

**Absent fathers and the lack of discipline in
township learners:**

A pastoral challenge

By

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ABSTRACT

The aim of the study is to describe and determine the factors impacting on township learners due to absent father. We have determined, that no study has yet been done in South Africa regarding this topic. **“The impact of absent fathers on township learners”**

The absent father is considered to cause a barrier to learners in their daily lives given the challenges of life. His absence is perceived to have bred insecurity, a lack of a primary male role model and a lack of masculine love, care and guidance. The researcher is challenged to ask the following questions:

- 1) Can a child overcome feeling of abandonment, rejection and anger?
- 2) Are learners' self-esteem affected when their fathers are absent?
- 3) If men forsake their families, will this action result in children suffering psychological wounds because of being rejected and abandoned?
- 4) Can this cause ill-discipline, like refusal to take orders and authority?
- 5) Is church prepared to play a meaningful role?

Participants consisted of 8 adolescents, four boys and four girls from Phola Township, local high school called Mabande H S School in Mpumalanga Province. Data was collected by means of personal interviews and recorded. Special consent letters were given to parents. A qualitative method was selected as an inquiry process that is best suited to the understanding of the social or human level. A questionnaire (structured interview) gave learners the opportunity to express and share their own experiences and their inner most feelings of rejection.

The researcher was born and bred in a rural area but has worked as a minister of religion in the Phola Township Pentecostal church for the past 16 years. In his first appointment after ordination, he acquired a teaching employment in a local school in order to support himself.

The researcher as an educator for the past seven years has come across with many traumatic cases emanating from this socio-economic challenged township. Most of the cases in this economically challenged area, are cases in which children are raised in single parent homes. In his role as school teacher, the researcher observed and was challenged to further investigate, to what extent

having an absent father was impacting on learners who were coming from this situation.

DEDICATION

This dissertation is dedicated to my late father Steven Gugas'thebekadudlela Nyembe, whom I was not fortunate to meet but was told of his love and loyalty to his family. His esteemed fatherhood permeated upon me in his absence, I was inspired how he lived his life. Thank you for your life BABA.

Nomasamaniso Gladys Nyembe

To my late mother, our heroin, she could have easily given up to raise us, when things were difficult in the absence of her late husband, but she did not. She passed me values of respect, Ubuntu, hard work, of gratitude, and to honour elders, which I could not hesitate to pass to my children. Kuyobongwa namaqhawe MAMA. How I wish you we here.

Sakhile

To my beloved wife, a true gift from the Lord, without her, this dissertation would have not come into existence. Your support and encouragement was beyond measure during excruciating hours of putting together this study. I am so grateful for a commitment you have shown to my affairs e Ndlovu.

To My children Sipho, Mzwakhe, Lethukuthula (Thokozani Junior)

You have been my inspiration to want to do well. Your commitment and perseverance in what I do, makes me to be proud of you. I pass a baton to you sons.

To my sisters Khethiwe, Tholakele, Mapholi and my only brother alive

Thabani.

I am assured and convince of your love. Your presence in this life supplied courage and strength to my feeble knees, ukwanda kwaliwa umthakathi Manyamande.

To nephews and third generation: Simphiwe, Nonhlanhla, Precious, Princes and Isaiah

We pass a baton to you, don't apologise, grow into greatness, conquer; rise beyond circumstances and when you reach there pass the narratives and stories to generations after you.

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Departmental manager Madam Danile Shabangu, your support, encouragement and understanding is paying back, thank you for your courageous leadership.

Definition of Terms in the context of the study

Discipline – Is a process or act of providing an individual with the skills needed to help him or her be prepared to act as a responsible and effective disciple

Absence Father - a father who has abandoned his family to start a new one

Township – Places with harsh conditions which were established and designated for non-whites race groups (namely blacks, coloured, Indians) in South Africa under the group areas Act (the act which permitted blacks to be evicted from properties which were in areas designated for white only)

Self-Discipline - is the ability to be in control and be in charge of the Situation when life poses demands, or a way of training your mind or learning to control your behaviour

Abandonment – the act of not in support or stop looking after Your family usually without giving explanation

DECLARATION OF THE ORIGINALITY

Full names of student: Thokozani Crommuel Thwala

Title: Absent fathers and the lack of discipline in township learners:

Declaration

- I understand what plagiarism is and am aware of the University's policy in this regard
- I declare that this Dissertation is my own original work. Where other people's work has been used (either from a printed document, internet or any other source), this has been properly acknowledged and reference in accordance with departmental requirements.

Signature: _____



Date: 17 October

2018

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CHAPTER 1

1. GENERAL OVER VIEW OF THE STUDY

1.1 INTRODUCTION

Themba (not a real name) is a 19 year school boy who survive with her mother. He is doing grade 12 at Isolesizwe Combine School which is the only local township school at Mshayazafe under eMalahleni Municipality. There are three siblings all in all including their mother, his elder brother Vusi who happened to be imprisoned for assault, drug challenges and other related issues.

Themba's mother has been called three times by Isolesizwe combined school teachers, in regard to Themba's recent academic performance and absenteeism. This time she has received a letter from school by a next door child who is the same class with Themba. The mother will not make it to come to school due to her commitment at workplace, but then has requested his brother (Themba's uncle) to attend on her behalf. According to uncle's report Themba problematic state have developed from bad to worse, these include bunking classes, bullying, not doing his home works and other required submissions on time. These and other challenges have escalated. Themba's IQ level has been reported to have suffered setback recently. Teachers are also afraid about Themba's disciplinary challenges and rage mostly toward male teachers. His mother work commitments as a domestic worker, (a work she has worked for the past 8 years since Themba and his brother were young, after a departure of Themba's father) rob her time to be with her children. Regardless of work commitment Themba's mother have always been loyal and supportive as a mother to sons, she

would tried so hard to discipline them but no matter how hard she tries, seemingly the boys getting out of hand signal that something is wrong in their life. Male role modelling deficiency seems to have taken its toll to them. As results Themba and his elder brother were exposed so early to ruthless gangs which seemingly cause so many woes to their challenged upbringing. His father departure still does not make sense to him. All explanations given were not good enough to substantiate why his father would choose to abandon them. His father departure and withdrawal from their lives in order to start a new family, was such a devastating setback to all of them but than his brother imprison has even made matters worse.

The researcher in his dual role as gospel minister as well as school educator for past seven years has come across with cases emanating from this socio-economic challenged township (Phola). Most of these are cases in which children are raised in single parent homes, mothers raising their sons and girls without the fathers.

1.2. Problem Statement

The narratives shared above challenges the researcher to ask following questions: A researcher wonders if Temba's challenges, his devastated and shattered life is caused by absent father? What causes Themba's depreciation on his academic performance? What causes his rage to escalate and unwillingness to take orders from teachers especially males? The researcher wonders if Themba's demonstration of rebelliousness, his much desired hunger to do well in his studies, is as a result of absent father. Can a child overcome feeling of abandonment, rejection and anger to be able to perform to the fullest of his/her potential? Is learner self-esteem affected when their fathers are absent? The researcher would then endeavour to investigate in order to find the truth. As

According to Nyanjaya & Masango absence father bred insecurity, a lack of primary male role models and a lack of masculine love, care and guidance (Nyanjaya and Masango 2012: 6). The problem for the study: Is if fathers forsake their families, will this action results in children suffer psychological wounds of feeling rejected and abandon? Can this results into lack of (self)-discipline? Further questions to be asked.

1. Is lack of (Self) discipline at school resulted from absent father?
2. How does absent fathers dilemma prevent learners to do well.

1.3. Aim/Objectives

The major Aim of this study is to investigate the impact of the absence fathers upon their children living in Township.

- To research whether the feeling of rejection/abandonment contribute to lower performance at school.
- To find out, whether the impact of absent father in the family, contribute to the lack of self-discipline?
- To empower caregivers so that they may be able to pastorally care for these children.
- To pastorally intervene so that children do not repeat the cycle started by their fathers.

1.4 The relevance of the study in Practical Theology?

The practical theology involvement in the investigation of the study of absent fathers is absolutely relevant since cases of this nature are cases which are real issues of life. Browning et al states, practical theology must be more than methodological; it must actually do theology. It should do it in such a way as to illuminate Christian practice in religion to life's concrete problems and issues

(Browning 1985: 15). According to the above assertion feelings of rejection which are endured by a vulnerable child, whose father has turn his back although still alive are life real issues. Feelings of being abandoned by one of your own. Such are practical issues which are traumatic in nature and relevance to be studied under practical theology.

1.5 Limitations

A researcher anticipates difficulties to be encountered in regard to data collection. Since this is a topic which has to do with fathers who have abandoned their children, especially those who have court cases pending. Therefore a researcher should anticipate encountering resistance and some tension especial on the side of fathers who have abandoned their families for reasons which were of self-interest than employment migration. On the other hand co- researchers fearing for their lives to be in danger by absent fathers, when trying to ask questions which are sensitive in nature like, *why have you abandon your children* etc. Mavungu noted that, other fathers are excluded by the mother of the child or her family against their will, when they are or have become unable to make any material or financial contribution to the child's life (Mavungu 2013: 73). This then led to rage and desire to cause harm by the father to a mother and those of her family, cases of that nature has been reported where a father would kill a child mother and himself.

1.6 The Assumption of the study

In most sectors of African society it is still assumed and accepted as normal for an African men to continue as a play boy till old age. Some cultures still celebrate unmarried young men who is dating several girls, whereas only one of them will be considered to be marriage material and the other ones left with babies, who

will suffer as victim of absent fathers. In Zulu language such a man is called Uyisoka-meaning he is a charming boy. In such societies this situation is regarded as normal. Culture sees no problem for a man to be absent from the lives of his children as long as he buys food and clothes which most of them do not. This has led to single parenting (mother raising children alone) escalation and tolerated as a normal way of raising family. Nyanjaya sees a challenge when a father provides material needs and fails to provide discipline and a path for his son to adulthood in this rough world, according to him (Nyanjaya) this particular father robs his son a future (Nyanjaya, 2015: IV). Therefore, a study such as this is presumed to be faced with strong cultural assumptions which are still prevailing in African world view.

1.7 Research Gap

Quite a number of works have been done in the study in other disciplines. For example, Zulu & Munro 2017 in a field of psychology. Their approach is centered around the issue of resilient “I am making it without you, dad”: these are resilient academic identities of black female university students with absent fathers.

In theology Nyanjaya, A.K. & Masango, M.J., 2012; Dobson J., 1999 to mention but a few. In sociology discipline Tidimalo Padi, Mzikazi Nduna, Grace Khunou & Paseka Kholopane, 2014 have thrown in their contribution so well. But a gap is right there on the African townships, and its schools, focusing on Phola Township. The impact township culture of absence father has on child discipline, which normally results to poor academic performance. Decline of proper family structures which supposed to add value to societal strength and virtue, has suffered total collapse right to the end caused by a father whose absent from his household. This study in its uniqueness will attempt to

bridge gap. I will focus my research on a culture of absent father which has bred societal downfall, focusing on **Phola Ogies Township Mpumalanga**. Therefore this study will be attempting to close a gap in that regard

1.8 Motivation of the study

The researcher in his dual role as a minister of religion as well as an educator for past seven years has come across with much traumatic cases emanating from this socio-economic challenged township. Most of the cases in this economic challenged area, are cases in which children are raised in single parent homes, some children in the extended families and mostly are children born out of wed. In his role as school teacher, the researcher has observed and would want to farther investigate the effects which absent father has on learners who are coming from this background. According to researcher's observation, issues to be noted about learner from this kind of background involve self-worth, IQ level, performance, discipline and self-confidence to do well in life. All issues mentioned and others of the same kind are obvious in their approach and attitude. This has motivated a Researcher to find out how is this study should contribute to the entire epistemology of practical theology.

1.9 Methodology

1.9.1 Research Design

The qualitative method is appropriate to be utilized for the topic, because qualitative has to do more with an inquiry process that is best suited to the understanding of a social or human level. In this case the qualitative approach and questionnaire (structured interview) will give a respondent the opportunity to express and share their own experiences and inner most feelings about the feelings of rejection they have endured.

Dezin and Lincoln (1998) help define qualitative research as multi-method in focus, involving an interpretative, naturalistic approach to its subject. Meaning that in qualitative method, one will be attempting to study things in their natural setting, trying to interpret phenomenon in terms of the meaning people bring to them (Dezin and Lincoln 1998:3).

1.9.2 Participants in the research

Peter Reason avows that we can only truly do with a person if we engage with as persons, as co-subjects and thus as co-researchers (Reason, 1994:10). According to Peter Reason participants in the given research should be treated as co-researchers in a true sense, for the maximum benefit of a research. This research is intending to undertake a same route, where by participants (in this research children whose fathers are absent from their lives) in this case learners from local high school and church in Phola; guardian and or mothers who carry the responsibility of upbringing, will be regarded as co-researchers of this research in a true sense. On the other hand special consent letter will be given to parents or guardians involve to engage formally, to give go ahead for a minor co-researchers to participate in the research as we know ethics consideration is crucial in dealing with matters of this nature. Participant's identity will be protected. Should they wish to withdraw from the research, relevant data will be destroyed.

1.9.3 Pastoral theory

The researcher opted the pastoral theory of Pollard and Gerkin. Gerkin methods of pastoral care, as shepherding model will help the researcher to journey with children suffered rejection of being abandoned by a father. Share their pain of suppressed anger caused by feeling of rejection. This process will help me to journey with these children, mentoring

them as a father, by being male. On the other hand, Pollard will be helpful in helping me to reconstruct a new approach of dealing with the situation of feeling of rejection, abandonment, and anger resulting from absent father. Pollard says. “The process is deconstruction I am helping people to deconstruct (that is to take apart) what they believe in order to look carefully at the belief and analyse it. The process is positive because this deconstruction is done in a positive way in order to replace false-belief or error with something new and better” (Pollard 1997:44). Positive deconstruction will therefore allow me to enter the space of children who are experiencing the issue of absent fathers.

1.9.4 Data collection

The semi-structured interviews (both structured and unstructured) with the research participants the informal conversations allowed the interviewer to follow the direction that the participants took, and concurrently probe the participants within the topic of interest (i e, academic success in the context of having an absent father)

1.10 Chapters Outline

- **Chapter 1**

This chapter focuses on the overview of the research proposal, problem presented, the aims and objectives to be achieved, significant of the study, research gap, and motivation.

- **Chapter 2**

Literature Review

Literature review will be based on researching the African and western writers, concerning the issue of absent fathers, their contribution as to what makes children miss behaving at school.

- **Chapter 3**

This chapter will look on the methodology of the study. Base on shepherding model of Gerkin and positive deconstruction of Pollard.

- **Chapter 4**

I will be exploring topic the impact of absent fathers on discipline, in view with relevant literature.

- **Chapter 5**

Interviews, Case Studies and Empirical Findings of the study in line with epistemological framework (taking into account the views of both African and western perspectives)

- **Chapter 6**

Analysis and Healing Methodology (in line with methodology prescribed in chapter 3)

- **Chapter 7**

Findings and Recommendations

1.11 Preliminary Conclusion

This chapter have dealt with all topics which involve study proposal and frame work planning which a study will undertake. To begin with, a researcher recounted a real story which portrays at glance, township narratives in which the study will take place. This is followed by problem statement, aims and objective, the relevance of the study in Practical Theology, limitations, the assumption, research gap, motivation of the study, methodology, chapters outline

accordingly. Next chapter will focus on reviewing literature surrounding the study of absent fathers

Chapter 2

2. Literature Review

2.1 Introduction

This chapter explores the literature surrounding the concept of absent father. It aims to unpack analytically both the perspective of the western as well as African writers viewpoint, especially on the effect absent fathers have on children in their developmental adolescent stage. It explores the child ability to perform up to the potential and also the resentment which normally lead to ill-discipline on male child. Several Themes shall be discussed, namely: Types of absence; the role of the father within a family; Survival of the fittest; Father as a transmitter; Father a source of identity; a role of African communal view; absent fathers and irreversible dangers and snares and broken homes, broken lives, Academic Problems. The chapter will look at other challenges occurring when the father is absent, for instance, the possibility for a child to opt for quick fix reliefs like friends, smoking and alcohol (Delinquency).

2.2 Types of absence

According to following African writers Padi, Nduna, Khunou & Kholopane (2014) They provide the following types of understandings of absence father: absent and unknown; absent but known; absent and undisclosed; and unknown and deceased (Padi, Nduna, Khunou & Kholopane, 2014: 52). This is helpful when dealing with the study of this nature, in order to be precise on what one is dealing through this research.

2.2.1 Absent and unknown

Let us now analyse the above concepts, its meaning and impact upon a child. The first theme is that of fathers who are absent and unknown to the child. Unknown refers to both instances where the child/learner had no or very little information about their father or they had never met the father before.

2.2.2 Absent but known

Defining an absent but known father Clowes et al (2013) and Langa (2010) declares, that it depends upon (1) physical presence, (2) the amount of time spent with the child, and (3) overall emotional engagement with the child in (Padi, Nduna, Khunou & Kholopane 2014: 52).

2.2.3 An undisclosed father

This is a situation in which the mother does not tell the child who the father is or provides incorrect information about him. This conception is limited since it is unclear as to how it will account for a child who has found out the identity of his or her father without the mother's knowledge (Nduna and Jewkes 2011). From another perspective authors Manyatshe (2013); Meerum Terwogt et al (2002); Nduna; Nduna and Jewkes (2011); (2012); Polela (2011) avows, the unwillingness to disclose a father's identity might be due to incest, being impregnated by a married man, denied pregnancy, or the mother (or her family) does not have or wish to have contact or a relationship with the father (Padi, Nduna, Khunou & Kholopane, 2014: 52).

2.2.4 Unknown and deceased

This apply to a father who died while a child was very young. A child does not have any memories of him, and therefore felt that she did not know him.

2.3 Definition of Concepts

The Longman's dictionary (2009) delineates absent as "someone who is missing or not at the place where they are expected to be". In this study absent relates to physical or emotional absence of the father or both to his children.

McCarthy and Edwards (2011) give the following definitions of notions: Father refers to "specific individuals who occupy the position of a male parent." Thus in this research study a father refers to male who is the biological or natural parent of a child. Fatherhood refers to "the processes associated with designating specific men as fathers, thereby holding a gendered parental relationship with children" (McCarthy and Edwards 2011: 97).

Moreover Lamb (1987) demarcated fathering in three ways as paternal engagement, meaning "having direct time with the children and emotional engagement", accessibility as "the physical presence of a father in the home," and responsibility as "ensuring availability of care and resources" (McCarthy and Edwards, 2011: 97).

2.4 Understanding Absence father

Morrell and Richter 2006 states, father absence has two meanings. The first meaning has to do with physical absence caused by factors such as "situations of divorce, domestic instability, work, and social dislocations, including wars" (Mavungu, 2013:68). However, fatherhood goes beyond mere father physical presence because "a father might well be physically present, but emotionally absent, or physically absent but emotionally supportive" The second meaning of the concept "absent father" thus refers to a father's emotional disengagement from one's child life regardless of whether he is physically present or distant, (Mavungu, 2013:68). Morrel and Richer's Eurocentric viewpoint assist widening the narrow understanding of the concepts to say that, though the extent of

physical absent fathers in South Africa may be well publicised, little is known about the extent of emotionally absent fathers, which will even include many fathers that are physically present in households.

For the purpose of this study, an absent father is described as a biological father who is not present in the lives of his children while still alive. This is due to different reasons which in most cases are of self-interest. Authors mainly African perspective Datta 2007; Khunou 2008; Kruger 2012; Langa 2010; Madhavan, Townsend and Garey 2008; Makiwane et al 2012; Manyatshe 2013; Townsend, Madhavan and Garey 2005 states, Fathers can be absent in the lives of children fully, partially, economically or emotionally (Padi, Nduna, Khunou & Kholopane 2014: 46). The above Afrocentric literature perspectives of the absence father, helps conscientise of the adverse impact the absent father poses to those affected. His absence is not only physical or economically as the township would assumed, but it is fully. Meaning it sway a child overall well-being. This totality impact is often times taken for granted in South African township context where a study is aimed. For instance, if a father is financially supporting the family, it may looked like; the father has done it all. Reason why, because of a township socio-economic situation which has conditioned people and made them to think that money, and material, is everything needed. Forgetting that materials and money is only a slice of person's need.

2.4.1 Historical Perspective of Paternal

When Sigmund Freud began his hypothesis concerning the role of the father in family arrangements, and parenting practices, patriarchy was still regarded inflexibly entrenched in society, and the construct had been left largely uncontested by scholars of human sciences. At the start of the previous century,

the father was master, provider and law-maker of the household and demanded nothing less than absolute obedience and steadfast submission to his authority. Mander (2001) describe the father figure of the early 1900's befittingly saying:

The bearded faces in family photographs of the earlier part of the [previous] century inspired respect and fear, bestowing rights and duties on their wearers which were considered unshakeable. The image of God the Father was their prototype, and his supreme authority was universally acknowledged Mander (2001: 142).

The description given by Mander above denotes the authoritative father figure who poses fear and fright to his subjects, this image of a father differs so vastly to contemporary understanding father figure. No matter how our understanding of a father have come to be, but still one need not to rubbish and side-line, the authoritative and dictatorial father figure of the old. His contribution of laying down the foundation in which coming generation could build upon should not be underestimated.

2.4.2 Paternal at present

Literature in the present day contends that 'the culture of the detached dictatorial father' of past, the firm patriarch who experienced so much difficulty in his emotional connectedness with his son, is giving way to that of a much more involved and nurturing father' (Morman & Floyd, as cited in Miller, 2013: 199).

This change has impacted on Maternal as well. The old-fashioned instrumental roles of the father (as provider for and protector of his children) and the

traditional expressive roles of the mother (as emotional and psychological supporter of her children) have become increasingly blurred as new societal norms, economic pressures on the family, and women's expanded involvement in the so-called instrumental tasks have come to the fore (Strong, Devault, & Cohen, 2008).

Eshleman (2000) concurs: While the labels may vary – androgyny, unisex, gender justice, and sexual equality – the message is similar: men and women increasingly are pursuing their similarities, experiencing the thrill of escaping from traditional gender role stereotypes and choosing to behave as equal partners. Both sexes are behaving in ways that are instrumental as well as expressive, assertive as well as yielding, and masculine as well as feminine. Eshleman (2000: 245-246)

2.5 The role of the father

2.5.1 To care

Father denotes to a particular male who is biologically or socially connected to a child (Lamb, 2010: 388). Whilst on the other hand, Lamb's definition would be seen too narrow according to African scholars like Mbiti who asserts "It take a village to raise a child"(Mbiti 1977:23) implies that a father would mean any man in the extended family who resume responsibility of a father. The whole village or community has the responsibility which is almost equal to the one of a father to raise a child. They are the village children who need to be raised communally. Hence, Fathers are expected to render what is socially and biblically their responsibility. They are given privilege to raise and usher their sons and daughters into adulthood. Fatherhood is thus social role that men embark on in order to care for their children. It is generally understood as "The social role that a father

undertake to care for their children.” Morrell and Richter (2006) refers to physical and emotional presence in the child’s life, In (Mavungu, 2013:66).

The above literature suggest that, fathers are obligatory expected to render what is due only to them. In essence, this particular role is obligatory given to them and cannot be delegated. This notion is opposed to what is normally the case in the African situation, where it is common and accepted for a father to delegate this precious role to male relatives.

2.5.2 Provision of basic needs

It is customarily expected for fathers to be instrumental in rendering and seeing to it that their families are looked after in terms of providing needs like food, shelter and other matters (Benokraitis, 2011: 32). Playing this role properly is vital for family wellbeing; this will prevent material deprivation and contributes to a less stressful family environment (Amato, 2005: 92; Lamb, 2010: 21).

2.5.3 Provision of security

Father’s role of providing security cannot be replaced or be interchanged by anything or anyone else in a home environment. This security results into self-esteem, hunger to perform, help release one’s potential in all the areas of life most particularly at school. Because of the presence of the father, home becomes a source of assurance, discipline and orderly life. Several reports asserts that, the effects of a father’s absence on sons is a deterioration of school performance (Jarema 1994:17).

Thus home regarded as an environment where a child is expose to learn and accumulate elementary wisdom. Wisdom to value simple but most powerful

values like respect and it is commonly believed amongst most Africans homes that, a child who fail to learn respect for authority at home will face difficulties in outside world (Nyanjaya, 2015:15).

Nyanjaya, an African perspective writer called this “*masculine deficiency*” of the father, it occurs when a father is not there to provide guidance, mostly to a male child to guide his emotions in order to initiate him into the world (Nyanjaya, 2015:15). This masculine deficiency is father’s lack to provide role modelling, guidance, discipline, self-love, acceptance and self-esteem which are ingredients a child need prior the send-off to an adult world.

As most teenager’s self-worth are reported to be so fragile in a sense that each failure, each mistake, each time he speaks out of turn, each time she is not invited to a party or picked for a team, each time she is called a name – this all gets stored in the memory bank, when the child turn into adolescence, all of these comes back with a volcanic force to attack his or her sense of self-worth (Dobson 2010:25). Father’s presence are therefore crucial in teenage level to affirm and calm the teenage storm using his presence.

The role played by home is affirm by Zuck, (1996) when he says, the home was an educational institution a place of parental teaching and instruction. Both Afrocentric and Eurocentric perspectives literature concurs, hence the African perspective, fathers plays sterling role which according to Nyanjaya of initiating sons to the outside world of their homes. Henceforth, according to African tradition it is father’s responsibility as well to send their sons into an initiation school, to transform them into manhood. Thus euro-perspective literature, father’s presence helps prevent weakening of school performance.

Therefore, our knowledge of the key drivers of the phenomenon of father absence is still speculative. The widespread father absence originates from historical, economic and cultural processes that have shaped the South African society in the past hundred years (Mavungu, 2013:69).

2.5.4 Firmness and restraint

Fathers are providers of firmness and restrains this helps manage children behavior, in problematic situation, fathers are therefore crisis managers in the home (Lamb 2010: 370). This role is meant for them.

Marsiglio et al, (2008) helps unpack from the western perspective view, three dimensions on the practice of fatherhood: *paternal motivation, paternal involvement and paternal influence* (Mavungo, 2013: 67). According to him, *paternal motivation* refers to reasons behind why men would want to partake in their children's lives. These motives range from love for one's child, pressures to act as masculine adult males, early family experiences to perceptions about the extent children need their involvement or financial resources.

Paternal involvement includes aspects such as engagement, accessibility, responsibility and cognitive representations of involvement. Engagements are direct interactions with children. Accessibility involves activities regarding supervision and the potential for interaction. Responsibility refers to the father taking final sense of duty over the child's well-being. Cognitive representations of involvement refer to mind states such as anxiety, worry and contingency planning related to a child's well-being.

The third dimension of the practice of fatherhood is the *influence* of fathers on children. The four general features of paternal influence are nurturance and

provision of care, moral and ethical guidance, emotional, practical, and psychosocial support of one's partner and economic provision. These features of paternal influence are important for children's well-being and development. It thus appears that exercise of fatherhood has to be conceptualized as multidimensional. These are some of the responsibilities of fathers, when they are absent, it affect the child hence western literature never mention this element of life.

2.6 The father's role from infants to adolescent.

2.6.1 Bonding between Father-new-born.

The Bowlby's attachment theory submits that "babies and young children need to create satisfactory emotional bonds with their caregivers if they are to develop as healthy children and adults. Fathers may have just as significant part as mothers do play" (McCarthy & Edwards, 2011: 11).

Jones a western writer continue with this concept "The first year of life being of supreme importance to any new-born. It helps assists the growth, development, and survival of the new-born. At this stage of the new-born's development fully dependent on the caregiver, particularly the primary caregiver. In most cases, the mother plays the role of the primary caregiver, and successful attachment will further result in good relationships with others and the child's ability to emotionally regulate his/her feelings" (Hanson and Bozett, 1985: 92).

2.6.2 Father and pre-schooled-age child

Writers of western Hanson and Bozett (1985) expounds that as "children grow; they experience interaction with both parents. The father is perceived as not always being in control, and he also shows humanness. He can make errors, take risks, and learn from them. The presence of the father explores the child's, makes

a child learn different approaches to life. The school environment enhances the life of both the child, and the father, by exposing the father to the life of the child in the school setting. This participation expands the father's network of acquaintances through meeting caregivers and fellow parents. This fatherly involvement shows both boys and girls that they have expanded options as they grow to adulthood. The children are guided by both adults who are balanced and working together" (Hanson and Bozett (1985: 132).

Freud's psychoanalytic theory reflects the oedipal complex phase as important in a child's development, when the father figure plays a vital role. The father turn out to be the child's object of love, esteem, and identification. He is seen as the caregiver, a powerful or omnipotent, godlike being, a protector, a great man, and a punishing figure (Hanson & Bozett, 1985: 96).

According the above literature, father's present provide the child with preferences which are difference from that provided by mothers. These are necessary for both boys and girls to provide "Expanded options" according to Hanson & Bozett, (1985), as they grow to adult hood; their growth is not to be narrowed but expanded and diverse. The engrediencies reflected in Freud's psychoanalytic theory of a father figure's role to a child, helps enlarge child's horizons, and offer hope to a child fragile world, and a capacity to become what that father figure display.

2.6.3 Father and schooled-aged child

This phase is marked by changing roles and tasks for both parents. The family could experience what Hanson and Bozett (1985) call "a normative crisis," because "the father becomes instrumental in linking the child with the broader

social community. The father shifts from caregiver and organizer to mediator and guider in a broader social and cultural context. The father is at the stage of life manages a balance between i) involvement in child rearing ii) marital iii) career. (Hanson and Bozett (1985: 148).

The children at this phase are able to sort games with unique rules. The children want to please both their parents and they may feel pressured to make relationships with each of their parents (Stahl: 2000). Salmon and Shackelford (2008) indicated that fathers, who are noticeably involved in play with their children, are associated with children's skill at regulating their emotional states and with their later social competence (Salmon and Shackelford (2008: 122).

2.6.4 Father and adolescent

Adolescent phase is a stage of both rapid physical, mental and emotional growth. Adolescents go through the growth process of attaining individuality and self-sufficiency. They become attracted to parents of the same sex as their role model. Their peers become vital to them for friendship. Thus, it becomes critical for a boy to have his father around as a companion throughout identity growth. The father's expressive nurturing flourishes and collaboration with his son is at its uttermost, allowing identity development of the adolescent (Hanson & Bozett, 1985). The girl child also requires the genuine relationship of her father to be able to menarche later and to postponement of sexual activity which might result in teenage pregnancy (Salmon & Shackelford, 2008).

In this sections the role of the father in diverse phases of a child's growth, from infant to adolescent has been discussed with the help of western world literature. For fathers to be there is crucial in all stages. On the other hand African

perspective writer's as Nyanjaya (2015) helps to harmonize and concurring so well with above stated Eurocentric view that, father's presence in journeying with adolescents, to usher them to adult hood is crucial, in a sense that his absence is classified as one of the experiences which disturbs the process of human development (Nyanjaya 2015: 05). Therefore father presence from enfant stage up-to adolescents is vital; one that will help diversified a child.

