

**PATERNAL INFLUENCES ON THE SEXUAL BEHAVIOUR OF AFRICAN MALE
ADOLESCENTS**

by

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ABSTRACT

PATERNAL INFLUENCES ON THE SEXUAL BEHAVIOUR OF AFRICAN MALE ADOLESCENTS

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DEPARTMENT: Social Work and Criminology

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Fatherlessness is a problem that affects a majority of African families in South Africa. African fathers become absent in the home due to various reasons such as, death, divorce, separation, imprisonment and distant work commitments. Father figures such as older brothers, uncles and stepfathers are a prominent feature in the African the community. The literature study revealed that adolescence is a period of transitioning from childhood into adulthood. During adolescence, adolescents experience physiological, psychological, cognitive and social changes. This is the time when adolescents begin to move away from their parents and seek independence. Adolescence is also a time when romantic interests begin and adolescents worry about whether they are attractive and if others will accept them. Literature also revealed that fathers and father figures are essential in defining masculinity and socialising young boys. African male adolescents can be socialised into manhood through traditional male circumcision and mentorship. The literature study also questioned whether there is a crisis in masculinity and society's role in redefining masculinity.

The goal of the research study was to explore paternal influences on the sexual behaviour of African male adolescents. The intention of the researcher was to search for a deeper understanding of paternal influences by functioning biological fathers and father figures on the sexual behaviour of African male adolescents. The

researcher also sought to identify how social services can improve service delivery to families, fathers and male adolescents. The research focused on the role fathers and father figures play on the sexual behaviour of young males who are currently in the developmental phase of adolescence, which can also be described as the period of transition into adulthood. The researcher used applied research and the qualitative research approach to conduct the study. The study was conducted with a sample size of 15 participants between the ages of 15 to 17 years. The researcher collected data by means of semi-structured interviews and the use of an interview schedule.

The empirical findings of this study suggest that African male adolescents believe that African male adolescents are affected negatively by father absence. African male adolescents perceive a good father or father figure as a father who is more than just a breadwinner, a father who is able to provide guidance, advice and care as well as spend time with his son. African male adolescents also believe that a 'real man' knows how to treat women; he is faithful, trustworthy, considerate, decisive, assertive and honest. African male adolescents expect their fathers and father figures to teach them about relationships, sexuality, the consequences of unsafe sex and the importance of delaying sexual debut. Some African male adolescents feel that their fathers and father figures often share little or no detailed information about sexuality, sexual behaviour and relationships with them. Some African male adolescents noted that additional sources of information about sexuality, sexual behaviour and relationships come from school and other male relatives in the family such as uncles. The empirical findings further revealed that some male adolescents are concerned about the sexual behaviours modelled by their own fathers and father figures, they observe that their fathers and father figures change partners too often and that creates confusion in their lives. However other African male adolescents expressed that their fathers and father figures model appropriate sexual behaviours that give them something to aspire to. African male adolescents shared that there are lessons about sexual behaviour that they have learnt from their fathers and father figures that are worthy of being passed on to their own sons one day. A few felt that they would rather pass on their own knowledge to their sons one day. The empirical findings confirmed that fathers and father figure are influential on the sexual behaviour of African male adolescents. Both the literature review and

empirical findings further confirmed that paternal influences or lack thereof influence the choices of African male adolescents about the kinds of fathers they want to be in the future.

The study contains an in-depth literature review, research methodology, followed by empirical findings that answer the research question. The last objective of the study will be to draw conclusions and make recommendations on paternal influences on the sexual behaviour of African male adolescents to inform social services professionals' service delivery to families and the youth, within the social work profession.

KEY CONCEPTS

- Paternal
- Influences
- Sexual behaviour
- Adolescents

LIST OF ACRONYMS

ADAPT- Agisanang Domestic Abuse Prevention and Training

AIDS- Acquired Immune Deficiency Syndrome

DSD- Department of Social Development

HIV- Human Immunodeficiency Virus

KZN- KwaZulu Natal

MAP- Men as Partners

NGO- Non-Governmental Organisation

SATZ- South Africa-Tanzania

STIs - Sexually Transmitted Infections

UNESCO- United Nations Educational Scientific and Cultural Organisation

UNICEF- United Nations Children's Emergency Fund

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CHAPTER 1

GENERAL INTRODUCTION TO THE RESEARCH STUDY

1.1. INTRODUCTION

In recent years, there has been a fair amount of interest in African studies of fatherhood on the continent. Quite a number of researchers have taken up the challenge of undertaking research concerning fatherhood. These researchers have gone back to the historical times of apartheid to try and determine the influences on fatherhood today and in the past. Fatherhood among African people still bears the scars of South Africa's past; however, fatherhood today is experiencing challenges that cannot simply be linked to apartheid. Fatherhood is undergoing changing demands, gaining flexibility, but facing new challenges. Fathers of today are no longer just the breadwinners or disciplinarians. Fathers have become more involved, more caring and more participatory in nurturing their children. Some issues still threaten the image of the new emerging father. The physical absence of a father continues to threaten such fatherhood, especially in African families. In addition, the number of single mothers continues to increase, as mothers either do not get married or get divorced, have children only to obtain child support when they do not find work or do not want to live with the father of their children. Adolescent males growing up without a father may also grow up without a male role-model, somebody to emulate or to show them their own role in society.

This research study will be focussed on African adolescent males because there is a gap in research on the subject of paternal influences on the sexual behaviour African male adolescents. Another reason for the research focus is the high number of unplanned pregnancies reported in the social work offices of Middelburg Hospital, where the researcher works. A majority of these unplanned pregnancies are occurring between African adolescent couples. The researcher has observed that once the pregnancy occurs, these relationships often break down, with the African adolescent male denying paternity thus not supporting the baby financially or

emotionally. During investigations into such cases, the researcher often discovers that the African adolescent male comes from a single mother household. This is why the researcher then questions whether the African adolescent male has paternal influences in his life and what roles these influences play on the sexual behaviour of the African adolescent male. African adolescent girls visiting the social work offices for information about child maintenance, abortion and adoption after their African male adolescent boyfriends have abandoned them, have all contributed to the researcher's decision to explore paternal influences on the sexual behaviour of African male adolescents. The following concepts will be explained:

- Paternal – like a father, related through the father (*Oxford English Dictionary*, 2004:655). According to Brown, Gray and Gray (2011:124), paternal relates to the procreator or biological father, it may also extend to social fathers as well as grandfathers. The paternal nurture is usually the focus; paternal relationships that extend beyond strict familial contexts (Brown et al., 2011:124). According to the researcher, paternal relates to or is characteristic of a father or fatherhood; (e.g. uncles, older brothers, pastors and teachers).
- Influence – the power or ability to affect someone's beliefs or actions, a person or thing with such ability or power (*Oxford English Dictionary*, 2004:465). Influence can also be defined as opening another's mind to different possibilities and expanding their potential. Influence is anything that brings about change in our actions or thoughts (Zuker, 2012:10). Influence is what drives one's senses to do what otherwise may not be possible (Zuker, 2012:10). The researcher defines influence as the capability to have an effect on the character, development or manners of someone or something or the effect itself.
- Sexual behaviour – refers to the way in which one acts or conducts oneself in relation to instincts, physiological processes and activities, connected with physical attraction or intimate physical contact towards other individuals, also relating to one's conduct in terms of reproduction, which involves the fusion of male and female cells (*Oxford English Dictionary*, 2004:828). Acts, words and actions designed or intended to arouse or gratify sexual impulses or desires

(Council for Healthcare Regulatory Excellence, 2009:02). The researcher defines sexual behaviour as social behaviour that is learned throughout one's life regarding what is acceptable or unacceptable when it comes to sexual interactions with others.

- Adolescents- Adolescents renegotiate their identity with their parents as they mature, refine their physical, social and intellectual skills, develop their spiritual and moral identity and begin to define who they want to become as adults (McGoldrick, Carter & Garcia-Preto, 2011:38). Adolescence is when one is in the process of developing from a child to an adult (*Oxford English Dictionary*, 2004:11). Adolescence is a period of transition between childhood and adulthood, and it can, therefore, be seen as a developmental bridge between being a child and becoming an adult (Louw & Louw, 2007:278). Adolescence can be seen as pubertal maturation, a developmental stage in which individuals become more aware of themselves, their body and their sense of self in relation to their surroundings. Drawing from the psychoanalytic approach by Sigmund Freud, adolescence begins around the onset of puberty and ends at the adoption of adult roles (Kheswa & Notole, 2014:485). According to the researcher, adolescence can be described as the period of discovery and self-awareness in relation to their bodies, emotions and environment; this development occurs between the ages of approximately 13 to 18 years, however for the purpose of this research, only adolescents between the ages of 15 to 17years will be considered.

South Africa is well acquainted with the concept of Ubuntu, one of the reasons why paternal influences tend to exist in adolescents' lives even though biological fathers may be absent. Within African communities, more fathers are absent and as a result, more alternative father figures are stepping in. South Africa is plagued with teenage parenthood and crimes such as rape and abuse that result in biological fathers being jailed. However, rapists seem to be getting younger over the past few decades. KZN Department of Community Safety and Liaison, (2010:13) reported that within KwaZulu Natal, younger and younger rapists and victims were being discovered. This makes the researcher wonder, what sexual behaviours young people are

identifying with. What roles do issues of culture, beliefs, masculinity and socialisation play in fathering young and adolescent males? This research study will attempt to explore broadly the paternal influences on the sexual behaviour of African male adolescents.

1.2. LITERATURE OVERVIEW

The review of literature is aimed at contributing towards a clearer understanding of the nature and meaning of the problem that has been identified (Fouché & Delpont, 2005:123). The researcher seeks a clearer understanding and meaning to the issue of paternal influences on the sexual behaviour of African male adolescents. Mouton (2012) in Kheswa and Notole (2014:484) describe the review of literature as a guiding map for the researcher; and he further concurs that the review of related literature provides guidelines and suggests designs to be used in the study.

1.2.1. History and background of fatherhood in South Africa

The experiences of South Africa's fathers have been influenced significantly by history (Richter & Morrell, 2006:04). According to Richter and Morrell (2006:04), for much of the twentieth century, different experiences of work fundamentally shaped what was possible for black and white fathers. In the past, fathers, especially African fathers, played less of a role in the upbringing of their children because of labour migration. Richter and Morrell (2006:4) stated that some migrant contract terms only permitted annual visits home and families were not allowed to live together with the migrant workers. Historically, it was important for fathers to be responsible and provide for their children. Migrant workers' expectations of themselves included having and supporting a homestead, with a wife and children in the rural areas (Moodie cited in Richter & Morrell, 2006:5). Christiansen and Palkovitz (2001) cited in Allen and Daly (2007:19), also argue that economic provisions for a child and family needs is still the foundation on which many fathers build their involvement in family life, which is furthermore integrated and connected with many other forms of father involvement.

In South Africa, 50.2% of African children do not have their living father present in their residing household (Posel & Devey 2006:47). The researcher acknowledges that the history of apartheid has contributory effects on fatherhood in African communities today; however, there are many other factors that affect fatherhood in these communities. These factors relate to culture, personal beliefs, the relationship with one's own father and grandfather; or other older males in the community, and the relationship the man has with the mother of his child/children. All these factors will be considered in the research study.

1.2.2. Fatherhood roles in the family

Fatherhood is a social role, a role that changes over time with a shift in context due to societal and global changes (Richter & Morrell, 2006:1). According to Richter, Desmond, Hosegood, Madhavan, Makiwane, Makusha, Morrell & Swartz (2012:4), the role of the father has historically reached beyond that of simply being a provider, decision-maker and disciplinarian, even though many African societies have accepted that fathers should be providers and disciplinarians first and foremost. Roy (2004:4) argues that the provider role expectations can discourage as well as encourage men to become involved fathers. Fulfilling the provider role can stimulate confidence in the father; whereas failing to meet provider expectations can create distance and disconnection between father and child.

According to Edwards, Borsten, Nene and Kunene (2001) cited in Marcisz (2013:9), there's another type of father, (a father who considers himself as the family man). This type of father prioritises his responsibilities and defines himself as parent, husband, educator and emotional supporter more than through a limited financial or disciplinary role. This construct is typified in the Western nuclear family of recent modern times and appears to conform to norms and values associated with Western ideals (Edwards et al., 2001 cited in Marcisz, 2013:9).

Another way of categorising paternal roles concerns identifying different levels of paternal involvement in relation to the child. Tremblay and Pierce (2011) cited in

Marcisz (2013:10), suggests three levels of involvement. The first level is the intensity of paternal involvement, which refers to the amount of time spent together by father and child. The second level is defined by the nature of the paternal involvement, indicated by the type of activities father and child engage in, falling on a continuum between play and responsibility. The last level consists of the quality of paternal involvement, referring to the appreciation of the father's parenting by the child, falling on a continuum between good and bad.

A study of African adolescents in South Africa presented a different informal classification of fathers into various roles. Fathers were considered either as being 'absent father'; 'financial father/quiet father' who is financially present, but emotionally absent; as the 'faithless father' who has multiple girlfriends and shows little respect for his family; or the 'talking father' who can be depended on emotionally (Swartz & Bhana, 2009 cited in Marcisz, 2013:10).

However, there is a new father emerging in South African families and communities. This new father is more attentive, more affectionate and giving more of his time and presence. This kind of father has been overshadowed by the overwhelming attention directed to the absent father, the jailed father and the abusive father. This latter depiction of African fathers is restrictive and severely damaging to those individuals/fathers striving towards a 'new' fatherhood.

1.2.3. Mother's role in father involvement

When mothers are supportive of their spouse's parenting (view them as competent parents, provide encouragement, expect and believe parenting is a joint venture), men are more likely to be involved with, and responsible for their children (Allen & Daly, 2007:14). Alley and Daly (2007:14) stated that recent research indicates that a mother's positive relationship with both the father and his family predicted a greater likelihood of initiated and sustained high father involvement.

Maternal gate keeping refers to a mother's beliefs about the desirability of a father's involvement in their child's life and the behaviours acted upon that either facilitate or hinder collaborative childbearing (often called "shared parenting" or "co-parenting")

between the parents (Pruett, 2008:1). There are cases where mothers use their children as weapons to fight their husbands/boyfriends. They may also attempt to turn their children against their fathers.

According to Pruett (2008:01), behavioural aspects of gate keeping can include: the way the mother speaks about the father in the presence of the child; to what extent the father is included or updated on the child's health, schooling or social life; and the extent to which the mother communicates to the father that she knows what is best for their child and the correct way to do things – while he apparently does not. Pruett (2008:1) clarified that maternal gate keeping can occur regardless of whether parents are married, divorced or unmarried, and regardless of the parents' satisfaction with the relationship between them.

Gate keeping can damage the father-child relationship and the parents' ability to cooperate and keep their conflict levels low and out of the child's earshot or awareness (Pruett, 2008:2). It is well established that conflict, low levels of cooperation and less frequent or intense father involvement contribute to the child's academic, behavioural, and social struggles in the short and long term. Maternal gate keeping, therefore, poses a significant and influential threat to the liveliness of the father-child relationship and the overall well-being of the child. Minnesota Fathers & Families Network (2009:01) argues that gate keeping is not always negative. It can occur for positive reasons such as to protect the safety of the child. However, it can also happen for reasons unrelated to the child, such as to punish the father after a breakup. As much as society attempts to reel in the father and make him understand the importance of being an active/involved father, it is clear that mothers need to be made aware of the father's importance as well. According to Minnesota Fathers & Families Network (2009:01), mothers need to be helped in taking a long-term view of father involvement and not get tripped up by the day-to-day disagreements, misunderstandings or differences in parenting that may happen between mothers and fathers.

1.2.4. Father absence

For the purpose of this research study, father absence will be defined as a father being unavailable physically, emotionally and financially. South Africa has one of the highest rates of father absence in the world. Single mother households as well as child headed households have become somewhat of a norm in South Africa. Although well-groomed adolescents do emerge from single mother households, fatherless households face their fair share of challenges. Absent fathers result in poorer households (female-headed households are about a third poorer than male headed households); and a lack of positive role models for boys and girls regarding appropriate male-female interaction and shared parenting models (Swartz, Bhana, Richter & Versfeld, 2013:1). Sadly, South Africa has a high rate of absent fathers, with only one-third of preschool children living at home with both their parents (Statistics South Africa, 2011 in Richter et al., 2012:2).

In homes of absent fathers, boys – on average – are more likely to be unhappy, sad, depressed, dependent or hyperactive (Allen & Daly, 2007:9). Mackey and Immerman (2004) cited in Allen and Daly (2007:10) found that father absence, rather than poverty, was the stronger predictor of young men's violent behaviour. Harper and McLanahan (2004) cited in Allen and Daly (2007:10) further discovered that adolescents in father-absent homes face elevated incarceration risks. Mandara and Murray (2006) cited in Allen and Daly (2007:10) found that father-absent boys were much more likely than father-present boys or either group of girls to use drugs.

Adolescents who engage in sexual activity at a much earlier age may be exposed to sexually transmitted infections at an early age. They may not be mature enough or informed enough to take the necessary precautions against these sexually transmitted infections and unplanned pregnancies. Early fatherhood, both during the teen years and early twenties, is much more likely to occur if young men did not grow up living with their own fathers (Allen & Daly, 2007:10). Young fathers were also less likely to be living with their children if their own fathers had not lived in residence with them throughout childhood (Furstenberg & Weiss, 2001 cited in Allen

& Daly, 2007:11). This unfortunately creates an intergenerational pattern of distance between the father and the child.

Obstacles to fathering have not been well documented. This applies especially to young fathers who became parents while still at school or college (Swartz et al., 2013:1). Alongside much older fathers, young fathers frequently have been portrayed in the media as unwilling to take responsibility for their children (Swartz et al., 2013:01). However, Richter et al. (2012:02) identified, among many others, some reasons for father absenteeism, namely, migrant labour, delayed marriage, gender-based violence and increasing female autonomy.

Father absence is accompanied by social problems that may somewhat be unexpected. One of these social effects can be observed among most African families, a household with a father may be considered much more respectable than that headed by a woman or children. Hence, households headed by fathers or males are referred to or called by the man's surname as a sign of respect. In many parts of the world, a father who acknowledges and supports his children confers social value on them; enabling the children to become members of a wider circle of family and kin (Richter et al., 2013:3).

According to Holborn & Eddy (2011:4), racial dimensions are evident in the trends of absent fathers. African children under the age of 15 had the lowest proportion of present fathers in 2009 at 30%, compared to 53% for coloured children, 83% for whites and 85% for Indians (Holborn & Eddy, 2011:4). It seems as if African fathers are the most absent, hence the researcher's focus on the African father and adolescent.

A final factor that has contributed to the absence of working fathers is poor provision for paternity leave in South African labour law (Koenig-Visagie & Van Eeden, 2013:3). It is also imperative to note that many fathers support their children and remain in contact with them in spite of living apart.

1.2.5. Father figures filling the gap

The neighbourhood in which adolescents/children grow up is a significant contributor to the kind of adult these children will turn out to be. Children need good and tangible examples to aspire to into adulthood. While strong neighbourhoods integrate adults and children through 'extensive sets of obligations, expectations and social networks' that provide supervision and structure for youth, under Wilson's thesis, the adults in disadvantaged neighbourhoods either fail to provide this type of structure, producing weak adult/child community integration, or produce strong integration, but negatively influence youth because they are jobless or engage in undesirable activities (Wilson, 1996 cited in Moore, 2003:991). According to Moore (2003:992), an adolescent's positive perception of neighbourhood adults and the larger neighbourhood environment can act as a protective factor against early sexual activities and unwanted pregnancies. Moore (2003:992) further explained that adolescents who are able to turn to other adults outside the family for social support might also be more likely to receive the advice and direction needed to help avoid early unplanned parenthood. More generally, families who create and participate in more socially-organised systems within the larger neighbourhood, and who involve their children in these groups may reduce the occurrence of early adolescent sexual activity (Moore, 2003:992).

According to Richter et al. (2012:2), for some other children, maternal uncles and grandfathers, as well as older brothers, assume the role of social fathers, supporting their mothers, providing for children's livelihood and education, and giving them paternal love and guidance. According to Stevenson and Van der Heijden (2006:25), while fathers are often busy making a living and participating in community affairs, grandfathers have more time on their hands to develop close relationships with their grandchildren. Grandfathers may give children a different perception of masculinity, not because of their involvement, but also because they may feel less need to impose their ambitions and values on their grandchildren. Denis (2004:258) added that when fathers abandon their children, the situation is not completely irredeemable; other father figures can be available, father figures such as a

grandfather, an uncle or even a priest or a teacher. This truly reinforces the African saying, "It takes a village to raise a child".

Unfortunately, research on the role of other types of social fathers, i.e. uncles, has underscored the critical role that non-biological fathers play in child-rearing in the African-American and South African context (Madhavan & Roy, 2012 cited in Madhavan & Clark, 2014:802).

1.2.6. Sibling influence

There is a reasonable amount of research available focusing on parental and peer influence on adolescent behaviour. This cannot be said about research on siblings' influences on adolescent behaviour. Existing studies show that adolescents use their siblings as comparative references and tend to model similar behaviours (Bandura, 1977 cited in Kusi-Appouh, 2010:1) with regard to gender and sexual socialisation (Konreich et al., 2003 cited in Kusi-Appouh, 2010:1); timing of sexual debut (Widmer, 1997 cited in Kusi-Appouh, 2010:1); risky/sexual behaviours (Rodgers, 1988 cited in Kusi-Appouh, 2010:01); substance use (Pomery et al., 2005; Trim et al., 2005 cited in Kusi-Appouh, 2010:1); and developing safe sex practices (Kowal & Pike, 2004 cited in Kusi-Appouh, 2010:1). Through sibling interaction, adolescents learn social norms and develop risk cognitions (Pomery et al., 2005 cited in Kusi-Appouh, 2010:01).

The majority of these studies, however, have been conducted in the US, leaving a great gap in literature focusing on other parts of the world. Principally in Africa, research on sibling influence on adolescent behaviour is even more scant. Kiragu et al. (1996) cited in Kusi-Appouh (2010:01) found that in Kenya, 15-19 year-old males and females felt most comfortable discussing sexual matters with a brother and a sister, respectively. Similarly, Rwenge (1999) cited in Kusi-Appouh (2010:01) found that in Cameroon, adolescents preferred talking with friends and older siblings about their first sexual experience. Yesus (2006) cited in Nundwe (2012:11) also showed that males were most uncomfortable talking to their mothers, aunts, fathers, sisters,

uncles and members of the clergy; they were comfortable talking to their brothers, friends and healthcare workers.

Kusi-Appouh (2010:02) found the following references to sibling characteristic, interactions and influences in research done in Uganda and Ghana through in-depth interviews with 204 participants aged 12-19 years:

- siblings as primary sources for Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS) and pregnancy prevention information;
- siblings applying sexual pressure, both to engage in and abstain from sexual activity;
- personal experience and exposure to HIV/AIDS as a result of sibling illness;
- aspirations to emulate sibling behaviours, character and/or life experience;
- siblings “in the know” about adolescent romantic relationships, rather than parents;
- conversations with siblings about puberty, and sexual and reproductive health;
- taking care of and/or giving care to younger siblings during the day; and
- actively promoting younger siblings to participate in initiation ceremonies.

1.2.7. Significance of a father in the life of an adolescent male

The relationship between a father and his children has been found to have a major impact on a child’s development, especially on a male child’s development (Childers, 2010:4). A father’s impact on his male child’s development has been investigated in the realm of mental, sexual and social development aspects (Childers, 2010:4).

Fathers are often absent in the family because of work reasons, separation, divorce or death. Sonke Gender Justice ([sa]:2) insisted that boys will probably not say this directly, but they want a male presence around them, even if only few words are exchanged. According to Eastin (2003:13), the father, when present, may affect the child’s cognitive and academic achievement advantageously, alongside moral and

conscious development, sex-role development, and overall psychosocial competence or lack of psychopathology. For the purpose of this research study, the presence of the father or father figure will be defined as the state of being present physically as well as a person or thing that seems to be present although not seen. This is because physical separation does not automatically eliminate influence in all cases.

The importance of the father in the family and in the child's life is also determined by personal, social and cultural beliefs. A father's economic provision goes beyond the mere supply of funds, but it is also linked to symbolic aspects of power and status, values relating to work and connection to the wider community (Richter, 2003:54). Fatherhood is important culturally as well. Reporting on their research in the Eastern Cape, Nduna and Jewkes (2012:321) also noted that "paternal connection for the child is important in this setting for ancestral protection."

Ramphela (2002) cited in Richter and Morrell (2006:5) also described boys who would run away from home rather than face the shame of not having their father's name when they go for initiation. In his research conducted in KwaZulu Natal (KZN), Hunter (2002:101) found that in the past, a father was so significant that people (men) were scared of "breaking the law" and causing pregnancy as it would hurt the name of their father as well as the girl's family. This gives the sense that, in the past, the father was not only significant to his son, but his son was also concerned about maintaining this significance and respect to outsiders.

It is important for adolescent males to experience a positive father-son relationship. However, having a negative or non-existent father-son relationship could influence young fathers to perform better than their own fathers in relationships with their own children. In research done by Enderstein ([sa]:22), it was found that the primary motivation to play a participatory role in their children's lives is a desire to be different to their own fathers. An example of this is the following reply of one of the participants in the study conducted by Enderstein ([sa]:22): participant – "I am trying to make it different to my own experience of life, I used to get not much support like from my father, you see; so I am always comparing myself to my father".

This finding is consistent with a recent research study done by Swarts and Bhana (2009) in Cape Town and Durban, who found that the parenting intentions of young fathers are powerfully motivated by having experienced absent or abusive fathers themselves (Richter et al., 2012:13).

1.2.8. Adolescent male sexuality

Adolescence is a developmental stage in which numerous cognitive, physical, social and emotional changes occur; it is a period marked by experimentation and discovery, and this includes learning about sex (Botchway, 2004:20). Research in sub-Saharan Africa has documented high and increasing premarital sexual activities among adolescents (Bhatasara, Chevo & Changadeya, 2013:245). Bhatasara et al. (2013:245) further stated that it is generally recognised that African adolescents are sexually active and suffer from consequences of routine unsafe sexual practices such as teenage parenthood, illegal abortions, and sexually transmitted infections (STIs) including Human Immunodeficiency Virus. According to the United Nations (2011), in 2009, young people aged 15–24 accounted for 41% of new HIV infections in people aged 15 and older. Reducing this level of incidence requires not a single intervention, but a continuum of HIV prevention that provides information, support and services to adolescents and young people throughout the lifecycle, from very young adolescents (aged 10–14) through older adolescents (aged 15–19) to young adults (aged 20–24). Concerning unsafe sexual behaviour amongst South African youth, Eaton, Flisher & Aaro (2003:150) found it common for young people to justify unsafe sex by means of a discourse of biology and sexual urges. Contraception is rarely and inconsistently used among adolescents, hence sexual activity results in early and unplanned parenthood, abortions and in some cases the babies given up for adoption and others being abandoned. Engaging in risky sexual behaviour is not only costly to the adolescent's health; it also poses a threat to the taxpayers of South Africa, in terms of funding awareness programmes and medication to treat STIs and HIV.

In his research, Pearson (2006:78) found that a father's presence in the home is more influential on male adolescent's sexual risk behaviours than females although the reasons for this were unclear. A possible explanation could be the bond that a father and son form naturally that may be more influential on male decision-making than that of daughters. In their research, Stern, Cooper & Gibbs (2014:7) interviewed a young man who bemoaned the lack of a father figure in his life, believing that through the active involvement of a father in advising him about sex, he would have waited longer to have had sex and practiced safer sex. This young man lamented:

“I did not have a father figure. I believe that if a person had an opportunity whereby their parents would be telling you at a certain age that there is something called sex, and you do not have to rush these things because there are consequences, I do not think I would be the person I am today. But because we learn a lot of things by mistake, and you get pressure from friends, there is no person telling you ‘this is the reality’. I did not get those lessons”. (Male African isiZulu-speaking participant, age group 18–24 years).

Adolescent sexuality is fuelled by peer pressure and media influence. Morrell (2004:14) affirmed this by stating that the need for peer recognition may promote risk-taking sex. According to Beutel and Maughan-Brown (2007) cited in Stern et al. (2014:02), while there is often strong societal pressure for young men to engage in sex, this is often not accompanied by promoting awareness of sexual risk. Campbell (2003) cited in Stern et al. (2014:2), argued that even when people have relatively high levels of sexual reproduction health awareness, they do not always have the motivation or ability to adopt safer sexual behaviours. Campbell (2003) cited in Stern et al. (2014:2), argued that it is not that people have no motivation or ability to adhere to safer sex, but they lack the social support to sustain personal change. According to Morrell (2004:10), other factors that have been identified as contributing to hetero-sexual risk have been gender inequalities. In previous research studies, many adolescent girls reported being/feeling pressured by their boyfriends to prove their love by having sex with them. Stevenson and Van der Heijden (2006:10) confirmed this in stating that violence and coercion, including verbal threats and forced sex, are common features of young people's sexual relationships in sub-

Saharan Africa. Education initiatives and awareness efforts have been made around this topic. However, adolescent girls continue to experience hurdles in negotiating sex and more specifically safe sex in their relationships. This leads to the question: Is there a crisis in masculinity?

