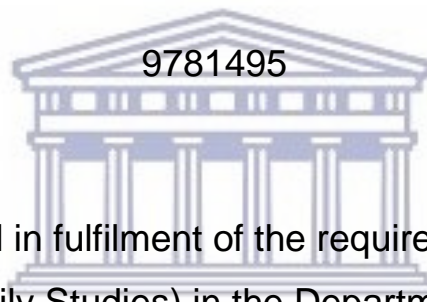


**Exploring the perceptions, experiences and challenges of
families after the father's exposure to a fatherhood
intervention programme**

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Full Thesis submitted in fulfilment of the requirements for the degree
MA (Child and Family Studies) in the Department of Social Work,
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02 March 2019

ABSTRACT

Fathers have a valuable, nurturing role to play in the lives of their children. Although a father's availability and time with his child is important, the quality of a father's involvement with his child is however, the strong predictor of child well-being. Therefore, Fatherhood intervention programmes desire to address fundamental issues that prevent men from succeeding in their fathering role. An understanding and evidence of the influence of fatherhood interventions on the role of the father in the family, is thus required. The aim of the study was to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. A qualitative approach with semi-structured interviews was utilized. Thematic analysis had been used to analyse the data and five themes emerged from the study. They were constructions of fatherhood, experiences and perceptions of the fatherhood intervention programme, father's experiences of the father-child relationship after exposure to the programme, spouse/partner perceptions and experiences of their relationships with their spouse after exposure to the programme, and the facilitator's experiences of engaging fathers. The overall outcomes were that families perceived and experienced the fathers to be more involved, responsible and sharing in parenthood after exposure to the fatherhood intervention programme. This led to an increase of father involvement with children - childcare activities, schoolwork and well-being of the children; their spouse/partner - an improvement in the quality of the relationship between the fathers and their spouses/partners and an increase involvement in the home.

KEYWORDS

Bio-ecological systems theory

Fatherhood

Father involvement

Fatherhood interventions

Fatherhood programmes

Parenting

Parenting programmes

Social role theory

Strengthening families



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LIST OF ABBREVIATIONS

AIDS: Acquired Immune Deficiency Virus

DSD: Department of Social Development

HIV: Human Immune Virus

NGO: Non-Governmental Organisation

STI: Sexually Transmitted Infection

StatsSA: Statistics South Africa

SA: South Africa

UK: United Kingdom

UN: United Nations

US: United States



DECLARATION

I declare that the study entitled, “*Exploring the perceptions, experiences and challenges of families after the father’s exposure to a fatherhood intervention programme*”, is a result of my own research. All the sources used in this study, have been indicated and fully acknowledged, by means of complete references.



Name: Jessica Payne

Date: 02 March 2019



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DEDICATIONS

This study is dedicated to my husband Gerard and our children, Hannah, Eli and Luke Payne and to my mother Johanna Christians.



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ACKNOWLEDGEMENTS

I would like to extend my sincere and heartfelt appreciation to the following people for their various contributions made and without whom this study would not have been possible:

- The enduring grace of my Heavenly Father.
- My husband, Gerard and three children, Hannah, Eli and Luke, for encouraging me to persevere with seeing this study through when the going got tough, who patiently endured the time of me pouring over literature, reading, writing, conducting interviews, spending weekends, week nights and early morning hours on the laptop making sense of it all. Gerard thank you for your love, kindness and unconditional support. I love you all for your patience and sacrifice during this journey.
- My mother, Johanna Christians for her inspiration, support and prayers and complete faith in me.
- There are not enough words to express the depth of my gratitude and my heartfelt thank you to my Supervisor Dr. Erasmus and Co-Supervisor Dr. Carelse for guiding, encouraging and pushing me to the completion of this study.
- A sincere and warm word of thanks to the Non-Governmental Organisation, The Parent Centre, for allowing me to use them for my research setting and especially to Mr. Shuaib Salie; I salute you.
- Thank you to the research participants for agreeing to participate in the study. May your families continue to be strengthened and preserved on life's journey.
- To my workplace and colleagues for allowing me the time I needed to bring my study to fruition; thank you Families Team for your encouragement and all the laughs and debriefing sessions.
- Lastly, to my friends and those close to me who understood the sacrifices I needed to make on this journey; thank you for your support.

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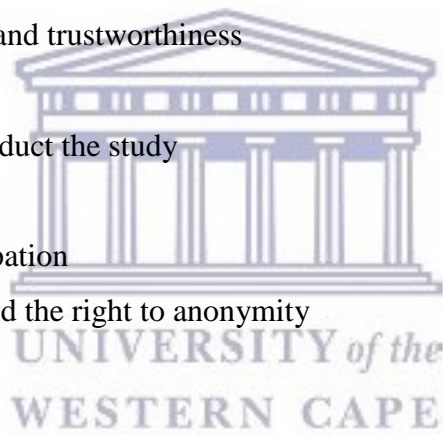
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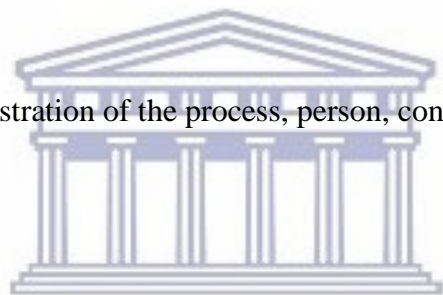
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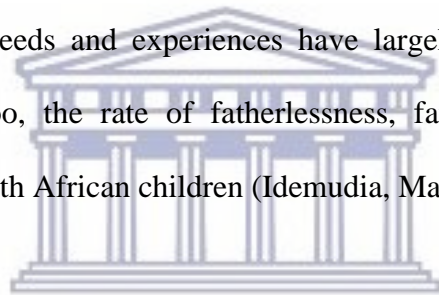
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CHAPTER ONE

INTRODUCTION OF THE STUDY

1.1 BACKGROUND AND RATIONALE

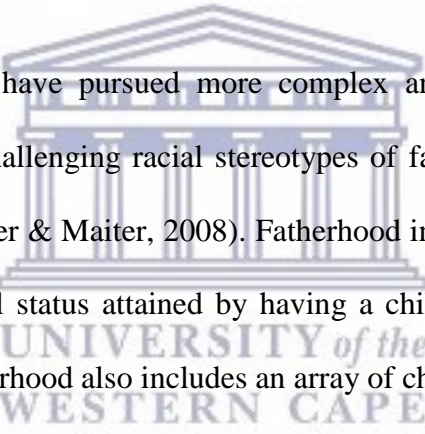
The transition to fatherhood is a physical, emotional, psychological, and spiritual journey and for the first time men are required to re-define themselves as fathers (Lamb, 2000; Cooper, 2005; Palkovitz, 2007; Sansiriphun, Cantharus, Klunklin, Baosuang & Liamtrirat, 2015). However traditionally, fathers have received little attention in the pregnancy process, birth, and becoming a new parent, and, thus, their needs and experiences have largely been overlooked (Ozgul & Grochulski, 2005). Sadly, too, the rate of fatherlessness, father absence and father non-involvement is high among South African children (Idemudia, Maepa & Moamogwe, 2016).



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Research indicates that almost two decades of democracy have seen an increase in the number of children living with no fathers. According to StatsSA General household survey (2016) only 36% of children live with their biological father in the same household whilst 35% reside with an adult man who is not their biological father (StatsSA, 2017). These statistics suggest that rapid changes in family dynamics have expanded the role of fatherhood to include non-biological fathers (Walker, 2005). Taylor, Mantell, Nywagi, Cishe and Cooper (2013) concur that fatherhood is more than just a biological phenomenon of fathering a child; it is linked to a gendered social identity with particular duties and responsibilities.

Fatherhood is a construct which embraces a broad range of socially constructed, negotiated and enacted gendered identities and parenting functions which are developed and sustained by societal and cultural systems within given historical contexts (Taylor et al., 2013). Shared notions of what it means to be a man with children are not contested; they change over time and vary from one group or setting to another (Taylor et al., 2013). In the past, cross-cultural explorations of fatherhood have explored universalisms and contextual specificities (Lamb, 2000) often engendering clichés of fatherhood as only ‘providers and disciplinarians or absent, irresponsible fathers’ (Datta, 2007:97).



Current studies on fatherhood have pursued more complex and nuanced understandings of fathering and fatherhood and challenging racial stereotypes of fatherhood (Williams, Hewison, Wildman & Roskell, 2013; Miller & Maiter, 2008). Fatherhood in South Africa, as elsewhere, is considered an irrevocable social status attained by having a child (Lesejane, 2006). However, beyond the procreative act, fatherhood also includes an array of childrearing activities, duties and responsibilities that fathers are expected to perform (Taylor et al., 2013). Individuals and groups participate in and enact fatherhood based on both normative beliefs and subjective interpretations of what it means to be a father (Ramphela & Richter, 2006).

In a historical overview of Fatherhood in South Africa, Rabe (2018) explains that prior to the 21st century, fatherhood did not receive particular attention from social researchers although patriarchy and family practices are mentioned often. In the last 25 years, however, there has been considerable academic interest in fatherhood worldwide and in South Africa, it has grown exponentially in the

last 15 years. The Fatherhood Project of the Human Sciences Research Council, launched in 2003, aimed to, among other things, bring positive images of fatherhood to the fore. This project was also one of the first major collective efforts to focus specifically on fatherhood as a topic of discussion and research. Thereafter, a number of noteworthy collective publications on fatherhood were published including “Baba: Men and fatherhood in South Africa” (Richter & Morrell, 2006), which focused on an array of aspects related to fatherhood. This was followed by “Teenage tata: Voices of young fathers in South Africa” (Swartz & Bhana, 2009) that expanded the scope of fatherhood studies to include younger men.

The South African Institute of Race Relations report, “First steps to healing the South African family” (Holborn & Eddy, 2011), paid significant attention to fathers and fatherhood. Additional information on young fathers saw the light, but this time by focusing on the experiences of young fathers and mothers, culminating in the publication, “Books and babies: Pregnancy and young parents in school” (Morrell, Bhana & Shefer, 2012). Followed by “Men’s pathways to parenthood: Silence and heterosexual gendered norms” (Morison & Macleod, 2015) was the first book to explore the decisions men make to have children, and specifically interrogate heteronormativity in this regard. A broader interest in fatherhood in combination with family structures continued, with “Young families: Gender, sexuality and care” (Mkhwanazi & Bhana, 2017). Various journal articles and dissertations on different aspects of fatherhood also appeared, ensuring that fatherhood became a vibrant topic of research (Rabe, 2018).

It is well established that parenting programmes can assist in improving outcomes for children (Kaminski, Valle, Filene, & Boyle, 2008; Sanders, Kirby, Tellegen, & Day, 2014). However, this

field of research has focused predominantly on mothers, despite the important role of fathers in child development (Allen & Daly, 2007; Lamb & Lewis, 2010; McWayne, Downer, Campos & Harris, 2013). Evaluation studies of skills-based parenting programmes for fathers remain sparse, and so it is not clear whether parenting programmes with demonstrated efficacy in improving mothers' parenting are, or would be, similarly beneficial for fathers (Wilson, Havighurst, Kehoe & Harley, 2016).

1.2 THEORETICAL FRAMEWORK

The ecological systems theory, together with social role theory, forms the theoretical underpinning of this study. Ecological systems theory developed by Urie Bronfenbrenner (1979) and recently renamed the Bio-ecological systems theory (Berk, 2000), uses different types of relationships and surroundings of an individual to help explain their development. It consists of five environmental systems which affect the individual's growth and with which an individual interacts: the microsystem, mesosystem, exosystem, macrosystem and the chronosystem (Bronfenbrenner, 1979).

The key to this theory is the interactions of structures within the five systems and the interaction of structures between these systems (Paquette & Ryan, 2001). The theory points out that while relationships close to the child have a direct impact; other outside factors also have a powerful influence on their development (Berk, 2007). Central to this theory and its significance to the current study is how everything in a child and the child's environment affects how a child grows, develops and behaves. The role of the father in the family is therefore to instil certain beliefs,

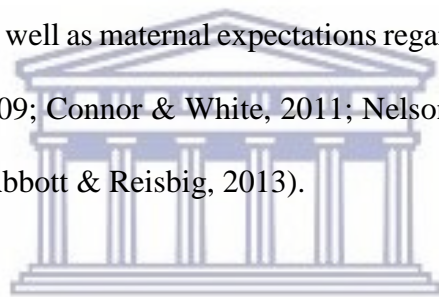
values, norms and rules, which may shape and develop the child from childhood through to adulthood.

Social role theory recognises the historical division of labour between women, who often assumed responsibilities at home, and men, who often assumed responsibilities outside the home (Eagly, 1987). Because of the associated gender differences in social behaviour, the expectancies of men and women began to diverge (Eagly, 1987). These expectancies are transmitted to future generations and in turn impinge on the social behaviour of each gender and represent gender stereotypes (Williams & Best, 1982). Accordingly, the behaviour of men and women is governed by the stereotypes of their social roles. To conform to these expectations, males developed traits that manifest agency. Agency relates to traits such as the inclination to be independent, assertive, and competent (Eagly & Wood, 1991). Boys, most notably, learn to be more aggressive, which aligns with their more instrumental role. In contrast, females develop traits that manifest communal or expressive behaviour, which inhibits their aggression. Communal traits entail the tendency to be friendly, unselfish, and expressive (Eagly, Wood & Diekmann, 2000).

Social role theory also implies that gender differences are flexible, because they are dependent on the immediate social role of individuals (Eagly & Johnson, 1990). The relevance of social theory to this study is that the fathers themselves through their social roles can reinforce the promotion of fatherhood and father involvement.

1.3 PROBLEM STATEMENT

Widespread father absence or non-involvement has detrimental consequences for families and society as a whole (Eddy, Thomson-de Boor & Mphaka, 2013). Statistically one in two children grows up with an absent father in South Africa (StatsSA, 2011). One in every three children lives with both their biological parents and a quarter of South African children, do not live with their biological parents (Holborn & Eddy, 2011; StatsSA, 2011; Department of Social Development (DSD), 2012). Whilst only 36% of children are living with their biological father in the same household in 2016 (StatsSA, 2017). Studies have found the barriers inhibiting father involvement are limited and unstable employment opportunities, incarceration and recidivism, homicide, matriarchal family structures, as well as maternal expectations regarding paternal roles (Wilkinson, Magora, Garcia & Khurana, 2009; Connor & White, 2011; Nelson, Morrison-Beedy, Kearney & Dozier, 2012; Fleck, Hudson, Abbott & Reisbig, 2013).



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However, fathers' positive and active involvement in parenting is associated with many beneficial outcomes for children according to the research conducted by Lamb and Lewis (2010) on the effect of father involvement. Children with involved fathers have higher levels of social competence and capacity for empathy, greater self-control, higher self-esteem, more positive child-father and adolescent-father relationships, better social skills and peer relationships, more prosocial sibling interactions, increased cognitive competence, fewer school adjustment difficulties, better academic progress, and fewer behaviour problems (Lamb & Lewis, 2010). Thus, paternal participation in programmes and services for families has the ability to influence the well-being and functioning of fathers as individuals as well as their families (Bronte-Tinkew, Carrano, Allen, Bowie, Mbawa & Matthews, 2007). As father-focused interventions encompass programmes

commonly set to increase the quantity and improve the quality of fathers' involvement with their children (Panter-Brick, Burgess, Eggerman, McAllister, Pruett & Leckman, 2014). This study therefore attempts to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.

1.4 RESEARCH QUESTION

What are the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme conducted by a non-governmental organisation?

1.5 AIM AND OBJECTIVES OF THE STUDY

1.5.1 Aim of the study

The aim of this study was to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.

1.5.2 Objectives of the study

The objectives of this study were to:

- Explore fathers' perceptions, experiences and challenges after being exposed to a fatherhood intervention programme.
- Explore the perceptions, experiences and challenges of spouses/partners with regard to the father being exposed to a fatherhood intervention programme.

- Explore the experiences of facilitators while engaging with the fathers who were exposed to a fatherhood intervention programme.

1.6 METHODOLOGY

A qualitative approach with an explorative-descriptive research design was utilised to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. A qualitative approach is used to answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view (Leedy & Omrod, 2005; Babbie & Mouton, 2009). A qualitative research approach is further being used when the researcher needs to gather and analyse detailed data that cannot be mathematically or statistically interpreted and analysed, such as ideas, attitudes or perceptions and experiences (Lancaster, 2005). Exploratory research is undertaken to make preliminary investigations into relatively unknown areas of research (Silverman, 2000) and attempts to identify new knowledge, new insights, new understandings, and new meanings and to explore factors related to the topic (Brink 1996; Brink & Wood 1998).

Descriptive research design describes phenomena as they exist and it is used to identify and obtain information on the characteristics of a particular problem or issue (Collis & Hussey, 2003). Descriptive research further presents a picture of the specific details of a situation and focuses on how and why questions (De Vos, Strydom, Fouché & Delpport, 2002) and provides intensive examination of the phenomena as their deeper meanings (Rubin & Babbie, 2001).

1.7 SIGNIFICANCE OF THE STUDY

This study will contribute to the existing body of knowledge within the research field. It had explored families' perceptions, experiences and challenges after the father was exposed to a fatherhood intervention programme. The experiences of the programme implementers in working with the fathers had also been explored. The study may assist social service providers in the field of fatherhood to identify gaps within fatherhood intervention programmes and to provide recommendations on how these gaps should be addressed. It may assist the NGO where the study was conducted to identify the successes and/or limitations of the programme whilst providing opportunities for further development of the fatherhood intervention programme.

1.8 DEFINITION OF TERMS AND CONCEPTS

Bio-ecological systems theory – is a theoretical perspective that views human development as a person-in-environment, as it uses different types of relationships and surroundings of an individual to help explain their development (Bronfenbrenner, 1979).

Fatherhood – as a construct, embraces a broader range of socially constructed, negotiated and enacted gendered identities and parenting functions, developed and sustained by societal and cultural systems of meaning within given historical contexts (Taylor, Mantell, Nywagi, Ciske & Cooper, 2013).

Father involvement – is the active participation/involvement of a father associated with social and cognitive development, psychological well-being and academic performance of his child(ren) (Downer & Mendez, 2005).

Fatherhood interventions – strategies and techniques that seek to strengthen families as a whole by preparing men to play a more meaningful and active fathering role (Gearing, Colvin, Popova & Regehr, 2008).

Fatherhood programmes – strategies and techniques, which are designed to strengthen a father's capacity, self-awareness and confidence in performing the nurturing dimensions of the fathering role (Gearing, Colvin, Popova & Regehr, 2008).

Parenting – is the active participation/involvement of parents, which functions as a mechanism through which a child can learn appropriate and inappropriate behaviour, learn right and wrong choices in decision-making, acquire skills, understand roles and accept/not accept norms of a community (Roman, 2014).

Parenting programmes – strategies and techniques which are designed for the promotion of healthy children, healthy families, and healthy societies, in ways that comprehensively impact the social, physical, and mental dimensions of human well-being (Olds, Sadler, & Kitzman, 2007; Panter-Brick & Leckman, 2013).

Social role theory – is a theoretical perspective based on the principle that men and women behave differently in social situations and take on different roles, due to the expectations that society puts upon them (Eagly, 1987).

Strengthening families – the deliberate process of giving families the necessary opportunities, relationships, networks, and support to become functional and self-reliant. The strengthening of families is driven by certain core areas, namely: family economic success, family support systems, and thriving and nurturing communities (White Paper on families in South Africa, 2013).

1.9 OUTLINE OF CHAPTERS

Chapter One - is an introduction to the study, provides the context and background of fatherhood, father involvement, father non-involvement and father absence in South Africa. It presents an overview of the importance and rationale of the study, describes the research question, aim and objectives of the study. The chapter briefly introduces the theory on which the study is formulated, the research methods applied and it ends with the significance of the study.

Chapter Two - is a detailed presentation of the theoretical framework, which underpins this study. The study was guided by two theories; bio-ecological systems theory and social role theory.

Chapter Three - provides an in-depth literature review on father, fatherhood, father involvement and non-involvement, fatherhood interventions and programmes and perceptions, experiences and challenges of fatherhood. The various aspects related to these main concepts are also discussed and the chapter concludes with a summary, which reflects what exists in the literature regarding how the various concepts connect to each other.

Chapter Four - describes the research methodology utilised in this study. An in-depth discussion of the qualitative methods used are presented alongside the study population and sample, data collection procedure, data analysis, data verification, ethical considerations and the limitations of the study.

Chapter Five - is a presentation on the results of the study with a discussion on the main findings, according to themes and sub-themes. Whilst integrating the findings with previous research as presented in chapter three and linking the findings with the theoretical framework as outlined in chapter two.

Chapter Six - provides the study with a conclusion, it summarises the study chapters, it makes recommendations as well as suggestions for future research.



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CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

The previous chapter provided an overview of the study. This chapter focuses on exploring the aspects of the theoretical framework of the study. The purpose of this chapter therefore is to provide a theoretical understanding of the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. The bio-ecological systems theory by Urie Bronfenbrenner (1979), together with social role theory (Eagly, 1987), form the theoretical underpinning of this study. A comprehensive description of bio-ecological systems theory as the leading theory as well as of social role theory as the supporting theory to this study is provided.

2.2 BIO-ECOLOGICAL SYSTEMS THEORY

Urie Bronfenbrenner's theory construction (Bronfenbrenner, 1979, 1998, 1999; Bronfenbrenner & Morris, 1998; Bronfenbrenner & Morris, 2006) began with the ecology of human development and evolved as a bio-ecological model that comprises of a process, person, context, and time framework (Griffore & Phenice, 2016). It is a theoretical perspective that views human development as a person-in-environment context as it uses different types of relationships and surroundings of an individual to help explain their development (Berk, 2000). Initially named the ecological systems theory, addressing the child's environment and surroundings, the theory was modified in 1994 by recognising the child's biological disposition and combining it with environmental forces, resulting in renaming it bio-ecological systems theory (Kaakinen, Gedaly-Duff, Hanson & Coehlo, 2010). The theory consists of five environmental systems which affects

the child's growth and with which a child interacts; the microsystem, mesosystem, exosystem, macrosystem and the chronosystem (Bronfenbrenner, 1979).

Figure 2.1 below provides a diagrammatic illustration of how the five systems are layered which all interacts, overlaps and influences development and behaviour of a child.

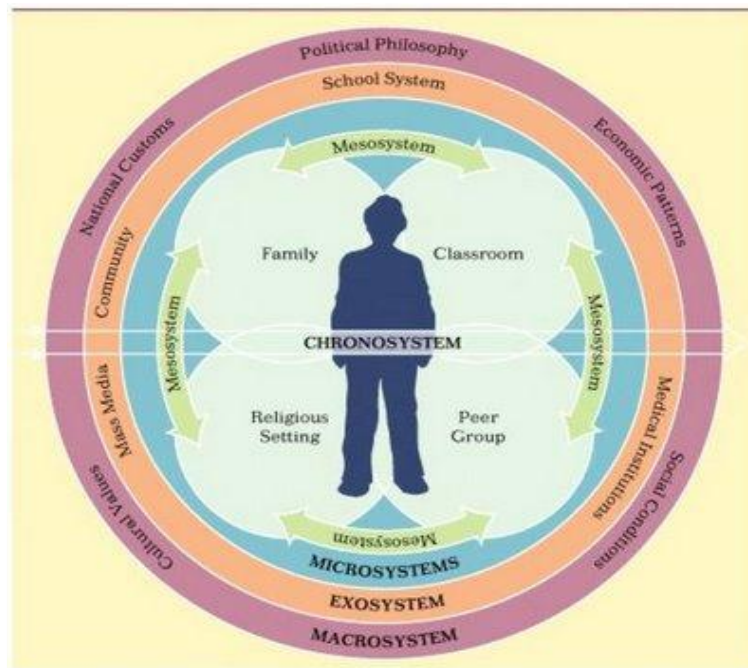


Figure 2.1: A diagrammatic illustration of the five layers of Urie Bronfenbrenner's ecological systems theory (1979) (Bridges (n.d.)

Figure 2.1 illustrates that the key to this theory is the interactions of structures within and between the five systems (Paquette & Ryan, 2001). It points out that while relationships close to the child have a direct impact; factors outside the close relationships also have a powerful impact on their development (Berk, 2007). External social factors all affect the child's human development and behaviour (Bronfenbrenner, 1979), thus the environmental conditions a child is exposed to whether positive or negative directly influences the child's development. Therefore, should any

deficiencies occur in the child's environment (Addison, 1992), these deficiencies will show themselves especially in adolescence as anti-social behaviour, lack of self-discipline, and an inability to provide self-direction.

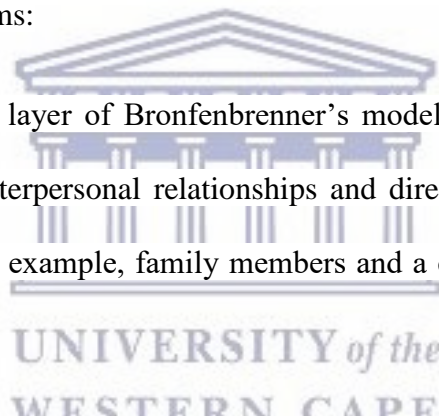
2.3 ORIGIN OF THE BIO-ECOLOGICAL SYSTEMS THEORY

Through the original theoretical model of human development, called the ecological systems theory, Bronfenbrenner identified the need to understand individuals' development within their environments (Berk, 2000). In order to conceptualize environmental contexts, Bronfenbrenner described four ecological systems:

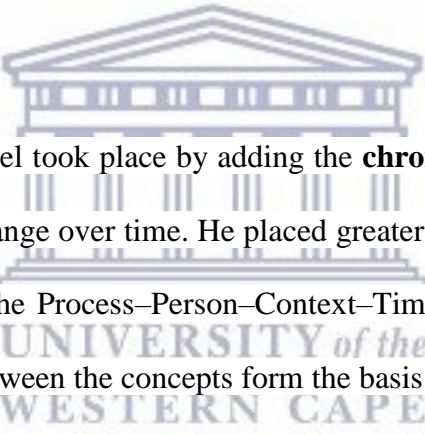
Microsystem is the innermost layer of Bronfenbrenner's model. This context is closest to an individual and encompasses interpersonal relationships and direct interactions with immediate surroundings (Berk, 2000). For example, family members and a child's school are considered a part of the microsystem.

Mesosystem: includes interactions between various aspects of the microsystem. A relationship between a child's family and the child's school can be considered part of the mesosystem, because these two direct influences may interact (Berk, 2000).

Exosystem: this system does not directly affect individuals; rather, the exosystem encompasses aspects of structures within the microsystem (Berk, 2000). Examples of these includes financial difficulties within the family of origin such as parental job loss that may affect a child, but do not involve the child directly.



Macrosystem is the outermost layer of Bronfenbrenner's model. This system includes social or cultural ideologies and beliefs that affect an individual's environment (Bergen, 2008). Bronfenbrenner suggested that individuals constantly interact with these systems. He also stated that both individuals and their environments constantly affect one another (Bergen, 2008). However, in this original model, Bronfenbrenner recognized there was not enough focus on individuals' own role in their development, he realized that the individual was overlooked in other theories of human development, which were largely focused on the context of development (e.g., the environment) and thus began further developing this model (Tudge, Mokrova, Hatfield & Karnik, 2009).



Further development of the model took place by adding the **chronosystem**, which refers to how the person and environments change over time. He placed greater emphasis on processes and the role of the biological person. The Process–Person–Context–Time Model (PPCT) includes four concepts and the interactions between the concepts form the basis for the theory (Bronfenbrenner & Morris, 2006).

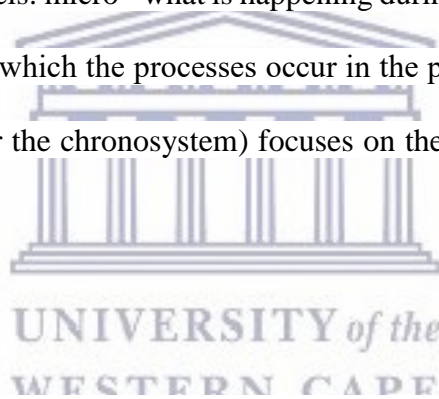
Process: Bronfenbrenner viewed proximal processes as the primary mechanism for development, featuring them in two central propositions of the bio-ecological model, interactions with objects and interaction with people (Bronfenbrenner & Morris, 2006).

Person: Bronfenbrenner acknowledged the role that personal characteristics of individuals play in social interactions (Bronfenbrenner & Morris, 1998). He identified three personal characteristics that can significantly influence proximal processes across the lifespan; these include demand characteristics, resource characteristics and force characteristics. Demand characteristics such as

age, gender or physical appearance set processes in motion, acting as personal stimulus characteristics (Tudge et al., 2009). Resource characteristics are not as recognizable and include mental and emotional resources such as experiences, intelligence, and skills as well as material resources such as access to housing, education, and responsive caregivers (Bronfenbrenner & Morris, 1998). Lastly, force characteristics are related to variations in the individual's motivation, persistence and temperament (Bronfenbrenner & Morris, 1998).

Context: involves five interconnected systems, which are based on Bronfenbrenner's original ecological systems theory (Bronfenbrenner & Morris, 1998).

Time: is constituted at three levels: micro - what is happening during specific episodes of proximal processes; meso - the extent to which the processes occur in the person's environment (Tudge et al., 2009), and macro - time (or the chronosystem) focuses on the shifting expectancies in wider culture.



The next section of the report will provide an in-depth description of bio-ecological systems theory highlighting the role of the father in the development of the child in order to implement the theory in practice.

2.4 THE MULTIPLE LEVELS OF THE BIO-ECOLOGICAL SYSTEMS THEORY

The ecological metaphor in bio-ecological systems theory refers to the positive, negative and neutral person: environment relationship (Bronfenbrenner, 2005). The main assumption is that

people interact with each other and their environments on multiple levels i.e. micro-, meso-, exo-, macro-, chronosystem (Germain, 1991, 1976, 1973).

2.4.1 The microsystem

The microsystem is the innermost level of bio-ecological systems theory, and signifies the relations between children and their immediate surroundings (Berk, 2000). The microsystem involves processes such as activities, roles, and interpersonal relations experienced by the child, that takes place within the child's immediate environment (Guhn & Goelman, 2010). This system encompasses intimate contacts in which the child has interpersonal connections, such as family members, special events and critical events, which often serve as the child's point of reference (Bronfenbrenner, 1977).