2.7 Role of African communal view

Mbiti's idiomatic statements which promotes African communalism has not gone unchallenged by writers with western worldview like Aschwanden who has expressed dissimilar opinion as follows:

*"The influence of the whole group upon the child is decisive,
but the most lasting influence is that of the child father and mother.*

*These two plays different roles. The father stand for authority,
respect and severity, the mother for love and understanding"*

(Aschwanden, 1982: 62).

Aschwanden a German born based in Zimbabwe has critically avows and states so categorically the role a father need to play. His views relegate the influence of a group (communal) to secondary important, but parent's influence particularly of a father is matchless and critical, one that a child cannot do without. Munthali (2014) has also alluded the same on what he call an African view of communalistic which he says, it has to be blamed for poverty and a cause for underdevelopment in African rural (Munthali 2014:3).

Van Wyk (1984) argues against too much stress on communal saying, it has caused so many Africans to feel the center of their identity as being outside themselves. It has diminished the amount of individual awareness and has hampered individual initiative. In order for society to advance and improve its quality of life, even to survive in today's world, individuals are needed who can improvise, who can separate themselves from the community and take personal responsibility on behalf of others (Munthali, 2014:04). As much as the role of male uncles is important to play a substitute role, biological father's role is a vital, since he is an individual a child could closely identified with.

Westernized literature suggest, a permissive culture of fathers who do not take responsibility feel, it is normal and acceptable for a father to abandon the young, saying, somebody in the family will see. Delegating what is meant to be his responsibility to a group. This has cause and led to a society which is underdeveloped, delayed transformational and healing process, when individual innovation is repudiated a chance and is labelled anti-common cause (Van Deventer, 1989:77). According to a literature with western world-view as Van Deventer, Van Wyk and others, it suggest that communal way although praised by many, need to be challenged. Its loopholes need to be checked and analyzed. If found need to be exposed for the sake that, next generations would not to be trapped by same snares which caught so many past generations. Otherwise history could have repeated itself.

Nonetheless this process does not take away the good of African communalistic concept of Ubuntu, and its glory to care for others, to love and share common cause, but there is nothing that can compares to what a father can do to raise a

child. Whether the normative family is nuclear or extended. Furstenberg et al, and Zimmerman states it so well by saying, parents influence how their children grow and develop through the choices they make more than anything else (Furstenberg et al. 1999; Zimmerman 2003). African communalistic view must not replace the family instruction however; it should complement what parents have already done at home.

2.8 Father a transmitter of who he is

According to research studies, father absence is of great concern and has been shown to be prevalent in South Africa. According to Erasmus, (1998) in the early 1990s, of the 22 000 children born at the Chris Hani Baragwaneth Hospital in Johannesburg, half had no male support In (Smith, Khunou & Taulela, 2014: 433). Current Studies suggest if societies want to produce disciplined citizens who will later uphold and respect authority; it will take fathers to play their role properly. Fathers are embedded with a role of transmitting who they are to their sons and daughters. Who will later on do the same to theirs, from one generation to the other. Aschwanden asserts that *“father stand for authority, respect and severity, the mother for love and understanding”* (Aschwanden, 1982: 62).

The presence of a father is therefore critical, in order to help reverse societal downfall and decay. The crisis faced by schools with regard to ill-disciplined learners in township, boys in particular, who cannot abide to law and refusal taking authority, should be traced back to home. The old English proverb stress the vital role played by father as a key cause of inspiration in boy's life, when it states that *“One father is worth more than a hundred school masters”* (Nyanjaya, 2015:32). Nyanjaya's concept in the proverb drive home the fact that societies

have dug own its grave by taking for granted the significant role need to be played by father in upbringing.

Historically, parenting roles are still deeply gendered in that mothers are associates with caring and nurturing. While fathers are valued for providing and administering disciplines (Jabeena & Karkura, 2005 in Smith, Khunou & Taulela, 2014: 433). South African township schools are reported to be loaded with learners who cannot take orders. The scourge of ill-discipline has taken control and charge of schools premise. No one seems to have a clue what solution should be. Households with single parenting are the order of the day. If a boy does not resort to anger, which turn into ill-discipline, he suffer low self-esteem, steaming from a feeling of being abandoned by own father. Self-blame of thinking, it is their fault for a father to desert him. As Nyanjaya (2015) put it astounding that, Lack of responsible fathers or male role models has become the number one enemy to children in Africa. Restoring father cantered family life is a remedy to a healed society. 1992 statistics hold that nearly two thirds of black babies were born outside of wedlock, and over half of black families are headed by women (Strickland, 1998: 02).

2.9 Survival of the fittest

According to National Department of Social Development 2011, there are different family formations commonly observed in South Africa, such as nuclear, single parent, extended families, child-headed and intergenerational families (Nduna • Sikweyiya 2013: 536). It is important to note that, western concept of family is centered around father, mother and children which is nuclei family (Lamb, 1987). The nuclear family is defined as a two generational household of two sexually cohabitating adults and their unmarried children (Harvey, 1993).

Whereas in the African way of life, family is made of extended community. Too much emphasis of nucleus family structure will be regarded as selfish and sometimes evil. According to several literature of western writers, such as Cartwright & Henriksen, (2012); Theron, (2013); Theron & Theron, (2010) this extended family support has repeatedly been found as vital for successful black children to triumph over life adversities In (Zulu & Munro, 2017: 172).

According to the writers cited, it suggest that those are children who survived the adversities, by refusing to be bound within the limitation of shattered homes, broken marriages and stigma associates with being born before wedlock. They find their way out of the adversities by gazing across their nucleus family walls. Find role-models within the extended family communities. Some in their church communities. These are few survivals who manage to break-away from jaws of poverty. Some survive by having an inspiring maternal role model (mother). Who could manage to facilitate a child attaining high academic outcomes. These are what East, Jackson, & O'Brien, (2006); Jones & Benda, (2008) In (Zulu & Munro, 2017:172) called support structures which exist outside family units. These structures plays critical role in order to improvise role modelling for children with absent father, a hunger to be something, with the perception that the sky is not the limit. There is more to look for and to pursue than their current circumstances.

Zolkoski & Bullock, (2012) asserts, children who overcome adverse circumstances (e g, paternal absence, family division, poverty, and trauma) and succeed academically (in other developmental domains) refers "*resilient*" (Zulu & Munro, 2017:172).

2.10 Father, a source of identity

Confused identity becomes a societal challenge for the young. Much adulthood problems are traced from the lack of self-identity while growing up. This is affirmed by literature of Asian perspective, for them self-identity provides the adolescent with a subjective sense of inner wholeness, and helps them to answer the questions about purpose and meaning of life (Alfonso et al 2015:2). If adult complications are to be avoided for the next generation. The boys and girls self-identity instilling is a matter of agency. The absence of father has been identified as one of the factors that contribute to most of life challenges for young people (Langa, 2010: 433). These are challenges which pertain to low-self-esteem, and lack of confidence in one self, which normally results to poor performance and sometime ill-discipline for boys.

An African perspective literature, suggests that young people who do not have an existing and consistent connection with their fathers, are vulnerable to negative consequences as many of them reported feeling lost and unwanted (Nduna et al, 2011: 433). Writers from African world view such as Nugent (2010) avows to same thoughts that, it is a cultural belief that the men are the creators and carriers of cultural identity and heritage of the children (Smith, Khunou & Taulela, 2014: 433). If children are disconnected from their fathers it tells of disconnection from their source of identity. This has been the evidence in the South African situation where Television programs like *“Khumbule Khaya –meaning remember home”* a program aiming to connect people and families lost from each other. Sometimes showing parents who have abandon their children while still young particularly African man. Most of these males fails to account when asked by children *“why have you deserted me”*. Many of these children although grown-up, they suffer

psychological wounds, and identity trouble caused by their disconnectedness with their paternal family side. Mkhize & Nsamenang states, boys are traditionally expected to take their father's surname and thus identify with the paternal side of the family and need to have certain rituals performed according to their biological father's clan name (Smith, Khunou & Taulela, and 2014: 433).

Western literature attests to what is normally known as the African tradition that children would attached their identity to paternal side. The absence of the father would normally result in a void, a missing link that would led a person to have a disconnection. An unquenchable desire to seek, and want to know those whom he or she can identified with. The unfulfilled desire will become a cause to so many difficulties. Mkhize and Nsamenang point out the need of performing rituals, which in most cases a person attributes calamities, lack of success materially and other bad omens they are going through attributes to the fact that, rituals were not performed for them. *"I am going through all this because I did not have paternal rituals performed on my behalf"* (Smith, Khunou & Taulela, and 2014: 433).

The criticality of identity is affirm by scholars such as Masango and nyanjaya (2012) that, When identity undergoes a normative crisis, the probability of irreversible damage cannot be ruled out if the child is not disciplined, or guided as he goes through the various developmental stages in his life. The literature suggest the probability of a child entering an adult life with load of troubles which one will find it difficult to cope with in this difficult world. If a learner notice a difference when comparing with other learners who seems to come from stable homes. This will results into anger unexplained, which will normally surface and resurfaces in given times as a symptom which signal deep problem hidden within

that particular learner. Things which were not addressed properly. In most cases people around that learner will attribute these actions to conclude a learner has behavioral challenge. Adolescents who survive identity troubles, construct their identities in the context of the environment around them, the interactions with society, and also the transitional roles of their age group (Alfonso et al 2015:2).

In his findings analysis Khunou discusses two male participants who spoke about the fact that once they became teenagers their mothers struggled with the issues of disciplining them, because they were boys and therefore needed a father to be the disciplinarian. This is clearly linked to the 'traditional' idea of father as disciplinarian (Khunou, 2006b). Father as disciplinarian is a God given gift to a family structure, this is an indirect gift to a healed and healthy society.

Nyanjaya point out that, if a father losses his son he will have lost his name (Nyanjaya2015:56). Thus the primary role of a father is to provide father – son relationship, self-discipline and instilling of a sense of responsibility to a son. Literature suggest new birth and regeneration of fathers and calling for a societal total awareness. In a postmodern world where by learning to be a man is being challenged by feminists who insist that, male role model is not necessary in the upbringing of male children (Nyanjaya2015:56).

2.11 Absent fathers and irremediable dangers and snares

Large body of research shows that children with divorced parents experience more unfavorable developmental outcomes than children of intact families. Amato, (2000), (2010) states that negative effects are found for a range of outcomes in childhood and adulthood, including well-being, behavioral problems, school grades, delinquency, and educational attainment (Jornt J. Mandemakers a, Matthijs Kalmijn, 2014:187).

Literature which is predominantly western submit that negative out-comes leading to adulthood, will be irreversible as a results the next generation will be negatively impacted. Marteleto affirm that when a parent and child live apart, even when these separations are related to labour migration or fostering, the household environment is disrupted, parental monitoring is diminished, and stress and uncertainty are introduced. These disruptions, in turn, can be linked with young people's educational progress and sexual experiences. McLanahan Et al alludes that, these changes make it easier for students to get off track academically. At the same time, the departure of a parent may make monitoring young people's sexual relationships more difficult (Marteleto L J, Et al., 2016: 21).

In the township environment where this study is intended, such tendencies breed circles of anger, twisted and antisocial young adults, which in turn results to crime perpetrators. More children born out of wedlock as the society is drifting away from proper ways of marriage. Depravity is accepted as normal way of life. it is indicated by Harrison et al. (2005); Kaestle et al (2005); Pettifor et al (2004) that the implication is adversative because these lead to early entry into sexual life which associate with pregnancy, early childbearing, abortion, and acquiring of sexually transmitted diseases (STDs), including HIV/AIDS (Marteleto L J, Et al., 2016: 21). These and other predicaments, indicated are a scourge in which most people in township are living with. They are adding a salt into a plight of poverty and suffering. They suddenly become township societal challenge, but breed from family recklessness, among neglected children.

According to Anderson, Beutel, and Maughan-Brown (2007); Marteleto, Lam, and Ranchlod (2008) sexual initiation occurs before marriage for most South African youth. Blacks, become sexually active earlier than their colored and white peers

(Marteleteo L J, Et al., 2016: 21). Several literature which are predominantly western, agrees on this societal scourge and downfall of blacks South African lively hood, on kids early sexually involvement. Hence authors predominantly African such as Kabiru and Ezeh (2007); Karim et al. (2003); Ngom, Magadi, and Owuor (2003) asserts, adolescents who live with both parents tend to delay sexual initiation longer than those who live with one or neither parent cited in (Marteleteo L J, Et al., 2016: 21). This suggests young people who do not have an existing and consistent connection with their fathers Nduna et al, (2011) states, they are vulnerable to negative consequences as many of them reported feeling lost and unwanted (Smith, Khunou &Taulela, 2014: 433).

Moreover Datta, (2007) says, the high level of father absence in South Africa leads to child rearing challenges with single motherhood (Smith, Khunou &Taulela 2014: 433).

This includes carrying a disproportionate load of responsibility in raising children and providing for them. Jabeena & Karkura, (2005) remarks that, historically parenting roles are still deeply gendered in that mothers are associated with caring and nurturing, while fathers are valued for providing and administering disciplines (Smith, Khunou &Taulela 2014: 433).

2.12 Broken homes- broken lives- Academic Problems

South Africa has an extremely large quantity of absent fathers, with approximately half of the children in the country living without daily connection with their fathers (Zulu & Munro, 2017: 172). The majority of these occurred in places where broken family structures and permissive culture has become the order of the day.

Literature largely of westernized, such as Conger, & Chao, 1996; Gibson, 2002; Johnson & Wiechers, 2006 suggest that children and adolescents from broken families are more inclined to experience academic problems; display internalized and externalized problems, such as delinquency, anxiety and depression. Some will be socially less responsible; and show poor social adjustment; have less competent intimate relationship; drop out of school; engage in sexual activities at an early age; engage in drug abuse; get involve in bad peer groups; and have low self-esteem than those in non-broken families (Mauki, 2014: 60).

These will give birth to other social ills, like teenage pregnancy, birth before wedlock, amongst many others prevailing social problems. Leading a township life as the subject of poverty, at the core of it all, is believed to be a father who is absent in the lives of his family and children, and his absence lead to societal downfall and chaos.

South African research conducted by Clowes et al. (2013); Morrell (2006) submits that to be a father in the Black African society is not exclusive to biological fathers as this role can also be played by extended male family members, such as uncles, relatives on the both paternal and maternal. In most cases those who are brothers to the child mother and brothers to the father (Nduna • Sikweyiya, 2013: 536). This is common in South African context and mostly in township culture, but this African tendency derived from communal world view which has been proven and found wanting. Other literature like Clowes et al. (2013); Langa (2010); Nduna and Jewkes (2011)b; Phaswana (2003); Swartz which is largely of African indicates that regardless of the presence of so called “*social fathers*”, the evidence report that experiences of frustration and anger, to boys and girls concern manifest in

their everyday life In (Nduna • Sikweyiya 2013: 536). According to literature it is suggested that permissiveness which give birth to all kinds of social ills, stated above by Mauki Will not be ruled out (Mauki, 2014: 60).

Literature which is mostly western sited in Mauki, (2014) avows, these problems are real-day to day difficulties, which children coming from broken homes, and absent fathers have to endure. Nyanjaya (2015) states, these normally results to vicious circles where by the wounded, will be wounding others, these wounds are not just private, but have consequences on those who have to live with and around the wounded (Nyanjaya 2015: iii). As it is mention that broken home is likely give birth to broken lives.

Research by Johannes and Wiechers in government schools Johannesburg South Africa reveals that a large number of older children from broken families are referred to counselors following problematic behavior or poor academic performance. Studies on adults from broken families reveal a continuous cycle of problems as the majority of these adults have a low level of education, a low level of psychological wellbeing and poor relationship with their parents (See Amato, 2010). This research helps open our eyes to the fact that if something is not done, and done early, future society and family structures of tomorrow are at stake of declining into mediocrity.

International studies, Peacock et al, argue that “the engagement or presence of a father or father figure in the life of a child is said to positively affect the child’s life prospects, academic achievement, physical and emotional health and linguistic, literary and cognitive development” (Mavungu, 2013: 65).

2.13 A Need to be connected

Wimberly in his book relational refugees, on the need to be connected. He states unreservedly that:

“Only by living in relationship we discover our true identities, our roles, and purpose and meaning of our lives”. He says if we are cut off from meaningful relationships we become vulnerable to meaninglessness, strangers to the world”
(Wimberly 200:35).

Children with the absent father long to be connected. This longing is mixed with different emotions such as anger- toward a particular father and shame – of being abandoned lead to a feeling of unworthiness.

Shame erupts when those important to us reject us as inadequate, it involves total self, its power is inescapable, and it deals a severe and devastating blow to our sense of self-worth (Wimberly 200:45).

2.14 Masculinity

African perspective of fatherhood is attached to breadwinning. Father as a Provider is at the core of what fatherhood is perceived to be an African perspective. Hence a South African Zulu popular song goes “ubuhle bendoda zinkomo zayo” beauty of man is in his cows (literal translation) mean a beauty of man is in his pocket. Study conducted in KwaZulu-Natal, as is the case elsewhere. Hunter (2010) states that expressions of masculinity and the cultural ideals of fatherhood attach significant power to breadwinning prestige, which is a study of Zulu men in South Africa, calls ‘provider masculinity’ (Bhana & Nkani 2014: 337).

Although masculinities go beyond breadwinning status and include sexual prowess (Connell 1995). Developing research on juvenile fathers in South Africa

according to Swartz et al (2013) discovers that several young fathers want to be active parents and have a strong sense of obligation towards their children, even though many obstacles related to joblessness and the observation of cultural practices, including the relationship with the mother of the child, make involvement with the children difficult (Bhana & Nkani 2014: 338). African perspective on literature denotes, fathering since form the past was based on men's capability to build a homestead through marriage and the payment of bride wealth (ilobola). The price of the lineage through a male heir. Providing for your house hold, nurturing a family and having children was related with respect (inhlonipho) and power. Makusha, Richter, and Bhana (2012) asserts what is correlated, are cultural practices where a biological father was not accepted as the legitimate father of the child, until ilobola was paid. These arrangements are still prevalent in modern South Africa. Non-payment of ilobola sometimes limits and inhibits fathers' contact to children (Bhana & Nkani 2014: 339). The above cited literature predominantly African in nature, is important to help us understand the absence of African father in particular Town Phola-Ogies where this research is based.

Furthermore Richter and Morrell notes, fatherhood for men and its social construction in society may be problematic for many men, and has to be understood in socio-economic as well as ideological contexts. In some societies pressures imposed on men to provide for their families, may undermine their sense of self value and successful masculinity particularly for poor men" (Shefer, Stevens and Clowes, 2010: 515).

2.15 The impact of father absence

Lamb (1987) point out that “children, more so boys, raised up without fathers appeared to have challenges in the areas of sex-role and gender-identity development, school performance, psychosocial adjustment, and perhaps in the control of aggression” (Lamb 1987:14).

It is vital to recall that the actuality of differences between groups of children growing up with, and without fathers does not mean that all children growing up deprived of a father has developmental problems, or that all children whose fathers live at home develop properly. One cannot reach deductions about the position of individuals from data concerning groups, simply, because there is countless in-group heterogeneity. The eminence of father-son relationships has showed to be a critical intermediating adaptable. When the relationship between a masculine father and his son is good, the boy is certainly more masculine

Frieman and Berkely (2002) define father absenteeism “As absence from home for any number of reasons, such as divorce, remarriage, military service, incarceration, or work that requires travel”. They say, “Some fathers, although physically present, are emotionally absent from their children's lives” (Frieman and Berkely (2002: 211).

(Mussen & Rutherford, Payne & Mussen, Sears, Maccoby & Levin Subsequent research even submitted that the eminence of the father-child relationship is more important than the masculinity of the father, cited in (Lamb, 1997). Biller, Lamb & Radin asserts that Boys, seem to conform to the sex role standards of their culture when their relationships with their fathers were warm regardless of

how masculine their fathers were, even though warmth and intimacy have traditionally been seen as feminine characteristics, cited in (Lamb, 1997).

Richter and Morrell (2006) add that a father's absence disposes the family to economic deficiency and social stigma, and often places unanticipated problems on those who seek to provide the child with a substitute family. The literature on fatherhood and father absence in South Africa can be defined as narrowed. Most studies concentrating on related topics such as single-parent families, which are directly influenced by absent fathers. In some cases, data about the fathers was gathered second-hand from the mothers and the children.

Lamb (1987) sum up the impact of father absence on children as follows

“Father Absence may be harmful, not necessarily because a sex-role model is absent, but because many paternal roles economic, social, and emotional remain unfilled or inappropriately filled in these families” (Lamb (1987: 15).

Once again, the evidence submits that acknowledgement of the father's multiple roles as breadwinner, parent, and emotional partner is essential for understanding how fathers influence their children's development. The children frequently clearly carry the mark of their father's absence, suffering bitterness and an insistent feeling of deficiency. They are socially secluded, since the father usually escorts and institutes his children in 'the world out there.' In certain cases, the children suffer from guilt, and feel diminished, unworthy of his attention and ashamed of him. A study conducted in Israel by Lifschitz on father absence due to death indicated that “the loss of a father before the child turns seven can have adverse effects on his or her cognitive development and behavior, more so than if it happened at a later age” (Krohn & Bogan,2001:3).

Another study, steered by Drew and Silverstein, (2007), on grandparents states that *psychological well-being after loss of contact with their grandchildren revealed that “these relationships are not immune to the strains, pressures, and dysfunctions faced by contemporary families, nor do they function independently of the wider generation that links them”* (Drew and Silverstein, 2007:372).

This research was steered to identify psychological impacts experienced by grandparents after being separated from their grandchildren. Furthermore Drew and Silverstein, (2007) mentioned that according to “bereavement; “the loss of an esteemed relationship may harmfully upset mental and physical health, and when the loss is unforeseen it induces a prolonged grief response” (Drew and Silverstein, 2007: 372). In South Africa, polygamous marriages have been legally accepted and are practiced widely. They pose a difficult situation for the family, because the man is able to marry more than one wife, resulting in multiple children, and women are prohibited from marrying more than one man.

One example, is that of a father who married six wives and has fathered 22 children. The question that follows is: How does such a father spend quality time with every child, and how is he emotionally and physically available to his children? Some of his children are experiencing him as an absent father. In this situation, legal-marital rights and a culture allowing marriage to more than one woman and the fathering of many children supersede the need for fathers to be present in their children’s lives.

2.16 Preliminary Conclusion

One could summarize the studies in the following way, literature perspective both western as well as African writers viewpoint on the effect absent fathers indicates, children/learners who do not have an existing and consistent connection with their fathers are vulnerable to negative consequences such as delinquents. As some studies have shown that delinquent can also often-times come from homes where the father is antisocial, unempathetic and hostile. A close father-child relationship and the characterization of a father as both dominant and democratic are associated with high achievement and motivation in both boys and girls. Therefore the extent of the father's commitment in child-rearing is crucial. In the next chapter, I am going to deal with the issue of methodology, how it helps enter the space of children and begin addressing the issue they face.

Chapter 3

3 Research Methodology and Design

3.1 Introduction

This chapter embarks upon methodology, which comprises the qualitative method of the research study used by the researcher when accumulating data, which was needed for the research. This involves the interview procedural and questionnaire given out to children in the school. This chapter is aiming therefore to outline all processes to be undertaken to accomplish research. As Hogan, Dolan and Donnelly asserts, methodology determines the kind of research that is conducted. It should come prior to the carrying out of actual research (Hogan, Dolan and Donnelly, 2009:02). This makes chapter on methodology carry supreme weight. As it plays a key role on which route, the study will undertake. The use of theoretical method of Gerkin's shepherding model and Pollard's positive deconstruction will play a major role in the accomplishment of the entire research. In addition, aids from few other literature sources also inform the development of the methodology of this research study.

3.2 Qualitative Approach Design

Research design in social sciences comprises with two major types and these are the quantitative and qualitative. As for the purpose of this study taking a route of Qualitative. Qualitative approach is a complex approach, which explores culture, society and behavior through an analysis and synthesis of people's words and actions. Unlike quantitative approach, it does not try to transform verbal symbols into numerical ones, the data remains at the level of words (Hogan, Dolan and Donnelly, 2009:03). It attempts to get to the core of what precisely led to decisions, or choices, that were made and how these choices came to take form

(Hogan, Dolan and Donnelly, 2009:03). In other words qualitative researchers are interested in understanding the meaning that people have created; and how they make sense of their world and experience they have in the world of their own, in this case children whose fathers are absent from their lives. Qualitative approach will help to investigate a world as they see and experience it. It will explore certain behavioral patterns and ascertain what led to certain choices in their lives. Qualitative approach advance with the advent of various new type of information technology, as Marshall and Rossman cited in Hogan, Dolan and Donnelly point out, *qualitative research has traditionally been conducted by means of direct observation of a sample, case studies, personal experiences, introspection, interviews, focus groups but with the advent of new information technology devices, interviews and documentation are now emails, text message, instant messages, on line chat, as well as various online forums and blogs that can be examine* (Hogan, Dolan and Donnelly, 2009:03). McMillan and Schumacher (2000) define qualitative research as an interactive inquiry in which researchers collect data in face-to-face situations by interacting with selected persons in their settings (field research). Qualitative research describes and analyses people's individual and collective social actions, beliefs, thoughts and perceptions (McMillan & Schumacher 2001:395).

Thus, in qualitative research, the researcher is concerned with understanding the social phenomena from the participants' perspectives and therefore interprets phenomena in terms of the meaning people bring to him. Creswell (2007:37) states that a qualitative approach to inquiry involves the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is inductive and establishes patterns or themes.

The final written report from this qualitative inquiry includes the voices of participants and a complex description and interpretations of the problem, and it extends the literature or signals a call for action. In his description of a qualitative research approach, Creswell (2007) provides the following characteristics of qualitative research:

- The researcher as a key instrument. This means that the qualitative researcher is the one who gathers the information.
- Multiple sources of data. Qualitative researchers gather multiple forms of data through interviews, observations and documents, rather than rely on a single data source. Inductive data source. Qualitative researchers build their patterns, categories and themes by organizing the data into increasingly more abstracts units of knowledge.
- Participants' meaning. In the entire qualitative research process, the researchers keep a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researcher or writers from literature brings to the research.
- Emergent design. The researcher's initial plan for research cannot be tightly prescribed. All phases of the process may change or shift after the researcher has entered the field and begun to collect data.
- Theoretical lens. Qualitative researchers often use a lens to view their studies.
- Interpretive enquiry. Qualitative research is a form of enquiry in which researchers interpret what they see, hear and understand.
- Holistic account. Qualitative researchers try to develop a complex picture of the problem or issue under discussion, which leads to reporting multiple

perspectives, identifying the many factors involved in a situation and sketching the larger picture that emerges, Creswell (2007:37-38).

These characteristics of qualitative research as highlighted by Creswell (2007) became guidelines for this study in the sense that the researcher is the one who gathered the information using interviews and observations as data collecting techniques. After data has been collected, it will be organized into categories. The meaning that the participants hold about absent father and relevant issues related to it is to be the researcher's center of focus. Since this is an interpretive study, the interpretation of the data will be based on what is seen, heard and understood by the researcher. This process lead to the identification of many factors involved.

3.3 Survey Technique

The survey technique refers to the method, which used when collecting data to be used for undertaking the qualitative research study. This research study, primary data will be collected using a self-made questionnaire survey.

Questionnaire are design as a combination of both closed-ended and open-ended type questions. They are to be used, on a one on one setup. However, we have allowed a room for flexibility and spontaneity as warranted by the direction each interview session took. This is made for a purpose of allowing children during sessions to be able to spontaneously express their feelings, and experience on the subject matter. As words organized into stories, have a concrete, vivid, and meaningful flavor that often proves far more convincing to a reader (Miles et al, 1994).

The main techniques of the data gathering are:

- Interviews
- Observations

Where-as in-depth interview is the most suitable data collection technique for grounded theory research, due to the nature of our study "*Absentee parenting with an emphasis on father's abandonment and its Impact on township learners A Pastoral Challenge*", which in most cases embroils rejection, abandonment, and anger. In-depth interview will help us try to go deep at the heart of the issue. Patton (2002) has assisted us in drawing a distinction between the terms data collection method and data collection technique. Data collection method refers to the systematic approach to data collection. Whist on the other hand, data collection technique has to do with the skill of asking, listening, and interpreting see (Patton, 2002).

The researcher is therefore opting to make use of the data collection technique, which is much appropriate for the study of this nature. There are number of ways, which makes this technique to be of the most helpful in this study. It will help the study in creating eminence data from the ground. Also help researcher build listening capacity, in order to interpret data in accordance with the study. The researcher is therefore convince that the preferred technique will be of good help in sourcing of valid and trustworthy data regarding the study. While processing the data, the researcher will therefore be mindful of the fact that the chosen method of date collection deals specifically with in-depth information, rather than numerical or statistical information. In addition, the data will be collected from a limited number of people or individuals rather than from a large sample.

The research will involve children who are high school level, age ranging between, 17 to 18. The purpose of the interview as well as the research study was clearly explained to each co-researcher (schoolchildren), and they are free to ask any questions that they were not very clear about. Co-researchers are notified, at least a week prior to the actual interview date, in order to afford them enough time to be well prepared. There are three types of interviews in research: structured, semi-structured, and unstructured interviews (Welman et al, 2005: 165).

3.3.1 Structured interview

In a structured interview, the interviewer went through a compile questionnaire in his interview schedule to a respondent face to face. During this process, the interviewer records the responses. In this case, the interviewer is more or less restricted to the questions, as they appear in the schedule with little freedom to deviate from it (Welman et al, 2005: 165).

3.3.2 Unstructured interview

Unstructured interview are informal and are used to search in-depth the area of interest. No prepared list of questions to go through. Whilst the researcher needs to have a clear idea about aspect or aspects, which he or she wants to explore (Welman et al, 2005: 165).

3.3.3 Semi-Structured interview

The interview between these two extremes are usually called semi-structured interview. The semi-structured interview is the means of trying to balance structured and unstructured. In this type, the researcher has both a list of themes and questions to be covered. In this given study, the researcher aim to use semi-structured interviews (This covers both formal and informal conversations) with

the research participants. The informal conversations allowed the interviewer to follow the direction that the participants took, and concurrently probe the participants within the topic of interest (i.e., academic success in the context of having an absent father). While on another hand addition, formal structured questionnaire will be required to explore research question and objective.

3.4 Conducting Semi-Structured Interview

In conducting semi-structured interview, Welman et al (2005) suggested the following route for a researcher to undertake. In addition, according to a researcher's point of view these are spot-on and precise way to follow.

3.4.1 Preparing for an Interview

The first step of preparation should involve the following

- To analyses the research problems
- To understand what information must be obtained from an interviewee
- Identify those who would be able to provide the information.

The next step of preparation covers drafting of interview guide or interview questions. Welman et al recommend the comparing of questions and research problem for consistency. To determine whether questions are correct enough to elicit the required information. The draft questionnaire has to be pretested as a dress rehearsal prior to the actual study (Welman et al, 2005: 167). The purpose of pre-test is to understand the interviewee regarding the research problem and interview questions to be determined.

Also to gain at first hand the insight, into a cultural endowment of the informants.

It can also determine the amount of time needed for the questions. Once all

aspects about the interview has been considered. The interviewee has to be approached for the appointment. In this study, interviewees will be informed by a word of mouth, as these are school base children, in which an interviewer worked. Nevertheless bearing in mind that parents and guardians are prior informed and have sign the consent form. The purpose of the study and the amount of time (days) needed will be mentioned. The interviewee will need to be made aware on how the information will be recorded.

