



**YOUNG UNMARRIED FATHERS IN THE HIBISCUS COAST LOCAL
MUNICIPALITY: EXPERIENCES AND PERCEPTIONS OF FATHERHOOD**

BY

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DECLARATION – PLAGIARISM

I, Thembelihle Brenda Makhanya, declare that

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ABSTRACT

South Africa has a high number of unmarried and absentee fathers which includes young unmarried fathers. A number of factors have contributed to this phenomenon. For example, apartheid policies such as the migrant labour system has impacted on family structure. In addition, legislation which did not give any unmarried fathers automatic responsibilities and rights in respect of their children may have contributed towards the rate of absentee fathers. The new Children's Act, which came into force in 2010 now provides for automatic responsibilities and rights for unmarried fathers who meet certain criteria. Unmarried fathers who have consented to be identified as the father and who have paid maintenance and cultural damages may now automatically acquire parental responsibilities and rights. This has the potential to significantly influence father-child relationships.

This study focused on young unmarried fathers' who were aged between 18 to 29 years. It was designed to hear the voices of young men who are fathers residing in areas covered by the Hibiscus Coast Local Municipality. The main aim of the study was to explore young unmarried fathers' experiences and perceptions of parenting their children. It sought to answer the following questions: what are young unmarried fathers' current relationships with their children? What are the factors influencing child-father contact and involvement? What are unmarried fathers' views of fatherhood?

A qualitative interpretive approach was used. Semi-structured interviews were used to obtain information from nine young unmarried fathers. The research was guided by social constructionism theory. Purposive sampling was used in the selection of participants for this study.

Three participants were between the ages of 17-19 when they had their first child whilst six were between 20-24 years. Between them, they had a total number of fifteen children. However, only four of these children were living with their fathers. Cultural issues of damage payments; maternal and paternal family reactions and unemployment were factors which influenced father-child care, contact and involvement. Unemployment negatively affected young fathers since they were unable to pay child maintenance.

The young unmarried fathers' views of fatherhood were consistent with the social construct of masculinity, which views fathers as providers, role models and breadwinners. However, the participants also acknowledged the importance of being emotionally available to their children through spending time together and showing love. Permanently co-residing with their own children was the desire of all the participants.

The recommendations include community awareness and education programs to respond to the high rates of teenage pregnancy in the area. Recommendations are also made in relation to social work services and legislation and policy changes.

Keywords: young unmarried fathers, perceptions of fatherhood, experiences of fatherhood

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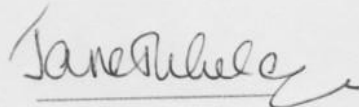
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To whom it may concern:

This is to certify that I have today completed a language edit for **Thembelihle B Makhanya** on the first four chapters only of her dissertation for her Degree of Master of **Social Science** at the **School of Applied Human Science**, University of KwaZulu-Natal, **Howard College**, Durban, entitled...

**YOUNG UNMARRIED FATHERS IN THE HIBISCUS COAST LOCAL MUNICIPALITY: EXPERIENCES
AND PERCEPTIONS OF FATHERHOOD.**



Janet Whelan

DEDICATION

I dedicate this thesis to Mqobi, my son. God has “good plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29:11). You cannot be the author of your background, but by trusting God in the name of Jesus Christ you can be the author of your future. God himself brought you on Earth, not myself or the man who was supposed to be your father, therefore never think you need anyone beside your God. You will always be next to my heart, you always bring joy and laughter when you ask me challenging questions that sometimes I am unable to answer, and you will laugh at me, and before I even try to answer you will suddenly say, “Mtebi ngicela ungiphe uR1 ngifuna ukuyothenga”.

I love you Toto.

To all fatherless children and young unmarried single mothers.

Embrace the victory and strength that God has given you and lean on him at all times.

To all unmarried fathers, **showing** commitment and interest over your children is more than financial provision.

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CHAPTER ONE

INTRODUCTION AND STUDY ORIENTATION

1. INTRODUCTION

In this chapter, the rationale and background for the research and problem statement are discussed. Secondly, the main aim of the research, research objective, key questions, location, assumptions and significance of the study are described. Thirdly, the theoretical framework that was used in conducting the study is discussed and lastly, the summary of research methodology is clarified.

1.1. Rationale and background

South Africa has a high number of unmarried fathers and the second highest rate of absentee fathers in the world, especially black African men (Spjeldnaes, Moland, Harris and Sam, 2011; Swart, Bhana, Richter and Versfeld, 2013; Swartz and Soudan, 2015). According to Meintjes, Hall and Sambu (2015), the children living with their fathers are about 3.3% in comparison to about 39.5% of those living with their mothers and 34.7% living with both parents in South Africa. In KwaZulu-Natal, a slightly higher proportion (4.3%) of children lives with their fathers only whilst 43.8% live with their mothers only (Meintjes et al., 2015). In a study conducted by Holborn and Eddy (2011) in Soweto and Johannesburg, only 20% of fathers who were not married to their children's mothers at the time of their birth were still in contact with their children by the time they were 11 years old. The information on South African fathers shows that between 1996 and 2009 the percentage of fathers who were absent whilst alive increased from 42% to 48% and the proportion of fathers who were present decreased from 49% to 36% (Holborn and Eddy, 2011). Bronte and Horowitz (2010) are of the view that non-marital child bearing leads to lack of co-parenting (mother and father); hence the high number of absent fathers.

According to Ramphele and Richter (2006), apartheid policy is a contributing factor in premature fatherhood and absent father-child relationships being experienced in the country. During apartheid and its labour migrant system, men and fathers had to leave their families to work in other places (Holborn and Eddy, 2011; Madhavan, Richter and

Norris, 2014). The absence of fathers in families resulted in young boys taking on fatherhood roles at a young age (Richter and Morell, 2006). Impregnating a girl became one of the important stages of transition from boyhood to manhood (Ramphele and Richter, 2006; Wambugu, 2007). As a result, immature young men entered into manhood, which increased the high rate of young unmarried fathers (Hosegood and Madhavan, 2012). Legislation has also contributed to the number of absentee fathers. In terms of the Natural Fathers of Children Born out of Wedlock Act 86 of 1997, unmarried fathers did not obtain automatic responsibilities and rights in respect of their children. Fathers had to apply to the courts to obtain parenting rights. However, the Children's Act 38 of 2005, which came into force in 2010, now provides for unmarried fathers who have contributed towards the payment of maintenance and who have paid cultural damages to automatically acquire parental responsibilities and rights (Section 21). Fathers who have not acquired automatic responsibilities and rights may acquire these by agreement with the mother or through the courts (Sections 23 and 24; Bonthuys, 2006). The new provisions in the Children's Act have thus made it easier for unmarried fathers to acquire parental responsibilities and rights.