Masculinity refers to beliefs about the importance of men adhering to culturally-defined standards for behaviour (Rizvi, 2015:15). However, many adolescent males grow up with flawed ideologies of masculinity that lead to beliefs of dominance, hostility and aggression. Holborn & Eddy (2011:4) shared the same sentiments in stating that boys growing up without a father or with one that exudes questionable masculinity ideologies, are more likely to display 'hyper masculine' behaviour, including aggression. According to Rizvi (2015:18), aggressive men score low on responsible paternal engagement. A man who is aggressive and believes dominance to be an important facet of masculinity, will compromise his fatherhood presently or in future. In Africa, male sexuality is often described as "active", acquiring and even needing frequent "release" and women's sexuality as passive. This is believed to be further naturalising and institutionalising women's constructions of themselves as constantly vulnerable to rape (KwaZulu Natal Department of Community Safety and Liaison, 2010:10). According to Childline, more than 50% of all sexual offences committed in South Africa and reported to Childline are committed by children under 18, with the youngest offender being just seven years old (KZN Department of Community Safety and Liaison, 2010:13). These statistics certainly create an uneasy reality and beg the question: Do these adolescents presently have a paternal influence in their lives and prior to the crime?

In 2007, Mathe conducted research among juveniles sentenced for rape at Durban Medium B Prison and discovered important trends in fathers' influences on their sons' delinquency. Mathe's research found that most juvenile respondents held the following perceptions about their fathers (KZN Department of Community Safety and Liaison, 2010:14):

- The fathers were perceived as distant, 'available but not available', someone who was unapproachable and who they could not turn to for help or advice when they were facing developmental challenges;
- The fathers did not do justice to their parenting roles;
- The fathers were 'bosses' of the house who came and went as they pleased;
- Fathers' support, discipline and material provisions were unpredictable and inconsistent, resulting in them being perceived as neglectful;
- The fathers spent insufficient time positively interacting with them as children and were often unaware of the mischief they were getting into; and
- Their fathers neglected to monitor their whereabouts, their choices of friends and their activities.

Although by Mathe's own deduction, no firm conclusions can be drawn from this study, a number of studies do point to the critical role that fathers play in the socialisation of their sons (KZN Department of Community Safety and Liaison, 2010:14).

1.2.9. Age of sexual debut

In most countries, the majority of young people report having their first sexual intercourse before the age of 20 years (Alan Guttmacher Institute, 2003). Schaalma & Kaaya (2008:56) noted that a review of school-based studies of adolescent sexual behaviour in sub-Saharan Africa supports the observation that significant proportions of adolescents are sexually active by the time they are in their mid-teens, with many having had sexual intercourse with two or more partners and condoms being rarely used routinely.

Research has highlighted noteworthy differences in the perceived risk of sexually transmitted infections and HIV between adolescent males and females. Young women struggle to meet immediate needs, they make trade-offs between health and economic security, they often do this with older men (Panday, Makiwane, Ranchod & Letsoalo, 2009:12). Under such conditions, there are a few opportunities to negotiate safe sex (Panday et al., 2009:12). On the other hand, some adolescent males are socialised with unhealthy notions of sexuality and masculinity, which makes them

more willing to take risks at an early age. These risks include the use of drugs and alcohol which increase chances of unprotected sex (Panday et al., 2009:61).

1.2.10. Father-son communication concerning sexuality

It is widely believed that children tend to look to the same-sex parent as a role model. This may lead to forming a greater bond with that same-sex parent through the type and quality of communication as well as time spent together. Adolescents may find themselves being able to relate to one parent more than the other.

In terms of preferences concerning which parent to communicate with about issues relating to sexuality, findings from four studies reviewed that investigated this topic, found that young people prefer communication about sexuality to take place with the parent of the same sex. The South Africa-Tanzania (SATZ) study conducted among young people aged 11-17 years reported that overall, 44% of participants preferred to communicate with mothers about sexuality, while 15% preferred fathers (Kaaya, 2009 cited in Nundwe, 2012:15). In Cape Town, 31% preferred discussing sexuality matters with mothers, and 22% stated a preference for fathers, while in the other two sites, a greater proportion of males preferred discussing matters with fathers in comparison to mothers (47% and 27% in Dar-es Salaam and Mankweng, respectively) (Nundwe, 2012:15). Another study conducted in Tanzania found that among in- and out-of-school males, 11% and 10% respectively selected fathers as a preferred partner for communicating about sexuality (Leshabari, 2009 cited in Nundwe, 2012:15). From a parental perspective, a study of Nigerian mothers and fathers, parents found that they also preferred same sex discussions with their children (Izugbara, 2008 cited in Nundwe, 2012:15).

Boys in South Africa grow up exposed to some of the highest levels of domestic violence and rape, higher than anywhere else in the world. Along with this, they hear many damaging messages about what it means to “be a man”, including that they have to be tough, “in control”, must have many sexual partners and never ask for help (Sonke Gender Justice, [sa]:2). According to Sonke Gender Justice ([sa]:2), boys need help to understand all the messages they get about who they are supposed to be like and how they are supposed to behave. This is especially true

when it comes to their views on relationships and how they should behave towards women and girls. Walker (2004) cited in Stern et al. (2014:12), recognised the important role of fathers discussing sexual reproductive health with their sons and that fathers should be encouraged through health promotion activities to be, 'more aware, honest and value their unique role in talking about sexual issues with their sons'.

1.3. THEORETICAL FRAMEWORK

Three "ideal-types" of theoretical frameworks exist: individual level, familial/community level, and structural level theoretical frameworks. It is important to recognise that all theories hold certain assumptions about human nature, human behaviour (or actions), and the degree to which institutions and cultural norms constrain and enable human action (Brindis, Sattley & Mamo, 2005:17).

The researcher utilised the social learning theory of Albert Bandura to analyse paternal influences on the sexual behaviour of African male adolescents. Social learning theory is a category of learning theories that are grounded in the belief that human behaviour is determined by a three-way relationship between cognitive factors, environmental influences and behaviour (Bandura (1997) cited in Suryoputro, Ford & Shaluhayah 2007:12). Learning theories attempt to explain how people think and what factors determine their behaviour. The major concepts of social learning theory rest on a series of assumptions about humans and human behaviour. Mostly, theorists and researchers assume that people are social beings in that they pay attention to the environment around them (Suryoputro et al., 2007:12). This vital assumption means that sexual behaviours can be taught (Matthew Hogben & Donn Byrne cited in Suryoputro et al., 2007:12). In this case, this meant that it was possible for the father to teach or influence sexual behaviour of the male child.

The social learning theory asserts that the child is more likely to attend to and imitate those people he/she perceives as similar to him/herself (Suryoputro et al., 2007:12). Guzzo (2011:280) reiterated this by stating that an individual's behaviour and attitudes are learned from and modelled upon the behaviours of people who are influential and important, particularly during early development. Subsequently, the

child is more likely to imitate behaviour modelled by people of the same sex as the child him/herself (Suryoputro et al., 2007:12). Furthermore, the people around the child will respond to the behaviour the child imitates with either reinforcement or punishment (Suryoputro et al., 2007:12). It is likely that the child will be reinforced for acting in gender-appropriate ways and punished or ignored for gender-inappropriate behaviour (Suryoputro et al., 2007:13). Lastly, the child will also have observed the consequences of other people's behaviour and will be motivated to imitate the behaviour it has seen reinforced and avoid imitating the behaviour it has seen punished (Suryoputro et al., 2007:13). This theory fully supports the assumption that adolescent male sexual behaviour can be paternally influenced; this theory was used to determine the extent of paternal influences on the sexual behaviour of African male adolescents.

1.4. RATIONALE AND PROBLEM STATEMENT

1.4.1. Problem formulation

Paternal influences on the sexual behaviour of African male adolescents can only occur when the father or father figure is present. In South Africa and in the United States of America, the African father is mostly associated with absence. Observers have remarked that African American families with single mothers are on the increase (Choi & Jackson, 2011 cited in Ratele, Shefer & Clowes, 2012:554). This is when the situation calls for alternative father figures such as stepfathers, uncles, big brothers, priests and grandfathers to step in and fill the gap. The absence of biological fathers in South Africa has been constructed as a problem for children of both sexes, but more so for boy-children (Ratele et al., 2012:553). The unfortunate part of the absence of a father is that African male adolescents may become vulnerable to seeking belonging with the wrong people, such as gangs and drug lords; hence father figures must have a strong presence and influence. Issues such as culture, finances and the relationship with the child's mother can influence the presence and role of the father in a child's life. Culture still plays an important role in the lives of some traditional African families and communities, without paying 'damages', the father could be denied access to the child. Some fathers who cannot afford to pay these 'damages', are then labelled as disrespectful and undeserving of

the father status. Unemployment can potentially drive fathers away, as they might feel ashamed because they have nothing tangible or financial support to offer their children. If the relationship with the mother of the child has broken down and is fuelled by conflict, both parents may fail to put the needs of the child before their anger towards one another. The child then misses out on the chance to have a fulfilling father-son relationship, as the father might withdraw himself from the child as an attempt to avoid conflict or as revenge towards the mother.

The father-son relationship is important, especially when the African boy-child is in adolescence. The developmental, physiological and behavioural changes that take place during adolescence can contribute to an increased risk of the adolescent contracting HIV and other sexually transmitted infections and of experiencing unplanned parenthood (Doyle, Mavedzenge, Plummer & Ross, 2012:796). Adolescents are defined as young people aged 10–19 years. Late adolescence (15–19 years) is a particularly important age group as sexual debut and experimentation often take place during this period (Doyle et al., 2012:796). The researcher experienced such cases in the social work office of Middelburg Hospital, where African adolescent girls find themselves having to deal with an unplanned and unwanted pregnancy alone. These adolescent girls often request information about abortion and adoption as options to the unplanned pregnancy; they also share that their adolescent boyfriends have turned their backs on them. These African adolescent girls commonly explain their pregnancies as resulting from being pressured by their adolescent boyfriends into having sex, and this later turns into unprotected sex to prove their love and loyalty to them. The lack of condoms and contraception use among adolescents in general is a big problem. Jacobs and Marais (2013:18) expressed their view that there is a need among adolescents to separate condom use from the concepts of trust and fidelity, promote equal responsibility for contraception and saying no to sex, discard inaccurate information or unhelpful gender or cultural stereotypes.

African adolescent males find it very difficult to discuss issues of sexuality with their mothers, and mothers feel inadequate when it comes to discussing sexuality with their sons; this is why some mothers tend to request a male in the family or neighbourhood to intervene. It is usually up to the father to initiate discussions about

sexuality with the adolescent male child because in some cases, children fear the father as he might be known as a firm disciplinarian and provider. Results of a study conducted by Adams and Govender (2008:559) indicated that fathers assume the most active role in encouraging their sons to play sport (60%); this is not surprising as these traditionally 'hard' sports socialise young men with respect towards values like rules, toughness and competition (Levant, 1997, cited in Adams & Govender, 2008:559). In adopting such rigid socialisation practices, fathers may neglect to explore other relational dimensions of their child's identity, such as academics or communication practices in romantic relationships (Levant, 1997, cited in Adams & Govender, 2008:559).

When fathers are present in the homes, it is important that they are active in positively influencing their son's sexuality before adolescents look to friends and siblings who might intentionally or unintentionally give wrong advice or set bad examples. African male adolescents who take part in group work sessions at Middelburg Hospital often communicate how most of their friends are sexually active and how they become automatic outcasts if they do not have girlfriends who have sex with them. However, the pressure to stay loyal to one girl does not resonate with an African adolescent male the way it does with the adolescent female. The reporting of multiple sexual partners is more common among African male adolescents when compared to African female adolescents (Doyle et al., 2012:798). More often than not, the fathers of these African adolescent males are absent or inactive fathers when it comes to giving advice. The lack of paternal influences on the sexual behaviour of African male adolescents may give rise to many social problems in society; hence the researcher sought to discover: What are the paternal influences on the sexual behaviour of African male adolescents?

1.5. GOAL AND OBJECTIVES OF THE RESEARCH STUDY

1.5.1. Goal of the study

The goal of the study was to explore paternal influences on the sexual behaviour of African male adolescents.

1.5.2. Objectives of the study

The objectives of the study were the following:

- To explore and discuss theoretically paternal influences on the sexual behaviour of African male adolescents, with a specific focus on the functioning of fathers and father figures of African adolescent males.
- To conduct an empirical study to determine the paternal influences on the sexual behaviour of African male adolescents.
- To explore factors which may hinder or promote the relationship and expectations between the functioning father or father figure and the African male adolescent in terms of communication about sexuality, sexual behaviour and relationships.
- To assess the perceptions of the African adolescent males on the attitudes of functioning fathers and father figures towards influencing African adolescent male sexual behaviour through communication and modelling.
- To draw conclusions and make recommendations on paternal influences on the sexual behaviour of African male adolescents to inform social services professionals' service delivery to families and the youth, within the social work profession.

1.6. RESEARCH APPROACH

The researcher aimed to explore paternal influences on the sexual behaviour of African male adolescents. The qualitative research approach was used because unlike the quantitative approach, this approach is ideal when dealing with people's real experiences, thoughts and feelings. This approach was of assistance to the researcher because, according to Fouché and Delport (2005:75), the qualitative approach seeks to understand the phenomena and explore unknown terrain. Similarly, Durrheim (2006:47) stated that, "if the research purpose is to study

phenomena as they unfold in real-world situations, without manipulation, to study phenomena as interrelated wholes rather than split up into discreet predetermined variables, then an inductive, qualitative approach is required". The purpose of this approach is constructing detailed descriptions of social reality as experienced by participants (Fouché & Delpont, 2005:75). Fouché and Delpont (2002:79) clarified that qualitative research aims to understand social life and the meaning people attach to everyday life. The number of research participants in a qualitative study is far smaller than in quantitative studies (Grinnel & Unrau, 2008:89). Qualitative research is also known as interpretative and positivist, whereby in-depth face-to-face interviews are used, using open-ended questions and direct observation of participants.

1.7. TYPE OF RESEARCH

Applied research was utilised in this research study. According to Fouché and De Vos (2005:105), applied research contributes to the scientific planning of reduced change in a troublesome situation; applied research is aimed at solving specific policy problems or helping practitioners accomplish tasks; in other words, it is focused on solving problems in practice. Grinnell and Unrau (2008:25) reiterated that the goal of applied research is to develop solutions to problems and the application of such solutions in practice. Fouché and De Vos (2005:105) stated that most applied research findings have implications for knowledge development. Roll-Hansen (2009:5) further stated that the social effect of applied research, when successful, is the solution to practical problems as recognised by politicians and government bureaucrats. Applied research helps interpret and refine research problems, to make them researchable and then investigates possible solutions (Roll-Hansen, 2009:5).

The research results from this study could assist the social work profession in intervention initiatives with families and more specifically with the building of relationships between African male adolescents and their fathers.

1.8. RESEARCH DESIGN

According to Adams (2012:32), a research design aims to assist with at least four aspects of the study: (1) the questions the researcher should be studying; (2) the relevant data needed for the study; (3) the type of data that should be collected; and (4) how to go about analysing the data. In a research study, a case being studied may refer to a process, activity, event, programme or individual or multiple individuals (Fouché, 2005:272). Where multiple cases are involved, it is referred to as a collective case study (Fouché, 2005:272), which was also the design the researcher used as the research study undertaken involved multiple cases. The exploration and description of the case takes place through detailed, in-depth data collection methods, involving multiple sources of information that are rich in context. These may include interviews, documents, observations or archival records (Fouché, 2005:272). This research design aimed to further the understanding of the researcher about a social issue or the population being studied (Mark 1996, cited in Fouché, 2005:272). The interest in the individual case was secondary to the researcher's interest in a group of cases studied (Mark 1996, cited in Fouché, 2005:272). This research design allowed the researcher to compare cases and concepts so that theories can be extended and validated studied (Mark 1996, cited in Fouché, 2005:272).

1.9. RESEARCH METHODOLOGY

1.9.1. Research population, sample, sampling methods and the feasibility of the study

The researcher used a sample size of 15 African male participants from the Zulu and Swazi tribal groups as they represent the majority groups among residents in the targeted geographic areas. The researcher's population was African male adolescents between the ages of 15-17 years, currently living with a functional father or father figure. Father figures can be family members such as uncles, step-fathers and big brothers. The researcher obtained consent from the parents or guardians of the adolescents as they were below the age of 18 years, before they took part in the research study.

Snowball sampling was used in this research study. This type of sampling falls under non-probability sampling. According to De Vos, Strydom, Fouché and Delport (2003:203), snowball sampling can be described as involving approaching a single case that is involved in the phenomenon to be investigated to gain information on other similar persons. De Vos et al. (2003:203) explained that the interviewed person is requested to identify further people who could make up the sample. Katz (2006:3) shared the same sentiments in describing snowballing as a special non-probability method for developing a research sample, where existing study subjects recruit future subjects among their acquaintances. The researcher obtained the first participant from the Nelspruit Catholic Church which has African families with male adolescents within its congregation.

The researcher conducted interviews with participants at their homes or any other place that was convenient for them. Diversity was also enhanced through snowball sampling as participant used their own judgement and not that of the researcher to identify other participants to take part in the research.

The criterion for selection of participants was as follows:

- African male adolescents;
- African male adolescents residing around Middelburg or Nelspruit in Mpumalanga;
- African male adolescents between the age 15-17 years;
- Participants who are in a relationship with a biological father or any other male persons that are a functional father to the adolescent.

The feasibility study was vital for the practical planning of the research project, e.g. access, finances, time and transport factors. The researcher used her own transport; reasonable finances were used on petrol and paperwork. The researcher arranged a time and place to meet participants three weeks before the actual interview took place; this helped to ensure that the parents or guardians of participants were given enough notice to be available to give consent for adolescents to participate in the study.

1.9.2. Data collection

The researcher made use of a semi-structured interview schedule to gather data. Semi-structured interviews are organised around areas of particular interest, while still allowing flexibility in scope and depth (Greeff, 2005:292). The researcher had a few set themes with questions, which allowed spontaneity in asking questions. These questions are nearly always open-ended (Greeff, 2005:296), which allowed participants to give detail and tell their stories fully. With this data collection method, the researcher had the opportunity to gain a detailed picture of a participants' beliefs about, perceptions or accounts of, a particular topic (Greeff, 2005:296). The researcher solicited very personal accounts of paternal influences on the sexual behaviour of African male adolescents, from all participants. This data collection method accommodated the researcher's aim, because semi-structured interviews are especially suitable where one is particularly interested in complexity or process, or where an issue is controversial or personal (Greeff, 2005:296). The semi-structured interviews were recorded on tape to assist in making transcripts for the data analysis.

1.9.3. Data analysis

Data analysis was defined by De Vos (2005:339) as the process of bringing order, structure and meaning to the mass of collected data.

The process for a qualitative data analysis is the following (De Vos, 2005:334):

- **Planning for recording data** – The researcher recorded the interviews using transcripts and a tape recorder, the participants were fully aware of being recorded;
- **Data collection and preliminary analysis** – The researcher kept an open mind when collecting data because, according to Patton (2002), cited in De Vos (2005:336), the recording and tracking of analytic insights that occur during data collection are part of fieldwork and the beginning of the qualitative process;

- **Managing or organising the data** – The researcher organised the information into computer files, thereafter converted them into transcripts for analysis;
- **Reading and writing memos** – After the data collection, the researcher read the transcripts a number of times in order to understand the results before breaking the data down into simpler entities. The emerging key concepts were then written down;
- **Generating categories, themes and patterns** – This analytic process demands a heightened awareness of the data, and openness to the subtle, tacit undercurrents of social life (De Vos, 2005:338). The process of category generation involves noting regularities in the setting or people chosen for study (De Vos, 2005:338). The researcher reduced the data into small, manageable sets of themes in the final narrative as suggested in De Vos (2005:338);
- **Coding the data** – This step of the process required the researcher to abbreviate key words;
- **Testing the emergent understanding** – In this phase, the researcher evaluated the value of the data and its relevance to the research question;
- **Searching alternative explanations** – This step required the researcher to view the data from all possible angles, not ignoring alternative explanations;
- **Representation** – All findings were compiled into a research report.

1.10. ETHICAL CONSIDERATIONS

According to Strydom (2005:57), ethics is a set of moral principles that are suggested by an individual or group, is subsequently widely accepted and offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students. Any activity which focuses on any aspect of human welfare has to give due consideration to ethical issues linked to basic human rights (Burns & Grove, 2009:185; LaBiondo-Wood & Haber, 2010: 254). Ethical guidelines prescribed by the university were adhered to at every step of the research study.

1.10.1. Debriefing of participants

Arrangements were made with the senior social worker Bongani Tshabalala, who works in Middelburg Hospital and psychologist Batsiba Mothoa, who works in Themba Hospital in Nelspruit to debrief the participants if the need arose after the completion of interviews. Debriefing may help relieve any anxiety that participants may feel as a result of being part of the study.

1.10.2. Avoidance of harm

Participants can be harmed in a physical and/or emotional manner. In terms of this study, participants were not at risk of physical harm. However, participants could have been at risk of experiencing emotional distress due to the researcher requiring them to think of their own feelings and experiences on the subject matter (Strydom, 2005:58). If this happened, the researcher would have referred participants to the senior social worker Bongani Tshabalala, who works in Middelburg Hospital and psychologist Batsiba Mothoa, who works in Themba Hospital in Nelspruit. The researcher ensured that all research participants were informed through a letter about the research, regarding the overall purpose of the study, the procedures, the main features of the design as well as the possible risks and benefits of participation in the research project (Kvale, 2007:27).

1.10.3. Informed consent

According to De Vos et al. (2003:65), participants must be legally and psychologically competent to consent and must be free to withdraw from the investigation at any time. Parents of the adolescent child signed consent forms before any of the adolescents participated in the study; these consent forms clearly explained the purpose of the study. Adolescents also signed an assent letter. Information regarding the aims of the study, the expected duration of participants' involvement in the study, the procedures to be followed as well as the possible advantages and disadvantages of the study were made transparent to participants

before interviews commenced. All participants were made aware of their freedom to choose whether to participate in the study or not. Since this research study was not conducted in an institution such as a school, hospital or NGO, obtaining official authorisation from an institution was not necessary.

1.10.4. Deception of subjects and/or respondents

Misrepresenting a research purpose is common, especially in cases of small qualitative projects (Strydom, 2005:60); ethically, the researcher made the real purpose of the research study known to participants. It was important for the researcher to be transparent and honest with all participants about all aspects of the research. Strydom (2005:61) added that if deception does occur inadvertently, it must be rectified immediately after or during the debriefing interview. It was the duty of the researcher to make sure participants received correct information about the study. In this study, participants were not misled; information was not misrepresented or withheld from participants.

1.10.5. Actions and competence of researchers

Ethically correct actions and attitudes for every research project should be considered under all circumstances and be part of the equipment of a competent researcher (Strydom, 2005:64). The researcher was guided by a highly experienced research supervisor of the University of Pretoria. The researcher completed a BA Social Work degree three years ago that required a research study, hence the researcher had experience in research and good communication skills as a professional.

1.10.6. Release of publication of findings

The findings of this study were recorded in the form of a research report and submitted to the University of Pretoria. A copy of the report was handed over to the social work supervisor of Middelburg Hospital. Research findings were also shared with local NGOs as well as the DSD in Middelburg, Mpumalanga. Release of the

findings should occur in such a manner that utilisation by others is encouraged (Strydom, 2005:66). The completed research report could possibly serve as a guide for future researchers, who wish to venture into the same or similar research topic.

1.10.7. No violation of privacy and confidentiality.

Confidentiality ensures that the right to privacy of the individual is maintained (Polit & Beck, 2010:129; LaBiondo-Wood & Haber, 2010:252). Privacy and confidentiality are extremely important ethical issues that needed to be maintained during the research study. Participants were able to trust the researcher enough to share information as deeply and as honestly as possible. This allowed the research study to reach valid and meaningful conclusions that could possibly be used in future research studies. All collected data was handled carefully and strictly to maintain confidentiality and privacy. All data will be stored at the University of Pretoria for a period of 15 years. This information was also reflected in the assent and consent letters. Although anonymity could not be assured as the researcher met and knew participants' names, their names and identities were not reflected in the research report

CHAPTER 2

ADOLESCENT DEVELOPMENT AND AFRICAN ADOLESCENT MALE SEXUALITY

2.1. INTRODUCTION

Adolescence is a time of exploration and discovery. Adolescence can also be described as a stressful and confusing time for both adolescents and parents. The focus of this study is on the paternal influences on African male adolescent sexual behaviour.

South Africa has one of the highest figures of sexual assault crimes, high teenage pregnancy rates and a high number of father-absent homes. Therefore, fathers and father figures could use the adolescence period positively to influence sexual behaviour in their adolescent son. This can be done through communication and being a good role model; such efforts could contribute to adolescents not falling into inappropriate sexual behaviours, among them abuse and rape. This chapter describes what other studies and reports have found with regard to adolescent development, development theories and sexual behaviours of adolescent males.

2.2. ADOLESCENCE AS A DEVELOPMENTAL PHASE

Adolescence is the second decade of life, as it is a period of transition from childhood to adulthood. It is also important to note the bodily and brain changes associated with adolescence; these may begin as early as age 8 and extend until age 24 (McNeely & Blanchard, 2009:3). During adolescence, young people are experiencing cognitive, social and interpersonal changes (Spano, 2004:4). According to McNeely and Blanchard (2009:2), adolescence should be a time for opportunity and not turmoil. Development can be positive as adolescents develop positive attributes through learning and experience. Positive adolescent development is the understanding based on research, that healthy development is best promoted by

creating opportunities to develop a set of core assets, namely competence, confidence, connection, character and caring (McNeely & Blanchard, 2009:3).

In order to insure positive adolescent development, McNeely and Blanchard (2009:3) state that it is important to consider the context or setting in which an adolescent lives, and to address the risks and assets of that environment. Spano (2004:1) reiterates this by stating that as adolescents grow and develop, they are influenced by external factors such as parents, peers, their community, culture, religion, school, world events and the media. It is therefore important to view the adolescent as a holistic entity instead of just an individual in a particular life stage.

Adolescence can be divided into different stages, which will be discussed in the next section.

2.2.1. Early adolescence (10-14 years of age)

According to Spano (2004:1), adolescents begin to move towards independence at this age and exhibit the following behaviours during this developmental stage (Spano, 2004:1):

- They often experience moodiness;
- They develop improved abilities to use speech to express themselves;
- They are more likely to express feelings through action rather than through words (maybe more true for males);
- Close friendships gain importance; less attention is shown to parents, with occasional rudeness exhibited;
- They experience the realisation that parents are not perfect and the identification of their own faults;
- They search for new people to love in addition to parents;
- Physically, boys mature much slower than girls.

Boys in the stage of early adolescence begin to experiment with their body, engaging in things such as masturbation; they also worry about being 'normal' (Spano, 2004:1). McNeely and Blanchard (2009:62) agree with this by stating

that sexual fantasy and masturbation episodes increase between the ages of 10 and 13. Adolescents are fascinated with and bothered by their changing bodies, and often compare themselves to the development they notice in their peers.

2.2.2. Mid-adolescence (15-16 years of age)

Adolescents in this stage tend to complain that parents interfere with their independence, they are concerned about sexual attractiveness, they frequently change relationships; have more clearly defined sexual orientation and experience feelings of love and passion (Spano, 2004:3). Similarly, McNeely and Blanchard (2009:53) state that mid-to-late adolescence is a time when teens start to feel more at ease with their changing bodies and sexual feelings. They further acknowledge that adolescents in mid-adolescence understand the consequences of unprotected sex and teen parenthood, if properly taught; however, cognitively they may lack the skills to integrate this knowledge into everyday situations or consistently into acting responsibly in the heat of the moment (McNeely & Blanchard, 2009:63).

Physically, males show continued height and weight gain, while female growth slows down (Spano, 2004:3). This stage is accompanied further by the development of ideals and selection of role models and greater goal setting capacity as well as greater interest in moral reasoning (Spano, 2004:3).

2.2.3. Late adolescence (17-21 years of age)

According to Spano (2004:3), this stage of adolescence is characterised by:

- A firmer identity;
- The ability to delay gratification;
- The ability to think through ideas;
- The ability to express ideas in words;
- The development of a sense of humour;
- More stable interests;

- Greater emotional stability;
- The ability to make independent decisions;
- The ability to compromise and have pride in one's work;
- Greater self-reliance;
- A greater concern for others.

Spano (2004:3) continues to explain that late adolescence is marked by the following:

- A higher level of concern for the future;
- Thoughts about one's role in life;
- Interest in serious relationships;
- A clear sexual identity and capacities for tender and sensual love.

According to McNeely and Blanchard (2009:64), sexual behaviour during this time may be more expressive, since cognitive development in older adolescents has progressed to the point where they have somewhat greater impulse control and are capable of intimate and sharing relationships.

Young men continue to gain height, weight, muscle mass and body hair (Spano, 2004:3). Ethically, adolescents in this developmental stage are capable of useful insight, they focus on personal dignity and self-esteem, have the ability to set goals and follow through with trying to achieve them; they show acceptance of social institutions and cultural traditions and are capable of the regulation of the self esteem (Spano, 2004:3).

There are different theories of adolescence that have been developed by various theorists; they will be discussed in the following section.

2.3. THEORIES OF ADOLESCENCE

Over the years, various theorists have developed different concepts and theories of adolescence, namely: biological theory, psychological theory, psychosocial theory,

cognitive theory, ecological theory and the cultural theory. The different types of theories will be discussed in the next section.