3.4.2 Pre-interview

According to Welman, there are quite a number of factors, which may cause giving of false or biased information by the respondents, and they need to be avoided by all cost (Welman et al, 2005: 168). Factors like properly scheduling of time, avoid any indication of affiliation with some or other group or organization. There is often a danger that respondents may view the interviewer as an intruder. Especially in the South African context, white interviewer should be mindful of the possibility that black respondents may regard them as intruders and vice versa (Welman et al, 2005: 168). The equipment should be tested whether is working properly beforehand. Finally interviewing need to be rehearsed or practiced with regard to the schedule period, questions and so on.

3.4.3 The interview

Firstly, the interviewer has to introduce the study and its purpose. Respondents need to be made to feel acquainted with the questions. The language used in early minutes is of great important; it should be simplified and understandable. Terminologies and concepts should be carefully used and clarified by the interviewer. Irrespective of questioning technique the interviewer must leave it entirely to the informant to provide answers to questions. In other words, he

must avoid asking questions in a leading way, as this might pressure the respondent to answer in one particular way, or to provide the answer that he or she thinks the interviewer wants to hear (Welman et al, 2005: 169).

Time management is needed. The interviewee need to be given reasonable time for each question and should not be interrupted now and then. Sensitive topics should be addressed with great care. The duration of each one-on-one in-depth interview is estimated to be between 25 and 30 minutes. The interview will took place in a township called Phola under the eMalahleni municipality, in a local high school called Mabande. The number of the participants comprise 8.

3.4.4 Post-interview

The taking of notes is crucially important for interviewer, notes such as how much time the interview took, and some opinions about the respondent, such as very opened or reserved person. This information can be of great value at later stage. In case, the interview was not recorded. The researcher will go through notes and write complete descriptive reports of the interview immediately after the interview. In that way, the important things will not be forgotten and confusion will be minimized (Welman et al, 2005: 168). A thank you note of appreciation by the researcher will be appropriate to do. Information pertaining the research project should be made available to the respondent.

3.5 The Reliability

Reliability has to do with the outcomes (findings) of the research and relate to the credibility of the findings. In determining whether our findings are reliable, we need to ask ourselves: Will the evidence and conclusions match up to the closest scrutiny (Raimond, 1993: 55)? Researchers are aiming to produce valid and reliable findings (Merriam, 1998: xiv). The reliability also refers to the extent in

which research findings can be replicated, meaning if the study is repeated; will it submit the same out-comes (Merriam, 1998: 201, 205-207, Saunders et al 2007: 609)? Merriam (1998) affirms that the cogency of the research is determined by the internal and external validity of the research.

Internal validity is concern with the question of how the research findings match reality. In other words, how consistent or harmonious are the findings with reality? External validity is the degree in which the results or out-comes can be applied to other situations. Which can mean in other words, how generalizable are the results of a research study?

3.6 Observation

The distinctive characteristic of observation as a research process is that it offers a researcher the opportunity to gather, “Live” data from the naturally occurring social situation (Cohen et al., 2007:396). The use of observations in this study enabled the researcher to look directly at what is taking place during the time a co-researcher which is learner when narrating their stories for instance this was happening right in their school environment or at their home premise, but in this case it’s going to be a school. According to Morrison (1993) observations enable researchers to gather data on the following:

- The physical setting (i.e. the physical environment and its organization)
- The human setting (i.e. the organization of people, the characteristics and make-up of the group or individuals being observed, for instance, gender, class, etc.)
- The interactional setting (i.e. the interactions that are taking place, formal, informal, planned, unplanned, verbal, non-verbal, etc.)

- The program setting (i.e. the resources and their organization, pedagogic styles, curricula and their organization) (Cohen et al., 2007:396).

The observations conducted enabled the researcher to look and understand the following:

- The physical environment in the school and the behavioral patterns of learners within school premise and its effect on discipline.
- The organization of people, i.e. educators and learners, for example whether they were able to be punctual for class, presentable, their characteristics.
- The researcher observes effect of child/learner difficulties have on learner discipline.
- The interactions between educators and learners.
- The effects of formal and informal interaction, planned and unplanned interactions as well as verbal and nonverbal interactions between educator and learners and the effect of these on learner discipline.

Cohen et al (2007) offers a classification of researcher roles in observation as complete participant, participant-as-observer, and observer-as-participant (Cohen et al 2007:397). My role in observation was of a participant-as-observer, since I participated in the research as the interviewer at same time observing co-researcher responses, feelings and the impact in which rejection and abandonment of the father effects on each particular co-researcher. According to Cohen et al (2007) the kinds of observation available to the researcher lie on a continuum from unstructured to semi structured and then to highly structured observation (Cohen et al., (2007:397). Semi-structured observations were

conducted in this study. Observation as a data collection technique is very different from interviews in the sense that the observation technique relies on the researcher's seeing, hearing things and recording these observations, rather than relying on subjects' responses to questions and their statements. My role during observations was both an observer and interviewer.

3.7 Pollard Model of Positive Deconstruction

Pollard's positive deconstruction, is a model lay-out in his book, *Evangelism Made Slightly Less Difficult*, the model was design for the purpose of communication of the gospel of reaching the soul for Christ a bit easier. The model deals with positive deconstruction in a way of taking apart what is erroneous in a person's worldview but replacing with something better.

According to Pollard this also necessary to even non-Christians; as we sometimes hold error in the worldviews we have (Pollard, 1997: 89). Pollard says, the process is called "deconstruction" because the author is helping people to deconstruct (that is to take apart) what they believe in order to look carefully at the belief and analyse it. The process is positive because this deconstruction is done in a positive way in order to replace false-belief or error with something new and better" (Pollard 1997:44).

During the process of positive deconstruction elements of truth which individuals already holds needs to be affirmed and recognized yet helping them to discover on their own the insufficiencies of the underlying worldview which they have griped on (Pollard, 1997:44). They are four components, which involves the process of positive deconstruction, these are: Identifying the underlying

worldview, analyzing it, affirming the elements of truth which it contains and lastly discovering the error in the worldview.

3.7.1 Identifying the underlying worldview.

Worldview denotes the underlying belief, which we hold, which ultimately lead us to interpret a world around us in one way or the other, and sometimes influences the way in which we behave. Most people seem to be unaware of the worldview they have embraced, which presently accentuates their beliefs and values.

Usually, they will simply communicate “a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behavior is derived” (Pollard, 1997:48).

According to the author, most Christians are usually not aware of the worldview underlying the ideas of people that they are trying to reach or give care. They usually work on a surface level; reacting to individual statements or behavior instead of endeavoring to respond to an underlying philosophy (Pollard, 1997:49). Pastoral care givers have a huge responsibility lying on their shoulders of endeavoring in trying to understand what is it that people they want to reach or render care believe.

3.7.2 Analyzing Worldview

When done with identification of worldview, we move to analyzing of it, fundamental question need to be asked is, is it true? (Pollard 2007:52). The best way to do this Pollard use three standard philosophical test of truth namely – coherence, correspondence and pragmatic. This implies that one needs to ask three questions. Does it cohere? (That is, does it makes sense?) Does it correspond with reality? Does it work? (Pollard, 1997: 53). While in the process of

asking three question pastoral care-givers need to look for elements of truth that they may affirm, as well as an error to be discovered (Pollard, 1997:53).

3.7.3 Affirming the truth.

Pollard asserts that, in the process of positive deconstruction it is worthwhile for pastoral care-givers to affirm the truth in which the individuals already hold. Also help them to discover for themselves, and the inadequacies of the underlying worldview they have absorbed (Pollard 1997:55).

For the purpose of this study it would be irrational to claim, as some others have alluded in a sweeping-statement manner that township learners with father deficit suffer ill-discipline and social disorder altogether, there are element of correctness need to be affirmed in the whole situation of such learners, in a way that when one capitalizing on those elements will not be stopped to overcome obstacles and challenges associate with absent father dilemma.

Therefore, an attitude like that can make it difficult for people we are trying to reach-out to listen to us or want to consider our proposal. Hence, the necessity of affirming what is partly true in that set of beliefs each one hold is unreservedly true. As Pollard (1997) rightly professed that we are uncomfortable to admit that the views or beliefs that other people hold, are at the variant with what we hold to be truth, may contain some truth or a measure of truth (Pollard, 1997:55).

3.7.4 Discovering the error in the worldview

Pollard (1997) point out that when we analyse or investigate a worldview by using three questions criteria of truth, we are not only attempting to affirm truth but also to help them to discover for themselves those errors which they have been holding on (Pollard (1997:56). In the process we may find that a particular

worldview is not coherent, or that it does not correspond with reality, or that it will not work or any combination of the three (Pollard (1997:56).

Pollard (1997) affirms, it is prerequisite that we identify; it is necessary for us to analyse it, it is valuable for us to affirm the truth that it contains; but it is extremely vital that we discover its truth. The researcher have find Pollard theory or model of positive deconstruction so helpful in helping learners which have absent fathers, to deconstruct their underlying worldview of insecurity, anger and feeling of rejection, but help reconstruct a new approach of dealing with the situation of feeling of rejection, abandonment, and anger resulting from absent father. Positive deconstruction will therefore allow me to enter the space of children who are experiencing the issue of absent fathers properly.

3.8 Gerkin Methodology of care

In addition to what has been discussed above the researcher found pastoral care guidance from the narrative model developed by Gerkin (1997) appropriate for the research. Gerkin (1997) in his work, *an introduction to Pastoral care*. Point to the pastor as one entrusted with a responsibility to care and shepherding. Care is viewed as the central theme of this particular model. The pastor is considered a shepherd and the Christians are the flock's herd that a pastor need to care for.

The researcher in this study need to utilize this method efficiently in helping people cope with any emotions experienced as a result of the research, including feelings of shame, hopelessness and despair caused by the abandonment of own father, the child harboring of such feeling sometimes becoming obvious even during the interview. In this case the researcher refers to children whose fathers are absent in their lives as main participants invited in the research. The

researcher was persuaded that this shepherding model, even though initially written from a Western standpoint, plays a vital role in approaching problems faced by African people. The researcher is concurring well with Gerkin's statement that our lord and savior Jesus Christ, mandated us as Christians to render, works of mercy to those in desperate needs and afflicted by tragedies of life (1997: 42).

Psalms 23 portrays and illustrate God as the good shepherd who leads the people in routes of righteousness, restoring their souls and walking with them among their enemies, even into the valley of the shadow of death. This key scripture illustrates that shepherding is a biblical model of pastoral care that aims at leading, nurturing, healing and protecting. About ways in which people should be cared for pastorally by caregivers, several models displays by Gerkin as follows:

- (1) The Pastor as Shepherd
- (2) The pastor as prophet
- (3) The Pastor as mediator and reconciler
- (4) Pastoral Listening to the inner life of individual.
- (5) The Pastor shaping the moral life of the people

He continues to argue that this has been part of Christian tradition over centuries of church history. He stresses that pastoral care is not just a modern day invention, as some may perceive. Gerkin says, "Before Christianity pastoral care was a significant aspect of the Israel community's life and its tradition, out of which the Old Testament Jewish scriptures emerged" (Gerkin 1997:21).

Hence as time passes by pastoral care needs to be revisited and modified continuously in order to be able to address current day challenges of caring. It should continue undergo modification and adaptations in the changing world of ours. From the above statements, it is clear the world around us changes daily and so does the needs of the people for which new models of pastoral care need to be developed.

The researcher agrees with Gerkin's method to pastoral care, as it seems to be all encompassing. It addresses individual and family problems in relation to various life situations. This approach is ideal, as it is able to help to heal people in need of pastoral care therapy, including children with a feeling of being abandoned by fathers who are perhaps traumatized by virtue of being rejected. Considering that, these fathers were who were supposed to care and be there for them. The shepherd metaphor of pastoral care represents the way in which God cares for and supports people in distress. This is described in what Jesus Christ says in the gospel of John.

That he is the good shepherd the good shepherd lays down his life for his sheep. The hired servant is not the shepherd who owns the sheep. Therefore, when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired servant and cares nothing for the sheep. He is the good shepherd, who knows the sheep and the sheep knows him (John 11-15). Gerkin's model of shepherding relates with the ministry of Jesus Christ, which was characterized by compassion. Jesus Christ constantly show compassion in the face of ignorance, hunger, sickness and even death. He

was gripped by compassion when he saw the aimlessness of the common people as —sheep without a shepherd.||

3.9 Ethical Aspects

The considerations of ethics help the researcher to strike a balance between seeking scientific knowledge and protecting the research participants (Bless 2013:27). There are quite a number of considerations to which the researcher should pay attention, but the following were considered to be the most appropriate for the study with minors:

3.9.1 Informed consent and voluntary participation.

Participants were made aware of the purpose of the study (Kumar, 2005: 212). Which involves how the research could contribute to a better understanding of the experiences of absent father. The research procedures, as well as the possible advantages and disadvantages of their participation in the study were explained to the participants in an informed consent letter (Strydom, 2011: 117-118). The participants signed the informed consent letter to indicate their willingness to participate in the study, and that their participation was voluntary. Hence, the researcher also respected the decisions of quite a number of adolescents who wished not to take part in the study.

The fact that participants could withdraw from the research at any time, with no negative consequences for them, was stated in the letter of informed consent (Bless et al 2013: 143-144). Permission was also asked to digitally record the interviews. The opportunity for counseling in case participants experienced emotionally distress due to the research, was explained (Bless et al 2013: 33; Kumar 2005:212).

3.9.2 Consent for Parents

As the participants were minors, written consent from the parents was obtained (Kumar 2005:212). The written consent letter contained detailed information about their child's participation in the research.

3.9.3 Prevention of harm

The researcher was cognoscente about protection of the participants. He therefore made drastic measures in order to avoid harm from happening, by informing participants beforehand about the nature of the research and the potential impact of investigation and also of their right to withdraw from the study at any time they feel like (Strydom 2011:116).

3.9.4 Deception of participants

The researcher ensured that no deception occurred during the study. She provided the research participants with detailed and accurate information on the research and did not mislead the participants in any way (Strydom 2011: 119). In the unforeseen case where information was unintentionally misinterpreted, the researcher would rectify it immediately (Bless et al 2013: 34). However, this did not occur during the research.

3.9.5 Violation of confidentiality and privacy

Due to the sensitive nature of the research, the researcher regarded confidentiality and privacy as important (Babbie 2011:40). The researcher respected privacy allowing each participant to decide to what extent he/she was willing to discuss information about his experiences of the absent father. Confidentiality was upheld by handling all information, including the identity of the participants and the information shared during the interview, in a confidential manner (Bless et al 2006: 143; Strydom

2011:120). Therefore, the transcripts of the interview were coded, so that no one but the researcher would be able to link information with a particular participant.

3.9.6 Competent of the researcher

The researcher has ensured competent to conduct the research (Bless et al 2013: 140). He attended classes and workshop, which were provided by the supervisor, in the University of Pretoria, and sometimes in church stations, which were central according to a supervisor. The research results were accurately presented and plagiarism avoided by acknowledging the work of others in the research report.

The research went through review and was approved by Research Ethics Committee of the relevant faculty. The researcher ensured consistency with the prescribed ethical requirement throughout the research study (Strydom 2011: 123).

3.9.6 Debriefing

Participants were provided the opportunity for debriefing after the completion of the interviews. Debriefing gave them the opportunity to reflect on their experiences of the research process. The sensitive nature of the research topic made debriefing a critical step in the research. On completion of the research, the researcher made sure that the participants had no misconception that emerged from the participation in the study (Strydom 2011: 122).

2.10 Preliminary Conclusion

This chapter dealt with the research methodology that is used in this study. It provided an overview of the theory of research, and how this research will follow the outline method in order to ensure reliability and validity. This will be achieved by employing the qualitative method of research studies. Hence the next chapter will focus on exploring the meaning attached to the word “discipline,” in connection with a role plays by father, as one who is a main role player for the impartation and monitoring of discipline to boy and girl child. The next chapter will gaze at township mayhem and its hostility toward a culture of learning, the impact this has on township schools.

Chapter 4

4 Exploring Discipline in connection with Role of fathers

4.1 Introduction

A chapter will ascertain the meaning attached to the word “discipline,” in connection with a role played by parents precisely a father, as one who is a primary role player for the impartation and monitoring of discipline to boy and girl child, before a child ventures into adulthood. Our focus then is looking to home as a fundamental place a child needs. A starting point for everything. An important major player for a child’s life ahead. The chapter will gaze at township mayhems and its hostility toward a culture of learning, the impact it has on township schools. School discipline legislation and the Constitution of the Republic of South Africa as they are the ones that inform matters pertaining to discipline.

4.2 Historical Perspective role of Fatherhood

Modern-day fatherhood is plagued with so much pandemonium and confusion. Paternal-absence is an outcry of modern society. To be assisted in knowing what has transpired in past decades, a survey of historical patterns of paternal role is necessary to be taken, in attempting to unravel contemporary and prevailing modern family troubles, we will then graph history’s most primitive characteristics which define what was meant to be a father. This will be achieved by looking in these following characteristics:

4.2.1 Father as Moral teacher and Guider

The earliest phase begins from the puritan times, right through the colonial age, into the early republican era. Fathers were regarded as moral teachers and guiders. This was primarily shown by man’s ability to demonstrate charge and control over the moral and

Spiritual development of his children (Lamb 1987: 05). It was a responsibility laid on fathers shoulder to ensure and seeing to it that, their children are raised up with a proper sense of good morals. These were learned from religious materials such as the bible.

The responsibility of education was put upon the fathers as well, to ensure that children are literate enough to be able to read scriptures. In their analysis Demos (1982) and Pleck (1984) asserts that, during this era, “good fathers” were defined as man who provided models of good Christian living and versed their children well in scriptures (Lamb 1987: 05).

4.2.2 The Bread winner

According to Pleck, it was the beginning of the centralized industrialization when a shift from moral emphasis emerged (Lamb, 1987:05). The role of a father shifted, and was now going to be more defined largely in terms of breadwinning. Pleck noted that this concept of fatherhood dominated starting from mid-19th century through the great depression (Lamb 1987: 05). The evolutional shift was confirmed by vast number of literature of the time, affirming and writing on a subject of a father and children to show that wings of change has now come. The dominant characteristic of fatherhood was now defined in terms of breadwinning. This was not to say that the concept of fatherhood dominated by a father as a moral guardian was diminishing but rather, breadwinning was now coming into a focus as the most dominant characteristics defining fatherhood, good fathers were now to be appraised in terms of breadwinning (Lamb 1987: 05).

4.2.3 The nurturing father

This is a new age father. For the first time, there was prevalent identification of a father as active, nurturing, caretaking parent (Lamb 1987:06). This was a major

historical shift in a role of fatherhood. Literature and media was central in popularizing trends of nurturing father. Still much of the evidence pertaining the new father is still in writing in nature. As a result much attention has lately been paid to the changing role of fathers, with particular focus on “the new father” who is by definition, totally involved in the day- to- day

Care and rearing of his children. Westernized world was revolutionized by “the new father” trend. On another hand Africa was not easily swayed. Only the urbanized part of the

Continent simply swung into the new father patterns, as Nsameleng assert, the family system in the rural areas is the same as it was in the past (Lamb 1987:06).

Nevertheless wings of change pertaining a new father is concern are gradually undertaking the African continent mostly in the southern tip. This is as a results of changes in the social, cultural, economic, and political spheres of society.

4.3 Discipline

From a Biblical point of view, the root word of discipline is disciple or a follower (Rossouw, 2003:420). A disciple in this context is equivalent to a learner who is been entrusted under the parent or teacher’s guidance to undergo all the processes of discipline. It is envisaged that learners become disciples. Rossouw (2003) make a distinction that a disciple is a disciplined individual and on the other hand, discipline is an act of providing a learner with the skills needed to help him prepared to act as a responsible and effective disciple (Rossouw 2003:420). By so saying, this is what all parents and educators are doing when discipline learners, they are making disciples (disciplined persons). It is then surmise, discipline is defined as training process that develops self-control. Vikash

Pathak (2014) points out, discipline means order or code of conduct, without self-discipline a man is just like an animal (Retrieved February 24, 2018 from: [ps://www.importantindia.com](http://www.importantindia.com)).

Longman dictionary of contemporary English define the term discipline and self-discipline in a following: discipline is a way of training someone so that they learn to control their behavior and obey rules or the ability to control your own behavior, so that you do what you are expected to do. Merriam Webster dictionary delineate discipline as a training that corrects, molds, or perfect the mental faculties or moral character. Nyanjaya states, the primary role of a father is to provide father-son relationship, self-discipline and instilling of responsibility (Nyanjaya (2015: v).

The studies suggests presented thus far evidence that, discipline as a process needs to be imparted to someone by someone else. That someone is a responsible adult mandated by God to help transpire change from childhood to adult. Parents primarily are the first to be given this role as relevant people to do so. They are to do so with all their might and perseverance, as sometimes a disciple (child) will make it difficult and not cooperates in the process of being molded but parent need to be persuaded that their toil will pay in the future.

4.3.1 The ultimate goal of discipline

The ultimate goal of discipline is self-discipline (De Klerk J & Rens J 2003: 358). Self-discipline is self-control that occurs internally in each learner (child) (Gordon 1989:7). It is the ability to be in control and be in charge of the situation when life poses demand. Longman dictionary of contemporary English asserts, Self-discipline is a way of training your mind or learning to control your behavior.

This is what parents should aim to achieve, particularly fathers as one primarily assigned to discipline their children, who's in the end are carriers of their name according to African 'traditional', children normatively take the father's identity (Smith, Khunou & Taulela, and 2014: 433). If parents endeavor for this ultimate goal for their children, to make them to be self-discipline, it makes schools and teacher's job lot easier. If fathers could therefore understand their God given authority and use it optimum, school disciplinary problems would be minimize. Several findings on studies of discipline affirm, to the notion that children who are coming from homes where parents, fathers in particular inspire order and discipline have a confident attitude. Are able to absorb all pressure associate with academic demands.

Learners like that, have been given a mandate by parents from home to be sent to school. They represent their parent's name and prestige; they are not there just only for themselves. Fowler, Van Brummelen and Van Dyk (1993) refers to this notion when talk about "enabling the child", saying, it has to do with providing a learner with necessary skills,

And to help to prepare learners to act as a responsible and effective disciple or (follower) (Fowler, Van Brummelen and Van Dyk 1993:160). The enabling part is the father's primary responsibility. They improvise skill, which is a skill of self-Discipline.

Children need to attain power to act in a responsible way in the world of so much demand. Hence this is a crucial responsibility to be undertaken by fathers, as Nyanjaya attest if father's losses their sons in the processes, they have lost their name (Nyanjaya 2015: V).

Schools will find learners ready to co-operate even to go a mile extra than requested because parents have contributed immensely to their well-being. Van Ransburg and Landman (1992) states, discipline implies the child's voluntary acceptance of the influence and teaching of the normed adult educator (Van Ransburg and Landman 1992:326). Parents endeavoring to play their role will ease the process and prepare adolescents psychologically prepared to be influenced by the system.

4.3.2 Discipline and absent father

Students with absent-parenting have tendency to be absent frequently from school. Literature further states that, discipline at school is correlated with student absenteeism (Andrews and Taylor 1998:1). At times misbehavior could be a symptom which says something is wrong in that particular learner/child. Often time lack of discipline and issues of absenteeism suggests home a father is absent or negligent. Without authority figures, like that of a father, if a mother woke up early hours off to work in case of single parent homes, children would be on their own so early in their life, since mothers are normally back from duty afternoon hours and tired. Some come back to be with their children only on weekends. Family is the first child opportunity to learn to trust, interact, care, love and communicate. If disrupted that child will miss the opportunity of a life time to learn the things listed above, as family disruption affects child's ability to learn (Greathead 1998:47)

This would then lead to children deficit of their right to adult supervision. Self-discipline is quite difficult to take place without the help of an adult, to help instilling it to a child. When children are on their own, boys become vulnerable to delinquency disordered life. Girls seek affirmations which supposed to be given to

them by parents in particular fathers. They hand themselves as prey to unsupervised relationships as a result. By so doing they are exposed early to sexual tendencies, which will then cause unwanted pregnancies.

The cycle of poverty is perpetuated non-stop when that particular learner could not cope with school demands. Some children are so resilient to such, they raise against all odds to survive difficulties of that kind of malfunctioned upbringing.

4.3.3 Factors lead to resilience

- 4.3.3.1 Friends in which a child associate with plays a major role to help him/her to be able to survive that kind of troubled up-bringing.
- 4.3.3.2 Role modelling from learner/child relatives or from church, helps a subjected child to look beyond his/her predicaments.
- 4.3.3.3 Extended family support, which most literature avows as significant factor which has repeatedly been found as vital for successful black children to triumph over life adversities as following literature of Cartwright & Henriksen, 2012; Theron, 2013; Theron & Theron, 2010, attest In (Zulu & Munro, 2017: 172).
- 4.3.3.4 A personality trait of each learner is a major factor which determines persistence of a child from odds. Children differ in terms of how they need to be disciplined, and how they themselves possess self-discipline in their nature. The nature of the discipline to which a child is subjected is then determined by the personality traits of that particular child (Rossouw 2003: 419).

4.3.4 Discipline challenges

Discipline problems can be defined as “disruptive behavior that significantly affects fundamental rights (mostly of others) to feel safe, to be treated with respect and to learn” (Mabeba & Prinsloo, 2000:34). Discipline problems are disruptive in nature. Teachers facing problem of learners with discipline challenges exhaust lot of energy and time in attempting to control situation in class rooms. Whereas other learners rights and privileges to education suffer big time. The literature suggests most parents of learners with discipline challenges are non-responsive or take time to respond when called at school.

Sometimes a learners will turn to next door neighbor or a relative, to come to school on their behalf when pressured by school authority to bring a parent. This affirms that, in order for effective learning, the school need parent’s participation and involvement. Parents and teachers need to learn the dynamics of education and discipline. Education and discipline in schools differ in several respects from those in parental homes (Rossouw 2003: 419). This then says a lot about the approach need to be undertaken mostly by parents.

Learning at schools happens under much allocated times, sometime in an overcrowded class rooms (cases of public schools), where a teacher will be pushed in that situation to facilitated learning using the “presentation style of teaching” which in most cases put learners into a disadvantage position. Hence there are scarce opportunities to participate in learning or fear of asking questions, now and then class will get disrupted because of overcrowded.

Learners are expected to perform under unfavorable situations. Whereas at home parents have the opportunity to help and supervised their children under a home

environment without fear to be ridiculed. Home can give a child positive opportunity to involve the parent in school related tasks (Biller 1993: 120).

4.3.5 Causes of learner/child Indiscipline

Amongst so many reasons for the lack of discipline in schools, disruptive behavior is one reported by number of teachers as escalating. Edwards (2008) believes that much behavior should be looked on as normal response by children to deficiencies in the school as an institution and to teachers and administrators as directors of the educational enterprise (Edwards 2008:10). According to Varma, disciplinary problems arise when learners, set about frustrating educators from attaining the task for which they have been employed (Varma 1993:31).

Mabeba and Prinsloo (2000) and Van Wyk (2001) together their studies outline that, learners' disciplinary problems in South Africa range from the rejection of reasoning, late coming, truancy, neglecting to do homework, noisiness, physical violence, theft, threats, verbal abuse, lack of concentration, criminality, gangsterism, rape, constant violation of school's code of conduct and substance abuse (Mabeba and Prinsloo 2000:34) and (Van Wyk 2001:196). These problems make it difficult if not impossible for educators to manage their classes effectively. The following are obstacles to school discipline:

- 1) Several studies have revealed that, transition to a democratic South Africa saw a major turning point in the change of mind-set of most citizens.
- 2) Henceforth De Klerk & Rens (2003) argue that, over-emphasis of human rights (the self-value) to the neglect of the values of order and discipline

has played a tremendous role in lack of school discipline (De Klerk J & Rens J 2003: 358).

3) Other literature points the finger on pre-democratic era as Moloji (2002) states that the participation of the youth in the liberation struggle which ended in 1994 caused them to develop “arrogance towards adults, that is, both the educators and the parents”(Moloji 2002:2).

4) Some causes of violence in schools mentioned by Maree (2000), are gang activities, the lack of transformation, learners carrying guns and smoking dagga, the lack of counselling services, the intolerance of school management towards some groups, and parental apathy (Maree (2000:4).

In his research findings for Masters Nthebe (2006) in *MANAGING LEARNER-DISCIPLINE IN SECONDARY SCHOOLS*. Alluded as follows: *“Amongst the causes a common cause was the issue of parents not being actively involved in school discipline”. Some TLOs mentioned the fact that learners behave better when they know that their parents frequent schools and there is a good educator-parent relationship. He mentions overcrowding in many schools as a contributory factor towards indiscipline. There was a feeling that there has never been order where people are overcrowded. Therefore, as long as learners were squeezed in one classroom, there would always be some form of indiscipline. Peer pressure, learners left alone at home, socio-economic status of different families, and unfairness from some educators are amongst the list Nthebe (2006: 79-80).*

One of the results of this culture of crime and violence in schools is the conclusion that justice will not prevail, and this in turn leads to a spirit of despair in the South African educational situation (De Klerk J & Rens J 2003: 359). This will then say that, all the effort exerted and mechanism of child centeredness and strategies

such as group work will come to nothing if there is no discipline in the classroom (De Klerk J & Rens J 2003: 360)

4.3.6 School discipline legislation

4.3.6.1 The Constitution of the Republic of South African

The Constitution is the supreme law upon which all other pieces of legislation are built. The South African Constitution of 1996) therefore explicitly preserves, guarantees and protects human rights in general and children's rights in particular (Republic of South Africa, 1996:6).

The second chapter of the Constitution focuses on the Bill of Rights, which declares that schools have to proactively strive towards the fulfillment of fundamental rights, including those of learners (Rossouw, 2003:506). Each learner is the bearer of rights, but is also required to respect the rights of others. The Bill of Rights states in unequivocal terms the need to protect such rights.

This section has direct relevance to what happens in schools and classrooms. Learner misbehavior can be gross, and at times affect the smooth running of schools and the safety of educators and learners. But disciplinary strategies that the school authorities and educators use to punish learners must not demean the humanity of a child. In line with the constitutional requirement, corporal punishment is banned in South African schools.

4.3.6.2 Schools Act 84 of 1996 of the Republic of South African

The main purpose of the South African Schools Act (No 84 of 1996) (SASA) is to transform education by creating and managing a national school system that will give everyone an equal opportunity to develop his or her talents as Joubert &, Prinsloo, (2001) reminds us, cited in (Kruger & van Deventer 2003:269).

The Act states that discipline must be upheld in the school and classroom situation so that the education of learners flourishes without disruptive behavior and offences (South Africa, 1996:8). The Act places the accountability for maintaining discipline on educators. Under the Schools Act of 1996, the use of corporal punishment in schools is banned. Educators need to devise strategies that take cognizance of learners' rights and protection. The Schools Act of 1996 also stipulates regulations for safety measures at schools and categorically states that dangerous objects and drugs are not allowed on school premises.

Both the Constitution (South Africa, 1996) and the South African Schools Act SA, (1996) play a major role in matters relating to discipline in public schools. Education has a legal foundation and this implies that educational processes and activities are governed by a complex system of legal norms, values and principles. The principal of the school, the governing body, educators, learners and other stakeholders in education must be familiar with the legal provisions that mandate discipline in schools.

