it and disclosing it is to expose the weaknesses of their families to the outsiders. Thus, their families would be at risk of being marginalized and lose credibility in the society. It is imperative for this study to enter into the worldviews of young adults in such a manner that they are given respect and assurance that their situations and information given would be kept confidentially to protect their dignity in the society.

The understanding of the research that is derived from this view of ‘vertical patterns’ is that though the physical context may look similar because of the physical setting – people around, happenings, acts, wording, non-verbal cue or expressions, deductions, connotations based on language use in that setting and many other possibilities, there cannot be “uniformity” of such in individual people. That uniformity would constitute “a pattern” but each young adult encounters absence of a father differently from others and the impact varies depending on the context one is coming from. Thus, it is rather difficult to establish how a pattern can be claimed in such a noted variety. The people around are different and have different reactions to the same encountered entities hence why such cannot form a pattern. This is another major reason for the research to claim that contributions from the self-differentiated experiences. It is also a major reason for the research to claim that generalization is not a fair treatment of the description of these respondents’ experiences.

Another concern is that the generalization applied can be taken to support the researcher’s view that the respondents’ views of experiences have been overlooked. This is strengthened by the note that the ‘vertical patterns’ are passed from generation to generation. I propose that it

is possible for researchers to overlook, even more critical, issues pertaining to how individuals react to specific issues because they head to covering the tracks of some crucial causes, propellers and effects based on self-differentiation.

The fact that cannot be disputed is that individuals live in various periods and therefore are under the control of different systems of life. Reactions cannot be the same and thus 'a vertical pattern from generation to generation cannot suffice to answer some of the most sensitive and crucial questions. Some of these questions can be vocalized but others remain inside to eat up the victim – adult youth – because he/she cannot structure them lexically or in words because of their weight and no one, not even the absent father can explain required content in their relation. Probably this is why Sello could not control his shrieks and screams.

In generalization most elements relevant can be 'coated' and thus omit rather crucial, sensitive information that is needed to make the situation more vivid. Therefore, content collected from self-differentiation can open the pastoral care professionals' eyes and make the intent of using pastoral care to expose, combat and alleviate the affects more applicable and meaningful to both the helpers and the helped. Since it does not seem to have been utilized in the availed contributions this study wants to venture on such.

It is hoped, therefore, that the research intended to be undertaken will fill in the omitted exercise of involving the respondents in describing their experiences of the impact of fatherlessness.

2.7 CONCLUSION

The concept of self-differentiation versus generalization is of utmost importance because this study will expand and extend the need for pastoral care theories and skills to alleviate the young adults for they are in dire need for these skills. This is particularly because, it is mainly the inner part of a man/woman who is in danger but treated superficially by researchers who generalize and form 'vertical patterns' for and about them in description. This says that the approaches used to make the contributions in hand need to be boosted with self-differentiated

approach for more reliable results and for a clearer, more relevant understanding and probably which will open avenues for more viable solutions to the problem of dealing with fatherlessness. Relationship with other academic disciplines will expand and literature of more practical literature will grow.

The behaviour and attitudes also vary due to the effect of the problem onto a child. Thus, if help is to be offered it will also differ based on weight of the impact of absence from each young adult. It cannot be treated vertically as Wimberly suggests because each respondent's experiences are his/her own world and despite similarities of the physical contexts, the emotional or spiritual contexts can never be the same. These young adults are individuals and they are bound to differ in many or all respects, especially the inner being. The inner man/woman cannot be duplicated.

CHAPTER THREE:

METHODOLOGY

3.0 INTRODUCTION

Previous chapter (chapter 2) made coverage of a literature review to come up with the meaning of absent father for the reader to have a clear understanding and knowledge of what other authors are saying about absent father. Thus, chapter 3 provides exposition of qualitative methodology, which is to be employed in the study to establish the emotional and psychological impact then counter-acts the catastrophes caused by the absence of a father in the lives of young adults. In this chapter, Qualitative methodology is integrated with both Gerkin`s shepherding model and positive deconstruction model of Pollard to provide a sustainable healing and transformation that is geared to transform the negative mind set of young adults towards God. To enhance the aspects of healing and transformation, the study also employs the participatory consciousness process in which young adults will be free to express their feelings and experiences about the impact of absent father in their lives. Thus, this chapter will first start by defining the methodological concepts to acquaint the reader with them.

3.1 DEFINING METHODOLOGIES

3.1.1 PARTICIPATORY CONSCIOUSNESS PROCESS

For this study to achieve a greater results in the search for the impact of absent father it follows the participation process in which both the researcher and co - researcher have a dialogue to share their knowledge and experiences that shape and create their realities they live in. Therefore, participatory consciousness process according to Kotzé, Myburg, and Roux & Associates is referred to “The words and language we use to shape the realities we live in and the realities we create. Therefore, participatory ethics requires an ethical consciousness situated in the participation of all, especially those who are usually marginalized and silenced.”

Kotzé, Myburg, roux & associates, (2002:145)

It is understood from the above quotation that for this study to obtain a greater achievement, it has to adopt participatory consciousness process in order to necessitate the discussions and conversation in which both the researcher and co-researcher share to make a careful inquiry from the young adults about the aspects of absent father in their lives. It is within the dialogue that the researcher consciously gets into the shoes of the respondents in order to feel and understand what they have been going through in regard to fatherlessness. In this way, the study makes the respondents to feel owning the information they share by narrating the experiences and meanings that they attached to those narratives, which they think and feel they, are relevant to their stories. Integration of this approach in this study is to assist the study to investigate in depth the impact of absent father from its phenomenal settings and interpret it in terms of the meaning that young adults bring to themselves. For this, Munthali attests that “...qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meaning people bring to them.”

Munthali, (2014:31).

An insight derived from what Munthali attested is that the researcher must work hand in hand with the co-researchers (young adults) in order to enable the study to bear and reflect the true picture and meaning of the problem prevailing in the field of the study. The reason is that though the researcher is a learner who intends to understand young adults` feelings of the problem the young adults are the experts of the

problem that they are facing in their contexts. Ulin, Robinson, Tolley and McNeill (2002:4) support this when they say that “Qualitative researchers know that there are always at least two key players: the participant (co-researcher) who contributes the information and the researcher who, as learner and co-interpreter, guides the process towards the knowledge they seek.” Therefore, the connectedness of the researcher and co-researcher in this regard makes them to work together to qualitatively conceptualise the problem in order to help the affected with the desired resolution for the problem he/she faced. With the above explanation of participatory consciousness in mind let me get into a full exposition of qualitative research methodology to see how the relationship of the researcher and co-researcher unfolds the desired content and this will be discussed in the paragraphs that follow.

3.1.2 QUALITATIVE RESEARCH METHODOLOGY

The study considers the qualitative research methodology as a road map to guide the researcher to have a healthy and safe journey with the young adults that brings holistic healing and transformation. In a careful but rigorous manner, it inquires the social world of young adults in which the absence of a father frustrates them and hinders their development and growth both psychologically and emotionally. The purpose of inquiry is to obtain knowledge and a better understanding of the impact of the absence of a father on these young adults; so that the study produces a formal and authentic document to guide in the therapeutic process. It also helps the researcher to pursue the transformational process by making the researcher to identify and respect the worldview of the respondents. Having the consciousness of respondents` worldview necessitates the study to use the appropriate words to unpack the problem in order to achieve a holistic healing unto the lives of young adults. In support of this, Munthali explains qualitative as “A process of careful, rigorous inquiry into aspects of the social world. It produces formal statements or conceptual frameworks that provide new ways of understanding the world...”

Munthali, (2014:31)

An interpretation and Insight from Munthali`s explanation on qualitative methodology suggests that it is the responsibility of the researcher to make sure that he/she employs the relevant methodology in his/her study and explains it in a clear manner how it works. This helps to establish the authentic frameworks that lead and help the study to have a better understanding of the circumstances surrounding the young adults about fatherlessness. Moreover, clarity on frameworks also will help the study to attend to the problems which young adults are faced with in a diligent manner by seeking answers in the real world of the young adults. Doing this the study is collecting the information from what the researcher sees and listens from the horse`s mouth in the real world of young adults. Uli, Robinson, Tolley and McNeill postulate that, “Qualitative researchers seek answers to their questions in the real world. They gather what they see, hear, and read from people and places and from events and activities...”

Uli, Robinson, Tolley and McNeill, (2002:4)

From the above quotation, it is understood that qualitative methodology is a process that requires a researcher to present and avail himself/herself in the scene to witness the actual event/situation personally. Observation of this sort helps the researcher to learn more – including non-verbal content - about the particular aspect of the social world of young adults in order to generate a better understanding and the appropriate solution that is required by young adults` social world. Furthermore, presence of the researcher in the scene also will give him/her a privilege to listen to what the young adults are saying about their own lives and in their own words. Thus, the study therefore will document the real life situation of the young adults, which will inform the study to apply the relevant pastoral care practices for healing and transformation. The above explanation about the qualitative research methodology coerces me to unveil Gerkin`s shepherding model to disclose in a full manner how pastorally is going to provide care unto these young adults and this will be done in the paragraphs that follow.

3.1.3 GERKIN`S SHEPHERDING MODEL

Gerkin`s model is about the pastoral caring for the people of God to maintain the standard of Christian life. This care also entails reprimanding of members of the church when they have violated the commandments and to reconcile those who deviated from God`s law. To execute this care unto God`s people Gerkin discusses it in four ways which are dialogically interconnected and such are priests, prophets, wise men and women as well as shepherding motif. Therefore, the study will first start by unfolding the interpretation of the priesthood service in the paragraphs that follow.

3.1.3.1 PASTORAL CARE IN PRIESTHOOD TASK

Priestly assignment in the community of God is to lead people into the cultic worship and ceremonial life to embrace as well as affirming people that they belong to God. Here Girken shows that “From very early in recorded biblical history the custom was established of designating three classes of such leaders: the priests, a hereditary class that had particular responsibility for worship and ceremonial life...”
Girken, (1997:23)

From Girken it appears that the issue of belonging is essential aspect in people`s lives because it provides security and peace of mind to sustain life. This accommodates the experience that I encountered when I visited Sello at his place whereby he screamed when I asked him about where his father was. His behaviour posted an assumption to me that the absence of a father made young adult to feel insecure and psychological discontent. It is in situation like this that pastoral care practices through priesthood activity of worship and ceremonial life will help young adults who are the members of God`s community with security that makes them to feel belonging to Christian community and God as their father who cannot abandon them whatsoever. In this way, young adults` psychological state and emotions will be strengthened to accept themselves in the situation of fatherlessness in order to go on in life.

Therefore, priestly service in this study is imperative, because through it, I will engage myself, as well as the young adults into a conversation that made God our partner who has an intimate relationship with us, who is faithful and who cares for us at all costs. Wimberly explains that “Jobo`s life teaches us that the process of becoming holy must take place in the midst of one`s own suffering. In the midst of suffering, God encounters us and provides sustaining fellowship.”

Wimberly, (2003:69)

Wimberly suggests that a priest is someone who should always be articulate in biblical stories about suffering and these stories must be narrated in such a manner that they appeal to the inner being of a person to build his/her faith towards God. This kind of narration will compel young adults to feel that God is on their side despite their suffering imposed on their lives by fatherlessness. Moreover, the quotation also implies that I should narrate suffering stories to young adults to pursue the transformative relationships unto their lives by offering them empathy and compassion. This kind of relationship is to make them to feel happy when they realise that they are not alone in their journey of suffering but God is with them together with the Christian community. In support of this Kotze & Kotze from the Institute for Therapeutic Development show that “Transformation occurs when one feels the pain of another person who is oppressed, examines the different standards of justice, acknowledges one`s own pain and finds joy to listening to others...”

Kotze & Kotze, (2001:3)

Kotze made me to be aware that undertaking the work of the Priest is to be with people and know their whereabouts in order to have the knowledge of what they are encountering in their contexts. Therefore, in this way a priest will witness the pain and suffering of the people and then be able to attend to their suffering amicably. Therefore, to journey with the young adults in this study the researcher in the conversation

will address the problem of absent father by constructing sentences that comprise empathy and compassion as a way of paying the solidarity with the young adults. In this way, it is hoped that young adults will open their hearts to disclose the most hurting and sensitive questions and problems that have been caused by fatherlessness in their lives. Thus, the researcher will then be able to attend to the problem of absent father by applying the relevant pastoral practices to halt the problem holistically. The study, therefore supplements the priestly work with the prophetic task, which will be explored in the paragraphs that follow.

3.1.3.2 PASTORAL CARE IN PROPHETIC TASK

A prophet in the community is someone who people assume he/she has the supernatural talent of becoming God's mouth piece that gives a prophet the divine correctional skills and leadership traits from God to people. In this regard Gerkin tells that "Each in his/her own way was virtually concerned with the care and discipline of Yahweh's people, both as a community and as individuals. For the prophets, that meant confronting the people with their deviation from the will of Yahweh."

Gerkin, (1997:24)

Here Gerkin implies that unlike the priest who draws people to God, the prophet on the other hand brings God to be among the people. Therefore, God being in the people means he is 'Omniscient' to know the best for the people in order for the people to get to their desired destinations. Masango agrees with this attribute of God being omniscient and narrates it as follows "In his omniscient capacity, God knows everything infinitely; God knows everything that can be known about a person's feelings, thoughts, life and everything about the universe."

Masango, (2013:1)

With the above in mind it is understandable that for a prophetic task to be undertaken in the life of young adults a pastor will have to guide young adults with genuine questions which are seeking for answers that explain explicitly what the impact of absent father does to their lives. Questions of this kind in this study will be posted to probe the emotions of young adults in order to reveal their real feelings about the impact of the absence of a father. Having the real feelings of young adults at hand about, the impact of absent father the study will therefore be able to identify the dangerous behaviour of young adults to themselves and then the study corrects them prophetically for the benefit of young adults. Morgan explains genuine questions as follows “...There are two significant opinions: always maintaining a stance of curiosity, and always asking questions to which you genuinely do not know the answer. They inform the ideas, the stance, the tone, the values, the commitments and beliefs of narrative therapy.”

Morgan, (2000:2)

The above quotation made me to be aware that to prophesy to people (both men and women) requires a pastoral care practitioner to be able to lead people in the conversation with questions that make people to be aware of their actions (both good and bad) without guessing. This kind of ability will necessitate the prophetic activity in pastoral care practice to take its course by correcting young adults` mistakes and to rebuke them from deviation of God`s

Law without retaliation and resistance. Therefore, leadership through genuine questions in our conversation with young adults will help us both to work together as a team to combat the problems caused by fatherlessness. This explanation about prophetic work in pastoral care practice requires the study to bring the exposition of pastoral care practice in wise men and women to see how it works pastorally and this will be analysed in the paragraphs that follow.

3.1.3.3 PASTORAL CARE IN WISE MEN AND WOMEN TASK

Wisdom is an imperative trait, which the study assumes all communities must be endowed with for a good leadership to address moral issues in religious, political, social and economical development. Thus, the study also assumes that this is one of the reasons that Gerkin grafted an introductory text in pastoral care practice that discusses the concept among others the wisdom of wise men and women whereby it says that "...The wise men and women offer counsel of all sorts concerning issues of good life and personal conduct."

Gerkin, (1997:23)

It is from Gerkin`s quotation in the above that the study understands that wise men and women in the community are there to equip and train people`s minds to acquire rationality. The ability of having rationality will help people to develop the skills and knowledge to analyse every situation they encounter in life. Thus, people will always make the right and correct decision, which saves and protects life. It is, therefore, within this understanding the study will work towards empowering young adults` minds by giving them the skills and knowledge, which will assist them to counter-attack on their own the challenges brought into their lives by fatherlessness. Kotzé, Myburg, Roux & Associates support this by saying that "In my work I aim to explore the skills and practices expressed in relational resilience and how these are reflected in personal values, goals and dreams."

Kotzé, Myburg, Roux & Associates, (2002:101)

From the above quotation, it is also noticed that the problems and challenges of absent father are something, which are coming from outside of young adults` lives to attack and frustrate young adults` psychology and emotions. Therefore, through the skills and knowledge to be offered to young adults the study is aiming to help them to be aware of this attack in order that they will separate themselves from the problems, which are caused by the absence of a father. In this way, young adults will deal with the problem in a rational manner without being

influenced by the problem whatsoever. Morgan explains this as a separating further from problem and says, “When we examine the beliefs and ideas that may be supporting the life of a problem, we are assisting people to further separate from the problem.”