1.2 Problem statement

Since the Children's Act has come into force, there have been a number of quantitative and qualitative studies on unmarried fathers and their parental responsibilities and rights. For example, Hosegood and Madhavan (2012) reported on a birth cohort study in Soweto, Johannesburg. Based on the same cohort study, Madhavan, Richter and Norris (2014) also reported on father contact following union dissolution. Ratele, Shefer and Clows (2012) conducted a study in the Western Cape critically examining men's constructions and experiences of fatherhood and fatherlessness. In addition, Lesch and Kelapile (2015) conducted a study in Pretoria, about fatherhood experiences of unmarried men.

Swart and Bhana (2009) point out the dearth of literature that focuses specifically on the experiences of young fathers. According to Tuffin, Roach and Frewin (2010) literature on parenthood has paid minimal attention to adolescent fathers. Similarly, Lesch, Kelapile (2015) identified a gap in research focusing exclusively on young fathers. Therefore, this study aims to add to the body of literature on young unmarried fathers (ages 18 to 29) in South Africa. It explored their experiences of parenting their

children and their perceptions of fatherhood. The need to hear the voices of men has been made by South African scholars. Luchtmeyer (2015:110), for example, has called for more researchers to focus on men in order “to hear the stories men and fathers have to share...”

1.3 Overall purpose of the study

In view of the above-mentioned problem statement, the main aim of the study was to understand young unmarried fathers’ experiences and perceptions of fatherhood.

1.4. Objectives of the study

To explore young unmarried fathers’ current relationships with their children.

To understand factors influencing father-child care, contact and involvement.

To explore young unmarried fathers’ views of fatherhood.

1.5. Key Questions

What are unmarried fathers’ current relationships with their children?

What are the factors influencing father-child care, contact and involvement?

What are unmarried fathers’ views of fatherhood?

1.6. Underlying assumptions

Young unmarried fathers have limited contact with their children.

Unmarried fathers’ level of contact with their children is determined by their ability to pay cultural damages, the attitude of the maternal family and their relationships with the mothers.

Unmarried fathers and paternal families have limited powers of decision-making over their children.

Young unmarried fathers do not contribute to child maintenance due to unemployment and poverty.

1.7. Study location

The study was located in the Hibiscus Coast local municipality, which falls under the Ugu District in KwaZulu-Natal (KZN). The Hibiscus Coast municipality is about 837 square kilometres (Mkhize, 2012) consisting of different local councils.

Hibiscus coast map



The municipality has a population of 256135 (Ugu District, 2012). It is dominated by black Africans at just over 82% and Whites almost 11%. The municipality has a 74% unemployment rate between ages 15-35 (Hibiscus Coast Draft IDP, 2015/2016) and 10 619 people live in extreme poverty (UGu District, 2012; Guyot, 2012).

The Hibiscus Coast municipality also has high teenage pregnancy rates, absentee fathers and female headed households, as well as a large number of vulnerable and affected children (Mkhize, 2012).

1.8. Theoretical Framework

Social constructionism was used as the theoretical framework for this study. Social constructionism is a theory that explores how individuals create knowledge, make sense of the world around them and construct reality and a view of themselves (Berger and Luckman, 1966; Young and Collin, 2004; Creswell, 2007; Teater, 2010; Andrews, 2012). In addition, in this theory, there is neither objective reality nor objective truth

reality, but reality is constructed from one's experience and perception (Mavingira, 2012; Teater, 2010). Therefore, it regards individuals as connected to cultural, political and historical immersion (Gergen, 1999; Creswell, 2007). Moreover, this theoretical framework anticipates that a great deal of life exists due to social and interpersonal influences (Gergen, 1999; Burr, 1995). This means that through interactions and relationships with others, individuals construct their beliefs and knowledge.

Social constructionism considers people as being influenced by their social world (interaction and interconnectedness) (Andrews, 2012). In this study, young unmarried fathers were seen as the products of history, culture and politics, therefore their perceptions and experiences of fatherhood were influenced by these factors. Social constructionism as a theory of human behaviour and social systems within social work (Hare, 2004) has provided a better understanding of how young unmarried fathers construe their social world.

Burr (1995:2), Young and Collin (2004) and Teater (2010), all agree that social constructionism requires a critical engagement with the following broad concepts: "a critical stance on taken for granted knowledge; historical and cultural specificity; knowledge as sustained by social process; knowledge and social action as going together; and language as a form of interaction". It is noted that these broad concepts of social constructionism are related to one another. When authors talk of "critical stance on taken for granted knowledge" (Burr, 1995:2; Teater, 2010) it means we need to take a "suspicious and unbiased" stance and observation of our social world, because it creates our reality and understanding of the world around us (the way we make sense of ourselves and what we see). Therefore, unmarried fathers' perceptions of fatherhood are influenced by their stance and observation of the world around them and that stance and observation are historical and culturally specific (Burr, 1995; Young and Collin, 2004). Thus, history and culture have constructed young unmarried fathers' experiences and perceptions of fatherhood.

Social constructionism further suggests that the knowledge we attain from our history and culture is "sustained by social processes" (Burr, 1995:2; Teater, 2010). Thus, what we perceive as truth is not based on an objective reality of the world, but on social processes, that is daily interactions of people based on their history and culture (Burr, 1995). Burr (1995:13) further argued that, we are born into a world where "framework

and categories of culture already exist, and [are] reproduced” everyday by everyone sharing the same language and culture. Language is thus a straight forward communication of thoughts and therefore language is a form of social action, focusing on interactions and social practices (Burr, 1995). For example, interviews were used in this study to understand how young unmarried fathers constructed their reality, based on their history, culture and social processes.

In summary, social constructionism is the theory that “values each person’s reality as uniquely shaped by his/her environment, culture, society, history and developmental processes and cognitions”, as suggested by Teater (2010:83). Using this theoretical framework, in conjunction with my experience as a social worker, the participants’ version of reality was explored and an attempt was made to understand this reality through dialogue and use of participants’ language of communication. Teater (2010) also emphasises the importance of using dialogue and participants’ language when trying to understand their reality. This theory, since it emphasised the participants’ unique understanding and experiences based on their own specific culture and history, as suggested by Teater (2010), encouraged engagement with the participants and challenged me to put all assumptions aside when conducting the interviews.