2.3.1. Biological theory

Hall (1844–1924) was one of the most influential American psychologists of the early twentieth century. Stanley Hall and his well-known student, Arnold Gesell (1880–1961), developed theories based on evolutionary ideas (Berk, 2007:15). These early leaders regarded child development as a maturational process, meaning a genetically determined series of events that unfolds automatically, much like a blooming flower (Berk, 2007:15). They divide human development into the following phases (Berk, 2007:15):

- Birth to 4 years: Infancy
- 4-8 years: Childhood
- 8-12 years: Later childhood
- 12-24 years: Adolescence
- 25 years and above: Adulthood

According to Lerner and Steinberg (2005:3), Hall launched the scientific study of adolescence as one steeped in a split and nativist view of development, one that was linked to a biologically based, deficit view of adolescence. Hall considers adolescence as the most crucial period of a human's life, when the adolescent begins a new life in which new traits of personality are born (Lerner & Steinberg, 2005:4). Arnett (2006:186) further explains that Hall describes adolescence as inherently a time of "storm and stress", when all young people go through some degree of emotional and behavioural upheaval before establishing a more stable equilibrium in adulthood. During adolescence, there are great contradictions within the adolescent's development. Hall states them as follows (Arnett, 2006:186):

- Energy and enthusiasm v/s indifference;
- Gaiety and laughter v/s gloom and melancholy;

- Vanity and boastfulness v/s humiliation;
- Idealistic altruism v/s selfishness;
- Sensitivity v/s callousness;
- Tenderness v/s cruelty.

According to Lerner and Steinberg (2005:3), Hall was a man of immense dedication to the healthy development of young people. He convinced America to create playgrounds for its youth; he helped build the new discipline of development psychology; and he trained many of its early leaders (Lerner & Steinberg, 2005:3). Hall's theory may have had a profound impact on life in America; however, its impact can be linked to life in South Africa as well. The healthy development of adolescents is encouraged in South African schools through compulsory subjects such as Life Orientation. The researcher somewhat agrees with Hall's theory of adolescence being a time of storm and stress; adolescents may face internal as well as external challenges as they move through this phase in their lives. However, adolescence can be a positive experience for them and those around them with the help of parents, schools and community resources.

2.3.2. Psychological theory

A prominent psychological theorist of particular interest is Sigmund Freud, also known as the father of psychoanalysis. Freud's theory states that the essence of development is the emergence of structures such as: Id, ego and superego that channel, repress and transform sexual energy (Miller, 2011:134). The meaning of these different aspects will be highlighted in the next session.

- Id

The Id can be defined as the wanting of immediate satisfaction, the energy of the Id is invested either in action on an object that would satisfy an instinct or in images of an object that would give partial satisfaction (Miller, 2011:112). Boeree (2006:5) similarly states that the Id works in keeping with the pleasure principle, which can be understood as a demand to take care of needs

immediately. Boeree (2006:5) gives an example of a crying infant that does not know what it wants in any adult sense; it just knows that it wants it and it wants it now. The infant, in the Freudian view, is pure or nearly pure Id; and the Id is nothing if not the psychic representative of biology (Boeree, 2006:5). Boeree (2006:5) further explains that although a wish for food, such as the image of a juicy steak, might be enough to satisfy the Id, it is not enough to satisfy the organism. Boeree (2006:5) goes on to state that when a person has not satisfied some need, such as the need for food, it begins to demand more and more of that person's attention, until there comes a point where the person cannot think of anything else. According to Boeree (2006:5), this is the point when the wish or drive breaks into consciousness.

- Ego

Ego refers to the mind's avenue to the real world and it is the system that is developed for physical and psychological survival (Miller, 2011:112). The ego is the executive who must make the tough, high-level decisions (Miller, 2011:113). It also evaluates the present situation, recalls relevant decisions and events in the past, weighs various factors in the present and future, and predicts the consequences of various actions (Miller, 2011:113). The ego's decisions are aided by feelings of anxiety, which signal that certain actions would be threatening (Miller, 2011:113). Freud describes the thinking of the ego as "an experimental action carried out with small amounts of energy, in the same way as a general shifts small figures about on a map before setting his large bodies of troops in motion" (Freud, 1933:89). The small quantities of energy at the disposal of the ego come from the Id (Miller, 2011:113). The ego, however, does not replace the primary process thought of the Id, but simply adds another level of thought.

- Superego

The superego is the last part of the psychological structures to develop. The superego opposes both the ID and the ego as it rewards, punishes and

makes demands (Miller, 2011:116). The superego watches over not only behaviour, but also the thoughts of the ego (Miller, 2011:116). Boeree (2006:6) similarly states that there are two aspects to the superego: One is the conscience, which is an internalisation of punishments and warnings, and the other is called the ego ideal. The ego ideal derives from rewards and positive models presented to the child (Boeree, 2006:6). The conscience and ego ideal communicate their requirements to the ego with feelings like pride, shame and guilt (Boeree, 2006:6). According to Boeree (2006:6), the superego represents society; society often presents obstacles and hurdles that may prevent people from satisfying their needs.

From information gathered in sessions with patients, Freud outlines five stages in child and adolescent development. He refers to these stages as psychosexual stages. They will be discussed below:

- Oral stage (Birth to 1 year)

During this stage, the mouth rules as oral experiences introduce the baby to both the pleasure and the pain of the world (Miller, 2011:124). Pleasure flows from the satisfaction of the oral drives. Freud believes that sucking, chewing, eating and biting give sexual gratification by relieving uncomfortable sexual excitations (Miller, 2011:124). In addition to experiencing oral pleasure, the infant meets pain through frustration and anxiety (Miller, 2011:125). An example of this would be when a mother is not available to breastfeed her baby as and when the baby wants to, and the baby would find that waiting to be breastfed is frustrating and anxiety-causing. The baby would then express this feeling of frustration and anxiety by crying until it is breastfed. The goal, then, is to achieve an optimal level of oral gratification so that one does not carry unfulfilled needs into the later stages or feel unwilling or unable to move onto a new stage. Freud developed the idea that someone can get stuck in one of the first three psychosexual stages of early childhood. According to Miller (2011:125), that person will then exhibit characteristics of that stage later in life.

- Anal stage (1 to 3 years)

At this age, the pleasure centre moves to the anus and issues of toilet training become central. The new needs of this stage set in motion new conflicts between children and the world (Miller, 2011:128). The expression of oral needs, however, does not stop as the task of the child at this age is to learn to control his bodily urges to conform to society's expectations (Miller, 2011:128). If toilet training is particularly harsh or premature or overemphasised by the parents, defecation can become a source of great anxiety for children (Miller, 2011:128). Some children react to strict toilet training by defecating at inappropriate times or places. For example, the child may become a messy, dirty and irresponsible adult or, at the other extreme, a compulsively neat, orderly and obstinate person (Miller, 2011:128).

- Phallic stage (3 to 5 years)

In this stage, pleasures and problems centre around the genital area. The core of this stage is that the sexual urge is directed towards the parent of the other sex (Miller, 2011:129). The researcher will elaborate only on the paths followed by boys. Freud believes that a young boy has sexual desires for his mother and does not want to share her with his father (Miller, 2011:129). At the same time, the boy fears that the father, in retaliation, will castrate him (Miller, 2011:129). As a way out of this highly anxious situation, Freud believes that the boy represses both his desire for his mother and his hostility towards his father by beginning to identify with his father (Miller, 2011:129).

The father of psychoanalysis has been psychoanalysed many times himself. First, there is his official biography, written by one of his students, Ernest Jones. More recently, a biography has been written by Peter Gay. A very critical description of Freud's work is Jeffrey Masson's the "Assault on Truth" (Boeree, 2006:19). The interpretations on and criticism of Freud's work is continuous; however, it cannot be disputed that his theories had and still have a significant impact on societies around

the world. According to Boeree (2006:18), when everyone thought of men and women in their roles determined by nature or God, Freud shows how much they depend on family dynamics, hence the ID and the superego – the psychic manifestations of biology and society – will always be with us in some form or another.

2.3.3. Psychosocial theory

Erikson accepts the basic notions of the Freudian theory, such as the psychological structures and the psychosexual stages (Miller, 2011:144). However, he expands on Freud's theory by developing a set of eight psychosocial stages, covering the life span by studying the development of identity and by developing methods that reach beyond the structured psychoanalytic setting used with adults (Miller, 2011:144). In his psychosocial theory, Erikson gives a description of the following stages of life (Miller, 2011:150):

- Stage 1: Basic Trust versus Mistrust (Birth to 1½ years);
- Stage 2: Autonomy versus Shame (1½ to 3 years);
- Stage 3: Initiative versus Guilt (3 to 6 years);
- Stage 4: Industry versus Inferiority (6 to 12 years);
- Stage 5: Identity versus Identity Confusion (12 to 20 years);
- Stage 6: Ability to establish Intimate Relationships (18 to 25 years);
- Stage 7: A need for Productivity and Creativity (25 to 65);
- Stage 8: A sense of Acceptance, Inner Peace and Self-Fulfilment (65 + years).

Stage 5 is the stage of adolescence, the conclusion of all the earlier developmental stages that lead to physical, sexual and emotional maturity. Erikson views this stage as a search for identity, a psychological recess or 'time out', which allows the adolescent opportunities to experiment freely with different roles, attitudes and personalities, before making important life-decisions. Adolescents seek their true selves through peer groups, clubs, religion, political movements, and so on (Miller, 2011:154). Miller (2011:154) further explains that these groups provide opportunities

to try out new roles much in the way someone might try on jackets in a store until finding one that fits. The quest for identity or the question of “Who am I?” can echo throughout one’s life, although Erikson (1963) as cited in Mohasoa (2010:13), points out that society allows adolescents a certain period of time, called the psychosocial moratorium to find themselves and their roles as adults.

2.3.4. Cognitive theory

Influenced by his background in biology, Piaget, another theorist, defines intelligence as a basic life process that helps an organism adapt to its environment (Shaffer & Kipp, 2010:54). By adapting, Piaget means that the organism is able to cope with the demands of its immediate situation (Shaffer & Kipp, 2010:54). As children mature, they acquire increasingly complex “cognitive structures” that aid them in adapting to their environments (Shaffer & Kipp, 2010:54). Shaffer and Kipp (2010:54) further explain that a cognitive structure or what Piaget calls a scheme, is an organised pattern of thought or action that is used to cope with or explain some aspect of experience. In 1970, Piaget discovered that as the brain and nervous systems mature, children become capable of increasingly complex cognitive schemes that help them to construct better understandings of what they have experienced (Shaffer & Kipp, 2010:54). Eventually, curious, active children, who are always forming new schemes and reorganising their knowledge, progress far enough to think about old issues in entirely new ways. That means they pass from one stage of cognitive development to the next higher stage of cognitive development (Shaffer & Kipp, 2010:54).

Piaget’s stages of cognitive development, as noted by Shaffer and Kipp (2010:54), can be discussed as follows:

- Birth to 2 years (Sensorimotor)

Infants use sensory and motor capabilities to explore and gain a basic understanding of the environment (Shaffer & Kipp, 2010:55). At birth, they have only innate reflexes with which to engage the world (Shaffer & Kipp,

2010:55). By the end of the sensorimotor period, they are capable of complex sensorimotor co-ordinations (Shaffer & Kipp, 2010:55).

Infants acquire a primitive sense of “self” and “others”, they learn that objects exist when they are out of sight (object permanence) and begin to internalise behavioural schemes to produce images or mental schemes (Shaffer & Kipp, 2010:55).

- 2 to 7 years (Preoperational)

Children use images and language to represent and understand various aspects of the environment. They respond to objects and events according to the way things appear to be (Shaffer & Kipp, 2010:55). Thought is egocentric and no longer primitive, meaning that children think that everyone sees the world in much the same way they do (Shaffer & Kipp, 2010:55).

As time goes by, these children become imaginative in their play activities and they slowly begin to recognise that other people may not always see the world in the same way they see it (Shaffer & Kipp, 2010:55).

- 7 to 11-12 years (Concrete operations)

Children acquire and use cognitive operations (mental activities that are components of logical thought) (Shaffer & Kipp, 2010:55). Miller (2011:39) further reiterates that children acquire certain logical structures that allow them to perform various mental operations, which are internalized actions that can be reversed.

Children are no longer fooled by appearances by relying on cognitive operations and they understand the basic properties of and relations among objects and events in the everyday world more clearly (Shaffer & Kipp, 2010:55). They tend to become much more proficient at inferring motives by

observing others' behaviour and the circumstances in which it occurs (Shaffer & Kipp, 2010:55).

- 11-12 years and beyond (Formal operations)

Adolescents' cognitive operations are recognised in a way that permits them to operate on operations (think about thinking) (Shaffer & Kipp, 2010:55). Thought is now more systematic and abstract (Shaffer & Kipp, 2010:55).

Logical thinking is no longer limited to the concrete or the observable (Shaffer & Kipp, 2010:55) and adolescents enjoy pondering hypothetical issues and as a result, may become rather idealistic (Shaffer & Kipp, 2010:55). They are capable of systematic, deductive reasoning that permits them to consider many possible solutions to a problem and to pick the correct answer (Shaffer & Kipp, 2010:55).

Although Piaget's theory gives significant insight into the cognitive development of children, it fails to give in-depth attention to social, cultural and family composition influences. Children reside in diverse social, cultural and family environments that may affect the way their world is structured. Although Piaget admits that cultural factors may influence the rate of cognitive growth, developmentalists now know that culture in fact also influences how children think (Shaffer & Kipp, 2010:280). The theory also fails to give in-depth insight into how children's minds develop through their social interactions with more knowledgeable individuals (Shaffer & Kipp, 2010:281).

Today, we know that children develop many of their most basic (and not so basic) competencies by collaborating with parents, teachers, older siblings, peers and other role models. Children begin to interact with peers at a much earlier age than in the past. Research conducted in South Africa and internationally indicates that the early years are critical for development (UNICEF, 2006). The period from birth to age 7, is a time of rapid physical, mental, emotional, social and moral growth and development (UNICEF, 2006). During these early years, children acquire concepts,

skills and attitudes that lay the foundation for lifelong learning (UNICEF, 2006). Today, many parents have demanding jobs; hence, they leave their children in crèches or day-care centres much earlier. Early childhood development services provide education and care to children in the temporary absence of their parents or adult caregivers (UNICEF, 2006). The researcher believes that this may have some influence on children's cognitive development.

2.3.5. Ecological theory

The theorist Bronfenbrenner developed the ecological systems theory in an attempt to define and understand human development within the context of the system of relationships that form the person's environment (Johnson 2008:2). The focus of this theory is on the context in which adolescents develop as well as the context in which adolescents are influenced by family, peers, religion, schools, the media, community, and world events.

According to Bronfenbrenner's initial theory in 1989, the environment is comprised of four layers of systems, which interact in complex ways and can both affect and be affected by the person's development. A fifth dimension that comprises of an element of time (Johnson 2008:2), is later added to this theory. The elements are as follows:

- **Microsystem**

The microsystem is defined as the pattern of activities, roles and interpersonal relationships experienced by a developing person in a particular setting with particular physical and material features and containing other persons with distinctive characteristics of temperament, personality and systems of belief (Bronfenbrenner, 1995:227). In other words, this layer forms a set of structures with which a person has direct contact; the influences between the developing person and these structures are bidirectional (Johnson, 2008:2). This theory can be used to describe paternal influences, specifically during the sexual development of African male adolescents. In this case, the

microsystem of African male adolescents includes the functional or absent father, peer pressure or influence, negative or positive father figures, sexual education or lack thereof, culture and traditions as well as the surrounding community.

- **Mesosystem**

The mesosystem comprises of the linkages between microsystems (Bronfenbrenner, 1995:227). Miller (2006:205) clarifies that the mesosystem includes the linkages and processes taking place between two or more settings containing the developing person. Thus, a mesosystem is a system of microsystems (2006:205).

The mesosystem of the father-son relationship can be seen in the interactions and dynamics between the father and the African male adolescent. The father's expectations regarding the sexual behaviour of the African male adolescent can often create a dynamic that directly and indirectly impacts on the tone and climate of the father-son relationship. A very strict and low tolerance father can create a dynamic between the father and son that is characterised by tension and fear. This may create a barrier between father and son communication about sexuality and manhood.

- **Exosystem**

The exosystem represents the larger social system, and encompasses events, contingencies, decisions and policies over which the developing person has no influence. The exosystem thus exerts a unidirectional influence that directly or indirectly impacts the developing person (Johnson, 2008:3). Shaffer and Kipp (2010:64) reiterate this by stating that the exosystem consists of contexts that adolescents are not part of, but may influence their development. For the sake of this study, an example of this would be parents' work environment, national regulations and laws such as the Children's Act and the 2012 Draft White Paper on Families, employment and unemployment rates of the country impacting on the father's ability to provide or be absent

due to work commitments; it also includes local disasters such as floods and drought.

- **Macrosystem**

According to Johnson (2008:3), the macrosystem can be defined as the “social blueprint” of a given culture, subculture or broad social context and consists of the overarching pattern of values, belief systems, lifestyles, opportunities, customs and resources embedded therein. For this study, the macrosystem of the African male adolescent is not only seen in the cultural, political, social and economical climate of the local community, but that of the nation as a whole. Shaffer and Kipp (2010:65) confirm this in stating that the macrosystem is a broad, overarching ideology that dictates (among other things) how children should be treated, what they should be taught, and the goals for which they should strive.

- **Chronosystem**

The chronosystem represents a time-based dimension that influences the operation of all levels of the ecological systems. The chronosystem can refer to both short- and long-term time dimensions of the individual over the course of a lifespan, as well as the socio-historical time dimension of the macrosystem in which the individual lives (Johnson, 2008:3). For the sake of the study, the chronosystem of African male adolescents may be represented by both the day-to-day and year-to-year developmental changes that occur within the African male adolescent. The father-son relationship can also be influenced by such developmental changes. For example, a new father-son relationship faces different challenges and opportunities than a father-son relationship that has been in existence for a lengthier time.

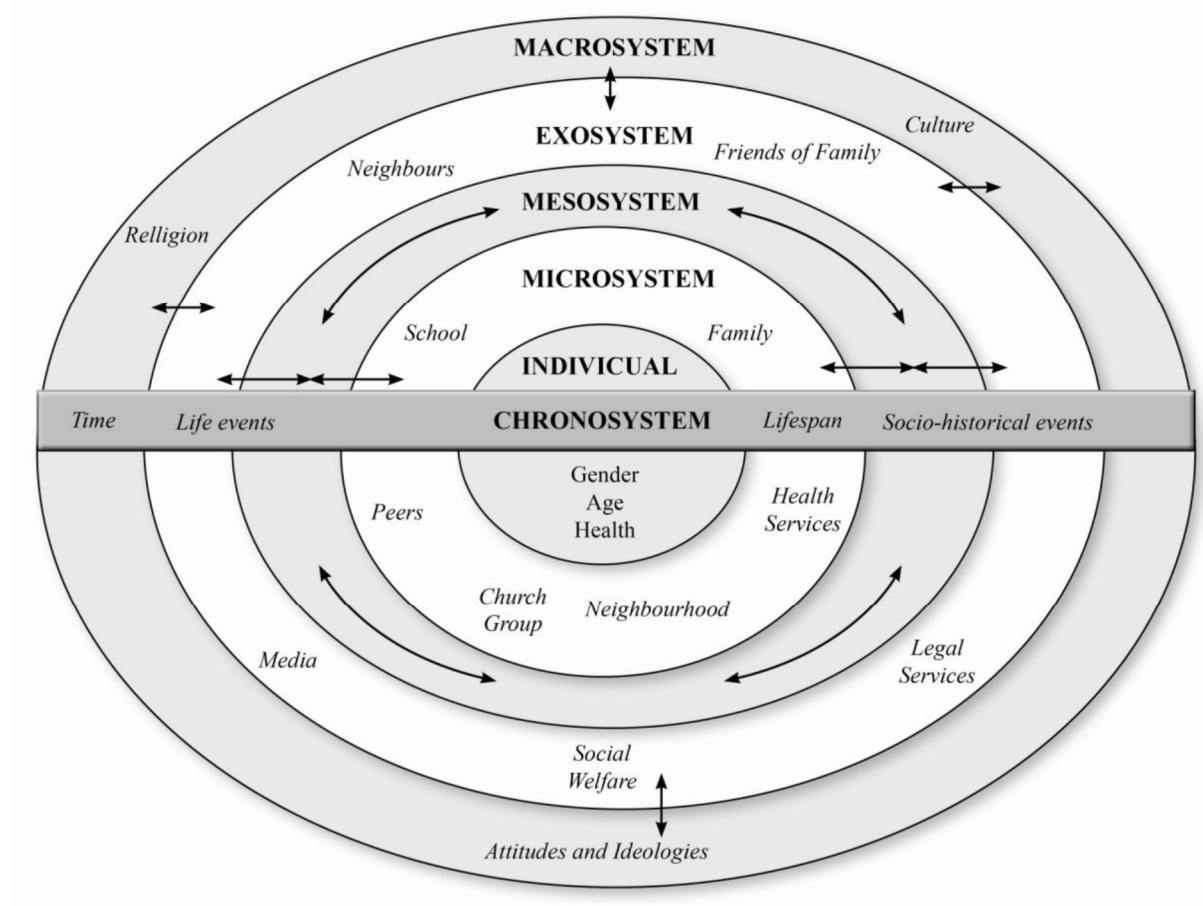


Figure 1: Bronfenbrenner's ecological systems theory (Johnson, 2008:2).

2.3.6. Cultural theory

In the year 1925, a theorist by the name of Margaret Mead, undertook a field study in Pago Pago, Samoa, with the goal of determining whether adolescent turmoil was a universal product of puberty and hence biologically determined or could be modified by cultural contexts (Mwale, 2012:35). She set out to investigate whether adolescence is a biologically-determined period of crisis as promoted by the theorist Stanley Hall, or simply a response to social and cultural conditions. Mead found that cultural norms and expectations help to determine the nature of adolescence (Mwale, 2012:37). According to Mwale (2012:37), Mead's view has been widely supported by studies in a variety of cultures and her work is still recognised as an important early statement of this idea. However, Browning (2008:7) states that a description such as Mead's of adolescents, transitioning from childhood into adulthood within one cultural tradition is becoming a rarity.

South Africa is frequently referred to as a Rainbow Nation, which is an indirect reference to the country's diverse cultures, traditions and customs. The recognition of 11 official languages in the Constitution is a scant indication of this diversity (Ramsay, 2006:2). Culture comprises the values, customs and association of a nation, people or group. These groups have norms that they abide by. Ramsay (2006:20) defines culture as consisting of the values that members of a specific group of people hold, the norms they follow and the material goods they choose to create.

In terms of culture and the African male adolescent, a cultural practice that affects the African male adolescent is the traditional circumcision of African male adolescents as a rite of passage from childhood to manhood. This tradition is practiced mostly within the Xhosa, Zulu, Tsonga, Venda and Pedi tribal groups and in the rural setting. According to the World Health Organisation (2009:4), cultural identity and the desire to continue ethnic traditions are the strongest determinants for the continuation of traditional male circumcision. In some communities, it is believed that an uncircumcised man remains a boy forever, while a circumcised young male gains social status and becomes a full member of society (World Organisation, 2009:4). The traditional circumcision process remains shrouded in secrecy. Male adolescents are initiated in isolated bush areas and females (including their mothers) are excluded from insightful involvement in the initiation process. According to the World Health Organisation (2009:4), the secrecy around the ritual is an important reason why complications associated with male circumcision practices; including long-term morbidity and death of initiates have not been systematically assessed in most studies. Traditional circumcision is linked directly to the transition into manhood as well as the sexual behaviour of African male adolescents. According to the World Health Organisation (2009:4), it is concerning that shortly after circumcision and before complete wound healing, male adolescents are encouraged to have sex. According to Memela (2010:9), it is time that society separates the penis from being the yardstick or measure of manhood and places the essence of manhood in the head and heart. The act of cutting the foreskin in very cold winter conditions cannot accomplish what should be done in years of teaching (Memela, 2010:9). Memela

(2010:9) further explains that the emphasis should be on teaching boys to be free, curious, humble, tender, gentle, sensitive and above all loving towards women.

There are different types of adolescent development areas; they will be discussed in the next section.

2.4. TYPES OF ADOLESCENT DEVELOPMENT

Under the above heading, the following will be discussed:

2.4.1. Physical development

Boys usually begin their growth spurt one to two years after most girls (McNeely & Blanchard, 2009:7). They continue to develop for three to four years after the girls, which means boys may not finish growing physically until they are 21 years old or even older (McNeely & Blanchard, 2009:7). McNeely and Blanchard (2009:9) also mention the following in terms of physical development that occurs in adolescent males:

- Testicular enlargement, beginning as early as 9½ years of age;
- Appearance of pubic hair (10-15);
- Onset of spermatogenesis, or sperm found in the ejaculate;
- Lengthening of genitals (11-14);
- Rapid enlargement of the larynx, pharynx and lungs, which can lead to alterations in vocal quality (i.e., voice cracking);
- Changes in physical growth (average age 14), first seen in the hands and feet, followed by the arms and legs, and then the trunk and chest;
- Weight gain and increases in lean body mass and muscle mass (11-16);
- Doubling of heart size and vital lung capacity, increase in blood pressure and blood volume;
- Growth of facial and body hair, which may not be completed until the mid-20s;
- Dental changes, which include jaw growth and development of molars;
- Development of body odour and acne.

According to McNeely and Blanchard (2009:9), in boys, adolescence can bring on traits that culture perceives as admirable—height, broadness, strength, speed, muscularity. McNeely and Blanchard (2009:9) further state that early development in boys has some social benefits, since added height and muscular appearance may result in increased popularity and confidence. Adolescent males may also experience uneasiness and strain during development. McNeely and Blanchard (2009:9) caution that adolescent boys may be pushed to have sex before they are ready to have sex, or receive unwanted sexual advances they cannot handle emotionally. This may cause anxiety, stress and pressure within the adolescent male.

2.4.2. Cognitive development

Yurgelun-Todd (2007:261) refers to recent literature on adolescent brain development, which states that cognitive development during this stage is related to increasingly greater competence in cognitive control and emotional regulation. Numerous theorists claim that cognitive development is a result of improved processing speed and efficiency rather than an increase in mental capacity (Lenroot & Giedd, 2006:719). Kuhn (2009:160) states that in addition to the importance of cognitive development on thought and behaviour, cognitive development is of importance as adolescents' social interactions are influenced by their adaptive levels of thinking. In combination with cognitive development, adolescents mature emotionally. According to Arndt (2014:34), specific domain developments have reciprocal influences on each other, such as cognitive development giving rise to moral development. Cognitive development is related to numerous aspects of brain development, such as improvement of language use, greater conceptual resources and the increases in processing speed and perceptual skill (Sigelman & Rider, 2006:77).

The most significant cognitive change that occurs during adolescence is the ability to start thinking in a more abstract manner (Amsel & Smetana, 2011:21). McNeely and

Blanchard (2009:15) state the following changes that may occur during cognitive development:

- Interests focus on near-future and future;
- More importance is placed on goals, ambitions, role in life;
- Capacity for setting goals and following through increases;
- Work habits become more defined;
- Planning capability expands;
- Ability for foresight grows;
- Risk-taking behaviours may emerge (experimenting with tobacco, drugs, sex, alcohol, reckless driving).

2.4.3. Emotional and social development

From a sociological perspective, the influences of group norms, society and culture are important considerations (Gullotta & Adams, 2005:41). Gullotta and Adams (2005:41) further state that social customs and group pressures must be investigated to understand adolescence as a developmental phase in children's lives. Social development is important to adolescent development as social isolation can lead to depression, loneliness, poor social skill development and delinquency (Gullotta & Adams, 2005:42). It is therefore important to encourage constructive social development to promote effective functioning during adolescence (Arndt, 2014:25). According to Arndt (2014:26), individuals who enter adolescence, may become less egocentric than they were during their earlier childhood years. This occurs as adolescents develop skills that enable them to take on the perspectives of others. Based on maturation of brain structures as well as cognitive and emotional development, adolescents' social interactions change (Blakemore, 2008:269). Adolescents seek identity and independence, therefore social maturation occurs because of greater personal independence (Blakemore, 2008:271). In spite of the desire for independence, adolescents have a strong interest and intense desire for association with certain groups. These desires are motivated by adolescents' strong desire to belong (Collins & Steinberg, 2006:1043). The desire to belong and to be accepted influences adolescents' engagement in risk-taking behaviours.

With regard to social behaviour, male adolescents score significantly lower in social competence, particularly in terms of warm and friendly pro-social behaviours as compared to female adolescents (Perez & Sansinenea, 2009:474). Different parental treatment, based on adolescents' gender, can influence individuals' social development. Generally, adolescent males are expected to do less housework and their fathers are more engaged and committed to their upbringing (Lundberg, 2007:83). Parents may assume that sons need their father's influence more than daughters do, influencing father-child interaction and quality of relationships (Lundberg, 2007:83).

Although males and females value the same qualities in their friendships, they differ in terms of the types of friendship. Males usually enjoy action-orientated activities; females tend to spend more time intimately talking with friends (Arndt, 2014:31). Thus, males prefer to interact in a group setting, while females prefer more intimate interactions (Arndt, 2014:31). It could therefore be expected that females have more knowledge about their peers than males would. Male friendships place emphasis on mutual actions with recreational and occasional aggressive components, while female friendship place emphasis on closeness, assurance and assistance (Arndt, 2014:31).

In terms of emotional development of the adolescent male, McNeely and Blanchard (2009:15) state the following as the changes that may occur:

- Independent functioning increases;
- Firmer and more cohesive sense of personal identity develops;
- Examination of inner experiences becomes more important and may include writing a blog or diary;
- Ability for delayed gratification and compromise increases;
- Ability to think ideas through increases;
- Engagement with parents declines;
- Occasional rudeness with parents occurs;

- Peer relationships remain important;
- Emotional steadiness increases;
- Social networks expand and new friendships are formed;
- Concern for others increases.