Morgan, (2000:49)

The understanding, which is derived from Morgan, is that when young adults separate themselves from the domain ideas of a problem, by so doing they are distancing themselves from the problem regardless of how strong and influence the problem it may be into their lives. Therefore, they will be able to identify the source, cause of a problem, and then be able to apply the appropriate skills and knowledge for the resolution. It is therefore, important at this point to go to the exposition of the shepherding motif to be acquainted with its operations and this will be dealt with in the paragraphs to follow.

3.1.3.4 PASTORAL CARE IN SHEPHERDING MOTIF

Shepherding is an action and this study assumes it is the performance of taking care of the flock by moving them from one place to another to search for the good pastures for the flock. The term (shepherding) also connotes a shepherd being with the flock to give them the moral that supports them against the suffering of being neglected and left alone to fend for survival on their own. Therefore, it is with this understanding that the study will pursue the shepherding task unto the young adults against the negligence by their fathers. This view is supported by Gerkin`s note that says, “...The better, more lively exemplars of the pastor as the shepherd of Christ`s flock have been those of our ancestors who exercised their shepherding authority to empower the people and offer care for those who were being neglected by their powerful of their community.” (Gerkin, 1997:81)

The fact that young adults have been abandoned by their fathers, this requires a pastoral care practice to assist them with the kind of shepherding which does not comprise the authority to judge but helps God`s people to live the life that allows them to engage and participate

in God`s unfolding salvation and reign. To reinforce and enhance this salvation the study has to engage Sello`s life and other young adults into a shepherding that makes them to feel appreciated by God. A shepherd representing men to show that it is an obligation for men to offer care to young adults, as they are future generation of the Christian community. This approach is intended to give young adults the power that heals their broken heart. Kalengyo, Amanze & Ayegboyin postulate, “The all-around pastor will be formed in training; theologically in terms of theory; practically in terms of care and cure practices...”

Kalengyo, Amanze & Ayegboyin, (2013:221)

With the above in mind about a shepherd, Kalengyo, Amanze & Ayegboyin as African authors remind me of the type of a shepherd in the African perspective who takes care of the flock in the veld. All the flock have individual names and the shepherd knows each by name. He leads his flock to green pastures and even goes to the extent of motivating the lazy to move and graze as well as providing medication for the sick or sometimes carries the sick on his shoulder. This is the coercion to the flock to be alive and strong. He closely moves with all of them at the same pace as they graze and seeks clean and adequate water for them when the time is ripe to drink. In this case, Sello and other young adults are the representative of such flock as young adults of God who need to be pastored with God`s care. Now it is, therefore, important for the study to explain how other people who do have less interest in Christian way of caring would be pastorally engaged in the pastoral care practices and this exposition will be dealt with in the paragraphs to follow.

3.1.4 POLLARD`S POSITIVE DECONSTRUCTION MODEL

Pollard`s positive deconstruction is added to help this study become more productive in the effort of providing a sustainable healing unto young adults, more especially to those who have a small faith or different religious belief from Christian point of view. To undertake this task the study should first be aware of the four categories of non-Christians in which the first category comprises those who are ready to accept Jesus gospel. The second category is the group of people who are also ready to become Christians but have some questions to be answered

first. The third group is the people who do not have any knowledge of some kind about Jesus or Christianity. The last but not the least is the category of people who are satisfied with their worldviews they hold and they do not want anything about Christianity or Jesus. Having this awareness at hand, the researcher will then be able to say a specific prayer to God asking for the correct words and the opportunity to talk with people meaningfully. Pollard said, “We must pray that God will give us opportunities to talk to people about Jesus that we shall take up those opportunities, and that, when we do, we shall be able to proclaim the gospel clearly, as we should.” Pollard, (1997:17)

The interpretation derived from the above quotation is that opportunities will assist the researcher to lead in a dialogue with young adults by posing specific and relevant questions to make young adults to be aware and identify uncertainties and unfounded issues in their worldviews. Unveiling these issues is to pave a way for the process of transformation to change the mindset of young adults from negative to positive towards God. The reason is to establish a smooth function for pastoral care practice, which is designed for Christians only to be applicable and sustainable in the lives of this kind of young adults.

Bearing in mind the above explanation the study will find it easier to put into practice the priestly task about cultic worship and celebration of life, prophetic task to give a prophesy to reprimand and correct, wise men and women to provide young adults with resolution for all sorts of social ills and leadership to suppress the problem of fatherlessness. The expected result is that the motif of shepherding task will maintain the life style of young adults that motivates them to live a meaningful life that upholds God`s commandments, love to appreciate oneself, others and nature as well for a sustainable healing. Masango talks about this kind of life by saying that “However, Euthyphro argues that God`s purpose for us must be of a particular quality for our lives to gain meaning by fulfilling it, which suggests that there is a standard to God`s purpose that determines what the content of God`s purpose ought to be.”

Masango, (2013:6-7)

Quotation from Masango in the above agrees with the aim of this study that it intends to journey with fatherless young adults as a way of restoring their lives to function humanely and cherish them to enjoy life as a gift from God. This study assumes that life comes from God therefore it is God who can fix life when it is hurt and disillusioned. This can be done through priests, Prophets, wise men and women as well as shepherding motif.

3.2 CONCLUSION

The exposition of methodological concepts in this study has made the researcher to realise that they are all relevant to assist the study to answer the set questions in the problem statement and to achieve the aims set for this study. This has been realised whereby participatory consciousness encourages both researcher and co-researcher to have a free dialogue to shape their realities and to get into the shoes of young adults in search for the impact of absent father. The qualitative research method will enable the study to attend the problem of fatherlessness from the social world of young adults in order to get to the gist of the problem of absent father from the horse`s mouth. Shepherding model, in addition, assists the study to journey with young adults to provide a sustainable healing, while positive deconstruction cements the healing process by offering the transformation to change the negative minds of young adults to be positive towards God. We will see how this is done in the next chapters.

CHAPTER FOUR

THE PROBLEMS OF FATHERLESS YOUNG ADULTS AND THE IMPERATIVE OF FATHERHOOD WITHIN AFRICAN PERSPECTIVE

4.0 INTRODUCTION

Chapter 3 laid the methodologies to be used for collection and analysis of data for this study in order to address the impact of absent father. To execute this requirement in the current chapter (chapter 4) I will embark on presenting the problems that will follow. They serve as a yardstick that will direct analysis in the next chapter. I will also present the imperative of fatherhood within the African perspective. Because the spectrum is broad, I will embark on six of such problems.

4.1 PROBLEMS ENCOUNTERED BY YOUNG ADULTS

4.1.1 YOUNG ADULTS RESUME HOUSEHOLD RESPONSIBILITY

The prevalence of Fatherlessness in Sub-Sahara Africa forces young adults to resume the responsibility of fending for themselves, food and clothes at their early stage. This situation denies young adults their right to education to acquire skills and knowledge for a better future. Chitando from Zimbabwe explains, “Many of the facts about orphans and vulnerable young adults in Southern Africa are disturbing. They have the onerous responsibility of looking after their younger siblings. Forced to abandon their youthful dreams, they have had to face the harsh realities of life at an early age.”

Chitando, (2007:23)

Based on the above quotation from Chitando, the study assumes that young adults who experience the absence of a father become vulnerable to find themselves forced to sell their labour in order to earn the basic needs for the family. They do this to fill the gap left by their fathers. Undertaking this new responsibility a young adult is expected to understand his/her mother`s needs and expectations related to the family matters. So, due to lack of experience to deal with leadership matters in the household a young adult finds himself/herself engaged in argument with the mother and siblings in the family when her/his actions are contrary to mother`s expectations. Thus, the situation perpetuates more tension in the family and this leads and adds more on psychological breakdown in young adults` lives and this will be the next problem to discuss.

4.1.2 YOUNG ADULTS EXPERIENCE PSYCHOLOGICAL BREAKDOWN

With young males, the dominance of female traits in their lives by their mothers` leadership coerces them to experience gender conflict. Occurrence of conflict causes a psychological breakdown because young males find themselves being trapped into a female`s feelings and behaviour into their male physical bodies. Thus, the situation frustrates them largely that they hate themselves and therefore become bully to others including their mothers and siblings. The same conflict of gender occurs to young females in the manner that they find themselves experiencing the feelings and behaviour belonging to male persons, but which are trapped into their female bodies. Thus, this makes young females to lose their self-esteem to face and fight against challenges of gender conflict. Biller narrates this problem and says, “Young adults demonstrate highly atypical sex-role behaviour even during infancy and toddlerhood. They may completely deny their biology, insisting that they are actually trapped in a body of wrong sex. For instance, some young boys feel as if they are really females”

Biller, (1993:58).

Biller`s explanation of the problem from the quotation in the above reminds me about the class discussion on object relations theory, which postulates that a psychoanalytic psychology is a process of developing a psyche of young adult which helps or guides a young adult to relate with other people and the environment during childhood or even in adulthood. This process of orientation is expected to be fully undertaken by parents unto their young adults to help young adults to understand and appreciate their psychological being about relationships with others. Thus, fathers` unavailability to orientate and teach young adults about issues pertaining to sex, gender and relationship with the environment leads and engages young adults into taking wrong decisions in their lives. Thus, decision taking is the next problem to be dealt with in the paragraphs to follow.

4.1.3 YOUNG ADULTS ENGAGE IN WRONG DECISIONS

The study assumes that rational decisions are taken to make life to be meaningful and to achieve the purpose of one`s life here on earth. Contrary to this purpose, young adults are pushed to the limits of being engaged into wrong decisions by the prevalence of fatherlessness. The impact of lack of guidance from a father influences young adults to engage in abusive actions towards drugs, alcohol, forced and immoral sexuality. Thus, their lives become meaningless and then threaten the family, society and environment at large. Young adults participate in non-profiting actions because there is no father as a mentor and leader in the household to train their lives in order to obtain meaning and purpose of life for a better future. In support of this view, Masango from South Africa shows that “The basic idea is that for a finite condition to be meaningful, it must obtain its meaning and purpose from another condition that has meaning.”

Masango, (2013:13).

Masango`s quotation above reminds me that for Africans the meaning, purpose of life and identity of a person are derived from a male parent in the household. It is within this perception that when an African introduces himself/herself to others in ceremonial and funeral gatherings he/she will explain, describe and identify himself/herself in line with the male genealogy of the family. This study assumes that the fatherhood role in the African world is imperative for the continuation, growth and development of the family and society. It is, therefore, imperative for male parents to take the decision to send young adults to initiation school (lebollo) in preparation for marriage because this is the institution partaking in the growth of the families and societies within the African perspective. The preparation is undertaken to avoid unplanned and unauthorized marital relations which most young adults engage in currently and eventually face serious problems. Thus, the next problem to be discussed will be on premature marriage.

4.1.4 YOUNG ADULTS GET INTO MARRIAGE PREMATURELY

Longing to be loved and cared for by a male parent in the family coerces young adults to get into marriage without proper training and guidance. As a result, young adults experience more stress and crisis in the new life of their marriage. Thus, new fathers (young fathers) encounter intra-psychic stress, symptoms of depression and the blues. Motherhood is also accompanied by stressful changes especially when a young female`s needs and expectations both emotional and physical are not met. Bronstein shows that, “In addition, if men have had previous psychiatric histories, fatherhood increases the risk of unipolar or bipolar affective disorders.”

Bronstein, (1988:15)

Bronstein made me to be aware that transition to fatherhood and motherhood is both wonderful and stressful. It requires one to be properly trained about marriage, so that he/she will be able to handle issues pertaining to marriage diligently to avoid manic depression, which can contribute to separation of partners. It also made me to assume that some families experience break-up due to lack of skills and knowledge to help families to work together to build family relationships. Furthermore, Bronstein`s quotation reminds me of the Basotho cultural gathering

of young adults, which was called '*thakaneng*'. ' This means coming together of young adults with opposite sex and who have the same age.' In this meeting, young adults are led by an aged and well-behaved female to train them about the issues of conjugal responsibilities and good conduct/behaviour. They stay and sleep in the same house for the period of about two to three days. Therefore, this kind of gathering requires commitment of parents by letting young adults to attend for the preparations of training to happen.

Parent`s involvement in the issues of marriage of their young adults is more imperative to prepare young adults psychologically and physically. This kind of preparation has to be done because marriage engages young adults in the transition from young adulthood to parenthood. The reason is that this study assumes that marriage is the institution for procreation of people and thus young adults are inexperienced to deal with this matter. Therefore, parents are required to organize and arrange marriage to help young adults to engage in conjugal issues for childbearing in a proper manner. Involvement of parents will also make sure that marriage is undertaken in setting up by couples who are psychologically and physically matured. Walsh explains that, "In 1960, even before then marriage was a virtual precondition for childbearing in the United States and Western Europe in the sense that more than 90 percent of all births occurred to married couples in all countries even among African Americans. However, modern life has brought many challenges in people`s lives to a larger extent that some young adults organise and arrange marriage on their own due to the absence of parents. This happens regardless of the inexperience that [sic] young adults have towards marriage issues and sexual roles".

Walsh, (1995:138).

Walsh makes me to assume that young adults who get into marriage without proper guidance and support from parents may not be able to raise up their offspring to give them the parental care because of lack of knowledge and skills to do so. With this inexperience, their offspring will be exposed to social-ills like drug and alcohol abuse, indulge in immoral sex in order to fill-up the gap of love of their missing parent in their lives. The study deems that the presence of the father in the household plays an important role to protect young adult against all the social-ills.

Protection of this kind has to be given among others by supporting the education of young adults with financial support, which helps to equip them with skills and knowledge to shape their future. Because of fatherlessness, they will undisputedly face financial challenges and this is the next point to present.

4.1.5 YOUNG ADULTS FACE FINANCIAL CONSTRAINTS

The state of absent father in the family exposes young adults to encounter financial constraints. The prevalence of financial constraints occurs because of the absence of a father in the household. This is because the father in the family is considered a breadwinner who supplies members of the family with finances to earn a living that provides security for family members. Thus, it is assumed that lack of financial support hinders young adults to obtain psychological transformation and development, which contribute towards the healing of the social-ills prevailing in their communities. Munthali asserts and reminds us “The parental sacrifice to have their only child educated under the tutelage of one of the best rhetorical teachers of the time is a sure way of uplifting the importance of education. It should be admitted that this is critical component of transformation, development, and healing of social ills.”

Munthali, (2014:57)

Munthali raises in me an awareness that education is an essential tool for everybody to have. It enhances political, economic and social developments for the betterment of life of citizens. To have quality education about development of these concepts, there must be a strong and adequate financial support to be invested in education. It is, therefore, understandable that investment on young adults` education will benefit them with quality education, which offers them skills, and knowledge to be competitive towards creativity and innovation in their communities. This kind of education will assist young adults to fight against the social ills facing their communities. Thus, it is imperative for fathers in the community to be made aware that financial constraints on young adults fails them to be equipped with quality education and this opens the chances for young adults to experience poverty in life. This problem will be unfolded in the next paragraph to follow.

4.1.6 YOUNG ADULTS ENCOUNTER POVERTY

The context of poverty in most developing countries denies citizens with the right to choose a better life that people deserve. Moreover, prevalence of father absence in the lives of young adults in the family contributes by adding more restrictions of poverty. Thus, within this situation of restrictions of poverty young adults experience lack of freedom of productive choices and engage in freelancing, lack of freedom to go anywhere and to have quality education that brings transformation and development unto their lives. To add on this issue Phiri, Rose and Cox indicate, “Lacking choice is one of the fundamental characteristics of being poor. Poverty is not only about being poor in income, but also poor in power. And the two are very closely related”.

Phiri, Rose and Cox, (1996:25-26)

Analysing closely what Phiri, Rose and Cox are saying about poverty, it is understandable that poverty is a condition that is constructed by people consciously or unconsciously, in their minds. Thus, the study considers poverty, which young adults are experiencing as a process that is unconsciously invented for them, because they have not chosen to live in poverty. The prevalence of father absence in their lives in the household coerces them to encounter it. Poverty which is consciously made up is the one which this study believes has been constructed purposely by those who have the power to deny one's life with freedom of choice in order to disadvantage the poor with lack of material things and money. The rich people create this condition, in order to hinder the disadvantaged people to have power for decision making to change their lives from a bad to a better state.