Structures in the microsystem include family, school, childcare environments, caregivers, peers, neighbourhood, religious community, to name a few (Paquette & Ryan, 2001). How these groups or organisations interact with the child will have an effect on how the child grows; the more encouraging and nurturing these relationships and places are, the better the child will be able to grow (Bridges, n.d.). Furthermore, how a child acts or reacts to these people in the microsystem will affect how they treat the child in return (Bridges, n.d.). At this level, relationships have impact in two directions - both away from the child and toward the child. For example, a child's parents may affect his beliefs and behaviour; however, the child also affects the behaviour and beliefs of the parent (Paquette & Ryan, 2001). This is known as bi-directional influences, and it occurs among all levels of the environment (Bronfenbrenner, 1990). At the microsystem level, bi-directional influences are strongest and it has the greatest impact on the child. Whilst, interactions at outer levels can still influence the inner structures (Paquette & Ryan, 2001).

Family is a social institution that provides a foundation in which children learn how to navigate and fit into society and it forms the most intimate microsystem for children (Paat, 2013). In these family settings, children experience their day-to-day reality and immediate socialisation. Han (2008) describes the family environment as the most important factor in learning and development for children. Microsystems are however, not identical as the influence of one may outweigh the others, for example, the effect that family exerts may supersede the influence of peers or vice versa, depending on the developmental milestones of the children (Paat, 2013). Paat (2013) adds that as the children get older, the number of their microsystems also expands.

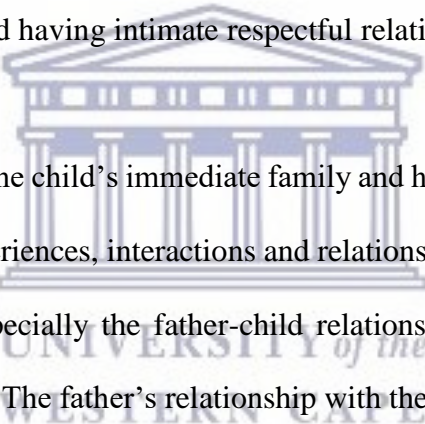
According to the bio-ecological systems theory, if the relationships in the immediate microsystem breaks down, the child will not have the tools to explore other parts of his environment (Addison, 1992). Children looking for the affirmations that should be present in the child-parent and or child-father relationship may look for attention in inappropriate places. Addison (1992) explains that the lack of affirmations become deficiencies, which show themselves when the child becomes an adolescent, as anti-social behaviour, lack of self-discipline, and an inability to provide self-direction. As some children become adolescents their beliefs that their parents have legitimate authority over their behaviour and that they are obliged to obey their parents, decline, and they define more and more issues within the personal domain (Darling, 2007). These issues include rule setting, influences of peers, use of substances, how late they stay out and what types of movies they watch. Whilst other children becoming adolescents do believe that their parents have legitimate authority over certain issues, they are more likely to obey their parents and fully disclose to their parents. These children, as found by Darling, Cumsille, Caldwell and Dowdy (2006), have been exposed to parental rules, parental monitoring and parental knowledge which later attributes to these children receiving the appropriate tools in exploring other parts of their environments. The

latter could be due to the fact that parental monitoring and parental knowledge is associated with positive adolescent outcomes such as academic performance (Crouter & Head, 2002).

As bio-ecological systems theory is based on the beliefs that the primary relationship needs to be with someone who can provide a sense of caring that is meant to last a lifetime, in the context of this study, this person is the father. The father within the immediate sphere of the child's influence must foster the father-child relationship. It is thus in the best interest of a society to lobby for political and economic policies that support the importance of parent's roles in their children's development (Paquette & Ryan, 2001). Political and economic policies, which affect the father's role in their children's development, are that of workplace policies such as working long hours, working over weekends, family responsibility leave, maternal and paternal leave during the birth of a new baby; all of which influence the amount of time a working father is able to spend with their child. Bio-ecological systems theory also promotes the idea that we should foster societal attitudes that value work done on behalf of children at all levels; parents, teachers, extended family, mentors, work supervisors, and legislators (Paquette & Ryan, 2001). This theory has implications for the child's school environment knowing about the breakdown occurring within children's home and family environment (Paquette & Ryan, 2001). Schools and teachers fulfil an important secondary role, but cannot provide the complexity of interaction that primary adults such as fathers can provide.

Another important element within the micro-system is the influence of the neighbourhood on the child. In socially disorganised neighbourhoods in poor inner-city areas; gangs provide a social support system (Wood & Allyn, 2010). Wood and Alleyne (2010) adds that in addition to the

family, other social institutions such as schools, church and state all play a role in the formation of gangs, should they fail to provide adequately for young people. Closely linked to the aforementioned is the relationship of religion to the developing child; which is usually seen as a source of moral and ethical values. In most families' religion is an integral part of culture and a child's religion is based on the family's preference or heritage (Paquette & Ryan, 2001). Positive values received from the family especially the father and reinforced by the religious community ideally leads to a child's positive development and behaviour. In contrast some religious communities may place certain stereotypes on men to conform to negative masculine roles which are competitive, ambitious and self-seeking; placing pressure on them and depriving them of joys that can come from parenting and having intimate respectful relationships (UN Women, 2011).

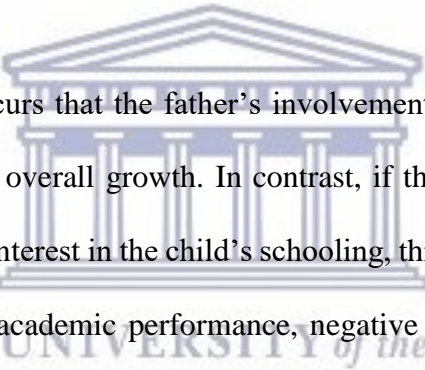


The microsystem, consisting of the child's immediate family and home environment, is the closest to the child and all forms of experiences, interactions and relationships tends to be more intense at this level. The parent-child, especially the father-child relationship is viewed as an important component of the micro-system. The father's relationship with the child has to foster both a sense of caring and influence over the child's life. The father should provide the child with adequate parental rules, monitoring and parental knowledge, which could attribute to the child receiving the appropriate tools in exploring other parts within their micro-system.

2.4.2 The mesosystem

Figure 2.1 illustrates the mesosystem as the next layer in the ecological context, and consists of a network of microsystems (Bronfenbrenner, 1977). This layer provides the connection between the structures of the child's microsystem (Berk, 2000). The mesosystem represents the connections among two or more microsystems in which children are active participants, such as transactions

and interactions between the family and their peers (Paat, 2013). This ecological setting, which functions as a linkage between two lower-level ecological settings, can jointly influence children's social outcomes in society (Bronfenbrenner, 1977). The linkages and processes occur on a continuous basis between the two or more settings containing the developing child. The mesosystem therefore may include the school and family; the church and family; the community and family (Guhn & Goelman, 2010). The lack of meaningful connection and participation between the child's teacher and his parents, between his church and his neighbourhood, within the mesosystem may lead to negative child development outcomes and behaviours (Paquette & Ryan, 2001).



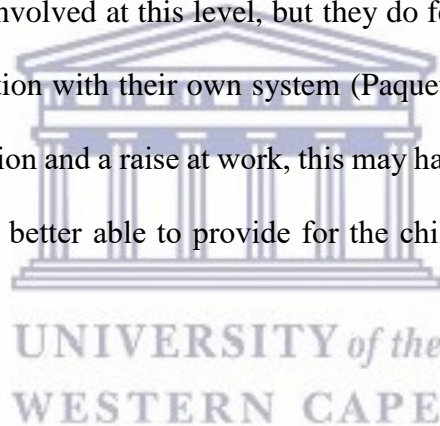
A study by LaBahn (1995) concurs that the father's involvement may help to ensure improved academic results and the child's overall growth. In contrast, if the child's parents especially the father provides no assistance or interest in the child's schooling, this may hinder the child's growth in different areas such as poor academic performance, negative view of school and an overall negative relationship with the school. Parental monitoring is directly associated with positive child development and academic performance (Bronfenbrenner, 1999).

The application of the mesosystem to this study could be when a child's father takes an active role in the child's schooling by going to parent-teacher meetings, attending their school sporting and cultural activities, attending to a child that needs extra academic support. All of which encourages and ensures improved academic results and overall growth of the child as well as establishing a positive relationship with the child's school.

2.4.3 The exosystem

Following the mesosystem is the exosystem (see Figure 2.1). It incorporates remote social settings that have an indirect effect on children such as children's neighbourhood, the parents' support network, parent's workplace, and the broader society (Bronfenbrenner, 1986; Paat, 2013). The exosystem encompasses the linkages and processes taking place between two or more settings, at least one of which does not ordinarily contain the developing child, but in which events occur that influence processes within the immediate setting that does contain the child (Guhn & Goelman, 2010). These may include processes taking place between a child's home and a parent's workplace.

The child may not be directly involved at this level, but they do feel the positive and or negative force involved with the interaction with their own system (Paquette & Ryan, 2001). Thus, if the child's father receives a promotion and a raise at work, this may have a positive effect on the child because his/her parents will be better able to provide for the child's physical or material needs (Bridges, n.d.).



In relation to this study for example, if a child's father loses his job, it may have negative effects on the child if his/her parents are unable to pay rent, pay school fees or to buy groceries. At this level, it is also important for parents to maintain positive working relationships in their workplaces; should they need support from their employer such as time off from work to care for their sick children. In the case of an absent father, greater pressure is placed on the single mother to work longer hours; support is required from the employer to adjust the work schedule of the mother to suit the child's needs.

2.4.4 The macrosystem

The next system is the macrosystem which is broadly defined by Bronfenbrenner (1977) as the large overarching set of social values, culture, beliefs, norms, political ideologies, customs, laws and government, the economy, wars; that incorporate the microsystem, mesosystem, and exosystem (Berk, 2000; Guhn & Goelman, 2010; Paat, 2013). Children's outcomes are influenced by the historical period and the era in which they develop and mature (Paat, 2013). With regards to culture, Tylor (1871) asserted that "Culture is that complex whole which includes knowledge, belief, arts, morals, customs, laws and other capabilities which are learned, shared by men as members of society, and transmitted from one generation to another" (cited in Wahab, Odunsi & Ajiboye, 2012:1). However, any carelessness exhibited by its custodians would result in rapid erosion and disappearance of the uniqueness of the people and their culture (Wahab, Odunsi & Ajiboye, 2012). This reinforces the role of the father within the child's microsystem to first learn and then share the essential yet positive qualities of his culture. Furthermore, the effects of larger principles defined by the macrosystem have a cascading influence throughout the interactions of all other layers. For example, if it is the belief of a certain culture that parents should be solely responsible for raising their children, that culture is less likely to provide resources to help parents. This, in turn, affects the structures in which the parents function. The parents' ability or inability to carry out that responsibility toward their child within the context of the child's microsystem is likewise affected (Paquette & Ryan, 2001).

The macrosystem is large and remote to a child however, it has a great influence over the child (Bridges, n.d.). When governments engage in two related efforts; promoting fatherhood and promoting and encouraging healthy marriage (Jordan-Zachery, 2009) father involvement have been reported to be associated with social and cognitive development, psychological well-being

and academic performance of children (Downer & Mendez, 2005). Father involvement also has a stronger effect on adolescent happiness than mother involvement (Flouri & Buchanan, 2003). Furthermore, father involvement also provides positive psychological well-being of parents and family functioning (Cummings, Merrilees & George, 2010; Kwok & Li, 2014).

In linking the current study to the macro-system, it is in the best interest for both government and the child to develop policies and laws and to foster a culture that encourages father involvement and promoting fatherhood.

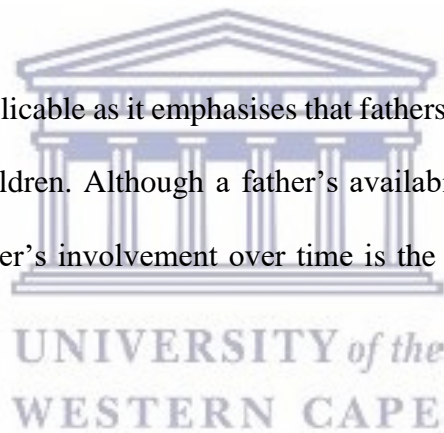
2.4.5 The chronosystem

The chronosystem, in particular emphasizes life transitions and individual changes through time such as children's transition to adulthood, and major life changes over time (Bronfenbrenner, 1986; Paat, 2013). In addition, Bronfenbrenner defined the chronosystem in reference to a lifespan perspective on development, stating that developmental effects of proximal processes may critically depend on when and in which order they happen in the child's life, as well as on when they happen within the historical context (Guhn & Goelman, 2010). This system encompasses the dimension of time as it relates to a child's environments. Elements within this system can be either external, such as the timing of a parent's death, or internal, such as the physiological changes that occur with the aging of a child. As children get older, they may react differently to environmental changes and may be able to determine how they will be influenced by that change (Paquette & Ryan, 2001).

The application of the chronosystem pertaining to this study and concurred by Taylor, Mantell, Nywagi, Cishe and Cooper (2013) proves that beyond the procreative act (which took place during

one dimension of time), fatherhood involves childrearing activities, duties and responsibilities that fathers are expected to perform. Such duties, according to Taylor et al. (2013), takes place across the lifespan of the developing child. High quality of father involvement is beneficial to children's well-being and development even when provided by a non-resident father (Amato, 2004). Children with involved fathers over time have higher levels of social competence and capacity for empathy, greater self-control, higher self-esteem, more positive child-father relationships, better social skills and peer relationships, more prosocial sibling interactions, increased cognitive competence, fewer school adjustment difficulties, better academic progress, and fewer behaviour problems (Lamb & Lewis, 2010).

The chronosystem becomes applicable as it emphasises that fathers have a valuable, nurturing role to play in the lives of their children. Although a father's availability and time with his child is important, the quality of a father's involvement over time is the strong predictor of child well-being.



2.5 PROXIMAL PROCESS IN THE CHILD'S DEVELOPMENT

The bio-ecological systems theory is an evolving theoretical system for the scientific study of human development over time (Tudge, Payir, Mercon-Vargas, Cao, Liang, Li & O'Brien, 2016). It incorporates a four-element model, involving the synergistic interconnections among process, person, context, and time, known as the Process, Person, Context, Time Model (PPCT Model). In other words, the four elements simultaneously influence development, because they are part of an interactive system (Bronfenbrenner, 1999; Tudge et al., 2016).

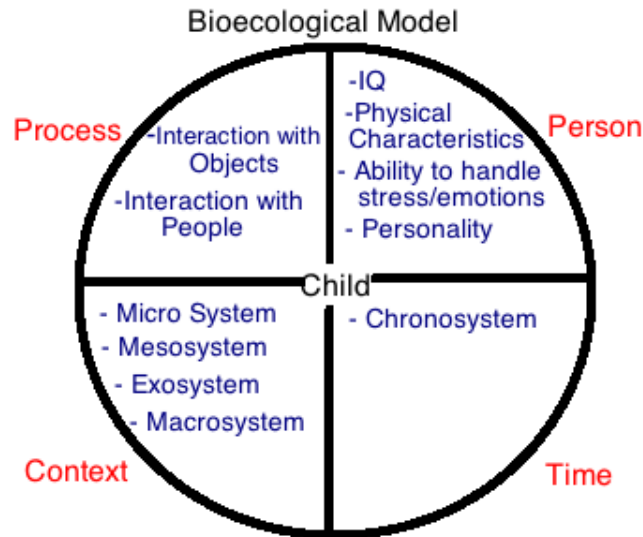


Figure 2.2: A diagrammatic illustration of The Process, Person, Context, Time Model (Bronfenbrenner, 2001)

It is apparent from Figure 2.2 that four elements simultaneously influence development and that they are part of an interactive system (Bronfenbrenner, 1999; Tudge et al., 2016). The four elements are described as follow:

Process: Bronfenbrenner viewed proximal processes as the primary mechanism for development, featuring them in two central propositions of the bio-ecological model, interactions with objects and interaction with people (Bronfenbrenner & Morris, 2006).

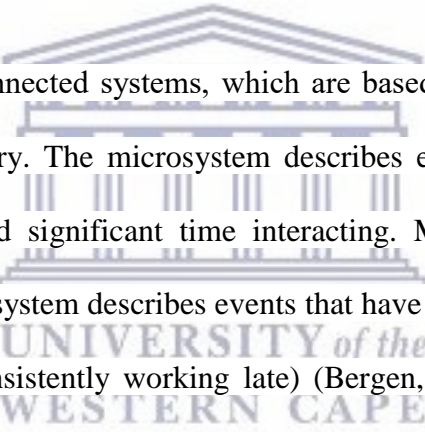
Proposition 1: Human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving biopsychological human organism and the persons, objects, and symbols in its immediate external environment. To be effective, the interaction must occur on a regular basis over extended periods. Such enduring forms of interaction in the immediate environment are referred to as proximal processes (Bronfenbrenner & Morris, 1998). Proximal processes are the development processes of systematic interaction between person and environment (Bergen, 2008). Bronfenbrenner identifies group and solitary activities such as

playing with other children or reading as mechanisms through which children come to understand their world and formulate ideas about their place within it (Tudge et al., 2009). However, processes function differently depending on the person and the context.

Proposition 2 states that the form, power, content, and direction of the proximal processes effecting development vary systematically. It is viewed as a joint function of the characteristics of the developing person in the environment in which the processes are taking place; the nature of the developmental outcomes under consideration; and the social continuities and changes occurring over time through the life course and the historical period during which the person has lived (Bronfenbrenner & Morris, 1998). The nature of proximal processes varies according to the aspects of the individual and of the context, both spatial and temporal; and as children grow older their developmental capacities increase both in level and range. Therefore, to continue to be effective, the corresponding proximal processes must also become more extensive and complex to provide for the future realization of evolving potential to be lived (Bronfenbrenner & Morris, 2006).

Person: Bronfenbrenner acknowledged the role that personal characteristics of individuals play in social interactions (Bronfenbrenner & Morris, 1998). He identified three personal characteristics that can significantly influence proximal processes across the lifespan. Demand characteristics such as age, gender or physical appearance set processes in motion, acting as personal stimulus characteristics (Tudge et al., 2009). Resource characteristics are not immediately recognizable and include mental and emotional resources such as experiences, intelligence, and skills as well as

material resources such as access to housing, education, and responsive caregivers (Bronfenbrenner & Morris, 1998). Thirdly, force characteristics relates to variations in the individual's motivation, persistence and temperament (Bronfenbrenner & Morris, 1998). Bronfenbrenner notes that even when children have equivalent access to resources, their developmental courses may differ as a function of characteristics such as drive to succeed and persistence in the face of hardship. In doing this, Bronfenbrenner provides a rationale for how environments influence personal characteristics, yet also suggests personal characteristics can change environments (Tudge et al., 2009).



Context: Involves five interconnected systems, which are based on Bronfenbrenner's original model, ecological systems theory. The microsystem describes environments such as home or school in which children spend significant time interacting. Mesosystems are interrelations between microsystems. The exosystem describes events that have important indirect influence on development (e.g., a parent consistently working late) (Bergen, 2008). The macrosystem is a feature of any group (culture, subculture) that share values and belief systems. The chronosystem describes historical circumstances that affect contexts at all other levels (Bronfenbrenner & Morris, 1998).

Time: Has a prominent place in this developmental model and consists of three levels: micro, meso, and macro. Micro-time refers to what is happening during specific episodes of proximal processes. Meso-time is the extent to which the processes occur in the person's environment, such as over the course of days, weeks or years (Tudge et al., 2009). Macro-time (or the chronosystem)

focuses on the shifting expectancies in wider culture. This functions both within and across generations and affects proximal processes across the lifespan (Bronfenbrenner & Morris, 2006).

Bronfenbrenner and Ceci (1993) indicate that human development takes place through processes of progressively more complex reciprocal interactions between an active evolving biopsychological human organism and the persons, objects, and symbols in its immediate environment. A reciprocal nature of interaction exists and the key to understanding proximal processes and ecological processes in general, is that the relationships of people with environments are bi-directional (Griffore & Phenice, 2016). A misconception of proximal processes is that they are simply the unidirectional effects of environments doing things to people and that proximal processes are only about social interactions.

Proximal processes are more than the interaction of two individuals in direct communication; they are also interactions with objects and symbols that make up the context. Proximal processes are also not limited to interactions with other people therefore the mere presence of other people in the immediate environment does not necessarily lead to the occurrence of a proximal process (Griffore & Phenice, 2016). Furthermore, proximal processes are not isolated events; rather it is reoccurring in nature with varying degrees of complexity and it may be part of a sequence (Bronfenbrenner & Morris, 2006).

Objects and symbols are processes such as family communication patterns and family organisational patterns exchanged between family members and which helps them with healthy functioning (Walsh, 2003). With reference to the current study, examples of these objects and symbols is that of a father reinforcing practises such as the family all sitting down together at meal

time; upholding family celebrations such as birthdays and achievements; interactions with extended family; story-telling; holding family meetings; all of which contributes positively to the child's development.

The bio-ecological systems theory has adequately demonstrated its applicability to the current study as it provides an interpretation of human behaviour highlighting the role of the father in ensuring positive outcomes for childhood development. Social role theory compliments the bio-ecological systems theory as it fits the description of human behaviour in the social environment, in that it focuses on interactions between and among individuals, groups, societies, and economic systems as developed by the social systems in which people live.

2.6 SOCIAL ROLE THEORY

Social role theory developed by Alice Eagly (1987) is a theoretical perspective based on the principle that men and women behave differently in social situations and take on different roles, due to the expectations that society puts upon them. Historically, social role theory was developed as a gender related theory and Eagly (1987) describes the social roles that regulate behaviour in adult life.

Aspects of social behaviour, personality, and abilities differ between women and men (Eagly, 1995; Halpern, 1997). According to psychological dispositions of theories of origin, women and men possess sex-specific evolved mechanisms; they differ psychologically and tend to occupy different social roles. In contrast, in the social structural theory, because men and women tend to

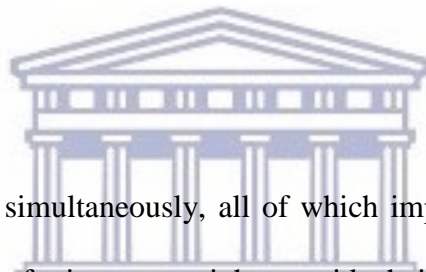
occupy different social roles, they become psychologically different in ways that adjust them to these roles. However, one important feature shared by these differing theories of origin is that both offer a functional analysis of behaviour that emphasises an adjustment to environmental conditions (Eagly & Wood, 1999).

As opposed to using a cultural approach, social role theory uses a structural approach to sex differences in that structural pressures such as family, organisations and communities have caused men and women to behave in different ways (Dulin, 2007). The perception exists that people have a social role based solely on their gender; these stereotypic gender roles are formed by social norms (shared expectations about appropriate qualities or behaviours) that apply to people of a certain category or social position (Eagly, 1987).

Eagly (1987) asserts that society has shared expectations about women, and these expectations form female gender roles, and shared expectations about men form male gender roles. In turn, people tend to do what is expected of them or act the way that these roles imply and, as a result, men and women learn different skills, thus perpetuating sex differences. Gender roles are more general and encompass a greater scope of definition of male and female roles. In contrast, social roles are more specific to roles in family and work life. Dulin (2007) explains that Eagly believed that social roles guide people's behaviours more than the gender they inhabit.

For the purpose of this study social role theory ties in well with bio-ecological systems theory because social role theory firstly, emphasises the roles, duties and obligations (Ashforth, 2001)

that a father has towards the developing child within the microsystem. Secondly, the child's experiences are mainly centred around their parents, family, peers, church, school, neighbourhood and every one of these social actors has a role to play in the child's development (Paquette & Ryan, 2001). Thirdly, social role theory focuses on interactions between and among individuals, groups, societies, and economic systems as developed by the social systems in which people live (Dulin, 2007). Fourthly, social systems either promote or deter people in maintaining or achieving health and well-being (Council on Social Work Education, 2004). The systems referred to includes Bronfenbrenner's (1979) five environmental systems which affects the child's growth and with which a child interacts - the microsystem, mesosystem, exosystem, macrosystem and the chronosystem.

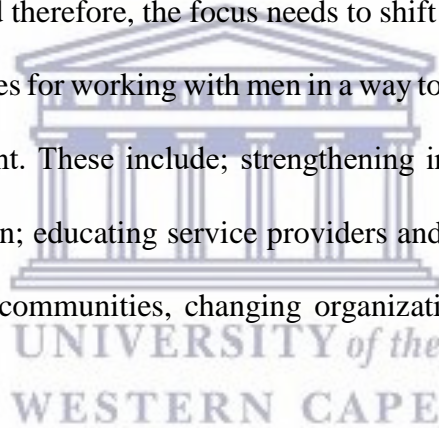


Individuals occupy many roles simultaneously, all of which impinge on their behaviour, work roles, such as leadership positions for instance, might override their gender roles and reduce gender differences (Eagly & Johnson, 1990). Social roles are influenced by the society in which we live (Eagly, 1987) and South Africa, according to StatsSA (2017), experiences widespread father absence or non-involvement of fathers as statistically one in two children grow up with an absent father. Even though we live in a statistically absent-father society, social roles are changeable and continually readjusting social processes as social role theory also implies that gender differences are flexible, because they are dependent on the immediate social role of individuals (Eagly, 1987).

In application to the current study, men through their social roles can reinforce negative or positive versions of gender and gender roles. The introduction of fatherhood intervention programmes promotes fatherhood and father involvement and negates against father non-involvement or father

absence. Father's attending a fatherhood intervention programme reported that their relationships with their children were growing stronger. This was as a result of them doing more activities with their kids and taking more of an active interest in what was going on at school. Participation in programmes also had effects on their relationships as fathers commented that they were arguing less with their partners (Berlyn, Wise & Soriano, 2008). Fathers undergoing these types of programmes with positive results may themselves in turn become agents of change, readjusting their roles in society and influencing other fathers.

Flood (2011) asserts that men have been the focus in secondary and tertiary-based interventions, mainly as perpetrators only; and therefore, the focus needs to shift towards partners in prevention. He outlines six levels of strategies for working with men in a way to start thinking about the process of extending men's involvement. These include; strengthening individual knowledge and skill; promoting community education; educating service providers and other professionals; engaging, strengthening, and mobilizing communities, changing organizational practices and influencing policies and legislation.



Social role theory has been criticised by Archer (1996) who examined it against evolutionary theory as explanations for sex differences. Evolutionary theory attributes most sex differences to the consequences of sexual selection and the conflict that arises with the different reproductive strategies of the sexes. Archer (1996) concluded that, since evolutionary theory could explain other mammals' sex differences, that it was a better explanation. Eagly (1997) however responded to Archer's criticism of social role theory stating that she never intended for the theory to be an ultimate answer to the puzzle of sex differences. Instead, she defended her theory as one of many

interrelated theories, each of which illuminates certain aspects of the complex of psychological and social processes by which gendered behaviour is produced (Dulin, 2007).

In conclusion, social role theory recognises the historical division of labour between women who often assumed responsibilities at home and men who often assumed responsibilities outside the home. Accordingly, the behaviour of men and women is governed by the stereotypes of their social roles. However, social role theory also points out that gender differences are flexible, because they are dependent on the immediate social role of individuals. Thus, for the purpose of this study central to the social role theory is that the fathers themselves through their social roles can reinforce the promotion of fatherhood and father involvement.

2.7 CONCLUSION

This chapter described bio-ecological systems theory and social role theory and its relevance and applicability to this study. Bio-ecological systems theory is based on the foundation that the environment is an important force in development and the developing child is embedded in a series of complex and interactive systems. The environment and its immediate settings actively shape the outcome of a child's life. Within the microsystem family members and more so fathers contribute towards the functioning and maintenance of their families such as providing care, stability, dependability and positive development. In view of the outer layers of the system all impacting on the developing child, the role of good parenting which lays stable foundations cannot be over-emphasised; as a breakdown in the immediate microsystem leads to a child not being able to develop resiliency in interacting with the outer layers.

Social role theory emphasises that parents especially fathers are powerful socialisation agents and role models to their children emphasising both the father-child relationship and the social role of the father in determining the positive or negative outcomes for children. A combination of both these theories had been selected as social role theory ties in well with bio-ecological systems theory because it emphasises the social roles, duties and obligations that a father has towards his developing child within the microsystem. Furthermore, the child's experiences are mainly centred around their parents, family, peers, church, school, neighbourhood and every one of these social actors has a social role to play in the child's development in his micro-system.

The next chapter, the literature review, will provide a critical insight into other research conducted on the topic.

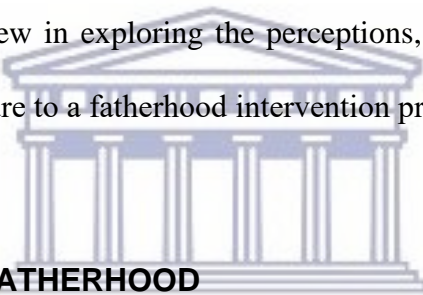


CHAPTER THREE

LITERATURE REVIEW

3.1 INTRODUCTION

The previous chapter provided the theoretical framework for understanding the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. This chapter provides critical insight into research conducted on the topic. Content discussed includes fatherhood, father involvement, father absence and father non-involvement, the origins and nature of fatherhood interventions and fatherhood programmes. The concepts are discussed as an in-depth overview in exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.



3.2 CONSTRUCTIONS OF FATHERHOOD

There is no universal term for fatherhood, however Burgess and Russel (2003) and Morrel (2006) presents three types of fatherhood, biological, economic (breadwinner) and social fatherhood. The definition of fatherhood as the social role that men undertake to care for their children (Morrell & Richter, 2006), stresses the importance of social relationships and the choice fathers make to be involved in the lives of their children. Fatherhood can be discussed as an abstract concept, but it is more important to understand it as experienced daily (Rabe, 2018). It is embedded within dynamic family structures and practices (Bray, Gooskens, Moses, Kahn & Seekings, 2011), economic realities (Rabe, 2016), gendered and cultural expectations (Reynolds, 2016) and historical developments (Morrell, 2006). Van den Berg and Makusha (2018) demonstrates that fatherhood starts from conception, continues throughout the life course of the child, and therefore goes beyond

impregnation. In this complex context, fatherhood is a social practice, which transcends biology. The authors also assert that this understanding of fatherhood enables fathers to be accorded opportunities structurally, socially and culturally to be involved in their children's lives from conception to adulthood (Van den Berg & Makusha, 2018).