1.9. Research Methodology

The research methodology is discussed in detail in chapter three of this report. A brief summary is provided here. This study adopted a qualitative paradigm, using a descriptive research design. Non-probability, snowball and purposive sampling techniques were used. The sample comprised of nine participants aged 18 to 29. The data was collected through semi-structured in-depth interviews and analysed through thematic content analysis.

1.10. Significance of the study

This study will add to the body of literature on unmarried fathers in South Africa because it provides an understanding of the local experiences and perceptions of fatherhood. The knowledge gained from the study can be used by policy makers and government in formulating relevant policies. Egger (2012) found that social sciences research can help in reforming sectors that are critical by identifying challenges and providing possible solutions for socio-economic issues. Therefore, social workers and

other community workers can also use this local experience and understanding for proper service delivery. In addition, the study will provide young unmarried mothers, families and community members with information and understanding of the experiences and perceptions of young unmarried fathers, which might challenge or eliminate the biases, stereotypes and suspicions around young unmarried fathers' experiences of parenting their children.

1.11. Dissertation outline

Chapter 1: In chapter one of this study the context, the problem statement, the research aim and objectives and the key questions are provided. The theoretical framework guiding the study is also discussed.

Chapter 2: This is the literature review chapter covering the following major sections: impact of apartheid on parenting; legislative framework; constructions of fatherhood and challenges faced by young unmarried fathers.

Chapter 3: This is the methodology chapter which includes the research paradigm; research design; sampling procedure; data collection and analysis; ethical issues and study limitations.

Chapter 4: This chapter provides the analysis of research findings and discussion. The findings are analysed under the following themes: young unmarried fathers' current relationship with their children; experiences during pregnancy and factors influencing father-child involvement; and own fatherhood experience.

Chapter 5: Chapter five focuses on the conclusions and recommendations.

1.12. Definition of concepts

The following key concepts, which are used in this dissertation, are defined below and will be further discussed in chapter two.

Care

Care is defined in section 1 of the Children's Act 38 of 2005 as providing a suitable place for the child to live; promoting the child's well-being and upbringing; securing the child's education; maintaining sound relationships with the child and accommodating

the special needs of the child (Section 1). Therefore, in summary, care is providing for the daily needs of the child such as clothes, food and a place to live.

Contact

Contact is defined in the Children's Act as maintaining a relationship with the child. If the child lives with someone else it means maintaining communication with the child through visits or being visited by the child or communication through post, telephone/any other electronic communication means (Section 1).

Guardianship

Guardianship relates to the legal duties concerning the child such as management of the child's property, application for a passport, consent to adoption, marriage and medical treatment and surgical operations (Section 18). The responsibilities and rights of a guardian are to administer and safeguard the child's property and interest (Children's Act Section 18(3)).

1.13. Conclusion

The focus of this chapter was on outlining the background, aim and objectives of the study. As shown in the problem statement there is a high number of unmarried fathers in South Africa. This might be influenced by the legislative framework and apartheid policies. In addition, the problem statement has shown the limited literature focusing on young fathers' experiences of parenting their children. Thus, the chapter clarified the aim of the study as focussing on young unmarried fathers' experiences and perceptions of fatherhood. In the next chapter the reviewed literature is discussed.

CHAPTER TWO

LITERATURE REVIEW

2. INTRODUCTION

This literature review chapter is divided into five sections. The first section focuses on the impact of apartheid on parenting, followed by a discussion of the legislative framework. The third part focusses on cultural practices and fourthly, the section on constructions of fatherhood. The chapter concludes by discussing the challenges faced by young unmarried fathers.

2.1. IMPACT OF APARTHEID ON PARENTING

As noted in Chapter 1, apartheid policies have affected fatherhood in South Africa. The apartheid was a racial segregation system in South Africa that was enforced through legislation by the National Party from 1948 to 1994 (Amoateng and Richter, 2007; Welsh, 2009). Apartheid legislation and policies separated fathers from children and fathers from their families in different ways (Posel and Devey, 2006). In this section, there is firstly a discussion on the migrant labour system, where fathers had to leave their families to work in the mines and the impact of this on the father-child relationship. Secondly, the restriction of movement of black people which led to separation of families is discussed.

2.1.1 Migrant labour system

During the apartheid era, families were affected by the migrant labour system, forced removals, men being disempowered and uprooted from their families and children (Mkhize, 2006; Madhavan, Richter and Norris, 2014). Migrant labourers were taken away from their areas after the discovery of diamonds in 1867 in Kimberly and later to work in the mines in Johannesburg (Mathabane, 2002; Wilson, 2006). The migrant labour system affected families in many ways (Ramphela and Richter, 2006; Swartz, Bhana, Richter and Versfeld, 2013). It took fathers away from their children (Lesejane, 2006). Fathers only visited during certain times of the year, leaving mothers as pillars of the family (Ngobeni, 2006). Underground work was mainly done by men, leaving women and children behind, which resulted in families being separated (Sutter, 2007).

The role of fatherhood was often fulfilled by grandfathers (Ramphela and Richter, 2006). Sutter (2007) highlighted that colonialism and apartheid did not give African men the opportunity to practice fatherhood such as providing and being available for their children and families. Mchunu (2007) also noted that apartheid affected the importance of father-child interaction, through father-family separation. This is one of the reasons, Richter and Morell (2006) and Adonis (2014) are of the view that the migrant labour system created segregation in families since fathers were only allowed to visit their families once a year. Therefore, it can be said that apartheid had a significant impact on family separation and lack of father-child contact in South African families.

2.1.2. Restriction of Movement

Apart from the migrant labour system, the apartheid policy of pass laws (internal passport system design) restricted movement, led to a segregated population and migrant labourers (Savage, 1986). The pass laws restricted the movement of black families, forcing them to settle in underdeveloped areas (Wilson, 2006; Richter and Morell, 2006). The restriction of movement of African people was also implemented through the Group Areas Act of 1951 (Mathabane, 2002). In terms of this Act, certain areas were demarcated for occupation by particular racial groups. African men and fathers were only allowed to move for work purposes. This resulted in forced removals and resettlements which destroyed the extended family web of support (Ngobeni, 2006; Wilson, 2006). The restrictions also prohibited children from visiting their fathers in the mines since African children did not have permits allowing them to be in white areas (Lockhat and Niekerk, 2000; Barbarin and Richter, 2001).