Moreover, poverty oppresses and traumatizes young adults both psychologically and physically, and this situation denies them with liberation that is purported to assist them to acquire vision in life to overcome poverty. Oppression of this kind channels the people to understand and take poverty as part of their own existential reality largely that they become rebellious and then resist any help, which can be offered by leaders in order to liberate and transform their lives. Then life in the situation of poverty becomes hard to young adults because it perpetuates

all social ills and then influences them to commit crime, which makes the whole community to suffer. In support of this Pieterse explains that “Indeed, we should understand it so well that it becomes part of our own existential reality, to the extent that we suffer with those who suffer...”

Pieterse, (2004:29)

Pieterse`s explanation about what poverty does to people reminds me about one of the proverbs of English which says that ‘what goes around will come around.’ It is clear from the above proverb that the problem of poverty taking place in the lives of young adults does not affect only on young adults` lives, but the manifestation of poverty on the disadvantaged people impacts on the entire community. This happens through the crimes, which the victims of poverty commit unto the property of others. The study deems that for young adults to be helped to get out of poverty restrictions will require the transformation process, which Paul Nick suggested in his idea of ‘positive deconstruction’ to deal with the prospects of imperative of fatherhood in the household.

4.2 THE IMPERATIVE OF FATHERHOOD FROM AFRICAN PERSPECTIVE

4.2.1 FATHERHOOD SOCIALICES YOUNG ADULTS WITH SEXUALITY

A male parent who is commonly known as a father undertakes fatherhood role in the household. Consequently, the study understands the father in the household as an important agent in the development of young adults` psychology and physical. To enhance this development a father is expected to be there in the lives of young adults to support them with all necessary help, guidance and leadership to know themselves and relating to others. Here Bronstein says, “...traditional fathers have a potent influence on the sex-role socialization of both their sons and their daughters, and that fathers tend to reinforce sex role stereotypes of masculinity in their sons and femininity in their daughters”.

Bronstein, (1988:255)

Based on Bronstein, it is understood by me that people are sexual beings. For this reason, the father is required to help and guide his offspring to know and appreciate their sexuality so that they will relate meaningfully with others. The father equips young males with the information about sexuality to reinforce the heritage of culture, tradition and continuation of the family into the next generation. The father does this to keep the family alive in the community. The emphasis on the concept of femininity is to help young females to build a well-disciplined character in their lives. They are taught to have modest discipline so that they will behave well to represent their paternal families when married. The father engages young adults into this kind of training to protect his family in the society in order to gain respect and credibility and this is the point to be dealt with in the paragraphs to follow.

4.2.2 FATHERHOOD PROVIDES PROTECTION AND SECURITY TO YOUNG ADULTS

Protection is another role which fatherhood undertakes in the household. To provide this role the father ensure that he establishes a home in which the members of the family will live in. To strengthen security the father supports everyone in the household with food and clothes in order to make a family to live happily at home. In addition, the father provides the family with financial provision to have access to education from foundational education to the tertiary. He undertakes this task of paying education to equip young adults with skills and knowledge in order to empower their thinking skills and make it possible for all to be able to solve problems and challenges they will face in their lives. In relation to the support discussed Lamb shows that, “The importance of fathers in fostering academic success, particularly in their sons, is clearly relevant to intervention programs aimed at improving the intellectual performance of “deprived” children”.

Lamb, (1981:23)

A secure relationship at home fosters a young adult to relate positively to others and it helps him/her to take care of the environment he/she lives in. In addition, orientation of this kind assists a young adult to know, identify and then unlock his/her potential skills to deal with issues of others in an amicable manner. It is, therefore, understandable that a well-trained thinking skill of a young adult will not engage in the crime of

abusing alcohol, drugs, formation of gangs purported to steal and rob the property of the community. This means that fatherhood in the household is there to develop the minds of young adults to become useful in the society by solving the problems for the growth and continuation of the society. The study therefore, understands that fatherhood with good leadership in the household teaches young adults to be aware of social-ills and teaches them about historical background as well as social and cultural values which can be uplifted to build peace and oneness of the community. Thus, leadership is the next point to discuss.

4.2.3 FATHERHOOD PROVIDES LEADERSHIP TO YOUNG ADULTS

Leadership becomes the function of fatherhood to undertake in the household. In undertaking, this kind of leadership the father helps the family to maintain its existence in the community by guiding and leading the family members to put into practice as well as participating in the cultural belief systems and religious rites. By so doing, the father deepens the knowledge about the historical background of the family. As a result, he sets the way forward that determines the good values of cultural belief systems to be maintained in order to keep the family outstanding from those, which are evil and threatening the existence of the family. So, unavailability of father`s leadership in the family exposes young adults to a risk of omitting or violating family beliefs which eventually may cause young adults to experience a psychological breakdown. Here Wimberly postulates that, “Indeed, the family that remains in healthy emotional contact with the past generations is emotionally healthier than the family that does not maintain this contact. Emotionally cut off people find themselves and their family perpetually stuck in the life cycle transition.”

Wimberly, (1997:41)

The insight derived from Wimberly is that many people have abandoned their family beliefs because of challenges brought by modernisation era. The fact that modernism undermines and disregards any truth which does not have the elements of a **scientific prove**, this made many people to begin to doubt their belief systems and some abandoned theirs completely without replacement. Therefore, people become empty

about faith issues and as a result, they start experiencing mental disorder and disillusionment in their lives. Therefore, it is assumed that Sello and other young adults suffer from psychological retardation and this could explain why a young adult (Sello) had uncontrollable screaming in church and at his home during my visit. Thus, the next point to discuss is on the imperative of fatherhood on psychological affection.

4.2.4 FATHERHOOD PROVIDES PSYCHOLOGICAL AFFECTION TO YOUNG

ADULTS

Psychological affection is a trait that the father possesses in his task in the household and can be either positive or negative. The father uses psychological affection to inspire and build the inner person of young adults to have moral values and conformity to rules that support life regardless of negative challenges young adults may encounter. A caring father enhances the affection of morality in the lives of young adults by the kind of moral decisions he makes. To deepen moral issues a loving father may tell young adults the stories and idioms that build and shape a steady character, which enables young adults to have critical listening skills to analyse problems. With this skill a young adult will be able to identify the problem and then make constructive decisions to help him/her to stand against the challenges of such a problem without giving-in his/her life to be consumed by psychological stress. In support of this Biller shows that, “Boys with strong father identifications scored higher on measures of internal moral judgement, moral values and conformity to rules than those with weak feelings of paternal similarity.” Biller, (1993:87)

Based on Biller, it is understandable that the presence of a father in young adults` lives is inspirational to set and condition the mind of young adult to develop a habit of becoming constructive in relation to moral issues. The fact that moral behaviour is multidimensional requires someone who has self-control to avoid making a hasty decision which might be inconsideration of the rights of others or destructive towards one`s life. Therefore, to become more responsible a young adult has to learn to adapt a character of becoming patient to consider all possibilities of good and bad whenever decisions have to be made. This attitude will help young adults to resist the temptation of gratification,

which many a time causes lamentable state in life. The presence of fatherhood in the lives of young adults is imperative and needs to be grafted to help in shaping the lives of young adults in order to have a moral based generation. This will help the future generations to care, love one another, and work together towards peace and prosperity for their welfare. These attributes are necessary in the community to help in prohibiting fathers to abandon or desert their families whenever fathers encounter problems that are beyond their control to deal with, because the members of the community and as the members of the church will be able to help one another whenever there is any problem.

4.3 CONCLUSION

This chapter made the researcher to be aware that the presence of a father in the family is imperative since it nurtures the mind of young adults with hope for a better life in the future. It also provides security, protection and finances for the development and growth of young adults both psychological and physical. Provision of these helps young adults to explore their lives to acquire skills and knowledge as well as sharpening their talents under the supervision, direction and support of the father. As a result young adults become motivated to appreciate and value life, thus, they socialize with others and nature in a constructive and positive manner. Moreover, young adults become competitive in the employment sector that makes them to enjoy and benefit from the economic creativity in their respective communities. Fatherlessness household exposes young adults to risks of social ills prevailing in the community, which imprison lives of young adults under the influence and abuse of drugs and alcohol that lead them to engage into crime as well as unplanned sexuality. This situation coerces young adults to encounter psychological breakdown that makes their condition of absent father unto their lives to be worse because it also contributes in making them to lose focus in life by adding more trauma in their lives. The next chapter (chapter 5) explained and disclosed the reality of the situation of absent father more since it contained the information from the horses` mouth to make the reader to have a better understanding and knowledge of the problems of absent father in the lives of young adults.

CHAPTER FIVE

DATA COLLECTION

5.0 Introduction

This chapter presents data collected from co-participants who encountered the experiences of absent father. The interviews were prepared as structured questions, though used by me as one-to-one interviews and the questions were categorized into two sections.

5.1 Parts of the structured questionnaire

Part one deduced the emotional journey of the co-participants about their absent fathers and questions were structured as follows:

1. Are you a religious person who acts based on your faith?

Very religious _____ religious _____ Not religious _____

2. Do you miss your father?

Extreme _____ Moderate _____ Not at all _____

3. What exactly do you feel you need from your father?

4. What is the psychological impact of the absence of your father?

Extreme _____ Moderate _____ Not at all _____

5. Could you share with me the psychological impact you experienced during the absence of your father.

6. What kind of help would you desire as assistance to overcome the psychological impact of the absence of a father?
7. (a) Who would you prefer to go to for help?
(b) Why?

Part two elicited the impact of that emotional journey from the co-participants` view. These were structured in the following way.

1. How many are you in the family?
2. Who are they?
3. Where is your father?
4. How old were you when you first experienced the absence of the father?
5. Do you miss him?
Extreme_____ Moderate_____ Not at all_____
6. What exactly do you miss from your father?
7. What problems have you encountered, which are caused by the absence of a father?
8. Could you explain how life is when a father is not there?
9. How can you define the experience of the absence of a father in your life?
10. What influence does the absence of a father do to you when you are at:
 - a) Home _____
 - b) School _____
 - c) Work _____
 - d) Church _____
11. a) How have you been helped to overcome the influence from the above scenario?
- 12 b) who helped you?

12. How would you like to be helped to overcome the influence?
13. How are you going to use the help given to you in a sustainable way to overcome the influence?
14. Could you share your feelings about the interview?

5.2 Data Collected from each co-participant.

The profile of each participant is recorded the date, time taken, sex, age, marital status, qualifications and profession followed. The complete recording and interview is presented in the next part.

Co-participant 1: `Masechaba 35 years Female Married
Doctor of Linguistics Lecturer at University
18th November 2016 9.30-10.30am

-
1. Very religious
 2. Extreme
 3. As an outsider.
 4. Extreme
 5. Frustrating because I wanted to hear from him but the fact that he was outside the family made me feel uncomfortable to ask. It gives me the sense of “why bother”. That means it is useless to ask him. So, one may learn to make wrong decisions that led to the death of my

two sisters. My brother who holds a Diploma in Science Education is a drug addict. All my sisters were brilliant in school and as well as at work, they held leadership positions. My mother died from diabetes, hypertension, and heart failure because the load of responsibility to raise all the children alone psychologically frustrated her.

6. To be loved and cared for, appreciated and accepted.
7. My present nuclear family - husband and children.
8. I believe they can give me what I want and keep our lives collected and connected and maintain the family relations.

8.2 INTERVIEW

1. Four members
2. Three girls and one boy.
3. Died when I was thirty years old.
4. Four years
5. Yes, I do [extreme]
6. I miss jokes, attitude – pleasant character, wanted us to stay happy as a family.
7. Financial security, provision for food, school needs clothes, girls’ needs and medical needs. Almost everything – social education – I do not know how males relate with their daughters because I did not live with my father.
8. It is not exciting because I do not feel complete.
9. A situation that paves a way for one to be defeated by challenges of life.
10. a) Home: - developing informed mechanisms.
b) School: - I developed mechanism to stomach and counsel myself that I do not have a father- source for my needs. If one decides to develop a positive attitude and is, set without help from the father is a pain; it becomes a strong drive to face challenges and develop mechanisms that will change the negative to the flourishing context.

c) Work: - Maintenance of improvement above and improvement of those to new exposure because the exposure at work is not the same as that at school.

d) Church: - Makes me to cling to Christ to provide everything – that meant I took the message from the Bible literally.

11. Trial and error – a) I committed mistakes and picked myself up. No male guided me or helped me.

b) My nuclear family.

12. I do not know because I do not trust anyone of them – counselor, psychologist and social worker – because I think they will not Understand me.

13. N/A

14, I am happy because I am able to repossess my way of thinking; probably it is going to make me to redirect my life by accepting whom I Really am and be able to tackle challenges I encounter now and in future.

Co-participant 2: Tebello 31 years Male Married
Matric Self-employed as house and sites sales person
22nd November 2016 2:00 to 3:00pm

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1. Extreme
2. Moderate

In fact, I do not miss him but I can recall painful things he did to me he made me be disadvantaged with many things. I do not deserve to be disadvantaged at all. I remember him when he did not give me money for school fees and personal needs.

3. I need nothing from him especially now when he is dead. When he was still alive, it would be a different story.
4. Extreme
5. Extreme
 - > Because my education / studies stopped.
 - > I lost focus in my life because I lacked guidance. As a result, I found my future generally retarded.
6. At that time when he was still alive, I needed help from psychologists and counselors but could not get it because there was none of them at my place. I needed guidance to fill the gap of my father.
7. a) Psychologist is the one who can help me.
 - b) I need him/her because I believe I can be able to open a new page of my life. I strongly believe psychologists can help me to restore what has been lost in my life.

8.2 INTERVIEW

1. We are three.
2. Two boys and one girl
3. He is late (dead). He died when I was twenty-eight years.
4. from eight years. In fact, I started to feel the absence while he was still staying with us at home, because he often left us for a long time then

Came back whenever he liked. He was in and out.

5. Not at all.

6. Nothing at all.

7. Problems such as - financial constraints, psychological breakdown, emotional retardation.

8. Life is very tough and hard. We were not living a stable life because we (my younger brother, my sister and I) dropped out of school because we were short of school fees. As an eldest son I had to fill up my father's gap by selling my labor (to be employed) young though I was, just to be able to get food and clothing. I had to replace his responsibilities.

Absence of a father limited my future in terms of going to school because I lacked finances to pay up school fees. My hope, in fact, all hope in my life was shattered by this challenge.

9. It is - a monster, an instinct killer that deprived me of all/ or everything about my future. It is like a killer that took away my liberty to life.

Now, it has made me a SLAVE in order to look for a job that enslaves me, without enough salary to look after myself. Absent father means destruction that goes for one's life and that makes it meaningless.

10. A) Home: - It made me to hate everybody in the family including my mom especially when she complained about the money I gave her, saying that it was not enough to take care of her needs.

b) School: - It made me be jealous of other learners who were well cared for by

their parents.

- It influenced me to steal books and stationery from other learners. However, I did not steal because I found it necessary to fight the feeling.
- It made me angry because I did not have uniform. I became angry within me with any teacher who asked me about why I did not wear proper uniform.

c) Work: - I lost hope in all life that I would ever get a better life because I earned

very low salary and it did not manage to buy my primary needs.

d) Church: - It made me to believe that Christianity does not make sense and

cannot change one's life because it failed to change my dad's life.

- It made me to doubt that there is a spiritual maternity and no one can become mentor of another person. The fact that my biological father abandoned me meant that no one could become a mentor of others in spiritual matters.

11 a) The fact that I left my mom and lived with my maternal grandfather and grandmother helped me to overcome the influence. They were committed to Christianity and it made me to realize that there is life for me without a father.

b) My grandfather and grandmother.

12. I will set up the principles of my life to lead a life different from that of my father. That means I will love, care for and support my children with everything they need for their better life. I am going to turn things around from negative to positive.

13. Very good. It has motivated me to become determined with what I want to do to my children.

Co-participant 3: Sekake 30 years Male Married

Dip Education Teacher - A practicing Primary school teacher.