In relation to how the western world is enacting fatherhood, perceived change is about men being compelled to become more involved, hands on, emotional fathers. Reasons for change varies and include rising divorce rates, women's changing role in the labour force, and the decline of traditional patriarchal and masculine authority (Fin & Henwood, 2009; McMahon, 1999). These recent constructions of involved fatherhood and the good father emerged because of the greater recognition of masculinity as plural and diverse, and the ability to incorporate notions of caring masculinities, intimacy and emotional displays together with some notion of gender equality (Miller, 2011; Dermott, 2008; Johansson & Klinth, 2007). The 'new' fatherhood, based on greater paternal involvement at home and conversely lesser engagement in paid work outside the home, and a shift toward a more egalitarian sharing of caring responsibilities within the household, was intended by its advocates to provide such an alternative (Gregory & Milner, 2011).

Research suggests that fatherhood is associated with changing notions of masculinity, allowing fathers to become more open to think about the physical and mental health of children particularly for African, Caribbean and White working-class men living in England (Williams, Robertson & Hewison, 2009; Williams, Hewison, Wildman & Roskell, 2013). A study on masculinity conducted by Connell (2005) also showed that masculinities are not essential and fixed, but dynamic and changing. Parra-Cardona, Sharp and Wampler (2008) states that ideas of masculinity

for teen fathers of Mexican descent influences their ideas of fatherhood in two ways. For these fathers, masculinity can work in a constraining way because of their ideas of acting as men when showing their 'toughness' and then linking manifestations of tenderness with weakness. On the other side, 'being a man about it' can also indicate a masculine identity that strengthens the commitment of men to be emotionally involved with their children and protect their families from hardship (Parra-Cardona et al., 2008).

Roy and Dyson (2010) in their study with African-American men as well as Marsiglio and Pleck (2004) in their study of fatherhood and masculinity in the North American context, found that in various race, ethnic and cultural groups, achieving adult male status is reflected in the ability to have and support children emotionally and financially. The ability to support children continues to distinguish which men are considered by society to be good fathers and which are considered as bad fathers (Roy, 2004). One way to conceptualize valuations of providing with regard to father roles is to link them explicitly to forms of masculinity. Regarding fathering expectations, hegemonic masculinity encourages men to prioritize the role of providing in legitimate contexts, as full-time workers in established wage labour markets. Such providing offers men resources to secure independence and control in social interaction, including family life (Roy & Dyson, 2010).

Providing also equates care and good providers do so to care for their families (Christiansen & Palkovitz, 2001). There are however, different and conflicting ways to be a man and hegemonic masculinity acknowledges a hierarchy among a diversity of masculinities. Men disadvantaged by racial, ethnic or class inequalities may reject privileged avenues to manhood such as being a good

provider and instead craft different ways to be a man (Roy & Dyson, 2010). This diversity of masculinities draws on themes of hegemonic masculinity and reworks them in the context of poverty and limited economic and cultural resources (Connell, 1995).

Shifts in masculinity views have occurred and psychological and educational research has shown a personal flexibility in ideas of gender stereotypes (Connell, 2005). Pulerwitz, Barker, Segundo and Nascimento (2006) examined the effects of an intervention designed to improve young men's attitudes toward gender norms and to reduce HIV and risks of sexual transmitted infections (STI). Set in Rio de Janeiro, Brazil, the programme focused on 780 young men in the age of 14 to 25 using two components, interactive group education sessions and a community-wide lifestyle social marketing campaign. A comparison of gender equitable attitudes at baseline, six months and twelve months, with the intervention taking place after the baseline measurement, revealed a smaller proportion of participants showing agreement with gender inequitable attitudes over time. The study shows that more equitable gender norms and related behaviour can be successfully promoted among young men (Pulerwitz et al., 2006).

Studies on fatherhood in South Africa illustrate that there is no typical father in South Africa ranging from biological, social, gay, straight, young and older fathers, there are self-identified fatherhood, ascribed fatherhood, long-distance - and proximal fatherhood (Van den Berg & Makusha, 2018). Rapid changes in family dynamics have expanded the role of fatherhood to include non-biological fathers (Walker, 2005). In South Africa, social fatherhood has become very common whether formally through foster care or adoption or more typically informally (Day,

Lewis, O'Brien & Lamb, 2005). Many factors, such as cultural practises that emphasise collective responsibility of the extended family in child rearing, high levels of paternal orphaning due to the severe HIV/AIDS epidemic and other causes of pre-mature male mortality, contribute to the involvement by men in the raising of non-biological children (Hosegood & Madhavan, 2012; Hosegood, McGrath & Moultrie, 2009b; Hunter, 2006; Mkhize, 2006).

3.2.1 Perceptions, experiences and challenges of fatherhood

Troilo and Coleman (2012) explain that the current expectations are that fathers will be highly involved with their children, they are expected to be breadwinners, role models, nurturers, and providers of childcare. Just as norms and practices change, so do perceptions, experiences and expectations of fatherhood (Makusha, 2013).

3.2.1.1 Perceptions of the fatherhood role

Father involvement has been defined by Lamb (1987) as a combination of accessibility (availability to children), engagement (direct interaction with children), and responsibility (taking care of children's financial, health and emotional needs). The conceptualization of father involvement as asserted by Fox, Nordquist, Billen and Savoca (2015) has shifted over the past several decades from simplistic contrasts of presence-absence, to consideration of the amount of time men spend with their children, to recognition of the multidimensional nature of men's relationships with their children.

Other modern understandings of father and fatherhood imply the successful performance of activities, obligations and responsibilities with regard to children's education and development (Tanfer & Mott, 1997). Some researchers present three types of fatherhood known as biological,

economic and social fatherhood (Burgess & Russell, 2003; Morrell, 2005). Throughout history, fatherhood has been given multiple meanings, and the modern one has had significant and far-reaching implications, on not only the changes in the understanding of the role of the father, but also in the understanding of masculinity, male roles and male identity (Maskalan, 2016).

3.2.1.2 Father's experiences of fatherhood

A study by Miller (2011) explored the experiences of a predominately middle-class group of men in the United Kingdom (UK) as they become fathers for the first time. This longitudinal study shows that whilst sharing, equality and sameness in caring for the unborn child is anticipated and narrated, there is a naivety about how this will be practically managed and sustained alongside full-time paid work. The introduction of two weeks paid paternity leave in the UK enables these men to envisage significant sharing in hands-on caring. However, without any previous knowledge of the often hard, time-consuming and relational work of caring, their hopes and intentions turn out to have been overstated. After the birth, the men tend to be more actively and emotionally involved in caring for their child than they recall their own fathers to have been. A return to paid work however, reveals the temporary nature of any intentions to disrupt normative gender behaviours. The fathers' caring practices are not forgotten, however, but are developed rather more slowly as they are squeezed into evenings and weekends and their wives or partners quite quickly become more expert through practice (Miller, 2011).

Pasley, Petren and Fish (2014) in a review of 25 studies found that men who place importance on their fathering role or view their father status as central to their identity, are more actively involved with their children than men who place less importance on the role of the father. However,

circumstances or constraints in other areas of men's lives, such as inflexible work schedules, non-residence with the child, and women's opinions of their fathering abilities may prevent men from enacting their father role preferences (Fox & Bruce, 2001; Roy, 2004; McBride, Brown, Bost, Shin, Vaugh & Korth, 2005).

Many fathers have risen to the challenge and have increased their accessibility to, engagement with, and responsibility for their children in an attempt to meet these changed expectations (Troilo & Coleman, 2012). However, this increase in father involvement, particularly accessibility and engagement, appears to apply to married fathers only. For example, married fathers have doubled the amount of time spent doing childcare activities (Amato, Meyers & Emery, 2009). Whilst with unmarried fathers, teenage fathers, divorced fathers or non-residential fathers who do not live with their children, accessibility and engagement tends to decrease over time (Troilo & Coleman, 2012). These fathers have a difficult time fulfilling their breadwinner roles, have difficulty seeing their children especially when the mothers do not allow the fathers to see their children if they did not pay child support regularly (Hawkins, Amato & King, 2007; Fagan & Barnett, 2003).

3.2.1.3 Challenges that fathers experience

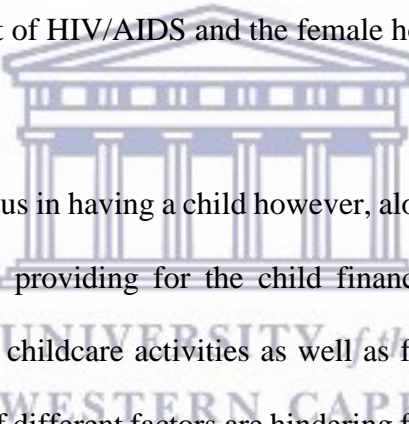
In a United States (US) based study, it was found that the barriers for divorced fathers in father-involvement are their beliefs that high child support payments negatively affected their time with their children and perceptions that time with their children was rushed. They have also found that contentious relationships with former wives, beliefs that the legal system was biased against non-residential fathers, the preoccupation with the divorce process, and geographical distance from children are barriers to father involvement (Troilo & Coleman, 2012). Some of the fathers believed

these barriers were a major influence on their abilities to remain in touch with their children, either in person or over the phone, all of which impacts negatively on their non-involvement with their children.

Challenges to fatherhood in the South African context as found by Ratele, Shefer and Clowes (2012) include the legacy of apartheid, unemployment, poverty and inequality in post-apartheid South Africa (SA), gender inequality, and the burden of HIV/AIDS and violence-related mortality. All of which may negatively affect family and parental practices with a significant number of children growing up without biological fathers, either through premature death or abandonment. Similar challenges to fatherhood in SA were evident in the 2013 research findings by Mavungu, Thomson-de Boor and Mphaka, which suggest that widespread father absence in SA is intricately connected to historical, social, economic and cultural contexts.

Widespread father absence is often influenced by ideological factors such as materialist constructions of fatherhood and masculinity; socio-economic factors such as poverty and unemployment of fathers; cultural factors such as the cost of customary practices like “ilobolo” (bride wealth) and “damages” (payment for impregnating a girl) and relationship issues of various kinds. Cultural processes, ideas and rules are sometimes the main bridge to be crossed by fathers and the paternal family to gain access to their biological offspring. *Inhlawulo* (in Nguni) (or *hlahollo* in Sesotho) (payment of damages) is a cultural process through which many Black communities have regulated and mediated a father’s involvement in a child’s life (Nkani, 2017).

Gender inequality in SA poses a challenge to fatherhood as it influences the way in which men interact with their intimate partners, their children and families; as inequitable gender norms links masculinity to dominance, violence, aggression, sexual conquest and the pursuit of multiple sexual partners (Van den Berg, Hendricks, Hatcher, Peacock, Godana & Dworkin, 2013). SA has the highest number of people living with HIV/AIDS with an estimated 1.7 million people living with HIV in 2016 (UNAIDS, 2017) and is part of sub-Saharan Africa, the region with the highest number of gender-based violence in the world (USAID, 2016). The female homicide rate in SA in 2009 was 5 times higher than the global rate (Abrahams, Mathews, Martin, Lombard & Jewkes, 2013). It can thus be concluded that there is a strong link between concepts of masculinity, gender inequality, the spread and impact of HIV/AIDS and the female homicide rate in SA.



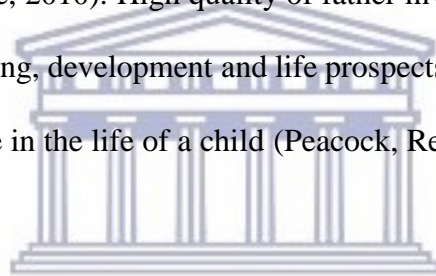
Fathers attain a certain social status in having a child however, along with it comes responsibilities and expectations. This includes providing for the child financially, being there for the child emotionally, the involvement in childcare activities as well as fulfilling a number of roles. It is however evident that a number of different factors are hindering fathers in fulfilling their fathering roles, especially within the South African family as documented above.

3.3 FATHERHOOD AND FATHER INVOLVEMENT

The concept of paternal involvement is one of the most influential developments to follow from the dedicated study of fatherhood, which is a theoretical construct that encompasses engagement, accessibility and responsibility (Roubinov, Luecken, Gonzales & Crnic, 2016; Lamb, Pleck, Charnov & Levine, 1987). Contemporary families are critically challenging the prioritisation of providing and the dominance of men in family life, while norms for contemporary fatherhood

appear to be shifting toward integration of provider expectations to expectations for caregiving (Townsend, 2002; LaRossa, 1997). These scripts for nurturant or responsible fatherhood have opened up alternative spaces for new expressions of masculinity (Roy & Dyson, 2010).

Father involvement have been reported to be associated with social and cognitive development, psychological well-being and academic performance of children (Downer & Mendez, 2005), stronger effect of children's happiness than mother involvement (Flouri & Buchanan, 2003), positive psychological well-being of parents and family functioning (Kwok & Li, 2015; Cummings, Merrilees & George, 2010). High quality of father involvement has been found to be beneficial to children's well-being, development and life prospects even when provided by a non-resident father or a father figure in the life of a child (Peacock, Redpath, Weston, Evans, Daub & Grieg, 2008; Amato, 2004).

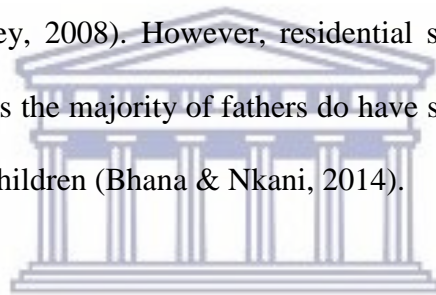


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Both International and South African studies, have shown that children with supportive fathers are more likely to show lower levels of child neglect, enjoy better physical, emotional and positive mental health, enjoy, literary and cognitive development, excel academically and avoid drugs, violence and delinquent behaviours (Thupayagale-Tshweneagae, Mgutshini & Nkosi, 2012; Saracho & Spodek, 2008; Peacock et al., 2008; Harris-Peterson, 2007; WHO, 2007; Jordan & Lewis, 2005). It is acknowledged that the presence of a father in a child's life does not necessarily lead to positive outcomes. As the presence of an abusive or neglectful father could have far worse effects than the absence of a father, however it is important to note the potential positive effects for children of having a present, loving and responsible father (Mavungu et al., 2013).

3.3.1 The dynamics of father involvement

The White Paper on Families in South Africa (2013) has as its focus the building and strengthening of healthy families in the country, recognising the positive effect of fathers in improving a child's life chances (Makusha, Richter & Bhana, 2012). The promotion of fathers as critical to this agenda has led to some South African men embracing what is referred to as new fatherhood (Richter & Morrell, 2006). Morrell and Jewkes (2011) have found that men that are involved in care of their children, have access to their children, attend school functions and provide emotional and financial support. Unfortunately, for some men the geographical separation from the residence of their children, results in widespread non-involvement and lack of financial support for their children (Madhavan, Townsend & Garey, 2008). However, residential separation does not necessarily equate to lack of involvement as the majority of fathers do have some form of contact, including providing financially for their children (Bhana & Nkani, 2014).

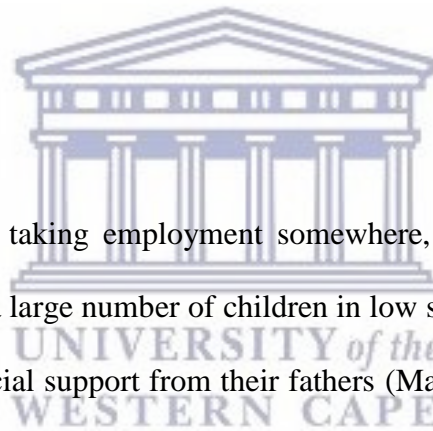


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SA has one of the lowest rates of father-child co-residence in the world, with only 37% of children living with their biological fathers in 2010 (StatsSA, 2011) and 36% of children living with their biological father in the same household in 2016 (StatsSA, 2017). Yet studies have found that although these fathers are absent from their children's households, they are often actively involved in their lives (Clark, Cotton & Marteleto, 2015; Swartz & Bhana, 2009; Madhavan, Townsend & Garey, 2008; Richter & Morrell, 2006). Even though non-residential South African fathers are publicly being stereotyped and portrayed as disengaged and avoiding their fathering responsibilities, research demonstrates that many men do not fit this image (Richter, Chikovore & Makusha, 2010; Swartz & Bhana, 2009; Rabe, 2007). A study in urban Johannesburg, found that

over 60% of children under the age of five years old received uninterrupted financial support from their fathers (Madhavan, Gross, Richter, Norris & Hosegood, 2012).

Various qualitative research studies (Clark, Cotton & Marteleto, 2015; Makusha, Richter & Bhana, 2012; Swartz & Bhana, 2009; Montgomery, Hosegood, Busza & Timaeus; 2006) also indicated that some never-married, non-residential fathers are increasingly playing new roles known as caregiving roles, helping with homework and providing moral instruction, which goes beyond the economic provider role. Residential separation does not necessarily equate to a break in social connectedness between father and child (Madhavan, Townsend, & Garey, 2008; Makusha et al., 2012).



High rates of male migration, taking employment somewhere, without accompanying family members continues in SA and a large number of children in low socio-economic contexts still do not co-reside nor receive financial support from their fathers (Madhavan, Gross, Richter, Norris, & Hosegood, 2012). Nonetheless, although many fathers are forced to leave their child's household to find work, successful migratory Black fathers, in particular, are likely to send back remittances and thus fulfil one of the important roles of fathers as a breadwinner (Lu & Treiman, 2011).

Positive father involvement is also beneficial to fathers themselves, as Richter (2006) explains that increasing men's exposure to children, and encouraging their involvement in the care of children, may facilitate their own growth, bring them happiness and gratification, and foster a more

nurturing orientation in general. Men who undertake fatherhood are also less likely to engage in high-risk behaviour and are more likely to retain steady employment (Magruder, 2010). At the same time, women who are supported in stable partnerships with men experience lower levels of family stress, are less likely to suffer mental health problems and derive greater satisfaction from their roles as mothers (Richter, Chikovore, Makusha, Bhana, Mokomane, Swartz & Makiwane, 2011).

3.3.2 Father non-involvement

Father absence have been linked to and are used as explanations for societal problems such as family breakdown, youth crime, anti-social behaviour, teenage pregnancy and drug use (Gillies, 2008; Pleck & Masciadrelli, 2004; Scourfield & Drakeford, 2002). Father non-involvement has been linked with risky behaviours and poor school performance (Booth, Scott & King, 2010; Carlson, 2006). Self-harm and suicide in children has also been associated with lack of parental bonding (Kotsopoulou & Melis, 2016). Disengaged and remote father-child interactions, as early as the third month of life, have been found to predict externalizing problems in children longitudinally (Ramchandani, Domoney, Sethna, Psychogiou, Vlachos & Murray, 2013). Fathers' sensitivity in free play with their 2-year-olds was found to be pivotal to child adjustment at age ten and more predictive than early mother-child attachment at age 16 (Grossman, Grossman, Fremmer-Bombik, Kindler, Scheurer-English & Zimmermann, 2002).

Fathers have a significant role to play in the health and development of children (Chili & Maharaj, 2015). Fathers provide large amounts of care and resources to their children; conversely, their absence also has a range of detrimental effects on the psychosocial development of the child

(Thupayagale-Tshweneagae, Mgutshini & Nkosi, 2012). Evidence suggests that children living in households without a father are faced with higher levels of poverty than households with a father (Desmond & Desmond, 2006). Research suggest that children who have little or no contact with their fathers are more likely to exhibit social, emotional and behavioural problems, lower mental, emotional and behavioural well-being and a heightened likelihood of negative outcomes (Choi & Jackson, 2011; Flouri & Buchanan, 2003).

Studies on sexual reproductive health have proposed that father absence and other forms of childhood psychosocial stress, leads to earlier sexual maturation, earlier sexual experience, and earlier first birth (teenage pregnancy). It further leads to short-term, multiple sexual unions rather than long-term, monogamous sexual unions. As well as lower self-esteem especially in girls and insecurity within relationships with the opposite sex (Sheppard, Garcia & Sear, 2014; Koehler & Chisholm, 2009; Alvergne, Faurie & Raymond, 2008; Pesonen, Raikkonen, Heinonen, Kajantie, Forsen & Eriksson, 2008). The South African Institute of Race Relations Report states that children growing up without fathers are more likely to experience emotional disturbances and depression. Whilst, girls who grow up with their fathers are more likely to have higher self-esteem, lower levels of risky sexual behaviour, and fewer difficulties in forming and maintaining romantic relationships later in life. They have less likelihood of having an early pregnancy, bearing children outside marriage, marrying early, or getting divorced. Whereas boys growing up in absent father households are more likely to display hyper masculine behaviour, including aggression (Holborn & Eddy, 2011).

Men's presence and involvement - responsibility, availability and engagement (Lamb, Pleck, Charnov & Levine, 1985) largely determines both the social and economic resources of the household (Richter & Morrell, 2006). Involved, engaged and caring fathers are important in the lives of children and recognition of children by their biological fathers allows children access to both extended family and other social benefits (Makusha, 2013). Households with men are likely to be better off economically (Desmond & Desmond, 2006), while households without men are worse off, more so when affected by HIV and AIDS (Denis & Ntsimane, 2006; Richter, Chikovore & Makusha, 2010). In addition to money, men usually have access to other community resources, which may not be available to women, including loans, mutual support and influence (Makusha, 2013). In SA, like in other African societies, married biological fathers provide a child with the family or clan name and this represents a significant source of social capital and status for their children as it links them to resources and other people in the communities in which they live (Madhavan & Roy, 2011; Morrell, 2006). Nduna and Jewkes (2012) noted in their study conducted in a rural district of SA that paternal connection for the child is important in that particular setting for ancestral protection. High numbers of absent or non-involved fathers in SA have a major impact on the poverty situation of children in the country (Makusha, 2013).

From the literature, it can be deduce that the implications for children living apart from their biological father, or having an uninvolved father or disengaged father-child interactions may be accompanied with a greater risk of adverse outcomes and detrimental effects such as risky behaviours, externalising problems, social problems and a lack in academic performance.

3.3.3 Causes of father absence

The South African family structure varies greatly and father absence is found to be fairly common (Anderson, Case & Lam, 2001). Between 1996 and 2010, the percentage of African children living with their fathers in SA dropped from 44% to 31%, with only a third of pre-school children living with their parents (StatsSA, 2011). The magnitude of the problem differs widely across race and according to Mavungu et al. (2013) who used data from the 2010 National Income Dynamics Study, found that the proportion of children under 15 years living with a father is 30% for Africans, 53% for Coloureds, 83% for Whites and 85% for Indians. StatsSA community survey (2017) found that 62% of births registered in 2016 had no information on fathers. Total births registered: 969 475, fathers not available: 603 238 (62%) and fathers available: 366 177 (38%) and 36% of children were living with their biological father in the same household in 2016 (StatsSA, 2017). Father absence can be ascribed to non-marital births, death, divorce, imprisonment, migration for wage labour, high levels of unemployment, poverty, income disparities, gender relations, intimate partner violence, masculinity ideologies, and abandonment (Mavungu et al., 2013; Makusha, 2013; Ratele et al., 2012; Anderson, 2005).

The South African field of research has demonstrated how the history and legacy of the apartheid era (1948-1994) with its economic inequalities have paved the way for the migration for wage labour, ultimately leading to the disruption of family life at the time (Bhana & Nkani, 2014; Hosegood & Madhavan, 2010; Richter & Morrell, 2006). During the apartheid regime, the most feasible way of having paid employment and being able to provide for one's family was for men to work away from their homes, away from their women and children and becoming distant providers (Hunter, 2006). Being a distant provider due to labour migration had become one of the

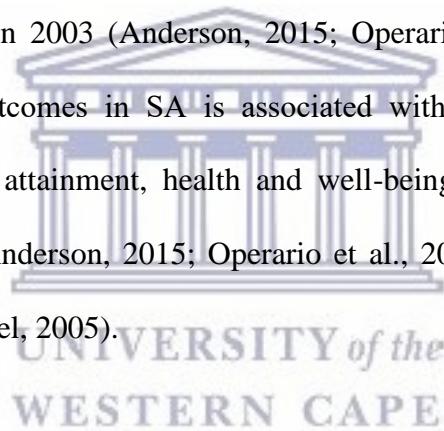
primary reasons for father absence and the decrease in the number of fathers living with their children in SA at the time (Bhana & Nkani, 2014). Migrant labour contracts only permitted limited visits to their homes and a man's ability to be present in raising his family and providing for his homestead had unfortunately been replaced by becoming the distant provider and most of the burden of caring for children then fell on women (Chili & Maharaj, 2015).

In view of non-marital births, great uncertainty exists about the exact number of fathers in SA, as it is difficult to establish who is, or has been a biological father from national surveys and census data (Chili & Maharaj, 2015; Richter, Chikvore & Makusha, 2010; Posel & Devey, 2006). A cultural practice still persists within contemporary SA within the black-African culture whereby a biological father is not recognised as the legitimate father of the child until ilobolo is paid or the payment of damages (locally known as inhlawulo) takes place to the girl's family for impregnating the girl (Bhana & Nkani, 2014; Makusha, 2013; Richter, & Bhana, 2012). However, some black-African men may not even know that they have fathered a child; whilst in poverty contexts, a man might deny paternity of a child because he cannot afford to meet the ilobolo or inhlawulo requirements, or provide financially for the child and the child's mother (Makusha, 2013; Nkani, 2017).

In addition, some mothers may not know who the child's father is (Townsend, Madhavan & Garey, 2006) or some may know, but the biological father may never have acknowledged paternity (Nduna & Jewkes, 2011; Denis & Ntsimane, 2006; Hunter, 2006). The non-payment of ilobolo or damages fees in many cases restricts and prevents fathers' access to children. These fathers in not being recognised and allowed access to their children, further perpetuates the absence of black-

African fathers from two thirds of homes in which children live (StatsSA, 2011). Cultural values place a high value on fathers that provide yet many fathers lack the ability to be able to provide, for reasons such as limited access to resources, SA's political economy, structural and social inequalities, high levels of poverty and unemployment (Bhana & Nkani, 2014; Makusha, 2013; Hunter, 2010, Swartz & Bhana, 2009). Despite the lack of power of being unable to provide, some fathers do however want to be involved in raising their children (Bhana & Nkani, 2014).

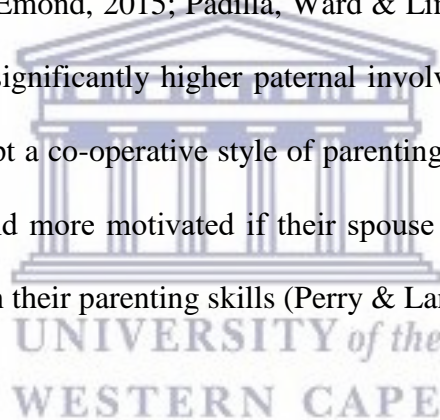
Death due to the HIV/AIDS epidemic, is another one of the major causes of father absence amongst South Africans which strongly impacts family structure, with 14.4% of blacks experiencing paternal mortality by age 16 in 2003 (Anderson, 2015; Operario, Cluver, Rees, MacPhail & Pettifor, 2008). Children's outcomes in SA is associated with their family structure; these outcomes include educational attainment, health and well-being and the amount of parental investment children receive (Anderson, 2015; Operario et al., 2008; Case & Ardington, 2006; Anderson, 2005; Bowles & Posel, 2005).



Marriage rates in SA are low and marriage is frequently delayed until men have fathered one or more children, potentially by different women (Posel, Rudwick & Casale, 2011). Tach, Mincy and Edin (2010) note that fatherhood has traditionally been viewed as part of a package deal in which a father's relationship with his child is contingent on his relationship with the mother. Father-mother relationships play critical roles in creating and sustaining men's relationships with their children and families (McBride, Brown, Bost, Shin, Vaughn & Korth, 2005; Rane & McBride, 2000). Father-child involvement appears also to be influenced by mother's perceptions of fatherhood (Maurer, Pleck & Rane, 2001), depending on whether or not the father is co-resident

and has a good relationship with the child's mother (Fagan & Barnett, 2003). If the father-mother relationship is good, this usually enables father-child involvement (Makusha, 2013).

However, mothers also play a gatekeeping role when it comes to father-child relationships (Doherty, Kouneski & Erickson, 1998), especially when parents are divorced, separated or the presence of parental conflict. Changes in father-mother relationships are significant turning points in the involvement of men in their families (Makusha, 2013). The mother's support of the father and the quality of the marital relationship plays a significant role (Tremblay, Roy, Séguin, Villeneuve, Roy, Guilmette & Émond, 2015; Padilla, Ward & Limb, 2013). The same applies to the co-parenting style, with a significantly higher paternal involvement in terms of quality and quantity, when the parents adopt a co-operative style of parenting (Waller, 2012). Men are more involved with their children and more motivated if their spouse believes a father's presence is important and has confidence in their parenting skills (Perry & Langley, 2013).



The different influences that have bearing on fathers enacting their diverse fathering roles and their levels of involvement have been documented. The challenge of SA having such a low rate of father-child co-residence (StatsSA, 2017), with only 36% of children living with their fathers influences child and family well-being in South Africa.

3.3.4 Father-child relationships

Father-child relationships vary across time and cultures, and its impact on families and children differ (Panter-Brick, Burgess, Eggerman, McAllister, Pruett & Leckman, 2014; Cabrera & Tamis-Lemonda, 2013; Shwalb, Shwalb & Lamb, 2013; Hewlett, 2011; Gray & Anderson, 2010).

Fatherhood is an important aspect of child development as fathers' roles and their impact and influence proves to be either positive or negative for child and family well-being and functioning (Lamb & Lewis, 2013; Lamb, 2010; Pleck, 2010). The study of Panter-Brick et al. (2014) has revealed the overall protective and positive effects of father involvement on their children's social, educational, behavioural, and psychological outcomes, throughout infancy, childhood, adolescence and adulthood. The short and long-term positive outcomes include those pertaining to psychological health, satisfaction with adult sexual partnerships, self-esteem, life satisfaction and peer relationships (Panter-Brick et al., 2014).

Fathers are key to co-parenting interactions that influences family dynamics such as parent-child relationships or marital relationships (McHale & Lindahl, 2011; Fivaz-Depeursinge & Corboz-Warnery, 1999). It follows therefore that children living with their biological fathers seem developmentally better off, primarily in the self-regulatory and behavioural domains (Vogel, Bradley, Raikes, Boller & Shears, 2006). Fathers may be particularly important for helping very young children gain control over intense emotions as fathers are more physical and may both stimulate and help to regulate strong feelings (Fitzgerald, McKelvey, Schiffman & Montanez, 2005).