Families have not been stable in South Africa due to apartheid and migration (Ngobeni, 2006). Ramphela and Richter (2006), Richter and Morrell (2006) and Holborn and Eddy (2011:3) have all pointed out that “households and families were harassed and torn apart by restrictions on people’s movement and poverty”. Similarly, other authors have argued that the oppression of families, and the fragmented social environment was the result of restrictions and migration (Amoateng and Richter, 2007; Hosegood and Madhavan, 2012). As a result, in many cases the emotional and psychological availability of fathers to their children was never fulfilled (Posel and Devey, 2006; Ramphela and Richter, 2006; Corrigan, 2007). This resulted in young

African teenagers growing up in fragmented conditions due to lack of father support (Ramphela and Richter, 2006; Allen and Daly, 2007; Hosegood and Madhavan, 2012). This was a human rights violation and African family breakdown in South Africa (Wilson, 2001; Hunter, 2006).

Aside from migration and restriction of movement, some children were also separated from their fathers who were imprisoned for political reasons or in exile. Sutter (2007) provides the example of the experience of a young man whose father was imprisoned for political reasons when he was young and the first time he saw him was on the parade ground during inspection (prison).

Based on the above discussion, it is clear that apartheid policies have negatively influenced South African families by discouraging the development of father-family bonds. This may account for the current high rate of absentee fathers.

2.2. LEGISLATIVE FRAMEWORK

In this section of the legislative framework, the South African Natural Fathers of Children Born out of Wedlock Act 86 of 1997 will first be discussed to provide the historical context followed by a discussion on the Children's Act 38 of 2005. Thirdly, the constitutional and gender discourses are discussed with regards to legislated fathers' responsibilities and rights. The section is concluded by comparing the South African legislative provisions on unmarried fathers' responsibilities and rights with Kenya, England and Uganda.

2.2.1. The Natural Fathers of Children Born out of Wedlock Act

In terms of the Natural Fathers of Children Born out of Wedlock Act 86 of 1997, unmarried fathers had no automatic parental rights (Bonthuys, 2006). In terms of this Act, unmarried fathers could apply to the courts for access, custody or guardianship rights. In consideration of the application, the court considered the relationship of the father with the mother and the child and the father's fulfillment of maintenance obligations (Section 5 (e)).

According to Bonthuys (2006), this legislation did not support unmarried fathers' automatic parental rights to custody, access and guardianship of their children. This

legislation may therefore have contributed towards the high rate of absentee fathers, since a court application was required. The Children's Act 38 of 2005 repealed the Natural Fathers of Children Born out of Wedlock Act. The new Children's Act, which came into force in 2010 now provides for automatic responsibilities and rights for unmarried fathers who meet certain criteria, as discussed below.

2.2.2. The Children's Act 38 of 2005

In terms of the Children's Act all mothers, whether married or unmarried have automatic parental responsibilities and rights (Section 19). However, the Act distinguishes between married and unmarried fathers (Sections 20 and 21; Beyl, 2013; Dhever and Ngwenya, 2015). Whilst all married fathers have automatic responsibilities and rights (Section 20) only some categories of unmarried fathers who meet certain criteria have automatic responsibilities and rights.

In terms of Section 21 (1) (a), biological unmarried fathers may automatically acquire full parental responsibilities and rights in respect of a child if they were living with the mother in a permanent life-partnership at the time of the child's birth. In addition, an unmarried father who has consented to be identified as the father and who has paid maintenance and cultural damages can automatically acquire parental responsibilities and rights (Section 21 (b)). Child maintenance has to be paid, whether the biological unmarried father has or has not been granted full parental responsibilities and rights (Section 21 (2)). In the event of a dispute between a biological mother and the father on whether the father has fulfilled these requirements, the case must be referred for mediation to a social worker or any other qualified person (Section 21 (3)).

In terms of Section 22, an unmarried father who does not have automatic parental responsibilities and rights can enter into an agreement with whoever has parental responsibilities and rights with regard to a child. This agreement must be in the best interests of the child. The agreement must be registered with the family advocate or made an order of the high court or children's court to have legal effect (Bosman and Corrie, 2010). A father who does not have automatic parental responsibilities and rights and who did not enter into agreement with the mother can apply to court (Section 23 and 24; Bosman and Corrie, 2010). In terms of Section 23, a father can apply to the high court or children's court for parental responsibility and rights in relation to care

and contact. However, regarding guardianship he can only apply to the high court (Section 24).

There have been a number of criticisms of the above provisions of the Children's Act. For example, the definition of permanent life partnership is not provided (Shafer, 2011; Beyl, 2013; South African Law Reform Commission, 2016). In addition, the concepts "good faith" and "reasonable period" do not provide clarity on what it is that the unmarried father should do in fulfillment of these criteria (Beyl, 2013; *SDI v KLVC*, 2013). Therefore, the Act needs to be more specific to avoid disputes among unmarried parents concerning the father's fulfillment of these criteria. Another problem which might contribute to disputes is that unmarried fathers with automatic responsibilities and rights are not given a certificate or document as proof that they have rights (Beyl, 2013).

The South African Consolidated Amendments Report (15 July 2013) recommends that there must be a process where an unmarried father is provided with a certificate or document as proof that he has acquired responsibilities and rights. The South African Law Reform Commission (2016) identified the need for a certificate in three situations. Firstly, in situations where there is no dispute but the certificate is issued as proof. Secondly, in situations where there is a dispute among unmarried parents, but they are both willing to have mediation. A certificate then needs to be issued if the mediation is successful. Thirdly, where an unmarried mother is not willing to engage in mediation and the unmarried father approaches the office of the Family Advocate.

In the discussion above, reference was made to parental responsibilities and rights. According to the Children's Act a person can have full or specific parental responsibilities and rights in respect of a child (Section 18). The responsibilities and rights that a person could have includes care of the child, to maintain contact with the child, guardianship and contributing to child maintenance (Section 18). What is important with the new legislation is that parents not only have parental rights but also parental responsibilities. Responsibilities appear before rights, which shows the importance of responsibilities.

These parental responsibilities and rights are discussed in detail below where the focus is on explaining the responsibilities and rights. The research on challenges

experienced by unmarried fathers in relation to each of these responsibilities and rights is discussed later in the chapter.

Care parental responsibility and right

Care is defined in the Children's Act as providing a suitable place for the child to live; promoting the child's well-being and upbringing; securing the child's education; maintaining sound relationships with the child and accommodating the special needs of the child (Section 1; Gallinetti, 2006). Therefore, in summary, care is providing for the daily needs of the child such as clothes, food and a place to live (Skelton, 2009). Bonthuys (2006:12) argues that poor parents have little chance of meeting all the obligations included in the definition of "care".