24th November 2016 14:00 - 15:00

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1. Extreme
2. Extreme
3. Moderate
4. Interaction. Some of the things I needed my father to **confirm** them before I decide on them.
5. Felt lonely. At school, I lost confidence and that made me lose focus. I lost wisdom on my studies.
6. I don't because a mind does not forget even if I need one to help me to forget all pains caused by my father, especially when I encounter something similar to the pattern of the absence of my father. It reminds me of his absence.
7. a) Psychologists
b) It must be the psychologists because they know how to handle the issue.

8.2 INTERVIEW

1. Six people at home.
2. One female and five males
3. He passed away (2010) when I was twenty-five years.
4. Between ten and eleven years.
5. Extreme
6. Even though he was very rough, I missed his jokes and advice. For example, he used to say 'Buti!' That is what I missed from him. Neighbours and relatives **abandoned** us.
7. Problems:
 - dropped from school; no food;
 - I went to a school, which I did not like – a poor school in terms of education.
 - My brother dropped out of school to take care of my school needs even though they were brilliant enough to do well in school.
 - The eldest brother went as far as class 7 and he is the one I love most. I often get hurt when I talk about these things. They all laid their lives for my success.
8. As a source of life, his absence makes life to be like being given a tough and half-cooked piece of meat to eat. Thus, life becomes thorns.
9. It is like looking for information from a blank book.
10. a) Home: Hope of life was not within me. Therefore, I did things just because they are done.
b) School: I attended a primary school and had to quit the first day because I was ill treated by those people who did not like me to attend that school because of the poverty situation I found myself in. No protection. I started hating other people and police officers

because I was alleged to have stolen some money, belonging to one of the learners at school. For investigations, police officers for that crime which I did not do interrogated me. Since then it is hard to forget that I was maliciously alleged to have stolen some money.

c) Work: Impact helped me to make myself available to learners to teach and help learners with words of wisdom; that is why I do not want my situation of Absent Father to rule my life.

d) Church: It helped me to find revelation of using negative experiences for positive practice. This helped me to transform others to overcome the absence. If I managed to go through, others can go through as well.

11. a) I think attending church played a major role to help me overcome the influence.

b) No one helped me. However, teachings from the church built my self-esteem.

12. I don't know because whenever I see his grave pain comes back.

13. If any help comes, I would use that to assist others to sustain it.

14. It was good even though it makes me to be emotional. Now I am hurt.

He needed a counseling journey because it opens up the hidden pain. Taken for counseling. Counselor: Dr. P.L. Leshota (PhD Theology and Senior Lecturer NUL) all necessary provisions for counseling were provided by the author.

Co-participant 4: Victor 35 years old Male Married

BA Honours in Theology A Pastor

4th February 2017 2:00 – 3:00pm

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1. Extreme
2. Not at all
3. I need him for my son to know him as the grandfather. Thus, sometimes I feel that I need him to make peace with him for the sake of my son as I said.
4. Not at all
5. In fact, now I do not have any psychological impact. However, I used to have that longing of seeing him taking me to school when I was seven years old; more especially when I saw other kids who were taken to school by their fathers then.
6. I don't need any help now because I managed to overcome the distress of the absence of the father when I joined pastor-hood service. I think I am now in the position to help other people who are going through the problem because of the experience I gained concerning absence of a father.
7. a) I would seek no one for help.
b) I don't have any problem in relation to absence of father in my life. I am now a father who is very determined to take care of my son by giving him all the support he deserves.

8.2 INTERVIEWS

1. We are only two, my mom and I.
2. My mother and I
3. He is all over the place due to the type of life he is leading – being a womanizer.
4. I was seven when my father left us, and he was staying at the next street with another woman.

5. Moderate - As for the sake of my son.

6. I don't miss anything from him at all. However, for my son who sometimes asks me about my father, I think I need him – just for the sake of my son.

7. I was fortunate enough, because there were no problems that I encountered due to the absence of a father in my life. By the grace of God, my mother provided me with love and care. Moreover, she made all things possible for me to attend school and bought me food and clothes.

8. Life is much better when a father is not there in a family more especially when a 'womanizer-father' like mine, who gave my mother a headache, is not present in the house. My father was not ashamed of bringing his concubine to our home and forced us all to stay together with her. This made both mom and dad to fight. This is why life was so much better than when my father, who has a bad conduct like mine, is not there in the household.

9. A blessing of God upon my life by mom because if my father had managed to defeat my mom and stayed with us with that attitude he had shown, I could not have been what I am now – a Pastor. Maybe I could have adopted his attitude.

10 a) Home > made me to help my mom by washing dishes and cleaning the house, more especially at weekends.

b) School > It influenced me positively because it motivated me to work hard in my studies. I wanted to buy my mom a house where she could stay in peace since my father left us in a rented room.

c) Work > Absence of my father influenced me to feel that I must become a figure father to all those who are deserted by their fathers. As a pastor now, I am playing that role, because being a Pastor makes my work to be easy to care and love others, especially those who are the members of my congregation who are experiencing the absence of a father.

e) Church > Ways and plans of God about everyone are so good and beneficial even though sometimes that are above our understanding. It is hard to realize them especially when they occur on us in a hard way. Thus, the absence of a father in my life resembles the plan of God on my life to influence me to work hard at school so that I would be admitted into University easily. This helped me to become a qualified Pastor because of the good credentials I obtained from High School and which opened doors into University education.

11. a) N/A

b) N/A

12. N/A

13. N/A

14. I have never thought about the situation of absent father could be a topic to be researched. The interview has taught me a lesson that there is no good news without bad news. I am saying this because the absent father in my life has been a bad thing. However, the influence compelled me to work hard in my studies in order to get better results and open doors to be admitted into university. This interview has been a revelation for me. From now on, I feel that I should consider my father as an important person in my life despite the shortcomings he portrayed. I will never call him a womanizer.

Co-participant 5: Pastor Philip 46 years Male Married
BA Theology A pastor

5th February 2017 2:00 – 3:00pm

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1. Extreme
 2. Moderate
 3. I think I need my father to touch me on the head to affirm that I'm his son.
 4. Moderate
 5. I am not because at my church I did not experience psychological impact. However, now I am not sure if I am experiencing psychological impact in my life about the absence of my father. I sometimes feel like I am not complete. This feeling occurs every time when I am on the pulpit delivering a sermon to the congregation. I feel like I am speaking to myself and the congregants do not hear and get the point I am driving to with the sermon. This is why I think I need the touch of my father to make me complete.
 6. I need the touch of my father. This would help me to get rid of the empty feeling in my life.
 7. a) My father.
b) As I said before, "He should affirm that I'm his son".

8.2 INTERVIEW

1. I am with my mother.
2. Myself and my mother.
3. I don't know, but my mother used to tell me that he was staying in the rural areas outside Maseru, Lesotho.

4. I was six years old.

5. Moderate

6. Actually I do not miss him much but I need him to get rid of the feeling away

from me. He is the only one who can help me with this.

7. As I have indicated earlier that during my childhood and even during my youth, I've never encountered any problem regarding the absence

of a father. However, as for now, I need him to heal me from the empty feeling. My work is at stake.

8. Life is empty without the father. A feeling of emptiness is like a big, deep hole, which disconnects the victim from those he/she is living

with. The presence of a victim (I realised that) it is not felt and acknowledged by the people around the victim. It makes a victim feel useless and helpless.

Thus, there is nothing important that can come from a victim. As for now, members of my congregation do not see and acknowledge me as well as the preaching that I am offering.

9. Life is full of frustrations and difficulties; therefore, it has no meaning. Nothing important can come from a person whose father has left

him/her.

10. a) Home - Since the absence of a father makes life to be full of frustrations and meaningless, this influences me to desert and leave my

home. A home becomes a place that suppresses my feelings and brings death to my life.

- b) School - the situation of absent father exposed me negatively by showing other learners that ‘I came from a poor family and this was exposed by the food I took to school, my clothes and materials used at school. I had almost nothing to use at school – to write, and read and other learners laughed at me. As a result, I developed the habit of stealing food, pens, pencils and exercises of others. I remember taking the exercise of one learner at school, and tore the cover pages of it in order to remove his name so that it could not be noticed. Absence of a father taught me to cheat others at school.
- c) Work - It influenced me to hate God. I attended church services because my mother forced me. As a result, I began to hate my mother as well. I began to consider my mom as the agent of my dad who could provide me with all that I needed but forced me to attend the Church.
- d) Church - I was also forced to address God as my father yet he did not provide me with all the necessary needs.
11. a) My spiritual father (pastor) from the church helped me to overcome the influence. He used to organize lunch for youth at the end of every month. At lunch, he asked us to make him a father figure in our lives, one who can share with the problems we faced. Therefore, he helped me to open up and I started to talk about the absence of my father and the problems I faced. He helped me financially at school.
12. What I think can help me is to be assisted with convincing my mother that my father is a very important person in my life. Truly, she does not want to have anything to do with him, and that frustrates me because I cannot talk about him or his name in her presence. Nevertheless, I need his touch on me that confirms that I am his son.
13. Together with my mom, we will look for dad and once we find him I think, my mom will allow him to talk to me and then touch my head as his son.
14. I have been crying about this problem wondering about who can help me to share my feeling about this experience but in vain. Today God has answered my cry and my problem will soon be overcome. Thank you, brother for the interview.

Co-participant 6: Lucy 25 years old Female Single

BA- Humanities and not yet employed

29th April, 2017 3:00 – 4:00pm

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1. Moderate
2. Extreme
3. I need him to hold my hand and tell me that I am his daughter.
4. Extreme
5. I experienced the impact that made me to feel that half of myself was missing and even now I'm still feeling exactly like that, I thought the impact would not be there after I completed my studies at the university. However, the feeling is growing stronger and stronger.
6. There is one thing that would help me to overcome the psychological impact and that is, to be reunited with my father. Half of myself will be back to me and I will be back to myself.

7. a) My dad is the only one whom I must go to because he is the one who owes me my other half.
- b) He has to give my other half because it is with him.

8.2 INTERVIEW

1. We are only two.
2. My mother and I.
3. I do not know his whereabouts since he left us.
4. I was six years old and it was my first day at Primary school when I first experienced the absence of my father. It hurt me most; because that was the moment, I needed him most in my life.
5. Extreme
6. I missed his jokes because they made me feel that I belonged to somebody who made sure that I lived in peace with protection.
7. The biggest problem I encountered was the poor and bad performance in my studies at school and I had to repeat class 1. At that time, my mother was not employed and my father was the only one who was the breadwinner. His absence caused me to suffer a lot and I recall a situation whereby my mother failed to pay my transport fare to go and return from school. Imagine a six years girl walking 4-5km to and from school. On the way, I used to think of his jokes and laugh alone. Sometimes the longing made me cry loudly on the way to school and people who felt pity for me stopped me and blamed my mother that she let me walk to school alone. I remember somebody asking me why I was crying and I told her I wanted my father. Instead of blaming my father, she blamed my mother that she left me alone. This caused me more pain because people did not know the truth that my father was the one who caused me the hurt. My father must bring back half of myself.

8. Life is not complete in the absence of my father. This means that it blocks and hinders the success and development of a child both psychologically and physically. A father in the family is a key that opens the door for the bright and better future of his offspring.
9. A child does not see the way in a darkness situation. In other words, this darkness brings a dark cloud that suppresses and blinds the vision and for this, the child loses hope in everything. It was by the grace of the Almighty God that I managed to go through my studies to University level. Truly speaking my mother deserves the honour because she is the one who worked hard and selflessly to put me where I am today.
10. a) Home - it made me feel tired all the time and did not do any work at home to help my mother. The situation caused my mother to be furious with me. Her anger added stress on my situation and made me feel helpless and useless.
b) School - I struggled to understand my studies and my classmates rejected me during group-work discussions. They claimed I would pull down their performance and scores because of my slowness. The absence of my father from my life has taken away half of this and me is why I could not cope at school.
c) Work - Before I can be employed I must look for my father to help me by telling me that I am his daughter. This will bring back half of myself and I will seek employment after and I believe that will allow me to be creative and have a good relationship with other employees.
d) Church - I am just a churchgoer who goes to church for its own sake. At church, the influence still increases especially when I see other young adults accompanied by their fathers at church. As a result, my attendance has reduced because I noticed that going to church reminds me past experience of my father in my life.
11. a) N/A
b) N/A
12. I would like to be helped to find my father.

13. I strongly believe that confirmation from my father that I am his daughter would help me. I would persuade him to perform rituals required to make me part of his siblings and that would bring back part of me that is missing.

14. The interview gave hope that finding my father is the solution to get back the missing half of myself. Since I have been wondering about the way to get my father, I think the interview gave me the way to follow to find him so that he can bring back the missing half of myself.

Co-participant 7: Maki 29 years Female A separated woman

Form C but did not sit for final examinations A Chef

30th April, 2017 3:00 – 4:00pm

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1. Not at all
2. Extreme
3. I need his voice to reprimand me. I am too much of an alcoholic. I have tried to stop drinking many times but failed. My father's voice will help me stop.
4. Extreme
5. Absence of a father made me to feel psychologically loose and that made me fail to regain my will power to resist desire to indulge in alcohol and abuse drugs. An attitude of being loose weakens and suppresses the control power in me and I have lost hope in life.

6. I think I would love to be helped to find the whereabouts of my father. His voice on me is the medicine to cure me from the slavery of alcohol and drugs.
7. a) I prefer to go to paternal siblings because they are the ones who know the whereabouts of my father.
b) They can help me meet him or ask him to come back to me.

8.2 INTERVIEWS

1. We are four.
2. Myself, mom and my two children.
3. I do not know his whereabouts and I have never seen him since he left us.
4. At six years.
5. Extreme
6. I miss his voice even though I last heard it when I was six years old.
7. I cannot think straight. I feel like I have lost my brain and do not have it in my skull to help me think straight.

8. Life loses direction and protection in the absence of a father. So, life of young people is exposed to any danger when there is no father in the family. Non-existence of my father's voice unto my life let my life to be ruined by alcohol and drugs and their impact on my life made me encounter unplanned pregnancy. Now I have two children that I fail to take care of and their needs because I am jobless.
9. It is the situation of misfortunes and therefore life is cursed.
10. a) Home - It makes me leave home and go to undecided destinations. I cannot help clean home or take care of my children. I frustrate my mom's life because I steal her money to get alcohol and drugs.
b) School - It influenced me to leave classes and I started to take drugs in a serious manner at secondary school.
c) Work - N/A
d) Church - I don't attend church at all'
11. a) I have never been helped.
b) N/A
12. I would like to be helped to find my father. He is the one who can assist me to overcome the problem if he can say a word to me.
13. I would allow him to reprimand me. I need his voice unto me.
14. The interview has been useful to me because it made me to cough out my pain and disclose how this pain can be cured. I need my father's reprimand in my life.

Co-participant 8: Mamello 19 years Female Single
Matric Internship (has just finished matric)
6th May 2017 11: - 12:00am

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1. Religious
 2. Extreme
 3. I need everything that has fatherly love. I need protection from my father. I need his support. If he were here, he would help me live better.
 4. Extreme.
 5. I feel extremely empty. It makes me feel useless. I cannot achieve anything in life. It makes me feel that I am not complete. If dad were here, he would hold me and make me feel complete.
 6. I would like somebody to help me grow because my father did not help me grow. I am still feeling less grown and I am young.
 7. a) Anyone who can help me who is a psychologist or a therapist.
b) To help me to grow and get rid of the feeling that I am still young.

8.2 INTERVIEW

1. Six
2. Step dad, mom, three siblings and me.
3. He is with his family about 3-5kms away from us.
4. From a very young age and I still feel it now.
5. Extreme

6. I need him to be there, talk and make jokes that he used to make me.

Actually, I need him in my life.

7. a) I was beaten by my stepfather and he beat mom to a point where mom could not go to work. He harassed mom and me. He raped me, made me feel that he is merciless when he raped me. If dad was with us mom could not have been beaten. I could not have been savagely raped, had he being there.

b) Lack of finances. I had to move away from mom to live with grandma because stepfather complained about me.

8. Life is not easy; it is very painful, it is tough because I got things the hard way. It does not matter how other people help me because I feel the gap that my father left.

9. Life is too bad because it allowed stepfather to enter into my life. He is a monster because he “touched me” (raped me). I am angry with dad and God because they did not protect me from the rape that the stepfather did to me.