The school exercises public power and performs public functions in terms of legislation. Schools are obliged to act in a lawful, reasonable and procedurally fair manner. Section 15 of the Schools Act determines that every public school is a 'juristic person' with the legal capacity to perform its functions in terms of the Act. The governing body is the functionary of the public school which is the juristic person and 'organ of state.' In its capacity as functionary, the governing body is bound by administrative law and the constitutional principle.

The professional management of a school is the responsibility of the principal under the authority of the Provincial Departmental Head of Education.

Governance of a school is the responsibility of the governing body whose functions and duties are provided in the Schools Act (South Africa, 1996: 16 (1)).

The relationship between the school and the governing body is one of 'trust' (South Africa, 1996:16 (2)).

The duties of a governing body include the promotion of the best interest of the school, the provision of quality education for learners, the support of the principal, educators and other staff of the school in the performance of their professional functions, and administration and control of the school's property (South Africa, 1996:20). The governing body is empowered to maintain and enforce school discipline. According to section 8 of the Schools Act, a governing body of a public school must adopt a code of conduct for learners after consultation with learners, parents and educators. All learners are compelled to adhere to the provisions of the code (South Africa, 1996:8 (4)).

Only a governing body may suspend a learner found guilty of serious misconduct after a fair hearing. A learner may be suspended for a maximum of one week (South Africa, 1996:9). Section 8 (5) of the Schools Act of 1996 grants learners the right to due process (procedural fairness), when they are suspended or expelled from a school for misconduct. In South Africa rules of natural justice are used and they are aimed at ensuring that administrative action is fair and just.

Section 33 of the constitution provides that everyone has a right to administrative action that is lawful, reasonable and procedurally fair. Section 9 of the Schools Act provides learners with the right to appeal, and therefore should be provided for in a school's code of conduct and disciplinary procedures. According to section 10 (1) of the South African Schools Act 84 of 1996 'No person may administer

corporal punishment at a school to a learner' and 'any person who contravenes subsection (1) is guilty of an offence and liable on conviction to a sentence which could be imposed for assault'.

4.3.5.3 School discipline and Human rights

Chapter 2 of the Constitution contains the Bill of Rights. The emphasis is on the protection of basic human rights and on the need to protect children against harsh and cruel

Treatment. The following are some of the provisions in the Bill of Rights that have a direct bearing on school discipline and punishment:

Right to human dignity (section 10)

An important aim of a school's code of conduct should be to ensure the rights of everyone in the school to their dignity and to promote respect for oneself and others. When administering punishment, care should be taken not to infringe this right. According to Joubert & Prinsloo (2008), belittling, name-calling, using derogatory language and humiliating learners in front of their peers are examples of how a learner's right to dignity may be infringed, and such infringements should be avoided (Joubert & Prinsloo 2008;108).

Freedom and security of the person (section 12)

This section provides that everyone has the right to freedom and security and the right to bodily and psychological integrity. This includes the right not to be tortured in any way and not to be treated or punished in a cruel, inhuman or degrading way. Therefore, in the school context, punishment may not be unreasonable, cruel or degrading.

Right to privacy (section 14)

The right to privacy, which includes the right not to have one's person and property searched, is a fundamental principle that should be upheld by the school's code of conduct. In certain circumstances, it might be necessary to conduct searches, therefore particular care must be taken to ensure that the search is reasonable, justifiable and conducted by appropriate persons in an appropriate way. Parents and learners should be informed of the school's procedures for conducting searches.

Just administrative action (section 33)

Everyone has the right to administrative action that is lawful, reasonable and procedurally fair. In the school context, administrative action includes daily functions performed by school officials during the course of managing the school. For example, suspending a student for misconduct is an administrative act that may be performed by a governing body (Joubert & Squelch, 2005: 9).

Right to an environment that is not harmful (section 24)

Learners have the right to an environment that is not harmful to their health or well-being. This places an obligation on educators to ensure the safety and wellbeing of learners.

The limitation clause (section 36)

Human rights and freedoms are not absolute and may therefore be limited because educators' and learners' rights to safety and security of the person

must be respected and protected. For example if there is reasonable suspicion that a learner is carrying a gun, he or she may be searched.

4.3.6.4 *Common law*

An important common law code that regulates an educator's actions is the rules of natural justice, which are now embodied in section 33 of the Constitution. The rules of natural justice are usually applied in investigations where the rights, privileges and freedoms of individuals could be affected, for example, when a learner is suspended or expelled from school. Anyone whose rights, freedoms and privileges are affected by the action of an administrator must be given an opportunity to be heard on the matter. This is the *audi alterem partem* rule.

Any considerations that may be counted against a party affected by a decision must be communicated to him or her to enable that person to put forward his or her case. The administrative organ must give reasons for its actions. The administrative organ must be impartial and free from bias. This is the *nemo index in sua causa* rule, which means that nobody can be a judge in his or her own case.

4.4 The Limits of Permitted Discipline

A starting point for exploring the limits of permitted discipline in South Africa, it is advisable to define the nature of discipline and punishment. Although the two notions are often used

Interchangeably, they do not have the same meaning. Discipline is positive behavior management, aimed at promoting self-discipline and self-control in learners, while punishment involves actions taken in response to inappropriate behavior (Joubert et al, 2004:78).

4.4.1. Goal of discipline as (SA, 1998, section 7.1)

Discipline must be maintained in the school and classroom to ensure that the education of learners proceeds without disruptive behavior and offences. Its goal is to teach and lead learners to self-discipline.

4.4.2. Punishment is described as (SA, 1998, section 8.1)

Corrective measure or penalty inflicted on an offender who has to suffer the consequences of misconduct in order to maintain the orderly society of the school.

The following guidelines and regulations (drawn from the Schools Act, The Guidelines and applicable regulations) should be applied when the educator engages in discipline or punishment of learners. Schools may include these in their codes of conduct to lend them the status of subordinate legislation in the case of the Guidelines or to amplify and accentuate them in the case of laws and regulations.

4.4.3. Guidelines which guide procedurals

The responsibility and authority of educators to maintain discipline is emphasized by The Guidelines which provides that (SA, 1998):

Every educator is responsible for discipline at all times at the school as well as school related activities. Educators have full authority and responsibility to correct the behavior of learners whenever such correction is necessary at the school. The Schools Act empowers educators to discipline learners. However, this authority may never be delegated to peers of the learner. Disciplinary actions should be aimed at correction and not at retribution, be expeditious, fair, just, corrective, consistent and educative and should match or be proportionate to the offence (Oosthuizen, 2003:81; SA, 1998). Moreover, Oosthuizen and Roos (2003)

indicate that a fair procedure implies that a decision maker may not make a decision that may materially or adversely affect someone's rights or legitimate expectations without first following a fair procedure, irrespective of the reason for the decision (Oosthuizen and Roos 2003:30).

Two common law principles that apply to due process, and which have now been included in legislation, are *audi alterem partem* and *nemo iudex in propria causa* (The Promotion of Administrative Justice Act of 2000).

Audi alterem partem translates as "to hear the other side". In other words, the learner as legal subject should be given the opportunity to present his or her version of the case (Roos & Oosthuizen, 2003:52). In order to satisfy this rule, the learner should, among others, be given timeous notice of the intended action and a hearing and be afforded an opportunity to state his or her case.

In principle, *nemo iudex in propria causa* means that "nobody is fit to act as judge in his own case" (Roos & Oosthuizen, 2003:56). Before learners are for example suspended, they should, therefore, appear before an impartial third-party decision maker who has no prejudice towards the case or the learner who is subject to discipline.

Corrective measures may become more severe with succeeding, repetitive infringement of the code of conduct. Learners may be suspended or expelled because of repeated misconduct, even in the case of misconduct of a less serious nature. However, first offences of a serious nature may also be disciplined with suspension or expulsion. The Guidelines stipulate explicitly that learners should not think that they cannot be suspended for a first-time offence.

4.5 Understanding who a child (Learner) is

Both parents and teachers are like, in their call to dealing with a child, need to have proper awareness of who is actually a child. Rossouw asserts, a child is a person, a human being that is still in the journeying process of developing and unfolding towards the status of full maturity, the important point here is that a child is complete human being who is in a developing process or journeying to adulthood (Rossouw 2003: 418). This is a journey a child cannot walk alone. God put it upon adults known as parents and educators alike to see to it that a child does reach to a desired destiny of, to be a responsible adult.

Children, like all human beings, are beings created by the hand of God; beings who are still searching for self-identity, gifts of God to their parents. The birth of a child put great responsibilities on the shoulders of all, Parents first and then educators (Rossouw 2003: 418).

A child is a person who is dependent on others, such as his or her parents and other secondary educators, and will remain so for a relatively long time. In a sense, a child is still “incomplete”, a potential adult (Rossouw 2003: 418). Being dependent on others put a child in a vulnerable situation, and exposes a child to so much dangers and snares there-of. That’s a reason why literature states categorically of a coming to life of child places high responsibility of all, on shoulders of parent and teachers. Educators need to take heed and reckon with the presence of sin in reality as Rossouw states that,

“According to the Bible, the child is not naturally inclined to be good and innocent in the presence of God and his or her fellow human beings. This explains the

presence of misconduct, deviant behaviour and disciplinary problems in the lives of human beings in general, and of children in particular” (Rossouw 2003: 419).

Roussows’ statement is helpful to both parents and teachers to be of cognisant and be mindful in their expedition to handle fragile human being as a child, as the nature of their work requires. The well-being of future societies and nations lies to the fact, how we have raised those that are children of today. Therefore parents and educators are called primarily to help a child be able to release and unlock the hidden potential.

4.6 Parents are Primary educators

The fact of the matter is that learner discipline has to start at home (Leshilo, 2002:3). It is agreed that parents, as the primary educators, are the first or primary sources of values for children. They have the responsibility to educate and exercise discipline to their offspring’s in all the values, in order to guide well balanced individuals to maturity, unfortunately parents often fail to do so.

Research already undertaken indicates that our present society is a broken one. Children return to empty homes after school (Codrington, 2000:31). With no guidance, no adult a child must account to. This causes the escalation of social-ills in township life, like giving-birth before wedlock. As a result of malfunctioned family life. According to Nyanjaya (2015) fathers are absent from their children due to poverty, political unrest, divorce, and death. But for the purpose of this study. It is paying attention primarily to a societal decay and township rise of lawlessness of fathers who have abandoned their young ones and mothers. This has led to so much early sexual engaging of children which will then led to pre-

matured fathers (teenage fathers), who will do the same when grow-up. Several studies asserts father's absence create a void which could not be replaced.

There are no role-models to help children with problems that they have experienced during the day and also no authority figure to discipline them if necessary. These conditions are the one which leads to poorly disciplined children/learners who are apathetic towards authority and order (Codrington, 2000:31). These conditions and others expose children/learners growing up from township to most vulnerable situations so early. A lot could have been avoided, e.g. children born out of wed-lock, which lead to school drop, and to unskilled adult life which goes hand and glove with poverty. A cycle of poverty will be prevalence to next generations, change can only be commenced, by one generation who could do things correct and different.

4.7 Township Culture

Santrock (2015) states, culture is the behavioral patterns, belief and all other products of particular group of people that are passed on from generation to generation. He refers to a culture as a products which come into existence as a results of interactions between groups of people and the environments in which they live over many year (Nyanjaya 2015: 16).

Society plays a central role in the development of moral and other values and it is from society that children absorb most of their values and attitudes (De Klerk J & Rens J 2003: 357). Man-kind does not survive in space, but are born and survive within families. Family's forms a society, societies live within set patterns of cultural tendencies which guide the way that particular society thinks and live.

What gave birth to the so called South Africa's township culture? Historically South Africa's townships come into existence during the apartheid era whereby blacks were evicted from properties that were in areas designated as "white only" and were forced to move into segregated townships. Separate townships were established for each of the designated non-whites race groups-black people, colored's and Indians as per population Registration act, 1950. Legislation which enables the apartheid government to do this included the Group Areas Act.

ClueBot NG. Township (South Africa) retrieved on 23 February 2018

<https://en.m.wikipedia.org/wil>.

Hence townships came into being under situation which denotes political unrest, turmoil and mayhem in South Africa. All this gave birth to what is now called township culture. Township culture is tendencies, mind-set, which exist in people's attitude because of oppression, trying to survive the system which oppresses them. Township culture can also be described as life, made of unfavorable situations in which, people living in it, need to endure. Township culture is born out of struggles of people who were dehumanized.

Thus socio-economic struggles denote poverty, dysfunctional family structures, school drop-out, and future uncertainty as a result of pre-marital birth. Greenburg eludes *"approximately only one half of the girls who gave birth before the age 18 complete school"* (Greathead 1998: 14). Unguided upbringing of children due to absent fathers and single parenting is the order of the day. These and other themes are central when township life is discussed. Hence there are so much chaos cause by township influence, children growing from township are exposed. Parents should have the upper-hand. Parents are the early illustrative of authority

for the child, they are the child first police, first judges and first bosses (Biller 1993:89).

4.8 Factors contributing to societal decay in the township include

4.8.1 Media influence

Township culture in its nature is hostile to a culture of learning. Township culture is pre-dominantly informed by sources of values-education which are outside the school, of which the media is an important one. The media, especially television characters and actors, are becoming the youth's role models. It is via the media that the youth encounter the examples of ill-disciplined, people whom they see as role models to look up to (Codrington, 2000:32, 34-35).

Township culture lifestyle is little or less informed by education. Meaning educational presence is doing little in terms of societal transformation. But instead, media plays major impact to societal downward spiral, doing more damage than good. Several studies assert, homes with active parenting, children are less influence by media especially television, compares to homes where there is absent proper parenting or negligent.

For some families watching television is a way of relaxing, but for others it becomes a mode of frequently avoiding communication with each other. Children are more influenced by what their parents do than by what they say (Biller 1993: 125).

Parents can put parameters on television watching, these limits can be malleable to accommodate an unusual number of good series in a given week. Parents can make it clear to the child that, television is allowed only if chores, homework, and other tasks have been completed in a responsible manner (Biller 1993: 126).

4.8.2 Absent of male figure informs Societal deterrent

In his findings Rossouw has indicated that the value of respect, is to be considered as the crucial “missing link” in most disciplinary cases. A deficiency of respect is regarded as the main reason for the deterioration of formerly well-disciplined individuals, schools and Communities Rossouw 2003: 418). Some learners and many educators affirms that this attitude stems from homes, with less values- adherence. Where parents do not show respect towards those in authority in the wider community (Rossouw 2003: 418).

As indicated parents fathers in particular, are expected to play crucial role in helping restoring a culture which show respect to the authority within the parameters of home environment. As it is general believed in African cultural perspective, children from homes where authority prevails normally do not have problem submitting under authority in larger society (Nyanjaya2015:53). On the other hand children who fail to learn respect for authority in the home, usually have trouble when expected to show respect to authority like at school environment, in the community and any other societal institutions where authority should be observed (Nyanjaya2015:53).

In this respect men are regarded as authority figures in their homes, whose presence is so vital that boys and girls should learn to account into. It is the responsibility of man to teach and instill to their children that one need to account for his/her action. This is what children need to learn as a lifestyle. Children should learn early in their life that one must account for all actions. Male figure’s presence is of paramount important to help upholding this value, this will results to a prevalence and stable community and prevent societal deterrent.

One of the most prominent factors influencing the learning environment in South African schools is the conduct of learners. In an education system that is still struggling to create a culture of teaching and learning, ill-disciplined behaviour can cancel all well intended efforts to restore or create this culture (Rossouw 2003: 414).

4.9 Education and educator

Subsequently from earliest times the concept “education” has been defined to be much more than the simple conveying of knowledge. Education can concisely be described as the nurturing of an undeveloped child towards a higher level of maturity (De Klerk J & Rens J 2003: 357). Parents and educators who are of such view that education is simply conveying information from a learned individual (educator) to a blank child, misses the opportunity of transforming a child holistically.

Holistic approach is a process in which parents, educators and other stakeholders aiming for a child growth, which encompasses every ingredient needed for a matured individual. This includes aspects which are always overlooked in a democratic South Africa, such as values, accountability and responsibility. Hence education is a paramount task which would not be achieved by educators only. But all stake holders must get involves in order to achieve desired out-come. A high level of maturity is a desired out-come which parents, educators and learner have to aspire for. Thus education does not make human beings, but helps custom and transform them into adults.

According to Rossouw (2003) society plays crucial role in shaping a child patterns of thinking and societal relation. The kind of education that a child receives is

determined by the societal relationship in which the child finds him/herself (Rossouw 2003: 414).

4.10 Educators and Parents

Educator is a called individual with the authority given to him/her by God, and who has the duty to use that authority responsibly and with respect (Van der Walt, 1983:74-75). God entrust educators, parents and other stakeholders with authority to execute and effect transformation that will see a child attaining expected maturity level as human kind. As Solomon in the book of proverbs attest "Train up a child in the way he should go, and when he/she is old, he/she will not depart from it. This is an honorable task which need to be regarded in high esteem by those involve.

Educators as faced with the very important task of instilling values which are more of learning. On the other hand parents are confronted with the assignment of instilling values of self-discipline in their children. This will enhance and make teachers job an-ease. A child that has been train to be self-reliance and discipline is found to be self-discipline in matters pertaining learning. In a nutshell the role of the educator as moral agent is of utmost importance (De Klerk J & Rens J 2003: 362). The three models, namely education, values and discipline, have to be fundamentally bound together if there is to be any true education in the lives of children (De Klerk J & Rens J 2003: 358). The spirit of poor discipline in schools need to be introspected with open mind as it does not only manifest in ill-disciplined learners, but is also displayed by undisciplined educators who are not serious about and committed to their task and calling (De Klerk J & Rens J 2003: 359). One of the main aims of education is to develop character, and to custom people with healthy values (De Klerk J & Rens J 2003: 357)

4.11 Education helps release child potential

Human beings are born with embedded potential, which need to be discovered and released for that particular individual to find his place in the complex universe. A child does not come to this world as a tabula rasa, but rather as a person with potential which has to be unfolded through education (Rossouw 2003: 419). Potential then entails the ability or power within, which lies dormant waiting to be released and realized. For a potential to be fully unveiled and realized a lot need to be done and exploited. Amongst other things for this undertaking to be achieved Fowler, Van Brummelen and Van Dyk (1993) describe that educational process should involve the following:

“Firstly, it means guiding the child to follow a certain direction, and not another. This guidance has to be maintained until such a time that the child has become enabled to choose for him or herself a life of service to God and fellow human beings.

Secondly, it amounts to unfolding, in a double sense. On the one hand, reality has to be unlocked or unfolded for the child; on the other, the child has to be unlocked and unfolded for the purpose of understanding his or her task in creation.

Thirdly, education is nothing else than enabling the child towards discipleship”.

(Fowler, Van Brummelen and Van Dyk 1993:157 f.f.)

4.12 Values and education are inseparable

Halstead and Taylor (2000) define values as “... the ultimate convictions which act as general procedures to behaviour, the standards by which particular actions are to be good or desirable” (Halstead and Taylor 2000:169). For the Christian, values are determined by a life and worldview grounded in the Bible and this view will be

the point of departure in every decision making and action (De Klerk J & Rens J 2003: 356).

4.12.1 What is the origin of values?

The answer to this question will explain the role that values play in the life of human beings. Values are, in the first place, the result of the application of a **person's principles**. Principles are obtained from a person's worldview which are grounded in his/her religion (De Klerk J & Rens J 2003: 355).

4.12.2 Value system deficiency

Thus, what is needed in schools is not new policy, programs or better projects, but virtuous people who live according to a specific **value system**. What has caused lack of discipline or lies at the core of a lack of discipline is attributed to the **absence of a value system** grounded in a specific life view viewpoint. We should, therefore, perhaps rather speak of a value crisis in schools than of a discipline crisis (De Klerk J & Rens J 2003: 354).

4.13 Overemphasis of individual rights, the negligence of personal responsibility

The reasons why the South African society has not succeeded in eradicating the problem of a lack of self-discipline include the overemphasis of individual rights, the negligence of personal responsibility, the lack of a fully-fledged public value system, failure by learners to be self-disciplined, failure of the system to guide learners to think and judge for themselves, and the absence of self-disciplined Role-models (De Klerk J & Rens J 2003: 355). The values that play a role in the establishment and maintaining of discipline in the classroom indicated by Bagarette (1995) include the following:

- *In the first place, the value or relationship will play a role in discipline, because of indicators such as the acceptance of one another, equivalence and respect.*

- *The next value that has relevance is the value of morality, with indicators such as right/wrong, integrity, honesty, choices of conscience, good behaviour, etc.*
- *Juridical values will influence the view of man on discipline with indicators such as justice and equity, obedience, etc.*
- *A very important value for the issue of discipline is the value of self with indicators such as self-discipline and self-respect.*
- *Another value basic to promoting discipline is the value of authority with indicators such as power, personal authority and independence (Bagarette, 1995:46-52).*

These are the paramount values that need attention for influencing and improving the situation in the classroom, although the other values are also important.

4.14 Preliminary Conclusion

It is evident that home is a crucial place for a discipleship of a child. A fundamental and starting point for everything which determine a child adult life and the life ahead thus, what is needed in schools besides new policies, programs or better projects, is virtuous people who live according to a specific value system. It is perceived that what lies at the core of a lack of discipline attributed to the absence of a value system. It is therefore surmise according to this chapter that education and values are inseparable. The next chapter will focus on the empirical Findings of the study, case studies and interview of participants who are teenagers, whose fathers are absent from their lives. Eight participants will be interviewed.

Chapter 5

5 Case Studies and Empirical Findings of the study

5.1 Introduction

The chapter will unpack all which connects to the empirical findings of the study, case studies and interview of participants who are teenagers, whose fathers are absent from their lives. Eight teenagers were interviewed as participants. All of teenagers were learners of Mabande C.H School, a local school situated at Phola under eMalahleni Municipality. This is a school in which a researcher is the educator. The names that are used in this research are factious in order to protect the real identities of the participants. The questionnaire which includes the responses of participants, which was used for this interview is attached as appendix A. The empirical findings of the study are presented firstly according to case-studies and secondly according to themes which were obtained from empirical data. Six themes were drown from empirical data. In conducting semi-structured interview the following route was undertaken by a researcher:

5.2 Preparing for an Interview

- The first step of preparation involved the following
 - To analyse the research problems
 - To understand what information must be obtained from an interviewee
 - Identify those who would be able to provide the information.
- The next step of preparation covers, drafting of interview guide or interview questions. Welman et al recommend the comparing of questions and research problem for consistency. To determine whether questions are correct enough to elicit the required information. The draft

questionnaire was pretested as a dress rehearsal prior to the actual study accordingly (Welman et al, 2005: 167). The purpose of pre-test is to understand the interviewee regarding the research problem and interview questions to be determined. Also to gain at first hand the insight into a cultural endowment of the informants. It can also determine the amount of time needed for the questions. All aspects about an interview have been considered. The next step is:

- The interviewee has to be approached for the appointment, which was made successfully. In this study, interviewees were informed by a word of mouth, as these were school base children, in which an interviewer worked. But bearing in mind that parents and guardians are prior informed and have sign the consent form. The purpose of the study and the amount of time (days) needed will be mentioned. The interviewee needed to be made aware how the information would be recorded. In this study, recording equipment was used and later transcribed into writing.

5.3 Pre-interview

- We were cognisance to the fact that, there are quite a number of factors, which may cause giving of false or biased information by the respondents, and they need to be avoided by all cost (Welman et al, 2005: 168).
 - I. Factors like properly scheduling of time,
 - II. Avoid any indication of affiliation with some or other group or organisation.
 - III. There is often a danger respondents may view the interviewer as an intruder especially in the South African context, white interviewer

should be mindful of the possibility that black respondents may regard them as intruders and vice versa (Welman et al, 2005: 168).

- IV. The equipment is tested whether is working properly beforehand. Finally interviewing had to be rehearsed and practiced with regard to the schedule period, questions and so on.

5.4 The interview

- *Firstly, the interviewer needed to introduce the study and its purpose.*

Respondents need to be made to feel acquainted with the questions. The language used in early minutes is of great important; it should be simplified and understandable. Terminologies and concepts should be carefully used and clarified. The interviewer irrespective of questioning technique must leave it entirely to the informant to provide answers to questions. In other words, he must avoid asking questions in a leading way, as this might pressure the respondent to answer in one particular way, or to provide the answer that he or she thinks the interviewer wants to hear (Welman et al, 2005: 169).

- *Time management is needed.* The interviewee needed to be given reasonable time for each question and should not be interrupted now and then. Sensitive topics should be addressed with great care. The duration of each one-on-one in-depth interview is estimated to be between 25 and 30 minutes. The interview will took place in a township called Phola under the eMalahleni municipality, in a local high school called Mabande. The number of the participants all included comprise 8.

5.5 Post-interview

- *The taking of notes*, is crucially important for interviewer, notes such as how much time the interview took, and some opinions about the respondent, such as very opened or reserved person. This information can be of great value at later stage. In case, the interview was not recorded.
- *The researcher will go through notes*, and write complete descriptive reports of the interview immediately after the interview. In that way, the important things will not be forgotten and confusion will be minimised (Welman et al, 2005: 168). A thank you note of appreciation by the researcher is appropriate to do. Information pertaining the research project should be made available to the respondents.
- *Data collection and preliminary analysis*
Data analysis started in the field during, the interview was conducted. The researcher was able to identify preliminary themes in the data while conducting the interviews, after the interview, the researcher organised and store the data for further analysis.
- *The managing of Data*. The researcher converted the recorded data into text by transcribing the recordings of the interviews (Schurink et al 2011:408). Interviews done in isiZulu language and were for the purpose of the research translated to English. With the transcription of the interview, the researcher started to become acquainted with the data. The researcher ensured that all transcripts and field notes were complete and cleared of any information that could identify participants.
- *Through reading the transcripts*, the researcher identified recurring themes, ideas and patterns related to the participants' experiences of the absent

fathers (Schurink 2011: 410). Similar themes were grouped together into categories and labelled, and relationships between these categories, the usefulness of data to portray the findings of the research to be considered. He further considers the important of the information not in the data for analysis.

- *Interpreting data.* This step, the researcher looked for lessons that had been learned from the data analysis (Schurink et al 2011: 417). This step involves the researcher comparing the data with the existing literature on the topic. In the interpretation of data, the researcher also took the objectives of the research and the research question into consideration.
- *Presenting of data.* The findings of the research were organised according to themes that was obtained in the data, and are presented in this research.

5.6 The Reliability

Reliability has to do with the outcomes (findings) of the research and relate to the credibility of the findings. In determining whether our findings are reliable, we need to ask ourselves: the researcher has ensured that the evidence and conclusions match up to the scrutiny (Raymond, 1993: 55). Researchers have aimed to produce valid and reliable findings (Merriam, 1998: xiv). The researcher has ensured that, research findings can be replicated meaning, if the study is repeated, it will submit it's out-comes? (Merriam, 1998: 201, 205-207, Saunders et al 2007: 609). The researcher had had to maintain that, the question of how the research findings match with reality as Merriam (1998) affirms that the cogency of the research is determined by the internal and external validity of the research. Internal validity is concern with the question of how the research

findings match with reality. In other words, how consistent or harmonious are the findings with reality? External validity is the degree in which the results or outcomes can be applied to other situations. A researcher is satisfied that a result of the study can be applicable to other situations. Which can mean in other words, how generalizable are the results of a research study?

5.7 Questions with responses

Semi-Structured interview (names are not real names, an interview was conducted and recorded in IsiZulu language but translated into English text as it appear now)

5.7.1. What challenges have you experience growing up without a father?

1.1 Ntokozo (Boy 1) I feel broken heart when other boy discussing what their fathers do like buying clothes. I have nothing to discuss about him, mind you, he is still alive.

1.2 Ace (Boy 2) Painful challenges Sir, my father left me so young, my mother says he abandon me, providing nothing not even Christmas clothes, no milk. He only appeared now when old. When paying him a visit on holidays he would disappear for reason I do not know. It was so painful to bear Sir, his explanation did not satisfy because he passes blame to my mother.

1.3 Nkosana (Boy 3) Most difficult challenge has been to sleep without food, as boys in the house we ought to take responsibility to look for food so that we could eat and our sisters, Where? In the car wash piss job, our mother was also very sick and ultimately died, the situation was worsen.

This is even more painful at school, no person to stand on our behalf while our father is still alive.

1.4 Charles (boy 4) I have been through tough times since my mother was also not working, I even stopped my schooling because of financial difficult, it was a time when I got car accident my father took me out of his medical aid he never came to hospital to check me.

1.5 Nhlalwenhle (Girl 1) Sir as a girl I feel, I need more my mother than father as much as I love him but my mother is more important, I would only need my father in time of need. His absent did not affect me much.

1.6 Palesa (Girl 2) Growing without a father is difficult you will always ask yourself is he thinking about me where ever he is, does he know if I am eating. Then you will learn to live with it. Even more difficult when other children are chatting about their fathers, you will not share in that conversation because you do not have that experience. I did not want to bother asking mama why he went, because I wanted to spare her more stress.

1.7 Mangaliso Girl 3) it's painful but it did not affect me much because since my mother was always there before she died. You asked does he not think about us and why, but I think my brothers were much affected as boys.

1.8 Nonkazimulo (Girl 4) I just know him now when I am old. I did not know him but he is not staying away from home, the only painful part of it, is the fact that he contributed nothing in my upbringing because is unemployed

5.7.2 What feeling you have against him

2.1 Ntokozo (Boy 1) I feel shameful every time it's me going to him, it's like I am after him.

2.2 Ace (Boy 2) Very painful when I think about what he did, I feel like crying no one to give manly advice.

2.3 Nkosana (Boy 3) Very painful Sir, most people notice it, they are telling me I should stop worrying.

2.4 Charles (Boy 4) Very painful and angry against him I will not forgive him

2.5 Nhlalwenhle (Girl 1) I feel sad for him I want him to change hence Bab Zikode is playing good role to me as a father. I look to him how a man should be to his wife.

2.6 Palesa (Girl 2) so heart broken

2.7 Mangaliso (Girl 3) I asked if he did not remember us and why he does not. But there was a time he shortly came back, we asked him why he has abandon us but he did not explain, he only said he is back to be with us, but all of a sudden there he goes, we thought he is coming back but he never.

2.8 Nonkazimulo Girl 4) sad because I wish there were staying together like in all families. I have my fears also, because my mother says my father had the anger, which led to him to be abusive in times, I am afraid if I get such kind of man in a relationship.

5.7.3 What difference do you think your life could have been if he were there?

3.1 Ntokozo (Boy1) I would not have a broken heart all the time I would be always happy if he were here. He would be there as a father unlike now as I live with grandmother, he would buy Clothes, (I were second hand clothes and food). They say for things to go well with me I need to follow my father surname but my grandmother could not allow it because my father needs to pay for damage first.

3.2 Ace (boy2) I would be stress less but now he seems trying to win my attention as sometimes he would send some money I don't know why maybe because my life is starting to be prominent.