Research data shows that care of children born outside of marriage is provided mostly by maternal families (Latamo and Rakgosi, 2000). A Botswana study conducted by Letamo and Rakgosi (2000) showed that 76% of child support is provided by mothers, 48% by fathers, and 39% by maternal relatives. Only a small level of support is from the paternal families: 35% from biological fathers, 15% from grandparents or 11% from paternal relatives (Letamo and Rakgosi, 2000). According to Richter (2006) most children in South Africa do not live with their fathers as shown by the statistics provided in chapter one. As discussed in the previous section, the absence of fathers in South Africa is one of the products of apartheid and the migrant labour system (Madhavan et al., 2014).

Contact parental responsibility and right

Contact is defined in the Children's Act as maintaining a relationship with the child. If the child lives with someone else it means maintaining communication with the child through visits or being visited by the child or communication through post, telephone/any other electronic communication means (Section 1). An unmarried father not residing with his child but who is committed to the child's wellbeing has the responsibility and right to maintain contact (Madhavan et al., 2014). It is important that a non-resident father spends time with his child because it is the father's active participation in the child's life that ensures positive outcomes (Richter and Morrell, 2006; Lesejane, 2006; Adonis, 2014).

Guardianship

The responsibilities and rights of a guardian are to administer and safeguard the child's property and interest (Children's Act Section 18 (3); Colgan, 2009). Guardianship relates to the legal duties concerning the child such as management of the child's property, application for a passport, consent to adoption, marriage and medical treatment and surgical operations (Section 18; Gallinetti, 2006).

Since the Children's Act has come into force there have been a number of court cases involving guardianship responsibilities and rights. For example, the case of *SDI v KLVC (2014)*, where an unmarried mother took her child to the United Kingdom from South Africa, changing the place of residence of the child without the father's consent. The High Court of South Africa (KZN local division) concluded that the father met the categories of Section 21(1) (b) of the Children's Act and he therefore had automatic parental responsibilities and rights over his child (*SDI v KLVC, 2014*). Being the guardian of the child, his consent was required prior to the removal of the child to another country (*SDI v KLVC, 2014*). The father's consent was also required to apply for a passport for the child (*SDI v KLVC, 2014*).

The above case reveals the difficulties that unmarried fathers experience. However, it should also be noted that some unmarried mothers experience problems when unmarried fathers who have automatic responsibilities disappear. This is particularly in relation to the application for passports since the mother cannot proceed without the father's consent.

For example, the case of *GM v KI (2015)*, where the mother had to apply to court because she wanted to apply for her child's passport, but she had challenges due to the father being untraceable. Since he had guardianship his consent had to be obtained. The South Gauteng High Court in Johannesburg concluded that all the father's parental responsibilities and rights in respect of the child be suspended and the Department of Home Affairs was ordered to register the child with the mother's surname (*GM v KI, 2015*). Therefore, the mother became the sole guardian of the child and she thus did not require father's consent to apply for a passport (*GM v KI, 2015*).

Child maintenance

All fathers, whether married or unmarried, have a responsibility to maintain their children (Section 21(2)). The South African Maintenance Act 99 of 1998 (as amended in Act 9 of 2015) stipulates that if the unmarried father does not voluntarily financially contribute to the upbringing of the child, the mother has the right to take action against the father to demand child maintenance through a court (Letamo and Rakgoasi, 2000; Gallinet, 2006). The court will conduct an investigation into the financial well-being of the father (Skelton, 2009). After the investigations, if necessary, the court will lodge a child maintenance order (Maintenance Act 99 of 1998 Section 8, as amended in Maintenance Act 9 of 2015). The maintenance order means the order of payment, including the periodical payment of sums of money towards the maintenance of the child (Maintenance Act 9 of 2015 chapter 1; Colgan, 2009). The payment of child maintenance stops when the child becomes able to provide for himself/herself (Gallinetti, 2006). According to Morrell (2006), the South African government implemented this policy to increase father-child support.

2.2.3. Unmarried fathers' acquisition of responsibilities and rights: Constitutional and gender discourses.

A criticism of the unmarried fathers' provisions in the Act is that despite the changes to the legislation only some unmarried fathers are granted automatic responsibilities and rights (Louw, 2010). Section 21 makes it clear that biological unmarried fathers do not have similar responsibilities and rights as compared to mothers and married fathers. Only if unmarried fathers "pass the screening test" will they automatically have parental responsibilities and rights (Beyl, 2013:11). Colgan (2009) referred to parental responsibilities and rights of parents as similar to a box of crayons of diverse colours and that unmarried fathers have fewer crayons than mothers.

The question therefore is whether the discrimination against unmarried fathers on the basis of gender and marital status is justifiable and constitutional. Section 9 of the Constitution stipulates that everyone has the right to be respected and all people are equal before the law (Constitution of South Africa 108 of 1996; Beyl, 2013). Equality also implies that the state may not directly or indirectly unfairly discriminate against anyone on any grounds including race, gender, pregnancy and marital status

(Constitution of South Africa, Section 9(3); Beyl, 2013). This is referred to as formal equality (Bonthuys, 2006). The Constitution also states that discrimination in terms of any of the above-mentioned grounds is unfair unless it is established as fair (Section 9(5)). This is referred to as substantive equality (Bonthuys, 2006). The question then is whether discrimination of unmarried fathers on the basis of gender and marital status is fair.

Louw (2010) and Beyl (2013) argue that limiting unmarried fathers' parental responsibilities and rights is inconsistent with Section 36 of the Constitution. In terms of Section 36 (1) of the Constitution the limitation of rights must be reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom. In considering the limitation of a right the following factors have to be taken into account: the nature of right, the importance of the purpose of the limitation, the nature and extent of the limitation, relationship between the limitation and its purpose and less restrictive means to achieve the purpose (Section 36(1) (a-e)). Based on the limitations clause, Louw (2010) argues that Section 21 of the Children's Act does not clarify its purpose for limiting unmarried fathers' parental rights. He therefore viewed this limitation as unconstitutional because it places the burden of child responsibility to mothers.

Beyl (2013) argues that to maintain equality no distinctions in the application of limitations must be made between unmarried fathers and mothers. Denying unmarried fathers a reasonable right to their children should be considered as invalid (Lindegger, 2006; Beyl, 2013). From a gender perspective, there should be sharing of parental responsibilities and rights among unmarried parents (Beyl, 2013). Beyl (2013) is of the view that unmarried fathers should have rights that are independent of their social relationship with their children. Unmarried fathers thus should have genetic or biological parental rights over their children. She argues that conferring the full parental responsibilities and rights on both parents based on their biological link will show the importance of both parents to the child (Beyl, 2013). Therefore, Louw (2010) and Beyl (2013) view the discrimination against unmarried fathers based on gender and marital status as unfair and unconstitutional.