10. a) Home - It diminished me. I do not feel comfortable at home because I am scared of stepfather. It is terrifying. I want to be alone. I do not sleep in a properly lit room with everybody but sleep in a dark room. Sometimes I do not feel like eating. I feel darkness that makes me cheeky and I argue with mom.

b) School - I would achieve 30 or 50 marks, which I did not deserve. These marks on my body influenced me to hide myself, because they were reflecting my real situation that I do not have a backup at home. I was living in hell. I felt scared always and this hindered me to

listen, it blocked my mind from learning.

c) Work – I am on internship now.

d) Church - At church I have a pastor who has children and he is always with his children. I become jealous towards the pastor. This

feeling made me flee from home to grandma's place. I felt cheap because even boys wanted to sleep with me for simba chips. I hate my body and I hate myself. Why did God let all these happen to me? Boys should not have touched and tasted me. If my dad was there with me they would not have done that to me. These vultures could not have done this if my dad was with me. I cannot pray anymore. God was looking at me when they "touched" me and he did not protect me.

11. a) Not at all.

b) N/A

12. I would like to be helped by a psychologist.

13. I will be able to help the young females who have experienced the same problem and empower them.

14 It helped me to admit that I had a problem. I coughed out the pain that I hid all my life. This problem made me to be a very difficult person who could not talk about this problem. I have not talked about the problem at all. This is the first time that I disclosed this problem.

5.3 Conclusion

The interviews conducted to attain this information traumatized the researcher for he discovered that the co-participants were in a dilemma and in need of focused counseling, which the researcher could not provide then because of the time given to process data collection. For me, the need was made evident by the frequent breaking down of the co-participants, which bit into the interview time. Despite the appreciation that the co-participants expressed from these interviews it was difficult to get a handful of co-participants in time because people were not willing to re-open these painful experiences because they had told themselves that they had buried them. However, it was interesting that the interviews helped the interviewees to realize that they had not been real about their decision to bury their experiences about absent father because only at the interviews did they discover the amount of pain they incurred.

CHAPTER 6

DATA ANALYSIS

6.0 Introduction

Chapter six presented the analysis of the data collected. The presentation of information was in the form of tables, and was organized from chapter five. Each column for each table contained information for each co-participant and each row displayed responses of all the co-participants to the same question chronologically. The arrangement of this kind of the above had been undertaken in order to help the reader to follow and perceive the relationship of how victims of the absent father expressed their personal reactions to their experiences. The analysis followed thus.

6.1 Arrangement of responses

6.1.1 Part One – Co-Participants Emotional Journey – Table 1

Questions	Coparticipant 1 18/11/2016 - 1HR F > 35years	Coparticipant 2 22/11/2016 1HR M > 31 years	Coparticipant 3 24/11/2016 1HR M>30 years	Coparticipant 4 04/02/2017 1HR M > 35 years	Coparticipant 5 05/02/2017 1HR M > 32 years	Coparticipant 6 29/4/2017 1HR F > 25 years	Coparticipant 7 30/04/2017 1HR F > 29 years	Coparticipant 8 06/05/2017 1HR F > 19 years
1	Very religious	Very religious	Religious	Very religious	Very religious	Religious	Not religious	Religious
2	Extreme	Moderate: > I do not miss him, but I can recall painful things, he did me, and made me be disadvantaged in many things. I do not deserve to be disadvantaged at all. I remember he did not give me money for personal needs and fees.	Extreme	Not at all	Moderate	Extreme	Extreme	Extreme
3	I need his	I need	Inter –action	I need him for	I think I need	I need him to	I need his	I need

	love, contributions to the family and to relate with us as a family not as an outsider.	nothing from him especially now that he's dead. If he was still alive would be a different story.	to confirm some of things before I decide on them.	my son to know him as the grandfather. Thus, sometimes I feel that I need him to make peace with him for the sake of my son as I said.	my father to touch me on the head to affirm that I am his son.	hold my hand and tell me that I am his daughter.	voice to reprimand me. I am too much of an alcoholic. I have tried to stop drinking many times but failed. My father's voice will help me stop.	everything that has fatherly love. I need protection from my father. I need his support. If he were here, he would help me live better.
4	Extreme	Extreme	Moderate	Not at all	Moderate	Extreme	Extreme	Extreme.
5	Frustrating, wanted to hear from father, but could not because he was outside the family. Thus, I did not feel comfortable to ask him. It built the sense of 'why bother'. This means it was	Extreme because my studies stopped, I lost focus in life because I lacked guidance, my future generally retarded.	Some of the things I needed my father to confirm them before I decide on them.	In fact, now I do not have any psychological impact. However, I used to have that longing of seeing him taking me to school when I was seven years old; more especially when I saw other kids	I am not because at my church I did not experience psychological impact. However, now I am not sure if I am experiencing psychological impact in my life about the absence of my father. I sometimes	I experienced the impact that made me to feel that half of myself was missing and even now I'm still feeling exactly like that, I thought the impact would not be there after I completed my studies at the	Absence of a father made me to feel psychologically loose and that made me fail to regain my will power to resist desire to indulge in alcohol and abuse drugs. An attitude of being loose weakens and suppresses he control power	I feel extremely empty. It makes me feel useless. I cannot achieve anything in life. It makes me feel that I am not complete. If dad were here, he would hold me and make me feel complete.

	<p>useless to ask him. One may lead to make wrong decisions that led my two sisters' death, and my brother who holds Dip Sci Ed is a drug addict. All my sisters were brilliant in school as well as at work, they held leadership positions. My mother died from diabetic, HBP, heart failure because of psychological frustration caused by raising children alone.</p>			<p>who were taken to school by their fathers then.</p>	<p>feel like I am not complete. This feeling occurs every time when I am on the pulpit delivering a sermon to the congregation. I feel like I am speaking to myself and the congregants do not hear and get the point I am driving to with the sermon. This is why I think I need the touch of my father to make me complete.</p>	<p>university. However, the feeling is growing stronger and stronger.</p>	<p>in me and I have lost hope in life.</p>	
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6	To be loved and cared for, appreciated and accepted	I needed help from psychologists and counselors but could not get their help because there were none of them at my place. I needed help to fill the gap of my father	I don't because a mind does not forget even if I need one to help me to forget all pains caused by my father, especially when I encounter something similar to the pattern of the absence of my father. It reminds me of his absence.	I do not need any help now because I managed to overcome the distress of the absence of the father when I joined pastor-hood service. I think I am now in the position to help other people who are going through the problem because of the experience I gained about absence of a father.	I need the touch of my father. This would help me to get rid of the empty feeling in my life.	There is one thing that would help me to overcome the psychological impact and that is to be reunited with my father. Half of myself will be back to me and I will be back to myself.	I think I would love to be helped to find the whereabouts of my father. His voice on me is the medicine to cure me from the slavery of alcohol and drugs.	I would like somebody to help me grow because my father did not help me grow. I am still feeling less grown and I am young.
7	a) My present nuclear family – husband and children. a) I believe they can give me what I	a) Psychologist is the one who can help me. b) I need him or her because I	a) Psychologists b) It should be the psychologist because they know how to handle the	a) I would seek no one for help. b) I do not have any problem in relation to absence of	a) My father. b) As I said, "He should affirm that I'm his son".		a) I prefer to go to paternal siblings because they are the ones who know the whereabouts of my father.	a) Anyone who can help me who is a psychologist or a therapist. b) To help me to grow and get rid of the

	want, keep us collected, connected as family and maintain family relations.	believe I can be able to open new page in my life. I strongly believe psychologists can restore what has been lost in my life.	issue.	father in my life. I am now a father who is very determined to take care of my son by giving him all the support he deserves.			b) They can help me meet him or ask him to come back to me.	feeling that I am still young.
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6.1.2 PART ONE - DATA ANALYSIS

From the responses made by the co-participants in the interviews in regard to question one, it became evident that generally the co-participants are religious people who valued the existence of the church in their lives. Being religious shows their trust and hope, they have in church as the family of God and the institution to empower them in order to cope against the challenges brought into their lives by the absence of a father. Their religious conviction reminds me about Knowles's words which said, "People are drawn to worshipping not only to be in the presence of God but also to be in the presence of other people – people who know our names and shake our hands and welcome us into the circle."

(Knowles, 1993:25)

An insight drawn from Knowles is that a church is the institution in a community that becomes a home for all people most importantly for the disadvantaged people. It provides liturgy and homiletics to people in order to instill knowledge about how people should live a moral life that promotes a good relationship between themselves, with nature and reference from God. With the teachings, the church empowers people with skills and knowledge to design programs that are geared to unite families and the community at large as a way of building the community of God in the society. The prevailing of this kind of unity in the community enables the members of the society to solve the problems that cause tension and distress between family members and community at large in an amicable manner to hinder any abandonment of young adults whatsoever. The execution of these skills and knowledge will assist the church through the members to take the responsibility to bring the absent fathers back to their families.

However, co-participant seven responded that she does not attend and value the church at all. This response confirmed the theory of positive deconstruction whereby it showed that in the effort to preach the gospel it is important to bear in mind that there are four existing different groups of people to know; and among them is the group, which do not like God at all. To help this group with the gospel the preacher must be conscious to respect its worldview. In his words, Pollard explicitly explains that, “We must pray that God will give us opportunities to talk to people about Jesus that we shall take up those opportunities, and that, when we do, we shall be able to proclaim the gospel clearly, as we should.”

Pollard, (1997:17)

It is evident from the above, that Pollard takes the good news of the Bible to people. (both believers and non-believers). This sharing must be taken by someone who has gone under training that equips him/her, with the skills and knowledge to be sensitive, in order to discern between the believer and non-believer. He/she will use the appropriate words to the right people and at the right time for the conversation of evangelizing. Awareness of this kind of a knowledge and skills helps to avoid messing up on people`s lives. Thus, the conversation based on this approach about the evangelism will entice people then increases their curiosity and eagerness to hear more of the gospel.

The responses for question two showed that seven co-participants missed their fathers in their lives while one co-participant responded that he does not miss his father at all. Among these seven co-participants, co-participant two made an explanation different from the answer he made whereby he showed that he moderately missed the father. In his explanation, he stated that he does not miss his father much but he only remembered the bad things that his father did to him and his siblings. This shows that co-participant two had mixed feelings about the

missing of the father and this is evident that the co-participant encountered psychological confusion caused by the absence a father, which makes life to be in a state of not knowing what to say and do. Adams attests that, “When this catastrophe does in fact occur, confirming the child`s worst premonitions, the child feels rejected, guilty, insecure, anxious, and full of dread about the future...”

Adams (1984:116)

Adams reminds me of the situation which occurred in the congregation whereby one young adult screamed without any noticeable physical injury happened to him. It becomes evident now that young adults of this kind experienced the premonitions about the absent father that made them to feel neglected even when they are in the church because the situation continued and got worse despite the initiative they took to attend the church. With disappointment, young adults are filled with dismay by the appalling condition that the church did not take any action to help them to overcome the problems of absent father. Condition of this kind shatters the hope of life in the young adults and it manifests itself by making the future of young adults to become dull. The situation sets alarms to the church that it should make intervention, in order to halt the problems this process of intervention will ensure that the future of young adults will be secured. It is therefore, understandable that protection of the lives of young adults in the community will make the church to become the eschatological church whereby its administration in the future will be in the hands of these young adults.

Responses from question three disclosed and opened up emotions from all co-participants about the need they requested from their fathers. Thus, Co-participants one and eight strongly showed that they needed fatherly love unto their lives, while co-participants five and six wanted the touch from their fathers to affirm their belonging to their fathers. Thus, the touch for co-participant five by the father had to be on the

head to instill the belonging in his life that he is the son of his father. In a same way co-participant, six wanted her father to hold her hand to impart confirmation that she is his daughter. Co-participant three wanted to have a communication (interaction) with his father despite the fact that his father is diseased. This says humans desire the presence of those they hope in and such are fathers. The absence of a father leaves a gap that cannot be filled by any person even a mother regardless of the effort that guardians make to satisfy a person who has the experience of the absence of a father. This commend is raised by the fact that this third co-participant employs that the support and the commitment of the elder brother who even suffered school for his sake. Belonging as a basic need proposed in Maslow hierarchy of needs is glaring from this co-participant presentation. This communication needed to affirm some of the decisions he would take in his life. Co-participant seven wanted her father`s reprimand in her life in order to stop her from being alcoholic. The remaining co-participants two and four did not need their fathers in their lives. However, co-participant four indicated that he only needed the father for the sake of his son who wanted to know the grandfather. It is interesting to realize that this co-participant has a deeper and hidden need of his father, even though here, a need of absent father appears to be wanted on behalf of the grandchild of his father. The fact that this co-participant desires the presence of his father unto his son reveals the deeper love he has for the father even though his absent father showed rejection on him, and this kind of love resembles the one that was shown and uttered by Jesus to God when he was on the cross. In an explicit manner Wimberly explains this love by saying that, “Certainly Jesus` ability to handle rejection in his early life and in his ministry were grounded largely in his fundamental belief that there was nothing that could separate him from God`s love.” Wimberly, (1999:52)

Wimberly sheds a light in me that it happens in life that sometimes parents encounter a situation in which they lack provision of love and protection unto their offspring so when this moment happens in one`s life he/she should not be influenced to lose hope in life. Throwing a towel – losing hope – is to sabotage one`s self-esteem and this can open a door in one`s life for negative thoughts that hinder any effort to

strive for development and success. Wimberly's quotation on the above also reminds me the proverbs of Basotho which read that "Mohale o tsoa leroleng." In a literal meaning, this means "For one to become successful in life it requires him/her to overcome hardships." It is therefore, important for the church to be always there for the young adults to nourish and nurture them with the words of God. Empowerment of this sort builds and brings the self-esteem which cannot be easily removed from the center of one's life. Thus, young adults will not allow rejection by their absent fathers to dehumanize and traumatize them.

In relation to psychological impact required by question five, the majority (5/8) expressed an extreme impact of the psychological absence of the father. One presented that there is no effect at all though this view may raise a question about whether it is true or not. The skepticism caused by the earlier response that he needed his absent father for the sake of absent father's grandson. The need is based on a grandchild.

It is also interesting to note that Co-participants expressed extreme psychological impact about absent father. They also presented reasons of being frustration by hindrance of needing to have contact with their fathers. They found themselves making wrong decision due to lack of guidance, compulsion that led them to drop out of school, due to lack of finances, and, as the result, they were retarded future. They were being overwhelmed by alcohol, abused drugs, which led them to feel uselessness in life. They also were feeling the void or empty. All these reasons reflect the need for shepherding theory raised by Gerkin when he says that, "... infants still in the preverbal years are already dealing with dilemmas that will pursue them into adult life. How they will come to terms with those issues will depend heavily on the caring environment provided by their parents. For others they may be painful, secret, harbored, concealed, perhaps never shared with another or shared only with one's closest friend..." Gerkin, (1997:153)

I also realised that either Gerkin highlight this issue of absent fathers, who left their families, because they have forgotten the memories of stories about care of life in the family, or they had not been told of this kind of stories in childhood. Therefore, in the opportune time, to offer and discuss the responsibility of a parenthood, they will encounter the feeling of burden and inevitable ambivalence of parenthood. It is evident that the stories, which Gerkin discussed about, are the ones that are told children in the Sunday school in church to build their minds with endurance and perseverance so that when they enter into parenthood the memories of those stories will help them to face the challenges with confidence. The fact that absent fathers abandoned their families explains that they lack the memories of such stories, which are meant to build endurance, and perseverance character in their lives, and unfortunately, the young adults suffer the consequences. The results of their suffering were evident in the worrying conditions such as being an alcoholic.

It appeared evident from the responses by co-participants in regard to the kind of help required by question six that to overcome the psychological impact of absent father, each of them looked for/sought assistance from different sources. Such assistance comprised nuclear family, because it was the only source to provide love and care. Since members of the family are always around each other, they are skilled in understanding each other's needs and problems. They can team up and be supportive in the needs of the affected particularly when there is a loss such as that of the absent father. The psychologist and counselors form another set of assistance because of their expertise. This is a team of well-trained professionals, who can even co-work with those of higher qualifications, and who are taken to be certain to bring about change. A further assistance comes from foster family that provides parental care to help the co-participants such as this one who felt still too young to take care of self and younger siblings. For the three remaining co-participants, it was interesting to realize that they needed help from their absent fathers. This adamant need made me aware that they had trust in the researcher to assist them to get their absent fathers

because co-participant five indicated that a touch by the father would help to combat the impact experienced from absent father. The touch would build certainty and trust in self and this would prepare the offspring for a successful future.