3.3 Nkosana (boy3) our lives could have been better, we wouldn't go bag food from other people like teachers and others. He would also buy food and clothes we wouldn't be in shame as we are now

3.4 Charles (boy4) it would make me a better individual as I speak my attitude is not in order I even fail grade 9. I tried to change it; I was looking to my sister. I even smoked, this was mostly caused by the stress I went through I even smoke dagga sir become a drunkard. I did not have role model I was alone at home with those who are hiring at home, doing what I like. I was deep in this lifestyle and I felt like I should now give-up of recovering to normal life. Now I am restored. What led me to change is I felt like I am disappointing my mother deeply. I felt compelled to change it was not easy I quit smoking last month. My friend peer-pressures were too much. I quit and I am free indeed, now I feel like I am born again. However, I have not shared that with my mother yet. Nevertheless, I suspect she

knew because she bought me beautiful tekkeis. I love my mother I am nothing without her. I wish I would please her.

3.5 Nhlalwenhle (Girl 1) I would have bonded with him since we look the same. I am discipline natural

3.6 Palesa (Girl 2) they would have cooperated for my upbringing. Because when I asked my mother something's she could not afford, then immediately I am reminded that if my father was here he could now make a difference.

3.7 Mangaliso (Girl 3) a lot difference, we would not go begging as we are, he would have bridge this gap of poverty

3.8 Nonkazimulo (Girl 4) I would have had what I needed as if next year I am going to study tertiary I am scared who will take care of it because life is difficult at home right now my mother is not employed. We survive on grant. If my father was there, I would have learned so many things on how men are from him my father. To warn me about many pitfalls.

5.7.4 What do you think should be the role of a father to a daughter/Son?

4.1 Ntokozo (boy1) to stand for me at school, as I would always bring my grandmother when the parent is needed. To motivate me about school, I should not have repeated grade 10 and 8. It disturb me a lot in may studies, a lot more especial when a look to a man I become disturb but I try self-discipline.

4.2 Ace (boy2) to make me happy always next to me

4.3 Nkosana (boy3) to raise his kid with respect, look after his young ones if we have mistaken we sit down to sort it or apologize. For there is quite a lot of difference between me and my friends who have fathers. I have noticed how my friend would look like when he is from his father; he would share stories of hope all the time, since whatever he asked from his father, his father try as a man. It feels so bad.

4.4 Charles (boy4) to correct a child, not like those fathers who drink in front of their kids as my father would do, my father would bring liquor and sometimes I would stole it and drink outside because I thought that was a right thing to do. Father should not spoil their children and give money that children don't know what to do with.

4.5 Nhalwenhle (Girl 1) I am not sure but my mother has played a lot. I think a father would be there to play a role of provision but still with a permission of my mother. In the church, I look to a lot of man to help me to see how a husband should behave.

4.6 Palesa (Girl 2) the father is a lawmaker in the house sometimes you feel that the mother is stubborn as a single parent. There are something's you don't share with your mother in my case I share those things with my uncle then he will explain. I feel that uncle should have been my father because sometimes I found it so easy to relate to him than my mother did.

4.7 Mangaliso (Girl 3) a role of looking after her, so that a girl child would not offer herself to old man as some girls does. They decide to relate with old man. Dangers of disappearing from home, father would prevent that by looking after their girl to buy for them.

4.8 Nonkazimulo (girl4) to love her, to be there to discipline a child, if a father is not there, there is no restrain, you do what you want because mothers are not tough as fathers. To make one to fear him.

5.7.5 Who do you think is your source of motivation to do well in life?

5.1 Ntokozo (boy1) I look to other good fathers like teachers (male and females) and pastors for a source of motivation

5.2 Ace (boy2) my mother got a job our situation is better I am so motivated, I can now wear good clothes

5.3 Nkosana (boy3) it gives motivation to want to change my family situation. I do not give up. I want to study because education is the key. I am pushed by that.

5.4 Charles (Boy 4) Education, I also look at those who are uneducated in my family and say to myself, I don't want to be like them. My source of motivation is Xolani my mother's child I report to him even my school report are checked by him

5.5 Nhlalwenhle (Girl 1) my uncle Mamncane has done a lot to shape me.

5.6 Palesa (Girl 2) my mother, because all the time she speaks sense to me to say, I must persevere difficulties so that I will grow-up to support her. She told me not to hurry things like relationships because my time will come. However, it makes me not to trust males much what happen to my mother. I wish I could get the opportunity to ask my father why he abandons us. Nevertheless I think that time will come since my mother does not have her numbers any more. Because this topic about my father is

avoided to be discussed at home. My mother is so silence about this matter. She only discusses my schooling matters.

5.7 Mangaliso (Girl 3) My mother would tell us we will grow up to be self-independence, we should not despair, but now uncle (umkamalume) has bridge that gap after passing of my mother and uncle himself.

5.8 Nonkazimulo (Girl 4) my brother makes me to be motivated to study because he is successful

5.7.6 What are things you have applied in your life to exercise self-discipline.

6.1 Ntokozo (boy1) the way in which my grandmother has raised me, like respecting people, like my aunt in Delmas would strengthen me with advises, she says she will be a mother to me.

6.2 Ace (boy2) my mother would tell me the truth, to help me to be self-discipline

6.3 Nkosana (boy3) To be in the church, I have a lot of anger that I want to express in class, my younger sister's children make me to be anger, some days I sacrifice my food to them and go without food myself. I know it has disturb my performance.

6.4 Charles (boy 4) I want my life to be success to look at other people has help me a lot. I don't want to be staked in life

6.5 Nhlalwenhle (Girl 1) to be in the church, to take heed of teachings, to attend igumbi (a girl room for teachings).

6.5 Pales (Girl 2) it helps me to observe other kids at my age in different troubles; they have put themselves in because of harrying things. I learn my lesson through them not to repeat same mistakes they have committed.

6.7 Mangaliso (Girl 3) other peoples words like to be confidence in myself

6.8 Nonkazimulo (Girl4) by choosing good friends

5.7.7 Who do you find as a help full person in your life to help you exercise more discipline.

7.1 Ntokozo (boy1) my grandmother.

7.2 Ace (boy2) my aunt and my Grandfather (umamkhulu nomkhulu)

7.3 Nkosana (boy3) my mother's friend. She would sit down with me and say I must feel free to her. I should not repeat what my father did

7.4 Charles (boy4) my brother, my mother

7.5 Nhlalwenhle (Girl 1) my mamcane

7.6 Palesa (Girl 2) my mother

7.7 Mangaliso (Girl 3) Sis Portia

7.8 Nonkazimulo (Girl 4) Girl 4) my mother.

5.7.8 How is this person help you to be more discipline?

8.1 Ntokozo Teaching me respect and to be self-independent

8.2 Ace (boy2) they would give advices such as education first, my grandfather would speak to me, took me to town buy Christmas clothes

8.3 Nkosana (boy3) No one played that role but my mother would try it but no man has ever played that role. I wish he could have been here with me.

8.3 Charles (boy4) by showing love I don't want to disappoint my mother.

8.5 Nhlalwenhle (Girl 1) strict restrictions that are applied by the parents I am staying with

8.6 Palesa (Girl 2) by speaking truth to me. More when I am tempted to fall into peer pressure. In addition, I am afraid to mess-up for the sake of my mother. Once upon a time, at grade 7 my friend said, let's smoke benzene but I refuse, may be now I would be an edict.

8.7 Mangaliso (Girl 3) Sis Portia has been in situation like ours, but she has now overcome them she is now self-sufficiency and independent. She afford a home and car, I want to follow her footsteps.

8.8 Nonkazimulo (Girl 4) my mother is so tough that has help me a lot there is no lawlessness at home. She is pushing and force me to study even choose friends for me. I should be at home studying.

5.7.9 Have you ever been disciplined by any form chastisement by anyone
Ntokozo (Boy 1) -Not at home only at school

Ace (Boy 2) -Yes by my uncles

Nkosana (Boy 3) – yes by my mother.

Charles Boy 4 – Yes because my mother say I was naughty and I also believe what she said

Nhlalwenhle (Girl - 1) – Yes a lot

Palesa (Girl 2) – Yes at home there is time to lock the gate but there was a time I forgot my book somewhere when came back my mother was there

she asked me where do I come from, I explain, she then accepted my explanation. However, same thing happen again the other day I tried to explain. She did not accept my explanation I was beaten, we needed to go in that home to find out more whether I was there, she then ask for apology.

Mangaliso (Girl 3) - Yes my mother

Nonkazimulo (Girl 4) – yes my Mother

a) If yes what was the form of discipline

Ntokozo (Boy 1- sticker

Ace (Boy 2 – Belt spanking

Nkosana (Boy 3) – sticker spanking

Charles Boy 4 – stick

Nhlalwenhle (Girl 1) stick

Palesa (Girl 2) stick

Mangaliso (Girl 3) stick

Nonkazimulo (Girl 4) stick

b) Have you find it helpful

Ntokozo (Boy 1) - I found it helpful it makes you to be more self-discipline

Ace Boy 2 – Yes

Nkosana (Boy 3) - It has helped me otherwise I would have been like some of my friends who are doing nyawupe (type of drug), that role could have been played by my father.

Charles Boy 4 – it has help me a lot because I remember stilling twenty rand to play machine, my mother beat a hell out of me. She knew it was me; I had to bring back only R12 left. If she did not, I would have been worse by now. Maybe I would have ended in prison.

Nhlalwenhle (Girl 1) it has helped me quit a lot

Palesa (Girl 2) Yes a lot because I would have gone astray. To look at my mother situation it helps to prevent me about cheap relationships. I am discipline in my ways I do not give boys a space, because my mother would say if I fall pregnant. I will have to leave home.

Mangaliso (Girl 3) Yes a lot because my mother had rules we needed to report when going. You don't just do as you like, if you don't speak when you come back you will be beaten.

Nonkazimulo (Girl 4) it has help me a lot and prevented me from many dangers and pitfalls like going at night, I would have been a child now like many of my friends I am so thankful to her. Other dangers involve in relationships with old man for the sake of money.

5.7.10 Do your regard yourself a victim, if yes why and if no why not

10.1 Ntokozo (boy1) I don't feel like a victim because of my grandmother

10.2 Ace (boy2) I don't feel like I am the one, because I feel as if I have a father because my mother is there. Although my mother would not talk to

me about man things, I feel I need such a person to talk to me about man things so that I would not repeat what my father did to my children

10.3 Nkosana (boy3) Yes I do because I am the abandoned child and I feel like the one

10.4 Charles (boy4) no I don't because my mother has done all she can now since I am in changing process, she left me some money if she is not around. I have even overcome the temptation of using that money for cigarette. I used to waste a lot of money. To look at my mother always crying has helped me a lot to grow and change. She would always cry for me as I was living this corrupt life. Now I use to spend time at home. However, it feels embarrassing to share with my mother silly stories.

10.5 Nhlalwenhle (Girl 1) No

10.6 Palesa (Girl 2) No my mother is there for me

10.7 Mangaliso (Girl 3) No I overcame them by taking Sis Portia's word serious because they build me, it shows everything is possible in life.

10.8 Nonkazimulo (Girl 4) no I did not put my father in the heart. My mother is enough for now

5.7.11 Name one thing that you can only say you are fortunate to have in your life

11.1 Ntokozo (boy1) my grandmother because I am because of her sometimes I use to be afraid if she may depart what would I be. I pray that God would keep her

11.2 Ace (boy2) Mother she is there for me she could have abandon me if she likes but she did not

11.3 Nkosana (boy3) to have a shelter unless I would be in the street.

11.4 Charles (boy4) I am thankful to God for my mother

11.5 Nhlalwenhle (Girl 1) Good teachings, to grow up in this family (environment) a lot could have happen but my nature has also contributed a lot.

11.6 Palesa (Girl 2) Mother she did not lose hope.

11.7 Mangaliso (Girl 3) to have Jesus in my life – we use to go hungry to ask other people to eat but now it is better

11.8 Nonkazimulo (Girl 4) my mother

5.7.12 Do you find sometimes you want to please your friends.

12.1 Ntokozo (boy1) not normally

12.2 Ace (boy2) No but sometimes it does, like going to trip,

12.3 Nkosana (boy3) No I don't, I am always in the church

12.4 Charles (boy4) it used to be but now I know good friends

12.5 Nhlalwenhle (girl1) I don't have that, I have church and good friends

12.6 Palesa (Girl 2) Yes but I normally overcome that feeling

12.7 Mangaliso (Girl 3) No Sir.

12.8 Nonkazomulo (Girl 4) yes, like if friend buy something at home I also put pressure to my mother

5.7.13 what helps you to control yourself in that situation?

13.1 Ntokozo (boy1) I have good friends I don't have pressure to please them

13.2 Ace (boy2) my mother helps me by telling me such things does not carry future

13.3 Nkosana (boy 3) it has help me to keep myself busy

13.4 Charles (boy4) my mother I don't want to let him down also I stay closed doors.

13.5 Nhlalwenhle (Girl 1) CHURCH environment

13.6 Palesa (Girl 2) I don't want to let my mother down

13.7 Mangaliso (Girl 3) I changed friends who were useless. I nearly in danger of corrupt friends and I quickly change. One woman confronted me about this, she told me about how this may end, if we continue in this way. She mentions girls who are now fallen as victim of sleeping with old man. To be in the church has played important role

13.8 Nonkazimulu (Girl4) to calm myself, and think about my situation and my mother situation. I have been in relationship, which help us open our eyes, when our friend got pregnant. It was not easy to come out of that relationship. However, we were not hurt, my mother prevented me to go at night, and she will beat me. Those things have help me a lot but my friend was hurt by these relationships

5.7.14 Do you find sometimes difficult to push yourself to succeed and you want to easily give-up

14.1 Ntokozo (boy1) Yes my priest would say we should never give –up. Like when I got fail last year I felt like drop out of school, but I was reminded by his messages (priest)

14.2 Ace (boy2) Yes I feel stressed

14.3 Nkosana (boy3) Yes there are time I feel like I should not wake up to go school because I am hungry, but I would apply self-control and be reminded by my late mother’s words that, I should not follow my elder brother footsteps, I should choose a different route, she said. To look at my brother situation has help me to think twice. When I want to give up, it helps to look to him.

14.4 Charles (boy4) used to be but not now, I feel I have overcame.

14.5 Nhlalwehle (Girl 1) I did not come to that point, but to look at my mother’s tears has help me to say I don’t want to let them down I will do well to please them. My biological mother’s story is painful she was abused in marriage with three husband.

14.6 Palesa (Girl 2) No not at all I have confidence

14.7 Mangaliso (Girl 3) No Sir

14.8 Nonkazimuli (Girl 4) yes it does and feel that life is not fare but to speak to my friend about issues like that, has helps me a lot to face life different

5.7.15 who/what do you blame for that situation

15.1 Ntokozo (boy1) Lack of confidence and laziness always tired because I have many burdens, house responsibilities to clean and to cook to help my grandmother since she is old now. I feel like it's too much

15.2 Ace (boy2) I blame my father for such, because of the things he did. I would not answer his calls when he calls, asking myself why he would do such things. Nevertheless, I relieve myself with soccer as now I play for young Keizer chiefs.

15.3 Nkosana (boy3) I blame this whole circumstances we are in to my father, if he were here, my brother would not be in this situation because he would guide him and be a male role model. My father absence has damage him, he started to be rude unruly (my brother) because even my mother gave up on him. I knew he needed my father's hand by that time. However, that helps me a lot in making choices on which direction I should not follow in my life as I was looking at him. However, my brother did not have that privilege to look at somebody. He taught that was a short cut way to find success but only to find, it led him into bondage of many things. If I did not have him to look up to him, my life by this time would be like him. Because I was near smoke, and I nearly drink liquor but I was stopped when I look at him.

15.4 Charles (boy4) Friends, wrong friends and lack of corrections

15.5 Nhlalwenhle (Girl 1) I blame my father

15.6 Palesa (Girl 2) the above answer was no

15.7 Mangaliso (Girl 3) the above answer was no

15.8 Nonkazimulo (Girl4) Adolescence stage

5.8 Case Study 1: Ace's Story

Ace is an 18-year boy doing grade 10 Mabande C H school, a school in which the researcher is a teacher. Ace survives with his Mum, a single parent who had faced so many struggles alone to raise Ace. Ace describes his upbringing as painful with so many challenges.

"Sir my father left me so young, my mother says he abandon me, providing nothing not even Christmas clothes, no milk. He only appeared now when old. When paying him a visit on holidays he would disappear for reason I do not know. It was so painful to bear Sir."

According to Ace, *"my father explanation why he abandons me does not satisfy because he passes the blame to my mother"*. Ace as young as 16 of age is reported to have impregnated a school girl younger than him which they are now having a child, Ace was afraid to tell this situation, since a researcher is his school teacher but a researcher is in cognizance of this situation. This has nearly caused him his future as he is now expected to look after his own child. Could Ace repeat what his father did to abandon his child? Time will tell.

But Ace appreciate his mum for doing all he can to play both roles of a father and a mother, But Ace feels a masculine vacuum

"I feel I need such a person to talk to me about man things so that I would not repeat what may father did to my children." In our interview with him, Ace's feeling of anger, dismay against his father were obvious,

“I blame my father for all difficulties me and my mother had had to endured, and because of the things he did. I would not answer his calls when he calls, asking myself why he would do such things. Nevertheless, I relieve myself with soccer. I now play for young Keizer chiefs under 16” and my father is trying so hard to be in my life. My mother has secured a nice job for herself we don’t need him.

5.9 Case Study 2 Nkasana’s Story

Nkosana is 18 year old, 4th child in a family of five doing grade 10 for the third time in the high school a researcher is a schoolteacher. Nkosana recalls father’s memory so vividly as there were young, his father would woke them up to give them gifts and nice food which he brought them from work, he would only spend a weekend with them and depart to work. As he usually come only once a month. Nkosana recalls those nights as most significant and unforgettable. Nkosana’s father’s departure, living behind five children with their sick mother was a blow so devastating according to him. Nkosana and his siblings were force to fend for themselves, food from neighbors and relatives, some days they were to sleep without any thing in the stomach as he narrates,

“The most difficult challenge has been to sleep without food, as boys in the house we ought to take responsibility to look for food so that we could eat and our sisters, Where? In the car wash piss job, our mother was also very sick and ultimately died, the situation was worsen. This is even more painful at school, no person to stand on our behalf, all this happen while our father is still alive.

Nkosana's sick mother's death after a long afflicting sickness, living behind five helpless children added a salt in their wounded soul. As up to, this point Nkosana and his siblings are still trying to recover from the sadness passing of her mother brought to their lives. Nkosana describe his father departure from their lives as a serious rejection which brought shame in their particular life *"Lento ayenza yasifaka ehlazweni Sir, wonke umuntu ukhuluma ngathi"* which translates as follows: what our father did brought shame on us we are a scorn of the society, but Nkosana as angry as he is for what his father did, he still wants their father to be with them. Nkosana is prepared to face and talk to his father to sort out issues or even apologize to him on behalf of the whole siblings if maybe they have wronged him.

"If we have mistaken him let him come, we sit down to sort it or apologize. For there is quite a lot of difference between me and my friends who have fathers. I have noticed how my friend would looks like when he is from his father, he would share stories of hope all the time, since whatever he asked from his father, his father try by all means to do it as a man, It feels so bad."

Nkosana describe his situation to have contribution factors on his schooling performance

"I have a lot of anger that I want to express in class, my sister's babies makes me to be angry, when I look at them. Some days I sacrifice my food to give to them and go to school without food myself. I know it has disturbed my performance."

Sometime he would feel like giving –up and surrender to his situation but Nkosana mention two things that would prevent him not to, his late

mother's words and his elder brother situation of messing-up his life, stealing and dropping out of school as a most motivational factors not to give in.

"Yes there are time I feel like I should not wake up to go to school because I am hungry but I would apply self-control and be reminded about my late mother's words that I should not follow my elder brother footsteps, I should choose a different route, she said. To look at my brother situation has help me to think twice. When I want to give up it helps to look to him."

Although is so hard when he looks at his brother the way he is, but it has helps him to make good choices in life, Nkosana blames his brother predicament to his father as he puts,

"I blame these whole circumstances we are in to my father; if he were there my brother would not be in this situation because he would guide him and be a role model. My father absence has damage him, he started to be rode unruly (my brother) because even my mother give up on him. I knew he needed my father's hand by that time. But that help me a lot in making choices"

5.10 Case Study 3 Charles's Story

Charles is a 17 year old doing grade 10 in the same high school the researcher is a teacher. He grows up without his father.

He describes his conditions of growing up as unfavorable.

"I have been through tough times since my mother was also not working, I even stopped my schooling because of financial difficult, it was a time when I got car accident my father took me out of his medical aid he never came to hospital to check me".

Charles anger toward his father was felt during the interview,

“I feel very painful and angry against him I will not forgive him”

Charles could not hold his tears when telling the story of how his father absence nearly causes him to be misguided and almost disarray his life.

“Growing without a father has led me to commit lot of mistakes which could have been avoided if he were there. As I speak my attitude is not in order, I even fail grade 9. I tried to change it but not easy, but it helps a lot to look up to my sister. I was led to things like smoking, I even smoke dagga and expose to alcohol Sir. This was mostly caused by not having a role model. I was alone at home with those who are hiring at home, doing what I like. I was deep in this lifestyle and I felt like I should now give-up of recovering to normal life. Now I am restored. What led me to change is I felt like I am disappointing my mother deeply. I felt compelled to change it was not easy. I quit smoking last month. My friend’s peer-pressure was too much. I quit and I am free indeed now, I feel like I am born again. However, I have not shared that with my mother yet. Nevertheless, I suspect she knew it now because she bought me beautiful tekkeis. I love my mother I am nothing without her. I wish I would please her”

Charles’s absent father show up when he was in high school, but all the effort of reconciling was made by him not his father. Charles recalls that his reconnecting with his father could not fulfill his expectation much, but led him into more confusion. Charles regrets to have reunited with his father.

“His drinking habit and to drink in front of us as kids led me to think that it was o right and acceptable to do it, my father would bring liquor and sometimes, I would stole it and drink outside because I thought that was not bad at all”.

Charles narrates how his mother presence and to see her tears, has brought about the turnaround in his life. Charles describes his mother style of upbringing as no nonsense, a disciplinarian, Charles avows, that has made him to be what he is.

“My mother toughness and punishments has helps me a lot because I remember stealing twenty rand to play machine. My mother bit a hell out of me. She knew it was me I had to bring it back only R12 left. If she did not, I would have been worse by now may be I would have ended in prison.”

Charles is so thankful for her mother's tears, *"To look at my mother always crying has help me a lot to grow and change. She would always cry for me as I was living this corrupt life. Now I use to spent time at home. However, I still feel embarrass to share with my mother silly stories as a young man. I feel like those must be shared to a father. I blame wrong friends and lack of guidance for what my life nearly turn into."*

5.11 Case Study 4: Palesa's Story

Palesa is a teenage 17-year-old girl doing grade 11 at Mabande C H School, a school in which the researcher is a teacher, describes her experience of fatherlessness as with many challenges and unanswered questions.

"Growing without a father is difficult I always ask myself is he thinking about me where ever he is, does he knows if I am eating. Then you will learn to live with it. Even more difficult when other children are chatting about their fathers, you will not share in that conversation because you do not have that experience. I did not want to bother asking mama why he went because I wanted to spare her more frustration".

Like other teenagers which were interviewed Palesa has not been granted the opportunity to see her father and maybe asked him one or two questions of why he was not in her life. Although sad about the absence of her father and the fact that they should have cooperated for her upbringing, Palesa is at peace with how her mother has been a pillar of strength for her. Palesa feels she is robbed of her privilege to have a father.

"Because when I asked my mother something's she could not afford then immediatly. I am reminded that if my father was here he could now have made a difference."

In our interview with her, Palesa could not hesitate to share how she long for a figure unlike with her mum but a one who would show understanding.

"The father is a law maker in the house sometimes you feel that the mother is stubborn as a single parent. There are something's you don't want to share with your mother. In my case, I share those things with my uncle (my mother's brother) then he will explain. I feel that uncle should have been my father because sometimes I found it so easy to relate to him than my mother."

Palesa's father decision to abandon his wife and children caused Palesa to fear that, could happen to her,

"But it makes me not to trust males much what happen to my mother. I wish I could get the opportunity to ask my father why he abandons us. However, I think that time will come since my mother does not have her numbers any more. Because this topic about my father is avoided to be discussed at home. My mother is so silence about this matter. She only discusses my schooling matters"

Palesa shared stories of how she would be tempted to fall into peer pressure.

"But I am afraid to mess-up for the sake of my mother. Once upon a time at grade 7, my friend says lets smoke benzene, but I refuse may be now I would have addicted to it".

Her mother spankings have helped her to be a discipline child narrates, Palesa.

"At home there is time to lock the gate but there was a time I forgot my book somewhere when came back, my mother was there she asked me where do I come from, I explain, she then accepted my explanation. Nevertheless, same thing happen again the other day I tried to explain she did not accept my explanation. I got beaten, we needed to go in that home to find out more whether I was there, she then asks for apology".

Palesa also feels she was helped by observing other kids at her age who got into all sort of teenage troubles, they have put themselves into, like teenage pregnancy, dropping out of school *"I have learn my lesson through them not to repeat same mistakes they have committed".*

My mother, because all the time she speaks sense to me to say, I must persevere difficulties so that, I will grow-up to support her. She told me not to hurry things like relationships because my time will come.

5.12 Case Study 5: Simangaliso's Story

Simangaliso is a teenage 17-year-old girl, which her pain was dealt a double blow. Her father's abandonment from her life was supplemented by the death of her mother, after a long agonizing sickness, which finally took her life. She is Nkosana's sister whose story is narrated in case study 2. Their father's absent from their lives did not have the same impact on them.

“It’s painful but it did not affect me much because my mother was always there before she died. It is now after her death that the impact is severely felt. But you asked yourself does he not think about us and why, but I think my brothers were much affected as boys”

Simangaliso narrates, her father absence from their lives have caused them to suffer a scourge of poverty, shame and a laughing stock of the society.

“If fathers had resume their responsibility and a role of looking after their girl child. Girls would not have offered themselves to old man as some girls do. They decide to risk entering into relationship to old man, and disappearing from home. Fathers who are present would prevent that to happen by looking after their girls and to buy them what they need”.

These are dangers, which could have destroy Simangaliso, as she was exposed to friends of this nature, which other sisters of her could not survived. Simangaliso narrated large portion of her story sobbing in tears, as she tells how she could have been a prey of circumstances of this kind.

“One lady confronted me about this tendency. She told me about how this could end up if we continue in this way. She mention girls who are now have fallen into becoming victims of sleeping with old man. To be in the church has played important role, I changed friends who were useless. I was nearly put in danger because of corrupt friends and I quickly change”. Since I gave my life to the Lord, I feel I could cope, and I refuse to give in.

5.13 Themes in the Qualitative Findings

The empirical findings of the study are presented according to themes, which emerge from the data. Through reading the transcripts, the researcher identified recurring themes, ideas and patterns related to the participants’ experiences of the absent fathers (Schurink 2011: 410). Similar themes were grouped together into categories and labelled, and relationships between these categories, the usefulness of data to portray the findings of the research to be considered. He further considers the important of the information not in the data for analysis.

Table: 1 Themes

1. Insecurity
2. Discipline
3. Disruptions
4. Identity Crisis
5. Children resilience for the sake of a selfless single parent
6. Other Findings

5.13.1 Theme 1: Insecurity

Insecurity is a feeling of uncertainty, a lack of confidence or anxiety about you.

(<https://www.vocabulary.com/dictionary>). The implication is this that insecure

people have little confidence and are uncertain about their own abilities, or if

other people really likes them. It is further defines that they would dislike their

physical appearance when comparing themselves to others, insecurity feeling

relates with feelings of inferiority Complex, which is a lack of self-worth, a doubt

and uncertain about oneself, and feelings of not measuring up to standard.

(<https://en.m.wikipedia.org/wiki/inferiority>)

It is when an individual esteem him/herself low, hence it is called low self-esteem.

These inferiority feelings are quit common among children, vast majority of those

between twelve and twenty years of age are disappointed with who they are and

what they represent (Dobson 2010:25). These are what a researcher has observed

and noticed, in 6 out of 8 participants in cases, which are as follows:

Case study 2

The researcher observed and pointed out an *Apologetic behavior* which tells more of an individual because of insecurity have personalize or took the blame to himself for what his father deed to them to abandon his family

“If we have mistaken him let him come, we sit down to sort it or we apologize”.

In addition, his lack of self-confidence speaks volumes about his insecure: *“For there is quite a lot of difference between me and my friends who have fathers.”*

Case Study 4

In this case, study a researcher observed and noted Palesa’s *Insecurity toward man* these feelings are caused by Palesa’s father decision to abandon his wife and children. They instigated Palesa to be *insecure and fear of opposite sex*, if that could happen to her.

“What happen to my mother makes me not to trust males much.”

Participant 8 Girl 4

“I have my fears also because my mother says my father had the anger which led to him to be abusive in times, I am afraid if I get such kind of man in a relationship. If my father was there, I would have learned so many things on how men are from him my father. To warn me about many pitfalls...”

Participant 8 Girl 4

“Next year I am going to study tertiary I am scared who will take care of my studies because life is difficult at home right now my mother is not employed. We survive on grant.”

Case study 5

In this case the researcher has observed and point out that insecurity, a lack self-love and confidence of who they are and uncertain of what future hold for them, this has led Mangaliso’s friends (including his sisters) opt to offer themselves as prey to old men (blessers). Mangaliso alluded:

“If fathers had resumed their responsibility and a role of looking after their girl child. Girls would not have offered themselves to old man as some girls do. They decide to risk to entering into relationship to old man and disappearing from home. Fathers who are present would prevent that to happen by looking after their girls and to buy them what they need”

Insecurity Theme Reflections on Literature

According to following African scholars Nyanjaya & Masango, absence father bred insecurity, a lack of primary male role models and a lack of masculine love, care and guidance (Nyanjaya and Masango 2012: 6)

Dobson have attested in literature review about adolescence that each time they fail, each mistake they commit, each time speaks out of turn, each time she is not invited to a party or picked for a team, each time she is called a name – this all gets stored in the memory bank, when the child turn into adolescence, all of

these comes back with a volcanic force to attack his or her sense of self-worth (Dobson 2010:25).

The above literature suggest therefore that, minors would sensationally personalize words mentioned, and negative action taken in particular by those a minor have trusted their opinion, this calls teachers and parents alike to take heed of uttering statement that will have permanent consequence as they are the most trusted stakeholders by the minors. Literature have alluded father's presence, ensure security which results into self-esteem, hunger to perform, help release one's potential in all the areas of life most particularly at school, according to literature, the presence of the father at home becomes a source of assurance, discipline and orderly life. Several reports asserts the effects of a father's absence on sons, is a deterioration of school performance (Jarema 1994:17).

The above literature also indicates how these feelings are easily provoked by carelessness of words, which are uttered unaware, would threaten harm to a fragile psychology of a minor. It indicates also how easily are receipted or believed by a minor. Utterances, which are seemingly petty, can turn havoc into his/her sense of self-worth at later stage. If what is mentioned in literature as common as it is, such as failure, to be called a name would trigger so much harm, then feeling of being rejected by one's own such as father shall not live stone unturned, would cause even much harm. Hence the researcher attest and relates what he had observed during and after the collection of data as feeling of insecurity which has birth inferiority complex steaming from a sense of rejection a participants has endured and receipted when carelessly told "your biological father have abandon you." Wimberley profoundly attest: *Shame erupts when*

those important to us reject us as inadequate, it involves total self, its power is inescapable, and it deals a severe and devastating blow to our sense of self-worth (Wimberley 200:45).