Other authors, however, take a different view and consider the limitation as fully justifiable and fair. For example, Bonthuys (2006) is of the view that awarding automatic parental responsibilities and rights to unmarried fathers who have shown a commitment to their children is just and fair. However, awarding full automatic parental responsibilities and rights to all unmarried fathers increases the burden borne by mothers (Bonthuys, 2006). For example, taking into consideration the following facts about South Africa, there is over 52% of South African children with alive but absent fathers, more than 9 million South African children grow up in fatherless homes (Human Rights Commission and UNICEF South Africa, 2011; Monama, 2011). If then all unmarried fathers are given automatic parental responsibilities and rights it will contribute to the burden of mothers and children due to untraceable and absentee fathers.

In this regard, I agree with Bonthuys' argument and consider the discrimination against unmarried fathers' in Section 21 on the basis of marital status as constitutional and fair. The discrimination is fair, because it promotes the rights of those fathers who have shown commitment towards their children. It is also justifiable to grant automatic parental responsibilities and rights to all mothers because it creates legal certainty regarding parentage. This does not mean, however, that all mothers are committed. Of importance is the fact that the best interests of the child is considered of paramount importance (Section 9). In the event of a dispute the court will consider what is in the child's best interest.

In the section below, the South African legislative provisions on unmarried fathers' responsibilities and rights is compared with Kenya, England and Uganda.

2.2.4. Unmarried fathers: Legislative provision of other countries

Like South Africa, Kenya and England grant automatic parental responsibilities and rights to all mothers and married fathers. Uganda, on the other hand, grants automatic parental responsibilities to all parents, irrespective of marital status.

Kenya

Kenya vests automatic parental responsibilities on all mothers and married fathers (Children's Act 8 of 2001 Section 24; Beyl, 2013) like the South African Children's Act. An unmarried father acquires parental responsibilities if he has cohabitated with the mother subsequent to childbirth for a period of not less than 12 months, or if he has acknowledged his paternity (Beyl, 2013; Children's Act 8 of 2001, Section 25). The South African Children's Act and Kenyan Act thus both recognise cohabitation (in South Africa this is referred to as a permanent life partnership) as a ground for automatic responsibilities (Children's Act 38 of 2005, Section 21; Children's Act 8 of 2001, Section 25). The difference in the Kenyan Act is that the period of cohabitation is stipulated. Beyl (2013) argues that more clarity might have been provided in the South African Children's Act if the term cohabitation had been used or if a definition of life partnership had been provided.

Kenya, similar to South Africa, also provides that unmarried fathers could acquire parental responsibilities if they maintained the child (Children's Act 8 of 2001, Section 22 (2) (1) (a)). In addition, legislation in both countries provides that unmarried fathers can acquire parental responsibilities through agreements with mothers or by order of the court (Children's Act 38 of 2005, Sections 22, 23 and 24; Children's Act 8 of 2001, Section 26 (3)). An interesting provision in the Kenyan Act is that the court, before granting an order must be satisfied that the child understands the proposed application (Children's Act 8 of 2001 (26) (3)). However, the Act does not refer to the child's age.

A notable difference in the legislation is that while South Africa uses the concept of parental responsibilities and rights, Kenya only refers to parental responsibilities. In Kenya parental responsibilities refers to all duties, rights, and responsibilities the parent has in respect of the child, including the child's property (Children's Act 8 of 2001, Section 23 (2); Beyl, 2013). Moreover, in the Kenyan legislation the term custody is used as opposed to the concept of care in the South African Children's Act. Custody is defined in Kenya as parental responsibility as it relates to possession of the child (Beyl, 2013). Beyl (2013:72) considers the term "possession as outdated and in appropriate". Not disregarding Beyl's different use of terminology, Kenya and South Africa deal with unmarried fathers in a similar way.

England and Wales

Similar to the South African Children's Act, the England and Wales Children's Act 4 of 2003, Section 2 provides that in the case of unmarried parents, the biological mother has automatic parental responsibilities and a distinction is made between married and unmarried fathers (Beyl, 2013). The unmarried father has parental responsibilities if he is registered on the child's birth certificate (Section 2). Further, unmarried fathers have to approach a court to confirm the meeting of certain criteria (registered as a parent) to acquire parental responsibilities (Children's Act 38 of 2005; Children's Act 4 of 2003; Beyl 2013). However, the South African father is not expected to approach the court to confirm his rights because he is generally considered to have acquired his parental responsibilities and rights if he meets the requirements in Section 21 (Children's Act 38 of 2005; Beyl 2013). In that regard, Beyl (2013) considers the South African unmarried fathers as being in a better position than unmarried England fathers.

The legislation in England and Wales is similar to that of Kenya in its reference to parental responsibilities that a parent has in respect of a child (Children's Act 4 of 2003 (3)). As mentioned above, the South African Act confers parental responsibilities simultaneously with the parental rights (Children's Act 38 of 2005 (18); Beyl, 2013).

Uganda

The Ugandan Children's Act of 1997 places parental responsibilities on both parents regardless of whether the child was born in or out of wedlock (Chapter 59, Section 6; Beyl, 2013). Section 6 of the Act on parental responsibilities states that all parents should have parental responsibilities in respect of their children (Ugandan Children's Act 1997, chapter 59). The marital status of the mother and the father is not specified which means that the Ugandan Act does not differentiate between the two (Children's Act 1997, Section 6; Beyl, 2013). The Ugandan Act also focuses only on parental responsibilities and not parental rights (Children's Act 1997; Beyl, 2013).

The Ugandan Act thus provides for shared parental responsibilities. Both the mother and the father are required to sign a document in front of the witness to confirm that the signed individuals are the biological parents of the child concerned (Ugandan Children's Act 1997, chapter 59; Beyl, 2013). In the case of the unmarried father, the instrument confirms that the father has parental responsibilities (Children's Act 1997

chapter 59; Beyl, 2013). As discussed earlier one of the problems in South Africa is that parents have no documentation proving that they have parental responsibilities and rights. According to Beyl (2013) South Africa should also consider introducing the use of instruments as proof that the unmarried father has acquired parental responsibilities and rights. This would provide more clarity on the position of unmarried fathers (Beyl, 2013). The fact that all parents in Uganda, whether married or not have equal parental responsibilities, places the Ugandan unmarried fathers in a better position than South Africans.

As discussed in the above section, except for a few differences, the legislation in Kenya, England and Wales and South Africa are fairly similar. All mothers and married fathers have automatic parental responsibilities, whilst unmarried fathers have to meet certain criteria. In contrast, the Uganda Act provides that, all parents have automatic parental responsibilities towards their children regardless of the marital status.