Literature on attachment provides a framework for contextualising the impact of father-child relationships (Yoder, Brisson & Lopez, 2016). Attachment suggests that bonds to others are a basic component of human nature and that early patterns of family attachment are a precursor to attachment patterns within all future relationships (Goldstein, 2001). When one's parent is

accessible, reliable, and responsive to your needs, a secure attachment is developed (Bowlby, 1988). Securely attached children are more likely to have positive behavioural, emotional, and psychological outcomes (Gunnar, 2000). Equally so, when one's parent is unresponsive or has an unpredictable response pattern; patterns of avoidant, ambivalent, or disorganised attachment may develop, which are associated with inappropriate behavioural and emotional responses during times of stress (Bowlby, 1988). Potentially leading to pervasive patterns of behavioural and emotional dysfunction, including difficulty sustaining meaningful relationships (Sharff, 1996).

Yoder, Brisson and Lopez (2016) explains that much of the attachment literature focused on maternal attachment, until Fairbairn's Theories (1956), addressed the importance of the emotional responses of a father, for shaping internalizations and later interpersonal relationships. Although attachments to both mother and father may not be necessary for positive adjustment, the type of attachment formed with either or both parents can have a substantial impact on one's style of attachment moving forward (Yoder, Brisson & Lopez, 2016). Attachments are multifunctional and ever transforming; while infants rely on attachments to meet basic needs, at the adolescent life stage, attachment relationships provide emotional regulation (Allen & Manning, 2007). Furthermore, as cognitive and verbal skills become more refined, children differentiate attachments and rely on different caregivers for disparate needs (Allen & Land, 1999). For example, rough-and-tumble interactions between fathers and boys can promote positive attachments and temper aggressive feelings or externalizing behaviours (Panksepp, Burgdorf, Turner & Gordon, 2003).

Father-child relationships tend to be characterised by more playful activity, a stereotypical demonstration of masculinity that was once thought to correlate with masculinity in boys (Lamb, 2010). However, Lamb (2010) explains that it is the presence of warmth from the father and connection to the father that contributes to boys' perceptions and their formations of what masculinity represents. So, while mothers can influence their children through similar displays of warmth and kindness, doing so may not fully substitute for the parallel but different warmth experienced and a display of positive masculinity in father-child relationships (Lamb, 2010; Joussemet, Landry & Koestner, 2008; Kuczynski & Parkin, 2007). Other positive father contributions include that fathers, specifically, can influence youth cognitive, emotional, and behavioural outcomes (Bronte-Tinkew, Moore & Carrano, 2006) and have been identified as a correlate to the development (Cobb-Clark & Tekin, 2011; King, Mitchell & Hawkins, 2010) and maintenance (Coley & Medeiros, 2007) of delinquent behaviours.

In a study on father-to-infant attachment, Condon, Corkindale, Boyce and Gamble (2013) suggested that the emotional tie of parents to their child is a goal-directed feeling state and it corresponds directly to how the concept of love has been defined by Rempel and Burris (2005). Rempel and Burris (2005) define love as being a motivational state in which the goal is to preserve and promote the well-being of the valued object or the loved one; in this case the emotional tie between parent and child. The attachment of a father to his infant is foundational for facilitating sensitive, responsive caregiving that will promote secure attachment in childhood (Bakermans-Kranenburg, van IJzendoorn & Juffer 2003; Noller & Feeney, 2000) and positive relationship functioning in adulthood (Reis, Clark & Holmes, 2004).

The important aspects of father presence in the father-child relationship cannot be underestimated. Factors such as family well-being, family functioning, father involvement and attachment to the child highlights that fathers from a range of social and ethnic backgrounds, can make important contributions to their children's lives.

3.4 FATHERHOOD INTERVENTIONS AND PROGRAMMES

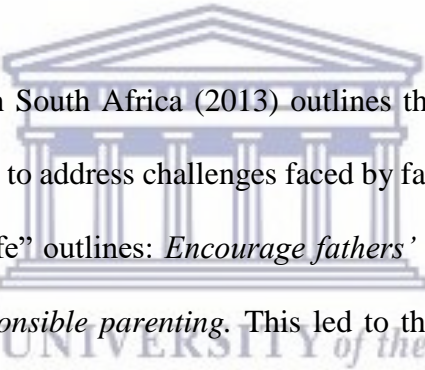
Paternal participation in programmes and services for families has the ability to influence the well-being and functioning of fathers as individuals as well as their families (Bronte-Tinkew, Carrano, Allen, Bowie, Mbawa & Matthews, 2007). It has been evidenced that fatherhood interventions are effective and when it is successfully implemented it can positively impact the lives of fathers, their partners and their children (Bronte-Tinkew et al., 2007). Although they may differ in programme design and outcomes (The Fatherhood Initiative, 2005), the ultimate goal of all fatherhood interventions is to improve the well-being of children. Father-focused interventions encompass programmes commonly set out to increase the quantity and improve the quality of fathers' involvement with their children (Panter-Brick et al., 2014). An increased quantity of the time men spend interacting with their children thus serves as an important proxy for positive child outcomes. The time that fathers spend in parenting activities varies considerably, both in absolute terms, and relative to mothers (Miranda, 2011).

Paternal involvement in parenting interventions can enhance outcomes for mothers, fathers and children (Panter-Brick et al., 2014; Ramchandani & Iles, 2014). However, there is also evidence that fathers may not benefit as much as mothers from parenting interventions and it is a recognized problem that fathers are harder to recruit and engage with parenting interventions (Bayley, 2015;

Panter-Brick et al., 2014). Recommendations from across the field are that fathers should be encouraged to attend parenting programmes and that practitioners should focus on removing practical and psychological barriers to enable fathers to participate (Bayley, 2015; Panter-Brick et al., 2014; Ramchandani & Iles, 2014). More research is thus needed into men's attitudes towards parenting interventions, the barriers they feel they face and why they choose to participate or not in order to understand how parenting interventions can work for both mothers and fathers (Maxwell, 2018).

Fatherhood interventions are tailor-made and it meets the individual needs of fathers served by their programmes (Bronte-Tinkew et al., 2007). Examples of interventions which pay attention to fathers' time commitments include, in the United States, a range of Early Years father-child activity programmes, such as Head Start (Fagan & Iglesias, 1999) and Early Head Start (Vogel, Boller, Xue, Blair, Aikens, Burwick & Shrago, 2011) and, in Peru, Papa in Action (McAllister, Burgess, Kato & Barker, 2012). In middle and low-income countries, father-inclusive programmes have often explicitly or implicitly encouraged increased male involvement in childcare and domestic labour as part of a wider promotion of gender equality (McAllister et al., 2012; Barker, Dog̃ruõz & Rogow, 2009; Bhandari & Karkara, 2006). The quality of father-child interaction is addressed in programmes by focusing on fathers' understanding of child development and/or their skills in child-behaviour management. For example, in Turkey, the community-based Father Support Programme aims to enhance awareness in fathers regarding their importance in childcare and child development, and to reduce harsh parenting (Barker et al., 2009).

An example of a South African based fatherhood intervention collaboratively implemented by two Non-Governmental Organisations (NGO's), Sonke Gender Justice Network and MOSAIC Healing Centre for women is known as the MenCare+ programme. The programme promotes gender equality, by changing gender attitudes, and improving caregiving and fatherhood skills. It engages with fathers and expectant fathers through weekly group meetings where men's challenges with fatherhood and family life are deliberated (MenCare, 2014). The MenCare+ programme is also connected to an international MenCare Campaign in collaboration with other NGO's, being implemented in 25 countries with a focus on policy-making which supports gender-equal and involved fatherhood (MenCare, 2014).



The White Paper on Families in South Africa (2013) outlines three key strategic priorities and accompanying envisaged actions to address challenges faced by families. The strategic priority on "Promotion of healthy family life" outlines: *Encourage fathers' involvement in their children's upbringing and encourage responsible parenting*. This led to the development of the National Fatherhood Strategy (Department of Social Development (DSD), 2013). Government has therefore to collaborate with the NGO Sector through funding partnerships in implementing fatherhood intervention programmes, which encourages fatherhood and father involvement in order to improve a child's life chances. The current study engages one of the NGO's in partnership with the government of the Western Cape.

From literature it is evident that fatherhood intervention programmes both internationally and locally mainly focus on improving the functioning and well-being of fathers in order to become more effective and responsible fathers. This in turn influences and improves the well-being of

children and families holistically. It is thus in the interest of any government to promote fatherhood due to its benefits to both fathers and children.

3.4.1 The impact and benefits of fatherhood programmes

The Re: Membering fatherhood programme in the United States is designed for men wanting to address and improve their fathering experience with the primary focus on enhancing the personal parenting capacity of each individual. Gearing, Colvin, Popova and Regehr (2008) undertook an exploratory study evaluating the efficacy of an eight-week, manualized intervention using pre-and post-test measures. The findings of this exploratory study suggest that the Re: Membering fatherhood programme was successful in addressing many of the issues believed to lead to enhanced relationships between fathers and their families and enhanced confidence and satisfaction of men regarding their fathering role. The scores on the standardised measures demonstrated significant improvements for fathers and their participation within the family, including role performance, involvement, communication, task accomplishment within the family, self-esteem, a sense of increased competence and decreased stress in parenting (Gearing et al., 2008).

The study's findings indicate that men are able to adopt changes in their fathering role and promote self-esteem, task performance, communication and involvement as well as reduce life stress. However, maintaining and integrating these changes into the fathering role is more difficult. This may reflect that men require more follow-up support in the role transition, or that the wider cultural, social and environmental factors such as societal policies, work demands and partnering

relationships, or family or origin perceptions resist changes to established fathering roles (Gearing et al., 2008; Roy & Dyson, 2010; Fagan & Kaufman, 2015).

Magill-Evans, Harrison and Slater (2006) conducted a systematic review of studies involving fathers in early parenting interventions and found that where interventions involved active participation with or observation of the father's own child, then the parenting intervention was more effective in improving the father's interactions with his child. They also found that interventions were more likely to be effective if the father has multiple exposures to the intervention, such as longer interventions rather than only one or two sessions. Research has also indicated that interventions attended by both mothers and fathers are more effective than programmes attended by mothers alone (Lundahl, Tollefson, Risser & Lovejoy, 2008; Rienks, Wadsworth, Markman, Einhorn & Etter, 2011). Lundahl et al. (2008) in their meta-analysis of 26 studies, concluded that interventions that included fathers, compared to those that did not, reported significantly more positive changes in children's behaviour and improvements in parenting practices. Rienks et al. (2011) found that in a randomized intervention designed to increase father involvement, mother and father reports suggested that father involvement increased more in the condition where couples attended groups together than in the group, which mothers attended alone.

Rempel, Rempel, Khuc and Vui (2017) examined the extent to which fathers can be taught and be encouraged to develop positive relationships with their children, especially in infancy. A multifaceted relationally focused intervention was used to assist fathers in Vietnam to engage in responsive direct and indirect involvement with their infants and work together with the mother as part of a parenting team. Fathers demonstrated greater increase in knowledge and attitudes

regarding father-infant relationships. Both fathers and mothers reported that fathers engaged in more affection, care taking, and play in the early months of their infants' lives and fathers felt more attached to their infant's right from birth. A developmental assessment took place with the infants at 9 months and the results showed that through their father's involvement, these infants demonstrated higher levels of motor, language, personal and social development (Rempel et al., 2017).

A study on fatherhood by Lewaks (2015) in a rural community in South Africa established that the intervention assisted fathers to become more involved in the health and well-being of their families; to develop better parenting and conflict management skills and to communicate better with their children and partners. Additionally, after attending the intervention programme, fathers became more supportive of their partners, their conflict management skills improved and they became more involved in unpaid care. The more involved fathers became in the family's life, childcare and support, the less risk behaviour they reflected. Although a significant number of fathers still practice corporal punishment, as a means of discipline, more fathers showed positive signs, or the need to find alternative ways, of discipline. Some fathers still held strong patriarchal views of fatherhood, but a significant number indicated that the intervention assisted them to change their views of fatherhood, to a more gender-equal parenting view. Conversely, the families of the fathers, who were less involved, showed signs of conflict and distress (Lewaks, 2015).

In another South African study conducted by Pape (2014) with a fatherhood group based in Cape Town on the MenCare Campaign, the aim of the programme was to tackle underlying harmful norms that lead men to engaging in inequitable gender behaviour with the goal to reduce harmful

behaviour. Participants' responses demonstrated that they were prepared to and did engage in care work in support of their partners, even though they reported that they would be socially sanctioned and looked-down upon by others. Several of the men spoke of how they had previously accepted the use of sexual and physical violence against partners, even engaging in it themselves, while since becoming involved with the Fatherhood Group they no longer deemed this behaviour acceptable nor engaged in it. They reported on the importance of respect and communication in building relationships and explained how this contrasted with traditional norms where men demanded and women obeyed, norms that several of the men reported they had previously followed themselves (Pape, 2014).

The fathers in Pape's (2014) study (a fatherhood group based in Cape Town) distanced themselves from traditional norms of fathers as solitary breadwinner figures that had limited relationships with their children. Instead they spoke of how they would have closer relationships with their own children, and how participating in the Fatherhood Group taught them how to be a more involved father. Several showed how in contrast to traditional behaviours they supported the expression of affection. The Fatherhood Group provided furthermore a supportive environment that not only helped participants foster their own positive alternative masculinities, but also built their confidence in these alternative values and behaviours. This led to the men being able to spread such behaviour in their own community by openly living more equitably and speaking with friends and neighbours about their values, to demonstrate that these were possible and acceptable (Pape, 2014).

It is clear from the literature that men in fatherhood programmes can be taught to interact more sensitively, responsively, and effectively with their children, men are able to adopt changes in their fathering roles. Several benefits for both the fathers and their families exists and exposure to programmes assists fathers in changing their views of fatherhood and gender equal parenting. However, maintaining and integrating these changes into the fathering role is more difficult and men require more follow-up support in this role transition.

3.4.2 The barriers to male participation in parenting programmes

Parenting studies often invite the involvement of both parents, but only require the participation of one parent (Wong, Roubinov, Gonzales, Dumka & Millsap, 2013). In these contexts, participation rates among eligible fathers may be less than half of the rates observed among eligible mothers, highlighting mothers as the target for recruitment as fathers assume a supervisory or supportive role to the participating mother (Wong et al., 2013; Parra Cardona, Domenech-Rodriguez, Forgatch, Sullivan, Bybee, Holtrop, Escobar-Chew, Tams, Dates & Bernal, 2012). Parenting interventions generally are much more likely to target mothers than fathers (Lindsay et al., 2011; Scourfield, Allely, Coffey & Yates, 2016).

Disadvantaged and socially-marginalized men may face barriers to engaging with parenting interventions not experienced by more advantaged men as research suggests that parents living in poverty are more likely to be stressed and depressed, which may hinder them from accessing parenting support (Neale & Davies, 2015; Wickham, Taylor, Shevlin & Bentall, 2014). Disadvantaged men also experience multiple risk factors including substance use, mental health problems, lack of social support, and low educational attainment, all of which may make seeking

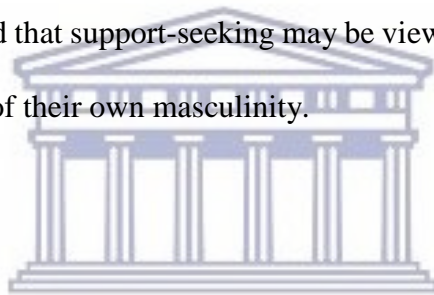
out parenting support more challenging (Barlow, Smailagic, Bennett, Huband, Jones & Coren., 2011; Buston et al., 2011; Neale & Davies, 2015).

Winslow, Bonds, Wolchik, Sandler and Braver (2009) highlight the need to distinguish between barriers preventing father participation as they relate to two facets of engagement in interventions, initial enrolment (fathers' agreement to attend the parenting programme) and actual participation (fathers' actual attendance in at least one session of the programme) (Winslow et al., 2009). Examining predictors of engagement at both of these levels offers the opportunity to evaluate the success of efforts to recruit fathers and retain their involvement from enrolment to participation in family programmes (Wong et al., 2013). Bayley, Wallace and Choudhry (2009) reviewed evidence on fathers and parenting interventions and identified some of the common barriers fathers face in participating in parenting interventions. These broadly fell under the themes of: lack of awareness of programmes, work commitments, female-oriented services and concerns over programme content. One of the most consistent findings they reported across the studies they reviewed was that men tended to perceive family centers and venues in which interventions took place as female spaces.

The sense of hopelessness, diminished activity and low mood associated with depression may also deter fathers from participating in an interactive parenting programme (Wong et al., 2013). Fathers experiencing conflict with their spouse may also hesitate to engage in a family programme that involves couples' communication and cooperation in a group setting (Wong et al., 2013). Heinrichs, Bertram, Kuschel and Hahlweg (2005) have however found that fathers with children

with higher levels of behavioural problems; these fathers have increased their participation in treatment programmes with the intention to target those problems.

Observational parenting studies have also shown fathers to be less involved if their children exhibit high levels of externalising symptoms as fathers who feel they are to blame for their children's behaviour problems may be less likely to enrol or participate in a parenting programme during which their parenting faults may be identified and corrected (Wong et al., 2013). Summers, Boller and Raikes (2004), found in their study with fathers that the fathers perceived the programme to be designed for mothers; some fathers also expressed a reluctance to seek parenting support from any formal source and suggested that support-seeking may be viewed by men as a failure and may conflict with some men's view of their own masculinity.



Fathers who work long hours may have less discretionary time to commit to and participate in weekly intervention sessions thus consideration should be given to variations in day (e.g. weekends vs. weekdays) and time (evening vs. daytime) of the service delivery as it may affect father participation rates and outcomes (Fox, Nordquist, Billen & Savoca, 2015). Similarly, economic strain may lead fathers to focus their time and attention on financial matters and feel reluctant to assume the additional parenting responsibilities that may be required by participation in family interventions (Wong et al., 2013). Stahlschmidt, Threlfall, Seay, Lewis and Kohl (2013) in their study found that fathers stressed the importance of transportation assistance and financial incentives such as gift cards, especially incentives that may help them make ends meet, in their decisions to enroll in a parenting programme.

Other identified barriers to male participation in parenting programmes include fathers' low levels of awareness of parenting interventions (Bayley, Wallace & Choudhry, 2009; Stahlschmidt, Threlfall, Seay, Lewis & Kohl, 2013) as well as personal beliefs about parenting interventions such as challenges to masculine identity, and stigma around help-seeking (Dolan, 2014; Scourfield, Allely, Coffey & Yates, 2016). Whilst some men may avoid seeking support from formal sources because they perceive the social services environment to be untrustworthy, uninterested in, or even hostile towards fathers (Stahlschmidt et al., 2013).

A number of structural barriers exist which prevent men from accessing and participating in family intervention services, regardless of its positive impact and benefits for fathers and their families' well-being. It is evident that a direct competition exists for time between men's employment and men's families including the additional parenting responsibilities that may be required by participation in family interventions. Due to economic strain, fathers are more likely to prioritize providing for their families over attending a fatherhood programme.

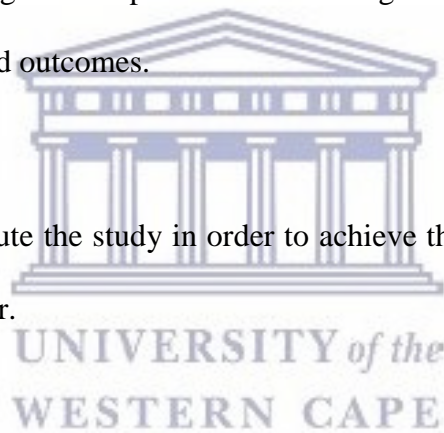
3.5 CONCLUSION

Father absence is not only a South African concern but also a global one for child well-being as it has been associated with high levels of poverty. It cannot be underestimated that fathers have a valuable, nurturing role to play in the lives of their children. While a father's availability and time with his child are important, the quality of a father's involvement with his child is the strong predictor of child well-being. Fathers provide invaluable care and resources to their children. As such children with supportive fathers, are more likely to show lower levels of child neglect, enjoy

better physical and emotional health, excel academically, and avoid drugs, violence and delinquent behaviours and have overall healthier development outcomes.

It also appears that some men seem to have intuitively navigated this transition to the nurturing father, whilst others struggle with adopting and implementing the attitudes, values and behaviours of responsible fatherhood. It has therefore become critical to involve fathers in preventative interventions, which foster healthy child development. Underpinning fatherhood intervention programmes is the desire to address fundamental issues that prevent men from succeeding in their fathering role with the ultimate goal to improve the well-being of children, even though they may differ in programme designs and outcomes.

The methodology used to execute the study in order to achieve the specific aims and objectives are presented in the next chapter.



CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 INTRODUCTION

The previous chapter provided an in-depth review of literature on the study and this chapter outlines the methodology used to conduct the study in order to achieve the specific aims and objectives as described in Chapter One. A detailed explanation is provided for the research approach, the research design, research population and sampling, as well as the research setting. Furthermore, this chapter provides a discussion of the data collection and analysis procedures, as well as the pilot study which was undertaken before the main study.

4.2 RESEARCH QUESTION

The research question is the fundamental core of a research study; it focuses the study, determines the methodology, and guides all stages of inquiry, analysis, and reporting (Research Rundowns, 2009). Marczyk, DeMatteo and Festinger (2005), further explains that it usually follows an identified problem in the field of research. For the purpose of this study, the research question was:

- What are the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme conducted by a non-governmental organisation?

4.3 RESEARCH AIM

The aim of research is defined as broad statements of desired outcomes, or the general intentions of the research. It emphasises what is to be accomplished and it addresses the study's long-term outcomes (Bryman, 2004). The aim of this study was therefore to:

- Explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.

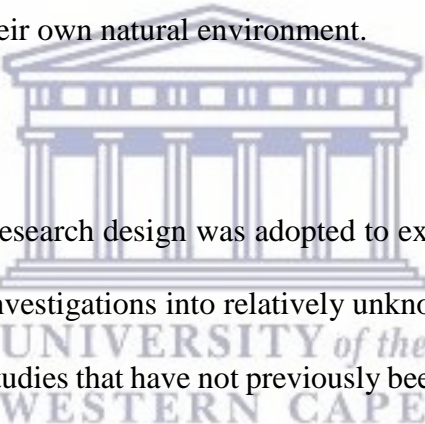
4.4 RESEARCH OBJECTIVES

Thomas and Hodges (2010) emphasises that research objectives are specific statements, which indicate in more detail the specific research topics that the study plans to investigate. With reference to the current study, the objectives were to:

- Explore fathers' perceptions, experiences and challenges after being exposed to a fatherhood intervention programme.
- Explore the perceptions, experiences and challenges of spouses/partners with regard to the father being exposed to a fatherhood intervention programme.
- Explore the experiences of facilitators while engaging with the fathers who were exposed to a fatherhood intervention programme.

4.5 RESEARCH APPROACH AND DESIGN

A qualitative research approach, which is used to answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view (Leedy & Omrod, 2005; Babbie & Mouton, 2009) was utilised to answer the research question and to meet the aim and objectives of this study. Furthermore, a qualitative research approach is typically used to answer questions about the complex nature of phenomena, often with the purpose of allowing the researcher to describe and understand the phenomena from the participants' point of view (Leedy & Omrod, 2005; Babbie & Mouton, 2009). Hicks (2004), states that it is the best method of investigation to describe people's feelings, opinions, views and beliefs of their own natural environment.

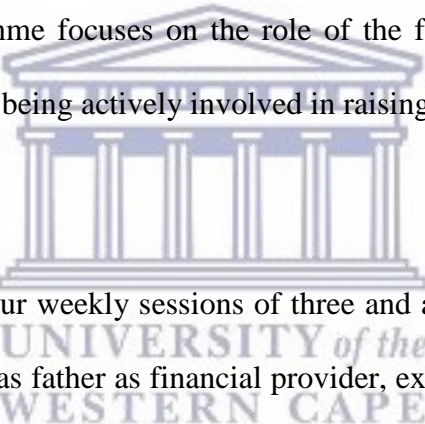
The logo of the University of the Western Cape, featuring a classical building with columns and a pediment, with the text 'UNIVERSITY of the WESTERN CAPE' below it.

An exploratory and descriptive research design was adopted to explore the unknown field of this study and to make preliminary investigations into relatively unknown areas of this research study (Silverman, 2000). It conducts studies that have not previously been studied or when a few studies have been undertaken that may serve as a source of verifiable data (Collis & Hussey, 2003). In addition, exploratory research design assisted this research in identifying new knowledge, new insights, new understandings, new meanings and to explore factors related to the current study (Brink & Wood, 1998; Brink 1996). Krysik and Finn (2010) asserts that descriptive research also gives a clear picture of the problem, as well as describes the characteristics of those participants affected by the identified problem.

4.6 RESEARCH METHODOLOGY

4.6.1 Research setting

The research setting, the physical, social, and cultural site in which the researcher conducts the study and where the data is collected (Given, 2008) was a Non-Governmental Organisation (NGO) based within the Cape Metro and offering fatherhood intervention programmes. The NGO's services involve directly engaging with parents, caregivers, professionals and collaborating with other organisations, which support and work with parents. Such services and programmes are presented in geographical locations within the Cape Metropole, which include Cape Town, Pelican Park, Hanover Park, Delft, Hangberg, Phillipi, Nyanga, Gugulethu and Khayelitsha. The NGO's fatherhood intervention programme focuses on the role of the father in the family, building a relationship with his partner and being actively involved in raising his children.



The programme comprises of four weekly sessions of three and a half hours each. The sessions are centred around themes such as father as financial provider, expectations of fathers to provide for their family, challenges and rewards of being a father, father as care-giver, expectations and ideas of father's involvement as caregivers, myths around men caring for children and how fathers can become role models to their children. Fathers are awarded with a certificate after concluding the four sessions and are given the option to undergo the NGO's positive parenting skills training programme thereafter.

4.6.2 Population and sampling

Population is the group of people whom researchers want to draw conclusions about (Babbie & Mouton, 2010). The study population helps the researcher to have a context group, on which to focus the study (Saunders, Lewis & Thornhill, 2009). The population for this study were families who are service users at this non-governmental organisation (NGO).

The sample for this study was selected purposively as it provides a clear criterion to select participants who are closely connected to the research question, thus establishing a clear link between sampling choices and research questions (Ezzy, 2002). The sample consisted of eight fathers and their eight spouses/partners who were recruited from the NGO. The father and mother represented the families, as they were in a position to yield the most information about the topic under investigation. Qualitative researchers select those individuals or objects that will yield the most information about the topic under investigation (Leedy & Omrod, 2010). The study sample furthermore included two staff members from the NGO who are implementing the programme. The inclusive criteria were adult men aged eighteen (18) years and older, who are fathers, who have been involved in and completed the NGO's fatherhood intervention programme over the past two years. They had to reside in the Cape Metropole areas where the NGO's services are being rendered, had to be fathers who are living with their spouse/partner and children, who were willing and available to participate in the study as well as their spouse/partner were willing to participate in the study with them.

Although the spouse/partner had not been involved in the fatherhood programme being offered, they however, were best positioned to be interviewed regarding their personal experiences after the father has been exposed to the programme. Interviews were conducted to the point of data saturation, which is described as the point where the researcher is no longer being provided with new information from the participants in the study (Terre Blanche, Durheim & Painter, 2011). As the researcher had set out to include ten fathers and their ten spouses/partners in the study of which ten fathers had initially been contacted. However, in view of data saturation being reached after interviewing eight fathers, the researcher therefore, no longer needed to secure the additional two fathers and their spouses/partners in the study.

4.6.3 Pilot study

A pilot study as proposed by Glesnie (2006) was conducted prior to the main study in order to provide an understanding of the observations of the researcher and the data collection being conducted. During the pilot study, the interview schedule was tested on two participants, a father and his wife that share similar characteristics to the participants who took part of the main study (De Vos, Strydom, Fouché & Delpont, 2011). The pilot study allowed the researcher to adjust and amend the questions and the data collection process as the need arises (Glesnie, 2006).

After the pilot study, the interview schedule for the fathers was modified and corrected for use in the main study. It consisted of 11 questions initially and this was modified by separating Question 7, which had consisted of three different parts. The wording remained the same however the question shifted and changed into three separate questions – the combined question was too long

and unclear in the pilot study. The researcher also recognised the need to conduct the interview in an engaging conversational manner, allowing for extra probing and clarity-seeking questions, also clarifying the questions itself by use of examples and other wording. The pilot study was valuable as it assisted the researcher to identify those questions in the interview schedule, which were unclear and to improve on it. In order for it to be clear for the participants in the main study.

4.6.4 Data collection

Permission was obtained from the management of the NGO to use the organisation as a research site. The researcher met with the management and fatherhood programme facilitator, and clarified the inclusive criterion in order for the facilitator to select the most appropriate fathers whose information to be shared with the researcher. The NGO's fatherhood programme facilitator, assisted with the recruitment of the participants. He selected a number of fathers who fit the criteria as set out above. The details of these fathers were passed on to the researcher who made telephonic contact explaining the research study to the fathers and giving them the opportunity to decide whether they wanted to be part of the study. Telephonic contact in research (Burke & Miller, 2001) is an opportunity to introduce oneself, give the general topic of the study, relay the confidentiality of the participant's responses, explain how the information will be used, and give an estimate of the interview's length. The fathers were then asked to relay the information to their spouses/partners. Two (2) programme facilitators were recruited into the study in view of the NGO being the research site as they are the fatherhood programme implementers.

Semi-structured interviews, an interview where the researcher has a set of predetermined questions and using a schedule, which guides the interview (De Vos et al., 2005), was the primary method of data collection. An interview schedule, with predetermined open-ended questions, which guided and facilitated the interview process (Babbie & Mouton, 2008), developed for each of the different participants (*see Appendix I, J, K*), was used in the semi-structured interviews collecting the data. The interview schedule allowed for probing and clarification of answers, it defined the line of enquiry whilst also allowing the researcher to identify new lines of enquiry directly related to the phenomenon being studied (Maree, 2007). The taking of field notes, recording of the proceedings and capturing non-verbal cues during the interviews (Maree, 2007) were data collection tools that further assists in data collection.

The logo of the University of the Western Cape, featuring a classical building with columns and a pediment, is centered in the background of the page.

4.6.4.1 Preparation of participants

It is important that participants be prepared for the interview process ahead of time by arranging the time and place for the interview (De Vos et al., 2005). A quiet, non-threatening environment is important in order to ensure the interview runs smoothly with seating arrangements that encourage interaction. Obtaining consent from the participants is also important.