5.13.2 Theme 2: Discipline

The root word of discipline is disciple or a follower (Rossouw, 2003:420). A disciple in this context is equivalent to a learner who is been entrusted under the parent or teacher's guidance to undergo all the processes of discipline. It is envisaged that learners become disciples. Literature makes a distinction that a disciple is a disciplined individual and on the other hand, discipline is an act of providing a learner with the skills needed to help him/her prepared to act as a responsible and effective disciple (Rossouw 2003:420 In chapter four).

Literature has alluded in chapter four that the ultimate goal of discipline is self-discipline (De Klerk J & Rens J 2003: 358). Self-discipline is self-control that occurs internally in each learner (child) (Gordon 1989:7). It is the ability to be in control and be in charge of the situation when life poses demand.

The researcher has observed and noted that 7 out of 8 participants have suffered lack of self-discipline in their upbringing, which nearly cause them (participants) their future. Data captured from participants provide this evidence

Case study 1

In a story of Ace the young footballer, the researcher have observe and point out that Ace has expose himself so early, to sexual encounters and unprotected sex. Situations like this attest to a permissive township culture, which prevails as a societal challenge, which Ace experienced, as growing-up in township. This even escalates, when a firm hand such as one of a father is absent.

Case study 2

The researcher has made an observation that Nkosana's brother's situation of being a drug addict, stealing and dropping out of school, he has mentioned, results from lawlessness and permissive culture, which Nkosana grew up under because of his father's absence. Order and firmness are expected to be instilled by fathers through *disciplinary measures* and this is common in African perspective. Nkosana pointed this out as the most motivational factor for him to remain self-disciplined.

"I blame these whole circumstances we are in to my father; if he were there my brother would not be in this situation because he would guide him and be a role model. My father's absence has damaged him, he started to be very unruly (my brother) because even my mother gave up on him. I knew he needed my father's hand by that time. But that has helped me a lot in making good choices"

Case Study 3

A researcher observed and discovered that Charles would have been counted as a statistic of many sorts of delinquents and lawlessness if it was not for his mother's love and firmness which was applied in his upbringing. He could not hold his tears when telling the story of how his father's absence nearly caused him to be misguided and almost derailed his life. In addition, how his mother's presence saved his life.

"Growing without a father has led me to commit a lot of mistakes which could have been avoided if he were there. As I speak, my attitude is not in order I even failed grade 9. I even smoked, this was mostly caused by the stress I went through I even smoked dagga and became a drunkard. I did not have a role model I was alone at

home with those who are hiring at home, doing what I like. I was deep in this lifestyle and I felt like I should now give-up of recovering to normal life."

Charles describes his mother style of upbringing as no nonsense, a disciplinarian, Charles admits, that has made him to be what he is.

"My mother toughness and punishments has helps me a lot because I remember stealing twenty rand to play machine. My mother bit a hell out of me. She knew it was me I had to bring back only R12 left. If she did not, I would have been worse by now may be I would have ended in prison."

Study Case 4

A researcher has observed that Palesa's mother stance and courage to put it upon her shoulders, to make sure that she plays both roles of being a mother and father, has worked for a betterment of Palesa. This has helped instill a sense of self-discipline and character to her. She says she owes it all to her mother spankings to have helped her to be a discipline child she is.

"At home there is time to lock the gate but there was a time I forgot my book somewhere when came back my mother was there, she asked me where do I come from, I explain, she then accepted my explanation. Nevertheless, same thing happen again the other day. I tried to explain she did not accept my explanation I got beaten, we needed to go in that home to find out more whether I was there, she then ask for apology".

Palesa says her mother firmness and discipline has helped her to have a sense of purpose and self-discipline even on her studies. She is afraid to disappoint her mum.

“But I am afraid to mess-up for the sake of my mother”

Case Study 5

A researcher has observed that as much as it is a strong sense of insecurity and lack of self-worth for Mangaliso’s friends and her sisters to have decided to offer themselves to cheap sexual relationships with old men, it is also a lack of *self-discipline*. Children with parents would normally hate to let their parent’s name be drag-down, worse part in this case both parents are not there. Thus self-discipline in a child is strongly connected with parents who must help to intentionally instill it; in particular, it is a call for fathers. Hence Mangaliso’s utterance say it mouthful.

“If fathers had resumed their responsibility and a role of looking after their girl child. Girls would not have offered themselves to old man as some girls do. They decide to risk entering into relationships to old man and disappearing from home. Fathers who are present would prevent that not to happen by looking after their girls and to buy them what they need”.

Discipline Theme Reflection on Literature Review

The fact that fathers are carriers of discipline and firmness is highlighted in literature. Fathers are providers of firmness and restrains this helps manage children behaviour, in problematic situation, fathers are therefore crisis managers in the home (Lamb 2010: 370).

Fathers stood for authority and discipline while mothers stood for care and love (Nyanjaya 2015:04)

In his findings analysis Khunou discusses two male participants who spoke about the fact that once they became teenagers their mothers struggled with the issues of disciplining them because they were boys and therefore needed a father to be the disciplinarian. This is clearly linked to the 'traditional' idea of father as disciplinarian (Khunou, 2006b).

5.13.3 Theme 3: Disruptions

Family is the first child opportunity to learn, to trust, interact, care, love and communicate. If disrupted that child will miss the opportunity of a lifetime to learn basic things, as family disruption affect child's ability to learn (Greathead 1998:47). This then led to children deficiency of their right to adult supervision. Self-discipline is quite difficult to take place without the help of an adult to help instil it to a child. When children are without a father firm hand, boys become vulnerable to delinquency- disordered life. Girls seek affirmations, which supposed to be given to them by parents in particular fathers. They hand themselves as prey to unsupervised relationships as a result. By so doing, they are exposed early to sexual tendencies, which will then cause unwanted pregnancies. The cycle of poverty is perpetuated non-stop when that particular learner could not cope with school demands. Family disruptions are real life situation which could hinder adolescents not realise their potentials.

During and after the capturing of data a researcher have learn that participants ability to perform to their potential at school in particular got disrupted.

Participants mentioned the following in this regard:

Case study 1

Ace as young as 16 of age is reported to have impregnated a school girl younger than him which they are now having a child, Ace was afraid to tell this situation, but since a researcher is his school teacher manage to find out about the situation.

Case Study 2

"I have a lot of anger that I want to express in class, my sister's babies makes me to be angry, when I look at them. Some days I sacrifice my food to give them and go to school without food myself. I know it has disturbed my performance."

Case study 2

"Lento ayenza yasifaka ehlazweni Sir, wonke umuntu ukhuluma ngathi" which translates as follows: what our father did brought shame on us we are a scorn of the society,

Case Study 3

*"Tough times since my mother was also not working,
I even stopped my schooling because of financial difficult"*

Participants 1 (boy1)

I am always tired because I have many burdens, house responsibilities to clean and to cook to help my grandmother since she is old now. I feel like it's too much. It disturbs me a lot to my studies. His presence would have motivated me about school I should not have repeated grade 10 and 8."

Disruptions Reflection on Literature Review

Research findings concur with literature as they affirm that when a parent and child live apart, even when these separations are related to labour migration or fostering, the household environment is disrupted, parental monitoring diminished, stress and uncertainty are introduced. These disruptions, in turn, can be linked with young people's educational progress and sexual experiences.

McLanahan Et al alludes these changes make it easier for students to get off track academically, At the same time the departure of a parent may make monitoring young people's sexual relationships more difficult (Marteleto L J, Et al., 2016: 21).

In the township environment where this study is intended, such tendencies breed circles of angry, twisted and antisocial young adults, which in turn results to crime perpetrators. More children born out of wedlock as the society is drifting away from proper ways. Depravity is accepted as normal way of life. The findings of the study further support literature as International studies, Peacock et al, argue that "the engagement or presence of a father or father figure in the life of a child is said to positively affect the child's life prospects, academic achievement, physical and emotional health and linguistic, literary and cognitive development" (Mavungu, 2013: 65)

Lamb (1987) point out that "children more so boys, raised up without fathers appeared to have challenges in the areas of sex-role and gender-identity development, school performance, psychosocial adjustment, and perhaps in the control of aggression" (Lamb 1987:14). Children return to empty homes after school (Codrington, 2000:31). With no guidance, no adult a child must account to. This causes the escalation of social-ills in township life, like giving-birth before wedlock, because of malfunctioned family life.

There are no role models to help children with problems that they have experienced during the day and also no authority figure to discipline them if necessary. These conditions are the one, which leads to poorly disciplined children/learners who are apathetic towards authority and order (Codrington, 2000:31).

5.13.4 Theme 4: Identity Crisis

Identity refers to the individual awareness of himself or herself as an independent unique person with a specific place in society, adolescents need to define who they are, what is important to them, and what directions they want to take in life (Nyanjaya 2015:44).

Children identify most of who they are from parents. Buchan emphatically says, *“Whether the father knows it or not, a son will develop his idea of what a man is by who his father is. It is impossible for a man to hide his true character from his family, who knows his strength and weakness...”* (Nyanjaya 2015:44). A researcher has observed, most boys’ participants suffer identity crisis in the following quotes:

Case Study 1

Very painful when I think about what my father did I feel

Like crying no one to teach me manly things.

“I feel I need such a person to talk to me about man things so that I would not repeat what my father did to my children.”

Participants 1 (with no case study)

“They say for things to go well with me I need to follow my father surname

Nevertheless, my grandmother could not allow it, because my father needs to pay For damage first”.

Case study 2

“For there is quite a lot of difference between me and My friends who have fathers.”

Case Study 3

My father would bring liquor and sometimes I would stole it and Drink outside because I thought it was a right thing to do.

Study case 4

Only one out four girls who shows symptoms to suffer identity crisis

“The father is a law maker in the house sometimes you feel that the mother is stubborn as a single parent. There are something’s you don’t want to share with your mother. In my case, I share those things with my uncle, and then he will explain. I feel that uncle should have been my father because sometimes, I found it so easy to relate to him than my mother”

Identity crisis Reflection on Literature Review

Asian perspective literature affirms with captured data that, self-identity provides the adolescent with a subjective sense of inner wholeness and helps them to answer the questions about purpose and meaning of life (Alfonso et al 2015:2).

The absence of father has been identified as one of the factors that contribute to most of life challenges for young people (Langa, 2010: 433). These are challenges,

which pertain to low self-esteem and lack of confidence in one self, which normally results to poor performance and sometime ill-discipline for boys.

An African perspective literature suggests that young people who do not have an existing and consistent connection with their fathers are vulnerable to negative consequences, as many of them reported feeling lost and unwanted (Nduna et al, 2011: 433). Writers with western world view as Nugent (2010) avows to same thoughts that, it is a cultural belief that the men are the creators and carriers of cultural identity and heritage of the children (Smith, Khunou & Taulela, 2014: 433). If children are disconnected from their fathers, it tells of disconnection from their source of identity.

5.13.5 Theme 5: Children resilience for the sake of a selfless single parent

During and after capturing of data a researcher observed that single parents mothers who are selfless, sacrificial and committed to the well-being and survival of their teenage children, such attitude and behaviour impact much to their adolescence. Her love and self-sacrifice would not go unnoticed to children. They remember their mother's selflessness and tears she shed for their sake. Several number of approximately 6 out of 8 participants have deeply display such feelings unreservedly, in the following quotes:

"But to look at my mother's tears has help me to say I don't want to Let her down I will do well to please them".

"Yes there are time I feel like I should not wake up to go school because, I am hungry but I would apply self-control and be reminded my late Mother's words that I should not follow my elder brother footsteps,"

“My mother, I don’t want to let her down, also I stay closed doors, to calm myself and think about my situation and my mother’s situation”.

“I and my friends have been in relationship which has helps us open our eyes. Our friend got pregnant. It was not easy to come out of those relationships. However, we were not hurt; my mother prevented me to go at night, as she will beat me. Those things help me a lot but one friend of mine got hurt by these relationships”

“I love my mother I am nothing without her. I wish I would please her”

“To look at my mother always crying has help me a lot to grow and change. She would always cry for me as I was living this corrupt life”.

Palesa shared stories of how she would be tempted to fall into peer pressure.

“But I am afraid to mess-up for the sake of my mother.

5.13.6 Further findings

5.13.6.1 Female participant showing less emotion of the absent father.

Three out of four female participants felt that they are more in need of their mothers than fathers are. On the data captured, they did not show strong emotion of loss as compared to their male fellows. And this is what they have to say,

Girl Participants 1 (no case study)

“As much as I love him but my mother is more important. I would only need my father in time of need. His absence did not affect me much I feel sad for him he must change.”

Study Case 5

“Though painful but, it did not affect me much because my mother was always there before she died, my brothers were much affected as boys.”

Girl Participants 4

“The only painful part is that he contributed nothing in my upbringing.”

Three girls who did not display strong emotion of loss to their absence fathers, a researcher have observed that they are seemingly more close to their mothers because of the attachment that has been built between them and their mothers. Bowlby (1969) has to say, Attachment is an enduring emotional bond a person develops toward another person, object, or institution cited in (Nyanjaya 2015:15). Thus, attachment is one the most fundamental requirement of people. As s results boys and girls are more likely use drugs and more likely to stop using them if their attachment figures are against their use or not using them at all. Thus less attachment of boy to their mother is suggested as reason why boys felt a strong sense of loss and anger toward a departed father.

5.13.6.2 The phenomenon of the absent father

The following findings highpoint the circumstances around the absent fathers of the participants:

- Fathers abandoning their families led to socio-economic conditions of many sorts, since there was now no one to look after families’ wellbeing, as most of the fathers were breadwinners for these particular families.
- In Addition, it led participants to be on their own and look after themselves so early, as mothers were most often times

be away in other to fend for food for these young ones, maybe be back on weekends.

- Most participant express to be not in contact or not in good terms with this biological father. In other word, most of fathers never looked back or made a less effort to restore relationships or maybe ask forgiveness from their sons and daughters.
- 3 out 8 participants mothers, do not want the topic of these fathers who have abandon, to be discussed with their children at home, therefore children have gave-up asking more questions.

5.13.6.3 Coping strategies and participants

- Participant have expressed that, they would learn a big deal from close friends, brothers and sisters who have committed mistakes and blinders of some sort, like early pregnancy, drug related issues, drop-out of school etc. they would learn in such a way not to repeat same mistake which were committed.
- Longing to please and give back to their mothers, was something mentioned by most of participants who still had theirs mothers, that helps so much to cope with pressure which was exerted by peers to loss direction.
- Church involvement is mentioned by 5 out of 8 participants as an important means to help them cope, and escape township influence which lead to lot of sinful tendencies
- Choosing good friend was among things mostly mentioned.

5.14 Pre-luminary Conclusion

The research focused on the experiences of adolescence males and females regarding biological fathers who are absent from them. In this chapter, the researcher dealt with Empirical Findings of the study, case studies and interview of participants who are teenagers. Eight teenagers were interviewed as participants. All of teenagers were learners of Mabande C.H School, a local school situated at Phola under eMalahleni Municipality. The research findings indicated that the rejection and abandon by fathers had a substantial influence on the lives of the adolescence. The participants displayed to be much affected by the absence father in areas of living their lives insecure. Therefore vulnerable to individuals offering help with twisted motives. Lack of discipline, identity crisis, academic disruption themes was also established. Researcher have discovered female participants showing to be less emotional affected by the situation. Hence, against all-odds, a finding that has stood out was *children resilience for the sake of a selfless single parent mother*. A researcher has observed self-less single parent's mothers, sacrificial and committed to the well-being and survival of their teenage children. Such attitude and behavior affected much to their adolescence. Her love and gallantry would not go unnoticed by children. They remember their mother's selflessness and tears they have shed for their sake. Most participants have deeply display such feelings unreservedly. The empirical findings of the study are presented firstly, according to case-studies, and secondly according to themes which were obtained from empirical data. Six themes were drown from empirical data. The next chapter shall focus upon healing and caring methodology of the study.

Chapter 6

6 Healing and Caring Methodology

6.1 Introduction

This chapter intends to provide answers pertaining the empowerment of caregivers so that they may be able to pastorally care for absent fathers adolescents. Also the question of how to intervene pastorally, so that children do not repeat the cycle started by their fathers.

From the empirical data it was perceived that absence father adolescents (children whose fathers are absent from their lives at an early childhood) can have an unfavorable effect upon their psychology and physical health. Almost all study cases presented shows adolescence vulnerable to feelings like self-sympathy and lack of self-worth which results from insecurity, which the situation of absence father pose to them. These are real life situations which threaten the adolescence self-worth and havoc his/her world-view and meaning into disarray. Taking into consideration that this is still a formative stages which is fragile for a teenager.

Dobson indicates *every child is entitled to hold up his or her head not in arrogance, but in confidence and security (Dobson 2010:75)*. According to him that is the concept of human worth intended by our creator. Study indicates a statement which speaks volumes about how adolescent's harbors with feelings of insecure: *"For there is quite a lot of difference between me and my friends who have fathers."* Such statements carry a weight which absent father impact upon the adolescence. This impact on their whole being from who they perceive to be, to who they strive to be, which determine adult human being they shall be.

Gerkin's shepherding model and Nick Pollard's theory of positive deconstruction were used in developing the pastoral caring model of adolescents living in

township with absent fathers also Dobson's strategies and nyanjaya equipping of caregivers.

6.2 Pastoral Care Theories

6.2.1 Gerkin's Shepherding Model

The researcher found pastoral care guidance from the narrative model developed by Gerkin (1997) appropriate for the research. Gerkin in his work, an introduction to Pastoral care, point to the pastor as one entrusted with a responsibility to care and shepherding. Care is viewed as the central theme of this particular model.

Gerkin piloted a survey on pastoral history. He outlined pastoral care from the Old Testament through the twentieth century. He out-lined that, "Pastoral care as we know it today did not spring forth out of shallow soil of modern experience.

Rather, it has a long history. The history of care is like a family genealogy it reaches back as far as the collective memories of the Christian community can be extended. In order to understand it well, it requires a preliminary tour into its archaeology (1997:23).

In regard to ways in which adolescents who have been abandon by biological parents' father in particular should be cared for pastorally by caregivers several models displays by Gerkin are as follows:

- (1) The Pastor as Shepherd
- (2) The pastor as prophet
- (3) The Pastor as mediator and reconciler
- (4) Pastoral Listening to the inner life of individual.
- (5) The Pastor shaping the moral life of the people

6.2.1.1 The Pastor as Shepherd

The pastor is considered a shepherd and the Christians are the flock's herd that a pastor needs to care for. The researcher for the purpose of the study has utilize this method efficiently to enter the children space, helping them cope with any emotions experienced as a result of the research, including feelings of shame, hopelessness

And despair caused by the abandonment of own father, the child harboring of such feelings were sometimes obvious even during the interview. The researcher was persuaded that this shepherding model, even though initially written from a Western standpoint, plays a vital role in approaching problems faced by African people in the township life. As the researcher has observed the township alarming situations which children are raised under, inhuman tendencies are accepted as normal way of life. Children growing up in homes without proper guidance and safeguard of particular father are like a sheep without a shepherd. This is what caused a researcher opt to employ Gerkin. As like a real shepherd journey with flock. A researcher will journey with children (boys and girls). This journey Wimberley (1999) calls, a journey which moving from shame to self-worth.

The researcher is concurring well with Gerkin's statement that our lord and savior Jesus Christ mandated us as Christians to render, works of mercy to those in desperate needs and afflicted by tragedies of life (1997: 42). These are boys and girls who had to live with the rejection of those who were to love and accept them. It's a tragedy when abandon by one of your own like the father.

Psalms 23 portrays and depicts God as the good shepherd who leads the people in paths of righteousness, restoring their souls and walking with them among their enemies, even into the valley of the shadow of death. This key Scriptures illustrates that shepherding is a biblical model of pastoral care that aims at leading, nurturing, healing and protecting. The role of a shepherd is God a good shepherd find a straying sheep, to rescue the lost, to feed and tend the whole flock, giving particular attention to the weak and ailing members (Gitari 2005:13). This is what he expects to every pastor to do. The shepherd pastor will have to play a role to rescue boys and girls from dangers and snares which they are faced, of making poor decision and choices which may determine the rest of their lives. Threats posed by township ill-discipline and lawlessness.

Gerkin continues to argue that this has been part and parcel of Christian tradition over centuries of church history. He stresses that pastoral care is not just a modern day invention as some may perceive. Gerkin says, "Before Christianity pastoral care was a significant aspect of the Israel community's life and its tradition, out of which the Old Testament Jewish scriptures emerged" (Gerkin 1997:21). Hence as time passes by pastoral care needs to be revisited and modified continuously in order to be able to address current day challenges of caring. It should continue undergo modification and adaptations in the changing world of ours. From the above statements, it is clear the world around us changes daily and so does the needs of the people for which new models of pastoral care need to be developed. The researcher has opted Gerkin's method to pastoral care, as it seems to be all encompassing. It addresses individual and family problems

in relation to various life situations. This approach is an ideal as it is able to help to heal people in need of pastoral care therapy, which children with a feeling of abandoned by fathers who are perhaps traumatized and need to endure feeling of rejection.

The shepherd metaphor of pastoral care represents the way in which God cares for and supports people in distress. This is depicted in what Jesus Christ says in the gospel of John, the good shepherd lays down his life for his sheep. The hired servant is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired servant and cares nothing for the sheep. He is the good shepherd, who knows the sheep and the sheep know him (John 11-15). Gerkin's model of shepherding relates with the ministry of Jesus Christ, which is characterized by compassion. Jesus Christ constantly shows compassion in the face of ignorance, hunger, sickness and even death. He was gripped by compassion when he saw the aimlessness of the common people as —sheep without a shepherd.

6.2.1.2 The pastor as prophet

The Israel antique community was, pastorally, cared by three classes of leadership. These were priest, prophets, and the wise. For the purpose of the study we particularly opted the leadership which was rendered by the prophets. These were servants of the Lord. Their primary duty was to remind people of God, God's word and will. Their role were like one played by the diplomat which is from heaven to communicate divine messages to people. In this study, pastor as prophet becomes a voice for the voiceless.

He speaks for those who are seen but not heard, because their voices are not recognized in today's societal set-up. As a prophet the pastor would seek to be heard and become a voice on behalf of boys and girls who are lamenting in silence. Who are labeled by both secular and church society as attention seekers and mostly understood in schools as discipline challenged learners, as the underlying problem(s) were not discovered. A pastor as a prophet would want to reach out, "tune in," and be sensitive to narratives which society have no time to hear. In that sense pastor as a prophet would have facilitated a healing process, of journeying with a child moving from shame to self-worth, and bring about healing to their wounded soul.

6.2.1.3 The Pastor as mediator and reconciler

The ancient function of the pastor as mediator and reconciler in the New Testament times and post-New Testament times would be between individual and the community of Christians. Paul is pointed out as outstanding figure in playing this role. According to Gerkin (1997) reading Pauline letters is to listen long conversation between great missionary apostle and diverse people who made the congregations he visited. These were conversation that sought to reconcile people to one another, to gospel, and most of all, to Christ, the head of the church. But Gerkin note, our pastoral posture toward the people we serve contemporary will greatly differ from that of the early leader of the church in the New Testament and Post-New Testament times. Our method of reconciling must now follow the manner of listening, invitation to consider and clarification of comments. It is in certain respect even a gentler role than that fulfilled by the apostle Paul with his churches (Gerkin 1997:81-82). Therefore for a pastor to

achieve a role of being a mediator and reconciler he/she need to be a person of listening heart, which goes beyond hearing but with the intention to mediate and reconcile. Gerkin helps submitting two of what he calls, "Observational capacities" which are of crucial importance for a pastors or counselors, in order to be effective in their endeavors of bringing about therapeutic enrichment to people. According Gerkin, they need to observe the following:

- 1) *The art of listening*, he says, listening involves more than simply hearing the word that people says. It means being attentive to the emotional communication that accompanies the words that people says. It means listening for the nuances that may give clues to the particular, private meanings that govern person's inner life. It means listening for hidden conflicts, unspoken desires, unspeakable fears and faint hopes (1997:91). He says, pastors first and foremost task, they need to be listeners who invite self-disclosure, hence, communicate acceptance and nonjudgmental care. Pastors in these regard will need to mediate between the adolescents inner conflicts, between him/her and feelings embedded inside which are sometimes of anger, rejection, resentment, insecurities and lack of self-worth and identity. According to Wimberly (1999), People in the pastoral counselling bring well-informed personal narratives fashioned and shaped by their experiences of shame. These personal narratives are what Merle R. Jordan quoted in Wimberly, called *secular scriptures*, in a sense that they have taken the place of the ancient scriptures (biblical one) in determining how one believes, thinks or act. These secular scriptures become idols around which people

organized their lives and interpret reality. Wimberly asserts that changing them requires divine and human intervention (Wimberly 1999:17-18). A pastor therefore needs to help the adolescent abandoned by father to face and confront these narratives or secular scriptures and thereafter make a decision whether to be controlled or govern by them or by ancient scriptures. Ancient scriptures according to Wimberley, need to replace the personal narrative and all feeling of shame which in this particular being idolized by an abandoned adolescent, only ancient scriptures are supposed to be the source to determine how one believes, think, and acts.

In the journey moving from shame to self-worth a pastor need to help the adolescent to find new meaning or world-view, which will be govern by ancient scriptures (Biblical world-view), these will help the adolescent in order to find new meaning or interpretations of his/her narratives, as a result, situation surrounding the abandonment by biological father will not be personalized or be interpreted by an adolescent to have been contributed by him/her. By that, all feeling embedded inside, of anger, rejection, resentment, insecurities and lack of self-worth and identity will be reconcile, hence the pastors task will be to help mediate and reconcile these inner conflicts.

- 2) Secondly Gerkin speaks about the capacity *to observe*, he says, it has to do with pastors looking carefully at and make evaluative judgments about the social environment that surround those who are subjects of pastoral care. This capacity asks that, we look around and within. As there might be the possibility that, what is in the social situation of the

people receiving our care, may be causing or exacerbating their stress? Questions like, Are the social structures that surround the lives of those under our care, provide social support that they need in order for their lives, to flourish taken care of? This calls for pastors to apply sensitivity of situation and circumstances surrounding the well-being of the adolescent who have been abandoned by a biological father, issues like socio-economic situation, which are predominance in township where the study emerged.

In accordance with therapeutic approach to adolescents, who have been abandoned by their biological fathers, a pastor will play a role of mediating and reconciling by applying these dimension proposed by Gerkin. These will help pastors to achieve maximum results.

6.2.1.4 Pastoral Listening to the inner life of individual.

This model according to Gerkin has an emphasis on psychodynamics and inner life of a person. Carroll Wise quoted in Gerkin refers to it as “Communication of the *inner meaning* of the gospel”. According to Gerkin, this has the implication that good pastoral care is not simply talk about the gospel. But good pastoral care embodies the gospel in relationships by speaking to the inner being of individuals. According to Richard Niebuhr quoted in Gerkin good pastor seek to relate to persons what he calls, “Moment of revelation”. What is communicated should makes a connection with the internal history of the person, in a new and potentially transforming way. For this to be achieved, pastoral leader need both the skill and discerning sensitivity to relate to people’s inner life. Knowledge of psychodynamics needs to be supplemented by knowledge of spiritual

dynamics – the dynamics of the individual internalization of knowledge of God and the life of the spirit. According to Gerkin pastors enhancing their knowledge of psychodynamics which focus on becoming sensitive to the dynamics of family life among their parishioners, has greatly enhance their ability to communicate the gospels in families at the point of their need. Therefore a pastor of adolescents abandoned by a biological father, need to seek to preach the gospel, and connect it's message, and make it so practical to life situations and seek to bring healing to a wounded soul of the adolescent. This then calls for a pastor to preach in a transform way to embrace both psycho and spiritual dynamics.

6.2.1.5 The Pastor shaping the moral life of the people

The image of a pastor as a caretaker of moral life of the people was the primary of self-image of the prophet of Israel. According to Gerkin to care pastorally for the people, both individually and community, was to consistency enquire about and help people to consider the morality of their actions. Hence, tradition of law was developed, that set the moral boundaries within which the life of the people of God must be lived. To call the people back to those boundaries become very early a Central role of pastoral care, in the life of the New Testament community. This is seen modeled by Jesus as he did not hesitate to challenge and transform the traditional understanding of the moral life in the Jewish community, as he embodied higher and fuller stance towards its implications. "Do not think that I have come to abolish the law or prophets; I have come not to abolish the law or the prophets" (Matt. 5:17). It was a major theme of Paul's pastoral writings to the New Testament churches. It was present in the

pastors who attempted to hold together the ancient Christian communities during the Roman persecution. The image of the pastor as moral guide persists right up into the twentieth century. According to Gerkin this theme was muted and replaced by motifs of acceptance and forgiveness. Therefore contemporary pastoral care, have the responsibility to help recover, a rehabilitation of the role of the pastor as moral guide back to our pastoral shelves. Our study emerged from township, where lot of mayhem and lawlessness has been reported prevailing over the past. Hence, this model motif, "*Pastor shaping the moral life of people*" could play pivotal role in reshaping patterns of morality, and thinking, back to required biblical standard, in particular that of an adolescent growing up from township. However, this needs to be done with care and purposeful in order to avoid unnecessary demands which could lead to self-righteousness, which do not align well biblically. Therefore the researcher has found Gerkin's model appropriate and practical to apply in situations particularly of the adolescents who have endure conditions which relate to absent father.

6.2.2 Pollard Model of Positive Deconstruction

As indicated in chapter three of the methodology, Pollard's positive deconstruction, is an ideal model lay-out in his book, *Evangelism Made Slightly Less Difficult*, the model was enterprise for the purpose of communication of the gospel of reaching the soul for Christ a bit easier. The model deals with positive deconstruction in a way of taking apart what is flawed in a person's world view but interchanging with something better.

According to Pollard this is also necessary to even professing-Christians; as we sometimes hold error in the world views we have (Pollard, 1997: 89). Pollard says, the process is called “deconstruction” because the author is helping people to deconstruct (that is to take apart) what they believe in order to look carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way in order to replace false-belief or error with something new and better” (Pollard 1997:44). During the process of positive deconstruction elements of truth which individuals already holds needs to be affirmed and recognized yet helping them to discover on their own the insufficiencies of the underlying world view which they have griped on (Pollard, 1997:44). They are four components which involves the process of positive deconstruction, these are: Identifying the underlying world view, analyzing it, affirming the elements of truth which it contains and lastly discovering the error in the world view.

6.2.2.1 Identifying the underlying worldview.

World view denotes the underlying belief which we hold, which ultimately lead us to interpret a world around us in one way or the other, and sometimes influences the way in which we behave. Most people seem to be unaware of the world view they have embraced, which presently accentuates their beliefs and values. Usually, they will simply communicate “a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behavior is derived” (Pollard, 1997:48).