Co-participant six believed that reunion with the father would provide therapy because it would bring back that 'half of herself missing'. The presence of mom and dad in the life of the offspring builds completeness in any person. There is no one who enjoys comfort when experiencing any loss in life. The absent father is a great loss particularly because these young adults have had experience of living with these fathers who, at some point in their lives decided to absent themselves from the lives of the deserted offspring. From the co-participant's response, it was evident that the presence of a father makes members in the family feel complete initially as individuals and later as a family group. The father, as can be deduced from the co-participant's desire, is the central figure looked up to, by children. He is seen as the nucleus, which breeds the nuclear family, as he is the one who normally dates and decides to have and start a family. He designs the structure and the functions to be fulfilled, monitors statuses and roles of members of the family, he directs the way to achieve the specific objectives of the strategically designed ambitions that cares for the immediate and remote goals. He holds the family's name, pride, and all members fit into the design with his guidance. He cements the relations in his nuclear as well as the extended families. All these build the other half of the natural existence of individuals. Absence of the father, therefore, is interpreted as "another half" of the members of his family. This says the father is "one half" that completes the cycle of individuals in the families. That "missing half" causes discontentment to the deserted daughter because a father is crucial in training his daughters directly or indirectly, about life with a male man. He makes her "live" with a man and subtly learn how to interact with a man within the context of a family. The co-respondent never had the opportunity to experience this "innate" training and felt that there was "a missing half" in her. Relationship of a father and daughter is also "an emotional support" to the latter. That pride to carry on in life is built in the female (daughter) and it optimizes might to face various experiences including the dangerous encounters.

Co-participant seven wanted to be helped to find the absent father because the voice of her father would be the relief from the slavery of alcohol and drugs, that the child is currently faced with. It was further interesting to learn from this co-participant that a father's role is crucial in the household as he plays a critical role in different ways to each member in the family, particularly to young adults. This slavery is a direct result of dangerous encounters and slavery is "barbaric". The desire to hear the father's voice adds to the dire needs of the deserted members of a family. It strengthens the power vested in the position of the father as the nucleus of the family. This voice deposits a firm, conscious disciplinary character that serves as a mentor of the young adult. The voice is needed to raise awareness that someone credible cares and such is this absent father. The voice convicts the young adult and recalls for a retreating step to a disciplinary context. A further intriguing observation was that co-participant beyond young adulthood shared the same feeling. In support of this view, Laubscher portrays that, "The husband/father is the breadwinner in the household. As a result is compelled to work and keep up the household with all its demands. He is also considered to provide security for the family, not only financially but also physically."

Laubscher, (2001:120)

Laubscher made me to realize that a father in the family holds a very critical position, which means that he is at the center to bring positive or negative results in the family. For the positive side a father in the family brings success, prosperity and peace that contribute to the growth of physic and psychology of the family members. All these depend on his transparent leadership that displays love, care, support and protection unto the members of the family. In the case of negative side, a father becomes a cause of distress and trauma, which lead to the psychological breakdown on the lives of the members of the family.

From the eight co-participants only two co-participants refused to be given any help, in order to assist them to overcome psychological impact of the absence of a father. To maintain their refusal, co-participant four professed that his current work of being a pastor had empowered him

and passed the stage of distress of the absence of the father. This shows the power of believing in God, which the church has rendered to people. However, one denied the need for help saying that it would be pointless because whenever similar pattern of absent father occurred it reminded the co-participant of the absent father.

In response to question that required co-participant to whom do they prefer to go to for help, three out of eight co-participants preferred to go to psychologists seeking help. It is evident in response to question that wanted why they preferred to go to for help, three co-participants believed in psychologists because of the skills and knowledge psychologists acquired to deal and help to solve problems concerning psyche of people without adding more psychological breakdown unto victims. Ability to offer psychological healing will help co-participants with self-resilience to cope and overcome the problems caused by absent father. Healing of this sort helps co-participants to be able to free themselves from the influence of the problematic stories towards the rich and thick description, which assist co-participants to re-author an alternative story that helps to separate the identity of co-participants from the problem for which they seek assistance. In an articulated manner about this help that focuses to separate co-participants` identity from the problem, Morgan explains that, “They therefore begin speaking about the problem in ways that situate it separately from the person and their identity. This is based on the premise that the problem is the problem, as opposed to the person being seen as the problem.”

Morgan, (2000:17)

From Morgan, it is evident that victims of absent father in the family associate and identify themselves with the problem of the absence of the father. The identity of this kind locks and undermines the psychology of co-participants so that they become unable to free themselves from a

trauma caused by the state of absent father in their lives. It is therefore, clear to the researcher that lack of knowledge about issues relating to psychology, counseling and social work made the co-participants to be at the risk of being traumatized and experienced psychological breakdown by the problems of absent father. This study has been undertaken at the right time to make the co-participants aware that healing is reachable since the study has disclosed that in the interview session with the co-participants.

6.2 Arrangement of responses

6.2.1 PART TWO - IMPACT OF EMOTIONAL JOURNEY OF CO-PARTICIPANTS – TABLE 2

QUESTIONS	8. 2 INTERVIEW (1)	8. 2 INTERVIEW (2)	8. 2 INTERVIEW (3)	8. 2 INTERVIEW (4)	8. 2 INTERVIEW (5)	8. 2 INTERVIEW (6)	8. 2 INTERVIEW (7)	8. 2 INTERVIEW (8)
1	Four members	We are three	Six people at home	We are only two, my mom and I	I am with my mother.	We are only two.	We are four.	Six
2	Three girls and one boy	Two boys and one girl	One female and five males	My mom and I.	My mother and myself.	My mother and I.	Mom, my two children and myself.	Step dad, mom, three siblings and me.
3	Died when I was thirty years old.	He is late (dead). He died when I was twenty-eight years.	He passed away (2010) when I was twenty-five years.	He is all over the place due to the type of life he is leading – being a womanizer.	I do not know, but my mother used to tell me that he was staying in the rural areas outside	I do not know his whereabouts since he left us.	I do not know his whereabouts and I have never seen him since he left us.	He is with his family about 3-5kms away from us.

					Maseru, Lesotho.			
4	Four years	From eight years. I Felt his absence during his presence at home, because he used to leave us for a long time, then came back whenever he liked. He was in and out.	Between ten and eleven years.	I was seven when my father left us, and he was staying at the next street with another woman.	I was six years old.	I was six years old and it was my first day at Primary school when I first experienced the absence of my father. It hurt me most; because that was the moment, I needed him most in my life.	At six years.	From a very young age and I still feel it now.
5	Yes, I do [extreme]	Not at all.	Extreme	Not at all. It is only for the sake of my son.	Moderate	Extreme	Extreme	Extreme
6	Miss jokes, attitude, pleasant character, wanted us to stay a happy family,	Nothing at all.	Even though he was very rough, I missed his jokes and advice. For example, he used to say 'buti!' That is what I missed	I do not miss anything from him at all. However, for my son who sometimes asks me about my father, I think I need him – just for	Actually, I do not miss him much but I need him to get rid of the feeling away from me. He is the only one who can help me with	I missed his jokes because they made feel that I belonged to somebody who made sure that I lived in peace with protection.	I miss his voice even though I last heard it when I was six years old.	I need him to be there, talk and make jokes that he used to make me. Actually, I need him in my life.

			from him. Neighbours and relatives abandoned us.	the sake of my son.	this.			
7	Financial security, provision for food, school needs clothes, girls' needs and medical needs. Almost everything-social education – I do not know how males relate with their daughters because I did not live with my father.	Problems such as financial constraints, psychological breakdown, emotional retardation.	Problems: I dropped out from school; no food; I went to a school which I did not like – a poor school in terms of education; My brother dropped out of school to take care of my school needs even though they were brilliant enough to do well in school. The eldest brother went as far as class 7 and he is the	I was fortunate enough that there were no problems that I encountered due to the absence of a father in my life. By the grace of God, my mother provided me with love and care. Moreover, she made all things possible for me to attend school and bought me food and clothes.	As I have indicated earlier that during my childhood and even during my youth, I have never encountered any problem regarding the absence of a father. However, as for now, I need him to heal me from the empty feeling. My work is at stake.	The biggest problem I encountered was the poor and bad performance in my studies at school and I had to repeat class 1. At that time, my mother was not employed and my father was the only one who was the breadwinner. His absence caused me to suffer a lot and I recall a situation whereby my mother failed to pay my transport fare	I cannot think straight. I feel like I have lost my brain and do not have it in my skull to help me think straight.	a) I was beaten by stepfather and he beat mom to a point where mom could not go to work. He harassed mom and me. He raped me, made me feel that he is merciless when he raped me. If dad was with us mom could not have been beaten. I could not have been savagely

			<p>one I love most. I often get hurt when I talk about these things/ They all laid their lives for my success.</p>			<p>to go and return from school. Imagine a six years girl walking 4-5km to and from school. On the way, I used to think of his jokes and laugh alone. Sometimes the longing made me cry loudly on the way to school and people who felt pity for me stopped me and blamed my mother that she let me walk to school alone. I remember somebody asking me why I was crying and I told her I wanted my father. Instead of blaming my</p>		<p>raped. b) Lack of finances. I had to move away from mom to live with grandma because stepfather complained about me.</p>
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						<p>father, she blamed my mother that she left me alone. This caused me more pain because people did not know the truth that my father was the one who caused me the hurt. My father must bring back half of myself.</p>		
8	<p>It is not exciting because I do not feel complete.</p>	<p>Life is tough and hard. We were not living a stable life because we (my younger brother, my sister and I) dropout of school because we were short of fees. As eldest son I had to fill up my</p>	<p>As a source of life, his absence makes life to be like being given a tough and half-cooked piece of meat to eat. Thus, life becomes thorns.</p>	<p>Life is much better when a father is not there in a family more especially when a ‘womanizer-father’ like mine, who gave my mother a headache, is not present in the house. My</p>	<p>Life is empty without the father. A feeling of emptiness is like a big, deep hole, which disconnects the victim from those he/she is living with. The presence of a victim is</p>	<p>Life is not complete in the absence of my father. This means that it blocks and hinders the success and development of a child both psychologically and physically. A father in the family is a key that opens the</p>	<p>Life loses direction and protection in the absence of a father. So, life is exposed to any danger when there is no father in the family. Non-existence of</p>	<p>Life is not easy; it is very painful, it is tough because I got things the hard way. It does not matter how other people help me because I feel the gap that my father left.</p>

		<p>father's gap by selling my labor (to be employed) young though I was, just to be to get food and clothing. I had to replace his responsibilities. Absence of a father limited my future in terms of going to school because I lacked finances to pay up school fees. My hope, in fact, All hope, was shattered by this challenge.</p>		<p>father was not ashamed of bringing his concubine to our home and forced us all to stay together with her. This made both mom and dad to fight. This is why life was so much better than when my father, who has a bad conduct like mine, is not there in the household.</p>	<p>not felt and acknowledged by the people around the victim. It makes a victim feel useless and helpless. Thus, there is nothing important that can come from a victim. As for now, members of my congregation do not see and acknowledge me as well as the preaching that I am offering.</p>	<p>door for the bright and better future of his offspring.</p>	<p>my father's voice unto my life let my life to be ruined by alcohol and drugs and their impact on my life made me encounter unplanned pregnancy. Now I have two children that I fail to take care of and their needs because I am jobless.</p>	
9	<p>A situation that paves a way for one to be defeated by</p>	<p>It is a monster, an instinct killer that deprived me all/everything about my</p>	<p>It is like looking for information from a blank book.</p>	<p>A blessing of God upon my life by mom because if my father had managed to</p>	<p>Life is full of frustrations therefore, it has no meaning. Nothing</p>	<p>A child does not see the way in a darkness situation. This darkness brings a dark cloud</p>	<p>It is the situation of misfortunes and therefore life is</p>	<p>Life is too bad because it allowed stepfather to enter into my life. He is a</p>

	challenges of life.	future. It`s a killer that took away my liberty to life. Now, it has made me a SLAVE in order to look for a job that enslaves me, with enough salary for to look after myself. Absent father means destruction that goes for one`s life to make it meaningless.		defeat my mom and stayed with us with that attitude he had shown, I could not have been what I am now – a Pastor. Maybe I could have adopted his attitude.	important can come from a person whose father has left him/.her.	that suppresses and blinds the vision and for this, the child loses hope in everything. It was by the grace of the Almighty God that I managed to go through my studies to University level. Truly speaking my mother deserves the honour because she is the one who worked hard and selflessly to put where I am today.	cursed.	monster because he “touched me” (raped me). I am angry with dad and God because they did not protect me from the rape that stepfather did to me.
10	a)At Home –developing informed mechanisms	At Home - It made me to hate everybody in the home including my	a) At home - Hope of life was not within me. Therefore, I	a) At Home – Made me to help my mom by washing dishes and	a) At home - Since the absence of a father makes life to be full	a) At home - It made me feel tired all the time and did not do any	a) At home - It makes me leave home and go to	a) At home - It diminished me. I do not feel comfortable