2.4.4. Identity development

Dolgin (2008) as cited in Mohasoa (2010:13), states that the establishment of identity is widely viewed as the key developmental task of adolescence, sometimes accompanied by emotional strain as adolescents grapple with the question of who they are and what they want to become. In forming an identity, adolescents may question their passions, values and spiritual beliefs and also examine their relationships with family members, friends, romantic interests and adults (McNeely & Blanchard, 2009:53). During adolescence, the adolescents are in search of themselves; which can be an ongoing process, meaning that adolescents can enter into adulthood still looking for the answer to the question: “Who am I?” The answer to this question may continue to evolve and develop as the adolescent matures. The following types of identity development will be discussed:

- **Social identity:** First published and formulated by Tajfel and Turner (1979), social identity theory focuses on when and why individuals associate with social groups, and why the adoption of shared attitudes occurs (Arndt, 2014:91). Jenkins (2008:45) argues that social identity is a social process rather than fixed possession. Jørgensen (2006:620) confirms this by stating that social identity is flexible and not determined by prearranged internal compositions. Arndt (2014:91) states that in 1981, Tajfel defined social identity as “that part of an individual’s self-concept, which derives from his knowledge of his membership of a social group or groups together with the value and emotional significance attached to that membership”.
- **Gender identity:** All humans are sexual beings and develop a sexual identity, which is linked to gender identity. Sexual identity is one’s identification with a

gender and with a sexual orientation (McNeely & Blanchard, 2009:52). According to McNeely and Blanchard (2009:52), how adolescents are educated about and exposed to sexuality influences how they feel about their sexual identity. McNeely and Blanchard (2009:52) further state that society's distinctive views concerning the key elements characteristic of males and females, determines gender identity.

- **Ethnic identity:** The term ethnicity refers to a particular group's cultural traits and consists of cultural norms, values, attitudes and typical behaviours (Verkuyten, 2005:78). Ethnic identity is different from personal identity in that individuals are unable to choose independently, they are naturally assigned and their ethnicity is confirmed by birth (Phinney & Ong, 2007:274). Despite this, individuals are able to decide if and how their ethnicity will or will not define them. According to Phinney and Ong (2007:274), individuals are able to decide on the significance they place on their ethnic group membership. Phinney and Ong (2007:276) also state that ethnic identity is generally defined as the ethnic factor of social identity, and assumed to be a subjective awareness of fitting into the ethnic group.

2.4.5. Sexual development

In the course of mid- to late adolescence, individuals mature sexually (Dorn & Biro, 2011:191). Mwale (2012:111) defines sexuality as an aspect of self-referring to one's erotic thoughts, actions and orientation. During adolescence, the lives of males and females become dominated by sexuality, which involves the development of sexual identity, attitudes and sexual behaviour (Mwale, 2012:111). Adolescence is a time of sexual exploration, experimentation and investigation into sexual fantasies and realities (Mwale, 2012:111). Adolescents have a high curiosity and many questions about their sexuality. They continually think about whether they are sexually attractive, whether anyone will love them, whether they will ever have children or whether it is normal to have sex (Mwale, 2012:111). The development of appropriate sexual attitudes and responsible sexual behaviour is important among adolescents (Mwale, 2012:111). Mwale (2012:111) further notes that adolescents should be able

to act responsibly and prevent themselves from the negative effects of sex such as unwanted pregnancy, sexually transmitted diseases and other social-moral problems.

McNeely and Blanchard (2009:15) add the following aspects involved in the sexual development of adolescent males:

- Interest in sex increases;
- Exploration of issues and questions about sexuality and sexual orientation begins;
- Feelings of love and passion intensify;
- More serious relationships develop;
- Sharing of tenderness and fears with romantic partner increases;
- Sense of sexual identity becomes more solid;
- Capacity for affection and sensual love increases.

2.4.6. Spiritual development

According to Pargament (2007:178), spirituality refers to individuals' or a group's sense of connection to the sacred, transcendent or ultimate reality. Spiritual development entails the focus on spiritual change, growth, development, transformation or maturation. Spirituality and self-transcendence imply that the self is fixed within something more than the self, including the holy and sacred (Arndt, 2014:41). Arndt (2014:41) further states that spirituality guides the search for meaning, contribution, purpose and connectedness. Spirituality and the development thereof is very important during adolescence and the search for meaning and purpose is regularly heightened during this time, as a result of the various psychological and social developments that occur (King & Roeser, 2009:446).

Religion has much to do with spirituality and has been defined as man's relationship with the super human power (God) he believes in and is governed by, carrying

institutional or organisational meaning (Hardy, 2005:235). Contrary to this, religion possibly will offer the most meaningful avenue for spiritual experience for some, while it could be fundamentally irrelevant to spirituality for others (Pargament, 2007:179). A sense of belonging and acceptance is important to individuals during adolescence. Religion and religious groups provide adolescents with a sense of belonging and worth; hence, it is important to consider it in understanding adolescent development. According to Arndt (2014:42), religion can provide adolescents with a framework for behaving in the right way and provide answers to their abstract and philosophical questions. This means that religion may have an effect on African male adolescent sexual behaviour, as it may provide guidelines on how a person from a particular religious group should conduct themselves sexually.

The types of male adolescent sexual behaviours will be discussed in the following section.

2.5. SEXUAL BEHAVIOURS OF MALE ADOLESCENTS

Under the above heading, the following will be discussed:

2.5.1. Age appropriate sexual behaviour

According to Harrison et al. (2013:7), age-appropriate sexual behaviour can be described as behaviour that is generally consistent with the child/young person's age, developmental status and:

- Involves equals in terms of age and developmental status;
- Is balanced with interest in other parts of life;
- Is enacted with mutual consent;
- Other children/young people are unharmed.

Early adolescence (ages 11-13)

Sexual fantasy and masturbation episodes increase between the ages of 10 and 13 (McNeely & Blanchard 2009:62). As far as social interactions go, many tend to be nonsexual—text messaging, phone calls, e-mail, but by the age of 12 or 13, some young people may pair off and begin dating and experimenting with kissing, touching, and other physical contact, such as oral sex (McNeely & Blanchard 2009:62). The vast majority of young adolescents at this stage of adolescence are not prepared emotionally or physically for oral sex and/or sexual intercourse.

Middle adolescence (ages 14-16)

Testosterone in adolescent males surges between the ages of 14 and 16, increasing muscle mass and setting off a growth spurt (McNeely & Blanchard 2009:63). McNeely and Blanchard (2009:63) further explain that this hormone is the strongest predictor of sexual drive, frequency of sexual thoughts and behaviour. The sexual behaviour during this time tends to be exploratory, with strong erotic interests (McNeely & Blanchard 2009:63). Sexual activity at this age varies extensively and may include the choice not to have sex. At this age, both genders experience a high level of sexual energy, although boys may have a stronger sex drive due to higher testosterone levels (McNeely & Blanchard 2009:63). Lastly, McNeely and Blanchard (2009:63) caution that on an abstract level, adolescents at ages 14 to 16 do understand the consequences of unprotected sex and teen parenthood – if properly taught. The other side of this argument is that adolescents may lack the cognitive skills to integrate this knowledge into everyday situations or consistently act responsibly in the heat of the moment.

Late adolescence (ages 17-19)

According to McNeely and Blanchard (2009:64), sexual behaviour during this time may be more expressive, since cognitive development in older adolescents has progressed to the point where they have somewhat greater impulse control and are capable of intimate and sharing relationships. Intimate relationships usually involve more than just sexual interest.

2.5.2. Inappropriate sexual behaviour

The developmental tasks during adolescence are greatly influenced by factors such as personal experiences and perceptions of the surroundings (Kigozi, 2006:2). In this regard, there is a general agreement that parents, as primary socialisers, play a significant role. Parents transfer information, beliefs, values and attitudes, which may influence adolescent behaviour, including sexual behaviour. Functional fathers, specifically, may influence the path adolescent males choose to take concerning sexual behaviour. In the absence of functional fathers, adolescents may demonstrate inappropriate sexual behaviour. According to Harrison, Sharkey and Grantskalns (2013:10), inappropriate sexual behaviour refers to behaviour exhibited by very young children through to behaviour exhibited by adolescents on the brink of adulthood. Harrison et al. (2013:10) further explain that inappropriate sexual behaviour refers to behaviour that requires counselling and monitoring, in some circumstances through to behaviour involving criminal charges and prosecution in others. Harrison et al. (2013:10) note inappropriate sexual behaviour as involving the following:

- Coercion, bribery, aggression, clandestine behaviour and/or violence;
- Behaviour that is abnormal for age/developmental capability, compulsive, excessive and/or degrading;
- A substantial difference in age or developmental ability between participants.

According to Ricardo, Eads and Barker (2011:11), adolescence is a time when many boys and young men first explore and experiment with their beliefs about roles in intimate relationships, about dating dynamics and male-female interactions. Adolescence is also a time when adolescents may feel coerced or pressurised to have unwanted sex. Ricardo et al. (2011:11) note that the use of coercion is particularly concerning as adolescents are just beginning to develop social scripts for dating. For boys and young men, the pressure to prove their masculinity through sexual relations can be particularly salient (Ricardo et al., 2011:11). In a study conducted in Kenya during 2005, adolescent boys indicated that they resorted to pressuring girls to have sex because they feared that they would be defined as 'not

man enough' or impotent if they did not have sex (Ricardo et al., 2011:11). The pressure young boys feel to prove their masculinity by engaging in sexual relationships can be understood in relation to what Pascoe (2007:86) refers to as "compulsive heterosexuality". According to Smith (2008:43), compulsive heterosexuality is the process by which boys engage in public practices of heterosexuality, in turn affirming their sense of power and domination over others, in most cases over women. Pascoe (2007:86) explains that "heterosexuality not only describes sexual desires, practices and orientations, but is a political institution"; that is, practices of heterosexuality, even though they may be personally meaningful, can also act as a mechanism of oppressing women. In closing, Smith (2008:43) states that sex is learnt during early boyhood as a means of increasing one's status within the "pecking" order of masculinity. Sex is, therefore, equated with being a real man and through the process of engaging in sexual practices, one then becomes a man. This idea of masculinity is dangerous and could possibly contribute to inappropriate sexual behaviour in male adolescents all the way through to manhood.

Rape and other physical abuse are overwhelmingly a male-on-female phenomenon (Willis, 2007:4). Unfortunately, women are often very hesitant to define coercion into having sex as rape. The normalisation among women of coerced sex indicates the absence of expectations of genuine sexual negotiation within relationships (A state of sexual..., 2008:89). Jewkes, Sikweyiya, Morrell and Dunkle (2010:23) further elaborate that rape is highly stigmatised and research has shown that women commonly define sexual acts when they are physically forced into sex against their wishes as 'not rape' in order to avoid the stigma and sense of defilement of 'having been raped'. Jewkes et al. (2010:30) further explain that the evidence on the motivations for rape clearly places the problem at the foot of South Africa's accentuated gender hierarchy and highlights the importance of interventions and policies that start in childhood, which are determined to seek change in the way in which boys are socialised into men. Willis (2007:4) shares the same view in stating that something in the socialisation of boys in modern societies has gone awry. Willis (2007:4) further states that the quality of fatherhood has a critical role to play in determining the destiny of boys, this in turn must relate to the motivation given to boys to do well, the role models they have and many other subtle influences, which have not been understood adequately as yet.

Some innovative work and policies with men and children currently in progress in South Africa are highlighted below (KZN Department of Community Safety and Liaison, 2010:25):

- *Engender Health* has implemented an initiative known as Men as Partners (MAP), which engages men in service-delivery settings and communities. The MAP programme seeks to promote gender equity by engaging with men to challenge the attitudes and behaviour that compromise their own health and safety and that of women and children.
- *Agisanang Domestic Abuse Prevention and Training (ADAPT)*, a group based in Alexandra Township, near Johannesburg, has done work that focused on young men who had been violent. The programme sought to help them stop using violence and to contribute instead to a broader political campaign of popularising work on violence against women.
- *Sonke Gender Justice's digital stories project*, documents the personal life histories and trajectories of women and men and their experiences related to violence. It provides opportunities for them to share more honest and accurate accounts of their lives, to challenge stereotypes about men and manhood and *involve* men in efforts to end violence and prevent HIV.
- *The South African policy framework on parental rights and responsibilities*, is currently set out in the Children's Act (No. 38 of 2005). The Act aims to provide a legally binding framework for the principles laid out in the 1989 United Nations Convention on the Rights of the Child, endorsed by South Africa in 1995 (Swartz et al, 2013:02). Both the Convention and the Act seek to act in the 'best interests of the child'.
- *The 2012 draft White Paper on Families*, recommends that one of the strategies for the promotion of family life should be to 'encourage fathers' involvement in their children's upbringing'. One of the suggested actions listed

for this strategy is to 'elaborate or revise current laws and social policies that restrict fathers from being involved in their children's lives'.

- *The Fatherhood Project*, is a South African initiative that promotes positive images and expectations of men as fathers and works to create a programmatic and policy environment to support men's greater involvement with children (Stevenson & Van der Heijden, 2006:12).

The above-mentioned initiatives focus on men, fatherhood, children and the family. It is important to make men aware that they have an important role to play in their families and especially in the lives of their adolescent sons to prevent inappropriate sexual behaviour. By taking part in such initiatives, fathers/men could learn and share experiences with each other, which may lead to them modelling positive social and sexual behaviour for their adolescent male children and therefore preventing inappropriate sexual behaviour.

2.6. CONCLUSION

Adolescence is a developmental phase that needs to be acknowledged as a significant period in the life of African male adolescents. Parents, peers, professionals and society as a whole have a role to play in the healthy development of African male adolescents. Although adolescence can be a period that is filled with confusion and challenges it can also be a period of achievement and growth. During this period adolescents grow physically, emotionally, psychologically and spiritually. Over the years many theorists have enlightened the world with different theories of adolescence, these theories have contributed to the understanding that adolescence is a developmental phase that prepares adolescents for the transition into adulthood. During adolescence, adolescents begin to detach themselves from their parents in the pursuit of independence. Their peers gain more importance; they begin to experience feelings of love and sexuality and they question the normality of such feelings. Throughout this time adolescents are searching for role models and the feeling of belonging. This would be the ideal time for fathers and father figures to create an environment of clear and meaningful communication between them and

their adolescent sons. This would enable positive paternal influences on the sexual behaviour of African male adolescents. The subject of fathers and their influence on the sexual behaviour of African male adolescents will be explored further in the next chapter.

CHAPTER 3

GENDER, FATHERHOOD AND PATERNAL INFLUENCES ON THE SEXUAL BEHAVIOUR OF AFRICAN MALE ADOLESCENTS

3.1. INTRODUCTION

Gender equality continues to be an elusive achievement for South Africa. For many years programmes and opportunities have been created for the girl child of South Africa, all in efforts of closing the gap on gender inequality. In a diverse country such as South Africa this has proven to be a difficult endeavour. It can be argued that factors such as socialisation of boys, male identity, male dominance and culture play a role in hindering the achievement of gender equality in South Africa.

According to Richter and Morrell (2006:2) South African men are starting to reassess the value of fatherhood. This is an essential development in fatherhood as the need for visible and functioning fathers and father figures is evident within the African community.

This chapter will explore the role of gender, fatherhood and paternal influences on the sexual behaviour of African male adolescents.

3.2. GENDER INEQUALITY AND MASCULINITY

A changing understanding of masculinity in the West and in Africa has been influenced by the scholarly work of Robert Connell (1987; 1995; 2000; 2002; 2003). Connell demonstrates that masculinity studies lack a critical assessment of the power relations in which gender is constructed. Connell (2005:71) states that gender must be understood as social structure. According to Smith (2008:16), a social constructionist perspective defines masculinities as “configurations of practice within gender relations, a structure that includes large-scale institutions and economic relations as well as face-to-face relationships and sexuality. Hadebe (2010:12) adds that masculinity as a product of social construction can be deconstructed and reconstructed in changing contexts. Connell (2005:71) suggests that in order to

make sense of masculinity and gender, one needs to concentrate on the processes and interactions through which males and females manage their gendered lives instead of attempting to define masculinity as a natural character type, behavioural standard or norm. Connell (2001:38) identifies four types of masculinities, namely: subordinate, complicit, marginal and hegemonic masculinity.

Hadebe (2010:12) states that research suggests that there are different notions of masculinity, which are hegemonic and non-hegemonic. Connell (2001:39) tends to focus on the hegemonic type masculinity, which he views as the configuration of gender practice and which embodies the currently accepted answer to the problem of the legitimacy of patriarchy; which guarantees (or is taken to guarantee) the dominant position of men and subordination of women. Connell (2005:77) regards hegemonic masculinities as dominant, aggressive, superior and violent compared to other masculinities in Western society and many cultures. According to Hadebe (2010:13), men embrace hegemonic masculinities, for example, in stick fighting, physical work and rugby to prove that they are strong and warriors as one way to shape and construct normative ideals of masculinity. Men engage in such activities to demonstrate power. This indicates that men use control, authority, strength and being competitive and aggressive to demonstrate their power, both among a group/groups of men, and between men and women (Hadebe, 2010:13). Over the past two centuries, this could be seen in the economic environment where men dominated and women did not have much power or influence. Although this has begun to change in recent years, the extent of positive change is debatable.

According to Jewkes and Morrell (2010:1), there are differences in the way in which men and women position themselves and act as social beings, i.e. differences in socially defined and constructed ways of being a man or woman, and the power and possibilities that come with these. Jewkes and Morrell (2010:1) further state that it is gender, not sex, that is more influential in determining behaviour. For example, in a given relationship, a man may expect to lead and control sexual relations and his female partner to conform, and he may feel entitled to have sexual relations with other women, but expect his female partner to remain faithful to him.

Culture also plays a role in the construction of masculinity among the African community. Research conducted by Ratele, Fouten, Shefer, Strebel, Shabalala and Buikema (2007:115), discovered that some male participants believed that because they had paid lobola (bridewealth), they were entitled to make demands and have those demands met by their female partners. This cultural understanding of relations between men and women once again highlights the construction of masculinity as having power over women and entitling men to dictate the conditions to women. Shefer (2006:63) also finds that the practice of lobola assumes men to have certain rights and power over women; “She is obliged to do everything because I have paid lobola” (Respondent B).

South Africa is a strongly patriarchal society and violence against women is widespread (Jewkes & Morrell, 2010:2). South Africa’s rate of rape has been found to be the highest of any Interpol member country, with more than 55,000 rapes reported to the police annually (Jewkes & Morrell, 2010:2). Intimate partner violence is also common in South Africa. Research has found that between 25% and 55% of women have experienced physical intimate partner violence, and the rate of female homicide by an intimate partner is six times the global average (Jewkes & Morrell, 2010:2). In interviews conducted by Jewkes and Morrell (2010:2), 42% of men disclosed perpetration of intimate partner violence and 28% disclosed rape of a woman or girl. These numbers are concerning and suggestive of a crisis in masculinity that needs to be addressed in order to obliterate or significantly lessen such figures.

Shefer, Ratele, Shabalala and Buikema (2007:3) contend that research with regard to boys and men and their particular vulnerabilities have been ignored or obfuscated in the dominant view of men as perpetrators. Hence, it can be argued that there is a growing need to explore understanding of men and masculinities that go beyond these dominant and seemingly “over- critical” arguments of masculinity.

3.2.1. Being a boy in South Africa

From a research study done by Smith (2008:74), the following themes are highlighted on being a boy in South Africa:

- Boys should be strong – It should be noted that the term strong can have multiple meanings, namely physical, mental and/or emotional strength (Smith, 2008:75). Smith (2008:75) further elaborates that the boys in the study express a need to be brave and not require support. According to Smith (2008:75), this indicates a construction of masculinity that is in line with hegemonic masculinity, it reflects a stereotypical and naturalised belief that men should be strong and brave. Rizvi (2015:15) similarly states that the seven norms of traditional masculinity ideology are: avoidance of femininity; fear and hatred of homosexuals; self-reliance; aggression; dominance; non-relational attitudes toward sexuality; and restrictive emotionality. Adhering to these conservative views of masculinity can be argued to make it very difficult for boys to negotiate successful alternative positions.
- Boys do not cry – According to Smith (2008:78), the dimension of being strong and brave that became evident in the boys' accounts in both the individual interviews and focus group was with regard to the perception that boys do not cry. Some of the accounts given by the participants spoke of the perception within society that boys are not meant to cry, but must be brave and strong (Smith, 2008:77). According to Stephenson (2012:14), in not expressing emotion outwardly the male psyche is considered strong in relation to the female psyche, which is characterised by emotional expression. However, some of the boys in the study reflected a more progressive view of this issue. By progressive, the researcher means a more critical view of masculinity that covers a rejection of hegemonic forms of masculinity. The researcher states this because within the individual interviews, many of the boys – regardless of race stated that there was nothing unmanly about crying (Smith, 2008:77). This is evidence that some adolescents are forming their own gender identities even though – according to Stephenson (2012:17), as

adolescents engage with various facets of identity formation, they turn to active models of gender identities in the world for guidance.

- Boys must play sport - One particular activity that was viewed across the majority of the boys' accounts as a manly activity that boys engage in, was sport (Smith, 2008:81). By acknowledging the prestige created from sporting success, many adolescents may be drawn to a particular sport due to the characteristic secondary gains associated with playing the sport (Stephenson, 2012:20). Smith (2008:81) adds that even though schools offer non-sport cultural activities, such as music and drama, it seems that unlike sport, these activities are placed at the bottom of the hierarchy with respect to male status. Smith (2008:81) states that this finding suggests the way in which a subtle nature of school culture can promote the assumption that certain activities and sports are masculine and others are feminine. It also appears that certain sports are perceived as White sports and others as Black sports. Most of the boys state that most White boys in their school play rugby and Black boys play soccer (2008:84).
- Boys, aggression and violence – According to Smith (2008:99), society tends to construct aggression of males as natural; violent actions of men and boys are legitimised in such a way that boys are not held responsible and do not become accountable for their actions. Mahlangu and Gevers (2014:74) explain that exposure to high levels of violence in the home and child maltreatment in childhood may lead to increased levels of aggression and other psychological problems in adolescence. According to Smith (2008:99), because of society's construction of men's aggression as natural, men are able to continue being aggressive to others due to the belief that men or boys cannot help themselves as it is a part of their biology. Smith (2008:100) further elaborates that the naturalisation of aggression makes it extremely difficult for boys to develop other legitimate forms of masculinity. A school-based survey on intimate partner violence among Cape Town adolescents found that 12% of Grade 8 girls reported experiencing physical violence at the hand of their boyfriends, and 16% of boys reported using physical violence

towards their girlfriends (Mahlangu & Gevers, 2014:73). This confirms that adolescent males can display violence. However, this characteristic cannot be generalised.

- Boys are naturally competitive – According to Smith (2008:84), from childhood onwards, boys are socialised to feel good about themselves when they perform better than others. In such a way, boys constantly feel the need to prove themselves and therefore tend to feel inferior when others are viewed as more successful (Smith, 2008:84). Bramham (2006:60) also argues that the prioritisation of physical education in schooling, and boys’ schooling in particular, perpetuates the notion that “boys must be and behave like boys, boys must be competitive, tough, physically aggressive, misogynist, heterosexual, brave and enthusiastic team players” Smith (2008:86) explains that the constant comparison with other boys and the need to be superior is evident amongst many of the boys interviewed in the study.
- Risk taking as part of being a boy – By risk-taking it is meant engaging in activities that are illegal, like drinking under age or engaging in activities that place boys at risk of suffering negative consequences, such as getting into trouble or driving cars under the influence of alcohol (Smith, 2008:94). Mahlangu and Gevers (2014:74) similarly state that males have been found to show externalising risk-taking behaviour such as absenteeism, involvement in crime and substance abuse, while girls are more likely to display internalising behaviours such as depression, anxiety and suicidal thoughts. Factors such as poor schooling, unemployment, poverty and family dysfunction may contribute to the risk-taking behaviour of adolescent males.

According to McWhirter, McWhirter, McWhirter and McWhirter (2007), as cited in Sylvester (2010:25), there are five levels of risk, ranging from minimal risk to at-risk category activity along a continuum. The following graphic denotes these categories:

Table 1: At-risk continuum	
MINIMAL RISK	Includes young people from homes with loving, caring relationships, good schools, few stressors and minimal risk for future challenges.
REMOTE RISK	Children from an impoverished, dysfunctional family, from poor schools in an economically marginalised neighbourhood are potentially further along the at-risk continuum.
HIGH RISK	A child may be pushed further along the continuum if there are negative attitudes and aggression in his behaviour. Other characteristics, which suggest high risks, include conduct problems, impulsivity, anxiety and depression.
IMMINENT RISK	A child's participation in gateway behaviour can be self-destructive and can progress to increasing deviant behaviour. For example, aggression towards others could be a gateway to juvenile delinquency. Cigarette use is a gateway to alcohol and marijuana use, which could be a gateway to harder drugs.
AT-RISK CATEGORY ACTIVITY	At-risk category activity defines the young person who is participating in the activities that define the at-risk category. Activity can escalate as well as generalise to other categories.

3.2.2. What makes a man in Africa?

According to Barker and Ricardo (2005:5), the chief mandate or social requirement for achieving manhood in Africa is achieving some level of financial independence, employment or income, and subsequently starting a family. In South Africa, where lobola is a common practice among Black families, marriage and family formation

therefore are directly tied to having income and/or property. Men's social recognition, and their sense of manhood, suffers when they lack work (Barker & Ricardo, 2005:7). Barker and Ricardo (2005:7) explain that there is a growing body of research on the specific versions of manhood that have emerged among mine workers in South Africa, and secondarily among truck drivers. Some mine workers describe the risk of HIV as minimal when compared to their occupational risks (Barker & Ricardo, 2005:7). According to Barker and Ricardo (2005:7), many South African miners show a remarkable sense of obligation to their families, which motivates them to continue to work in hazardous conditions. While there has been significant attention to the HIV risk behaviours of mine workers, and a tendency to blame men in such settings for taking HIV back to their wives, most authors now see mine workers as "performing" or living up to a specific version of manhood (Barker & Ricardo, 2005:7).

It is clear that manhood in Africa is tied to employment and the ability to provide financially for one's family. According to Barker and Ricardo (2005:7), young men who do not achieve this sense of socially respected manhood seem more likely to engage in violence; they are precisely the young men drawn into ethnic clashes in Nigeria, and in conflicts in Liberia and Sierra Leone, or to gang-related activity in townships in South Africa.

3.2.3. Socialisation of boys

It is important to acknowledge the fluidity of manhood in Africa; thus, the socialisation of boys into manhood in Africa occurs in a different way. The socialisation of boys in the African context often depends on the involvement of an older man (Barker & Ricardo, 2005:12). Initiation practices, or rites of passage, some of which include male circumcision, are important factors in the socialisation of boys and men throughout Africa and they too depend on the involvement of older males (Barker & Ricardo, 2005:12). According to Vincent (2008:436), sexual instruction and guidance concerning married life commonly forms part of the initiation, as does instruction in the history, traditions and beliefs of the initiate's people. Vincent (2008:437) further explains that in contemporary circumcision schools, however, much of the traditional

educational aspect of the initiation rite has fallen away. This is disturbing when considered in the context of the spate of gender-based violence, widespread coercive sexual relationships between men and women and sexual assault of children currently being experienced in South Africa.

According to Vincent (2008:437), traditional circumcision rites once played the role of socialising the youth into social expectations of responsible and restrained sexuality. In contemporary South Africa, where masculinity is widely believed to be in crisis, initiation has come to be viewed as a permit for sex. Furthermore, it is a permit for sex within a context of gender relations characterised by high levels of coercive sex and the widespread belief that girls do not have the right to refuse sex (Vincent, 2008:437). Barker and Ricardo (2005:14) also acknowledge the “sexual experience” component that comes with initiation by stating that for young men in sub-Saharan Africa and worldwide, sexual experience is frequently associated with initiation into manhood and achieving a socially recognised manhood. Vincent (2008:438) points out that at many circumcision schools, the instruction is itself backed up with a regime of violence and brutality, thus reinforcing one of the most problematic features of dominant masculinity in South Africa.

3.3. EARLIER STUDIES ON FATHERHOOD AND ADOLESCENT SEXUALITY

There is a strong policy-based perception that family life is under pressure and the dominant views that fathers are not playing their role (Ratele et al., 2012:553). According to Ratele et al. (2012:553), this understanding has received different forms of support from a variety of scholarly and governmental sources. Governmental sources such as the Green Paper on Families Promoting Family Life and Strengthening Families in South Africa state that among the forces that have weakened family life are absent fathers, alongside HIV & AIDS, high levels of poverty and inequality, gender inequalities, unwanted pregnancies, and high numbers of orphaned children (Department of Social Development, 2011:16). The Green Paper on Families Promoting Family Life and Strengthening Families in South Africa further states that many families are “unable to play critical roles in socialisation, nurturing, care and protection effectively, due to failures in the political economy and the legacy of colonialism and apartheid”. However, almost two

decades have passed since the abolishment of apartheid, yet the number of children living without their fathers has increased (Stats SA, 2010:3). Female-headed households are very common in South Africa. According to Ratele et al. (2012:553), statistics gathered on the increase of female-headed households and lack of biological fathers living with their children, serves to reproduce an image of men, in particular poor Black men, as either not fulfilling their expected roles as fathers, and/or performing these 'badly'.

Ratele et al. (2012:557) conducted a qualitative research study on fatherhood. The study was conducted in Cape Town, where 264 interviews were conducted, out of which 29 transcripts were selected. Participants were males between the ages of 35 to 68, two of the men would have been classified as White under apartheid, and nine were Coloured and 18 African (Ratele et al., 2012:557). Through semi-structured interviews, participants were required to share their experiences of being fathered and fathering. During the interviews, participants shared experiences of being fathered by their biological fathers as well as other father figures, such as uncles and grandfathers. One of the participants shared the following (Ratele et al., 2012:558):

“The nicest thing about being fathered as a boy is that you are free in that everybody takes care of you... When I grew up, I did not have a father, I was raised by my grandparents, my mother’s parents. My uncle was my role model, because he went to work in Gauteng at the mine there and so he provided for me and the rest of the family. He took care of me in a way that my father never did, even though he was also working.”