According to the author most Christians are usually not aware of the worldview underlying the ideas of people that they are trying to reach or give care. They usually work on a surface level; reacting to individual statements or behavior instead of endeavoring to respond to an underlying philosophy (Pollard, 1997:49). Pastoral care givers have a huge responsibility lying on their shoulders of endeavoring in trying to understand what is it that people they want to reach or render care believe. Adolescents facing conditions of absence father, carry an underlying world view which they themselves, are unaware of. This underlying world view is evidently indicated in the following scenarios taken from data:

Underlying world view

1). The researcher observed and pointed out an *Apologetic behavior* which tells more of an individual because of ***insecurity*** have personalize or took the blame to himself for what his father deed to them when abandon his family

“If we have mistaken him let him come, we sit down to sort it or apologize”.

Also his lack of self-confidence speaks volumes about his insecure: *“For there is quite a lot of difference between me and my friends who have fathers.”*

Underlying world view

In this case study a researcher observed and noted Palesa’s *Insecurity toward man*, these feelings are caused by Palesa’s father decision to

abandon his wife and children. They instigated Palesa to be *insecure and fear of opposite sex*, if that could happen to her.

“What happen to my mother makes me not to trust males much.”

Underlying world view

*“I have my **fears** also because my mother says my father had the anger which led to him to be abusive in times, I am afraid if I get such kind of man in a relationship. If my father was there I would have learned so many things on how men are, from him my father. To warn me about many pitfalls...”*

Underlying world view

“Next year I am going to study tertiary, I am scared who will take care of my studies because life is difficult at home right now my mother is not employed. We survive on grant.”

Underlying world view

In this case the researcher has observed and point out that insecurity, a lack self-love and confidence of who they are and uncertain of what future hold for them, this has led many according to Mangaliso’s observation to offer themselves as prey to old men (blessers). Mangaliso alluded:

“If fathers had resume their responsibility and a role of looking after their girl child. Girls would not have offered themselves to old man as some girls do. They decide to risk to enter into relationship to old man and disappear from home. Fathers who are present would prevent that to happen by looking after their girls and to buy them what they need”

Apologetic behavior, insecurity, Insecurity toward man, lack self-love, confidence of who they are, and uncertainty and fear of what future hold for them, as themes which have emerged from data. Are indications of an underlying and hidden world view, which adolescents convey. The researcher has therefore observe and identified world view, which informs teenager's perspectives and their view of life. For instance they have a belief and a view of life which denotes that, they are a difference between them and their peers who are with their fathers. Also girls have the underlying world view which suggests that, they now have, a sweeping and general attitude toward males, as if all males are the same.

"What happen to my mother makes me not to trust males much."

"I am afraid if I get such kind of man in a relationship"

2). Also a researcher has observed and identifies, a distorted underlying world view, in a way in which most participants view **discipline**. Lack of a figure like that of a father, which is disciplinarian in nature has misinform most teenager's world view about discipline into a twisted one. Has substituted a proper view of what discipline should be, with a one **permissive** in nature. This permissive world view they hold is displays in the following evidence:

Underlying world view

In a story of Ace the young footballer, the researcher have observe and point out that Ace has expose himself so early, to sexual encounters and unprotected sex. Situations like this attest to a permissive township culture, which prevails as a societal challenge which Ace experienced, as growing-up

in township. This even escalates, when a firm hand such as one of a father is absent.

Underlying world view

The researcher has made an observation that Nkosana's brother's situation of being a drug addict, stealing and dropping out of school, he has mentioned, results from lawlessness and permissive culture which Nkosana grew-up under, as a result of his father absent. Order and firmness are expected to be instilled by fathers through *disciplinary measures* and this is common in African perspective. Nkosana pointed this out as the most motivational factor for him to remain self-discipline.

"I blame these whole circumstances we are in to my father, if he were there my brother would not be in this situation because he would have guided him and be a role model. My father absence has damage him, he started to be rude unruly (my brother) because even my mother give up on him. I knew he needed my father's hand by that time. But that help me a lot in making choices"

Underlying world view

A researcher observed and discovered that Charles would have been counted as a statistics of many sorts of delinquents and lawlessness if was not his mother love and firmness which was applied in his upbringing. He could not hold his tears when telling the story of how his father absence nearly causes him to be misguided and almost disarray his life. And how his mother presence saved his life.

“Growing without a father has led me to commit lot of mistakes which could have been avoided if he were there. As I speak my attitude is not in order I even fail grade 9. I even smoked, this was mostly caused by the stress I went through. I even smoke dagga sir, become a drunkard. I did not have role model, I was alone at home with those who are hiring at home, doing what I like. I was deep in this lifestyle and I felt like I should now give-up of recovering to normal life.”

Charles describes his mother style of upbringing as no nonsense, a disciplinarian, Charles admits, that has made him to be what he is.

“My mother toughness and punishments has helps me a lot because I remember stealing twenty rand to play machine. My mother bit a hell out of me. She knew it was me I had to bring back only R12 left. If she did not, I would have been worse by now may be I would have ended in prison.”

Underlying world view

A researcher has observed that Palesa’s mother stance and courage to put it upon her shoulders to make sure that she plays both roles of being a mother and father has worked for a betterment of Palesa. This has helped instill a sense of self- discipline and character to her. She says, she owes it all to her mother spankings to have help her to be a discipline child she is.

“At home there is time to lock the gate but there was a time I forgot my book somewhere when came back my mother was there, she asked me where do I come from, I explain, she then accepted my explanation. But same thing happen again the other day. I tried to explain she did not accept

my explanation I got beaten, we needed to go in that home to find out more whether I was there, she then ask for apology”.

Palesa says, her mother firmness and discipline has helped her to have a sense of purpose and self-discipline even on her studies. She is afraid to disappoint her mum.

“But I am afraid to mess-up for the sake of my mother”

Underlying world view

A researcher has observed that as much as it is a strong sense of insecurity for Mangaliso’s sisters to have decided to offer themselves to sexual relationships with old men. It is also a lack of *self-discipline*. Children with present parents would normally fear to let their parent’s name be dragged down, worse part in this case both parents are not there. Thus self-discipline in a child is strongly connected with parents who must help to intentionally instill it, in particular it is a call for fathers. Hence Mangaliso’s utterance say it mouthful.

“If fathers had resume their responsibility and a role of looking after their girl child. Girls would not have offered themselves to old man as some girls do. They decide to risk to enter into relationships to old man and disappear from home. Fathers who are present would prevent that not to happen by looking after their girls and to buy them what they need”.

In the view of what is indicated above the researcher is drawn to support that, there is an underlying world view of some sort of **“permissive culture”** which most of adolescent, with absent father have embrace unaware of it.

3). the last but not list underlying world view identified is identity crisis, which is observably indicated in the following:

Underlying world view

Very painful when I think about what my father did I feel

Like crying no one to teach me manly things.

"I feel I need such a person to talk to me about man things so that I would

Not repeat what may father did to my children."

Underlying world view

"They say for things to go well with me I need to follow my father surname

But my grandmother could not allow it because my father needs to pay

For damage first".

Underlying world view

"For there is quite a lot of difference between me and

My friends who have fathers."

Underlying world view

My father would bring liquor and sometimes I would stole it and

Drink outside because I thought it was a right thing to do.

Underlying world view

Only one out four girls who shows symptoms to suffer identity crisis

“The father is a law maker in the house sometimes you feel that the mother is stubborn as a single parent. There are something’s you don’t want to share with your mother. In my case I share those things with my uncle then he will explain. I feel that uncle should have been my father because sometimes I found it so easy to relate to him than my mother”

The above evidence denotes that, adolescent with absence fathers have embraced a misinform self-identity world view, this involves, not knowing who, where they belong to. Therefore in his attempt to identify underlying world views, a searcher have identify, amongst many the above world views, of which according to Pollard, denotes the underlying belief which most adolescence with absence father hold, which ultimately have led to the way in which most will interpret a world around them in one way or the other, and sometimes influences the way in which they will behave.

6.2.2.2 Analyzing Worldview

When done with identification of worldview, we move to analyzing of it, fundamental question need to be asked is, is it true? (Pollard 2007:52). The best way to do this Pollard use three standard philosophical test of truth namely – coherence, correspondence and pragmatic. This implies that one, needs to basically ask three questions. Does it cohere? (That is, does it makes sense?) Does it correspond with reality? Does it work? (Pollard, 1997:53). While in the process of asking three question pastoral care-givers need to look for elements of truth that they may affirm, as well as an error to be discovered (Pollard, 1997:53).

The researcher has discovered negatives (errors), than truths in the respective world views. Has found that, these particular world views which

children with absence father holds unaware, does not necessary make sense to embrace, they are not acceptable worldviews in normal situations, therefore they cannot be true, and need to be deconstructed positively. *Secondly*, the world views do correspond with reality, but under adversarial circumstances of life only, not in normal situation. Therefore these are distorted world view, which need to be positively deconstructed. *Thirdly*, the belief system or world view embraced, stems from self-unworthiness, low-self-image about one individual, therefore it is not acceptable and cannot work.

6.2.2.3 *Affirming the truth.*

Pollard asserts that, in the process of positive deconstruction it is worthwhile for pastoral care-givers to affirm the truth in which the individuals already hold. But also help them to discover for themselves the inadequacies of the underlying worldview they have absorbed (Pollard 1997:44).

For the purpose of this study it would be irrational to claim, as some others have alluded in a sweeping-statement manner that township learners with father deficit suffer ill-discipline and social disorder altogether, there are element of correctness need to be affirmed in the whole situation of such learners, in a way that when one capitalizing on those elements, will not be stopped to overcome obstacles and challenges associate with absent father dilemma.

Therefore an attitude like that can make it difficult for people whom, we are trying to reach-out to listen to us or want to consider our proposal. Hence the necessity of affirming what is partly true in that set of beliefs

each one hold is unreservedly true. Pollard (1997) rightly professed that we are uncomfortable to admit that the views or beliefs that other people hold, are at the variant with what we hold to be truth, may contain some truth or a measure of truth (Pollard, 1997:55).

Hence the researcher, have establish some element of truth in the adolescence with absent father world view that, Amidst unfavorable situations these, children growing without fathers are going through, some children have seen it as an opportunity to fight so hard, in resilience, to make it in life, and cease the opportunities availing themselves, more than those children who seems to have it all at their disposal. Therefore this sometimes put children with absent fathers in favorable position to sometimes do well in life more than those who have.

6.2.2.4 Discovering the error in the worldview

Pollard (1997) point out that when we analyses or investigate a worldview by using three questions criteria of truth, we are not only attempting to affirm truth but also to help them to discover for themselves those errors which they have been holding on (Pollard (1997:56). Therefore in the whole process adolescents with absent fathers have been helped to find out themselves that, a particular worldview they have been holding, is not coherent. And that, it does not correspond with reality under normal circumstances. And that, it will not work. In all combination of the three, world view held by adolescence with absence fathers, has been found wanting (Pollard (1997:56). As Pollard (1997) affirms, it is prerequisite that we identify; it is necessary for us to analyze it, it is valuable for us to affirm

the truth that it contains; but it is extremely vital that we discover incorrectness.

The researcher has found Pollard's theory or model of positive deconstruction so helpful in helping learners with absent fathers, to deconstruct their underlying worldview of insecurity, anger and feeling of rejection, but help reconstruct a new approach of dealing with the situation of feeling of rejection, abandonment, and anger resulting from absent father. Positive deconstruction will therefore allow me to enter the space of children who are experiencing the issue of absent fathers properly. But the journey moving from this particular world view which adolescents have held for quite some time to so far, will need time to deconstruct as Pollard put it, we are asking them to think fundamentally, underlying beliefs and assumptions upon which they have based their life until now. If our positive deconstruction is to be truly positive, we must give people the time they need so that, they can take it at a pace with which they are comfortable (Pollard (1997:73)).

6.2.2.5 Reconstructing new world view

In helping children deconstruct world view, of feeling of rejection, abandonment, and anger resulting from absent father. And supplanting it with new world view of self-worth, self-contentment. The researcher opts for Wimberly, moving from shame to self-worth as an ideal hypothetical means to journey with children from such kind situation, to a world view which God has intended for us all. In his hypothesis, Wimberly, talks about secular scriptures which have become idols in which people have organized their lives and interpreted reality. Wimberly asserts, that changing them

requires divine and human intervention (Wimberly 1999:17). He further states, storytelling and Pastoral counselling as separate entities cannot Address these secular scriptures but that, holistic approach which involves, preaching, pastoral counseling, and participation in church life, has potential to change the shame-based narratives that undergird people's lives. He says, stories which are both biblical and contemporary in nature, must be told that, have as their goal deactivating the secular scriptures, so that new and better world can be unveiled. Wimberly concurs well with Pollard in saying that, this will take time and effort (Pollard 1999:18). Therefore a pastor needs to be patience in embarking on these approaches. Wimberly emphasizes that, Preaching and counselling should not be separated, as they are both aimed at destabilization of the negative stories, which hinder people from the wholeness that is promised by the gospel. Therefore Wimberley's approach is an ideal in tackling and embarking on helping children reconstruct an ideal world view.

6.3 Equipping of Care givers to care for Teenagers

Nyanjaya (2015) in his book *Absent Fathers Lost African Sons*, written in the context of Zimbabwean fathers who are absent from their sons due to immigration for the sake of employment. Have contributed his input on Pastoral responsibility to equip care givers (Nyanjaya 2015:145).

He emphasizes training of men's group on caring for the adolescence, on various topics as something in which ministers should prioritize in his program. The minister should take the task of training personnel's, youth leaders, and advisors, the skill on helping the adolescents, whose fathers

are absent, to discover their assignment within God's purpose and their identity that is worth living for. Boys and girls make good choices when love and care is expressed in practical ways by the people they interact with in life. A good example is when Christian care-givers reveal their weakness and strength in their interactions with them, children appreciate that effort in mentoring. Every opportunity these men spent with adolescence, will definitely yield results.

According to nyanjaya, the purpose of this group is to reduce trauma in the adolescent males and females as they grow into adulthood, when their fathers are absent or seem unloving. It is this relationship that helps boys and girls to form a communal and an individual male and female identity of their own. The training must include lessons on men of integrity, how to mentor boy and girl child, the role of the community and parents to boy and girl.

The parent of these teenagers should be made aware of the church program in guiding teenagers. The training aims at equipping men and women to be Christian mentors. The Christian mentor should note that, children are also being guided by other male and female adults in the community, and family in emotional close societies. Apart from training which intends to groups, youth leaders, and men and females, there is a need to create awareness to the whole congregation of the need to care for adolescents. If the whole congregation has an appreciation of the program its influence brings other boys to church.

6.4 Fathers and mentors should know the friends of male adolescents

Nyanjaya and Masango have highlighted guidelines about the subjects fathers should discuss with their children before and after they leave them in the care of others. Hence these guidelines are stipulated in the context of absent fathers who migrate from Zimbabwe, for socio economic reasons, seeking economic opportunities, they could be helpful in the context of our study, of fathers who abandon their adolescents for reasons of starting another families (Nyanjaya & Masango 2012: 8). :

- *Teach them to walk with wise men.*
- *Discuss with them the biblical perspective of characteristics of a wise man and women.* Examples can be drawn from Psalms 1:1: ‘Blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers.’

Examples of quality friends for adolescents

Adolescents should have quality friends who will help and encourage them in their journey to manhood. Quality friends are friends of Jesus Christ, as referred to in the Gospel of John 15:14: ‘You are my friends if you do what I command.’ Moreover, the Bible provides many examples of good friends, as summarized below:

- *A good friend is not driven by instant gratification.* But a bad friend says, eat, drink, and merry, for tomorrow we will die’ (Pr 23:6, 20–35).
- *A good friend is loyal, but a bad friend is fickle’* (Pr 24:21; 25:19)
- *A good friend speaks truthfully, but a bad friend “devises violence”, and his “lips talk of trouble”* (Pr 24:1).

- *A good friend loves the law of God, but a bad friend is a lawbreaker' (Ps 1: 2)*
- *Do not be misled: "Bad Company corrupts good character". Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God – I say to your shame' (1 Cor 15:13–34)*
- *Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!' (Ec 4:9–12)*

According to Nyanjaya & Masango (2012) Children are living in a world with many ways to connect socially and thus spend more time with friends at school and out of school. Therefore, it is the job of the father to know his son's friends, as well as where and how they spend their time. To put it another way: it is the role of the father to know the primary influences on his son. This is why the authors believe that a father should consider his son's environment from morning to evening. Material support alone without a plan for building an internal structure of support for male adolescents particularly, destroys them, as already alluded above. Fathers should equip their sons to live in a world of many voices, in that they are in the world, but not of the world. They have to be equipped to interact with nonbelievers, to be exposed to media, politics and peer pressures, but to still maintain their boundaries and fear for God. As a result, the father's role will help them to follow the familiar voice of Jesus, their friend and chief shepherd (Nyanjaya & Masango 2012: 8).

6.5 Dobson Strategies for parents

How can parents, Guardians and care givers be empowered to build strong selves and unconquerable spirit to children? The following recommendations are pointed out by Dobson, as over past decades has served as family expert. Dobson (2010) offer strategies which focus on the early home life, the school years, the adolescence experience and matters pertinent to adults, but for the purpose of our study, we will pay attention only to 1st strategy, *Examining home values*. In this strategy Dobson alludes on building a child's self-worth by pointing-out four common barriers or pitfalls which cause a child to doubt personal self-worth, even when deeply loved. As much as many children knew intuitively that they are love by their parents, but they do not believe that they are held in high esteem. It is noted that, large portion of your child self-concept emerges from the way he thinks you see him.

a) **Pitfall: Parental insensitivity**

Sensitivity in this context is the key word meaning "tuning in" to the thoughts and feeling of our kids listening to the cues they give us, and reacting appropriately to what we detect (Dobson 2010:83). This insensitivity mostly occurs when parents do not guard what they say in the presence of children. Dobson notes with regret that when we have lost touch with childhood ourselves we will find it difficult to preserve children self-esteem. As they are listening to us they believe and take our opinion so serious because we are trusted stakeholders. It is a wise parent who understands that self-esteem is the most fragile characteristics in human nature, and once broken, its reconstruction is almost as high impossible.

Parental as well as teachers and caregiver's sensitivity should be especially sharp in regard to matters pertaining to physical attractiveness and intelligence according to Dobson those are two primary "soft spot" where children are most vulnerable.

b) Pitfall: Fatigue and time pressure

This is about time pressure when parents time schedule are too tight to have time with little ones, when children do not fit at all to their parents "to do" list. Dobson stress that parents and care-givers should slow down and rearrange their schedule since their children will be gone quickly, and they would have nothing but blurred memories of those years when they needed you. This is not mean to say parents should invest all their entire adult life in the next generation, but once those children are here they had better fit into our schedule somewhere. Children not raise themselves, and parents who have busy careers must find a way to work their boys and girls into their schedules.

c) Pitfall: Guilt

In this pitfall Dobson asserts, this occurs as parent's age, grown children sometimes feel guilty over their failure to meet the needs of their aging parents. Since no one can parents perfectly we subject ourselves to a constant cross-examination in the courtroom of parental acceptability. Was I fair in my discipline? Did I overreact of frustration and anger? Have I been partial to the child who is my favorite? Did I cause that illness by giving poor-care? Was the accident my fault? Dobson avows, when this guilt interfere, a healthy parent-child relationship in numerous ways. First it can

take the joy out of parents-hood. Second guilt affects the ways a parent handles a child; the typical reaction is to buy everything a child scream for, whether needed or not, and to become more too permissive in matters of control. The best way to handle guilt is what Glasser cited in Dobson (2010) asserts “guilt is valuable emotion, providing the energy to improve and grow (Dobson 2010:87).” Dobson suggest, parents should sit-down together and assess

- Is my guilt valid?
- Can I do something about it? If so, how?
- If I can do nothing about it, isn’t appropriate that I lay the matter to the rest

d). Pitfall: Rival for Love

A child will be unable to express insecurity caused by a new born rival. According to Dobson, parents should read the subtle and clues. The most reliable symptom of the “I’ve-been replaced” syndrome is a sudden return to infantile behavior. A following procedure has been suggested by Dobson: 1). *Bring feelings out into the open and let the child verbalize them.* When a child is acting silly in front of adults, trying to make them laugh or notice, it is good to take him in arms and say, “What’ the matter Joey? Do you need some attention today? Gradually a child can be taught to use similar words when he fill excluded or rejected. “I need some attention Dad” Will you play with me? By verbalizing those feelings, the child also develops self-understanding.

2). *Don’t let antisocial behavior succeed.* It the child cries when the babysitter arrives, leave anyway. Reveal litter anger or other displeasure,

remembering that the episode is motivated by feeling that withdrawal of your love is threatened.

3). *Meet the child's needs that grant status for being older.* Go to the park making it clear that the baby is too little to go, talk to him about the things he can do that the baby can't – use. Let the older child take care of the baby, to feel part of the family process. It is not difficult to convey your love to more than one child simultaneously, provided you put your mind (and heart to it) (Dobson 1999:77-90).

6.6 Pre-luminary Conclusion

This chapter has dealt with healing and Pastoral care models, which were opted to be utilized in order to bring healing and care to children whose fathers are absent from them. Gerkin's shepherding model and Nick Pollard's theory of positive deconstruction were used in developing the pastoral caring model of adolescents living in township with absent fathers. Dobson's strategies to helping parent and guardian on how to inspire self-esteem to teenagers as they grow was moderately used. Nyanjaya model on equipping of caregivers, was visited partly. The next chapter will explore findings of the study, recommendations and Conclusion.

Chapter 7

7 Findings and Recommendation of the study

7.1 Introduction

This chapter aims to highpoints the results of the study, and provide recommendations. The chapter will begin with reviewing, what was the purpose, the goal and objective of the study. This will be followed by the key findings of the study, recommendations, the accomplishment of goal of the study and the conclusions.

7.2 Brief overview of study

Chapter two of the study have dealt with reviewing literature surrounding the topic of absence father. Chapter three of the study was all about research design, methodology, and sketches the method of sampling and data collection. Chapter four focused on exploring issues connected to discipline, adolescent as a learner, parents, teachers and their environment of upbringing which is township. Chapter five provided empirical findings. Six focused on the healing and caring methodology for the adolescents whose fathers have abandon them. Chapter seven is all about conclusion and recommendations.

7.3 The Aim and Objectives of the Study.

The major Aim of this study was to investigate the impact of the absence fathers upon their children living in Township.

The following objectives were stated in order to reach the aim of the study

- To research whether the feeling of rejection/abandonment disrupts school performance for learners living in township.

- To find out, if the impact of absent father in the family, contribute to the lack of self-discipline?
- To empower caregivers so that they may be able to pastorally care for these children.
- To pastorally intervene so that children do not repeat the cycle started by their fathers.

7.4 Broader Findings of the Study

The key findings of the study will be discussed looking on the phenomenon of absent father and its impact on adolescents living in township. The effects of father's abandonment on the participants. And in addition to that, the findings will look at coping strategies used by the participants to survive the ordeal, as well as advices which were given by the participants to parents especially fathers.

7.4.1 The phenomenon of the absent father

The following findings highpoint the circumstances around the absent fathers on the participants:

- Fathers abandoning their families led to socio-economic conditions of many sorts, since there was now, no one to look after families' wellbeing, as most of the fathers for these particular families were bread winners.
- In addition it led participants to be on their own and look after themselves so early, as mothers most often time will be away, maybe be back weekends in order to fend food for these young ones.

- Most participant express to be not in contact or not in good terms with these biological fathers. In other word most fathers never looked back or have made a less effort to restore relationship or maybe ask forgiveness from their sons and daughters.
- 3 out 8 participants mothers, do not want the topic of these fathers, who have abandon to be discussed with their children at home, therefore children have gave-up asking anymore.

7.4.2 The effects of absence father on participants

The situation of being abandoned by biological fathers affected various aspects of the participant's lives. These are discussed in detail in chapter five, in the empirical findings of the study, stated as follows:

- **Insecurity**, most participant suffers feeling of not to be the same with other kids, not sure of what future holds, in regard to who will send them to tertiary institutions, when that time arrives,
- **Discipline**, As a result of absence father, most participants reports to have been almost gone out of hand, some survive the ordeal of lawlessness, some did not, those who manage to turn their life around give credits to their mothers, who were resistance to the point of shedding a tear for their sons and daughters not to be ruined so early.
- **Disruptions**, due to absent father, participants lives got disrupted in one way or the other but these disruption particularly affected their school performance, since they would sometimes go to school hungry, some will be tired, as in most cases will face situation of

home chores like cooking, washing dishes and other things, these will make them tired and affect their focus in order to do well.

- **Identity Crisis**, a researcher in his findings has observed that, most participants boys in particular, felt like were in need of person to teach them man things. As they would be reported saying, statements of that nature, *“I feel like I need a person to talk to me about man things so that I would not repeat what my father did.”* Some were refused their fathers surname when they demanded it, were told by the maternity that, cannot be allowed until your father have fulfil payment for damages.

7.4.3 Female participant showing less emotion of the absent father.

Three out of four female participants felt that they are more in need of their mothers than fathers. On the data captured they did not show strong emotion of loss as compared to their male fellows.

7.4.4 Children resilience for the sake of a selfless single parent

A researcher observed that single parent’s mothers who are selfless, sacrificial and committed to the well-being and survival of their teenage children, such attitude and behaviour impacted so much to the adolescents. Her love and self-sacrifice would not go unnoticed to them. They remember their mother’s selflessness and tears she shed for their sake. Several number of approximately 6 out of 8 participants have deeply display such feelings unreservedly.

7.4.5 Coping strategies and participants

- Participant have expressed that, they would learn a big deal from close friends, brothers sisters who have committed mistakes and blinders of

some sort, like early pregnancy, drug related issues, drop-out of school etc. they would learn in such a way not to repeat same mistake were committed by them.

- Longing to please and give back to their mothers, was something mentioned by most of participants who still had their mothers, that helps so much to cope with pressure which was exerted by peers to loss direction.
- Church involvement is mentioned by 5 out of 8 participants as an important means to help them cope, and escape township influence which lead to lot of sinful tendencies
- Choosing good friend was among things mostly mentioned.

7.5 Recommendations

7.5.1

Though separated with their mothers' fathers should be constantly in touch with their children, to journey with boys and girls during the adolescence process, to check and to encourage them, to monitor their school progress.

Both western and African literature concurs emphatically with the importance of presence of a father in the adolescence stage in the following analysis, *"it becomes critical for a boy to have his father around as a companion throughout identity growth. The father's expressive nurturing flourishes and collaboration with his son is at its uttermost, allowing identity development of the adolescent (Hanson & Bozett, 1985)"*. The girl child also requires the genuine relationship of her father to be able to

menarche later and to postponement of sexual activity which might result in teenage pregnancy (Salmon & Shackelford, 2008).

On the other hand African perspective writer's as Nyanjaya (2015) affirm so categorically well with above stated view that, *"father's presence in journeying with adolescents, to usher them to adult hood is crucial, in a sense that his absence is classified as one of the experiences which disturbs the process of human development (Nyanjaya 2015: 05)"*.

Then the above literature attest that, male figures are critical in our societal system, who will stand in a gap, to play a role of role-modelling and mentoring the adolescence whose biological fathers a not around. These mentorship initiatives are something of a matter of agent, if we are serious about saving next generations. Churches and schools need to be first amongst those who come forward. These will increase adolescent's sense of accountability and therefore live their lives more in a responsible way.

7.5.2

Other recommendations, we need to self-criticise our attitude on the overemphasis of individual rights, the negligence of personal responsibility. The reasons why the South African society has not succeeded in eradicating the problem of a lack of self-discipline Include:

- a). The overemphasis of individual rights,
- b). The negligence of personal responsibility,
- c). The lack of value system,
- d). Failure by learners to be self-disciplined,
- e). Failure of the system to guide learners to think and judge for themselves, and

f). The absence of self-disciplined Role-models.

7.5.3

Equipping of pastors, in particular those working in township, on counselling skill and be conscientise on vast issues which need attention.

7.5.4

Counsellors who are equipped and relevant for Schools, government schools in particular need to be brought on board and deployed to support schooling system and hence, reduce depression from teachers.

7.5.5

A number of township learner's come from unguided homes situation, and single parenting, this create situation of "unresponsive parenting", when there is a need for parents at school. Therefore mentorship and adoption (temporal parenting) programmes, need to be encouraged to teachers, to other available parents and relatives.

7.6 Accomplishment of the goal of the study

Objective	Achievement
To research whether the feeling of rejection/abandonment disrupts school performance for learners living in township.	The objective was achieved by means of the empirical findings that were presented in chapter 5
To find out, whether the impact of absent father in the family, contribute to the lack of self-discipline?	The objective was achieved by means of the empirical findings that were presented in chapter 5

To empower caregivers so that they may be able to pastorally care for these children.	The objective was achieved by means of the healing & pastoral care methodology that were presented in chapter 6
To pastorally intervene so that children do not repeat the cycle started by their fathers.	The objective was achieved by means of the healing & pastoral care methodology that were presented in chapter 6

7.7 Limitation of the study

- 7.7.1** The study focused on adolescence from Mabande Comprehensive School which is a public school and a school which a researcher is the educator. A study of adolescents, who belongs to the former model C schools, could yield different themes.
- 7.7.2** The participants were known to the researcher, as one of their school teacher, this might have led to themes being affected by the stories gathered during the interview. A neutral researcher might have come up with different themes.
- 7.7.3** Fathers who have abandoned their children were hard to find, due to the sensitive nature of our topic.

7.8 Recommendation for future study

- 7.8.1 Impact of township culture on culture of teaching and learning
- 7.8.2 African contextualize legislations for proper schooling system

7.8.3 Looking and reviewing a role played by church during pre-democratic South Africa.

7.8.4 Checking what is at the core of poverty in Township.

7.9 Conclusion

This study has shed some light on the experiences of adolescents abandoned and rejected by own biological fathers, living in township. Several themes which pertains the ordeal, absent father adolescents need to endure, have been exposed. The study focused on the impact the absent father poses on the adolescence. In addition, a study has offered some light in regard to what might be at the core of township perpetual socio economic cycle, from one generation to the next. We have determined that learning and teaching are not user friendly with township culture. Finally a study has help conscientise preventive measures, to be put in place (which call for all stake holders participation) on how to prevent the wounded from wounding others. This will then lead to action like conducting seminars, workshops and more awareness

APPENDIXES

Appendix A

Questions, which were asked to children

Questions

Semi-Structured interview

1. What challenges have you experience growing up without a father?
2. What feeling you have against him
3. What difference do you think your life could have been if he were there?
4. What do you think should be the role of a father to a daughter/Son?
5. Who do you think is your source of motivation to do well in life?
6. What are things you have applied in your life to exercise self-discipline
7. Who do you find as a help full person in your life to help you exercise more discipline
8. How is this person helping you to be more discipline?
9. Have you ever been disciplined by any form chastisement by anyone
 - a) If yes what was the form of discipline
 - b) Have you find it helpful
10. Do your regard yourself a victim, if yes why and if no why not
11. Name one thing that you can only say you are fortunate to have in your life
12. Do you find sometimes you want to please your friends?
13. What helps you to control yourself in that situation?
14. Do you find sometimes difficult to push yourself to succeed and you want to easily give-up
15. Who/what do you blame for that situation

Questions with responses

Semi-Structured interview (names are not real names, an interview was conducted and recorded in IsiZulu language but translated into English text as it appear now)

1. What challenges have you experience growing up without a father?

1.1 Ntokozo (Boy 1) I feel broken heart when other boy discussing what their fathers do like buying clothes. I have nothing to discuss about him, mind you, he is still alive.