<p>b) At school – I developed mechanisms to stomach accept and counsel self that I do not have father – <u>source for my needs</u>. If one decides to develop a positive attitude and is, set without help from the father is a pain; it becomes a strong drive to face challenges and develop mechanisms that will change the negative to the flourishing context.</p>	<p>mom especially when she complained about inadequate money I provided which was not able to take care of her needs.</p> <p>b) At school – It made me be jealous of other learners who were well cared for by their parents. – It influenced me to steal books and stationery from others learners. However, I did not steal because fought the feeling successfully. - It made me angry because I did not have uniform.</p>	<p>did things just because they are done.</p> <p>b) At school - I attended a primary school and had to quit the first day because I was ill-treated by those people who did not like me to attend that school because of the poverty situation I was in. No protection. I started hating other people and police officers because I was alleged to have stolen some money belonged to one of the learners at</p>	<p>cleaning the house, more especially at weekends.</p> <p>b) At school - It influenced me positively because it motivated me to work hard in my studies. I wanted to buy my mom a house where she could stay in peace since my father left us in a rented room.</p> <p>c) At Work - Absence of my father made me to feel that I must become a figure father to all those who are deserted by their fathers. Indeed, I am playing that</p>	<p>of frustrations and meaningless, this influences me to desert and leave my home. A home becomes a place that suppresses my feelings and brings death to my life.</p> <p>b) At school - The situation of absent father exposed me negatively by showing other learners that ‘I came from a poor family and this was exposed by the food I took to school, my clothes and materials used at school.’ I</p>	<p>work at home to help my mother. The situation caused my mother to be furious with me. Her anger added stress on this and I made me feel helpless and useless.</p> <p>b) At school - I struggled to understand my studies and my classmates rejected me during group-work discussions. They claimed I would pull down their performance and scores because of my slowness. The absence of my father from my life has taken</p>	<p>undecided destinations. I cannot help clean home or take care of my children. I frustrate my mom’s life because I steal her money to get alcohol and drugs.</p> <p>b) At school - It influenced me to leave classes and I started to take drugs in a serious manner at secondary school.</p> <p>c)At work - N/A</p> <p>d) At church - I don’t attend church at all.’</p>	<p>at home because I am scared of stepfather. It is terrifying. I want to be alone. I do not sleep in a properly lit room with everybody but sleep in a dark room. Sometimes I do not feel like eating. I feel darkness that makes me cheeky and I argue with mom.</p> <p>b) At school – I would achieve 30 or 50 marks, which I did not deserve. These marks influenced me to hide myself</p>
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	<p>c) At Work- maintenance of improvement above and improvement of those to new exposure because the exposure at work is not the same as that at school.</p> <p>d) At Church – makes me cling to Christ to provide everything – that meant I took the message from the Bible literally.</p>	<p>- I became angry within me with any teacher who asked me about why I did not wear proper uniform.</p> <p>c) At Work - I lost hope in life because of low salary and could not buy primary needs.</p> <p>d) Church > It made me believe Christianity doesn't make sense and cannot change one's life because it failed to change my father.</p> <p>- It made me to doubt that there is a spiritual maternity and</p>	<p>school. For investigations, police officers for that crime which I did not do interrogated me. Since then it is hard to forget that I was maliciously alleged to have stolen some money.</p> <p>c) At work - Impact helped me to make myself available to learners to teach and help learners with words of wisdom; that is why I do not want my situation of absent Father to rule my life.</p> <p>d) At church</p>	<p>role now, because being a Pastor makes my work to be easy to care and love others, especially those who are the members of my congregation who are experiencing the absence of a father.</p> <p>d) At church - Ways and plans of God about everyone are so good and beneficial even though sometimes that are above our understanding. It is hard to realize them especially</p>	<p>had almost nothing to use at school – to write, and read and other learners laughed at me. As a result, I developed the habit of stealing food, pens, pencils and exercises of others. I remember taking the exercise of one learner at school, and tore the cover pages of it in order to remove his name so that it could not be noticed. Absence of a father taught me to cheat others at school.</p>	<p>away half of this and me is why I could not cope at school.</p> <p>c) At work - Before I could be employed I must look for my father to help me by telling me that I am his daughter. This will bring back half of myself and I will seek employment after I believe that will allow me to be creative and have a good relationship with other employees.</p> <p>d) At church - I am just a churchgoer who goes to church for its own sake. At church, the</p>		<p>because they reflected my real situation that I don't have a back up at home, I was living in hell. I felt scared always and this hindered me to listen, it blocked my mind from learning.</p> <p>c) At work – I am on internship now.</p> <p>d) At church – I have a pastor who has children and he always with his children. I become jealous towards the pastor. This</p>
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		<p>no one can be mentor of another person. The fact that my biological father abandoned me meant that no one could become a mentor of others in spiritual matters...</p>	<p>- It helped me to find revelation of using negative experiences for positive practice. This helped me to transform others to overcome the absence. If I managed to go through, others can go through as well.</p>	<p>when they occur on us in a hard way. Thus, the absence of a father in my life resembles the plan of God on my life to influence me to work hard at school so that I would be admitted into University easily. This helped me to become a qualified Pastor because of the god credentials I obtained from High School and which opened doors into University education.</p>	<p>c) At work - It influenced me to doubt the existence of God because I do not feel the touch of God in this work of priesthood service. This feeling makes me to recall that at my childhood and youth-hood stage I attended church services because my mother forced me. As a result, I began to hate my mother as well. I began to consider my mom as the agent of my dad who could not</p>	<p>influence still increases especially when I see other young adults accompanied by their fathers at church. As a result, my attendance has reduced because I noticed that going to church reminds me past experience of my father in my life.</p>	<p>feeling made me to flee from home to grandma`s place. I felt cheap because even boys wanted to sleep with me for simba chips. I hate my body and I hate myself. Why did God let all these happen to me? Boys should not have “touched and tasted me (wanted sex with me). If my dad was there with me, they would not have done that to me. These vultures</p>
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					provide me with all that I needed but forced me to attend the church. d) At church - I was also forced to address God as my father yet he did not provide me with all the necessary needs.			could not have this if my dad was with me. I am not able to pray anymore because I blame God that he was looking at me when they “touched” and he did not protect me.
11	Trial and error - a) I committed mistakes and picked myself up. No male guided me or helped. b) My Nuclear family.	11 a) the fact that My maternal grandparents committed to Christianity helped me overcome this influence by convincing me that there is life for me without father. b) Grandfather	11 a) I think attending church played a major role to help me to overcome the influence. b) No one helped me. However, teachings from the church built my self-esteem.	11 a) N/A b) N/A	11 a) My spiritual father (pastor) from the church helped me to overcome the influence. He used to organize lunch for youth at the end of every month. At lunch, he	a) N/A b) N/A	11 a) I have never been helped. b) N/A	a) Not at all. b) N/A

		and grandmother.			asked us to make him a father figure in our lives, one who can share with the problems we faced. Therefore, he helped me to open up and I started to talk about the absence of my father and the problems I faced. He helped me financially at school.			
12	I do not know because I do not trust anyone of them none – counselors, psychologist and social worker – because I	I have already overcome and I do not need help anymore.	I do not know because whenever I see his grave pain comes back.	N/A	What I think can help me is to be assisted with convincing my mother that my father is a very important person in my life. Truly,	I would like to be helped to find my father.	I would like to be helped to find my father. He is the one who can assist me to overcome the problem if he can say a word to	I would like to be helped by a psychologist.

	think they will not understand me.				she does not want to have anything to do with him and that frustrates me because I cannot talk about him or his name in her presence. However, I need his touch on me that confirms that I am his son.		me.	
13	N/A	I will set up my own life principles to live a life different from that of my father. Thus, I will love, care for; support my children with everything they need for a better life. I am going to turn things around from negative	If any help comes, I would use that to assist others to sustain it.	N/A	Together with my mom, we will look for dad and once we find him I think, my mom will allow him to talk to me and then touch my head as his son.	I strongly believe that confirmation from my father that I am his daughter would help me. I would persuade him to perform rituals required to make me part of his siblings and that would bring back part of me that is missing.	I would allow him to reprimand me. I need his voice unto me.	I will be able to help the young females who have experienced the same problem and empower them.

		to positive.						
14	I am happy because I am able to repossess my way of thinking, probably it is going to make me to redirect my life by accepting whom I really am and be able to tackle challenges now and in future.	Very good, has motivated me to become determined with what I want to do for my children.	<p>It was good even though it makes me to be emotional. Now I am hurt.</p> <p><i>He needed a counseling journey because it opens up the hidden pain. Taken for counseling on:</i></p> <p><i>Counselor: Dr. P.L. Leshota (PhD Theology and Senior Lecturer NUL)</i></p> <p><i>All necessary provisions for counseling were provided by the author.</i></p>	<p>I have never thought the situation of absent father could be a topic to be researched. The interview has taught me a lesson that there is no good news without bad news. I am saying this because the absent father in my life has been a bad thing. However, the influence compelled me to work hard in my studies in order to get better results and open doors to be admitted into university.</p>	<p>I have been crying about this problem and wondering about who can help me to share my feeling about this experience but in vain. Today God has answered my cry and my problem will soon be overcome. Thank you brother for the interview.</p>	<p>The interview gave hope that finding my father is the solution to get back the missing half of myself. Since I have been wondering about the way to get my father, I think the interview gave me the way to follow to find him so that he can bring back the missing half of myself.</p>	<p>The interview has been useful to me because it made to cough out my pain and disclose how this pain can be cured. I need my father's reprimand in my life.</p>	<p>It helped me to admit that I had a problem. I coughed out the pain that I hid all my life. This problem made me to be a very difficult person who could not talk about this problem. I have not talked about the problem at all. This is the first time that I disclose this problem.</p> <p>NB Mamello is the number nine co-participant because she replaced</p>

				<p>This interview has been a revelation for me. From now on, I feel that I should consider my father as an important person in my life despite the shortcomings he portrayed. I will never call him a womanizer.</p>				<p>number eight co-participant who stopped the interview since she felt that the interview opened the grave she had buried the painful experiences caused by her father in her life and her mother. She terminated the conversation because she couldn't contain her emotions which were arose by incident in which the property owner threw them and</p>
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								their property outside the room they rendered because her father stopped paying a rent.
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6.2.2 PART TWO - DATA ANALYSIS 8.2 INTERVIEWS

The initial pair of interview questions reflected that the co-participants have nuclear families. This is indication that the father who is now absent plays the significance role as a member of each nuclear family. The major reason why the co-participants hurt because of the absent father (father who deserted) is now evident. The pain caused by the absence is strengthened by the responses from the question, which required them to indicate where their fathers were at the time of the interview. Three noted that their fathers were currently diseased, two have not set their eyes on the absent fathers ever since they left and that was at the very early age at such an early age one could not even remember the specific age. Others were able to remember their age and it ranged from five to six years. In relation to whereabouts of the father, one co-participant explained that she did not know the fathers whereabouts. The other one noted the father as being a rolling stone while the last indicated that the absent father could be found with his siblings – mother`s place.

It was interesting that five co-participants indicated an extreme feeling condition of missing absent father. They missed advice, jokes, security, protection and discipline. The observation made is that this lingering desire to have the father goes beyond middle age as the first co-

participant at the age of thirty-five felt the absence strongly and it even goes beyond the high academic achievement. As the same co-participant is both an academic PhD holder and a lecturer at the university level. The co-participant who expressed a moderate feeling indicted that he needed the absent father to fill up the void in him that made him feel incomplete. This shows that the condition of an absent father overwhelms even those who are believed to be in full commitment into God as pastors in churches because the co-participant as a pastor still felt the need for his absent father particularly for the younger generation. This desire displays an attribute of pride in someone for the presence of a father. In his words, he noted that, “Actually I do not miss him much but I need him to get rid of the feeling away from me. He is the only one who can help me with this.” This statement reveals that there is still a gap for a physical presence of the father in a person’s life regardless of age and despite the general belief that when a person is fully committed to God such a person is complete and fulfilled. The feeling of this kind, that is, where the father is considered to be an important person in the lives of members of the family, or in the household is profoundly articulated by Wimberly, when he said, “Given the history of racism and discrimination and some expert talking about the emasculation of African American men, it does seem that male leadership in the home is very important.” Wimberly, (1997:1)

The above quotation from Wimberly suggests that fathers should be made aware that their position in the household is significant because through the existence of a father family members obtain respect and dignity from the society. A father in the household provides the family members with protection against any discrimination and dehumanization whatsoever. The situation permits and allows the members of the family to grow psychologically and physically. As a result, the members of the households will be able to socialize with the rest of the society in a meaningful manner that allows their talents to be discovered, and utilised to benefit both the family and the community in the village; thus, a father will be honored and respected by the members of the community in the village. Therefore, to offer such awareness to fathers that their existence is significant in home, it needs community institution like a church to take the initiative in the delivery of sermons to congregations to evocatively and inspirationally inform the fathers.

One co-participant out of eight interviewed, indicated that there is nothing at all he needed from the absent father. It was evident from the tone of his voice that the co-participant was hurt by the fact that the father abandoned him, because the previous responses given, the co-participant explained that his life was disadvantaged due to the situation of absent father in the household.

It is interesting to note that regarding the question which required the co-participants to give their experiences about the problems they had encountered with in the absence of their fathers one co-participant out of eight responded that he had never experienced any problem whatsoever because the mother was always there for him to provide all what he needed. For six of the co-participants, life was so difficult, because, they were faced with lack of finances, and this condition compelled one co-participant to walk a long distance, in order to go to school, and this issue affected the performance negatively. In other words, the family became poor, and they struggled for life. Others dropped out of school, due to lacked security/protection, provision of food, medical needs and all these ills caused the psychological affection and breakdown for some. The last co-participant experienced molestation by the stepfather who came into the family to halt the devastation left by the biological father. Stepfather presence added more devastation and excelled the psychological breakdown caused by the biological father. The situation coerced the co-participant to withdraw from being with the members of the family. She hid and locked herself in an unlit room frequently. This situation resembles what Wimberly wrote when he said that, “Because of molestation, she felt alienated from her mother and her relatives. She withdrew from them as a protective measure; however, she felt like she was dying inside.”

Wimberly, (1997:12)

What is drawn from the above quotation is that, some young adults become hostile towards their parents due to ill-treatment they get from home by the same parents or guardians who lack training of how to lead members of the family. In some male parents this kind of lack influences them to be overpowered by uncontrollable sexual desires to the extent that they yield into temptation to molest young female adults. The relationship of this kind kills the inner being and moral of young adults to a larger extent that they perceive themselves useless and meaningless. To free themselves and get rid of the feeling of being useless and meaningless young adults face the dilemma of the feeling because it overpowers them more with anger and this results in compelling and influencing them to become arrogant and bully to other people as one of the ways they take to seek help. This direction adds more frustration when they see people rejecting them and a gulf to separate young adults with their relatives and members of the community is created to make young adults to feel more alienated.

It became evident with these co-participants that life without a father in the household makes people face huge challenges. However, this was not the same situation with other co-participant, who indicated that, the absence of a father in home, made life to become comfortable and brought peace to prevail among them. The fact that his father lived the life of a rolling stone whenever he was home he caused a headache to the mother and this ruined the happiness and stability of the family. This co-participant disclosed that absence of a father in the household gave him the opportunity to study, performed well at school and obtained good credentials that opened doors into university level. Those who encountered hardships explained that absent father in the household banished them from the right to have peace, life became incomplete, empty, useless, helpless, and tough, they lose direction then consequently alcohol as well as drugs and eventually one young adult experienced unplanned pregnancy overwhelm their lives. It is important to note that to become a father in the household without a proper training becomes harmful to both the offspring and mother especially if a father gets into a marriage with the hope to encounter good things. It happens that they fail to occur this influences a father to abandon a family or become a trouble. To be unable to handle marital issues in a profound way is something that threatens men`s position in the family. This had come to the attention of Wimberly in his profound work of dealing with counseling African American marriages and families, and he disclosed this issue by indicating that, “A couple came to counseling where the presenting problem was

initially financial. As the problem unfolded, the underlying difficulty was that the husband felt that he did not have the skills and knowledge to handle the money and that his wife did. He felt she ought to have the right to set the financial agenda, and she was resisting.”

Wimberly, (1997:65)

What is drawn from Wimberly`s narration from above is that husbands feel small and defeated when are unable to meet the needs of their families in the household. This incapability traumatizes and shocks their minds to a point that they perceive themselves as failures in life and some resort to abandon the family so that they cannot see their shortcomings. By so doing, this extends the psychological breakdown unto their offspring and wives in the household. It is now evident that lives of family members in the family are exposed to challenges that threaten their protection, peace and psychologically and physically growth because it is noticed from the conversation with the co-participants that the presence of a father in a home is not only to provide material things but it also provide moral and psychological support.

It was interesting to notice the varying responses viewed by co-participants about the question, which required them to define their experiences of the absence of a father in their lives. The responses revealed the negative intensity of the absence of a father on each co-participant and that absent father-bombarded life with unstoppable challenges. In other words, he became a monster that brought death, took away freedom of life, and then left co-participants with a meaningless life. In short, they were left full of frustrations and with no guidance. On one co-participant. A stepfather brought a devastating molestation that ripped off the virginity of the co-participants and left her disillusioned. This situation coerced this co-participant to develop anger and hatred to her mom and everyone else, both at home and outside home. It also made her to doubt the existence of the power and love of God. Bearing all these in mind, the interesting note was that another co-participant among the eight defined experiences of life without a father as the blessings that brought prosperity, peace, stability and happiness unto his life. This co-participant

experienced this kind of life because his mother was there to support him psychologically and physically while his father became a monster that destroyed the peace of mind and happiness in the family. It becomes evident with this kind of experience that there are young adults who encounter absence of a father but the impact becomes less due to the moral and spiritual support provided by their mothers. Adams continue to explain this situation by saying that: “Children who had seen their fathers fighting and beating up their mothers prefer to stay with their mothers and feel more comfortable with them than their fathers.” Adams, (1984:20)

My understanding from Adams is that, since children are physically weak and cannot defend themselves against violence and abuse from those who are older and physically stronger than them, to get protection they choose to run away from such people. Their choice of running away is taken regardless of whether a person who causes violence is his/her father. The situation compels a child to develop hatred towards a father, and there is a possibility that a child of this kind can have this feeling towards every male person, if a child cannot be attended to psychological, so that healing may take its place. Moreover, a mother of such a child may encounter problem to have friendship with male persons in the presence of her son in future because a son will fight such men.

The responses for the question that wanted co-participants to explain the influence of absent at home have reflected both negative and positive elements. Six co-participants out of eight-encountered frustration hated their siblings more especially a mother who seemed not being satisfied with the financial support complaining that it was insufficient to meet her needs. An extreme case was one in which the co-participant experienced rape by the stepfather and this made her prefer to live in a dark place alone. Life became meaningless. One of the remaining five decided to leave home and went to undecided destinations. A different one frustrated a mother by stealing her money to spend it on alcohol and drugs. The positive part taught one participant to learn to make informed decisions. The last participant decided to live and conform a woman`s led life such as living woman`s chores.

At school, the absence of a father made participants to develop jealousy and even hatred to those who received care at home and even to teachers. It led them to develop the practice of stealing even though some overcame this practice before it got worsen. Others would steal and fight the owners of the property. This was to fill the provision gape caused by the absent fathers. Adams explains this by saying that, “A child who experienced lack of parental support for educational needs at school (texts books, pens and pencils) develops unpleasant behavior that comprises elements of jealousy and bully to others at school.”