The above participant makes the important observation that providing financially or failing to provide is not the only criterion of fatherhood (Ratele et al., 2012:558). Other participants in the study also supported that fatherhood is a set of behaviours far beyond biological reproduction and thus can be fulfilled by other adult men in a boy’s life (Ratele et al., 2012:558). A number of participants described other male relatives as taking on the role of father figure or male role model when the biological father was absent for whatever reason. Examples of this are acknowledged below (Ratele et al., 2012:558):

“It was my father and my grandfather because... I grew up under their presence. When I was a boy I was always with my grandfather, but when I was a teenager, I was with my father. My grandfather usually wakes me up in the morning and goes to the garden to make some planting. This is where I have learned to work hard as a man. It is important to me because I am able to work for my wife and my children.”

In corroboration with the above, another participant said:

“Due to the fact that my father migrated to Cape Town when I was still very young in search for employment, he never played a huge role in my upbringing... my uncle (my father’s brother). All in all it was mostly my grandfather and my uncle who assisted me in my formation to become an adult.”

Father figures could also be unrelated biologically to participants. This can be seen in the following response from one of the participants (Ratele et al., 2012:558):

“He was like a father to me, very humble man, but also strict but very humble and ... he tried his best to see to all of us because there were nearly 200 boys in the orphanage, about 200 (*sighs*), he was a father figure to all of us. But I found him a very humble man humble person, very Godly man. You know, never use to give us hiding us, his wife used to do that (*student laughs*), when we were naughty, quite often as a child. But other times , I mean ah ... he was somebody you could look up to because he never actually tell you anything wrong, in that will always try guide you in a right way and that tried do your best always ... Always encourage you”.

In conclusion, this study illustrates that a non-biological father figure and male relatives are immensely important in the fathering of South African boys and young men; and that the role of non-biological fathers in the lives of boys and young men perhaps has been underestimated within the dominant assumption of the centrality of the biological father (Ratele et al., 2012:561). It is also clear from this study that the absence of biological fathers – whether physical or emotional – is sometimes

experienced as a loss as participants recognise the significance of father figures in their lives.

Another research conducted by Kigozi (2006:11) included 512 participants of both female and male African adolescents. Only 4.5 % of the participants stayed with their fathers and more than 40% with their mothers. According to Kigozi (2006:11), this higher number of maternally-headed homes and scarcity of fathers, is also exhibited in earlier South African studies such as those of De Klerk and Ackerman (2001), Maforah and Jordaan (2001), and Delius and Glaser (2002). Recent statistics indicate that there has been a remarkable increase in divorce rates between 2002 and 2008 among Black South African families, which exposes more children to single mother families (Stats SA, 2012). Other than divorce, such a low number of father presence in the household may be attributed to low marriage rates, labour migration, desertion, death or imprisonment. Father absence is a barrier to the possible influence fathers may have on their son's sexual behaviour, unless alternative father figures and role models step in to fill the "gap".

During the research study, Kigozi (2006:11) also found that when it came to vaginal sexual activity, adolescent males preferred their fathers as a source of information. Mothers provided sex-related information to significantly more female than male participants (Kigozi, 2006:11). Overall, Kigozi (2006:11) found that parents continue to play an important part as far as adolescent sex education is concerned. However, the role played by fathers in providing sex-related information still remains relatively minimal. In conclusion, the study of Kigozi (2006:24) found that more males than females preferred fathers as sexual informers even though fathers played a minimal role in sex education. Such an outcome is understandable, given the fact that mothers are believed to identify better with the sexual needs of daughters than those of sons, while fathers with the sexual needs of sons rather than daughters (Kigozi, 2006:24).

In another research, which analysed the relationship between single mothering and adolescents' sexual behaviour in Black families in urban South Africa, Dlamini (2015:90) found that father contact decreases as the children grow older and almost

72% of children who are in contact with their fathers are less likely to engage in earlier sexual activities in all developmental stages. Dlamini (2015:91) also discovered that the proportion of children, who are in contact with their fathers and had not initiated sex by the age of 18 years, is higher in late adolescents. In conclusion, Dlamini (2015:109) established that the gender of a child is found to be one variable that highly predicts the timing of first sex and boys are found to be at higher risk than girls. The results of the study also support the claim that father involvement reduces the risks of children engaging in sexual activity for boys and girls, father contact and support reduces the risk of a child engaging in early sexual activity (Dlamini, 2015:110).

These research studies confirm the impact a father has on the sexual behaviour of his children, especially the sexual behaviour of the adolescent son. Unfortunately, the average African South African father may be unaware of the way his absence or minimal participation impacts on the sexual behaviour of the adolescent male.

3.4. THE PHENOMENAL FATHER AND THE LEADERSHIP CONNECTION

It is important to know that boys are looking up to their father as the role model where he leads by example, especially when it comes to values (Freeks, Greeff & Lotter, 2015:24). One day, they will be able to take up their own role of fatherhood (Goeke-Morey & Cummings, 2007:222). Hickey (2013:13) points out that for the father, the process of developing a phenomenal relationship may have already begun before the birth of his son. He suggests that much like the feelings that men experience in their daily lives that arise from coming home from a hard day's labour, complaining of sore muscles after working out or playing a game of soccer with their buddies, or even watching Monday Night boxing, a father-to-be searches for variations of these feelings via a physical and bodily expression of their fatherhood (Hickey 2013:13). Hickey (2013:13) further states that the impetus for the phenomenal son-father relationship experience is well established by the time the son is, or is not, introduced, at birth, to his father. Moving forward, throughout the boy's life, the development of several physical, social and psychological aspects that shape who he is, both to himself and to others, is directly and indirectly influenced by the dynamic characteristics of the phenomenal son-father relationship experienced

from its earliest origins (Forste & Jarvis, 2007:98). The boy's emotional, cognitive, sex-role, social and leadership development are all associated with how the boy feels about himself and others, which is at its core significantly affected by the phenomenal son-father relationship experience, beginning with the initial meaning made by the father before and at the time of his son's birth (Hickey, 2013:14). It seems that our understanding of the phenomenal father as an object of the production of meaning in the son-father relationship therefore derives from the son and the father, and their independent accounts of the phenomenal experience.

Diamond (2007:7) points out that while an understanding of the influence fathers have on their sons is common among professionals, "less acknowledged is the other half of the equation, the fact that just as profoundly as fathers influence their sons, so do sons influence their fathers". The dynamics of this relationship can be construed as applying to leadership development in both as well, considering the reciprocal communications between father and sons throughout various interactions during their relationship (Hickey, 2013:15). According to Hickey (2013:15), there is a significant richness of leadership literature that resembles and indeed parallels the literature on the father's role in child development. The relationship between father and son is an ever-changing relationship; hence, the leadership style used in this relationship should be flexible. In this regard, Hickey (2013:15) discusses the transforming and moral leader. According to Hickey (2013:15), this act of transformation converts followers into leaders, and possibly leaders into moral agents. Diamond (2007:7) speaks of a parallel struggle that a middle-aged father experiences as his adolescent or young adult son struggles for independence. Hickey (2013:15) then explains that the process of letting go experienced by the father can be likened to the father elevating to the position of moral agent, which is a characteristic of transforming leadership. This suggests a transforming relationship of a mutual need for both the father and the son, including the son's adequate knowledge of alternative leaders (or mentors), as well as the father's requirement to take responsibility for his actions and commitments (Hickey, 2013:15). The significance to the son includes his experience witnessing, acknowledging, feeling and making meaning of his father's changing life, as well as a growing sense of having more responsibility for himself (Hickey, 2013:15). Diamond (2007:9) later

points out that there is an emerging possibility that the father can convert to being the led and the son transforms into the leader.

Diamond (2007:9) asserts that at different stages of development, a sense of reciprocity grows between the child and the parent. In his discussion of the nature of power and leadership in the context of the child's moral development, Hickey (2013:16) states that the most primitive form of reciprocity takes place during the first stage of moral development. This stage is based on power and punishment, which represents the reciprocity of obedience and freedom from punishment. According to Hickey (2013:16), it is at this stage that the structural development of a child's implicit leadership theories (ILT) begins to form. At this stage, the child appeals for what he perceives to be moral and fair treatment (Hickey, 2013:17).

3.4.1. Implicit Leadership Theories

With regard to the son-father relationship, there is an ongoing, interactive, reciprocal relationship between specific personality traits exhibited in a father's character and behaviour, including sensitivity, charisma, etc., and his son's overall concept of leadership, as defined by the son's emerging implicit leadership theories (Hickey, 2013:17). Furthermore, the nature of the son-father relationship experience has an effect on the son's future perception of leadership in others as well as in himself (Hickey, 2013:17). A hickey (2013:17) further state that the quality and meaning made of the son-father relationship experience directly affects the cognitive, sex-role, social and emotional development of the son. This may be partly because adolescent males see themselves as different from their mothers; and through increasing separation and autonomy from their mothers; they develop identification with their fathers (Kann, 2008:17). This deems the role and presence of the father or father figure essential in the life of an adolescent male.

According to Hickey (2013:17), as the son is influenced by the perceived leadership behaviours of his father, he starts to emulate this behaviour and becomes more like his father. This and other factors, such as the reaction of others (the mother, siblings, and others in the child's social network), have an effect upon and encourage the

continuation of such leadership behaviours in both the father and the son (Hickey, 2013:17). Hickey (2013:17) clarifies that it is important to note that this symbiotic chain of leadership phenomena is not limited to what is considered as the normative, or mainstream, models of paternal influence and leadership modelling. The presence of non-functioning, abusive and father-absent characteristics in the father-son relationship dynamic is also subjected to this form of behavioural inheritance. This is also evident in cases where the son does not emulate the characteristics of his father. For example, there are accounts of young men being so negatively affected by their non-normative experience that they seek out and model themselves according to other males in their communities. Adolescent males find sports coaches, male teachers, uncles and grandfathers to picture and form images of leadership that they will attempt to emulate and refer to in their own self-development.

It is not just what the son witnesses in his father's behaviour, rather, what is significant is how the behaviour is perceived by the son, how it feels, and what inferences as to its meaning are made (Hickey, 2013:19). Forste and Jarvis (2007:101) found that young men, who did not live with their fathers during adolescence, were more likely to become a father at an early age, yet they were also more likely to be non-resident fathers. This can be attributed to the lack of paternal guidance or influence as well as a state of sub-consciousness modelling on past experiences.

3.4.2. The Role of Mentorship

The mentor role has been conceptualised as being a teacher and challenger as well as a role-model (Beckwith, 2010:4). The "classic" mentoring relationship can be described as a one-on-one relationship between an older, more experienced adult and an unrelated, younger protégé – a relationship in which the adult provides ongoing guidance, instruction and encouragement aimed at developing the competence and character of the mentee (Rodes 2008:37). According to Beckwith (2010:4), most mentoring research has focused on this one-on-one relationship role that unrelated adults play in facilitating adolescents' transitions to adult roles. Botha (2011:8) questions whether the corporate world has a responsibility to provide young

men with mentoring and modelling that will help them learn integrity, accountability, compassion and respect in a business environment, where an increasing lack of accountability, lack of integrity and downright greed is seen among the largely male pool of corporate leaders. Botha (2011:8) then states that males are the common denominator not only in corporate misconduct, but in the social ills that afflict society.

The way children are socialised can play a significant role in dismantling the pillars of patriarchy and in ensuring that a non-sexist society is created (Botha, 2008:8). Wamwanduka (2012:21) shares the same sentiment in arguing that unless fathers play their role in grooming a new generation of men who respect women, many women will remain marginalised in society. An example of such mentorship programmes is the “taking a girl child to work day” championed by Cell C. Botha (2011:8) believes that such initiatives should be encouraged. However, according to Botha (2011:8), the painful question is what society is doing to proactively discourage boys from seeing violence, crime, sex, drugs and disrespect for human life as the only things that define what it means to be a boy or a man. The researcher argues that although it may seem that the focus of empowerment/mentorship programmes leans more towards girls than boys, there are programmes that target boys as well. An example of such programmes is “Boys will be Men” sponsored by Ernest & Young (EY). The aim of “Boys will be Men” is to empower young men to understand their emotions, and relate to others, especially women and children in constructive ways that will give them direction later when they become husbands and fathers (Grange, 2013:33).

Wamwanduka (2012:21) notes that there are worrying trends, where men look on and fail to condemn violence against women and continue to tolerate sexist jokes. As long as men do not speak out against such injustices, they will remain part of the problem of gender inequality (Wamwanduka, 2012:21). Botha (2011:8) adds that in the absence of any counter messaging, young men think they were indeed created to be rough, tough, macho, violent, sex-driven and criminals. Regardless of this attitude, there are many adolescents who do not yield to such pressures. Botha (2011:8) explains that boys have been taught to equate violence with masculinity to become “real men”. According to Botha (2011:8), boys should be exposed to a life of hope, meaning, purpose and vision instead. They should be exposed to a world

populated by men who have “made it” in life without having killed, raped, stolen or been abusive (Botha, 2008:8).

According to Botha (2011:8), the problem is particularly acute in poorer neighbourhoods, where Black role models have all but disappeared. It is worsened by the unwillingness of Black middle-class men to mentor disadvantaged boys and initiating programmes that can provide an escape route for those surrounded by poverty and crime (Botha, 2008:8). Botha (2011:8) further laments that it is important for fathers to be present and involved in the lives of their boys. Botha (2011:8) warns that research has shown that boys growing up in absent-father households are more likely to display "hyper-masculine" behaviour, including aggression, and are more likely to take part in risky sexual behaviour and less likely to start having sex at a later age.

3.5. AFRICAN MALE ADOLESCENTS’ EXPERIENCES OF INTERACTIONS WITH MEN AND FATHERS ABOUT THE TRANSITION TO MANHOOD

Spjeldnaes, Moland, Harris and Sam (2011:10) conducted a study in Limpopo, which included 13 adolescent boys in mid- and late adolescence. All 13 participants were growing up in women-centred households. Men in the families of these adolescents worked far away, and a few of the fathers had died before their sons had entered their teens (Spjeldnaes et al., 2011:10). While some experienced having more contact with their fathers at the time than before adolescence, others had no contact at all or did not know their fathers’ identity (Spjeldnaes et al., 2011:10). A few had contact with a maternal uncle (Spjeldnaes et al., 2011:10). According to Spjeldnaes et al. (2011:10), the boys who had some contact with their fathers, spoke about face-to-face and long-distance phone call conversations with their fathers and shared stories about father-son activities during their fathers’ rare visits. Boys who had no contact with their fathers gave glimpses into episodes with other men they knew, and all of them talked about men they observed from a distance in their neighbourhood (Spjeldnaes et al., 2011:10). During the conversations that occurred between the boys and their fathers, it seemed topics that were unacceptable for discussion were relationships, sexuality, reproductive health, HIV/AIDS and drug abuse. Acceptable

topics included school and sports. One of the participants remembered talking about girlfriend issues with his 24-year-old uncle who had raised issues both related to risk and to emotions (Spjeldnaes et al., 2011:10). He described it as follows:

“We talk about many things—about girls and just everything! He is the one who is telling me that I have to stick to one woman if I want to be safe. Being with many girls is sometimes dangerous, because you are playing with people’s emotions.”

Some boys said they felt “uncomfortable”, “terrible”, or “afraid” when their fathers were around and none of the boys deemed fathers or other men their confidants (Spjeldnaes et al., 2011:11). Spjeldnaes et al. (2011:11) discovered that all but one of the participants perceived their fathers as “quiet” and not “open and talkative.” One of the participants, who had the longest experience of living with his father, told:

“My father is not talkative. He is always quiet. My father is not an open somebody. I wish I could maybe talk to him about many things, about life in general, about relationships, but he is not open. Let me say; he is not approachable.”

With absent and silent fathers and with mothers not being seen as eligible conversation partners in this field, the boys remain with peers and TV programmes as their main sources of information and guidance (Spjeldnaes et al., 2011:11). This means that the participants stay vulnerable to peer pressure as well as obtaining false information from the media about subjects they long to speak about with their fathers or father figures.

The research probed deeper into what African male adolescents defined as being “man enough”. According to Spjeldnaes et al. (2011:12), boys’ evaluations of male behaviour, both at home and in the streets, were generally tuned negatively. Fathers and men were interpreted as not being men enough because of the way they treated their families or failed to treat their families. In addition to the failure to take on the

responsibility that was expected of them as a father, the boys were concerned about the lack of respect that some men demonstrated towards wives or partners (Spjeldnaes et al., 2011:12). In conclusion, Spjeldnaes et al. (2011:16) found that regardless of whether the absent father situation was due to labour-migration, desertion or divorce; the participants had a strong inner longing for a father figure to be present emotionally and to guide them into manhood. This research proved that the African male adolescents in the study were very much aware of the importance of a father in their lives as a bridge from adolescence to manhood.

Van Eeden (2005:9) agrees with the findings of the research in stating that fathers are especially important for boys as they play a particular role in helping them transition from boyhood to manhood. Van Eeden (2005:9) also adds that weakened contact or lack of contact with fathers appears to have its most striking consequences on male children, especially in areas relating to masculine identity development, school success and social skills.

3.6. CONCLUSION

The African community in South Africa is in need of male role models to play a positive role in the lives of African male adolescents. Male adolescents in the developmental phase of adolescence may experience heightened feelings of sexuality and this may be challenging in cases where fathers are unavailable and mothers are seen as ill-equipped individuals to discuss sexuality with. This is why it is essential for fathers and father figures to become good role models and knowledgeable sources of information for their adolescent sons. With factors such as socialisation, gender inequality and culture; fathering becomes even more complicated however functioning fathers remain a crucial part of contributing to the healthy development of African male adolescents. The next chapter will focus on the research methodology.

CHAPTER 4

RESEARCH METHODOLOGY

4.1. INTRODUCTION

The previous chapter presented a second part of the literature review to inform this study on the paternal influences on the sexual behaviour of African male adolescents. In this chapter, the research methodology, research design, goal and objectives of the study, feasibility of the study and ethical considerations will be unpacked and discussed according to the research problem that was identified earlier in the study.

A qualitative research approach was used in this research study. Using a qualitative approach in data gathering has provided an in-depth description, insight and a richer content and understanding of the lives and worlds of the African male adolescents that participated in the study. The researcher acknowledges that, given the nature and size of the study, the findings of the research study will depend on further research for validation. This study may also provide a continuation of research into the subject of paternal influences on the sexual behaviour of African male adolescents in South Africa.

4.2. GOAL AND OBJECTIVES OF THE STUDY

4.2.1. Goal

The goal of the study was to explore paternal influences on the sexual behaviour of African male adolescents.

4.2.2. Objectives of the study

The objectives of the study were the following:

- To explore and discuss theoretically paternal influences on the sexual behaviour of African male adolescents, with a specific focus on the functioning of fathers and father figures of African adolescent males;
- To conduct an empirical study to determine the paternal influences on the sexual behaviour of African male adolescents;
- To explore factors that may hinder or promote the relationship and expectations between the functioning father or father figure and the African male adolescent in terms of communication about sexuality, sexual behaviour and relationships;
- To assess the perceptions of African male adolescents on the attitudes of functioning fathers and father figures towards influencing African adolescent male sexual behaviour through communication and modelling;
- To draw conclusions and make recommendations on paternal influences on the sexual behaviour of African male adolescents and in turn inform social services professionals' service delivery to families and the youth, within the social work profession.

4.3. RESEARCH QUESTION OF THE STUDY

A meaningful research question has to guide the researcher during the empirical study and should be related to the goal, objectives and hypothesis of the investigation (Strydom & Delport, 2005:321). Based on this, the research question guiding the study is:

What are the paternal influences on the sexual behaviour of African male adolescents?

4.4. RESEARCH APPROACH

The researcher aimed to explore paternal influences on the sexual behaviour of African male adolescents. The qualitative research approach was used because unlike the quantitative approach, this approach is ideal when dealing with people's real experiences, thoughts and feelings. This approach was of assistance to the researcher because, according to Fouché and Delport (2005:75), the qualitative approach seeks to understand the phenomena and explore unknown terrain. Similarly, Durrheim (2006:47) stated that, "if the research purpose is to study phenomena as they unfold in real-world situations, without manipulation, to study phenomena as interrelated wholes rather than split up into discreet predetermined variables, then an inductive, qualitative approach is required". The purpose of this approach is constructing detailed descriptions of social reality as experienced by participants (Fouché & Delport, 2005:75). Fouché and Delport (2002:79) clarified that qualitative research aims to understand social life and the meaning people attach to everyday life. The number of research participants in a qualitative study is far smaller than in quantitative studies (Grinnel & Unrau, 2008:89). Qualitative research is also known as interpretative and positivist, whereby in-depth face-to-face interviews are used, using open-ended questions and direct observation of participants.

4.5. TYPE OF RESEARCH

Applied research was utilised in this research study. According to Fouché and De Vos (2005:105), applied research contributes to the scientific planning of reduced change in a troublesome situation; applied research is aimed at solving specific policy problems or helping practitioners accomplish tasks; in other words, it is focused on solving problems in practice. Grinnell and Unrau (2008:25) reiterated that the goal of applied research is to develop solutions to problems and the application of such solutions in practice. Fouché and De Vos (2005:105) stated that most applied research findings have implications for knowledge development. Roll-Hansen (2009:5) further stated that the social effect of applied research, when successful, is the solution to practical problems as recognised by politicians and government bureaucrats. Applied research helps interpret and refine research problems, to make them researchable and then investigates possible solutions (Roll-Hansen, 2009:5).

The research results from this study could assist the social work profession in intervention initiatives with families and more specifically with the building of relationships between African male adolescents and their fathers.

4.6. RESEARCH DESIGN AND METHODS

4.6.1. Research design

According to Adams (2012:32), a research design aims to assist with at least four aspects of the study: (1) the questions the researcher should be studying; (2) the relevant data needed for the study; (3) the type of data that should be collected; and (4) how to go about analysing the data. In a research study, a case being studied may refer to a process, activity, event, programme or individual or multiple individuals (Fouché, 2005:272). Where multiple cases are involved, it is referred to as a collective case study (Fouché, 2005:272), which was also the design the researcher used as the research study undertaken involved multiple cases. The exploration and description of the case takes place through detailed, in-depth data collection methods, involving multiple sources of information that are rich in context. These may include interviews, documents, observations or archival records (Fouché, 2005:272). This research design aimed to further the understanding of the researcher about a social issue or the population being studied (Mark 1996, cited in Fouché, 2005:272). The interest in the individual case was secondary to the researcher's interest in a group of cases studied (Mark 1996, cited in Fouché, 2005:272). This research design allowed the researcher to compare cases and concepts so that theories can be extended and validated studied (Mark 1996, cited in Fouché, 2005:272).

4.6.2. Pilot study

The researcher conducted a pilot study with two other African adolescent males, who could be considered as a preparation or a pre-exercise to the main study, a pilot study is a small study conducted prior to a large piece of research (Strydom, 2005:206). This was helpful in determining whether the data-gathering method was

suitable or not. The two African male adolescents do not form part of the main study. However they were selected in the same manner as participants who were part of the main study.

4.6.3. Data collection

The researcher made use of a semi-structured interview schedule to gather data. Semi-structured interviews are organised around areas of particular interest, while still allowing flexibility in scope and depth (Greeff, 2005:292). The researcher had a few set themes with questions, which allowed spontaneity in asking questions. These questions are nearly always open-ended (Greeff, 2005:296), which allowed participants to give detail and tell their stories fully. With this data collection method, the researcher had the opportunity to gain a detailed picture of a participants' beliefs about, perceptions or accounts of, a particular topic (Greeff, 2005:296). The researcher solicited very personal accounts of paternal influences on the sexual behaviour of African male adolescents, from all participants. This data collection method accommodated the researcher's aim, because semi-structured interviews are especially suitable where one is particularly interested in complexity or process, or where an issue is controversial or personal (Greeff, 2005:296). The semi-structured interviews were recorded on tape to assist in making transcripts for the data analysis.

4.6.4. Data analysis

Data analysis was defined by De Vos (2005:339) as the process of bringing order, structure and meaning to the mass of collected data.

The process for a qualitative data analysis is the following (De Vos, 2005:334):

- **Planning for recording data** – The researcher recorded the interviews using transcripts and a tape recorder, the participants were fully aware of being recorded;

- **Data collection and preliminary analysis** – The researcher kept an open mind when collecting data because, according to Patton (2002), cited in De Vos (2005:336), the recording and tracking of analytic insights that occur during data collection are part of fieldwork and the beginning of the qualitative process;
- **Managing or organising the data** – The researcher organised the information into computer files, thereafter converted them into transcripts for analysis;
- **Reading and writing memos** – After the data collection, the researcher read the transcripts a number of times in order to understand the results before breaking the data down into simpler entities. The emerging key concepts were then written down;
- **Generating categories, themes and patterns** – This analytic process demands a heightened awareness of the data, and openness to the subtle, tacit undercurrents of social life (De Vos, 2005:338). The process of category generation involves noting regularities in the setting or people chosen for study (De Vos, 2005:338). The researcher reduced the data into small, manageable sets of themes in the final narrative as suggested in De Vos (2005:338);
- **Coding the data** – This step of the process required the researcher to abbreviate key words;
- **Testing the emergent understanding** – In this phase, the researcher evaluated the value of the data and its relevance to the research question;
- **Searching alternative explanations** – This step required the researcher to view the data from all possible angles, not ignoring alternative explanations;
- **Representation** – All findings were compiled into a research report.

4.7. TRUSTWORTHINESS

Trustworthiness in research was crucial in establishing the reliability and validity of the qualitative study. Trustworthiness is established by a variety of constructs or criteria of evaluation to ensure that the information gathered is both credible and valid for professional practice (Polit & Beck, 2008:537). These constructs are

credibility, transferability, conformability and dependability. According to Babbie and Mouton (2008:276), a qualitative study may be regarded as trustworthy when the experience of the study participants is “accurately represented”. In efforts to ensure trustworthiness, the researcher used various strategies with the aim of placing the voice of participants as first priority to the research outcome (Lietz, Langer & Rich, 2006). The strategies are as follows:

- Reflexivity: This is the ability to formulate an integrated understanding of one’s own cognitive world, especially understanding one’s influence or role in a set of human relations (De Vos 2005:363). It was important that the researcher reflect on her own experiences because it may have impacted on the research study (Lietz, Langer & Rich, 2006:448). The researcher reflected on her experiences of being a social worker working with families, African adolescent males and girls; as well as the researcher’s own family background experiences of being raised in a single mother household, where only maternal uncles were the available father figures.
- Peer reviewing: share the experience of the data collection with a peer who acts as ‘devil’s advocate’ while questioning each stage of the research (Babbie & Mouton, 2008:277). The researcher engaged with social work colleagues outside the research project who have experience with the research population and subject matter, e.g. social workers, auxiliary social workers, youth development workers and social work supervisors in Non Governmental Organisation (NGOs) and the Department of Social Development (DSD). This was done in order to identify similarities and differences in their opinions on the research topic in efforts to identify any gaps in the data collected (Lietz, Langer & Rich, 2006:450).
- Member checking: the researcher asked participants to check the transcripts to ensure that they agree with what has been recorded (Babbie & Mouton, 2008:277). This allowed participants to check points that have been missed and misinterpreted by the researcher so that these points can be included in the study (Lietz, Langer & Rich, 2006:453).

4.8. FEASIBILITY OF THE STUDY

The researcher successfully addressed the goals and objectives, research population, data collection procedures, the data gathering itself and the participants at the stage of the pilot study. The feasibility study was vital for the practical planning of the research project, e.g. access, finances, time and transport factors. The researcher conducted interviews with participants at their homes and any other place that was convenient and safe for them.

The researcher used her own transport; reasonable finances were used on petrol and paperwork. The researcher arranged a time and place to meet participants three weeks before the actual interview took place; this helped to ensure that the parents or guardians of participants were given enough notice to be available to give consent for adolescents to participate in the study.

4.9. DESCRIPTION OF THE POPULATION, SAMPLE AND SAMPLING METHOD

The researcher used a sample size of 15 African male participants from the Zulu and Swazi tribal groups as they represent the majority groups among residents in the targeted geographic areas. The researcher's population was African male adolescents between the ages of 15-17 years, currently living with a functional father or father figure. Father figures can be family members such as uncles, step-fathers and big brothers. The researcher obtained consent from the parents or guardians of the adolescents as they were below the age of 18 years, before they took part in the research study.

Snowball sampling was used in this research study. This type of sampling falls under non-probability sampling. According to De Vos, Strydom, Fouché and Delport (2003:203), snowball sampling can be described as involving approaching a single case that is involved in the phenomenon to be investigated to gain information on other similar persons. De Vos et al. (2003:203) explained that the interviewed person is requested to identify further people who could make up the sample. Katz (2006:3) shared the same sentiments in describing snowballing as a special non-probability method for developing a research sample, where existing study subjects recruit

future subjects among their acquaintances. The researcher obtained the first participant from the Nelspruit Catholic Church which has African families with male adolescents within its congregation.

The researcher conducted interviews with participants at their homes or any other place that was convenient for them. Diversity was also enhanced through snowball sampling as participant used their own judgement and not that of the researcher to identify other participants to take part in the research.

The criterion for selection of participants was as follows:

- African male adolescents;
- African male adolescents residing around Middelburg or Nelspruit in Mpumalanga;
- African male adolescents between the age 15-17 years;
- Participants who are in a relationship with a biological father or any other male persons that are a functional father to the adolescent.

4.10. ETHICAL CONSIDERATIONS

According to Strydom (2005:57), ethics is a set of moral principles that are suggested by an individual or group, is subsequently widely accepted and offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students. Any activity that focuses on any aspect of human welfare has to give due consideration to ethical issues linked to basic human rights (Burns & Grove, 2009:185; LaBiondo-Wood & Haber, 2010: 254). Ethical guidelines prescribed by the University of Pretoria were adhered to at every step of the research study.