1.2 Ace (Boy 2) Painful challenges Sir, my father left me so young, my mother says he abandon me, providing nothing not even Christmas clothes, no milk. He only appeared now when old. When paying him a visit on holidays he would disappear for reason I do not know. It was so painful to bear Sir, his explanation did not satisfy because he passes blame to my mother.

1.3 Nkosana (Boy 3) Most difficult challenge has been to sleep without food, as boys in the house we ought to take responsibility to look for food so that we could eat and our sisters, Where? In the car wash piss job, our mother was also very sick and ultimately died, the situation was worsen. This is even more painful at school, no person to stand on our behalf while our father is still alive.

1.4 Charles (boy 4) I have been through tough times since my mother was also not working, I even stopped my schooling because of financial difficult, it was a time when I got car accident my father took me out of his medical aid he never came to hospital to check me.

1.5 Nhlalwenhle (Girl 1) Sir as a girl I feel, I need more my mother than father as much as I love him but my mother is more important, I would only need my father in time of need. His absent did not affect me much.

1.6 Palesa (Girl 2) Growing without a father is difficult you will always ask yourself is he thinking about me where ever he is, does he know if I am eating. Then you will learn to live with it. Even more difficult when other children are chatting about their fathers, you will not share in that conversation because you do not have that experience. I did not want to

bother asking mama why he went, because I wanted to spare her more stress.

1.7 Mangaliso Girl 3) it's painful but it did not affect me much because since my mother was always there before she died. You asked does he not think about us and why, but I think my brothers were much affected as boys.

1.8 Nonkazimulo (Girl 4) I just know him now when I am old. I did not know him but he is not staying away from home, the only painful part of it, is the fact that he contributed nothing in my upbringing because is unemployed

2 What feeling you have against him

2.1 Ntokozo (Boy 1) I feel shameful every time it's me going to him, it's like I am after him.

2.2 Ace (Boy 2) Very painful when I think about what he did, I feel like crying no one to give manly advice.

2.3 Nkosana (Boy 3) Very painful Sir, most people notice it, they are telling me I should stop worrying.

2.4 Charles (Boy 4) Very painful and angry against him I will not forgive him

2.5 Nhlalwenhle (Girl 1) I feel sad for him I want him to change hence Bab Zikode is playing good role to me as a father. I look to him how a man should be to his wife.

2.6 Palesa (Girl 2) so heart broken

2.7 Mangaliso (Girl 3) I asked if he did not remember us and why he does not. But there was a time he shortly came back, we asked him why he has

abandon us but he did not explain, he only said he is back to be with us, but all of a sudden there he goes, we thought he is coming back but he never.

2.8 Nonkazimulo Girl 4) sad because I wish there were staying together like in all families. I have my fears also, because my mother says my father had the anger, which led to him to be abusive in times, I am afraid if I get such kind of man in a relationship.

3 What difference do you think your life could have been if he were there?

3.1 Ntokozo (Boy1) I would not have a broken heart all the time I would be always happy if he were here. He would be there as a father unlike now as I live with grandmother, he would buy Clothes, (I were second hand clothes and food). They say for things to go well with me I need to follow my father surname but my grandmother could not allow it because my father needs to pay for damage first.

3.2 Ace (boy2) I would be stress less but now he seems trying to win my attention as sometimes he would send some money I don't know why maybe because my life is starting to be prominent.

3.3 Nkosana (boy3) our lives could have been better, we wouldn't go bag food from other people like teachers and others. He would also buy food and clothes we wouldn't be in shame as we are now

3.4 Charles (boy4) it would make me a better individual as I speak my attitude is not in order I even fail grade 9. I tried to change it; I was looking to my sister. I even smoked, this was mostly caused by the stress I went through I even smoke dagga sir become a drunkard. I did not have role

model I was alone at home with those who are hiring at home, doing what I like. I was deep in this lifestyle and I felt like I should now give-up of recovering to normal life. Now I am restored. What led me to change is I felt like I am disappointing my mother deeply. I felt compelled to change it was not easy I quit smoking last month. My friend peer-pressures were too much. I quit and I am free indeed, now I feel like I am born again. However, I have not shared that with my mother yet. Nevertheless, I suspect she knew because she bought me beautiful tekkeis. I love my mother I am nothing without her. I wish I would please her.

3.5 Nhlalwenhle (Girl 1) I would have bonded with him since we look the same. I am discipline natural

3.6 Palesa (Girl 2) they would have cooperated for my upbringing. Because when I asked my mother something's she could not afford, then immediately I am reminded that if my father was here he could now make a difference.

3.7 Mangaliso (Girl 3) a lot difference, we would not go begging as we are, he would have bridge this gap of poverty

3.8 Nonkazimulo (Girl 4) I would have had what I needed as if next year I am going to study tertiary I am scared who will take care of it because life is difficult at home right now my mother is not employed. We survive on grant. If my father was there, I would have learned so many things on how men are from him my father. To warn me about many pitfalls.

4 What do you think should be the role of a father to a daughter/Son?

4.1 Ntokozo (boy1) to stand for me at school, as I would always bring my grandmother when the parent is needed. To motivate me about school, I should not have repeated grade 10 and 8. It disturb me a lot in may studies, a lot more especial when a look to a man I become disturb but I try self-discipline.

4.2 Ace (boy2) to make me happy always next to me

4.3 Nkosana (boy3) to raise his kid with respect, look after his young ones if we have mistaken we sit down to sort it or apologize. For there is quite a lot of difference between me and my friends who have fathers. I have noticed how my friend would look like when he is from his father; he would share stories of hope all the time, since whatever he asked from his father, his father try as a man. It feels so bad.

4.4 Charles (boy4) to correct a child, not like those fathers who drink in front of their kids as my father would do, my father would bring liquor and sometimes I would steal it and drink outside because I thought that was a right thing to do. Father should not spoil their children and give money that children don't know what to do with.

4.5 Nhalwenhle (Girl 1) I am not sure but my mother has played a lot. I think a father would be there to play a role of provision but still with a permission of my mother. In the church, I look to a lot of man to help me to see how a husband should behave.

4.6 Palesa (Girl 2) the father is a lawmaker in the house sometimes you feel that the mother is stubborn as a single parent. There are something's you don't share with your mother in my case I share those things with my uncle

then he will explain. I feel that uncle should have been my father because sometimes I found it so easy to relate to him than my mother did.

4.7 Mangaliso (Girl 3) a role of looking after her, so that a girl child would not offer herself to old man as some girls does. They decide to relate with old man. Dangers of disappearing from home, father would prevent that by looking after their girl to buy for them.

4.8 Nonkazimulo (girl4) to love her, to be there to discipline a child, if a father is not there, there is no restrain, you do what you want because mothers are not tough as fathers. To make one to fear him.

5 Who do you think is your source of motivation to do well in life?

5.1 Ntokozo (boy1) I look to other good fathers like teachers (male and females) and pastors for a source of motivation

5.2 Ace (boy2) my mother got a job our situation is better I am so motivated, I can now wear good clothes

5.3 Nkosana (boy3) it gives motivation to want to change my family situation. I do not give up. I want to study because education is the key. I am pushed by that.

5.4 Charles (Boy 4) Education, I also look at those who are uneducated in my family and say to myself, I don't want to be like them. My source of motivation is Xolani my mother's child I report to him even my school report are checked by him

5.5 Nhlalwenhle (Girl 1) my uncle Mamncane has done a lot to shape me.

5.6 Palesa (Girl 2) my mother, because all the time she speaks sense to me to say, I must persevere difficulties so that I will grow-up to support her. She told me not to hurry things like relationships because my time will come. However, it makes me not to trust males much what happen to my mother. I wish I could get the opportunity to ask my father why he abandons us. Nevertheless I think that time will come since my mother does not have her numbers any more. Because this topic about my father is avoided to be discussed at home. My mother is so silence about this matter. She only discusses my schooling matters.

5.7 Mangaliso (Girl 3) My mother would tell us we will grow up to be self-independence, we should not despair, but now uncle (umkamalume) has bridge that gap after passing of my mother and uncle himself.

5.8 Nonkazimulo (Girl 4) my brother makes me to be motivated to study because he is successful

6 What are things you have applied in your life to exercise self-discipline.

6.1 Ntokozo (boy1) the way in which my grandmother has raised me, like respecting people, like my aunt in Delmas would strengthen me with advises, she says she will be a mother to me.

6.2 Ace (boy2) my mother would tell me the truth, to help me to be self-discipline

6.3 Nkosana (boy3) To be in the church, I have a lot of anger that I want to express in class, my younger sister's children make me to be anger, some

days I sacrifice my food to them and go without food myself. I know it has disturbed my performance.

6.4 Charles (boy 4) I want my life to be success to look at other people has helped me a lot. I don't want to be staked in life

6.5 Nhlalwenhle (Girl 1) to be in the church, to take heed of teachings, to attend igumbi (a girl room for teachings).

6.5 Pales (Girl 2) it helps me to observe other kids at my age in different troubles; they have put themselves in because of harrying things. I learn my lesson through them not to repeat same mistakes they have committed.

6.7 Mangaliso (Girl 3) other peoples words like to be confidence in myself

6.8 Nonkazimulo (Girl4) by choosing good friends

7 Who do you find as a help full person in your life to help you exercise more discipline.

7.1 Ntokozo (boy1) my grandmother.

7.2 Ace (boy2) my aunt and my Grandfather (umamkhulu nomkhulu)

7.3 Nkosana (boy3) my mother's friend. She would sit down with me and say I must feel free to her. I should not repeat what my father did

7.4 Charles (boy4) my brother, my mother

7.5 Nhlalwenhle (Girl 1) my mamcane

7.6 Palesa (Girl 2) my mother

7.7 Mangaliso (Girl 3) Sis Portia

7.8 Nonkazimulo (Girl 4) Girl 4) my mother.

8 How is this person helping you to be more discipline?

8.1 Ntokozo Teaching me respect and to be self-independent

8.2 Ace (boy2) they would give advices such as education first, my grandfather would speak to me, took me to town buy Christmas clothes

8.3 Nkosana (boy3) No one played that role but my mother would try it but no man has ever played that role. I wish he could have been here with me.

8.3 Charles (boy4) by showing love I don't want to disappoint my mother.

8.5 Nhlalwenhle (Girl 1) strict restrictions that are applied by the parents I am staying with

8.6 Palesa (Girl 2) by speaking truth to me. More when I am tempted to fall into peer pressure. In addition, I am afraid to mess-up for the sake of my mother. Once upon a time, at grade 7 my friend said, let's smoke benzene but I refuse, may be now I would be an edict.

8.7 Mangaliso (Girl 3) Sis Portia has been in situation like ours, but she has now overcome them she is now self-sufficiency and independent. She afford a home and car, I want to follow her footsteps.

8.8 Nonkazimulo (Girl 4) my mother is so tough that has helped me a lot there is no lawlessness at home. She is pushing and force me to study even choose friends for me. I should be at home studying.

9 Have you ever been disciplined by any form chastisement by anyone

Ntokozo (Boy 1) -Not at home only at school

Ace (Boy 2) -Yes by my uncles

Nkosana (Boy 3) – yes by my mother.

Charles Boy 4 – Yes because my mother say I was naughty and I also believe what she said

Nhlalwenhle (Girl - 1) – Yes a lot

Palesa (Girl 2) – Yes at home there is time to lock the gate but there was a time I forgot my book somewhere when came back my mother was there she asked me where do I come from, I explain, she then accepted my explanation. However, same thing happen again the other day I tried to explain. She did not accept my explanation I was beaten, we needed to go in that home to find out more whether I was there, she then ask for apology.

Mangaliso (Girl 3) - Yes my mother

Nonkazimulo (Girl 4) – yes my Mother

c) If yes what was the form of discipline

Ntokozo (Boy 1- sticker

Ace (Boy 2 – Belt spanking

Nkosana (Boy 3) – sticker spanking

Charles Boy 4 – stick

Nhlalwenhle (Girl 1) stick

Palesa (Girl 2) stick

Mangaliso (Girl 3) stick

Nonkazimulo (Girl 4) stick

d) Have you find it helpful

Ntokozo (Boy 1) - I found it helpful it makes you to be more self-discipline

Ace Boy 2 – Yes

Nkosana (Boy 3) - It has helped me otherwise I would have been like some of my friends who are doing nyawupe (type of drug), that role could have been played by my father.

Charles Boy 4 – it has help me a lot because I remember stilling twenty rand to play machine, my mother beat a hell out of me. She knew it was me; I had to bring back only R12 left. If she did not, I would have been worse by now. Maybe I would have ended in prison.

Nhlalwenhle (Girl 1) it has helped me quit a lot

Palesa (Girl 2) Yes a lot because I would have gone astray. To look at my mother situation it helps to prevent me about cheap relationships. I am discipline in my ways I do not give boys a space, because my mother would say if I fall pregnant. I will have to leave home.

Mangaliso (Girl 3) Yes a lot because my mother had rules we needed to report when going. You don't just do as you like, if you don't speak when you come back you will be beaten.

Nonkazimulo (Girl 4) it has help me a lot and prevented me from many dangers and pitfalls like going at night, I would have been a child now like

many of my friends I am so thankful to her. Other dangers involve in relationships with old man for the sake of money.

10 Do you regard yourself a victim, if yes why and if no why not

10.1 Ntokozo (boy1) I don't feel like a victim because of my grandmother

10.2 Ace (boy2) I don't feel like I am the one, because I feel as if I have a father because my mother is there. Although my mother would not talk to me about man things, I feel I need such a person to talk to me about man things so that I would not repeat what my father did to my children

10.3 Nkosana (boy3) Yes I do because I am the abandoned child and I feel like the one

10.4 Charles (boy4) no I don't because my mother has done all she can now since I am in changing process, she left me some money if she is not around. I have even overcome the temptation of using that money for cigarette. I used to waste a lot of money. To look at my mother always crying has helped me a lot to grow and change. She would always cry for me as I was living this corrupt life. Now I use to spend time at home. However, it feels embarrassing to share with my mother silly stories.

10.5 Nhlalwenhle (Girl 1) No

10.6 Palesa (Girl 2) No my mother is there for me

10.7 Mangaliso (Girl 3) No I overcame them by taking Sis Portia's word serious because they build me, it shows everything is possible in life.

10.8 Nonkazimulo (Girl 4) no I did not put my father in the heart. My mother is enough for now

11 Name one thing that you can only say you are fortunate to have in your life

11.1 Ntokozo (boy1) my grandmother because I am because of her sometimes I use to be afraid if she may depart what would I be. I pray that God would keep her

11.2 Ace (boy2) Mother she is there for me she could have abandon me if she likes but she did not

11.3 Nkosana (boy3) to have a shelter unless I would be in the street.

11.4 Charles (boy4) I am thankful to God for my mother

11.5 Nhlalwenhle (Girl 1) Good teachings, to grow up in this family (environment) a lot could have happen but my nature has also contributed a lot.

11.6 Palesa (Girl 2) Mother she did not lose hope.

11.7 Mangaliso (Girl 3) to have Jesus in my life – we use to go hungry to ask other people to eat but now it is better

11.8 Nonkazimulo (Girl 4) my mother

12 Do you find sometimes you want to please your friends.

12.1 Ntokozo (boy1) not normally

12.2 Ace (boy2) No but sometimes it does, like going to trip,

12.3 Nkosana (boy3) No I don't, I am always in the church

12.4 Charles (boy4) it used to be but now I know good friends

12.5 Nhlalwenhle (girl1) I don't have that, I have church and good friends

12.6 Palesa (Girl 2) Yes but I normally overcome that feeling

12.7 Mangaliso (Girl 3) No Sir.

12.8 Nonkazomulo (Girl 4) yes, like if friend buy something at home I also put pressure to my mother

13 what helps you to control yourself in that situation?

13.1 Ntokozo (boy1) I have good friends I don't have pressure to please them

13.2 Ace (boy2) my mother helps me by telling me such things does not carry future

13.3 Nkosana (boy 3) it has help me to keep myself busy

13.4 Charles (boy4) my mother I don't want to let him down also I stay closed doors.

13.5 Nhlalwenhle (Girl 1) CHURCH environment

13.6 Palesa (Girl 2) I don't want to let my mother down

13.7 Mangaliso (Girl 3) I changed friends who were useless. I nearly in danger of corrupt friends and I quickly change. One woman confronted me about this, she told me about how this may end, if we continue in this way. She mentions girls who are now fallen as victim of sleeping with old man. To be in the church has played important role

13.8 Nonkazimulu (Girl4) to calm myself, and think about my situation and my mother situation. I have been in relationship, which help us open our eyes, when our friend got pregnant. It was not easy to come out of that relationship. However, we were not hurt, my mother prevented me to go at night, and she will beat me. Those things have helped me a lot but my friend was hurt by these relationships

14 Do you find sometimes difficult to push yourself to succeed and you want to easily give-up

14.1 Ntokozo (boy1) Yes my priest would say we should never give –up. Like when I got fail last year I felt like drop out of school, but I was reminded by his messages (priest)

14.2 Ace (boy2) Yes I feel stressed

14.3 Nkosana (boy3) Yes there are time I feel like I should not wake up to go school because I am hungry, but I would apply self-control and be reminded by my late mother’s words that, I should not follow my elder brother footsteps, I should choose a different route, she said. To look at my brother situation has help me to think twice. When I want to give up, it helps to look to him.

14.4 Charles (boy4) used to be but not now, I feel I have overcame.

14.5 Nhlalwehle (Girl 1) I did not come to that point, but to look at my mother’s tears has help me to say I don’t want to let them down I will do well to please them. My biological mother’s story is painful she was abused in marriage with three husband.

14.6 Palesa (Girl 2) No not at all I have confidence

14.7 Mangaliso (Girl 3) No Sir

14.8 Nonkazimuli (Girl 4) yes it does and feel that life is not fare but to speak to my friend about issues like that, has helps me a lot to face life different

15 who/what do you blame for that situation

15.1 Ntokozo (boy1) Lack of confidence and laziness always tired because I have many burdens, house responsibilities to clean and to cook to help my grandmother since she is old now. I feel like it's too much

15.2 Ace (boy2) I blame my father for such, because of the things he did. I would not answer his calls when he calls, asking myself why he would do such things. Nevertheless, I relieve myself with soccer as now I play for young Keizer chiefs.

15.3 Nkosana (boy3) I blame this whole circumstances we are in to my father, if he were here, my brother would not be in this situation because he would guide him and be a male role model. My father absence has damage him, he started to be rude unruly (my brother) because even my mother gave up on him. I knew he needed my father's hand by that time. However, that helps me a lot in making choices on which direction I should not follow in my life as I was looking at him. However, my brother did not have that privilege to look at somebody. He taught that was a short cut way to find success but only to find, it led him into bondage of many things. If I did not have him to look up to him, my life by this time would be like him.

Because I was near smoke, and I nearly drink liquor but I was stopped when I look at him.

15.4 Charles (boy4) Friends, wrong friends and lack of corrections

15.5 Nhlalwenhle (Girl 1) I blame my father

15.6 (Girl 2)the above answer was no

15.7 Mangaliso (Girl 3) the above answer was no

15.8 Nonkazimulo (Girl4) Adolescence stage

Appendix B



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology and Religion

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

**Title of the Study: Absent fathers and the lack of discipline in
township learners: A pastoral challenge**

Researcher:

**Rev
Student**

Department of Practical Theology

**Thokozeni Thwala
number 15322018**

University of Pretoria

Researcher contacts

1426 Mkhlasibe Street Phola 2233

Cell Phone 0721387528

Email: thokozanithwala@gmail.com

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Absent Fathers. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

The Purpose of this study is to investigate the impact of the absence fathers upon their children living in Township.

- To research whether the feeling of rejection/abandonment contribute to lower performance at school.
 - To find out, whether the impact of absent father in the family, contribute to the lack of self-discipline?
 - To empower caregivers so that they may be able to pastorally care for these children.
 - To pastorally intervene so that children do not repeat the cycle started by their fathers.
-
- The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants' names will be used in the final publication.
 - **Duration of the study:** The study will be conducted over a period of 2 years started 2017-2018 and its projected date of completion is 31 August 2018.
 - **Research procedures:** The study is based on the impact which absentee parenting with an emphasis on absent fathers have on Township teenagers. The sources of data are 17 to 18 year old learners of Local Township high school 4 boys and 4 girls. The interview is semi-structure meaning both structured and unstructured questions approach will be followed under the qualitative method. The purpose of the interview as well as the research study was clearly explained to each and every co-researcher (school children), and they are free to ask any questions that they were not very clear about. Co-researchers are notified, at least a week prior to the actual interview date, in order to afford them enough time to be well prepared.
 - **What is expected of you:** As participant in this study you are expected to willingly provide information asked by the interviewer without being pressured to do so but wilfully also to ask any question concerning the research to be clarified or withdraw any time you feel to do so.

- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information will be treated as confidential; including names and participants identities will be kept anonymous. Only the University will have access to data provided. The relevant data will be destroyed, should you choose to withdraw.
- **Child participation,** this study will ensures age and development of children, their ability to give consent and remain autonomous, and the issue of power difference amongst children is taken care of.
- **Research ethics committee** will play its role to safeguard the interests and rights of children who participate in research in this study.
- **No harm to children** Mechanisms will be put in place in order to ensure that children are not harmed in any way through their participation in research. To ensure this a researcher opts to conduct a research in a school environment the area children are used to and are combatable with.
- **Doing of follow-up** Researcher will consider it his duty to provide feedback of the findings to children who participated in research activities and do follow-ups with them.
- **Contextual and cultural factors** will be considered with sensitive care cultural issues like race, background, and language diverse as they play a major role in the township where the study shall be conducted even more when research is conducted with children.
- **Vulnerable children** the researcher will be extremely cautious about the involvement of vulnerable children like orphans, and needy, their socio-economic situations will be well-thought-out.
- **Right to Privacy** the researcher is conscious of a child right to privacy. He will ensure it by allowing each participant to decide to what extent he/she was willing to discuss information about experiences of the absent father.

- **Identity** is upheld by handling all information of the participants and the information shared during the interviews, in a confidential manner. Therefore the transcripts of the interview were changed, so that no one but the researcher would be able to link information with the particular participants. Also, no participants will be identifiable in the research report. The raw data will be securely stored at the Theology and religion department according to the stipulations of the University of Pretoria.
- **Stigmatisation** the researcher shall by any means avoid stigmatisation of any sorts to participants. All participants will be shown proper respect and dignity even those known with delinquency, gave birth before wed-lock and behavioural challenges. All will be treated as equal. This will be achieved by avoid asking all sort of sensitive information which may lead children feel embarrassed or judged when asked.
- **Deception** the researcher ensured that no deception occurred during the study. He provided the research participants with detailed and accurate information on the research and did not mislead participants in any way.
- **Benefits** not tangible benefits of any kind are agreed upon, besides tokens of appreciation of thank you cards and refreshments.
- **Confidentiality** the researcher is aware of the sensitive nature of the research therefore regarded confidentiality and privacy as important

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: Rev Thokozani Crommuel Thwala

Date: 27 April 2018

Contact number of the Researcher: 0721387528

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: _____



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Rev Thokozani C Thwala (UP Student)

1426 Mkhasibe Street

Phola

2233

12 November 2017

Dear Parents

A LETTER ASKING PARENTS/GUARDIAN PERMISSION

Research Title: Absent fathers and the lack of discipline in township learners: A pastoral challenge (Master's Degree in Practical Theology)

I am a student of the University of Pretoria registered for Masters. I will be conducting a study at Mabande C H School and herewith I am requesting your permission for your child's participation in this study. This study will investigate the impact of absent fathers on township learner's ability to succeed in their studies. Participants will be asked questions that include questions about challenges involved with growing up without a father and many other questions related to it. It is hoped that the results of this study will increase our understanding of causes of teenage self-discipline, performance and what motivate learners to do well in life. Participation will involve completing a questionnaire that will take your child approximately 20-25 minutes. If you choose to approve of your child participation in this study, their names and responses will be kept confidential at all times. This study will not pose a risk and should not cause any discomfort, your son or daughter may withdraw from the study at any time if they choose to do so without stating any reason. In addition, there will be no loss of privileges or penalties imposed if your child wishes to withdraw. Participants are assured that should they wish to withdraw their involvement in the research the relevant data will be destroyed. Amongst the things to be considered to ensure quality of the study and rights of your child is:

- **Child participation**, this study will ensure age and development of children, their ability to give consent and remain autonomous, and the issue of power difference amongst children is taken care of.
- **Research ethics committee** will play its role to safeguard the interests and rights of children who participate in research of this study.
- **No harm to children** Mechanisms will be put in place in order to ensure that children are not harmed in any way through their participation in

research. To ensure this a researcher opts to conduct a research in a school environment, the area children are used to and are comfortable with.

- **Doing of follow-up** Researcher will consider it his duty to provide feedback of the findings to children who participated in research activities and do follow-ups with them.
- **Contextual and cultural factors** will be considered with sensitive care, cultural issues like race, background, and language diversity plays major role in the township where the study shall be conducted even more when research is conducted with children.
- **Vulnerable children** the researcher will be extremely cautious about the involvement of vulnerable children like orphans, and the needy, their socio-economic situations will be well-thought-of.
- **Right to Privacy** the researcher is conscious of a child right to privacy. He will ensure it by allowing each participant to decide to what extent he/she is willing to discuss information about experiences of the absent father.
- **Identity** is upheld by handling all information of the participants and the information shared during the interviews, in a confidential manner. Therefore the transcripts of the interview will be changed, so that no one but the researcher would be able to link information with the particular participants. Also, no participants will be identifiable in the research report. The raw data will be securely stored at the Theology and religion department according to the stipulations of the University of Pretoria.
- **Stigmatisation** the researcher shall by any means avoid stigmatisation of any sorts to participants. All participants will be shown proper respect and dignity even those known with delinquency, gave birth before wed-lock and behavioural challenges. All will be treated as equal. This will be achieved by avoid asking all sort of sensitive information which may lead children feel embarrassed or judged when asked.
- **Deception** the researcher ensured that no deception occurred during the study. He provided the research participants with detailed and accurate information on the research and did not mislead participants in any way.
- **Benefits** no tangible benefits of any kind are agreed upon, besides tokens of appreciation of thank you cards and refreshments.
- **Confidentiality** the researcher is aware of the sensitive nature of the research therefore regarded confidentiality and privacy as important.

If you agree to let your child participate in this study, please sign below and return this form. Any questions or concerns can be directed to the school. (Rev Thokozani Thwala 0721387528).

CHILD'S NAME _____ YOUR
 SIGNATURE _____
 Date _____ Time _____

Yours Sincerely
 Rev T C Thwala

Appendix D



UNIVERSITEIT VAN PRETORIA
 UNIVERSITY OF PRETORIA
 YUNIBESITHI YA PRETORIA

Rev Thokozani C Thwala (UP Student)

Student number: 15322018

1426 Mkhasibe Street

Phola

2233

29 June 2018

To: The District Director

Application Letter On Behalf Of Student of University Of Pretoria Asking a Permission to Conduct Scientific Research at Mabande C H School

Research Title: Absent fathers and the lack of discipline in township learners: A pastoral challenge (Master's Degree in Practical Theology)

The above UP student is here by requesting a permission to conduct a research in your school. The research is scheduled for 2018. The research topic is "*Absentee parenting with an emphasis on father's abandonment and its Impact on township learners a Pastoral Challenge*". Consent letter which will ask parents or Guardians permission is in order. The study is aiming to describe and determine how absent father (a father who has neglected or not in his children lives in a teenage years) impact on township learners discipline, which contribute lot to school performance and future success of next generation. Participants in the study are assured of confidentiality, anonymosity and should they wish to withdraw, relevant data will be destroyed. We hope this study will affect renewal in one way or the other our decaying society.

We hope and thank you in advance for considering our request.

Yours sincerely
 Rev T C Thwala

Appendix E



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Rev Thokozani C Thwala (UP Student)

1426 Mkhasibe Street

Phola

2233

12 November 2017

To: Principal

Application Letter On Behalf Of Student of University Of Pretoria Asking a Permission to Conduct Scientific Research

Research Title: Absent fathers and the lack of discipline in township learners: A pastoral challenge (Master's Degree in Practical Theology)

The above UP student is here by requesting a permission to conduct a research in your school. The research is scheduled for 2018 January. The research topic is "Lack of discipline of township learners due to absent fathers: A Pastoral Challenge". Consent letter which will ask parents or Guardians permission is in order. The study is aiming to describe and determine how absent father (a father who has neglected or not in his children lives in a teenage years) impact on township learners discipline, which contribute lot to school performance and future success of next generation. Participants in the study are assured of confidentiality, anonymity and should they wish to withdraw, relevant data will be destroyed. We hope this study will affect renewal in one way or the other our decaying society.

We hope and thank you in advance for considering our request.

Yours sincerely

Rev T C Thwala

A handwritten signature in black ink, appearing to read 'Thwala T C', written over a light blue rectangular background.



education
MPUMALANGA PROVINCE
REPUBLIC OF SOUTH AFRICA

Building No. 5, Government Boulevard, Riverside Park, Mpumalanga Province
Private Bag X11341, Mbombela, 1200.
Tel: 013 766 5552/5115, Toll Free Line: 0800 203 116

Litiko le Temfundvo, Umnyango we Fundo

Departement van Onderwys

Ndzawulo ya Dyondzo

Enquiries : JJ Mabena
Tel : 013 947 1710
Email : jj.mabena@education.mpu.gov.za

Rev. Thokozani C Thwala
1426 Mkhasibe Street
Phola
2233

Sir / Madam

RE : APPLICATION TO CONDUCT SCIENTIFIC RESEARCH AT MABANDE SECONDARY SCHOOL.

Permission is hereby granted for you to conduct the above mentioned research on the following conditions.

- That you first make arrangements with the schools before the actual process commence.
- That teaching and learning is not disrupted.
- We wish you well in your study.

Thank you.

MR. JJ MABENA
DISTRICT DIRECTOR

20180702

DATE

Private Bag X1010
Ogies
2230

1024 Masango Str.
Phola
2233

**MABANDE COMPREHENSIVE
HIGH SCHOOL**



ULWAZI: NGAMANDLA

Tel.: (013) 645 0003

Fax: (013) 645 0003

Enquiries: DUBE W.M

Email address: mabande87@gmail.com

29 November 2017

RE: Application Letter On Behalf Of Student of University Of Pretoria Asking a Permission to Conduct Scientific Research

This letter serves as a respond to a letter written on 12 November requesting a school permission to conduct University of Pretoria scientific research by a Student Rev Thokozani C Thwala.

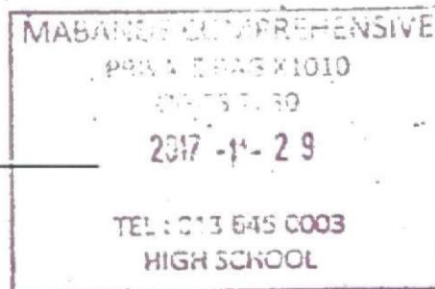
We here by inform that the request is granted on condition that all rules and procedures known to conduct research of this nature is followed properly. We hope a work will be done in proper collaboration with all stake holders concern e.g. guardians, considering fact that all subjects are still minor, and rules pertaining privacy will be observed.

School should be informed prior and in time before the actual day(s).

Yours

School Principal

Mr W M Dube



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