In the next section, the experiences of young unmarried fathers are discussed, based on cultural practices.

2.3. CULTURAL PRACTICES

In some South African ethnic groups such as the Zulu community, culture dictates that when a young man impregnates a girl, there are a number of cultural practices that he is required to perform (Letamo and Rakgoasi, 2000; Lesejane, 2006; Colgan, 2009; Swartz et al., 2013). For example, either buying a certain number of cattle or paying the monetary equivalent of the cattle as tradition requires. This is considered a damage payment because the future education and marriage of the girl is damaged, since pregnancy is a public declaration of lost virginity (Letamo and Rakgoasi, 2000; Mkhize, 2006; Lesejane, 2006). The recognition of this cultural practice is reflected in Section 21, as discussed in section 2.2.2 above. It is one of the factors used to decide whether an unmarried father has automatic parental responsibilities and rights.

Despite the widespread acceptance of the cultural practice of damage payments, Letamo and Rakgoasi (2000) found that only a small number of women receive compensation for pregnancy and child support. They found that most of those who received support had discussed marriage during pregnancy and had a continuing relationship with the fathers of their children (Letamo and Rakgoasi, 2000). In 2000,

less than 57.1% women received compensation for their pregnancy (Letamo and Rakgoasi, 2000).

Letamo and Rakgoasi (2000) also found that the stress of cultural payments discouraged some unemployed young unmarried fathers from developing relationships with their children. Fathers without *amandla* (financial abilities) are unable to pay damages or *ilobola* (bride wealth) (Hunter, 2006). Similarly, Hunter (2006) and Swart et al. (2013) found that African men who impregnate girls may deny paternity due to their inability to pay pregnancy compensation. The failure to pay damages could also lead to the maternal family denying fathers' access to their children (Swart et al., 2013). This is evident in Lesejane's (2006) assertion that this cultural practice results in unmarried fathers being more likely to have continuous contact with their offspring if they have paid the compensation for the pregnancy. Therefore, the financial contribution of the father is valued by the mother and maternal family above all other father-child involvements (Lesch and Kelapile., 2015). Denial of access is further discussed in this chapter in section 2.4.

Some mothers do not claim pregnancy compensation and child support because they are scared of being embarrassed and being publicly shamed by the male partner who does not accept the pregnancy (Letamo and Rakgoasi, 2000). This is because African society celebrates male multiple sexual partners (*isoka*) while women are considered as whores for having more than one sexual partner (Ampofo and Boateng, 2007).

Aside from the impact of apartheid policies, as discussed earlier, there are a number of cultural drivers for the increasing numbers of young fathers and high rates of teenage pregnancy. These include gender inequalities, gendered expectations and the practice of *ukuthwala* (abducting young women by forcing them into marriage, often with parental permission), sexual taboos for girls and sexual permissiveness for boys, high levels of gender-based violence, wanting to leave a legacy (for boys), wanting to keep a partner and poor sex education (Ward, Makusha and Bray, 2015).

Richter et al. (2012) argue that *lobola* requirements delay marriage, which increases the high number of young unmarried fathers. Unemployment, as will be discussed in the section on challenges faced by young fathers is a concern for unmarried fathers since they are unable to fulfil the cultural expectations of damage payments and

lobola. It is also important to note that Zulu culture attaches a lot of value to unmarried fathers' financial contributions such as paying damages for pregnancy, paying for the child and paying for *lobola*. These Zulu cultural practices and requirements might increase the high rate of absentee fathers and result in a decline in father-child relationship (for unemployed and poor unmarried fathers).

2.4. CONSTRUCTIONS OF FATHERHOOD

In this section, South African constructions of fatherhood with particular reference to literature on biological and social fathers are discussed, followed by fatherhood in the post-apartheid era. The section concludes by discussing masculinity and fatherhood.

2.4.1 Biological fathers, social fathers and fatherhood

When looking at the role of the father in African families it often seems as if children do not have male role models. However, in African communities it is not only biological fathers who provide role models but also other male figures. A distinction can therefore be made between biological and social fathers. There is a body of literature around social fatherhood. For example, Lesejane (2006) and Lesch and Kelapile (2015) found that in KwaZulu-Natal, fatherhood is culturally viewed as a collective responsibility, supported by the extended family.

Although fatherhood is culturally viewed as a shared responsibility in Zulu communities, Ramphele and Richter (2006) argue that the biological father is needed to introduce the child to the ancestors through the ritual called *imbeleko* (killing a goat or cow for the presentation of a new family member). However, black Africans also value the culture of "*Ubuntu*", (Mkhize, 2006) and extended family support. Therefore, as long as the child has stable social fatherhood support he/she will be nurtured and be introduced to the ancestors (Hosegood and Madhavan, 2012; Richter et al., 2012; Makusha, 2013). This is because social fatherhood is widely practiced in South Africa (Morell, 2005; Hosegood and Madhavan, 2012; Richter et al., 2012).

Lindegger (2006) argues that the fatherhood role which is not played by biological fathers might cause children to not know their biological fathers. However, some biological fathers abandon their families and children (Prinsloo, 2006), which forces social fathers to intervene (Makusha, 2013). The fatherhood role can be played by any

interested person if the father dies, neglects or abandons his child (Richter and Morrell, 2006; Makusha, 2013). Some children are happier with social fathers than with biological fathers (Richter and Smith, 2006). Therefore, if the child gets financial and emotional support from the maternal family and community (Mkhize, 2006; Hosegood and Madhavan, 2012), the biological unmarried father is not as valued, unless he marries the mother of the child (Kalule-Sabiti, Palamuleni, Mariwane and Amoateng, 2007).

Some biological fathers are not identifiable/known to their children, while social fathers or step-fathers can be more involved (Morell, 2006; Richter and Morrell, 2006; Makusha, 2013). However, in the study conducted in a Xhosa secondary school, it was found that genetic fathers co-residing with their children provided more financial support and they spent more time and money on their children (Richter and Morrell, 2006). This means that genetic relatedness makes a strong father-child relationship if other supportive conditions are in place (Richter and Morrell, 2006).