4.10.1. Debriefing of participants

Arrangements were made with the senior social worker Bongani Tshabalala, who works in Middelburg Hospital and psychologist Batsiba Mothoa, who works in

Themba Hospital in Nelspruit to debrief the participants if the need arose after the completion of interviews. Debriefing may help relieve any anxiety that participants may feel as a result of being part of the study.

4.10.2. Avoidance of harm

Participants can be harmed in a physical and/or emotional manner. In terms of this study, participants were not at risk of physical harm. However, participants could have been at risk of experiencing emotional distress due to the researcher requiring them to think of their own feelings and experiences on the subject matter (Strydom, 2005:58). If this happened, the researcher would have referred participants to the senior social worker Bongani Tshabalala, who works in Middelburg Hospital and psychologist Batsiba Mothoa, who works in Themba Hospital in Nelspruit. The researcher ensured that all research participants were informed through a letter about the research, regarding the overall purpose of the study, the procedures, the main features of the design as well as the possible risks and benefits of participation in the research project (Kvale, 2007:27).

4.10.3. Informed consent

According to De Vos et al. (2003:65), participants must be legally and psychologically competent to consent and must be free to withdraw from the investigation at any time. Parents of the adolescent child signed consent forms before any of the adolescents participated in the study; these consent forms clearly explained the purpose of the study. Adolescents also signed an assent letter. Information regarding the aims of the study, the expected duration of participants' involvement in the study, the procedures to be followed as well as the possible advantages and disadvantages of the study were made transparent to participants before interviews commenced. All participants were made aware of their freedom to choose whether to participate in the study or not. Since this research study was not conducted in an institution such as a school, hospital or NGO, obtaining official authorisation from an institution was not necessary.

4.10.4. Deception of subjects and/or respondents

Misrepresenting a research purpose is common, especially in cases of small qualitative projects (Strydom, 2005:60); ethically, the researcher made the real purpose of the research study known to participants. It was important for the researcher to be transparent and honest with all participants about all aspects of the research. Strydom (2005:61) added that if deception does occur inadvertently, it must be rectified immediately after or during the debriefing interview. It was the duty of the researcher to make sure participants received correct information about the study. In this study, participants were not misled; information was not misrepresented or withheld from participants.

4.10.5. Actions and competence of researchers

Ethically correct actions and attitudes for every research project should be considered under all circumstances and be part of the equipment of a competent researcher (Strydom, 2005:64). The researcher was guided by a highly experienced research supervisor of the University of Pretoria. The researcher completed a BA Social Work degree three years ago that required a research study, hence the researcher had experience in research and good communication skills as a professional.

4.10.6. Release of publication of findings

The findings of this study were recorded in the form of a research report and submitted to the University of Pretoria. A copy of the report was handed over to the social work supervisor of Middelburg Hospital. Research findings were also shared with local NGOs as well as the DSD in Middelburg, Mpumalanga. Release of the findings should occur in such a manner that utilisation by others is encouraged (Strydom, 2005:66). The completed research report could possibly serve as a guide for future researchers, who wish to venture into the same or similar research topic.

4.10.7. No violation of privacy and confidentiality.

Confidentiality ensures that the right to privacy of the individual is maintained (Polit & Beck, 2010:129; LaBiondo-Wood & Haber, 2010:252). Privacy and confidentiality are extremely important ethical issues that needed to be maintained during the research study. Participants were able to trust the researcher enough to share information as deeply and as honestly as possible. This allowed the research study to reach valid and meaningful conclusions that could possibly be used in future research studies. All collected data was handled carefully and strictly to maintain confidentiality and privacy. All data will be stored at the University of Pretoria for a period of 15 years. This information was also reflected in the assent and consent letters. Although anonymity could not be assured as the researcher met and knew participants' names, their names and identities were not reflected in the research report.

4.11. CONCLUSION

In this chapter, the researcher presented the research methodology, research design, ethical considerations and feasibility of the study. The researcher also explained why the qualitative research approach was used in the research study. The process of data collection, data analysis and data interpretation was explained. Research participants and sampling methods were furthermore described in this chapter.

To attain the goal of the research, the next chapter will provide a full description of biographical profile of the participants as well as the research findings in the form of themes and sub-themes that emerged during data analysis.

CHAPTER 5

BIOGRAPHICAL PROFILE OF PARTICIPANTS AND EMPIRICAL FINDINGS

5.1 INTRODUCTION

In this chapter, the researcher will present, discuss and analyse data that was collected from 15 African male adolescents from Nelspruit and Middelburg in the Mpumalanga Province. The researcher collected the data through the use of semi-structured interviews with the aid of an interview schedule. The data from participants, who were used for the pilot study, will not be included in the data that will be presented in this chapter.

The data was recorded with the permission of participants. After the collection of data, the researcher transcribed the recordings and analysed the data. Data analysis is the process of bringing order, structure and meaning to the mass collected data (De Vos, 2005:333). The researcher brought order, structure and meaning to the data by documenting the data onto transcripts, identifying themes and sub-themes, interpreting the themes and sub-themes and supporting them with literature. Once data is put into an interpretable form, the researcher is able to make sense of it.

5.2. BIOGRAPHICAL PROFILE OF PARTICIPANTS

Table 2: Biographical profile of participants

The following table refers to information regarding the 15 participants who participated in the study:

Participant	Age	Educational level	Area of residence	Paternal influence
1	17	Grade 11	Nelspruit	Biological father
2	17	Grade 10	Nelspruit	Biological father

3	17	Grade 11	Nelspruit	Biological father
4	17	Grade 11	Nelspruit	Older male cousin
5	15	Grade 9	Nelspruit	Uncle
6	16	Grade 10	Nelspruit	Biological father
7	16	Grade 10	Nelspruit	Biological father
8	17	Grade 11	Nelspruit	Biological father & Uncle
9	16	Grade 10	Nelspruit	Biological father
10	17	Grade 11	Nelspruit	Biological father
11	17	Grade 10	Nelspruit	Step-father
12	15	Grade 9	Nelspruit	Biological father
13	15	Grade 8	Middelburg	Biological father
14	15	Grade 9	Middelburg	Biological father
15	15	Grade 9	Middelburg	Biological father

The researcher recruited 15 African male adolescents to take part in the research study. A majority, 12 participants, were from Nelspruit in Mpumalanga and three were from Middelburg also in the Province of Mpumalanga. The participants were between the ages of 15-17 years. Participants who took part in the study were presently in a relationship with a biological father or any other person/s who hold the role of a functioning father to the male adolescent. Twelve participants live with their biological fathers, one participant lives with a stepfather, another participant lives with an older male cousin and one other participant lives with his uncle. All participants met the criteria of selection.

5.3. DESCRIBING, CLASSIFYING AND INTERPRETING DATA ACCORDING TO THEMES

The themes and sub-themes of the semi-structured interviews emerged as follows:

- Theme 1: Adolescent sexual activity;
- Theme 2: Sexual coercion versus mutual consent;

- Sub-theme 1: Respect and safe sex;
- Theme 3: Knowing how to treat women (consideration, honesty, faithfulness and trustworthiness);
- Sub-theme 2: Supporting, caring and taking responsibility for one's woman and family;
- Sub-theme 3: Decisiveness and assertiveness;
- Theme 4: Gives advice, teaches about life and guides to the right path;
- Sub-theme 4: A breadwinner and more;
- Sub-theme 5: Role model;
- Sub-theme 6: Fatherlessness and mothers as inadequate sources of information;
- Theme 5: Limited or non-existent conversations about sex;
- Sub-theme 7: Additional sources of information;
- Theme 6: Fathers/father figures' and adolescents' views on relationships and sexuality;
- Sub-theme 8: Waiting for the right time;
- Theme 7: Fathers/father figures' relationships with wives/partners;
- Sub-theme 9: Questionable sexual behaviour displayed by fathers/father figures;
- Theme 8: Future fatherhood.

5.3.1. Sexual behaviour

Theme 1: Adolescent sexual activity

As the interviews began, it became evident that some participants associated the developmental stage of adolescence with sexual behaviour and sexual activity. Participant 1 uttered the following in his definition of sexual behaviour,

“It is the way someone behaves, sexually and things, it is like teenagers, they are sexually active, and it is the behaviour they use”.

This association of adolescence with sexual behaviour was confirmed by the UNESCO (2013) in stating that for most adolescents and young people, this period of their lives is a time of enormous vibrancy, discovery, innovation and hope; adolescence is also the time when puberty takes place, when many young people initiate their first romantic and sexual relationships. UNESCO (2013) further characterised adolescence as a time when risk-taking is heightened and 'fitting in' with peers becomes very important. Most of the participants also associated sexual behaviour as the actual act of engaging in sexual intercourse, participant 9 expressed the following when defining sexual behaviour:

“Sexual behaviour, it is a behaviour that you...it is a behaviour that comes to you when you are about to have sex or you are in a relationship with a girl...how you behave when you are with her or maybe risky behaviours in terms of having sex”.

In corroboration with the above, participant 10 perceived sexual behaviour as **“the way you do things concerning sexual intercourse”**. Participant 3 described sexual behaviour as more of a process than just the act of engaging in sexual intercourse, **“it is a way that you behave when courting through to the intercourse with a woman”**. Participant 4 and 11 associated sexual behaviour as involving feelings, where participant 4 described sexual behaviour as **“the way people react towards each other, the way they react in terms of lust and stuff”**. With similar sentiments, participant 11 described sexual behaviour as **“the emotions I am feeling inside me towards another gender”**.

Participant 12 described sexual behaviour as a transition,

“It is like...when you grow up and you are starting to experience things...like being matured and you are getting out of childishness”.

Participant 13 indicated that sexual behaviour is when **“two people kiss and hug”**, while participant 14 negatively described sexual behaviour as **“when someone gets addicted to sexual activities”**. Participant 15 described sexual behaviour as **“hormonal behaviour”**.

From the above responses, it was clear to the researcher that African male adolescents are aware that adolescence is a developmental stage that is linked to the onset of interest in sex, relationships and sexuality among most adolescents. It was easy for participants to identify this link as they were currently living these experiences; however, it was challenging for them to explain the experiences in detail, hence some used the word “things” when referring to sexual behaviour and sexual acts.

Theme 2: Sexual coercion versus mutual consent

According to the UNESCO (2013), while boys and young men gain rights and social power in this transition to adulthood, in contrast, girls and young women growing up in many societies lose their rights and struggle to build the assets they need for later life. When explaining appropriate and inappropriate sexual behaviour, most of the participants spoke against sexual coercion and highlighted the importance of mutual consent when engaging in any type of sexual behaviour. Participant 1 stated that appropriate sexual behaviour is **“in the right way...you are not violating someone or yourself”**. In agreement with the above, participant 7 indicated that appropriate sexual behaviour is the following:

“It is when like you and your partner have to like first agree when you want to do intercourse or something; you have to agree to that, you check? Not like when the other one wants to do the thing and the other one does not want to do the thing and is forced by the other one...it should not be like that”.

According to Boafo, Dagbamu and Asante (2014:47), dating violence among adolescents in Sub-Saharan African countries is a particular area of concern for research, since little work has been carried out as compared to other regions of the world. In relation to this, participant 11 stated that appropriate sexual behaviour is **“when you both are doing something that you want to do”** and inappropriate sexual behaviour is **“forcing someone to do something he or she does not want to do”**.

According to Kann (2008:14), men's understanding of what constitutes sexual consent and their sense of entitlement to women's bodies seems to vary across South Africa. Khumalo and Peacock (2006), as cited in Kann (2008:14), revealed that in workshops across the country, men argued that sexual consent is established when a woman gives her cell phone number, accepts a drink, dances closely or comes back to their house. According to the researcher, male adolescents are at risk of inheriting such beliefs from these older men. This could then contribute to adolescent males carrying such beliefs into their own relationships.

As interviews continued, the subject of inappropriate sexual behaviour was met with similar arguments. Participant 2 explained it as **“to make someone's feelings hurt and abusing someone and forcing her to do something that they do not like”**. Participant 7 also stated that inappropriate sexual behaviour is **“forcing your partner to do sex that she or he does not want”**. In support of this, participant 13 indicated that inappropriate sexual behaviour is **“when you try to force a girl to kiss you”**. Participants described sexual coercion as inappropriate sexual behaviour and were in support of mutual consent when engaging in sexual activity. However, African male adolescents' understanding of what constitutes sexual coercion and consent may vary depending on the stages of adolescence, namely: early adolescence, middle adolescence and late adolescence.

Sexual coercion can be described as the action or practice of persuading someone to participate in a sexual act by using force or threats. African male adolescents in early adolescence and middle adolescence may understand the potential consequences of sexual coercion if taught well; however, they may fail to integrate this knowledge into practice when the situation presents itself. South Africa still experiences cases where female adolescents report being pressured into having sex as means of proving love; rape in South Africa is still rife and peer pressure to engage in sexual activity is another concerning factor and affects both male and female adolescents.

Sub-theme 1: Respect and safe sex

Participant 3 viewed appropriate sexual behaviour as **“respecting the person that you are courting and always being generous”**. Participant 12 similarly expressed that appropriate sexual behaviour is **“to manage yourself, take care of yourself, respect one another, yes, something like that”**.

Other participants had different perspectives of appropriate sexual behaviour, which were more health related. According to Boafo et al. (2014:47), adolescent dating violence has become a public health issue throughout the world because of the health consequences for those involved. Boafo et al. (2014:47) further explained that the issue of dating violence is a particularly important one because of its association with the onset of sexual activity and consequently with STIs, including HIV. Participant 9 viewed appropriate sexual behaviour as the following:

“It’s like when you have a girlfriend and you go and check your statuses and see if you are both negative and knowing how many girlfriends you have or maybe you must just have one girlfriend and you must always use protection”.

In corroboration with the above participant, participant 4 also mentioned the importance of having one partner in stating that appropriate sexual behaviour is **“having intercourse with one person, yes, with only one person and there must be trust between the two people”**. Participant 6 stated that appropriate sexual behaviour is **“using protection when having sex”**; while participant 8 shared the same view in stating that appropriate sexual behaviour is **“to condomise and stay free”**. Participant 10 emphasised abstaining in relation to appropriate sexual behaviour.

Participants 4, 6, 8, 9, 10, 14 and 15 concurrently expressed that inappropriate sexual behaviour is sleeping around, having numerous partners and failing to use protection when engaging in sexual intercourse. Widman, Noar, Choukas-Bradley and Francis (2014:1113) stated that condom use is critical for the health of sexually active adolescents, and yet many adolescents fail to use condoms consistently.

Physiologically, puberty eventually leads to the build-up of more muscle and testosterone and these changes do not only make male adolescent males stronger, but more aggressive as well. As male adolescents turn into men, they need to understand that with this new-found strength comes responsibility to treat all women with courtesy and respect. Furthermore, the researcher acknowledges that adolescents fail to use condoms consistently even though, in most cases, they are equipped with the knowledge of the importance of safe sex. There is a need for adolescents to learn to view condom use as a safety measure and separate it from notions of dishonesty and infidelity. The researcher believes that there is also a need to balance adult knowledge as a way to discontinue inaccurate information concerning condom use and safe sex that may be passed on to adolescents.

5.3.2. Masculinity

Theme 3: Knowing how to treat women (consideration, honesty, faithfulness, and trustworthiness)

Participants were asked to describe a real man and his behaviour in a relationship. Knowing how to treat a woman was seen as a quality of a real man. Participant 6 felt that a real man is **“someone who knows how to treat women the way they are supposed to be treated...someone with respect for everyone”**. Sharing the same view, participant 7 stated that a real man is **“someone who treats his lady really well...you check?”**

Participant 4 shared his view on how he felt a real man should behave in a relationship,

“A real man must be trustworthy and always honest about things to that particular person, the person that he is in love with”.

Contrary to this, Hunter (2010:190) stated that marriage is rare in these days and great mistrust ensnares many relationships. Participant 6 and 7 were of the opinion that a real man should be considerate towards his partner. Participant 6 stated that in a relationship, a real man **“is supposed to give the female respect and dignity as the female is someone you chose to be in a relationship with”**, while

participant 7 felt that a real man behaves in **“a mannered way, he respects the decisions of the lady every time”**. Concerning the behaviour of a real man in a relationship, participant 9 explained the following:

“A real man behaves in a good way, such like...in difficult situations, he does not fight... he is always trying to understand the situations and always looks for a solution to that problem”.

Participant 11 also supported this view in stating that in a relationship, a real man **“takes priority, he makes the right choices, he is there for his partner...yes, something like that”**. Participants 1, 3 and 5 all mentioned that a real man is honest, trustworthy, helpful and faithful in a relationship. Participant 14 expressed that a real man **“does not cheat in a relationship”**. Participant 15 summed up a real man as **“a man with honour, pride and respect who behaves with trust, loyalty and honour”**. Although most participants used words such as faithful, trustworthy and honest when communicating their beliefs on what a real man is and how he should behave in a relationship, Hunter (2010:192) indicated that dominant masculinities exert less pressure on men to remain sexually faithful and therefore to have a single public lover. Hunter (2010:192) further explained that while a man gained status by paying lobola (bride wealth) for a woman, he can also raise his status by having multiple sexual partners.

Having multiple sexual partners is a tendency that also occurs among African male adolescents. Such sexual behaviour among male adolescents suggests that they and their sexual partners may be at greater risk of HIV infection. However, it is important not to label African male adolescents continually as the perpetrators and enforcers of practices that place female adolescents at risk of disempowerment and HIV infection. Research must not render the experiences of African male adolescents as insignificant and narratives that differ from the hegemonic masculinity must be told.

Sub-theme 2: Supporting, caring and taking responsibility for one's woman and family

Few participants were of the opinion that a real man is a man who takes care of his family. Participant 2 stated that a real man is **“a man that likes to be with his family and love his family and take care of his family”**. Similarly, participant 3 stated that a real man is **“a man who supports his family, who can love the person they are with and not betray them, a man who cares”**.

With the same sentiments, participant 4 shared the view that a real man is:

“Someone who actually does his responsibilities and if that particular person has a family he attends to his family and every time he makes sure his family is safe and secure”.

Participant 13 similarly shared that a real man is **“a person who looks after his family”**. On the behaviour of a real man in a relationship, participant 13 indicated that a real man **“takes care of the woman and does not let anything bad to happen to her”**. These views were supported by Groes-Green (2009:289), who stated that the male ideal that stands out as the ‘hegemonic’ masculinity in much of sub-Saharan Africa is referred to as the ‘breadwinner’ ideal, which defines men who can provide economically for their female partners and families and who earn their male authority through this practice. Hunter (2010:190) acknowledged that recent changes show that men have moved from being “providers within marriage” to less reliable and less esteemed “providers outside of marriage.”

Fathers who play the role of being the carer, supporter of children and enabler of their partners to work remain unacknowledged and at times mocked as they are not engaging in socially conventional male roles. The type of man, who cares, supports and takes responsibility for his children and partner was acknowledged by participants as a real man and this solidifies the fluidity of fatherhood in South Africa.

Sub-theme 3: Decisiveness and Assertiveness

Participant 1 held the view that a real man is **“a person who can make decisions on his own”**. Also recognising decisiveness as a masculine quality, participant 5 stated that a real man is:

“A man who can stand up for himself, make right decisions towards the future and things like that”.

Participant 10 described a real man and his behaviour in a relationship as,

“Someone who... let me say... who takes priorities...who does things to the end, someone who is able to stand up for himself”.

In agreement, participant 14 stated that a real man is **“someone who stands up for himself”**. In line with these participants' views, research conducted in Maputo (Mozambique) by Groes-Green (2009:297), found that young men felt that they needed to be strong, decisive and enduring in order for women to see them as real men.

Some participants identified decisiveness and assertiveness as qualities of a real man. The researcher associates these qualities with the qualities of an effective leader. In most African families, fathers and other older males are considered leaders of the family. These male leaders are often the firm decision-makers regarding matters involving children as well as the whole family. Participants' association of a real man with the qualities of decisiveness and assertiveness is a positive finding; however, the researcher believes that as fathers and father figures display these qualities, they should not neglect to teach male adolescents the importance of being sensitive towards the feelings and aspirations of others.

5.3.3. Fatherhood

Theme 4: Gives advice, teaches about life and guides to the right path

Most of the participants mentioned that a good father or father figure gives advice and guides them to see the difference between right and wrong. Some of the participants specifically mentioned that the role of a father or father figure in the life of an adolescent male is to teach him about girls and sex. Participant 1 mentioned that,

“A good father is a father who is going to give you advice always and tells you what is wrong and what is right”.

Similarly, participant 5 stated that,

“A good father figure is someone who is open and tells me when I am wrong or when I am right...yes”.

Participant 8 and 12 expressed a similar view, whereas participant 9 stated the following as in agreement with the previous participants:

“A good father figure is someone who gives advice to his child, not only boys, even girls telling them about what they should expect in life even when things are bad for them they must not fight with them, try to bond with them and give them the good advice about life”.

In the above quote, participant 9 hinted that a good father figure is not a harsh disciplinarian, while participant 14 indicated that a good father **“is someone who takes care of his son and daughter every time and makes sure that they have a better future in life”.**

As the interview continued, participant 9 further elaborated that he thought the role of a father in the life of an adolescent male is the following:

“When he does the wrong things, he should not punish them in a way that at the end they feel like you have disserved them, but punish them in a way that they see that, ok...what I am doing is wrong, I should do the right things”.

From the above quote, it is clear that participant 9 felt strongly about the way a father or father figure should perform the role of being a disciplinarian. Views on childrearing and discipline are diverse among South African men. Through a research study, Franklin, Makiwane and Makusha (2014:52) found that over half of African men agree to the use of spanking as it teaches right from wrong and teaches children to obey parents. Some of the men in the study, however, felt that children should not be spanked and parents should be softer in terms of child discipline methods. Rosenberg and Wilcox (2006:21) added that fathers seem to be uniquely successful in disciplining boys, perhaps partly because boys are often more likely to respond to discipline by a man. Rosenberg and Wilcox (2006:21) advised that a

father must maintain control of his emotions, his body language and his hands when he disciplines his children.

Participant 1 stated that he thought the role of a father or father figure in the life of an adolescent male is to **“make sure that he is always in the right path, tell him what’s going to happen during adolescence so that he does not make any mistakes”**. Participant 2 stated that the role of a father or father figure is to **“advise me about everything, how a man lives and things”**. Similar responses from other participants were indicated as follows:

Participant 4 – **“He must always give the adolescent boy some advice about how life is in terms of the stage that the particular boy is at”**.

Participant 6 – **“The role of a father is to sit down with the adolescent male and discuss the sexual stage he is going through. He must reveal everything, he mustn’t hide anything”**.

Participant 8 – **“The role of a father, it’s when he advises the teen about sexual activities and how to control emotions over sexual intercourses”**.

Participant 10 – **“To teach him life...what is life...what is good...how to be a man...how to be a good person”**.

Participant 11 – **“He guides him...they should talk about sex...ya, things about life...how to grow up to be a man”**.

Participant 14 – **“A role of a father is to put the son in the correct way and make the son to achieve his goals”**.

Participant 15 – **“He must like...guide the son in ways no other can; he must guide him in every situation and tell him about sexual behaviour and puberty”**.

Participant 6 shared that he thought not having a father or father figure affects an adolescent male in the following manner:

“A father is supposed to teach that male on how to behave or how to handle that certain stage, how he must treat women or elder people so whenever you don’t have a father I think you won’t get that kind of information or you won’t be taught that kind of information”.

In corroboration with the above, participant 8 stated the following:

“Yeah, I think it affects a lot, according to my opinion, it’s like when a teenager doesn’t have a father in that stage he becomes sexually active and he can impregnate girls, many girls, a lot”.

According to Stern, Cooper and Gibbs (2014:12), fathers should be encouraged through health promotion activities to be ‘more aware and honest and value their unique role in talking about sexual issues with their sons’. Other channels for family members discussing sexual health issues with youth should be strengthened (Stern et al., 2014:13). Stern et al. (2014:13) stated that some men recalled being informed about sex by their older brothers. Hence, it would be helpful for youth-oriented programmes to stress the involvement of other family members in providing safer sex messages (Stern et al., 2014:13).

It can be argued that male adolescents have the ability to learn from any available person. However, the researcher believes that there are life lessons that can best be given by fathers and father figures. There is a generational call of fathers and father figures to help adolescent sons transition into manhood. During this transition, fathers and father figures can be instrumental in teaching sons about self-control, toughness to withstand life’s challenges, tenderness towards loved ones and the importance of distinguishing between needs and wants. African male adolescents tend to make the mistake of believing that they need to have sex in order to become men, fathers and father figures need to step in and reconstruct such masculine misperceptions.

Sub-theme 4: A breadwinner and more

Participant 3 stated that the role of a father in the life of an adolescent male is to **“support him and to cherish him”**; participant 13 similarly stated that the role of a father in the life of an adolescent male is to **“take care of his son and love him”**. Participant 4 described a good father or father figure as someone who **“has to give you money, but it’s not all about finances, it’s also about being there for the**

kids". Participant 10 described a good father in a much broader sense, but still encompassing the father as much more than a breadwinner. He stated the following:

"A good father is a father who is always there for you, who cares about your dreams, embraces you and never lets you lack in anything. Show you what's good or what's bad, someone who believes in you too".

In agreement with the above, participant 11 portrayed a good father as follows:

"A good father...a good father if he is not around calls his son, asks him where he is, how he is doing and it's not a matter of money, that if he wants to see him he must always give him money...the thing that he called and asked him are you ok? Ya, it's a good thing".

Participant 13 described a good father as **"someone who loves his children and doesn't want anything to happen to the children"**. Participant 15 stated that,

"A good father to me is a father who is always there for his son no matter what situation or circumstance",

while participant 6 had a more traditional view of what a good father is, namely that,

"A good father to me is a father who provides for his family, a father who is a breadwinner for his family, ya, that's a good father".

Participant 2 and 7 had a similar view, while participant 3, who had been living with his biological father for the last two years, felt that it was too soon for him to know what a good father is. Rabe (2006:74) argued that if fatherhood is linked with the breadwinner role only, fathers may lose this singular attachment with their children if they lose their source of income. Rabe (2006:74) further warned that in an industrialised society, the breadwinner role is a salient aspect of fatherhood for men and their families, but it is also a fragile part of fatherhood if it is largely dependent on insecure, waged earnings.

The father of father figure's ability to provide economically for his family goes beyond just being a provider; it is also linked to men's beliefs of value, power and status. The researcher acknowledges that because of the flexibility of fatherhood, society has begun to reject the restrictions of the provider role of fatherhood in support of the

adoption of a broader fatherhood that allows fathers to invest time and “be there” for their children. The father or father figure’s role as provider has not fallen away; in fact, in most African families the position of a father within the family and community comes with the responsibility of being the primary provider of material needs, food and shelter for the family.

Sub-theme 5: Role model

Two of the participants felt that not having a father or father figure, negatively affects an adolescent male because it would result in them lacking a role model. Participant 2 explained this effect in this manner as, **“If I’m a boy I need someone to copy in life”**. Participant 10 stated that not having a father or father figure affects an adolescent male very much in the sense that, **“You do things randomly, you even get involved in peer pressure...you look what other people do...nobody is teaching you what to do and stuff”**. Connor and White (2006:12) expressed the concern that although young Black men understandably need the guidance and intimacy, which generations of Black fathers can provide, many urban Black men begin the fathering process without the benefit of close bonds with men in fathering roles. The concern here is that African fathers are expected to be positive role models for their young sons, when they did not experience any positive paternal influences themselves. Hickey (2013:134) added that the perception of the son-father relationship experience (in general) as expressed by adolescent boys and men, is largely influenced by factors primarily associated with their own experiences and the experiences of their fathers.

It is widely accepted that same-sex role models are important; however, not all fathers are good roles models for their adolescent sons. It is important to expose African male adolescents to good male role models as they are more likely to imitate same-sex models through social learning. It is also important for fathers and father figures to acknowledge that adolescents in general rely far more on non-verbal messages than words; hence, it may be beneficial for fathers and father figures to consider whether their own behaviour is advantageous to the success of the male adolescent.

Sub-theme 6: Fatherlessness and mothers as inadequate sources of information

According to Lesch and Kruger (2005:1078), in a context such as South Africa, mothers are often themselves sexually and socially disempowered, thus unable to assist their children in constructing positive and responsible sexual identities. In the interviews, two participants felt that they could not speak to their mothers or any other woman about anything concerning sexual behaviour. Participant 4 reflected on his own personal experience when explaining how a male adolescent is affected by the lack of a father or father figure in his life. He explained it as follows:

“Yes, I think because I also grew up without a father, I felt that space because sometimes mama can’t advice about such things...How to behave in adolescence...my older cousin is the kind of person who tells you how it is and not in such a good way he would say “Oh, so now you are thinking about having sex...you are clever?Then you must bring a girl here”.

Participant 11 expressed similar feelings as participant 4, when he stated the following:

“Ya...I think it affects a lot...sometimes when growing up as a boy you need some guidance when you can’t talk to a woman about some certain things, even when your body is doing something...you can’t tell another person except your father”.

Participant 3, 13 and 14 also felt that a male adolescent can be affected negatively if he did not have a father or father figure in his life. Participant 13 gave the following example in explaining this potential effect as,

“Maybe you want to drive a car when you are 16 and your mother says she can’t teach you and she doesn’t have the money to take you to a driving school”.

Participant (14) felt that fatherlessness would rob an adolescent son of a provider. However, participants 5, 7, 12 and 15 felt that not having a father or father figure does not affect a male adolescent.