Participants were prepared by means of an individual telephonic consultation in which the researcher requested permission for their participation. This telephonic consultation further discussed the study's goals and objectives, the research and interview process involved and it ensured them of their confidentiality. The father participants were asked to discuss their participation with their spouses/partners, in order to obtain their permission to also participate in the study. This initial contact was followed with a second telephonic consultation, which secured

a date, time and venue for the interviews. On the respective interview days, the fatherhood programme facilitator accompanied the researcher in order to introduce the researcher to the participants; this facilitated a smooth hand over process as the facilitator then excused himself from the interviews.

Each of the interviews started off with the researcher clarifying the purpose, aims and objectives of the research study and each of the different participants were provided with an information sheet (*see Appendix C, D, E*). The ethic principles were explained to the participants and they were requested to sign the consent form (*see Appendix F, G, H*). They were assured that they had the right to withdraw from the study at any point in the process, which would not have resulted in any penalties. Their personal privacy was upheld by applying confidentiality in handling their information (De Vos et al., 2011) and they remained anonymous through the use of pseudonyms during the interviews and whilst writing up the information in this final report. The researcher requested permission to audio-record and take field notes during the interview sessions as this provides a much better and full record than notes only (De Vos et al., 2011).

4.6.4.2 Individual interview sessions

Semi-structured interviews were conducted in English and Afrikaans giving preference to the participants' language of choice (Babbie & Mouton, 2008). The interviews took place within their own homes or preferred work places, using English and Afrikaans as their preferred language and took about 45 minutes. The interviews were all audio recorded with the participants' permission. The researcher immediately downloaded the audio-recorded interview onto the computer, which was password protected, for confidentiality purposes. The researcher ensured that the interviews

remained active by probing and clarifying answers and engaging the participants, in order to display active listening and to ensure a clear understanding of the participant's responses (De Vos et al., 2011).

4.6.4.3 Field notes

Field notes were taken during the process of collecting qualitative research (Schwandt, 2015) in order to remember and record the behaviours, activities, events, and other features of an observation. These notes are read as evidence to produce meaning and an understanding of the culture, social situation, or phenomenon being studied (Schwandt, 2015). It allows the researcher to access the subject and record what she observed in an unobtrusive manner (Canfield, 2011). The researcher ensured remaining alert and payed more attention to every detail, not overlooking anything throughout all the interviews in order to record all factual data, behaviours as well as the researchers own thoughts. Documenting of the field notes took place immediately after leaving the research site to avoid forgetting important details. Field notes played an important role during the data analysis phase, as it assisted the researcher with interpretation of data as it documented participant reactions during the interview sessions.

4.6.5 Data analysis

Creswell (2007) state that data analysis includes the strategies of: preparing and organizing the data; grouping related topics to form themes; and presenting the data in the form of tables or discussions. Thematic analysis is a technique, commonly known in qualitative research data analysis, used for recognizing, examining, and reporting patterns within data (Braun & Clarke,

2006). It reflects reality, by reporting and examining the experiences of the participants and their construction of the meaning (Braun & Clarke, 2006).

The study applied the principles of thematic analysis to analyse the data and it followed the six-step methodology as outlined by Braun and Clark (2006).

- In **step one** the researcher familiarised herself with the data by being fully immersed and actively engaged in the data by firstly transcribing the interactions (interviews and field notes) and then reading (and re-reading) the transcripts and listening to the recordings. The researcher then noted down initial ideas.
- **Step two**, once familiar with the data, the researcher then started generating preliminary codes, which are the features of the data that appear interesting and meaningful. These codes are more numerous and specific than themes, but it provided an indication of the context of the conversation.
- In **step three** the researcher searched for themes and the relevant data extracts were sorted according to overarching themes.
- **Step four** reviewed themes where the researcher questioned whether to combine, refine, separate, or discard initial themes.
- **Step five** then defined and named the themes and this involved the researcher refining and defining the themes and potential subthemes within the data. On-going analysis was required to enhance the identified themes.
- In the final step, **step six**, the researcher transformed the analysis into writing by using compelling extract examples that relate to the themes, research question, and literature.

The results with subsequent discussion will be presented in Chapter Five.

4.6.6 Self-reflexivity

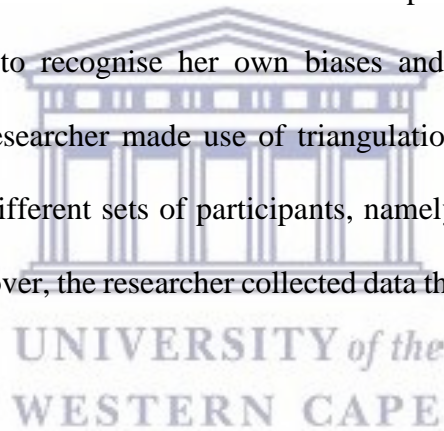
The researcher made use of introspective reflexivity, which involves a high degree of self-consciousness from a researcher, especially in terms of how one's own identity affects the design and process of one's work (Thorpe & Holt, 2008). Reflexivity was applied in view of the researcher being aware that the information to be shared by the participants was of a highly sensitive and personal nature. The researcher was therefore mindful of showing necessary respect, empathy and an unbiased display towards the participant's views. In view of the researcher being female and interviewing male participants, the researcher was mindful of possible gender dynamics and forms of identity such as class, ethnicity, sexuality and age which may have impacted the researcher's ability to build relationships and elicit data that is valid, truthful and useful (Hopkins, 2010). The fatherhood programme facilitator who is a male staff member thus accompanied the researcher to introduce the participants to her, facilitating a hand-over process and minimising possible gender dynamics and forms of identity. The researcher was also her own research subject, and her observations and impressions during the interview process constituted data (De Vos et al., 2005). The researcher therefore journaled any personal impressions and feelings she became aware of during and after each interview.

4.6.7 Data verification and trustworthiness

The concepts of rigour and trustworthiness correspond with the concepts of reliability and validity in quantitative research (De Vos et al., 2011). In order to increase rigour and trustworthiness the researcher began with ensuring that the research question was clear, the researcher implemented a pilot study and the data collection process and analysis was rigorous and transparent.

To ensure trustworthiness the following principles by Lincoln and Guba (1985:290) were applied.

- **Credibility** demonstrates that the enquiry was conducted in such a manner as to ensure that the subject was accurately identified and described (Lincoln & Guba, 1985). This was ensured through accurately capturing and reflecting the participants' views by rechecking the information provided by the participants. Another means to enhance credibility, is that the results from the study were discussed with the participants for commentaries, clarifications and acceptance. Credibility was further enhanced when the researcher allowed for frequent debriefing sessions between the researcher and research supervisor. This provided a sounding board for the researcher to test developing ideas and interpretations, and it helped the researcher to recognise her own biases and preferences. To additionally, enhance credibility the researcher made use of triangulation (Lincoln & Guba, 1985) by collecting data by three different sets of participants, namely, the fathers, spouses/partners and the facilitators. Moreover, the researcher collected data through interviews and by taking field notes.



- **Transferability** is concerned with the extent to which the findings of one study can be applied to other situations. It is also important that sufficient thick description of the phenomenon under investigation is provided to allow readers to have a proper understanding of it, thereby enabling them to compare the instances of the phenomenon described in the research report with those that they have seen emerge in their situations (Shenton, 2003). The researcher achieved transferability by making use of purposive sampling in collecting sufficient thick data and providing a background to the study (Rubin & Babbie, 2011). The research methodology was clearly described such as the methods of

data collection and type of participants used in the study. Transferability was further ensured by transcribing the research thoroughly through reflecting the information accurately and comprehensively.

- **Dependability** refers to the researcher's attempts to account for changing conditions in the phenomenon chosen for the study as well as changes in the design created by increasingly refining understanding of the setting (Lincoln & Guba, 1985). This was ensured by describing what was planned by the researcher through the research design, how the implementation was executed as well providing a detailed description of the data gathering process. Furthermore, the researcher used the same data collection tools, an interview schedule for each of the different participants (*see Appendix I, J, K*). Other forms of data gathering the researcher made use of in addition to the semi-structured interview schedule included recording the proceedings and taking field notes capturing non-verbal cues during the interviews. These were all employed in order for the data to correlate to ensure dependability.
- **Conformability** is the final construct, which captures the traditional concept of objectivity (De Vos, Strydom, Fouché & Delport, 2009; Babbie & Mouton, 2009). Conformability is also a measure of how well the inquiry's findings are supported by the data collected (Lincoln & Guba, 1985). The researcher ensured conformability by applying introspective reflexivity, by demonstrating an unbiased display towards the participant's views and by acknowledging the participants as being the experts on the topic. The researcher also ensured that the findings of the research is reflected and not the bias or ideas of the researcher. Furthermore, all the

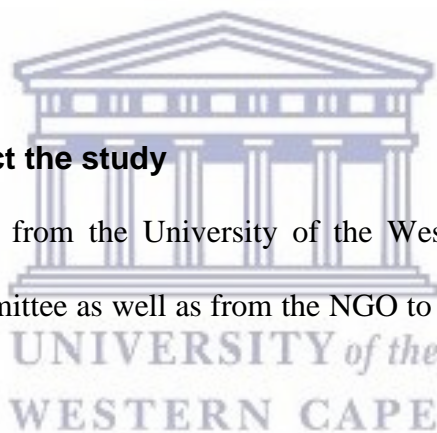
information collected in the study is also available in order for an audit to be conducted on the collected information.

4.7 ETHICAL CONSIDERATIONS

Ethics is a set of moral principles, which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers/sponsors, other researchers, assistants and students (De Vos et al., 2009). The following ethic principles, in order to protect the participants' rights of voluntary participation, confidentiality, consent and anonymity, were observed.

4.7.1 Permission to conduct the study

Ethical approval was obtained from the University of the Western Cape Human and Social Sciences Research Ethics Committee as well as from the NGO to make use of their setting as the research site.



4.7.2 Informed consent

Participants were asked to sign a consent form after receiving information on the study aims and objectives (*see Appendix F, G, H*). This informed consent form included all the adequate information about the research (De Vos et al., 2011).

4.7.3 Voluntary participation

Researcher explained the concept of voluntary participation and the ethical consideration for participation in this research study; that they had to right to withdraw at any time without any penalties and that nobody should ever be coerced into participating in a research project because

participation must always be voluntarily (Leedy & Omrod, 2010; Babbie & Mouton, 2009; Neuman, 2003). Voluntary participation was ensured by selecting participants who were willing and available to participate in the study. Protection from harm was adhered to as researchers should not expose research participants to unnecessary physical or psychological harm (Leedy & Omrod, 2010). The researcher minimised such risks and harm and acted promptly to assist participants where they experienced any discomfort, psychological or otherwise during the process of their participation in this study and arrangements were in place to have them referred back to the NGO for assistance and counselling.

4.7.4 Confidentiality and the right to anonymity

Participants have the right to privacy, which implies the element of personal privacy, while confidentiality indicates the handling of information in a confident manner (De Vos et al., 2009; Leedy & Omrod, 2010). This means that in general a researcher must keep the nature and quality of participant's performance strictly confidential (Babbie & Mouton, 2009). The participants were ensured that only information related to the study would be collected and it would not compromise their privacy. Permission to audio-record the interviews was negotiated with participants as well as their right to terminate the research process at any time. The researcher also explained that participating in any research study includes risks, which may include the psychological, social, emotional, and legal risks. People participating in research can be harmed and it is the responsibility of researchers to ensure that any form of harm is minimised (Babbie, 2007).

The researcher thus minimised such risks and harm and acted promptly to assist participants when they experienced any discomfort, psychological or otherwise during the process of their

participation in this study. The researcher made arrangements to assist participants to have them referred back to the NGO for assistance and counselling. After the interviews have been conducted the audio-recordings were immediately copied onto the researcher's computer and it was deleted from the audiotape. The interviews are being kept in a password protected folder which is known to the researcher and supervisor only. The transcriptions were identified with codes and stored in a lockable filing cabinet, personal to the researcher. Results are being disseminated in the form of this research report however participant codes are being used instead of the participant's real names in order to handle their personal information in a confidential manner, maintaining anonymity.

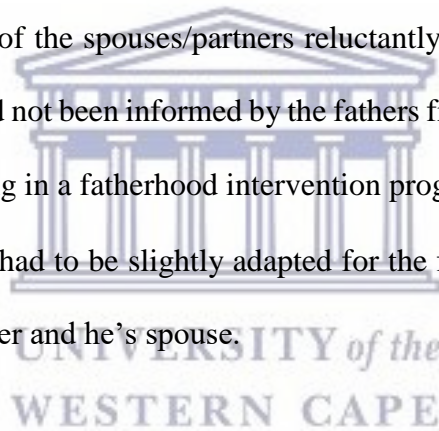
4.8 LIMITATIONS OF THE STUDY

The limitations of a study are factors that the researcher cannot control, it may include weaknesses and situations beyond the researcher's control that places constraints on research methodology and conclusions (De Vos et al., 2011). This study was not without challenges, and the following limitations were encountered:

- This study was initially planned to recruit all race groups in the Cape Metropole to whom the fatherhood intervention programme is being offered to by the NGO. It ended up with most of the participants being from the 'Coloured' race group. However, these participants displayed a willingness and availability to be part of the study.
- Even though the NGO conducts the intervention programme in several different communities in the Cape Metropole, in view of the majority participants in the study being representative of the 'Coloured' race group. The study focused on the 'Cape Flats' area of residence only; and therefore, lacks the perceptions and experiences of the fatherhood

intervention programme from other race groups and areas of residence represented in the Cape Metropole. Consequently, the researcher cannot claim applicability of this study findings beyond the sample used in this study.

- The study initially set out to recruit and interview ten fathers and their ten spouses/partners however data saturation had soon been reached and the study concluded with eight fathers and their eight spouses/partners in addition to the two programme facilitators.
- With the assistance of the fatherhood programme facilitator, the fathers had been recruited into the study by the researcher. The researcher had left it up to the fathers to initially recruit their spouses/partners into the study along with them. Before the researcher contacted them. This led to some of the spouses/partners reluctantly being recruited into the study, especially those who had not been informed by the fathers from the onset of the programme that they are participating in a fatherhood intervention programme.
- The interview schedule had to be slightly adapted for the fathers based on the pilot study conducted with one father and he's spouse.



4.9 CONCLUSION

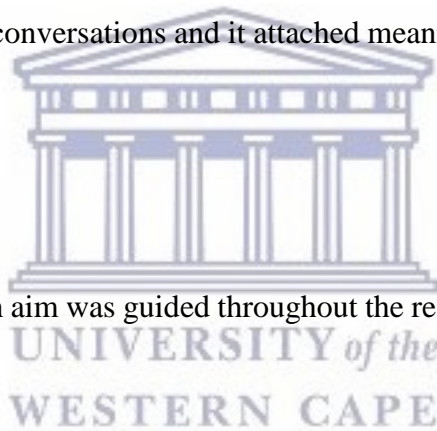
The chapter provided the research methodology of the study. Including information with regards to the various stages of the actual research process such as the population and sampling, data collection and data analysis. It outlined the research pilot study and the main study. In addition, the researcher described her experiences of the research process, all of which contributed to the credibility of the study. The results of the research will be discussed in the next chapter.

CHAPTER FIVE

PRESENTATION AND DISCUSSION OF THE FINDINGS

5.1 INTRODUCTION

The purpose of this study was to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. In order for the study to reach this aim, a qualitative methodological approach was employed in collecting data, through one on one interviews, which focused on the individuals' feelings and perceptions as they reflected on their experiences. The collected data was analysed through thematic analysis which provided an indication of the context of the conversations and it attached meaning to the information collected from the participants.



The achievement of the research aim was guided throughout the research process by the following objectives:

- To explore fathers' perceptions, experiences and challenges after being exposed to a fatherhood intervention programme.
- To explore the perceptions, experiences and challenges of spouses/partners with regard to the father being exposed to a fatherhood intervention programme.
- To explore the experiences of facilitators while engaging with the fathers who were exposed to a fatherhood intervention programme.

The profiles of the participants according to their demographics are presented in Tables 5.1 and 5.2 respectively. Six major themes, with subsequent sub-themes emerged during data analysis.

5.2 DEMOGRAPHIC DATA OF PARTICIPANTS

Eighteen participants took part in the study of which eight were fathers who attended a fatherhood intervention programme. A further eight participants were represented by these fathers' eight spouses/partners residing in the same household with the father. The two staff members from the NGO who are facilitating the fatherhood intervention programme, formed the rest of the participants.

Table 5.1. Demographic data of the fathers

Participant	Race	Age	Marital Status	Education Level	Employment Status	Number of Children	Area of Residence
P1	Coloured	46	Married	Secondary School	Employed	2	Pelican Park
P2	Coloured	51	Married	Secondary School	Employed	2	Capricorn
P3	Coloured	39	Married	Secondary School	Employed	2	Hout Bay
P4	Indian	51	Married	Secondary School	Employed	3	Hout Bay
P5	Coloured	55	Cohabiting	Secondary School	Unemployed	2	Pelican Park
P6	Coloured	51	Cohabiting	Primary School	Unemployed	3	Hout Bay
P7	Coloured	31	Married	Secondary School	Unemployed	3	Delft
P8	Coloured	55	Married	Secondary School	Employed	2	Hanover Park

5.2.1.1 Race

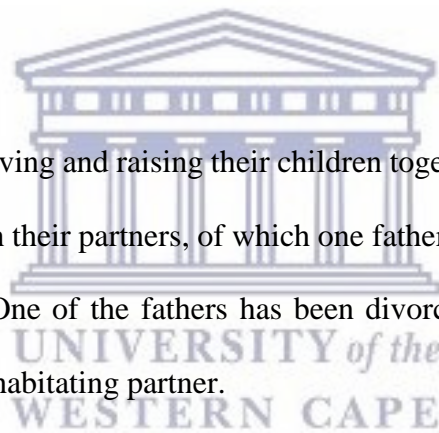
The data in Table 5.1 indicates that the fathers participating in the study are predominantly of ‘Coloured’ descent, with the exception of one Indian participant. ‘Coloured’ is a race group of mixed descent in South Africa (de Wit, Delpont, Rugamika, Meintjes, Möller, van Helden, Seoighe & Hoal, 2012). Participants from other race groups had been approached for recruitment into the study; they had however not been willing or available to participate in the study.

5.2.1.2 Age

The ages of fathers in this study ranged between 31 and 55 years, with the majority of the fathers being in the 50 years’ age range.

5.2.1.3 Marital status

Six of the fathers are married, living and raising their children together with their spouses. Two of the fathers are cohabitating with their partners, of which one father has been cohabitating with his partner for the past 15 years. One of the fathers has been divorced twice and has a fairly new relationship with his current cohabitating partner.



5.2.1.4 Education level

Seven fathers attended secondary school and one father left school at primary school level.

5.2.1.5 Employment status

With relevance to their employment status, five of the fathers are employed and three are not working. This information reflects the father’s status at the time of the interview and not during the time that they underwent the fatherhood intervention programme.

5.2.1.6 Number of children

The fathers have between two to three children respectively.

5.2.1.7 Area of residence

The fatherhood intervention programme is offered in several communities across the Cape Metropole including Pelican Park, Delft, Hout Bay and Hanover Park. These eight fathers displayed a willingness to be included in the study. The one father resides in Capricorn and he however attended the fatherhood programme that was conducted in Hout Bay; as he's workplace is in Hout Bay. In view of the predominant race group represented in the study; these areas of residence are predominantly populated by the 'Coloured' race group. The areas are commonly referred to in the Western Cape as the 'Cape Flats' (Bickford-Smith, 2001).

5.2.2 Demographic data of the spouses/partners

The data represented in Table 5.2 below indicates that the spouses/partners are all of 'Coloured' descent. The spouses/partners ages range between 28 and 52 years. In relationship to the data reflected by the fathers'; six of the women are married, living and raising their children together with their spouses. Two of the women are cohabitating with their partners; which one woman has been cohabitating with her partner for the past 15 years. One of the women has a fairly new relationship with her cohabitating partner. Five women attended secondary school level and three women left school at primary school level. The data reflects that five women are currently not employed, whilst three of the women are employed. The women have two to three children respectively.

Table 5.2. Demographic data of the Spouses/partners

Participant	Race	Age	Marital Status	Education Level	Employment Status	Number of Children	Area of Residence
P9	Coloured	49	Married	Primary School	Unemployed	2	Pelican Park
P10	Coloured	28	Cohabiting	Secondary School	Unemployed	2	Pelican Park
P11	Coloured	49	Cohabiting	Primary School	Unemployed	3	Hout Bay
P12	Coloured	39	Married	Secondary School	Employed	2	Hout Bay
P13	Coloured	51	Married	Primary School	Unemployed	2	Capricorn
P14	Coloured	49	Married	Secondary School	Employed	3	Hout Bay
P15	Coloured	30	Married	Secondary School	Unemployed	3	Delft
P16	Coloured	52	Married	Secondary School	Employed	2	Hanover Park

5.2.3 Demographic data of the Facilitators

The staff members of the NGO, a social worker and a teacher, are the facilitators of the fatherhood intervention programme. Each facilitator co-ordinates fatherhood groups. The groups run concurrently across the Cape Metropole in areas including Gugulethu and Khayelitsha which is mainly Xhosa speaking and in Pelican Park, Delft, Hout Bay, Hanover Park, Mitchell's Plain, Parkwood which are predominantly Afrikaans and English-speaking communities.

5.3 PRESENTATION AND DISCUSSION OF THE FINDINGS

The data analysed consists of verbatim-transcribed, semi-structured interviews from eighteen participants as well as field notes which emerged as the results of the study. These results are described and divided into themes and sub-themes that had been developed from the collected data codes. A description of the results is presented, discussed and supported through direct quotes from the transcribed data collected from the different categories of participants. In order to verify the emerged themes, the study makes reference to relevant literature and theory to validate the findings.

The themes and sub-themes that emerged from analysed, transcribed, collected data are tabulated in Table 5.3, followed by the discussion of the themes.

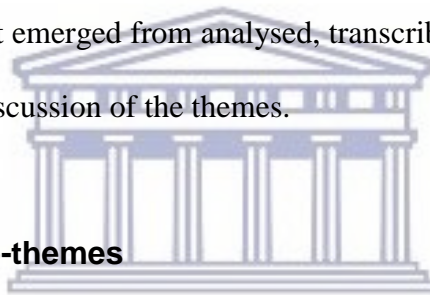


Table 5.3. Themes and Sub-themes

Themes	Sub-Themes
Theme 1: Constructions of fatherhood	Sub-theme 1.1: Fathers experiences of a new fatherhood
	Sub-theme 1.2: Fathers perceptions of their roles
	Sub-theme 1.3: Fathers learning about themselves
	Sub-theme 1.4: Fathers challenges with unemployment
Theme 2: Experiences and perceptions of the fatherhood intervention programme	Sub-theme 2.1: Fathers communicating with their families
	Sub-theme 2.2: Spouse/partner perceptions of the programme
	Sub-theme 2.3: Experiences of father's implementation of the programme with the children, spouse/partner and in the home
	Sub-theme 3.1: Emotional attachment

<p>Theme 3: Father's experiences of the Father-child relationship after exposure to the programme</p>	<p>Sub-theme 3.2: Involvement in childcare</p>
<p>Theme 4: Spouse/partner perceptions and experiences of their relationships with their spouse after exposure to the programme</p>	<p>Sub-theme 4.1: Co-parenting and reduced parenting stress</p>
	<p>Sub-theme 4.2: Improvement in quality of relationships</p>
<p>Theme 5: Facilitator's experiences of engaging fathers</p>	<p>Sub-theme 5.1: Programme recruitment, follow up and ongoing support</p>
	<p>Sub-theme 5.2: Challenges in working with fathers</p>

5.3.1 Theme 1: Constructions of fatherhood

Miller (2011) states that constructions of motherhood and women's lives, where much has been simplistically universalized and taken for granted, is in stark contrast to the relationship between men and fatherhood, which is much less clear. In order to better understand how men as fathers occupy the space of fatherhood, the need to open a conversation and talk about fathers differently has been urged (Miller, 2011). The conceptualization of father involvement has shifted over the past several decades from simplistic oppositions of presence-absence, to consideration of the amount of time men spend with their children, to recognition of the multidimensional nature of men's relationships with their children (Fox, Nordquist, Billen & Savoca, 2015).

Mikulioniene and Kanopiene (2015) speak about the concept of a new father; this postmodern, meta-narrative of a new father is characterised by shared parenting and the father's role as a mother-like caregiver. This new father concept best represents the strengthening culture of fatherhood and the ideas of involved, responsible and shared parenthood that are inherent to the

postmodern narrative of fathering. This theme is further described and supported by four sub-themes namely; father's experiences of a new fatherhood, father's perceptions of their roles, fathers learning about themselves and father's challenges with unemployment.

5.3.1.1. Sub-theme 1.1: Fathers experiences of a new fatherhood

Men hold multiple images of themselves as fathers that are sustained through norms and expectations in their day-to-day work and personal contexts spanning from traditional to more involved meanings of fathering, as they consider who they are, can be, and should be as fathers (Humberd, Ladge & Harrington, 2015). The current study's findings suggest that the father's express several different descriptions when defining themselves as fathers after undergoing the fatherhood intervention programme. The different descriptions represent the various meanings and expectations they hold of how they view themselves and hope to be viewed by others in relation to new fatherhood. Ideologies of fathering have shifted to a new generation of fathers who are more involved, more nurturing, and more present in their children's lives (Burnett, Gatrell, Cooper & Sparrow, 2011; Gregory & Milner 2011). Increasing fathers' sense of parental efficacy, by recognizing their strengths, and asking them about their experience and feelings, such as ambivalence, envy, or jealousy, enables them to normalize their experience and helps strengthen their involvement with their child(ren) (de Montigny, Girard, Lacharite, Dubeau & Devault, 2013; Parfitt & Ayers, 2012).

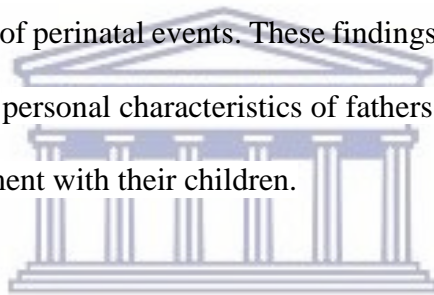
The meanings as the fathers define their fatherhood merged around three common fathering constructs. The first is being a *role model*, which according to the fathers includes setting an example, instilling values and morals, and teaching.

“Initially for me it was just about being a provider, but after doing the course it brought a different perspective, role models, why kids do this and that, that’s why your kids do the certain things that they do. Cause as kids grow up they are looking for role models, why must kids look up to gangsters or to Michael Jackson when you are the father. So now with my last born I’m learning to get my act together”.
(Participant, 4)

This father’s position shifted on his understanding and defining of fatherhood before being introduced to the intervention and his understanding thereafter from that of being a provider only to becoming a father who is working towards being a role model for his son. Due to changes in the structure of the traditional family, conceptualizations of fatherhood are shifting from images of fathers solely as financial providers for their families, toward an idealized view of fathers as more involved in caregiving and emotionally present for their children (Burnett et al., 2011; Marsiglio & Roy, 2012). The fathers participating in a study by Humberd et al. (2015) discussed the importance of modeling appropriate behaviour for their children and guiding them to grow into good people, they saw themselves as teachers and guides for their children. The authors explain that such expressions move away from purely traditional expectations of fathers solely as providers of economic necessities. The current study concurs with the findings of the study by Humberd et al. (2015) in view of this father’s position shifting from purely financial providers to striving towards becoming role models.

However, Burnett et al. (2011) expressed a different opinion by postulate that serving as a guide and a model still echoes a fatherhood image that is more distant from actual involvement with children. Bronfenbrenner and Morris (1998) in the bio-ecological systems theory, incorporates a four-element model, involving the synergistic interconnections among process, person, context,

and time and the role that personal characteristics of individuals play in social interactions is emphasized. Force characteristics in relation to the person in the theory's four-element model relates to variations in the individual's motivation, persistence and temperament (Bronfenbrenner & Morris, 1998). It takes into consideration the characteristics of the father; his personality, background, beliefs and attitude towards supporting children, as well as considering the characteristics of the child such as age and gender and the context in which fathering takes place. Evidence of a study conducted with fathers in the context of breastfeeding; by de Montigny, Larivière-Bastien, Gervais, St-Arneault, Dubeau and Devault (2018) has shown that fathers' involvement is influenced by a group of factors related to the characteristics of fathers, of the family, of the environment, and of perinatal events. These findings coincides with Bronfenbrenner and Morris (1998) position that personal characteristics of fathers plays an important role in their social interactions and involvement with their children.



Being a *partner*, by having a loving and devoted relationship with the wife, valuing the wife and children, was the second construct identified by the fathers.

“What a father means to me is to be open to yourself, to your wife, to your kids, to listen to them, give an ear to them...and to show love to your family. In the fatherhood programme we grab a lot of things, how to work with money, how to treat your family, how to honour your wife, how to respect your community, it was a benefit for me. So, for me it's to be open and honest to your wife and kids and to show love”. (Participant, 1)

In addition to seeing themselves as role models, the fathers also expressed meanings of themselves as partners that should share in the child-care responsibilities with their spouses/partners, having a loving, devoted relationship and valuing the spouses/partners and children. Most of the participants

expressed that being a good father means being a good spouse/partner, which entailed helping with child-care responsibilities. Fatherhood involves the positive involvement that a father has with his children (Makusha, 2013). With reference to the quote, this father expressed that he learnt a lot of things from the fatherhood programme which demonstrates that his positive involvement and change in understanding his fathering role is because of his perceptions of fatherhood shifting as a result of undergoing the intervention. This is evident in the way he explained that he now knows how to work with money, how to treat your family, how to honour your wife which have been learnings received in the fatherhood intervention programme.

Fatherhood programmes provide an approach and tools that can create effective fatherhood, which in turn enhances the quality of father's skills in dealing with their children (Panter-Brick, Burgess, Eggerman, McAllister, Pruett & Leckman, 2014). Bio-ecological systems theory is a theoretical perspective that views human development as a person-in-environment context as it uses different types of relationships and surroundings of an individual to help explain their development (Berk, 2000). In addressing the child's environment and surroundings, it points out that relationships close to the child such as a parent-child relationship or mother-father relationship; have a direct impact on the development of a child (Berk, 2007). A father defining himself as a partner to his spouse, helping with child-care responsibilities and in turn role-modelling this type of fatherhood to his children. This type of interaction and relationship formations that children experience in the home settings is important and it can directly influence children's development.