Adams, (1984:53)

Adams makes me to think that a state of not having the necessary materials required to assist the education of children at school exerts the negative influence to a children towards other learners. The influence manifests itself to disrupt the focus and concentration of other learners from studies and a victim does this to call attention, which he/she cannot get from parents. Continuation of not providing the needs for the school unto learners coerces the victims to decide to adopt street life in order to fend for themselves. This is one of the reasons that leads young adults face challenges of drug and alcohol abuse that leads to unprotect sex and unplanned pregnancy. Others resort to sell their labour even though they are still young, and can be employed. Therefore, they are likely to be exploited within the community by those who take advantage of their vulnerability. to be under remuneration.

At work absent father did not exert negative impact on most co-participants because three participants were not employed and therefore would not know whom to blame for the lack of their success. The other two participants performed well at work. Few cases in which absent father seemed to reflect negative impact is whereby a pastor did not do well whereby he felt he was not being effect in his preaching, as if he was

talking to himself no to the congregation. The last case of the negative influence is whereby a co-participant felt hopeless at work since the remuneration earned was insufficient to meet the primary needs.

At church, the experience of participants in relation to absent father intensified negatively. On one case Christianity failed to transform a co-participants` father as such would benefit co-participant as it was his desire to live with the father. In another case a co-participant became jealous to other young adults who were accompanied by their fathers to church and jealousy also went to the pastor`s children because they were always with their father at church. As a result, co-participants developed the feeling of doubt about the existence of God. Only two participants experienced a positive impact whereby one developed the character of trusting Christ in everything and the remaining participant become effective pastor in his congregation. Wimberly, Barnes and Johnson encourage the experiences of this kind on Christians and they assert that, “Leaders strive for excellence in these areas in order for black youth to know themselves as Christians unapologetically and black unashamedly. We seek an outcome whereby black youth claim their Christian identity without feeling they must hide, deny, apologize, or make excuses for being Christian to their peers or anyone else.”

Wimberly, Barnes and Johnson, (2013:5)

It was interesting to see people benefiting from the teachings of the church by being able to utilize the skills and knowledge they have acquired from church to fight against the challenges they are faced with in life. The quotation in the above from Wimberly and her Colleagues shed some light on me that in order that people derive benefits from teaching in the church the pastors, professional and volunteers in Christian education should reflect on their own responses to the quest for an alive faith and hope for today`s and tomorrow`s sojourn. The reflection of this kind will help leaders to assist young people to stimulate them to know themselves that they are the followers of Jesus and bearing this knowledge into

their minds will strengthen their faith and hope so that they will have passion for living out this identity in everyday life. People with this kind of caliber are easily carried away by the problems of absent father in their lives.

In relation to whether participants received help about their trauma, half of the co-participants did not need help as their maternal siblings had played an effect role in their lives. Therefore, this question is not applicable. For some, this half question was not applicable, because as noted earlier in the responses that wanted the problems to be identified they had indicated no problems encountered. The remaining co-participants received help either from the teachings of the church or a pastor who advised them as youth to take him as a father figure, from paternal grandparents who taught about developing trust in God. One co-participant resorted to trial an error but without male support.

Two thirds of the co-participants needed either help from psychologists as learned people in dealing with traumatized people; or find their fathers who are presently absent or even be allowed to talk with fathers as one noted that the mention of the absent father caused tension in the family. The person wants to talk about the absent father to try to quench the desire to be with him. The remaining one-third (1/3) co-participants expressed lack of trust of any help from outside their lives such as from psychologists and counselors, but preferred to be helped by the nuclear family. A further desire to avoid help from outside was expressed as a decision to restructured and reformulate guidance indicators from self-opinion and personal decision. The responses forwarded above indicate the intensity of pain that has engulfed the interviewed co-participants and this reveals that the absent father situation needs to be understood from the personal view of the co-participants. This observation substantiates the relevance of the qualitative methodology decided as the applicable approach because it permits the researcher to get information from the co-participants` view. The observation further reflects objective (b) which was intended to establish a more informed content on how young adults feel about being fatherless in order to build and develop comprehensive understanding of the feeling created in

their lives. Munthali explains qualitative research thus: “...Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meaning people bring to them.” Munthali, (2014:21)

The above explanation about qualitative method emphasizes that for the research to be authentic and scientific the collection of data and presentation of the argument of that study should be grounded on the information provided by people who have the practical experiences of the argument from their context. The reason being that the empirical research is designed to guard against the tendency to believe that what seems to be true of oneself is true of everybody in a similar situation. It is within this understanding that this study took a journey with the co-researchers to collect information from each of them that explains their experiences and feelings with their own words, about the problems of absent father in their lives. With this in mind, the study employs Gerkin shepherding model and positive deconstruction approach to provide pastoral care and healing of trauma caused by the absence of a father in the lives of co-participants. Therapy that is undertaken within these approaches of this kind allows and coerces the researcher to take caution of the different impact of absent father in order to provide healing appropriately taking into consideration the worldviews of each co-participant. It is, therefore, evident that therapy of this kind gets rid of any harm on the lives of co-participants.

About utilization of the help received, the co-participants generally intend to use such help to get healing for themselves in various ways. Such include searching for dad just to solicit the reassuring touch on the head that says, “You are my son”. In a different situation the reassurance would be permission from mom to communicate with dad, another one would be receiving reprimand from dad after locating him. A step further would extend a helping hand to those who undergo the experience of absent father because of the stronger understanding and empathy that the present co-participant experienced. All these desires and decisions are born from pain felt by the co-participants to an attempt to solve the

problem and even reaching beyond themselves. The last co-participant expresses the intensity of the experience of the absent as a push towards a remodeling life in order to solve the problem of absent father. The experience has unearthed the hidden agenda about the principles for managing and maintaining the nuclear family. Desires and decisions magnify objective (b) and even expand the horizon that needs to be dealt with yet another research that establishes how pastoral counseling should help with the skills necessary to overcome the trauma caused by absent father. This is because as even indicated in chapter five Agnes could not continue the interview because she could not face the trauma about her absent father.

Generally, according to the participants the study helped them to discover the depth of pain. It gave them the opportunity to seek help that will deconstruct the negative attitude carried from childhood to present and reconstruct a new empowering approach to build their lives. For instance, co-participant two noted that, “It was good even though it makes me to be emotional. Now I am hurt.” This co-participant went for therapy to be assisted with sustainable skills to overcome the problem of absent father because the interview discovered that there was an explicit need to face the trauma. Another one noted the interview experience as “...a revelation...” to see well within a distasteful situation. This observation confirms the saying that nothing is permanent in life. It has brought up the realization that there is a need in some case of ill practices to establish a very new route to life in order to retain and sustain a positive and enjoyable life that is empowered with skills and knowledge to get rid of the situations that exert gnashing of teeth. They would do this to rebuild a stronger positive generation so that they can take forward the esthetic character of life. Some were not aware that absent father could be a researchable topic but the interview made it possible for them to share what they quietly carried from childhood. They probably carried because the problems of absent father has developed into a norm and therefore taken for granted that cannot be identified with the intent to find out how it affected the deserted young adults.

The study has created hope for those who still felt they needed the father's presence and touch in order to rebuild completeness in them and in the nuclear families. Let me share the feeling of one co-participant, who said the following "I think the interview gave me the way to follow to find him so that he can bring back the missing half of myself" and the other asserted that "we will look for dad and once we find him I think my mom will allow him to talk to me and then touch my head as his son." The hope emerged from acceptance and appreciation that they had a problem which they had taken for granted or even overlooked in attempt to survive from the anger and pain caused by absent father. This is why one of them expressly said, "This problem made me to be a very difficult person who could not talk about this problem. I have not talked about the problem at all. This is the first time that I disclose this problem."

6.3 Conclusion

It has been noticed that the co-participants value the church and God but to their dismay, they do not receive adequate help from the church, which they expect is the institution in the community to deliver correcting healing power of God. The power should correct the absent father behavior and heal the rest of the family including the interviewees. The study has reflected as being useful to the co-participants as they had an opportunity to unveil the hidden agenda that was hurting about the absent father. The appreciation of the co-participants about the assistance provided by this study has actually made the explicit magnitude of the stated problem that young adults who have and are experiencing the problem of absent father have, from the interviews, the magnitude is extreme and needs focused, well planned attempt for solution that is committed to with concentration.

CHAPTER SEVEN

Findings, conclusion recommendations and the results of the study

7.0 Introduction

This chapter rounds of the study by giving the summery of findings from analysis. The findings it presents the major issues obtained from the observations as provided by the interviewees. The next part presents the general conclusion drawn from the intended objectives and the findings. Recommendations that indicate what needs to be attempted to solve this problem using pastoral counseling will also be presented.

Along with the recommendations will be the indication further research on the matter of absent father and its effect on those who experience this trauma.

7.1 Findings

From this study, I realised that the stated problem that victims of absent father, do experience trauma and are in need of help. As the problem stated that the victims need to express their experiences and feelings of their absent father stands, and this was revealed by their responses in the question that required them to explain or share their feelings about the interview. The research gap was that, little has been written about the impact of the absence of a father on young adults who specifically were born within marriage relationships. It was the challenge to the author to contribute to this kind of study with limited literature to guide in addressing young adults` problems caused by the absence of a father in the context of marriage relationship. The appreciation of the co-participants indicated that the interview came at the right time and for some they had bottled it up for quite a lengthy time feeling its momentum of destruction but not knowing what to do to solve the problem. Other findings related indicated that people who experienced absent father are actually traumatized though it is taken for granted as a norm because of its vast magnitude in its reality.

Looking at the responses from the first question from subsection one it was evident that people generally value church and love God and expect life practices to be God fearing to attain peace and tranquility within and between families. However, the problem of absent father denies young adults (including those who have now been interviewed at the age of fifty and more as they experienced the problem from their young age) to experience and explore life with assistance from the fathers.

Anger was also established as a pertinent feature within several victims, because some explicitly expressed an extreme need for their absent fathers while in others it was obscured by pride that they did not need their fathers in their lives. Their pride was founded on the superficial feeling or argument that the presence of a mother was sufficient and to cater even for the father's absence. The grandparents also used this view in an attempt to eradicate the angered desire for a father who was absent and non-retainable. The anger went along with frustration because the absent father could not be found even approached in some cases. For instance, one co-participant knew that the father was living in nearby vicinity but could not recall him to the family. This frustration developed into bitterness that was expressed as that anger mentioned. This anger, frustration and bitterness were made explicit by the case of the co-participant who was leaving with the stepfather but who fervently raped by the same stepfather. Her mother was fully aware and new about the calamity but she could not intervene because she could get a heavy beating and molestation for any protest she tried.

An additional finding was that there were co-participants who claimed a moderate desire for absent father. For them anger was reflected as a hidden agenda and expressed in some haughtiness, pretending not to care much yet they were being engulfed inside. This attitude seems to be used as a resort to sustain life and yield to the inner destruction. This resort suggests that the study was right about finding out with focus, the inner being of the affected co-participants.

Nonetheless, from the responses there is an indication that solution can be established particularly because the positive expectation can be established. The hope is brought about by the fact that the absent father could be relocated and re-established and a relationship could be re-established with them. This is made evident by the expectations such as being allowed by mother to talk to the father, being touched on the head and being reassured of son-ship, receiving back the missing half as well as be corrected from abuse of drugs and alcohol that paralyzed the family even more. This hope will overcome expressed and understood and problems cause by absent fathers.

7.2 Conclusion

The reader should note that the conclusion to the researcher succeeded in identifying an area, which has not been attempted by earlier researchers. The study has set that there is actually a problem and it has revealed that the objectives have been achieved. As the first objective noted that there is need “to identify the features and characteristics of negative impact bestowed by fatherlessness upon these young adults,” such have been reflected in the interviews as discussed in the analysis and findings. Another objective was “to establish a more informed content on how young adults feel about being fatherless in order to build and develop comprehensive understanding of the feeling created in their lives,” and the co-participants disclosed the intensity of the negative impact of the absence of a father in their lives.

7.3 Recommendation

This research has revealed the intensity of the problem of absent father as it has resourced information from the victims of the situation. The study has created awareness that has gone beyond the periphery of the observers not directly affected to the intricate effect sufferers by those who experienced the absence of a father in their lives. It has confirmed a successful application of the qualitative method because even scientific research allows objective approach generally, qualitative method advocates subjectivity as information is drawn and interpreted from the folk/s point of view. The assessment is that this problem is now evident and it opens up the root for combat. It needs the pastoral care and counseling practitioners to develop mechanisms and skills to combat this problem by designing ways and skills to fight the challenges effectively.

The main problem of combat that can be drawn in this research should include at this point. In addition to the pastoral care and counseling practitioners, psychologists, social workers and community health workers because if such work is handled hand in hand they will be able to surround the problem, tear it to pieces as each specialist will concentrate on the area of his/her expertise to a point of eradication from the victim. In this way, that teamwork is certain to save and strengthen the lives of the victims. The conclusion is that the team members should be made aware of the analysis and the findings of the study to guide them to improvise and design the suitable or appropriate ways and skills to empower the victims. Such empowerment is necessary to allow and to make concerted decision to have a clear relationship with, reverence to God, and not just be churchgoers.

7.4 Further research

From this study, it is recommended that there is a need for further study in which the specialist team should develop ways that will help the victims to be able to overcome the problem of absent father effectively. Another possible study could be resemblance of the current one directed to these fathers who decide to absent themselves from their families leaving this pain and whining on those who seem to love and care about their presence in their families.

APPENDIX D

INFORMATION SHEET FOR PARTICIPANTS

Absent father in marriage: A pastoral challenge.

This information has been designed to assist you to decide whether to participate in a study concerning young adults who have been deserted by father. The researcher would be most grateful should you decide to participate in this research; however, it is important to add that you are free to turn down this invitation. This research is being undertaken as part of the requirements for MA (Practical Theology) in the University of Pretoria in South Africa.

The aims of the research are-

1. To journey with fatherless young adults as a way of restoring their
Lives to function humanely and cherish them to enjoy life as a gift from God.
2. To therapeutically work with them in order to become empowered to be able to face life and stand
against whatever the problems they encounter in life confidently.

What will be required of participants?

All participants will be asked to give consent for the information obtained during conversations with the researcher to be used in the research. Participants will be expected to take part in two conversations of approximately two hours each.

Free participation

Participants will be free to read the research at any time without any consequences to them. Assistance with translation on research from English to Sesotho will be given for those who need help.

Confidentiality

The information obtained during the above-mentioned conversation will be used in the thesis. In order to summarize the conversations, notes will be taken during conversations with the researcher. The information collected during this research will be safely stored in filing cabinets and submitted to the University of Pretoria for storage at the termination of the research. The names used in the research will be pseudo names.

Results of the study

The results of the study may be published, because confidentiality has been maintained all throughout this research. Details such as names and places have being distorted, in order to ensure the anonymity of the participants. All notes relating to the interviews will be submitted in sealed envelopes to, the supervisor and the University of Pretoria, in order to be stored for ten years per the requirements of the

University of Pretoria. Participants are welcome to request a copy of the research results any time they need.

Questions of participants

Should you have any questions or concerns regarding the research, now or in the future, please feel free to contact the researcher, Moruti Herbert Mbhele, cell 084 634 6475, or his supervisor at the University of Pretoria, Department of Practical Theology, Prof M. J. Masango, 072 195 8063.



CONSENT FORM FOR PARTICIPANTS

Absent father in marriage: A pastoral challenge.

Pastoral Perspective

I have read the information sheet concerning the research and I understand what the research is all about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any time.

I know and understand that:

1. All personal information shared by me will remain purely confidential throughout this research.
2. Taking part in this research is voluntary and that no payment or compensation for participants should be expected.
3. I am fully aware that my contribution may be used in the research.
4. I am also aware that the promoter will read and know the information I contributed.
5. I am free to withdraw from the research at any time without any disadvantage.
6. I am aware of what will to my personal information at the conclusion of the research, that the data will be destroyed at that conclusion of the research.
7. I am giving permission to the researcher not to use a real name on my behalf.

I am willing to participate in this research.

Signature of participant: _____

Signature of witness: _____

Signature of the researcher: _____

Date of the interview: _____

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher:

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

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