For the past few years, fatherhood studies have focused on the absent father. Father absence is a problem in South Africa, especially among African families. The father can be absent for a number of reasons such as death, divorce, separation, distant work and imprisonment. These situations lead to the rise of mother-headed households in South Africa. Discussing puberty and sexual behaviour with male adolescents can be daunting for mothers as they have not personally experienced these particular changes. It can become especially challenging when male adolescents regard the mother as an inadequate source of information concerning matters of male sexuality and sexual behaviour. In order to deal with such a challenge, mothers can provide male adolescents with additional sources of information such as books and informative websites that the child can access during his spare time.

5.3.4. Paternal influences on the sexual behaviour of African male adolescents

Theme 5: Limited or non-existent conversations about sex

It was concerning to discover that some participants had never spoken about sexuality, sexual behaviour and relationships with their fathers or father figures. To substantiate this, participant 4 stated that, **“he doesn’t give me much advice”**, while participant 7 indicated that, **“to be honest, I never talk to my father about such things...I’ve spoken to no one about such things”**. Participant 11 also had the same experience, while participant 12 similarly stated that, **“now because I am in boarding school, I don’t get that time to talk to my father...I don’t spend time talking to him about that”**. According to Solebello and Elliott (2011:296), fathers with less education, fathers with more permissive attitudes, and fathers who received communication about sex from their own fathers are more likely to speak to their sons about sex and related issues. Solebello and Elliott (2011:296) also noted that fathers seem to care a great deal about their young sons’ attainment of normative gender and sexual activities.

The literature review discussed in previous chapters suggested that fathers and father figures sit on the side-lines far too often with regard to father-son communication about sexuality and sexual behaviour. The burden often lies with the

mother, who may also find it difficult to relate to male adolescent sexuality. Male adolescents often fear engaging about sexuality with fathers and father figures, who are known to be harsh disciplinarians; hence, it is up to fathers and father figures to create a safe and welcoming environment for sons to talk about issues of sexuality and sexual behaviour. Fathers should initiate the talk about sexuality as early as possible; they should find out what their sons are learning about sexuality from school and friends, fathers should recognise that uncertainty and embarrassment are normal reactions for parents and children in this situation, topics about relationships should also be included and lastly, fathers should keep the conversations going.

Sub-theme 7: Additional sources of information

Two participants shared that although they had fathers in their lives, they had other sources of information when it came to relationships and sexuality. Participant 8 stated the following:

“I wouldn’t lie, my father didn’t talk to me about such things....my uncle taught me about such things...my uncle told me that now that I am an adult I must do things carefully, I must not hang around with lots of girls...in such rooms during late hours, at night and parties....drinking alcohol just like that...no”.

Participant 10 had a different source of information about relationships and sexuality. He stated that, **“I haven’t spoken with him...only at school, they taught me”**. Naidoo (2006:10) stated that in 1995, South Africa ratified the UN Convention on the Rights of the Child, which means that South Africa had agreed to implement sexuality education and to focus on issues like sexuality and HIV/AIDS. As a result, sexuality education became compulsory in all government schools in South Africa from 1 January, 1996 (Naidoo, 2006:10). To date, education about sexuality has become firmly ingrained in the Life Orientation learning area offered in all South African schools.

African parents face challenges when communicating HIV and sexual health messages to young family members. This is because in many African cultures, it is a

taboo for parents to discuss sexual matters with teenage or unmarried children (Aggleton & Parker, 2010:46). In many African communities, this special is the responsibility of extended family members such as aunts and uncles (Odek, 2006:13).

It is widely accepted that uncles and aunts hold important positions within many African families in South Africa. In most cases of teenage pregnancy, female adolescents first report the pregnancy to their aunt, who then delivers the news to the mother. Uncles also hold an important place within the African family; they are included in important family meetings and are often the ones to lead lobola negotiations. Only recently, researchers of African studies and studies about men have recognised the need to investigate the extent of the involvement of uncles in the African families and in the lives of male adolescents. There may be many more male adolescents, such as participant 8, who acknowledges the involvement of his uncle in his life even though he has a present father.

Theme 6: Fathers/father figures' and adolescents' views on relationships and sexuality

Participant 1 shared that his father speaks to him about relationships and sex when he explained that,

“My father gave me advice on what to do, and what not to do so that...he says that girls are tempting and how they manipulate boys and how boys get manipulated”.

Participant 3 said that his father gives him messages of encouragement when it comes to starting relationships. Participant 6 shared that his father tells him the following:

“He always tells me to use protection when I'm having sex, whether it's someone I know or someone I don't know...I must always use protection”.

Participant 9 reported a similar experience. He explained it as follows:

“Uhm, he always tells me that urh...I must use protection...don’t have many girlfriends, look for the right girl before you come in contact with any sexual intercoursess”.

Participant 13 shared that his father sends contradictory messages, **“he sometimes jokes with me and says I must go and get a girl, and then he says if I make a girl pregnant he will take me to work”**. Participant 15 stated that,

“He always tells me I am beginning to come into a stage (a jumpy stage), so there are appropriate ways to act and inappropriate ways to act”.

Participants also expressed their views on what they thought fathers and father figures should teach their adolescent sons about relationships and sexuality. Participant 1 stated that,

“He should tell me what will be going on in a relationship between a girl and a boy, ups and downs and what to do when it comes to sexual activities”.

Participant 2 stated that, **“he must tell me that if I do things like this it will happen like this...I must copy him because he don’t want me to do the same mistake”**. Participant 3 stated that, **“he should teach his son how to respect a woman and how not to be rough and how to use a condom”**. Participant 4 identified a more in-depth need in father-son communication about sexual behaviour; he stated that:

“The only thing that is needed is safe sex because now there are diseases, so the only thing a father should teach his child is safe sex, he must always practise safe sex. Because in this generation, you cannot tell kids to abstain from sex...it seems impossible in this generation, I think safe sex is the only advice they can give”.

Participants 5 and 8 felt that fathers and father figures should encourage adolescent sons to abstain. In a study conducted in KwaZulu-Natal, Dlamini, Taylor, Mkhize, Huver, Sathiparsad, de Vries, Naidoo and Jinabhai (2008:8) found that boys and girls expressed differences in respect of the determinants of abstinence. Boys were less abstinent than girls; boys also started engaging in sex much earlier than girls

(Dlamini et al., 2008:9). Dlamini et al. (2008:9) further found that abstaining boys reported less social support and increased pressure to engage in sex than girls.

Participant 6 stated that he thought,

“A father must teach his son about the consequences of not having protected sex, what consequences the child will face after having unprotected sex”.

Participant 10 was in agreement with this view, while participant 9 stated that,

“He should teach him how to treat a woman and how to behave on problems with his woman and teach him how to respect other people and his woman”.

Participant 11 thought fathers should teach their sons to **“stick to one girl”**. On the other hand, participant 12 felt that a father should teach his son the following:

“How to do things, how to manage a woman and you must urh...like let’s say that, that woman is slow you must have that urh...what do you call it?...you mustn’t have that high temper, how you must handle her”.

Participant 13 believed that fathers should teach their sons about self-control, while participant 15 felt that a father should teach his adolescent son, **“that he must treat a woman with respect and no means no”**.

From the above responses of the participants, the researcher learnt that the majority of fathers and father figures that do engage with their sons about matters of sexuality, sexual behaviour and relationships communicate constructive information. Fathers and father figures are concerned about their son’s engaging in sex at an early age, sons practising unsafe sex and being involved in multiple relationships. It can, therefore, be concluded that the majority of participants’ fathers and father figures are not sending messages of encouragement for adolescent sons to engage in sexual activity.

Sub-theme 8: Waiting for the right time

Two of the participants mentioned that their fathers or father figures had warned them about waiting for the right time before they entered into a relationship or engaged in any kind of sexual behaviour. Participant 2 shared that his father told him that he needed to delay getting into a relationship because he was still too young. Participant 5 similarly stated that,

“He tells me to wait for the right time, yeah like you can’t just have sex when you are still a child, you need to wait for, maybe when you are 18 or so, yeah”.

Participant 14 also stated that,

“He says I must stay away from sexual behaviours and relationships, after I finish school I can go there because right now I have to focus on my studies”.

Participant 14 further shared that he thought that fathers should teach their adolescent sons, **“not be in a relationship because their education gets affected and they don’t focus on their books”**. According to Marston, Beguy, Kabiru and Cleland (2013:26), the lack of parental supervision is a predictor for early sexual debut among adolescents. Marston et al. (2013:26) pointed out that participation in largely secular communal activities is preventative against behaviours such as substance use, early sexual behaviour and delinquency. Such communal participation provides exposure to positive role models and social networks that encourage conventional or positive sexual behaviour among adolescents (Marston et al., 2013:26).

In response to the number of young people infected with HIV, research in South Africa has addressed sexual risk behaviours among South African young people. Even so, the researcher has discovered that there is still a gap in research with regard to male adolescents; the needs and concerns of young women have received more attention than their male counterparts. The age of sexual debut is an important indicator of sexual risk as it marks the first exposure to potential infection and is a key indicator of monitoring the response to the HIV epidemic. The risks of early

sexual debut seem to be known among African parents as participants in the study expressed their fathers' and father figures' encouragement towards delaying sexual debut.

Theme 7: Fathers or father figures' relationships with wives/partners

Participant 1 reported that he had been observing the relationship between his father and mother and he stated that, **“he behaves ok, there are no fights between my mother and my father...I never heard my mother complaining about him and things, so I guess it is ok”**. Participant 2 also stated that, **“he treats my mother well and takes care of his family”**. In agreement with participant 1 and 2, participant 3 shared that his father is, **“respectable and he only has my mother and I respect that he does not go outside looking for something that he might not find”**. Participant 5 also reported positive observations of the sexual behaviours modelled by his father. He described them as **“proper”**. Participant 12 spoke of displays of affection he had witnessed his father performing, **“kissing his wife in front of me...taking good care of her...take her somewhere they can enjoy themselves and ya”**. Participant 13 also positively explained that, **“my father loves my mother, he protects my mother and he does everything my mother asks him to do”**. Participant 14 described his father's sexual behaviour as good and the one to follow because, **“he finished school first and is now working”**. Lastly, participant 15 felt that his father's sexual behaviour is discreet as he never noticed anything and that constitutes his father showing respect.

According to Rosenberg and Wilcox (2006:11), one of the most important influences a father can have on his child is indirect in nature. Fathers influence their children largely through the quality of their relationship with the mother of their children. Rosenberg and Wilcox (2006:11) further recognised that a father, who has a good relationship with the mother of his children, is more likely to be involved and to spend time with his children and to have children who are psychologically and emotionally healthier. Children who witness affectionate, respectful and sacrificial behaviour on the part of their father are more likely to treat their own spouse in a similar fashion in future (Rosenberg & Wilcox, 2006:19).

On the other hand, male adolescents who witness the mistreatment of their mothers may experience long-term negative effects. They may acquire the fathers' or father figures' view of women as incompetent and unworthy of respect, they may suffer emotional and psychological trauma and may be denied the kind of home life that fosters healthy development. This reiterates the notion that children learn by example; hence, fathers and father figures should lead positively by example; this is also the assumption that concepts of social learning theories rest upon.

Sub-theme 9: Questionable sexual behaviour displayed by fathers/father figures

Some participants reported negative observations of the sexual behaviour modelled by their fathers and father figures'. Participant 6 stated that his father's sexual behaviour is, **"not that perfect because he has been in a lot of relationships with a lot of women... that's why I see that something is going wrong somewhere"**. Participant 7 shared that,

"I wouldn't know, but I've seen him in a few relationships, not long relationships....maybe like three months or so, I've never seen him with a wife or a girlfriend for 5 years and stuff".

Participant 8 expressed concern about the sexual behaviour he observed in his father, when he explained it as follows:

"I think it affects me a lot...because he doesn't hang around with one lady at a time...he changes a lot of girlfriends...just like that and that affects me a lot...I don't know who I should go straight to...I don't know if this one is my mom or this one is my what what?".

Participant 9 stated the following about the sexual behaviours modelled by his father:

"O.k. for me most of the time, when he has a girlfriend he treats her with respect, but maybe those girlfriends are not the right ones for him, so he is trying to get a new girlfriend, every time the one he has does the wrong things...so he is trying to get that right one".

While participant 10 was uncertain about his father's sexual behaviour, participant 11 stated that, **"all I can say is that he likes women, he likes them too much"**. According to Koski (2006:14), an adult who comes from a family where infidelity occurred, will likely view intimate relationships in somewhat of a different light. Children may see their parents' relationship as the relationship "ideal" to which they compare all others (Koski, 2006:14). How a parent contributes and participates in that relationship can significantly impact how children will do the same in their own relationships (Koski, 2006:14). Koski (2006:14) further explained that if the relationship is filled with conflict, lack of communication or trust, those attitudes and beliefs may be brought into future relationships with the knowledge that, "my parents were this way", so that is the way relationships work.

In light of the data collected from participants, the socialisation theory also provides a basis for the current study of paternal influences on the sexual behaviour of African male adolescents. The socialisation theory originates from the assumption that children and adolescents learn particular attitudes and behaviours early in life from adult role models, such as fathers and father figures. It is important to note that children are socialised according to gender; socialisation occurs as soon as the child is born – with parents dressing boys in blue and girls in pink. When fathers and father figures engage in multiple relationships, they might be ignorant of the fact that they may be socialising their sons through modelling. The sexual behaviour modelled by fathers and father figures may be learnt by their male children and displayed later in adolescence and adulthood.

Theme 8: Future fatherhood

Most of the participants felt that they had learnt something about sexual behaviour from their fathers or father figures that they would like to teach their own sons one day. Participant 1 mentioned the following about it:

"I will teach my son similar to my father because I think my father's advices are very good and I can see the facts...on how to behave, what

will be going on in his life, how to behave when I'm not there, when I'm away and see how he will act upon those things".

Participant 3 stated that he would teach his own son, **"to respect your loved ones and never raise a hand towards your partner"**. Participant 4 expressed that he would not teach his own son any of the sexual behaviours taught to him by his father figure, he formulated his views about it as follows:

"Almost none of them because his sexual behaviour is not good sexual behaviour, I don't think I would like it if my kids behave that way. I would like my kids to behave how white people do, when you start having a girlfriend you bring that girlfriend home so that when, maybe you face challenges maybe like pregnancy and stuff, we will also know that it's with that particular person and also to avoid cheating and stuff".

Participants 2 and 5 wished to teach their own son about the importance of waiting and not rushing into relationships. With similar sentiments, participant 14 stated that he would tell his sons, **"to start relationships when they are 18, after studies because relationships are bad, you can get cheated on"**. Participant 7 stated that his father taught him nothing about sexual behaviour, so he has nothing but his own beliefs and opinions to transfer to his own son one day. He explained that,

"I have my own information, so I'm going to teach my own son one day like to be careful...like in every step he takes in a relationship because you can mess up in a relationship and bad things can happen".

Participant 10 also felt that he would rather teach his son what he believed instead of his father's beliefs about sexual behaviour.

Participants 3, 6, 8, 11 and 12 stated that they would teach their sons about respect, safe sex, dangers of having multiple partners and the importance of taking care of one's wife. Participant 13 stated that he will one day teach his own son to, **"love his woman"**. Participant 15 shared that he would teach his son the following:

"You must honour a woman as you honour your mom and you must do everything in your power to keep her, you shouldn't mistreat her in any

way...You must think if you have a daughter one day...how would you want her to be treated?”

In their study of young fathers, Swarts and Bhana (2009:29) discovered that many young men who had become fathers spoke of the fact that their fathers had been a key reason for them accepting paternity and responsibility. Ironically, some young fathers explained that it was the fact their fathers had not denied paternity that encouraged them to accept paternity and the role of a father, while others argued the exact opposite (Swarts & Bhana, 2009:29). According to the same authors, for others it was the fact that their fathers were absent from their lives that led them to want things to be different for their own children.

As literature has revealed, South Africa has a high number of physically as well as emotionally absent fathers. Although some participants shared negative experiences related to their fathers' and father figures' sexual behaviour, it was a welcome finding that participants have constructive outlooks on their own future fatherhood. South Africa is in need of emotionally invested fathers and father figures, who take the time to effectively and consistently communicate with male adolescents about sexuality, sexual behaviour and relationships. This study confirms that paternal influence or lack thereof has an effect on the type of fathers male adolescents choose to become.

In this chapter, several themes and sub-themes that emerged from the empirical findings were discussed and supported with literature. Conclusions and recommendations based on the empirical findings of the study will be discussed in the following chapter.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1. INTRODUCTION

During the 2008 Youth Risk Behaviour Survey, 38% of learners in South Africa reported having had sex and of these, 13% had their first sex under the age of 14 and 4.4% had contracted an STI (UNESCO, 2013). The survey further indicated that 40% had more than one sexual partner; only 45% used condoms for contraception, while only 31% used them consistently (UNESCO, 2013). In South Africa, which is battling with social problems such as high numbers of HIV/AIDS infections and unplanned teenage pregnancies, figures such as these are concerning.

The goal of the study was to explore paternal influences on the sexual behaviour of African male adolescents. Adolescence is a stage of major biological, psychological, social and emotional development. Mothers may feel ill-equipped in helping their male adolescent sons move through this stage swiftly. A male presence in the life of a male adolescent may provide guidance in appropriate sexual behaviour. Father absence is a widespread problem within the African community and as a result, father figures such as step-fathers, uncles and older brothers often have to step into the role of a father figure in many African families. Father figures often step in when the father is not available due to separation or divorce, death or distant work commitments. Fathers and father-figures have an important role to play in providing paternal influences on the sexual behaviour of African male adolescents. The majority of African male adolescents recognise the importance of the role of a father or father-figure in influencing the sexual behaviour of African male adolescents. This was also confirmed in this study when paternal influences on the sexual behaviour of African male adolescents were explored during the empirical part of the study.

6.2. THE GOAL OF THE STUDY

The goal of the study was to explore paternal influences on the sexual behaviour of

African male adolescents. The intention of the researcher was to search for a holistic understanding of the lived experiences of these African male adolescents concerning paternal influences on the development of their sexual behaviour. The researcher also sought to acquire a deeper understanding of how paternal influences contribute to the development of belief systems of African male adolescents regarding masculinity, relationships, good fatherhood and father absence in the life of an adolescent male. The researcher achieved this goal by means of gathering information regarding the experiences of the participants by using semi-structured interviews.

6.3. OBJECTIVES OF THE STUDY

The objectives of the study were the following:

- To explore and theoretically discuss paternal influences on the sexual behaviour of African male adolescents, with a specific focus on functioning fathers and father figures of African male adolescents. The researcher achieved this objective by doing an in-depth literature review. The researcher reviewed literature from numerous authors on adolescent development, adolescent theories, African fatherhood, masculinity, gender inequality, socialisation of boys and potential paternal influences on the sexual behaviour of African male adolescents. The authors expressed different as well as similar views on the topic and this allowed the researcher to argue and explore paternal influences on the sexual behaviour of African male adolescents from different perspectives;
- To conduct an empirical study to determine paternal influences on the sexual behaviour of African male adolescents. The researcher achieved this goal by collecting data by means of an interview schedule, conducting semi-structured interviews and recording the data during interviews. The researcher analysed the data by identifying common themes and sub-themes from the participants' responses. These themes and sub-themes answered the research question;

- To explore factors that may hinder or promote the relationship and expectations between the functioning father or father figure and the African male adolescent in terms of communication about sexual behaviour, sexuality and relationships. This objective was achieved through the literature review on father absence, father-son communication as well as through the views of participants obtained during the interviews;
- To assess the perceptions of African male adolescents on the attitudes of functioning fathers and father figures towards influencing African adolescent male sexual behaviour through communication and modelling. This objective was also achieved through collecting data from participants during interviews, where participants shared their lived experiences on the messages communicated and modelled by their fathers and father figures about sexual behaviour;
- To draw conclusions and make recommendations on paternal influences on the sexual behaviour of African male adolescents and to inform social services professionals' service delivery to families and the youth, within the social work profession. A copy of this research report will be given to the social work supervisor of Middelburg Hospital, the social work manager of the Department of Social Development in Middelburg as well as other managers of NGOs in the area, where conclusions and recommendations will be considered in the future interventions with families and the youth. Thus the objective will be achieved on a long-term basis.

6.4. RESEARCH QUESTION

Based on the above, the research question guiding this research was:

What are the paternal influences on the sexual behaviour of African male adolescents?

The researcher was able to answer the research question based on the feedback that was received from the participants during the empirical study. The conclusions drawn from the study are set out below in the following section.

6.5. CONCLUSIONS

The literature study confirmed some important aspects to consider on the subject of paternal influences on the sexual behaviour of African male adolescents. These are:

- Adolescence is an important stage in human development, which prepares adolescents for the transition into adulthood. During adolescence, adolescents experience psychological, physiological and social development. With regard to the physiological development of adolescents, it was discovered by means of the literature review that changes occur in the appearance of the body in both sexes, although in the beginning, boys mature much slower than girls. In males (the focus of this study), the growth of facial and chest hair are usually distinct, pubic and armpit hair also begins to develop. The biological changes, related to puberty that adolescents experience can significantly affect psychosocial development. Stang and Story (2005:12) added that an increased awareness of sexuality and a heightened preoccupation with their body image are fundamental psychosocial developmental tasks during adolescence. Adolescents constantly question whether they look attractive and if they will be accepted by their peers;
- During this stage, adolescents seek independence and resent interference from parents. Boys in the stage of early adolescence begin to experiment with their body, engaging in things such as masturbation; they also worry about being 'normal' (Spano, 2004:1). They start to develop interest in romantic relationships and they also understand the consequences of unprotected sex. However, cognitively, they may lack the skills to integrate this knowledge into everyday situations to act consistently and appropriately in the heat of the moment. Risky sexual behaviours such as inconsistent condom use and sexual intercourse with multiple partners are relatively common among

adolescents and youth in South Africa, and this behaviour increases the risk of unplanned parenthood and the contraction of sexually transmitted diseases such as HIV/AIDS. According to McNeely and Blanchard (2009:64), sexual behaviour during late adolescence may be more expressive, since cognitive development in older adolescents has progressed to the point, where they have somewhat greater impulse control and are capable of intimate and sharing relationships. Literature reveals that adolescence is accompanied further by the development of ideals and selection of role models and greater goal setting capacity as well as greater interest in moral reasoning. This means that young people are able to articulate a clear moral framework, where abstinence from sex until marriage is the recommended ideal standard for African young people in many African families (Aggleton & Parker, 2010:30). In such situations, sexual expression is found to be legitimate only in relationships approved by the family and broader community (Aggleton & Parker, 2010:30). African communities play a significant role in the life of the African adolescent, evident in the African proverb, "it takes a village to raise a child". Wang (2009:2) added that adolescence is also called a period of stress and storm, a period when society sends mixed signals to its youngsters, resulting in confusion, frustration, despair and risk-taking behaviour. Lastly, society plays a role in the constructions and deconstructions of male adolescents' perceptions of masculinity;

- A social constructionist perspective defines masculinity as "configurations of practice within gender relations, a structure that includes large-scale institutions and economic relations as well as face-to-face relationships and sexuality (Smith, 2008:16). There are four types of masculinity, namely: subordinate, complicit, marginal and hegemonic masculinity. Through the literature review, the researcher discovered that research suggests that there are different notions of masculinity, which are hegemonic and non-hegemonic. Many authors tended to focus on hegemonic masculinities, which can be described as dominant, aggressive, superior and violent compared to other masculinities in Western society and many cultures. Research suggests that men embrace hegemonic masculinities through activities such as stick

fighting, physical work, boxing and rugby to prove that they are strong warriors. This is one of the ways to shape and construct normative ideals of masculinity. Men engage in these activities to demonstrate power by means of control, authority, being competitive and aggressive, among both men and women. Morrell (2007:18) argued that violence is not a “natural state” of gender relations between men and women in South Africa. However, there is no doubt that violence and masculinity are linked. Morrell (2007:18) stressed that in a country such as South Africa, much violence is perpetrated by black men; however, it needs to be emphasised that such a demographic observation has nothing to do with race per se. Morrell (2007:18) further explained that violence is not caused by skin colour, but is the effect of various historical, social and psychological factors. Van der Walt (2007:4) cautioned that diversity in masculinities should be recognised because different social, cultural, class, race and generation factors contribute to the formation of gender;

- Socialisation of boys into manhood in Africa is diverse and often depends on the involvement of older men. Initiation practices, or rites of passage, some of which include male circumcision, are important factors in the socialisation of boys and men throughout Africa and they too depend on the involvement of older males. Sexual instruction and guidance concerning married life commonly forms part of the initiation, as does instruction in the history, traditions and beliefs of the initiate’s people. However, in contemporary circumcision schools, much of the traditional educational aspect of the initiation rite has fallen away. Research finds that in contemporary South Africa, where masculinity is widely believed to be in crisis, initiation has come to be viewed as a permit for sex. Furthermore, it is a permit for sex within a context of gender relations characterised by high levels of coercive sex and the widespread belief that girls do not have the right to refuse sex. Mhlanga (2015:15) stated that both African men and women often subscribe to patriarchal values about sex, accepting (or rewarding) in men behaviours for which women would be scolded or castigated. Gender roles and relations constitute some aspect of African culture. These roles and relations arise out

of a process of socialisation, where young boys and girls are taught their respective roles in society as well as in relation to one another (Mofolo, 2010:2). In African culture, the male has always held the dominant position in the household. African boys are taught from a young age that they have to provide for their families and are also to be the 'heads' of their households (Mofolo, 2010:2). These patterns of socialisation are not only taught, but learnt through observation within one's family and other African families (Mofolo, 2010:2). As a result, the gender roles learnt and adopted by young African boys (and girls) may influence the ways in which they relate to one another later in life. Camden Primary Care Trust (2007) warned that expectations of strong independent men and protected dependent women often result in boys being left to their own devices in terms of sexual exploration;

- In terms of fathers and their role in male adolescent sexuality, the literature review revealed that fathers are not playing their role adequately. The literature review also revealed that father figures such as older brothers, uncles or step-fathers are a prominent feature within African families. The role of non-biological fathers in the lives of boys and young men perhaps has been underestimated within the dominant assumption of the centrality of the biological father. Father absence is a barrier to the possible influence fathers may have on their sons' sexual behaviour. Other than divorce, such a low number of father presence in the household might be attributed to low marriage rates, labour migration, desertion, death or imprisonment. Research finds that male adolescents sometimes feel "uncomfortable", "terrible" or "afraid", when their fathers are around and few of them deem fathers or other men their confidants. This is because topics such as sex, girls and relationships were unacceptable to discuss according to some fathers and father figures. According to Mhlanga (2015:18), young people who get involved in love relations experience significant pressure to keep the relationships hidden from adults in their own families and the wider community. However, there is more pressure for this to happen among young women than boys (Mhlanga, 2015:18). Aggleton and Parker (2010:32) further

stated that hidden relationships for adolescents are common phenomena in many African cultures. However, where sexual activities are hidden, African young people may be placed at risk of HIV, unwanted sexual attention including coercion, peer pressure and early parenthood. Mhlanga (2015:18) explained that young people's approaches to relationships and HIV prevention has been found to suffer from dilemmas such as the pressure to keep relationships a secret, yet needing to buy protective devices for safe sex. As a result of the pressure to hide their relationships, African young people give higher precedence to concealing relationships from adults than practicing safer sex, thus placing them at more risk of contracting HIV. It then becomes important for parents (fathers and father figures) to create a safe and welcoming environment for engaging with adolescent sons about sexuality, sexual behaviour and relationships.

6.6. FINDINGS REGARDING PATERNAL INFLUENCES ON THE SEXUAL BEHAVIOUR OF AFRICAN MALE ADOLESCENTS

Based on the findings about paternal influences on the sexual behaviour of African male adolescents, the following conclusions can be drawn

- It became evident during the interviews that African male adolescents associated adolescence with sexual behaviour and sexual activity. Botchway (2004:20) confirmed this association in stating that adolescence is a period marked by experimentation and discovery, and this includes learning about sex. In agreement, Mwale (2012:111) added that during adolescence, the lives of males (and females) become dominated by sexuality, which involves the development of sexual identity, attitudes and sexual behaviour. Many of the participants thought of sexual behaviour as only concerning the act of having sex. (Spano, 2004:3) stated that adolescents in mid-adolescence frequently change relationships and this can be attributed to their unstable feelings of love and passion. One participant described sexual behaviour as more of a process that begins way before the sexual intercourse takes place.