Thirdly fathers are viewed as being a *nurturer* by displaying love to children, being the loving father and keeping the family together.

“For me to be a father is that em, I must love my family, love my children, support them in all areas, financially but also emotionally... Love is the most important, he must show love no matter what because children learn through trial and error”.
(Participant, 3)

Some of the participants expressed meanings of fathering that invoked the image of a nurturer. The fathers described displaying love to their children, being a loving father, being available, involved, caring and being there for their children. According to Humberd et al. (2015) nurturing is the most involved notion of fathering. The current study concurs with the study of Morrell, Dunkle, Ibragimov and Jewke (2016) which found that men involved in caregiving showed such involvement is associated with gender equitable attitudes, and that men are likely to engage in childcare tasks such as washing their clothes, talking to them about personal matters, or helping with schoolwork. A South African study by Smit (2000) revealed that men are increasingly involved in childcare and although men’s involvement in the lives of their children may not be to the same degree as women, they are in general far more involved in childcare compared to their own fathers. Fathers’ perceptions of their own parental efficacy, their parenting skills at the time of their child’s birth, and their expectations and personal beliefs before birth all influence their involvement. This is to such an extent that the more fathers believe their role is important, the more they want to be involved, and feel competent, the more they will tend to engage with their child (de Montigny et al., 2018).

Bronfenbrenner (1979) suggest that the family structure plays an important role in the socialisation of the child. The construct of a nurturing involved father is central to this context as the way in

which fathers view themselves determines how they raise and socialise their children. Socialisation of the child can contribute to either positive or negative behaviour whilst increased positive interaction of the father with his home environment may therefore contribute to positive developmental outcomes for children. In addition, the social role theory (Eagly, 1987) emphasises that parents especially fathers are powerful socialisation agents and role models to their children. Therefore, father's definitions and perceptions of themselves in relation to new fatherhood, influences how they socialise and raise their children which in turn are key features in determining the positive or negative outcomes for children.

5.3.1.2 Sub-theme 1.2: Fathers perceptions of their roles

Mavungu, Thomson-de Boor and Mphaka (2013) asserts that fatherhood is socially constructed and that predominant conceptions of paternal involvement changes over time. Dominant father roles have shifted over time from being solely the moral teacher and guide, to include having responsibility for bread winning, being a role model, especially for sons, and being a nurturing and active father (Lamb, 2000; Finn & Henwood, 2009; Marsiglio & Roy, 2012; Humberd et al., 2015). Processes like industrialization, economic disruption and dislocation, labour market change and demands for gender equality influenced these changes (Lamb, 2000; Marsiglio, Day & Lamb, 2008). The two most dominant father roles traditionally have been providing and/or care-giving with, fathers being regarded as providers mainly. However, because of women's increasing entry into the labour market, a new fatherhood model has emerged which has emphasized the need for fathers to be involved in all aspects of parenting including care-giving activities (Morrell, Posel & Devey, 2003).

In this study, the fathers described themselves with multiple fathering roles such as father in a supporter role and providing emotional, financial and physical support. Furthermore, a caretaker of the home, a leader, providing guidance, being a preacher, teacher, a role model, protector and a disciplinarian. The following statement refer:

“To be a parent is not any person’s thing, you see I have children, so I have to stand in that role for them, I have to look after them, I must take care of them, cause otherwise what will happen to them”. (Participant, 6)

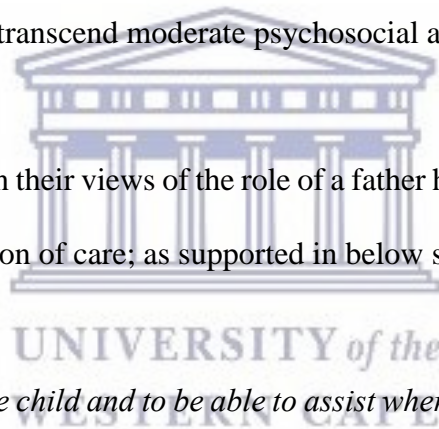
As outlined in literature fatherhood has traditionally been associated with providing (Burnett et al., 2011; Marsiglio & Roy, 2012). However, fatherhood is a multi-faceted exercise which has given rise to the emergence of a new fatherhood model which emphasizes the need for fathers to be involved in all aspects of parenting which includes care-giving roles and activities such as daily involvement in school activities, preparing meals and having conversations with their children (Mavungu et al., 2013). This father expresses his perceptions of his role as a father by emphasizing the care-giver role as referred to in literature (Mikulioniene & Kanopiene, 2015; Mavungu et al., 2013) as the new fatherhood model. His perceptions of his fathering roles may have been influenced through his experiences of being exposed to the fatherhood intervention programme as the father as care-giver is emphasised in the content of the programme.

Another father said:

“A father must be the king, the leader, the prophet, the priest, he must guide them in a religious way, lead them, encourage them, prophesying into their careers one day, reminding them this is my Doctor”. (Participant, 8)

This father and most of the participants responses reflect general features of paternal influence such as nurturance and provision of care; moral and ethical guidance; as evidenced in the findings above in sub-theme on father's experiences of new fatherhood which centred around three fathering constructs of the father as a role model, partner and nurturer. Other features of paternal influence include emotional, practical and psychosocial support of their spouse/partner as well as making decisions and planning for the child's well-being. This finding concurs with assertions by Pollard and Rosenberg (2003) that child well-being is a state of successful performance, throughout the life course, integrating physical, cognitive and socio-emotional function that results in productive activities, deemed significant by one's cultural community, fulfilling social relationships, and the ability to transcend moderate psychosocial and environmental problems.

Quotes from spouses/partners on their views of the role of a father had been consistent with themes of father as nurturer and provision of care; as supported in below statements:



“To be a supporter to the child and to be able to assist where the child is concerned”.

(Participant, 12)

“He’s role is to be there for his kids”. *(Participant, 10)*

In contrast, some participants have not fully accepted this new fatherhood model, which moves away from the father as provider and breadwinner only. These views are reflected in the statements below:

“The man must work...” *(Participant, 9)*

“To go out and work and see that there’s bread on the table, providing shelter for each and every one that’s my responsibility”. *(Participant, 2)*

With a greater emphasis on economic provision mainly, with the father as provider role; it may be concluded that some of the participants who reflected on these conceptions of fatherhood still have a far way to go in starting to think about or understand the concept of new fatherhood. Fatherhood has shifted from the economic role to facilitating an increased participation in the variety of alternative fatherhood activities such as day-to-day care-taking and involvement in family life. This finding correlate with Adamsons and Johnson (2013) who found that the presence of a nurturing father-child relationship is positively associated with favorable child outcomes, whereas financial contributions only, may not be. Furthermore, this type of a patriarchal view of fatherhood poses a risk to achieving gender-equality in relationships, if the father continues to be seen only as a breadwinner and financial contributor towards sustaining the family. Van den Berg and Makusha (2018) postulate that gender-equitable parenting, promotes the values of positive fatherhood and the involved father. Social positions and identities bring with them certain expectations about behavior that individuals hold for themselves and others like them (Biddle, 1986; Sarbin & Allen, 1954). Therefore, understanding fathering roles and the role that fathers are expected to play is, shaped in part, by the new emerged fatherhood model.

5.3.1.3 Sub-theme 1.3: Fathers learning about themselves

In view of the definition of fatherhood shifting from father as breadwinner to father as active parent and nurturer (Cornille, Barlow & Cleveland, 2005; Madhavan, Townsend & Garey, 2008; Burnett et al., 2011; Gregory & Milner, 2011), this new conceptualization of fatherhood may cause role confusion for men whose own fathers did not model this behavior. By participating in the fatherhood intervention programme, father's start reflecting on some of the traditional fathering

practises which had been role-modelled to them whilst growing up. This statement is supported by the following quote:

“Like the father was distant in his upbringing, maybe physically present but emotionally absent, so we are making them realize how they were brought up in their childhood” ... “The way we grew up we Africans we were afraid of our fathers, they were only providing for us financially not emotionally, they were a threat to us, they would speak and we would jump, we were given a time frame in which to do things, so now new fathers can unlearn these behaviours and it will benefit their children”. (Facilitator, 2)

The meaning and practices of fatherhood are clearly related to gender identity and to men’s experiences with their own fathers and other kin (Crespi & Ruspini, 2015). For example, men whose fathers were involved in raising them have been found to be more involved with their own children, to take more responsibility for them, to show more warmth, and to monitor their behaviours and activities more closely (Crespi & Ruspini, 2015; Cabrera, Tamis-LeMonda, Bradley, Hofferth & Lamb, 2000). The findings of this study indicate that some of the fathers in the fatherhood programme had not experienced their own fathers to be involved in their upbringing. They were expressing that the fatherhood programme changed their views about taking on more responsibility as a father, making more responsible life choices and acknowledging the need to get help in their fathering role. Fathers learning about themselves in the programme and recognizing the reality of having to unlearn some of their behaviours was highlighted in the following quotations:

“I attended the programme last year, so before going to the programme. I think that I struggled a bit. Sometimes I shifted responsibility to the wife, it end up that she has to do everything. I think I was very scared to rather implement discipline. Very

cautious how do I do it... So, I would yell at my wife and look down on my wife. It was a constant fight in my hand how I should do things. I was very despondent. I wouldn't see to the necessary things. I would just go to work, come back home, go to sleep, wake up, go to work. I wasn't really there, I was in the home, but I wasn't there. I didn't see that I needed to do x y and z". (Participant, 2)

Another father had the following opinion:

"Ok em, I use to be a very short-tempered person, like I said I was selfish, I would shout if things don't go my way, I would be aggressive, tell my wife things that would hurt her, I was self-righteous, not considering their needs. My daughter was very young then but with my son, I would shout and scream after trying to talk nice and I would send him to he's room. I didn't have a problem doing tasks at home, I was unemployed at the time and I studied civil engineering so I can do things, fix things, but on my own time. My wife must not tell me to do it, I will spite you and you will wait until I want to do it, why must I do this for you when you don't want to listen to me". (Participant, 3)

Furthermore, another father indicated:

"I was more of a military belt man, I would beat you up and have no time to talk, cause growing up your parents beat you up and never had time to talk to you, and I followed that way of life, where children were not allowed to talk and be outspoken. And I was in the Navy and very disciplined. But after the Course I now give them an opportunity to talk, to express themselves". (Participant, 4)

The voices of the participants resonate with the results of a study evaluating a parenting programme for fathers by Block, Brown, Barretti, Walker, Yudt and Fretz (2014) which found that there were quantitative improvements in fathering knowledge, confidence, attitude, and contact with children. This kind of knowledge and attitude referred to by Block et al. (2014) may be

identified in the participants responses in the current study which highlights that the intervention helped the fathers to learn about themselves, that they were raised by their biological fathers or father figures in a certain way, which was being role, modelled to them. They in turn implemented these parenting behaviours with their own families, such as being distant in raising their children, displaying anger and aggression, making use of corporal punishment when disciplining the children and not having the knowledge and confidence concerning alternative discipline methods and engaging children in discussion. The programme content was thus able to meet their needs, which in turn enabled a change in their views about being a father.

Parenting programmes are a category of interventions designed to strengthen parenting competencies and improve parent-child interactions (Fletcher, Freeman & Matthey, 2011). Children experience more positive than negative outcomes when they experience positive father-child relationships. One strategy to enhance father-child relationships is through father participation in parenting programmes (Stahlschmidt, Threlfall, Seay, Lewis & Kohl, 2013).

Bronfenbrenner (1979) highlights the microsystem as the most important system for child development and it is in this system, which primarily consists of the home environment, where positive parenting relationships are of utmost importance. The environments in which children are raised and exposed to have positive and/or negative influences on their development. Bronfenbrenner (1999) in Friedman and Wachs (1999) explains that deficiencies in a child's earlier life cycle may pose certain challenges to them; these challenges may occur during adolescence and may be presented through antisocial behaviour, lack of self-discipline or an inability to provide self-direction. Some of the fathers expressed in the current study that they implemented a way of

parenting which had been role-modelled to them. It thus became imperative for the fathers in the current study to be aware that they may have experienced certain deficiencies in their own early life cycle, which may in turn be repeated in their own parenting relationships with their children.

5.3.1.4 Sub-theme 1.4: Fathers challenges with unemployment

Circumstances or constraints such as inflexible work schedules may prevent men from enacting their father role preferences; and fathers who work long hours may have less discretionary time to commit to and participate in weekly intervention programmes (Fox, Nordquist, Billen & Savoca, 2015). Most of the fathers in this study were unemployed at the time of undergoing the fatherhood intervention programme. Together with their spouses/partners, they referred to themselves as having free time and being available to attend the programme. As reflected in the following quotes:

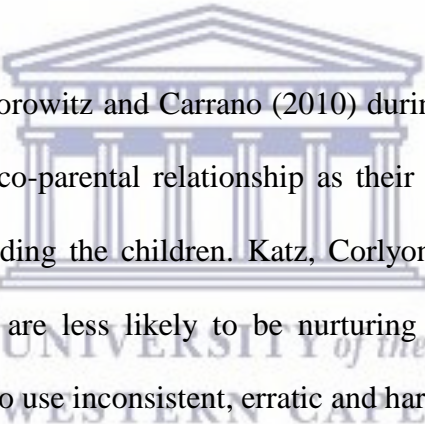
“I didn’t work that time, I was unemployed... It was painful being unemployed. I didn’t have anything to do”. (Participant, 1)

“[Be]Cause I was not working at the time, I didn’t have much to do, so I had the time to go. And I was interested to see why other men are going for this programme”. (Participant, 6)

“He liked what he heard from his friends, and he had some free time because he doesn’t have a job”. (Participant, 11)

Wong, Roubinov, Gonzales, Dumka and Millsap (2013) in their study with Mexican origin families, found that economic strain led fathers to focusing their time and attention on financial matters and they felt reluctant to assume the additional parenting responsibilities that may be required by them participating in family interventions. Literature indicates that fathers are more likely to prioritize having a job and providing for their families over attending a fatherhood intervention programme (Fox et al., 2015; Wong et al., 2013). The direct competition for time

between men's employment and families is concealed by the cultural position that providing is something that men do as fathers (Townsend, 2002). The fathers in the current study who were employed at the time of undergoing the fatherhood programme, prioritised attending the weekly sessions and completing the programme. Amidst competing responsibilities, and the additional parenting responsibilities, which, may have been required of them in participating in the intervention, these fathers may have experienced that the programme fulfilled a personal need. The fathers in the study who were unemployed at the time of undergoing the programme were in a position of having enough flexible time to commit themselves to the programme; as substantiated in the above direct quotes.



According to Bronte-Tinkew, Horowitz and Carrano (2010) during times of economic hardship, fathers reported a strain in the co-parental relationship as their conversations revolved around money and disagreements regarding the children. Katz, Corlyon, La Placa and Hunter (2007) found that low-income parents are less likely to be nurturing or to supervise their children adequately, and are more likely to use inconsistent, erratic and harsh discipline. The current study concur with research (Neale & Davies, 2015; Wickham, Taylor, Shevlin & Bentall, 2014; Katz, Corlyon, La Placa & Hunter, 2007) that suggests that parents living in poverty are more likely to be stressed and depressed, which may hinder them from accessing parenting support. Moore and Vandivere (2000) argue that the means by which parents cope with stressful circumstances, such as poverty and ill health, influence children's experience of a stressful environment. For example, parents who are stressed are less likely to be able to provide optimal home circumstances and more likely to use coercive and harsh methods of discipline (Moore & Vandivere, 2000). In the current study, unemployment experienced by the fathers may be considered as a stressful circumstance.

In terms of the bio-ecological systems theory, factors that impinge on parents and children are nest together within a hierarchy of levels, such as the socio-cultural system, community system, family system and the individual (Bronfenbrenner, 1979). In this study, assertions by Belsky (1984) and Belsky and Vondra (1989) holds true that father's challenges with unemployment can be regarded as one of the determinants of adequate parenting arising from contextual sources of stress and support.

It may thus be considered that the fathers in the current study; by undergoing the fatherhood intervention programme, although they experienced stress caused by unemployment they also received support whilst being in the programme. This discussion is supported by the following quotes, which reflect father's involvement with their spouse/partners, children and in the home prior to and after exposure to the fatherhood programme:



"...I didn't think sometimes that my aggressiveness or the negative ways would have an impact on her or embarrass her..." (Participant, 8)

"At first, he would get very aggressive, he would hit the child and she would run from my place to my mother's house". (Participant, 15)

Another participant said:

"I think this programme can be described as another plus in our family because he changed from being an aggressive person that would previously have jumped down your throat; to this calm and relaxed person that now listens to others. Cause in the past not even a fly could pass your nose. But he's changed so much". (Participant, 16)

The research findings reflect that the employed fathers in the study were able to complete the fatherhood programme amongst attending to competing responsibilities such as their job and family life. Unemployment of a parent may also cause for a stressful home environment in which children grow up and stressors may influence adequate parenting. The fathers in the programme who were unemployed whilst undergoing the programme had the opportunity to be supported by the programme, a personal need was being met and it was beneficial to their families.

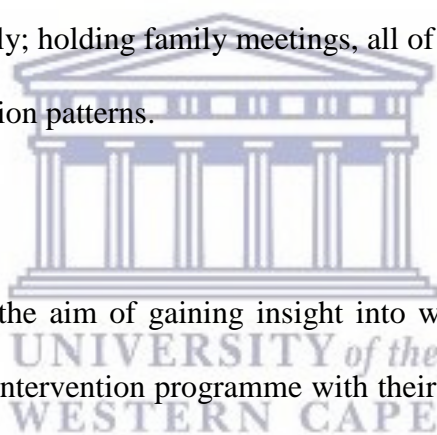
The second theme explores the experiences and perceptions of the fathers and their spouses/partners of the fatherhood intervention programme.

5.3.2. Theme 2: *Experiences and perceptions of the fatherhood intervention programme*

Fatherhood intervention programmes are designed with the goal to improve the well-being of children (Panter-Brick, Burgess, Eggerman, McAllister, Pruett & Leckman, 2014; Scourfield, Cheung & Macdonald, 2014). Several studies, (Cowan, Cowan, Pruett, Pruett & Gillette, 2014; Fatherhood Institute, 2013a; McAllister, Burgess, Kato & Barker, 2012; Knox, Cowan, Cowan & Bildner, 2011) conducted with fathers being exposed to fatherhood interventions, highlighted the benefits to both fathers and their children. It enhances their parenting capacity, increases their knowledge and confidence, helps them to understand themselves as fathers and has a positive effect on their relationships with the mothers of their children. Similarly, the findings for this study have established that after exposure to the fatherhood intervention programme, father involvement with children, their spouse/partner and involvement in the home increased. This sub-theme to be discussed under this theme are: fathers communicating with their families, spouse/partner perceptions of the programme and experiences of father's implementation of the programme with their children, spouse/partner and in the home.

5.3.2.1. Sub-theme 2.1: Fathers communicating with their families

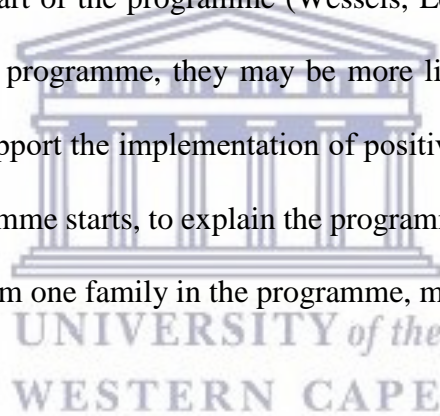
Communication with children is considered a fathering practise, which engages fathers in parenting (Mikulioniene & Kanopiene, 2015), which involves everyday communication with children and about the creation of family traditions. Everyday communication educates and develops children and spending leisure time with children creates a pleasant atmosphere for family commemorations. The bio-ecological systems theory (Bronfenbrenner & Morris, 2006) refers to proximal processes, which involves not only the interaction of two individuals in direct communication, but also includes the interactions of objects and symbols. Examples of these objects and symbols is that of a father reinforcing practises such as upholding family celebrations; interactions with extended family; holding family meetings, all of which creates family traditions and healthy family communication patterns.



This sub-theme emerged with the aim of gaining insight into whether the fathers shared their involvement in the fatherhood intervention programme with their spouses/partners. The findings of this study overall suggest that a lack of communication had been a recurring theme for most of the fathers prior to their engagement in the programme. This lack of communication also resulted in some of the fathers not informing their spouses/partners about their involvement in the programme at the onset of the programme. It is vital for fathers to communicate their interest and attendance of the programme at the onset or early stages in order to establish understanding, buy in and support from the spouse and children; and it is essential to the success of the programme. The results show that during the interview conducted between the researcher and one spouse; that this specific spouse had only learnt about her husband being involved in the fatherhood intervention programme on the day of the interview. This is supported by the following quote:

*“I’m actually not learning anything, because he didn’t tell me anything. So, I don’t know what he learnt or if it was a benefit. Because he doesn’t talk, I did not know about the programme, about he’s involvement, until this morning...I don’t actually have an answer there because this is the first time that I’m hearing about the Fatherhood programme about *Shahied [*not real name] and the NGO. Because all he says is that he’s going to a meeting, but I don’t know what meeting or who’s meeting it is”. (Participant, 9)*

The findings of a South African Cape Town based parenting group highlighted that in order to enhance engagement; it may be beneficial for programme staff to consider how to enhance family buy-in, especially before the start of the programme (Wessels, Lester & Ward, 2016). If family members have bought into the programme, they may be more likely to encourage their family member’s attendance and to support the implementation of positive parenting skills in the home. A home visit, before the programme starts, to explain the programme to other family members, or including several caregivers from one family in the programme, may help (Wessels et al., 2016).



The findings of this study also revealed that two fathers had not informed their spouses/partners about their involvement in the programme at the onset of the programme. As indicated in the following quote from the spouse/partner:

“You know what at first I didn’t even know about the programme, I mean he worked at an NGO and at first he was a volunteer there and later he got a permanent job so between he’s job and the school I don’t know how he got involved...Maybe he needed it, I dunno. He didn’t discuss it with me. He decided on his own. I didn’t really know how involved it was”. (Participant, 12)

Zolten and Long (2006) asserts that children learn how to communicate by watching their parents; if parents communicate openly and effectively, chances are that their children will, too. A lack of communication with fathers not informing their spouses/partners about or at the onset of them participating in the fatherhood programme poses as a challenge in getting the whole family's buy-in, in accessing the service as well as the family's belief in the credibility of the service. A further challenge may be the family's lack of support to the father in implementing new fathering skills learnt in the programme. Productive communication between parents fosters a collaborative environment, which encourages self-expression within children (Huebner & Howell, 2003).

Most spouses/partners in this study confirmed that the fathers discussed the programme with them, before and at the onset of the programme. This confirmation is found in one spouse's statement:

“He worked at a NGO, he came home the night and told me its he's desire to want to get involved, and I encouraged him to rather go”. (Participant, 13)

Communication is key to a strong relationship (Wiley, 2007). In the current study three different positions merged from participants' experiences and perceptions: one father never informed he's wife about his involvement in the programme at all, some never told their spouses/partners, at the outset but rather later as the programme progressed whilst most of the fathers kept their spouses/partners informed from the outset. Similar to this study, Wong et al. (2013) found that the lack of communication regarding the programme may be as a result of the fathers wanting to test the programme for themselves first. They believe that being recruited into an intervention programme and attending the first session does not guarantee that any participant will have the interest to commit to completing all of the sessions.

5.3.2.2 Sub-theme 2.2: Spouse/partner perceptions of the programme

The spouse/partners understanding and insight into the fatherhood intervention programme and the value they found in it is illustrated by the participants' voices:

"I was taught to support our children not just financially but spiritually as well and building up our kid's self-esteem. And even though I didn't go through the programme self, I learnt through him being in the programme". (Participant, 10)

"...he would come home and then he would explain to us what the programme is about, and how are our kids in the home and that, and how we need to be with them as kids in the home, as a family, as parents, as a father..." (Participant, 13)

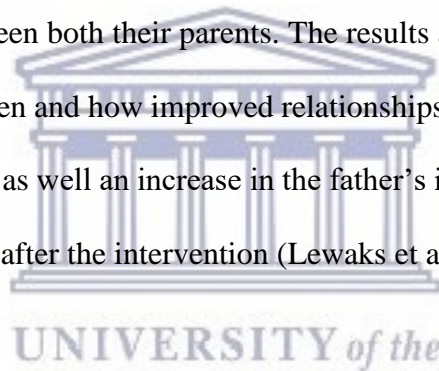
Another participant said:

"I also want to change, like just like he changed I think I can also change because I get very angry at the children but now he calms me down, he talks to me". (Participant, 15)

This finding confirms that for some of the fathers who willingly shared with their spouses/partners the information they received; this level of openness and communication about the programme began to open up spaces for the notion of new fatherhood. New fatherhood reflects involved, responsible and shared parenthood (Mikulioniene & Kanopiene, 2015). As such, fathers in this study started sharing with their spouses/partners; they began to create a space for engaging on what they have learnt in the fatherhood programme.

The findings of the current study further show that the fathers exposure to the programme, allowed the spouses/partners opportunities to reflect on their own styles of parenting. This generated a personal desire within them to change or to improve their parenting. As reflected in the voices of

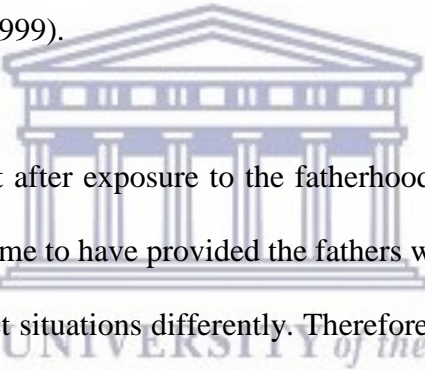
the participants above, some of the spouses/partners said even though they did not go through the programme themselves, they have learnt through the father being in the programme and another one said she also wants to change, just like the father changed. A South African study by Lewaks, Rich and Roman (2018) explored how an intervention programme for fathers contributed to child and family well-being, the findings illustrate the experiences of mothers and children on how they experienced fathers after they attended a fatherhood intervention programme and how the intervention contributed to their well-being. The intervention assisted the fathers to improve their relationships with their children; they became supportive towards their spouses and the children expressed their satisfaction with the improved relationships between themselves and their fathers; as well as the relationship between both their parents. The results also illustrated how the spousal relationships affected the children and how improved relationships between the mother and father contributed to child well-being, as well as an increase in the father's involvement in the lives of their children and unpaid care duties after the intervention (Lewaks et al., 2018).



The results of this study; similar to the findings of Lewaks et al. study (2018) also suggest that the fatherhood intervention programme contributed to better relationship conflict management by fathers and their spouses/partners, as reported below:

“We have our minors, like disagreements, but that’s just for then and then that’s it, cause we [are] handling it a bit differently now. Cause normally our disagreements will be out there for everyone to see. Now he tells me let’s not argue in front of the kids and in front of other people, let’s do it in the bedroom, tonight”. (Participant, 10)

The relationship that the father has with the mother of his child(ren) has an impact on involvement with children; and working on parenting roles, conflict resolution and co-parenting is extremely important in developing the relationships between mothers and fathers (Olivier, Slaven, Sodo & Vusizi, 2016). Bronfenbrenner (1979) provided a theoretical foundation for understanding the role of males in childhood development and it suggests that children develop in relation to influences of others where the home or family is the initial influence. The home and family is the child's microsystem (Paquette & Ryan, 2001), it is the closest to the child and it is in this system that children interact with parents. Parent-child interactions influences children's development and any conflict and disruptions within this system may have a negative influence on the child's development (Bronfenbrenner, 1999).

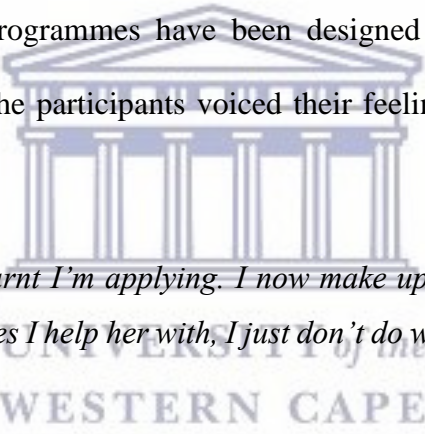


It appears from the findings that after exposure to the fatherhood intervention, spouses/partners perceive the fatherhood programme to have provided the fathers with conflict management skills, as they are now handling conflict situations differently. Therefore, in line with social role theory (Eagly, 1987), the behaviour of men and women is governed by the stereotypes of their social roles and to conform to these expectations, males developed traits that manifest agency. The study by Holborn and Eddy (2001) conversely found that boys growing up in absent father households are more likely to display hyper masculine behaviour, including aggression. In the absence of fathers these boys thus displayed behaviour governed by the stereotypes of their social roles as referred to by Eagly (1987).

The next sub-theme has as its focus the experiences of the fathers implementing the programme with their families.