Some participants pointed out that sexual behaviour involves emotions and not just sexual intercourse. Spano (2004:3) made sense of this finding in explaining that it is mostly in late adolescence, when adolescents develop an interest in serious relationships, greater emotional stability, greater concern for others, have a clear sexual identity and the capacities for tender and sensual love;

- Participants spoke against sexual coercion in support of mutual sexual consent within a given relationship. In order for mutual consent to prevail in a relationship, participants mentioned that respect and safe sex play a major role. Literature revealed that males are more likely to initiate sexual intercourse before the age of 13 and were more likely to be sexually active than their female counterparts (Kann, 2008: 10). Additionally, a study of the patterns of sexual behaviour among secondary school students in Swaziland reported that about 13% of girls shared that their first experience of sexual intercourse was coerced (Kann, 2008:10). A Lovelife survey (2000) revealed that 39% of young women in South Africa between the ages of 12 and 17 stated that they have been forced to have sex (Mgoqi, 2006:27). South Africa is reported to have one of the worst rape statistics in the world and that is just for reported cases (Mgoqi, 2006:7). Age has been associated with the risk of being raped or sexually assaulted (Mgoqi, 2006:10), thus, the South African Police Service (2005) warns that South African females aged between 12 and 17 years are the greatest risk category. Although participants identified sexual coercion as inappropriate sexual behaviour, Kann (2008:14) confirmed that men's understanding of what constitutes sexual consent and their sense of entitlement to women's bodies seems to vary in South Africa. In her research, Kann (2008:141) found that the definition and understanding of sexual consent is flawed, in that there are many different and often contradictory understandings of this concept – often further complicated by traditional and cultural values. Another unsettling finding of Kann (2008:142) was the confusion that adolescent boys face in trying to understand whether or not a girl is consenting to sex. According to Kann (2008:142), it is this confusion that can also lead to the sexual abuse of adolescent girls. Although their

understanding of consent is in question, the finding that participants consider sexual coercion as inappropriate sexual behaviour is evidence that alternative and progressive perceptions of sexual behaviour and relationships are emerging;

- Participants made it clear that they expect a real man to know how to treat a woman. Participants also explained that a real man needs to be considerate, honest, faithful and trustworthy. Contradictory to participants' views, other themes linked to being a real man within the Zulu culture include being highly active sexually and having multiple partners (Kann, 2008:33). There is a widespread perception among both men and women that men are largely at the mercy of their biology when it comes to sex (Leclerc-Madlala, 2009:105). In other words, unlike participants' views, men are considered incapable of remaining faithful in a relationship. This dominant script for male sexuality has been depicted in numerous studies throughout Southern Africa, including South Africa, Zimbabwe, Swaziland, Namibia and Botswana (Leclerc-Madlala, 2009:105). Participants in workshops reported common sayings that lend support to these scripts such as, 'men are like bees, they need honey from many flowers', 'men are like an axe, they must constantly sharpen their weapons', and 'men cannot eat cabbage every night (Leclerc-Madlala, 2009:106)'. In her research, Leclerc-Madlala (2009:106) discovered that the concept of faithfulness is not generally understood as monogamy and fidelity; rather it is commonly understood as being loyal or faithful to the cultural ideals of demonstrating respect in a relationship by being discreet about extra-marital affairs. Participants in the present study expect a real man to take responsibility for his family by demonstrating support and care. Edwards, Borsten, Nene and Kunene (2001), cited in Marcisz (2013:9), supported this finding in stating that there is another type of father, a father who considers himself as the family man. This type of father prioritises his responsibilities and defines himself as parent, husband, educator and emotional supporter more than through a limited financial or disciplinary role. A real man was also expected to possess the quality of decisiveness and assertiveness. In conjunction with the participants' responses, Varga (2006:164) stated that

among the most highly regarded features of being a real man in the Zulu culture appears to be dominance, confidence, success in the home and workplace and decision-making power in a relationship. Consequently, growing literature on Africa suggests that dynamics in adolescents' relationships are characterised by unequal decision-making between partners, poor dyadic communications about sexual matters, lack of preparation for intercourse, fear of rejection if behavioural ideals are not met, and gender-based differences in motivation to become sexually involved (Varga, 2006:164). In order to reverse this outcome, father figures need to teach male adolescents to be decisive and assertive without disregarding the feelings and needs of others;

- With regard to the relationship between a father or father figure and his adolescent son, adolescents felt that a good father or father figure needs to give his adolescent son advice, guidance and life lessons. Literature reiterates that male adolescents need guidance, advice and positive life lessons, Botha (2011:8) stated that boys should be exposed to a life of hope, meaning, purpose and vision. They should be exposed to a world populated by men who have “made it” in life without having killed, raped, stolen or been abusive (Botha, 2008:8). Correspondingly, literature on the social learning theory also states that theorists and researchers assume that people are social beings in that they pay attention to the environment around them (Suryoputro et al., 2007:12). This vital assumption means that sexual behaviours can be taught (Matthew Hogben & Donn Byrne cited in Suryoputro et al., 2007:12). Moore (2003:992) further supported participants' views in stating that adolescents who are able to turn to other adults outside the family (unrelated father figures) for social support might also be more likely to receive the advice and direction needed to help avoid early unplanned parenthood. In the present study, a good father or father figure was also described as more than just a breadwinner, participants expected a father or father figure to “be there” for his son and spend time with him. Tremblay and Pierce (2011), cited in Marcisz (2013:10), suggested three levels of involvement: the first level is the intensity of paternal involvement, which refers to the amount of time spent

together by father and child; the second level is defined by the nature of the paternal involvement, indicated by the type of activities father and child engage in, falling on a continuum between play and responsibility, and the last level consists of the quality of paternal involvement, referring to the appreciation of the father's parenting by the child, falling on a continuum between good and bad. This is in line with the views of participants, who described a good father or father figure as more than just a good economic provider. Some participants also mentioned that a good father or father figure should strive to be a role model for his son. Freeks et al. (2015) validated this finding by stating that it is important to note that boys are looking up to their father as the role model, where he leads by example, especially when it comes to values. Hickey (2013:17) added that through modelling, the son is influenced by the perceived leadership behaviours of his father; he starts to emulate this behaviour and becomes more like his father. The social learning theory also asserts that the child is more likely to attend to and imitate those people he/she perceives as similar to him/herself (Suryoputro et al., 2007:12). Botha (2011:8) warned that in poorer neighbourhoods, where Black role models have all but disappeared, male adolescents are left to their own devices;

- Most participants felt that male adolescents need a father or father figure in their lives because it was difficult to talk to a mother or woman about male sexuality and the changes the male body goes through during adolescence. This is confirmed in literature by Nundwe (2012:10), who stated that gender differences in parent-adolescent communication exist. Nundwe (2012:10) elaborated this finding in stating that male adolescents are more likely to talk with fathers and female adolescents with mothers. Moreover, parents also prefer discussing sexuality with their same-gendered children, i.e. mothers are more likely to communicate with daughters and fathers with sons (Nundwe, 2012:10). Another researcher, Kigozi (2006:11), also found that when it came to vaginal sexual activity, adolescent males preferred their fathers as a source of information, and mothers provided sex-related information to significantly more female than male adolescents. On the other hand, some participants felt

that having a father or father figure in the life of a male adolescent was not essential. Although well-groomed adolescents emerge from single mother households, fatherless households face their fair share of challenges. Absent fathers result in poorer households (female-headed households are about a third poorer than male headed households); and a lack of positive role models for boys and girls regarding appropriate male-female interaction and shared parenting models exist (Swartz, Bhana, Richter, & Versfeld, 2013:1). Allen and Daly (2007:10) added that in homes of absent fathers, boys – on average – are more likely to be unhappy, sad, depressed, dependent or hyperactive. Allen and Daly (2007:10) further found that father absence, rather than poverty, was the stronger predictor of young men’s violent behaviour. In support of the importance of a father in the life of a male adolescent, Hunter (2002:101) found that in the past, a father was so significant that people (men) were scared of “breaking the law” and causing pregnancy as it would hurt the name of their father as well as the girl’s family. In conclusion, literature confirmed the importance of a father in the life of a male adolescent. However, this significance does not constitute a perceived need;

- Some participants expressed that conversations with their fathers and father figures concerning sexual behaviour were limited and sometimes non-existent. This finding was confirmed in the research of Spjeldnaes et al. (2011:10), who found that during the conversations that occurred between the boys and their fathers, it seemed topics that were unacceptable for discussion were relationships, sexuality, reproductive health, HIV/AIDS and drug abuse; acceptable topics included school and sports. Nundwe (2012:11) reiterated the finding of limited conversations between fathers and male adolescents by stating that, in general, the mother has been found to discuss sexuality with adolescents more often than the father, even though mothers communicate more with daughters. Some participants mentioned that they received information about sexual behaviour at school and from other family members like uncles, even though their biological fathers were present in their lives. In the research study conducted by Spjeldnaes et al. (2011:10), one participant also shared a memory of discussing girlfriend issues with his 24-year-old

uncle, who had raised issues both related to risk and to emotions. Beyers (2013:1) confirmed that Life Orientation teachers play a critical role in the teaching of sexuality education in South African schools. Beyers (2013:3) added that the manner in which teachers deliver sexuality education is influenced by their own life experiences. Hence, Beyers (2013:13) urged all stakeholders to look at themselves critically and take into account that, in spite of the participatory methods to effect social change, one has to employ an open attitude when delivering sexuality education. In the present study, participants, who did have conversations about sexual behaviour with their fathers or father figures, shared that they were advised to wait for the right time and to always practise safe sex;

- Participants felt that they need their fathers and father figures to tell them about the dynamics of romantic relationships, the importance of delaying sexual activities and the consequences of unsafe sex. Walker (2004), cited in Stern et al. (2014:12), acknowledged the views of participants by recognising the important role of fathers discussing sexual reproductive health with their sons and that fathers should be encouraged through health promotion activities to be 'more aware, honest and value their unique role in talking about sexual issues with their sons'. In support of the social learning theory and participants' views, Guzzo (2011:280) stated that an individual's behaviour and attitudes are learned from and modelled upon the behaviours of people who are influential and important, particularly during early development;
- Participants shared their feelings about their fathers' and father figures' sexual behaviour. Some participants mentioned that they had not witnessed any inappropriate sexual behaviour displayed by their fathers or father figures towards their wives or partners. This finding does not necessarily mean that fathers and father figures do not engage in inappropriate sexual behaviour. The researcher notes this because, through a research study, Leclerc-Madlala (2009:106) found that being discreet by not publicly flaunting extra-marital or concurrent relationships was viewed as a major way for both men

and women to demonstrate respect for their partner. However, other participants expressed concern about their fathers' and father figures' sexual behaviour. They mentioned that their fathers and father figures changed partners frequently and never had long-term relationships. According to Rosenberg and Wilcox (2006:11), one of the most important influences a father can have on his child is indirect in nature. Fathers influence their children largely through the quality of their relationship with the mother of their children. Rosenberg and Wilcox (2006:11) further substantiated that a father, who has a good relationship with the mother of his children, is more likely to be involved and to spend time with his children and to have children who are psychologically and emotionally healthier. In relation to the authors' statement about behaviours modelled by fathers, one participant mentioned that the inappropriate sexual behaviours modelled by his father affected him negatively and created confusion in his life because he no longer knew whether to refer to these women as his mothers or not;

- Some participants shared that they would one day teach their own son how to respect women, the importance of safe sex and appropriate sexual behaviour as these were the lessons taught to them by their fathers and father figures. The study of Swarts and Bhana (2009:29) on young fathers confirmed the existence of paternal influence on future fatherhood; many young men, who had become fathers, spoke of the fact that their fathers had been a key reason for them accepting paternity and responsibility. Ironically, some young fathers explained that it was the fact their fathers had not denied paternity that encouraged them to accept paternity and the role of a father, while others argued the exact opposite (Swarts & Bhana, 2009:29). Other participants felt that they would pass their own beliefs about sexual behaviour onto their sons one day as their own fathers or father figures either taught them inappropriate sexual behaviour or nothing at all. Whether the paternal influence or lack thereof was negative or positive for male adolescents, it still influenced their perceptions of their own futures as fathers. In research done by Enderstein ([sa]:22), it was found that the primary motivation for young men to play a participatory role in their children's lives is a desire to be different to their own

fathers. Allen and Daly (2007:10) stated that early fatherhood, both during the teen years and early twenties, is much more likely to occur if young men did not grow up living with their own fathers.

6.7. LIMITATIONS OF THE STUDY

- Access to parents: Some participants, who were willing to take part in the study, had to be excluded because their parents worked long hours and were not able to sign the consent letters;
- Recording of interviews: The fact that participants knew that they were being recorded may have made them uncomfortable and less forthcoming. One participant pulled out of the interview, once the researcher explained that the interview would be recorded;
- Scale of research study: The research study was done on a small scale of only 15 participants. Therefore, research results cannot be generalised because of the sample size.

6.8. RECOMMENDATIONS

The recommendations based on the findings, are listed below.

6.8.1. Research

- It may be beneficial to conduct a larger research study on paternal influences on the sexual behaviour of African male adolescents as this study had a small sample size. This study should further investigate whether fathers encourage equal responsibility for aspects such as fidelity, trustworthiness and respect within a relationship;

- Paternal influences on the sexual behaviour of African male adolescents through modelling instead of communication needs to be investigated as participants mentioned that although their fathers and father figures communicated appropriate messages of sexual behaviour, they did not necessarily exhibit them;
- A study that includes both father and son should be undertaken in order to determine whether fathers' or father figures' perceived paternal influences on sexual behaviour are in line with the perceptions of their male adolescent sons;
- Comparisons between South African fathers and father figures of different racial, social and economic backgrounds, in relation to their paternal influence on the sexual behaviour of male adolescents, would be beneficial in furthering our understanding of South African fathers and father figures;
- The role of uncles in the lives of African male adolescents needs to be given more attention as it appears that uncles play a role in the lives of their male adolescent nephews irrespective of whether the biological father is present;
- The role of mothers and other female relatives should be studied in relation to male adolescents' sexual development, sexual behaviour and masculine identities;
- A longitudinal study may be more beneficial in examining the changes in masculine ideologies over time. This is particularly relevant to male adolescents as their exposure and adherence to masculine discourses is continually evolving;
- The notion of sexual consent in adolescent relationships also needs further attention and investigation as research finds that male adolescents find it difficult to tell whether a female adolescent is consenting or not due to the beliefs that girls 'play hard to get';

- There is a need for longitudinal studies on how adolescents can be helped to 'tune in' to sex education discussions in school and at home. This study should also look at ways to discontinue inaccurate or ineffective gender or cultural stereotypes at home and school in order to balance school sexuality education and parent knowledge;
- A study to investigate the promotion of equal responsibility for contraception use and saying no to sex would also be of value;
- Research should be conducted on the effectiveness of the Life Orientation learning area. The voices of learners should be heard on their perceptions and experiences with Life Orientation at school.

6.8.2. Practice

6.8.2.1. Social services (social work)

Social services should look into starting more projects that strengthen families and more specifically the father-son relationship.

The White Paper on Families (2012) emphasises the following:

- Healthy families;
- Family strengthening;
- Family preservation services;
- Family resilience;
- Extended families.

Relevant guiding principles in the White Paper on Families (2012) are mentioned below:

- Promoting and strengthening marriages: Stable unions are essential for the stability of families; therefore they should be promoted and protected. Holborn

and Eddy (2011:3) noted that single parents are overwhelmingly African. Social workers need extensive training in marriage counselling at University level and periodic workshops in practice to maintain this training. Social workers should work hand-in-hand with the churches in providing pre-marital counselling to couples from a social perspective. Social workers should provide intensive counselling services to adolescents, whose parents are going through a divorce or separation. This could be done through individual counselling and through group work. Support groups for parents going through divorce should also be implemented. Social workers need to collaborate with churches in teaching nuclear and extended families that – even though couples may divorce, they should remain united in parenting the children they have together;

- Promoting and strengthening responsible parenting: Family stability is dependent on responsible parenting; hence, parents and caregivers should be encouraged to play their expected roles. There is a problem of absent fathers in South Africa and as the literature has revealed, father absence mostly affects African families. In the unfortunate case of father absence, social workers should be instrumental in initiating programmes that will promote the rise of father figures (both related and unrelated to the family) and mentors. These father figures and mentors should also be supported with training in a similar manner as the support given to foster-care parents. Social workers need to be in the forefront of community education programmes to promote the emergence of progressive masculinities and socialisation of boys. Such programmes can help in redefining fatherhood and the meaning of being “man enough”. Social workers need to acknowledge that single mother households are a reality and develop support programmes that assist single mothers with mother-son communication skills in relation to sexual behaviour, sexuality and relationships.

Social workers need to apply the ‘best interest of the child’ principle in delivering services to male adolescents. This principle from the Children’s Act No. 38 of 2005 needs to be central in the training of social services professionals as well as in the development of programmes. The best interest of the child is paramount in the

healthy development of a child; social workers should be conscious to the physiological, social, spiritual and cognitive needs of the African male adolescent.

6.8.2.2. Healthcare services

It is disappointing to note that none of the participants mentioned healthcare services such as clinics as additional sources of information on sexuality and sexual health. According to Mhlanga (2015:18), young people's approaches to relationships and HIV prevention has been found to suffer from dilemmas such as the pressure to keep relationships a secret, yet needing to buy protective devices for safe sex. As a result of the pressure to hide their relationships, African young people give higher precedence to concealing relationships from adults than practicing safer sex, thus placing them at more risk of contracting HIV. This outcome can be prevented in improving the way health services are provided, i.e. prioritising confidentiality, controlled emotional involvement and non-judgemental attitudes. Chilinda, Hourahane, Pindani, Chitsulo, and Maluwa (2014:1709) identified the following themes to explain the challenges adolescents face in terms of sexual health services:

- Stigma and discrimination by healthcare providers: Healthcare providers are uncomfortable with giving contraceptive methods to adolescents as they are perceived to be "children". Healthcare providers perceive early sexual debut of adolescents to be due to the easy availability of contraceptives in clinics. Healthcare providers believe that most adolescents contract sexually transmitted infections from their sexual activities, which were encouraged by the use of contraceptives. Adolescents report that healthcare professionals are unsupportive and do not regard problems faced by adolescents as serious. Adolescents also feel that it is difficult for healthcare professionals to differentiate between the parental role and the professional role;
- Lack of youth-friendly reproductive health services: Adolescents complain that healthcare services are not youth-friendly, e.g. male adolescents prefer to be seen by male practitioners. Adolescents also desire to have healthcare

facilities that could be specifically for the youth. This could prevent them from being shouted at by healthcare professionals in front of adults.

The researcher recommends the following:

- Training and workshops on controlled emotional involvement as a means of maintaining professionalism. There is a need for purposeful effort from healthcare providers to strengthen positive attitudes towards adolescent reproductive health;
- Services could be made youth-friendly by training healthcare staff on the importance of non-judgemental attitudes, showing respect regardless of the age healthcare user;
- Government should consider building healthcare facilities dedicated to the exclusive needs of adolescents, where effectively trained, young and gender-diverse staff will be hired to provide healthcare to adolescents.

6.8.2.3. Educational services (schools)

One participant mentioned the school as a source of information about sexuality, sexual behaviour and relationships. Jacobs (2011:1) stated that the learning area, Life Orientation is aimed at educating healthy, responsible young people, who are able to live productive lives in the new South African democracy. Jacobs (2011:1) further stated that the effectiveness in this learning area has not yet been proven and there is evidence of some problems in attaining this ideal. In a study conducted by Prinsloo (2007:155), most Life Orientation teachers felt that the effect of the Life Orientation teachings did not last. Teachers also felt that they had not been sufficiently trained (Prinsloo, 2007:155). Van Deventer (2009:128) confirmed this in arguing that given the fact that often teachers have to teach Life Orientation without receiving any, or very little training, effectiveness becomes questionable. In a study conducted by Rooth (2005:271), some teachers felt that learners benefited from Life Orientation. However, it is important to note that very few studies have been conducted with the goal of listening to the voices of the learners and their

perceptions of and experience with Life Orientation in school. In this regard, the researcher recommends that:

- The theory provided in Life Orientation needs to be comprehensively linked with practice;
- Consideration needs to be placed towards the weaknesses of the Life Orientation learning area. This includes ineffective, negative attitudes of both teachers and learners;
- The seriousness of Life Orientation needs to be instilled in learners by teachers. The researcher deduces that the value of Life Orientation may be disregarded because of the fact that marks obtained in the Life Orientation learning area are not considered in Universities and colleges;
- Learners should be included in the selection of topics in order to promote their autonomy; schools need to optimise information about sexual behaviour, contraception, pregnancy and relationships.

The above recommendations on sexuality education in South African schools need to be considered as – judging from headlines, it seems as if children’s rights are neither promoted nor protected in South African schools through curriculum:

- **School rape** – On 3 September 2015 SABC News reported that an 8-year old girl from Limpopo was raped twice by fellow learners;
- **Gang rape in school** – On 15 August 2015 SABC News reported on an alleged rape of a 7-year old primary school girl and her friend in Vosloorus by six school boys within the school premises;
- **Schools sliding into anarchy** – On 20 June 2003, Daily News reported that drugs, firearms, knives, rapes and robberies are plaguing schools like cancer;
- **Ominous message in school rape case** – On 16 November 2002, an equally shocking case was reported by the Herald in which a 13-year old boy

stands accused together with five Grade 3 learners, aged 8 and 10, of raping an 8-year old girl in a classroom.

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Appendix A: Ethical clearance



UNIVERSITEIT VAN PRETORIA
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Faculty of Humanities
Research Ethics Committee

4 March 2016

Dear Prof Lombard

Project: Paternal influence on adolescent males sexual behaviour
Researcher: L Motha
Supervisor: Prof GM Speis
Department: Social Work and Criminology
Reference number: 28323221(GW20150503HS)

Thank you for your response to the Committee's correspondence of 2 March 2016.

I have pleasure in informing you that the Research Ethics Committee formally **approved** the above study at an *ad hoc* meeting held on 4 March 2016. Data collection may therefore commence.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should your actual research depart significantly from the proposed research, it will be necessary to apply for a new research approval and ethical clearance.

The Committee requests you to convey this approval to the researcher.

We wish you success with the project.

Sincerely

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

Prof. Karen Harris
Acting Chair: Research Ethics Committee
Faculty of Humanities
UNIVERSITY OF PRETORIA
e-mail: karen.harris@up.ac.za

Kindly note that your original signed approval certificate will be sent to your supervisor via the Head of Department. Please liaise with your supervisor.

Research Ethics Committee Members: Prof KL Harris(Acting Chair); Dr L Blokland; Dr R Fasselt; Ms KT Govinder Dr E Johnson; Dr C Panebianco; Dr C Puttergill; Dr D Reyburn; Mr V Sithole; Prof GM Speis; Prof E Taljard; Ms B Tsebe, Dr E van der Klashorst



Appendix B: Semi structured interview schedule

RESEARCH TITLE:

Paternal influences on the sexual behaviour of African male adolescents.

Section A: Biographical information

Age : 15-17years old
Gender : Male
Race : African
Paternal influence : Father/father figure

Section B: Interviewing themes

1. Sexual behaviour: Social behaviour that is learned throughout one's life regarding what is acceptable or unacceptable with regards to sexual interactions or conduct with others.

How would you define sexual behaviour?

What is appropriate sexual behaviour to you?

What is not appropriate sexual behaviour to you?

2. Masculinity: beliefs about the importance of men adhering to culturally-defined standards for behaviour.

What is a real man to you?

How does a real man behave in a relationship?

3. Fatherhood: having a biological or non-biological child (male adolescent) and playing the father role in his life.

What is a good father/father figure to you?

What is the role of a father/father figure in the life of an adolescent male?

Do you think not having a father/father figure affects an adolescent male? If so, how?

4. Paternal influence: The power or ability of the father/father figure to affect the adolescent son's actions and beliefs about sexual behaviour.

What is a real man according to your father/father figure?

What does your father/father figure say to you about sexuality, sexual behaviour and relationships?

What do you think a father/father figure should teach to his son about sex and relationships?

How would you describe the sexual behaviours modelled by your father/father figure?

What lessons taught to you by your father/father figure about sexual behaviour and relationships will you teach your own son one day?



APPENDIX C: Letter of informed consent

INFORMED CONSENT BY PARENT/GUARDIAN OF THE RESEARCH PARTICIPANT

Researcher : **Ms. Lindelwe Zakithi Felicia Motha**

Contact details : **0714999900**

lindelwe.motha@gmail.com

Name of institution : **University of Pretoria**

Name of participant :

Date :

1. Research title

Paternal influences on the sexual behaviour of African male adolescents

2. Purpose of the research study

The purpose of this research is to explore paternal influences on the sexual behaviour of African male adolescents.

3. Procedures

The researcher will conduct an interview with the participant where study-related questions will be asked. The interview will take approximately one and a half hours. Taking into consideration the age of the participant, scheduled breaks will be included in the interview. The researcher will be utilising an audio tape recorder during the interview in order to ensure precision of the data collected. The recordings will only be accessible to those directly involved in the research, namely the researcher and her supervisor. Participant identity is kept confidential at all times.

4. Risks involved in the research study

There are no known physical risks or discomfort associated with this research study. It is, however, a possibility that the participant may experience emotional discomfort, should the interviewing process bring up negative emotions and memories that are linked to the participant's experiences of paternal influences in his life. Debriefing will occur straight after the interviewing process. If it is apparent that the participant has suffered any negative effects from the interviewing process, he will be referred to a social worker in Middelburg Hospital or psychologist at Themba Hospital for further debriefing and therapy.

5. Benefits of the research study

There are no direct benefits to the participant for participation in this study. There will also be no financial gain for the participant or his/her guardian. However, participation in this study may contribute to a better understanding of paternal influences on the sexual behaviour of African male adolescents subsequently improve service delivery to other African male adolescents and their fathers or father figures in the future.

6. Voluntary participation

The participant is under no obligation to participate, and should he choose not to or feel that he wants to withdraw after the study has commenced, he will be allowed to do so immediately without any negative consequences whatsoever.

7. Records of participation in this research

The information provided by participants will be protected and responses will be kept confidential. Recordings will be stored on the researcher’s password-protected laptop and the transcripts will be secured in a locked cabinet. The only individuals who will have access to the research data will be those directly involved with this research project, namely the researcher and her supervisor. The research information will be safely stored at the Department of Social Work and Criminology, University of Pretoria, for a period of 15 years. The results of this research may appear in professional publications, be presented at professional conference or utilised for future research purposes, but participants will not be identified.

8. Contact persons

If more information is required about this research, please feel free to contact the researcher as per the details provided on the first page of this document.

9. Agreement to participate in the research study

My signature indicates that I have read, or listened to, the information provided above and that all my questions have been answered satisfactorily. I have freely given consent for my child/the minor in my legal care to participate in this research study, and I understand that by doing so, I have not relinquished any of my own or the child/minor’s legal rights.

I hereby freely give my consent for _____ to participate in this research study.

This document was signed at _____ on the _____ day of _____ 2016.

Name:

Signature:

Signature of researcher:
(Ms LZF MOTHA)



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APPENDIX D: Assent letter for adolescents

INFORMED ASSENT BY THE RESEARCH PARTICIPANT

Researcher: Ms. Lindelwe Zakithi Felica Motha

This is the person who is doing the research study.

Contact details: 0714999900/0784150393

lindelwe.motha@gmail.com

If I want to know more about the research or have any questions about the research, I can contact the researcher.

Name of institution: Department of Social Work and Criminology

University of Pretoria

Pretoria 0002

(This is the name of the University where the researcher is doing her research.)

Child's (participant's) name:

1. Name of the research

Paternal influences on the sexual behaviour of African male adolescents.

I understand that the researcher will ask questions to me to get information to better understand the influences fathers and father figures may have on the sexual behaviour of African male adolescents.

2. What is research and why is it being done?

I understand research is when you study new things so that you can learn and understand things better. Therefore, the researcher will ask me questions about the way my relationship with my father influence my sexual development and perceptions towards sexual behaviour

3. How will this research be done?

To do this research, the researcher will collect information by speaking to 15 African male adolescents who have a functional father or father figure in their lives. The interview will take about one and a half hour and there will be a bathroom and cold drink break in between. The interview will happen at my home or any other place that is comfortable for me.

The researcher will use a voice recorder to record the interview so that she can remember everything exactly like I told her. She might write some things down while I talk but not all the time. Only the researcher and her supervisor (teacher) will listen to the recordings and only the researcher and nobody else, will know my name.

4. What are my rights?

I will be interviewed in a place that is convenient to me. I will thus be in a safe place and I can ask for a break or stop the interview at any time for any reason. Nothing bad will happen with me if I decide that I do not want to carry on with the interview.

This means that if I do not want to answer some of the questions, I may also do so. If I choose to leave, the information I have given to the researcher will be thrown away and will not be used for the research. I may also ask questions during and after the interview and if I have a need to speak to someone about my feelings after the interview, a social worker and psychologist at Middelburg Hospital will be available for me to talk to.

5. Confidentiality

This explains that my name and everything I said will be kept a secret and safe.

The only people who will know what I talked about are the researcher and her teacher. When someone reads the research paper they will not know who gave the information because my name will never be written down in the research report. The only time my name will be used is when I sign this form which I can keep with me. The information I will provide can be used for writing the research report, an article, to give a speech about it or to do more research later on. The recording of the interview will be kept safe at the Department of Social work and Criminology at the University of Pretoria for 15 years.

6. How can I contact you as the researcher?

I know I can contact the researcher about the research using the following information:

Name: Lindelwe Zakithi Felicia Motha

Cell: 0714999900

Email: lindelwe.motha@gmail.com

If I have any questions that are not about the research, I can call the social worker or psychologist at Middelburg Hospital:

Name: Bongani Tshabalala (Social Worker)

Tel: 0132493836

Email: Bongzer@teenmail.co.za

Name: Batsiba Mothoa (Psychologist)

Tel: 0132493883

7. I agree to take part in the research

I will not be forced to take part in the research. If I decide that I do not want to take part in this research process, nothing will happen bad to me. When I sign my name it means that I have read or listened to the information in this paper and feel that all my questions have been answered.

I hereby freely give my permission to take part in this research study.

This paper was signed at _____
(where) on _____ (date).

Name of participant :

Signature of participant :

Name of researcher :

Signature of researcher



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APPENDIX E: Declaration

UNIVERSITY OF PRETORIA
FACULTY OF HUMANITIES
RESEARCH PROPOSAL & ETHICS COMMITTEE

DECLARATION

Full name: Lindelwe Zakithi Felicia Motha

Student Number: 28323221

Degree/Qualification: Masters in Social Work (MSW)

Title of thesis/dissertation/mini-dissertation: Paternal influences on the sexual behavior of African male adolescents

I declare that this thesis / dissertation / mini-dissertation is my own original work. Where secondary material is used, this has been carefully acknowledged and referenced in accordance with university requirements.

I understand what plagiarism is and am aware of university policy and implications in this regard.

SIGNATURE

DATE