5.3.2.3. Sub-theme 2.3: Experiences of father's implementation of the programme with the children, spouse/partner and in the home

Fathers are a primary source of socialization; they influence family processes and their positive involvement can be beneficial for child well-being (Bronte-Tinkew, Carrano, Allen, Bowie, Mbawa & Matthews, 2007; Bronte-Tinkew, Moore & Carrano, 2006). Socialization includes parents acting as the emotional regulators for their children, until they are able to regulate their own emotions and behaviours, sufficiently (Padilla-Walker, Nelson, Madsen & Barry, 2008). Paternal participation in family programming has the ability to influence the well-being and functioning of fathers as individuals as well as their families; and the missions of fatherhood interventions are varied, and programmes have been designed to influence varied outcomes (Bronte-Tinkew et al., 2007). The participants voiced their feelings around an increase in their involvement as follow:

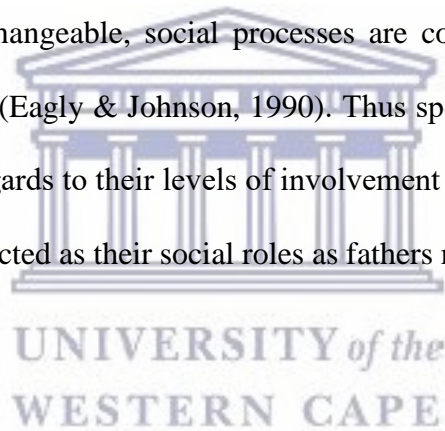


“Everything that I’ve learnt I’m applying. I now make up the bed, I do the dishes, I sweep, everything she does I help her with, I just don’t do washing, I change nappies”.
(Participant, 7)

“Yes, he’s like a different person now, he’s very different, like I said now he was never involved with the kid’s homework, but like now he is involved with the kids, he does homework with my daughter, he asks her, do you have any questions to ask me, he evens goes with me to my mother, he’s very different now. He doesn’t sleep anymore, in the past he would isolate himself from people, he goes with me to church people now, everywhere I go”. (Participant, 15)

The findings indicate that there has been a change in the father’s behaviour with regards to their levels of involvement before and after their exposure to the programme; with one father saying,

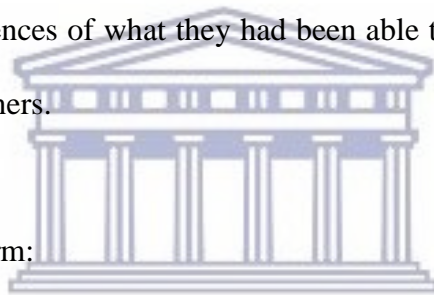
'everything that he's learnt, he's applying' and a spouse saying that *'the father is very different now'*. Father-focused interventions encompass programmes commonly set out to increase the quantity and improve the quality of fathers' involvement with their children and an increased quantity of the time men spend interacting with their children thus serves as an important proxy for positive child outcomes (Panter-Brick, Burgess, Eggerman, McAllister, Pruett & Leckman, 2014). Fathers influence the child's microsystem through the quality and quantity of his involvement with his child (Bronfenbrenner, 1979) and an increased, positive interaction therefore contributes to positive development outcomes for children. Women often assume responsibilities at home and men often assume responsibilities outside the home however, Social role theory implies that social roles are changeable, social processes are continually readjusting and that gender differences are flexible (Eagly & Johnson, 1990). Thus spouse's/partner's perceptions of the father's behaviours with regards to their levels of involvement before and after their exposure to the programme might be affected as their social roles as fathers may be readjusted through new fatherhood.



The findings of a study to explore the role of a fathers' intervention group in their caregiving and involvement with their families in Gugulethu, Manenberg, Mfuleni, and Retreat, in the Western Cape Province by Nkurunziza (2018) indicated that most of the fathers in these areas had enhanced the relationships with their children and their mothers. The study further showed that the fathers were in a position to support their families physically, emotionally, socially and psychologically. The participants gained an understanding of fatherhood; and they highlighted the factors affecting fatherhood as well as the role of their interventions as a father. Panter-brick et al. (2014) affirm that fatherhood intervention programmes provide an approach and tools that can create effective

fatherhood. The findings of Nkurunziza's (2018) study thus indicate that an appropriate intervention would enhance the quality of fathers' skills in dealing with their children.

The White Paper on Families in South Africa (2013) encourages fathers' involvement in their children's upbringing and it promotes gender-equality. Equal to this Martens (2011) has found that a number of organisations have been using fatherhood intervention programmes as an approach to improve the father-child relationship as well as the role of the father within the family structure in enhancing the cognitive development of a child. The current findings indicate that the fatherhood intervention programme played a role in forging and reshaping the attitudes and perceptions of the fathers; in view of their experiences of what they had been able to implement in the home, with their children, and spouses/partners.



The following statements confirm:

“I would start to experiment it at home. And the kids told me they are not my ‘guinea’ pigs. But I started even just with greeting everyone when I get home which is something I would never do, I would wait on them to greet me, now I would be first to greet and have a conversation with them. In my home we started with having a family sit in conference, we gonna set up a set of rules of how we do things as a family, we put it up on the fridge. We gonna break the rules to but it’s a learning curve. One of the rules was in winter 7pm in the house and summer 7:30pm in the house. In winter it gets darker quick. It was difficult for them but I had to stick with it. And they themselves came up with consequences when they break the rules”. (Participant, 2)

“Ja I learnt that spending time with the kids is just as important, the way that I communicate with them, making time to listen to them and have conversations with them. So, I started by buying board games monopoly, cards, dominoes so we play board games together, we sit and have our meal times together, we ask them if we have

a little bit of money where would they like us to go as a family or do together as a family, maybe eat at a restaurant to celebrate something special. We also have our family meetings and our family gathering together days". (Participant, 8)

Research findings suggest that fathers prefer services that are specifically designed for them, that provide the opportunity for them to spend time with their children and where they are able to access peer support (Maxwell, Scourfield, Featherstone, Holland & Tolman, 2012; Barlow, Smailagic, Bennett, Huband, Jones & Coren, 2011; Cullen, Cullen, Band, Davis & Lindsay, 2011). The fatherhood intervention programme in the current study may be considered to have provided the fathers and their families with these opportunities.

Theme Three explores the father's experiences of their relationships with their children.

5.3.3. Theme 3: *Father's experiences of the Father-child relationship after exposure to the programme*

Child development is embedded in a context of social relationships and a growing body of work is showing that fathers have substantial direct and indirect effects on their children's development (Rempel, Rempel, Khuc & Vui, 2017; Allen, Daly & Ball, 2012). Fathers parenting styles (e.g., authoritarian, authoritative, permissive, indifferent, protective, negligent) have become more flexible; as found by Selin (2014). Therefore, traditional values pertaining to motherhood and fatherhood can exist alongside counter-traditional values that engage men in supporting mothers and children (Solis-Camara, Fung & Fox, 2014; Panter-Brick et al., 2014). As demonstrated in the literature, studies have shown that the quality of father-child relationships contributes to improved development outcomes for children (Lamb & Lewis, 2010). The quality of the father-child

relationship for the fathers in the current study is explored in the sub-themes, emotional attachment and involvement in childcare in support of the main theme.

5.3.3.1. Sub-theme 3.1: Emotional attachment

Attachment is embedded in basic trust versus mistrust (Berk, 2014) and nature and experiences after birth play an important role in a child's personality and behaviour during childhood. Research supports that more positive child outcomes are a result of frequent male parent-child engagement and the parent's supportive behavior (Barnes, 2016; Schindlaler, 2010). Martin, Ryan and Brooks-Gunn (2010) found that children's school readiness was strongly linked to fathers' supportiveness and children's language development and their behavior toward schooling are positively influenced by conversations between male parents and their children (Bretherton, 2010). Additionally, positive influences of male parent involvement have been found for both the child and the male parent as it has been shown that a relationship exists between the emotional health of fathers and their engagement with their children (Barnes, 2016). Schindlaler (2010) also found that father's levels of engagement in parenting predicted improvements in father's psychological well-being. Contrasting findings suggest that the absence of a male figure limits child-father attachment (Barnes, 2016) and limited participation of male parents can have a negative influence on children's emotional development. Bretherton (2010) surmised that limited child-father attachments may have a negative impact on schoolchild outcomes.

The results of this study indicate that both the fathers and their spouses/partners place a high value on the increased quality in the relationship, bonding and support that fathers are now able to

express to their children, after exposure to the intervention. The following examples of the participants' quotations elaborate their views:

“And when something happens here where we live, he comes to fetch all of us, there was a burn, a fire so he came to look for all of us, we all stand together, not one stands there and one stands here. No, we all stand together, we stand by each other. Because he kept us together”. (Participant, 11)

“Even the way I come into the house, my tone of voice, my body language, when I speak to them I realised that it needed to change”. (Participant, 8)

There is perceived increase in the emotional attachment, bond and support that fathers are now able to express to their children. After exposure to the fatherhood intervention programme a wife is now able to say as a family we all stand together, we stand by each other because he, the father kept them together. The bond between the child and parent is tied to how much ability the parent has to recognize and respond adequately to the child's emotional needs and demands. The attachment between child and parent should always be a prompt, positive and understanding response (Ainsworth & Bowlby, 1991). Caregiving is vital in human development as human beings are born defenceless and require protection (Spann, 2017). In order to survive, children require intensive care; and attachment comes about because of the child's relationship with the parent. Over time, an affectionate bond is formed, supported by new cognitive and emotional relationships, and ongoing stimulation of love and trust between child and parent (Spann, 2017); for purpose of this current study that parent becomes the father.

5.3.3.2. Sub-theme 3.2: Involvement in childcare

Social role theory suggests that gender differences are flexible because they are dependent on the immediate social role of individuals (Eagly, 1987). Care-giving activities can form part of fatherhood and in turn socialise children into having more of a gender-equal view of parenting. The findings of a study in Johannesburg, South Africa on Absent-Fathers by Mavungu, Thomson-de Boor and Mphaka (2013) proved that an emphasis on the provider role was expressed in a way that rejected care-giving activities as forming part of fatherhood. Such activities were rather perceived as being the preserve of the female partner. While a few fathers embraced involvement in care-giving activities, many fathers still dissociated themselves from this type of involvement, which they considered to be more naturally suited to female partners.

Fathers encounter many challenges that influences the likelihood that they will maintain and keep a positive relationship with their children, such as unemployment, insufficient funds, and/or physical health problems. Therefore, fathers with too many issues of their own find it difficult to become involved in their children's lives (Fagan & Kaufman, 2015; Osborne, Dillon, Craver & Hovey, 2016). The current research however found evidence that as a result of the fathers' experiences of their exposure to a fatherhood intervention programme; the fathers became more involved in the lives and day to day activities of their children and in their home. Results highlighted increased father involvement in childcare activities, schoolwork and well-being of the children. The voices of the spouses/partners perceptions of the father's increase in their involvement in childcare is expressed below:

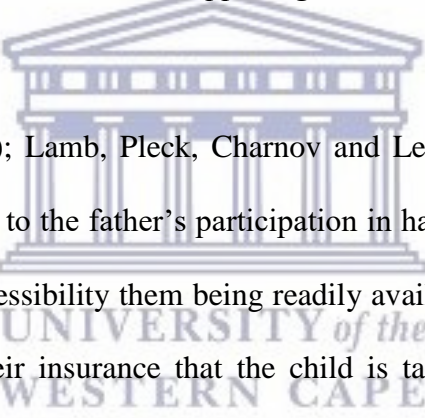
“He would stand up and start doing things in the house even though it's not he's job. So that made me to also start to help him in the yard, so we don't look down at each other, we can both equally help each other to do house work and yard work...He will

sit with the kids; he knows how to handle our 2-year-old cause she's in her naughty two's stage". (Participant, 10)

"At first, he would get very aggressive, he would hit the child and she would run from my place to my mother's house. But now he no longer hits them, he would sit and talk with them and tell them that is wrong. And now I can see that the children are even different towards him; he also helps with their homework". (Participant, 15)

Another participant said:

"There's a couple of changes he made, more conversations and listening to the children, one night in the week we get together ask how's things with you, what's happening at school. Now he's having an interest in the children, they as children even became more open to share on what is happening in their lives". (Participant, 16)



Pleck, Lamb and Levine (1985); Lamb, Pleck, Charnov and Levine (1987), and Pleck (2010) indicates that engagement refers to the father's participation in hands-on care work and physical and psychological presence, accessibility them being readily available for direct interaction with the child, and responsibility their insurance that the child is taken care of and providing for resources for the child. With changes in the South African gender order, more women are in paid employment and more men are involved in the unpaid care work of children (Rabe, 2018). This has influenced conceptions of masculinity so that fatherhood is now becoming a component of hegemonic masculinity and engaged fatherhood is valued (Rabe, 2018).

Most of the spouses/partner participants in the study could acknowledge and reflect on the change in the fathers behaviours after the father's exposure to the intervention in relation to their physical presence, being more hands on with their children; they became more flexible and available. One father now does house work and sits with his 2-year-old; another father no longer uses aggression

to discipline his daughter whilst another father instituted one night in the week whereby the family shares what is happening in their lives.

In view of the father who now also helps with school homework; studies have found that limited involvement of fathers in their children's academic activities may negatively affect children's academic development (Barnes, 2016); fathers' non-involvement is linked with poor school performance (Booth, Scott & King, 2010); whilst children with supportive fathers are more likely to excel academically (Thupayagale-Tshweneagae, Mgutshini & Nkosi, 2012). Barriers however exist preventing father's greater involvement in children's academic activities; one barrier is that school personnel often are unaware of the importance of supporting male involvement and getting males involve in schools (Rimm-Kaufman & Zhang, 2005). Efforts of school personnel to involve male parents are inhibited by societal perceptions that women are responsible for child rearing (Barnes, 2016) thus, the female parent is often perceived as the designated contact parent. Furthermore, parent-child involvement activities at school are geared to the participation of the female parent with little to no provision for involving the male parent (Barnes, 2016). The engagement of fathers in the schooling of their young children is among the expectations of enacting new fatherhood. Fatherhood intervention programmes of this nature therefore, assists in teaching young fathers the importance of father involvement for the overall development of children.

The spouse/partner perceptions and experiences of their relationships with their spouses are to be discussed in the next theme.

5.3.4. Theme 4: *Spouse/partner perceptions and experiences of their relationships with their spouse after exposure to the programme*

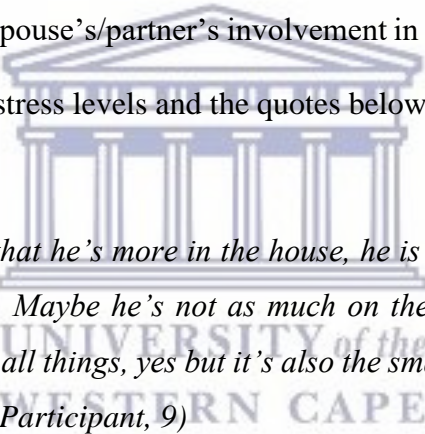
Fathers can influence children through the relationship they have with their children's mother, whether through marital or co-parental interactions and conflict with mothers, can harm parenting behaviours (Cabrera, Volling & Barr, 2018). The relationship between parents matters, and supportive co-parenting is associated with fewer behaviour problems and greater self-regulatory skills in children (Cabrera, Shannon, Mitchell & West, 2009; Kolak & Volling, 2013). Parents' behaviours have direct and indirect effects on children's outcomes, thus the complexity of parenting and the interactive and joint contributions of mothers and fathers both influences children's development (Cabrera, Volling & Barr, 2018).

Men are influenced by various forms of discrimination and policies that create or reinforce structural and institutional barriers such as poverty, persistent racial inequality, and disproportionate incarceration (Keefe, Lane, Rubinstein, Carter, Bryant & Thomas 2017; Mills, 2010). The stressors of surviving any one of these challenges can lead to depression, a reduction in behavioral and emotional engagement, relationship fragility with the mothers, and ultimately reduced father involvement in the lives of their children (Coakley, Kelley & Bartlett, 2014; Roy & Dyson, 2010). A quality parenting relationship therefore becomes important for children's development and outcome. Thus, the perceptions and experiences of the value of the co-parenting in the current study is examined in the following segment. The sub-themes co-parenting and reduced parenting stress and improvement in quality of relationships will support the main theme in answering the research question.

5.3.4.1. Sub-theme 4.1: Co-parenting and reduced parenting stress

Engagement of fathers in family intervention strategies addresses father specific risk factors, maintains child externalising problems, provides long-term improvements in outcomes for children, enhances inter-parental consistency in implementing parenting strategies and it reduces parenting conflict (Tully, Piotrowska, Collins, Mairet, Black, Kimonis, Hawes, Moul, Lenroot, Frick, Anderson & Dadds, 2017). Studies by Goodman, Lusby, Thompson, Newport and Stowe (2014) and Manuel, Martinson, Bledsoe-Mansori and Bellamy (2012) have found that partner support is a crucial mediator of parenting stress.

Most participants said that their spouse's/partner's involvement in household chores and parenting of the children helped to reduce stress levels and the quotes below refers:



“Yes, I can actually see that he’s more in the house, he is actually now going with to the shops and to church. Maybe he’s not as much on the streets as before. We buy groceries together. Its small things, yes but it’s also the small things that makes you to argue and get trouble”. (Participant, 9)

“I don’t have words for this question right now, cause for me, the kids, financially, like I won’t make him bright, but he will just make things right, we will struggle together, he will rectify me. The programme did him good there was some changes. Like he is more involved”. (Participant, 10)

Another participant said:

“He was like never like a father I can say, like never taking note of me as his wife, just sit in front of the TV, I can just talk and talk, he doesn’t take note of the kids, don’t

help the child with her homework, the child would go to school without doing homework and the Teacher would hit her”. (Participant, 15)

This finding is similar to assertions by Richter, Chikovore, Makusha, Bhana, Mokomane, Swartz and Makiwane, (2011) that women who are supported in stable partnerships with men experience lower levels of family stress, are less likely to suffer mental health problems and derive greater satisfaction from their roles as mothers. In addition, other benefits mothers enjoy when fathers are involved with their children as found by Brown (2015) include having more leisure time, a healthier birth, lower rates of post-partum depression, depression and stress generally. Studies have shown significant improvements for participating fathers with less negative effects regarding co-parenting, reduced stress and anxiety, and improved levels of support (Bronte-Tinkew et al., 2010). Hence it can be concluded that a more involved husband that now does things together with he’s wife, a husband who keeps he’s family together amidst struggles and hardships and a father who previously would not consider it he’s role to help the child with school work. The findings prove a reduction in mother’s stress in relation to improved co-parenting roles.

5.3.4.2. Sub-theme 4.2: Improvement in quality of relationships

When parents co-operate together and the quality of their romantic relationship remains healthy, the quantity and quality of father involvement are higher (Osborne et al., 2016), resulting in healthier families and healthier parent-child relationships (Panter-Brick et al., 2014; Scott, Hickman, Brown & Faccio, 2015; Threlfall & Kohl, 2015). Studies show that a father’s level of involvement with his children is associated with the mother’s view of the father’s caregiving abilities and whether she feels the father has a positive effect on the child (Sieber, 2008; Fagan &

Kaufman, 2015). Regardless of the rising divorce rate and a large number of couples transitioning to non-cohabiting relationships within just a few years, their ability to co-operate and engage in positive co-parenting can have a strong influence within parent-child relationships (Osborne et al., 2016). Some of the fathers said that after their exposure to the fatherhood intervention programme they started to experience an improvement in the quality of their relationships with their spouses/partners. This statement is supported by the following direct quotations:

“Now we communicate better, I learnt skills on reaction, not only about provider but communication and to support her and help her and to be involved with my family”. (Participant, 7)

“With my wife we’ve always had a good relationship, or so I thought, so I didn’t think sometimes that my aggressiveness or the negative ways would have an impact on her or embarrass her or not. I would just want to do what I want to do, that was my type of lifestyle, I was selfish, I use to put myself first”. (Participant, 8)

“I learnt not to be possessive even of my wife but through open communication you don’t need to constantly check up on the person”. (Participant, 4)



A study by Miller (2010) found that fathers reported experiencing high stress, and in one case clinical depression, in the context of attempting to balance work and family life. Other research (Doss, Rhoades, Stanley & Markman, 2009; Giallo, D’Esposito, Christensen, Mensah, Cooklin, Wade, Lucas, Canterford & Nicholson, 2012) highlights deterioration in marital satisfaction, problem management, communication and increased rates of domestic violence during the post-delivery period. An examination of first-time fathers’ blogs presented evidence that men often feel frustrated and uncertain about their future fatherhood role (Åsenhed, Kilstam, Alehagen & Baggens, 2014).

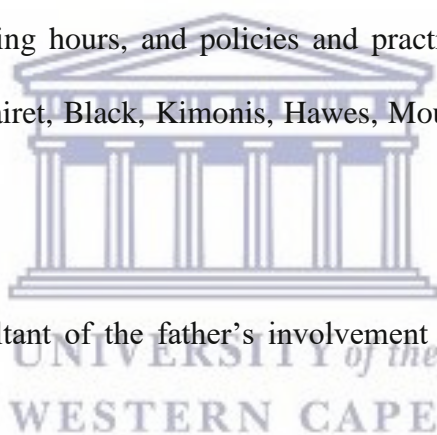
The literature confirms that higher quality mother-father relationships are a result of fathers who are involved in childcare (Brown, 2015). Similarly, marital communication and satisfaction has also been found to affect the quality of parent-child interactions and are related to positive experiences amongst children (Shamir, Schudlich & Cummings, 2001). Thus, it can be confirmed that some husbands now learnt skills to communicate better with their spouse, and a husband who realised that he had been aggressive, negative and selfish towards his spouse. These findings together with the literature prove an improvement in the quality of the relationship between the fathers and their spouses/partners in relation to the fathers' involvement in childcare. Theme five explores the facilitators experiences of engaging fathers.

5.3.5. Theme 5: Facilitators experiences of engaging fathers

Practitioners who deliver parenting interventions are an important source of information regarding fathers and represent a critical target for intervention in efforts to increase father engagement (Tully et al., 2018). They can report on their own competencies in engaging fathers as well as their organization's support for father-inclusive practice can also provide valuable information about current rates of father engagement and perceived barriers to father engagement. Thus, in exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention, it became important to engage with the programme facilitators conducting the intervention programme. The final theme thus emerged and it is based on two sub-themes which analyses the programme recruitment, follow up and ongoing support and challenges in working with fathers.

5.3.5.1 Sub-theme 5.1: Programme recruitment, follow up and ongoing support

Although parenting programmes benefit fathers and their children, recruitment of fathers to such programmes remains a challenge for fatherhood programme providers (Bayley, Wallace & Choudhry, 2009). Various interrelated factors act as barriers to father engagement. They are: practical factors, such as fathers' work commitments and availability of child care; programme factors, such as content not being relevant for fathers. Personal factors, such as fathers' beliefs about help seeking or awareness of parenting interventions; family factors, such as mothers' facilitation of father engagement, known as maternal gatekeeping. Further factors are practitioner factors, such as skills and confidence in engaging fathers, and organisational factors, such as offering sessions outside working hours, and policies and practices regarding father inclusion (Tully, Piotrowska, Collins, Mairet, Black, Kimonis, Hawes, Moul, Lenroot, Frick, Anderson & Dadds, 2017).



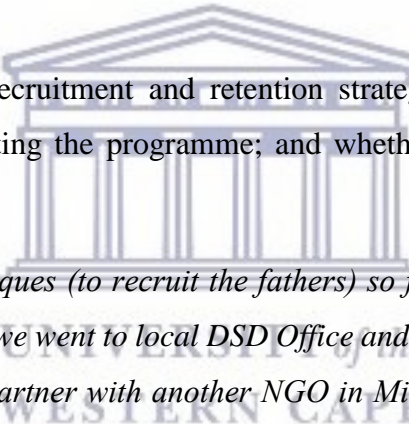
The following quotes are resultant of the father's involvement in the fatherhood intervention programme:

*"I think if I really can remember last year that one of my colleagues, I just open up to one of them that I struggled what I said now. They said they know of one place that can help me and they introduced me to *Shaheed [*not real name]. What's he's name, *Aden [*not real name] is the one he told me about them. He told me this is the place to go to for help". (Participant,2)*

"Well I wanted to help my friends out and to be able to help the community, but I also did it so that I can gain knowledge on my own parenting. Like I said this is my 3rd relationship and I have a young girlfriend with small children, so I can still learn to parent them differently". (Participant, 5)

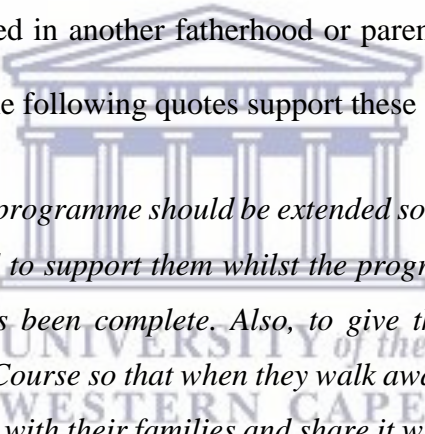
These participants narrative indicate that they joined the fatherhood programme based on a personal need of needing help and assistance in their parenting, wanting to gain knowledge on parenting and being able to help their community. The finding is in contrast with a study conducted by Glynn and Dale (2015) in enhancing parenting support for fathers in New Zealand. The findings show the three most important factors to father engagement identified by practitioners were qualities of the practitioner, the intervention content and the organizational philosophy. Participants also reported that organizational philosophy, qualities, and values of the practitioner were the two factors that were most amenable to change (Glynn & Dale, 2015).

On whether Facilitators have recruitment and retention strategies to get the fathers into the programmes as well as completing the programme; and whether they offer aftercare services, Facilitators said the following:



“There’s different techniques (to recruit the fathers) so for instance in Hout Bay we went to the local school, we went to local DSD Office and we went to the Development Forum... Or we would partner with another NGO in Mitchell’s Plain, they don’t do parenting groups training with men but they do counselling. Or we would partner with the substance abuse Matrix centres and offer the fatherhood programme trainings with their clients... some men come through word of mouth, through the other men in the group. I can’t say that we have a retention strategy, there isn’t anything that holds them there other than that they are interested in being there, they obviously learning something. Well we give them coffee and tea and donuts and a certificate if they finish the 4 sessions. At the orientation there is more men that end up coming to the training and completing it”. (Facilitator, 1)

The Facilitators do have recruitment strategies; however there is no retention strategy in place. Fathers were recruited into the programmes in their respective areas through word of mouth recruitment and/or hearing from a friend or neighbour who is in the group. Recruitment by the programme facilitators, through advertising of the service, or fathers making direct contact with the organisation out of a personal pre-existing need. Some of the participants mentioned that they were attending the programme out of curiosity, while others saw it as an opportunity to improve their parenting skills. The researcher also asked the participants whether they would be interested in participating in similar types of programmes or whether they would recommend the programme to other families. It then emerged that the families have a certain expectation to be followed up on by the NGO, to either be enrolled in another fatherhood or parenting training programme or be referred to a refresher course. The following quotes support these statements:



“I think that perhaps the programme should be extended so that they can walk a longer journey with clients. And to support them whilst the programme is on but also again after the programme has been complete. Also, to give the fathers handouts and a manual at the end of the Course so that when they walk away they have something that they can read up at home with their families and share it with them or when a problem comes up that you can go back to your manual or notes and see how you can sort out this problem. Then they (the NGO) can also check up on you and gauge and rehash where we are at, what are we struggling with and what is working or not working for us. And then they can see what topics and methods needs to be changed in bringing the information over to the fathers”. (Participant, 8)

“I think maybe they can make it a little longer, ja because the time goes so quick in the sessions. So, have a break in between, then come back but not too long otherwise we lose concentration. But also make it more sessions like 6 sessions for 2 months. Then a break and come back again after 3 months”. (Participant, 7)

As supported by these statements; the programme facilitators confirmed that counselling services are offered to the father's however it is not compulsory, neither is follow up services compulsory currently:

“In some areas we have support groups, and it's not compulsory just like the counselling is not compulsory its optional if they want to attend. The support groups are in Mitchell's Plain, Hout Bay and Delft. So actually, there's no compulsory follow up and it's not part of the training, its optional”. (Facilitator, 1)

“On my side there's nothing, as I said earlier on, I think, I think we should have a refresher workshop to see if these men are practicing what we taught them and after a year we can refresher them to see how far they are practicing the skills and also the counselling that I mentioned earlier on. The counselling cannot be compulsory, it must come from the person himself, but if he approaches you then you must offer it, you cannot impose the counselling, if they are willing we can help them”. (Facilitator, 2)

The findings prove that the fathers and their families had a certain expectation that even after the intervention had ended that there would be some kind of follow up or support services or even on-going services. As further supported by the following quote from a spouse:

“But I feel that the children listened more to us whilst the Programme was going on, but now that the programme had ended they don't listen as much as when the programme was on”. (Participant, 11)

Connolly, Devaney and Crosse (2017) identified in their work with parents in Ireland what was also important, is individual work undertaken by the practitioner. This can be particularly effective where problems are more complex or parents are not ready or able to work in a group. Additionally, individual work provides one-to-one tailored support. As parents are often dealing with a complex

set of events, with one or more issues presenting at a time, a programmatic approach solely cannot address this, but requires observation, attention, and discreet interventions from key professionals and services. Similar to the current study, Connolly et al. (2017) also emphasize in their research study that professionals play a key role in sticking with families, in addition to utilizing proven programmes as a key source of support, arguing that programmes are often the focus of attention at the expense of practice. Organizational factors such as service-level commitment to involving the entire family and flexible working hours were both associated with greater engagement of fathers in the family context in an analysis conducted by Fletcher, Freeman, Ross and St. George (2013).

5.3.5.2 Sub-theme 5.2: Challenges in working with fathers

Stahlschmidt et al. (2013) assert that fathers face numerous challenges in maintaining consistent, high-quality relationships with their children. Further, high-quality father-child relationships are known to produce positive outcomes for children. Therefore, parenting programmes are an effective strategy for helping parents overcome challenges and improve parent-child relationships. Yet, fathers are extremely difficult to recruit into such programmes. The facilitators in the current study further reflected on some of challenges experienced with the fathers in the recruitment stage and whilst running the intervention programme. The following quotes refer:

“Not all men want to open up in the groups; you have to struggle to get them to participate. When men find work, they drop out of the programme, because they have to try to meet the immediate needs of their family. Main challenge is that men need to come to the group. I mean if you look at the Positive Parenting Training Programme you can train 30 mothers and they all complete, but for the fathers training we must run 10 training programmes to get 100 people”. (Facilitator, 1)

“Erm, the attendance and the punctuality – the attendance you find the people that were in the last session are not here, there are new members. It gives you a challenge when new members are more, you now have to go back to the last session and double up to bring them up to where the group is now. And the punctuality it is more than African time because you can wait up to 1 hour for them to come. The other challenge is the counselling as we invoke the feelings, I think we need to keep track of these men to see who needs counselling and follow them up. But as from next month onwards as the Social Worker I will be offering counselling in Gugulethu. Cause they need one on one counselling but you cannot do it in the group”. (Facilitator, 2)

Similar to the findings of the current study; Morawska, Ramadewi and Sanders (2014) found in their study that evidence-based parent-training programmes aim to reduce child behaviour problems; however, the effects of these programmes are often limited by poor participation rates. As characteristics of parents, such as parental psychopathology may contribute to increased perception of barriers to participation and hence lower engagement. Other factors that may influence the enrolment of parents are family context factors, such as the availability of parent social support networks and socioeconomic status. Another common perceived barrier for disadvantaged men engaging with parenting interventions is fear of public scrutiny and worries about social judgement of them as a ‘bad father’ (Dolan, 2014; Ross, Church, Hill, Seaman & Roberts, 2010). Men may also have concerns about the way they will be perceived by other men at parenting groups, particularly around being asked to share feelings, which they are reluctant to do for fear of being seen as unmasculine (Dolan, 2014; Miller & Nash, 2017; Scourfield et al., 2016).

Available evidence suggests that paternal involvement in parenting interventions can enhance outcomes for mothers, fathers and children (Panter-Brick et al., 2014; Ramchandani & Iles, 2014). However, there is also evidence that fathers may not benefit as much as mothers from parenting interventions and it is a recognized problem that fathers are harder to recruit and engage with parenting interventions (Bayley, Wallace & Choudhry, 2009; Panter-Brick et al., 2014). A key facilitator to successful engagement and retention of disadvantaged fathers, appears to be building trust and positive relationships with programme practitioners, as well as an atmosphere of social and emotional support offered, which may be otherwise lacking in their lives (Bronte-Tinkew, Burkhauser & Metz, 2012; Hayes, Jones, Silverstein & Auerbach, 2010).

Literature supports and confirms the findings of the current study, which reflects the experiences of the facilitators; an unwillingness of the fathers to engage and open up, a lack of participation and commitment to the programme, high dropout rates, a lack of interest and the need for counselling exists, as individual barriers cannot be dealt with in a group setting.

5.4. Conclusion

The main findings of this study described the families' perceptions, experiences and challenges after the father's exposure to a fatherhood intervention programme. The results suggest that the families represented by the father and mother had perceived and experienced the fathers to be more involved, responsible and sharing in parenthood; father involvement with children, their spouse/partner and involvement in the home increased after exposure to the fatherhood intervention programme. Findings show that both the fathers and their spouses/partners place high value on the increased quality in the relationship, bonding and support that fathers are now able to

express to their children, after exposure to the intervention. The results further highlighted increased father involvement in childcare activities, school work and well-being of the children. Findings of the study prove a reduction in mother's stress in relation to improved co-parenting roles. The findings prove that the Facilitators have a recruitment strategy however, no retention strategy exists; and the fathers and their families had a certain expectation that even after the intervention had ended that there would be some kind of follow up or support services or even on-going services. Lastly, the Facilitators reflected on the challenges, which act as barriers in working with fathers in fatherhood intervention programmes.

In the next chapter, the researcher will present the conclusion and recommendations of the study.



CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

The final chapter presents a summary of the study, the conclusions of the findings as well as recommendations to practitioners, government, and future research. The aim of this study was to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. This aim was achieved through a qualitative methodological approach, which sought to explore and describe the social phenomenon, in terms of meaning, brought by people; as one cannot understand human behaviour without understanding the framework within which the participants interpret their thoughts, feelings and actions (Marshall & Rossman, 1995). The research question answer is reflected in Chapter Five, where the research findings were presented and discussed. The conclusions are based on comparing the aim, objectives, methodology and findings of the study and assessing whether these were reached.

The study had three objectives:

- To explore fathers' perceptions, experiences and challenges after being exposed to a fatherhood intervention programme.
- To explore the perceptions, experiences and challenges of spouses/partners with regard to the father being exposed to a fatherhood intervention programme.
- To explore the experiences of facilitators while engaging with the fathers who were exposed to a fatherhood intervention programme.

The data collected from the various participants were analysed, and five main themes emerged which were deliberated on in Chapter Five. Literature and theory were used to substantiate, support, compare and contrast the findings of this study. A brief summary on each of the previous chapters, as well as conclusions and recommendations from the findings will be presented in the following segments.

6.2 SUMMARY OF THE STUDY

The summary of the study provides a brief account of all the chapters, without going into much detail, as they have thoroughly been discussed in the preceding chapters.

6.2.1. Chapter 1: Introduction of the study

Chapter one provided a proposal and gave an outline of the study through a discussion of the background of the study, the research problem, the aim, the objectives guiding the study and the methodology utilised in the study.

6.2.2. Chapter 2: Theoretical framework

The second chapter presented a detailed discussion of the theoretical framework underpinning the study. The Bio-ecological systems theory and Social role theory were selected as it appropriately served to guide the study.

6.2.3. Chapter 3: Literature review

Chapter three explored the available literature in relation to the topic. The researcher provided a detailed discussion of all the concepts relevant to fatherhood and fatherhood intervention programmes. In addition, the previous studies presented in the literature gave insights into the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.

6.2.4. Chapter 4: Research methodology

In chapter four the researcher determined that an explorative and descriptive qualitative approach were best suited in seeking to achieve the study's aim. The researcher recruited three sets of participants, in order to gather different views of the study phenomena, using purposive sampling. The first recruitment group were fathers who were exposed to a fatherhood intervention programme with a NGO in the Cape Metropole, the second group were the spouses/partners of these fathers and the third group were programme facilitators working directly with the recruitment and facilitation of the fatherhood intervention groups. The researcher collected the data by means of individual one-on-one interviews with the three sets of participants, guided by a semi-structured interview schedule.

6.2.5. Chapter 5: Presentation and discussion of the findings

In the fifth chapter, the researcher presented and discussed the findings of research, after data collection and data analysis had taken place. The audio-recorded collected data, was verbatim transcribed and analysed. This followed with the emerged themes being described in detail. The findings of this study concluded by highlighting a more involved, responsible father who now shares in parenthood after exposure to the fatherhood intervention programme. These findings were concluded based on five themes: Constructions of fatherhood; Experiences of the fatherhood intervention programme; Father's experiences of the Father-child relationship after exposure to the programme; Spouse/partner perceptions and experiences of their relationships with their spouse after exposure to the programme and Facilitator's experiences of engaging father's.

6.2.5.1. Theme 1: Constructions of fatherhood

The overall outcomes of this study have shown that the families participating in the study had perceived and experienced the fathers to be more involved, responsible and sharing in parenthood after exposure to the fatherhood intervention programme. This theme was described by four sub-themes namely; *Fathers experiences of a new fatherhood*, whereby the findings suggest that the father's express several different descriptions when defining themselves as fathers after exposure to the fatherhood intervention programme. *Fathers' perceptions of their roles*, the fathers described themselves with multiple fathering roles such as father in a supporter role and providing emotional, financial and physical support. *Fathers learning about themselves*, through fathers participating in the intervention programme they were presented with the opportunity to start to acknowledge and unlearn some of the traditional fathering practises, which had been role-modelled to them whilst growing up. *Fathers challenges with unemployment*, the study revealed that most of the fathers in the research study were unemployed at the time of undergoing the fatherhood intervention programme; however, as a result of participating in the fatherhood intervention programme had the opportunity to be supported by the programme, a personal need was being met and it was beneficial to their families. Whilst the employed fathers in the study were able to complete the fatherhood programme amongst attending to competing responsibilities such as their job and family life.

6.2.5.2. Theme 2: Experiences and perceptions of the fatherhood intervention programme

The findings for this study have established that after being exposed to the fatherhood intervention programme; father involvement with children, their spouse/partner and involvement in the home increased. This theme was further supported by the following three sub-themes; *Fathers communicating with their families* - the findings of the current study found three different positions; where one father never informed his wife about his involvement in the programme, some never told their spouses/partners at the outset but rather later as the programme progressed; whilst most of the fathers kept their spouses/partners informed from the outset. If spouses/partners have bought into the programme, they may be more likely to encourage the father's attendance and to support the implementation of the fatherhood intervention programme in the home. *Spouse/partner perceptions of the programme*, this finding confirms that for some of the fathers who willingly shared with their spouses/partners the information they received; this level of openness and communication about the programme began to open up spaces for the notion of new fatherhood. By these fathers sharing with their spouses/partners, they began to create a space for engaging on what they have learnt in the fatherhood programme. *Experiences of father's implementation of the programme with the children, spouse/partner and in the home*, the findings indicate that there has been a change in the father's behaviour with regards to their levels of involvement before and after their exposure to the programme.

6.2.5.3. Theme 3: Father's experiences of the Father-child relationship after exposure to the programme

The quality of the father-child relationship for the fathers are described in two sub-themes; *emotional attachment*, the findings under this sub-theme show that both the fathers and their spouses/partners place high value on the increased quality in the relationship, bonding and support that fathers are now able to express to their children, after exposure to the intervention. *Involvement in childcare*: as a result of the fathers' experiences of being exposed to a fatherhood intervention programme, the fathers became more involved in the lives and day to day activities of their children and in their home. Results highlighted increased father involvement in childcare activities, school work and well-being of the children.

6.2.5.4. Theme 4: Spouse/partner perceptions and experiences of their relationships with their spouse after exposure to the programme

The spouse/partner relationships were examined through the sub-themes; *co-parenting and reduced parenting stress and improvement in quality of relationships*. Women who are supported in stable partnerships with men experience lower levels of family stress and the findings of the current study prove a reduction in mother's stress in relation to improved co-parenting roles. Some husbands in the study learnt new skills to communicate better with their spouse. These findings prove an improvement in the quality of the relationship between the fathers and their spouses/partners in relation to the fathers' involvement in childcare.

6.2.5.5. Theme 5: Facilitator's experiences of engaging fathers.

The final theme emerged as the researcher engaged the fatherhood programme facilitators and it is based on two sub-themes which analyses the *programme recruitment, follow up and ongoing support* and *challenges in working with fathers*.

The findings prove that the fathers and their families had a certain expectation that even after the completion of the intervention, that some kind of follow up or support services or even on-going services would be provided. The programme facilitators confirmed this by explaining that counselling services and support groups are offered to father's in certain areas; however, it is not compulsory neither is it offered as a package to the father and he's family. Participation and completion of the fatherhood intervention programme also lead to exposure to other components, which are part of the service being offered, such as counselling services with the social worker and ongoing support being made available in the form of a support group. The facilitators expressed the following challenges in their experiences of working with fathers; unwillingness by fathers to engage and open up, lack of participation and commitment to the programme, high drop-out rates, lack of interest, and the need for counselling exists as individual barriers cannot be dealt with in a group setting.

6.2.6. Chapter 6: Conclusion and recommendations

The final chapter provides the conclusions and recommendations with an overall presentation of a summary of the chapters covered in the study.

6.3 RECOMMENDATIONS

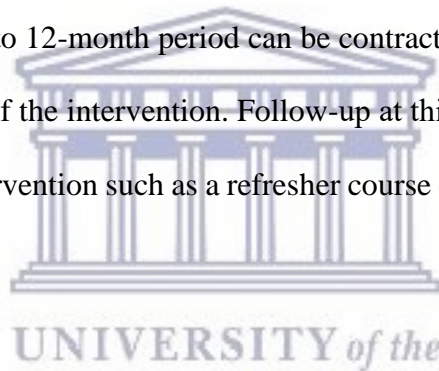
The recommendations are focused into three groups; namely, practitioners, government, and future research that can address interventions to fathers and their families.

6.3.1. Recommendations to practitioners working with fathers and their families

- To work with families holistically and to bring about sustainable family and child well-being; it is recommended for practitioners to offer family services to families as a package. This includes services to the family jointly and group-based such as families are recruited as a whole and their needs are assessed determining whether they require family counselling, family group conferencing, parenting programmes, fatherhood programmes, children's groups (Lifeskills programmes), etc.
- Group-based interventions such as fatherhood intervention programmes and parenting programmes should include a recruitment and retention strategy, which involves elements such as home-visits pre-programme, mid-way especially where participants drop out and post the programme. Individual or family counselling should be offered in addition to the group-based intervention.
- In the case of father's only being recruited into a fatherhood group, it is recommended that the spouses/partners be involved from the onset in order to get their buy-in. Such as attending an information session to be informed on what the programme is about with the outcomes. In concluding the groups with fathers being acknowledge with a Certificate Ceremony for their attendance and participation. This can also be used as an opportunity to invite the spouses and provide them with feedback of the father's progress. It can be used to determine the family's need for ongoing support, counselling or enrollment in other similar programmes. As some of the spouses in the current study

was not aware that the NGO also offers a positive parenting programme, which includes both fathers and mothers.

- Where fathers are attending a fatherhood programme and spouses/partners are attending a separate parenting programme; it is important for the curricula to coincide on topics and concepts such as parenting styles, positive discipline and gender-equal parenting.
- Group-based interventions should be strengthened by building in the element of evaluating the programme by participants completing pre- and post-tests to track their progress as well as evaluating the applicability and quality of the programme itself. Follow-up after a 6 to 12-month period can be contracted with the families upon them agreeing to be part of the intervention. Follow-up at this stage determines the family's need for further intervention such as a refresher course or it can highlight the successes of the programme.



6.3.2. Recommendations to Government and policy makers

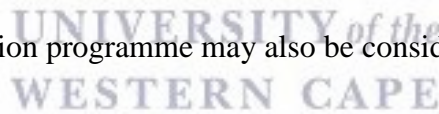
- This research study showed that fatherhood must include education and awareness as well as parenting skills. This will support parenting and fatherhood.
- It is Government's role to make adequate provision of financial support to the non-governmental sector in order to roll out fatherhood intervention programmes, parenting training programmes, and education and awareness.
- The Health sector should advocate for fatherhood intervention programmes and parenting skills programmes to be offered to pregnant mothers and fathers when visiting clinics during ante-natal check-ups. Mothers and communities also need to be

engaged on the importance of father involvement in the first 1,000 days of a child's life.

- Social Development sector should advocate for fatherhood intervention programmes and parenting skills programmes to be conducted with prospective as well as existing foster care parents and adoptive parents.

6.3.3. Suggestions for future research

- Future research should address other race groups and other geographical areas where fatherhood intervention programmes are being offered, as it may yield more inclusive and insightful results in relation to the limitations of the current study.
- Research evaluating fatherhood intervention programmes should be considered that includes content analyses and the effectiveness and impact of the programme.
- Further in-depth studies on the experiences of the facilitators implementing the fatherhood intervention programme may also be considered.



6.4 CONCLUSION

The research question was sufficiently explored through a qualitative approach, thereby attaining the research goal and objectives of the study. The results of this study provided insight into the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme. The findings established that the overall outcomes of this study have shown that the families participating in the study had perceived and experienced the fathers to be more involved, responsible and sharing in parenthood after undergoing the fatherhood intervention

programme. This last chapter of the study provided the reader with a summary and the conclusions of the preceding chapters, from the introduction, theoretical framework, literature review, applied methodology and the presentation of the research findings. A number of recommendations were made to practitioners working with fathers and families, as well as to government and policy makers based on these results. In addition, the researcher made suggestions for future research.



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26 October 2017

Ms J Payne
Social Work
Faculty of Community and Health Science

Ethics Reference Number: S17/8/19

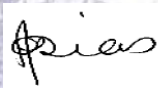
Project Title: Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.

Approval Period: 24 October 2017 – 24 October 2018

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

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval. Please remember to submit a progress report in good time for annual renewal.

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



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

PROVISIONAL REC NUMBER - 130416-049



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APPENDIX B

The Director

The Parent Centre

3 Main Road

Upper Level

Wynberg Centre

7800

Date: 21 April 2017

Dear Management

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

I am a registered Master's student in the Social Work Department, Child and Family Studies Programme at the University of the Western Cape. My supervisor is Dr. C. J Erasmus, her contact details are contained within the letter.

I write this letter to the Organisation as I hereby humbly request to make use of The Parent Centre as a Research site, specifically for the Fatherhood Intervention Programme to be used for the Research Study.

The details of the Research Study:

Research topic:

“Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme”

Research question:

What are the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme conducted by a non-governmental organisation?

Aim of the study:

The aim of this study will be to explore the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme.

Objectives of the study:

- To explore fathers' perceptions, experiences and challenges after being expose to a fatherhood intervention programme.
- To explore the perceptions, experiences and challenges of spouses/partners with regard to the father being expose to a fatherhood intervention programme.
- To explore the experiences of facilitators while engaging with the fathers who were expose to a fatherhood intervention programme.

Target sample:

Ten fathers who had undergone a Fatherhood Intervention Programme with The Parent Centre in the last 2 years. Who are interested and available to form part of the research study. To be interviewed at a convenient time and the interviews will be separate individual face-to-face interviews with the participants written consent. The ten spouses/partners of the fathers also have to agree to be part of the study and to be interviewed separately. Lastly, the two fatherhood programme facilitators will also form part of the sample.

Total participants: 22

To assist you in reaching a decision, I have attached to this letter copies of the:

- (a) Interview set of questions to be asked to the fathers and a separate set of questions to be asked of the spouses/partners.
- (b) Consent form to be completed by the 22 participants.

At this point my Research Proposal still needs to be approved by 3 relevant Approval Committees at the University of the Western Cape; upon its approval I will provide the Organization with copies of the:

- (a) Approved Research Proposal
- (b) Ethics Clearance Certificate
- (c) Research Information Sheet for the participants

Should you require any further information, please do not hesitate to contact me or my Supervisor. Our contact details are as follows:

Dr. C. J Erasmus:

Tel: 021-959 2459

Cell : 082 611 0060

E-mail: cjerasmus123@gmail.com / cjerasmus@uwc.ac.za

Ms. Jessica Payne:

Tel: 021 483 5798

Cell: 083 414 2346

E-mail: jessicapayne3610@gmail.com / 9781495@myuwc.ac.za

Upon the successful completion of the research study, I undertake to provide you with a bound copy of the dissertation.

Your permission to conduct this study with The Parent Centre as my research site will be greatly appreciated.

Thank you for your time and consideration of this letter.

Yours sincerely,



Ms. Jessica Payne

Social Worker

Registration with SACSSP: 10-21106

Registered student MA C&FS

UWC Student number: 9781495





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APPENDIX C

INFORMATION SHEET

(FATHERS)

Project Title:

Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme

What is this study about?

This is a research project being conducted by Jessica Payne at the University of the Western Cape. I am inviting you to participate in this research project because you have expertise and experience in the field of fatherhood programmes. The purpose of this research project is to explore the experiences of families after the father's exposure to a fatherhood intervention programme.

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

You will be asked to fill in the agreement form for the interview and use of audiotape prior to conducting the interview. You will be asked to respond to the interview questions in the way you understand them. The interview will take about 30 to 60 minutes. The non-governmental organisation will be used as the research site where the interview will take place. The questions for the interview are exploring the experiences of families after the father's exposure to a fatherhood intervention programme.

Would my participation in this study be kept confidential?

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

What are the risks of this research?

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

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about the experiences of families after the father has undergone a fatherhood intervention programme. We hope that, in the future, other people might benefit from this study through improved understanding of families' experiences of a fatherhood intervention programme.

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

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

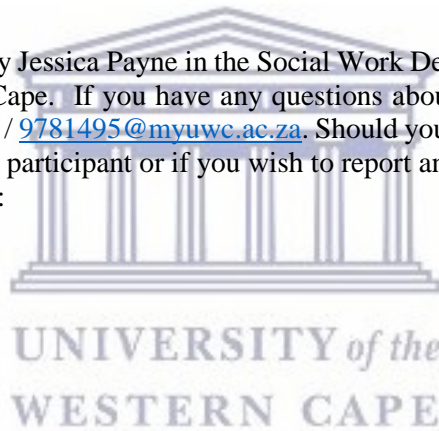
Is any assistance available if I am negatively affected by participating in this study?

All possible precautions will be taken to protect you from experiencing any harm from the research process. If, however, you are or feel that you are being negatively affected by this research suitable assistance will be sought for you from a social worker at the non-governmental organisation.

What if I have questions?

This research is being conducted by Jessica Payne in the Social Work Department, Child & Family Studies at the University of the Western Cape. If you have any questions about the research study itself, please contact the student on 0834142346 / 9781495@myuwc.ac.za. Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

Head of Department:
Dr. M Londt
Dept. of Social Work
mlondt@uwc.ac.za
021 9592277



Dean of the Faculty of Community and Health Sciences:
Prof A Rhoda
University of the Western Cape
Private Bag X17
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This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.



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APPENDIX D

INFORMATION SHEET

(SPOUSES/PARTNERS)

Project Title:

Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme

What is this study about?

This is a research project being conducted by Jessica Payne at the University of the Western Cape. I am inviting you to participate in this research project because you have expertise and experience in the field of fatherhood programmes. The purpose of this research project is to explore the experiences of families after the father's exposure to a fatherhood intervention programme.

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

You will be asked to fill in the agreement form for the interview and use of audiotape prior to conducting the interview. You will be asked to respond to the interview questions in the way you understand them. The interview will take about 30 to 60 minutes. The non-governmental organisation will be used as the research site where the interview will take place. The questions for the interview are exploring the experiences of families after the father's exposure to a fatherhood intervention programme.

Would my participation in this study be kept confidential?

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

What are the risks of this research?

There may be some risks from participating in this research study. The risks may include the psychological, social, emotional, and legal risks. There might also be the risks that are currently unforeseeable as: all human interactions and talking about self or others carry some amount of risks. We will nevertheless minimize such risks and act promptly to assist you if you experience any discomfort, psychological or

otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about the experiences of families after the father has undergone a fatherhood intervention programme. We hope that, in the future, other people might benefit from this study through improved understanding of families' experiences of a fatherhood intervention programme.

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

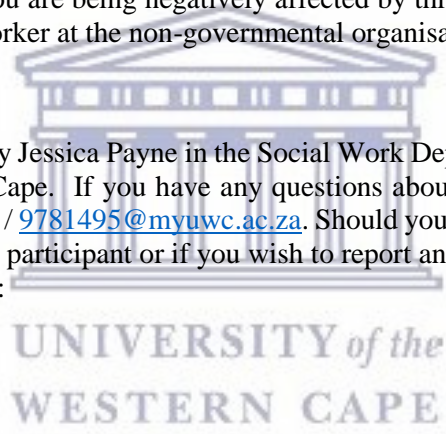
Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized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

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

All possible precautions will be taken to protect you from experiencing any harm from the research process. If, however, you are or feel that you are being negatively affected by this research suitable assistance will be sought for you from a social worker at the non-governmental organisation.

What if I have questions?

This research is being conducted by Jessica Payne in the Social Work Department, Child & Family Studies at the University of the Western Cape. If you have any questions about the research study itself, please contact the student on 0834142346 / 9781495@myuwc.ac.za. Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:



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APPENDIX E

INFORMATION SHEET

(FACILITATORS)

Project Title:

Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme

What is this study about?

This is a research project being conducted by Jessica Payne at the University of the Western Cape. I am inviting you to participate in this research project because you have expertise and experience in the field of fatherhood programmes. The purpose of this research project is to explore the experiences of families after the father's exposure to a fatherhood intervention programme.

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

You will be asked to fill in the agreement form for the interview and use of audiotape prior to conducting the interview. You will be asked to respond to the interview questions in the way you understand them. The interview will take about 30 to 60 minutes. The non-governmental organisation will be used as the research site where the interview will take place. The questions for the interview are exploring the experiences of families after the father's exposure to a fatherhood intervention programme.

Would my participation in this study be kept confidential?

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

What are the risks of this research?

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

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about the experiences of families after the father has undergone a fatherhood intervention programme. We hope that, in the future, other people might benefit from this study through improved understanding of families' experiences of a fatherhood intervention programme.

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

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

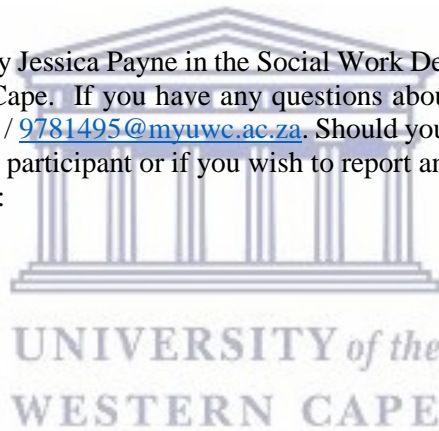
Is any assistance available if I am negatively affected by participating in this study?

All possible precautions will be taken to protect you from experiencing any harm from the research process. If, however, you are or feel that you are being negatively affected by this research suitable assistance will be sought for you from a social worker at the non-governmental organisation.

What if I have questions?

This research is being conducted by Jessica Payne in the Social Work Department, Child & Family Studies at the University of the Western Cape. If you have any questions about the research study itself, please contact the student on 0834142346 / 9781495@myuwc.ac.za. Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

Head of Department:
Dr. M Londt
Dept. of Social Work
mlondt@uwc.ac.za
021 9592277



Dean of the Faculty of Community and Health Sciences:
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This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.



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APPENDIX F

CONSENT FORM

(FATHERS)

Title of Research Project: Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme

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

Participant's name.....

Participant's signature.....

Date.....



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APPENDIX G

CONSENT FORM

(SPOUSES/PARTNERS)

Title of Research Project: Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme

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

Participant's name

Participant's signature

Date



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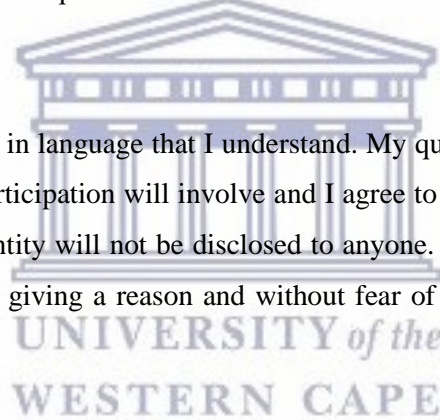
APPENDIX H

CONSENT FORM

(FACILITATORS)

Title of Research Project: Exploring the perceptions, experiences and challenges of families after the father's exposure to a fatherhood intervention programme

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



Participant's name.....

Participant's signature.....

Date.....

**APPENDIX I:
INTERVIEW SCHEDULE FOR THE FATHERS**

PARTICIPANT NUMBER:	
INTERVIEW DATE:	

DEMOGRAPHIC DETAILS

1.	Gender:	Male	Female			
2.	Age:					
3.	Race:	Black	Coloured	Indian	White	Other:
4.	First language:	English	Afrikaans	Xhosa	Zulu	Other:
5.	Marital Status	Married	Single	Divorced	Cohabiting/living together	
6.	Highest degree/level of school completed?					
7.	Who is in your household?					
	Mother		Mother substitute:			
	Father		Father substitute:			
8.	Other family members in household			Number in the household		
	Your children					
	Grandmother/s					
	Grandfather/s					
	Uncle/s					
	Aunt/s					
	Sibling/s					
	Other/s:					
9.	Professional or Employment Status. Are you currently					

	Employed for wages	
	Self employed	
	Out of work and looking for work	
	Out of work but not currently looking for work	
	A homemaker	
	A student	
	Prefer not to answer	

1. Describe what being a father means to you?
2. Describe your understanding of the role of a father?
3. Describe your involvement with your wife/partner and children before you experienced being in the fatherhood programme?
4. Describe your involvement in your home before you experienced being in the fatherhood programme?
5. Where did you hear about the NGO offering the fatherhood programme and how did you get involved in the programme?
6. What interested you to get involved in the programme?
7. What are your experiences of how the fatherhood programme assisted you/your family and how have you applied what you have learnt in the fatherhood programme in your (1) home?
8. What are your experiences of how the fatherhood programme assisted you/your family and how have you applied what you have learnt in the fatherhood programme in your relationship with your (2) wife/partner and relationship?
9. What are your experiences of how the fatherhood programme assisted you/your family and how have you applied what you have learnt in the fatherhood programme in your relationship with your (3) children?
10. What did you experience as being least helpful in the programme?
11. Would you be willing to be part of similar types of programmes in the future? If so why?
12. In view of your experiences of the programme would you recommend this programme to other fathers; if yes, why?
13. Are there any suggestions you would like to make to the NGO offering the programme on how to change or improve the programme for fathers based on your experiences?

Thank you for participating in answering these questions.

APPENDIX J:

INTERVIEW SCHEDULE FOR THE SPOUSE/PARTNER

PARTICIPANT NUMBER:	
INTERVIEW DATE:	

DEMOGRAPHIC DETAILS

1. Gender:	Male	Female			
2. Age:					
3. Race	Black	Coloured	Indian	White	Other:
4. First language:	English	Afrikaans	Xhosa	Zulu	Other:
5. Marital Status	Married	Single	Divorced	Cohabiting/living together	
6. Highest degree/level of school completed?					
7. Who is in your household?					
	Mother		Mother substitute:		
	Father		Father substitute:		
8.	Other family members in household	Number in the household			
	Your children				
	Grandmother/s				
	Grandfather/s				
	Uncle/s				
	Aunt/s				
	Sibling/s				
	Other/s:				
9. Professional or Employment Status. Are you currently					
	Employed for wages				

	Self employed	
	Out of work and looking for work	
	Out of work but not currently looking for work	
	A homemaker	
	A student	
	Prefer not to answer	

1. Describe what is the meaning of father?
2. Describe what is your understanding of what is the role of a father?
3. Describe your husband's/partner's involvement with you and your children before you experienced him being in the fatherhood programme?
4. Describe how involved was your husband/partner in your home before you experienced him being in the fatherhood programme?
5. Where did you and your husband/partner hear about the NGO offering the fatherhood programme and how did your husband/partner get involved in the programme?
6. What interested you and your husband/partner to get involved in the programme?
7. Have you experienced the fatherhood programme to be beneficial to your family; if yes, describe in what ways and what have you learnt from your husband/partner being in the programme?
8. What are your experiences of what your husband/partner has been able to apply within your home with you and your children after undergoing the fatherhood programme?
9. Describe your overall experiences of your husband/partner being in the programme?
10. Based on your experiences would you be willing for your family to be part of other similar types of programmes?
11. Based on your experiences would you recommend this programme to other fathers and families; if yes, why?
12. Did you or your husband/partner or as a family experience any challenges whilst or after being in the programme; if yes, describe it?
13. Are there any suggestions you would like to make to the NGO offering the programme on how to change or improve the programme for fathers and their families, based on your experiences?

Thank you for participating in answering these questions.

APPENDIX K:

INTERVIEW SCHEDULE FOR PROGRAMME FACILITATORS

PARTICIPANT NUMBER:	
INTERVIEW DATE:	

DEMOGRAPHIC DETAILS

1. Gender:	Male	Female			
2. Age:					
3. Race	Black	Coloured	Indian	White	Other:
4. First language:	English	Afrikaans	Xhosa	Zulu	Other:
5. Educational level/Qualification:					
6. Designation:					
7. Name of the Fatherhood programme?					
8. Length of time working for the organization?					
9. Length of time working for the organization in the fatherhood programme?					
10. Previous experience in fatherhood intervention programmes?					

1. Describe the fatherhood programme offered by the NGO?
2. How are the fathers identified, recruited and retained in the programme?
3. Describe your experiences of working with the fathers in the programme? Positive and negative?
4. Describe your experiences of some of the strengths and successes of the fatherhood programme?
5. Describe some of the challenges you experience as a facilitator regarding the fatherhood programme?
6. What happens after fathers complete the programme in terms of follow up and or ongoing services?

7. In your experience what do you consider as some of the benefits for fathers in undergoing a fatherhood programme?
8. How can the NGO improve or strengthen the fatherhood programme, based on your experiences?
9. What recommendations do you have for other organisations offering fatherhood programmes, based on your experiences?

Thank you for your participation in answering these questions.



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