According to Smith et al., (2005), father involvement is perceived as a function of family influences from the father's formative years, earlier adolescent development, current relationships, and economic adjustment. Richter (2006) supports this perspective by outlining that the behavior patterns during early adulthood, including the young father's involvement with and support of his children, is likely to be influenced by characteristics of his family of origin. Therefore, not living with both biological parents during adolescence, especially not living with one's biological father is expected to decrease a father's involvement with his own child (Smith, Krohn et al., 2005). Although father-child interaction is complicated, living with own child can be perceived as strong fatherhood support (Richter and Morrell, 2006). Part of this effect may be direct, that is, young fathers may replicate the patterns of family relationships they experienced as adolescents (Smith, Krohn et al., 2005), and there is some evidence of inter-generational similarities in family structure (Furstenberg and Weiss, 2000). In turn, individuals who were less successful in meeting the developmental challenges of adolescence are less likely to be able to adapt to the parenting role (Smith, Krohn et al., 2005) and, therefore, less likely to remain involved and supportive of their children.

2.4.2. Fatherhood in the post-apartheid era

According to Ramphele and Richter (2006), although the apartheid era ended in 1994, it has left its mark on the father-child and family separation of today. Fatherhood experienced today is the product of apartheid. Ramphele and Richter (2006) found that discourses of gendered power relations, distorted cultural beliefs and family breakdown are all the outcomes. Therefore, I agree with Perumal's (2011) view that because of apartheid, South Africa is battling with a vast number of children in need of support, care and protection and most of these children are fatherless.

Apartheid policies of migration, father-family separation, and young men's early exposure to manhood increased the high rate of unplanned pregnancies among post-apartheid youth. In this regard, Morrell (2006) and Wambugu (2007) view the absence of fathers in families as having impacted negatively on the lives of children, since young boys had to enter manhood at a young age. As discussed earlier this early manhood role was the result of fathers and men who had to leave their families due to migrant labour and early death (Richter, 2006), and young men in families had to take manhood responsibilities. As a result, young boys showed their manhood by demanding sexual favours from girls (Ramphele and Richter, 2006). Impregnating women became a regular activity perceived as a form of transition from boyhood to manhood (Ramphele and Richter, 2006; Wambugu, 2007). That behaviour might have increased the high rate of young fathers.

The result of oppression in families and the fragmented social environment in South Africa was brought on by political violence and its transition to criminality (Ramphele and Richter, 2006). The political violence became an important feature of post-apartheid family formation. Richter and Morell (2006) state that in 2002 about 67% of children in South Africa were recorded as having absent fathers due to political violence. Hawkins (2015) further noted that in 2014 more than 1.1 million births were registered in South Africa, but over 64% had no fathers' details. Apartheid did not support the importance of African fatherhood (Lesejane, 2006). Therefore, South African black fathers have been characterized as absent (Ngobeni, 2006). Ramphele and Richter (2006) argue that the absence of fathers due to political killings is one of the results of the struggle against apartheid and it affected hundreds of African families in KwaZulu-Natal.

Ramphele and Richter (2006) further state that African family breakdown, poverty and unemployment is the mark of the apartheid era, where African men were not enjoying rights that were enjoyed by white men. Social constructionism also emphasizes the influence of history in experience, knowledge and behavior (Schneider and Stein, 2001; Wilson, 2001; Desai, 2002). Therefore, South African cultural background and history is constructing the current fatherhood experience.

Apartheid has deeply troubled the relationship between man and woman, father and child (Ramphele and Richter, 2006). This has resulted in young teenagers growing up in fragmented family conditions. However, Richter and Morell (2006) found that youth want to be better fathers than their historical parents; all they need is guidance and support. This means that young fathers acknowledge the apartheid influence on their parents and they are seeking ways to be better parents toward their children. Authors such as Smith, Krohn et al. (2005), Richter and Smith (2006), Richter and Morrell (2006), Ramphele and Richter (2006), Jordan (2009), Castillo, Welch et al. (2011) and Wilson and Prior (2011) have witnessed the post-apartheid emerging group of responsible young fathers. Fathers have become supportive through taking children to school and to health centres for immunization (Richter, 2006; Richter and Morrell, 2006). Therefore, some young fathers have shown the desire and need to be responsible and care for their own children.

2.4.3. Masculinity

In the masculinity discussion below masculinity is firstly defined and then the impact of masculinity on fatherhood is discussed.

Definition and practices of masculinity

The “term masculinity signifies a collective gender identity and not natural attribute” (Ampofo and Boateng, 2007:52). Masculinity is thus socially constructed and emerges through socio-economic positions, race, ethnicity, religion, age and geographic location (Ampofo and Boateng, 2007). Hearn (2007) identifies masculinity as the cultural norms and values of manhood. Fatherhood and manhood are used to construct masculinity (Prinsloo, 2006; Morrell, 2006). According to Lindergerger and Maxwell (2007:53):

Masculinity is not a property of individual man, but a social constructed phenomenon, an everyday system of beliefs and performances that regulate behaviour between man and woman, as well as between man and other man. Individual man's attitudes and behaviour largely emerge as a by-product of the very construction of masculinity in various cultures and contexts.

Therefore, masculinity is socially and culturally constructed to regulate male behaviour. Masculinity determines how men should behave, be treated, dress and what they should succeed at and what qualities and attitudes they should possess (Ampofo and Boateng, 2007). When masculinity is associated with patriarchy, the social norms turn out to be multiple sexual partners, power over women and negative attitudes towards condoms (Wilson, 2006; Ampofo and Boateng, 2007). However, Ampofo and Boateng (2007) argue that these notions of masculinity are often in conflict with the real emotional vulnerabilities of young men. For instance, masculinity presents manhood as characterised by toughness, aggressiveness, hardness and homophobia, which oppresses young boys' emotional vulnerabilities (Hearn, 2007). As a result, masculinity expectations lead to a high rate of young men's marginalisation (Hearn, 2007). Ratele et al. (2007) argue that these marginalised men gain status through risk taking behaviours such as unprotected sexual practices which increase the high rate of pregnancies. Ampofo and Boateng (2007) also found that, young fathers want to boast about sexual conquests to peers and be perceived as real men by blaming girls for the failure to protect themselves against pregnancy. However, Sutter (2007) argues that the silent voices of women and children could result in the active formation of masculinity and manhood.

To demonstrate the dominant notions of masculinity in families, Connell (1995), cited in Gibson and Lindergaard (2007), uses the concept of hegemonic masculinities. Hegemonic masculinity is the gendered practice of accepting the legitimacy of patriarchy, ensuring the dominant position of men and the subordination of women (Lindergger and Maxwell, 2007). Hegemonic masculinity is thus the type of masculinity that emphasises and encourages male domination and authority over women. For instance, mothers are perceived to be responsible for children and family, while fathers are understood to be providers and decision makers (Lindergger and Maxwell, 2007). The father's autonomy of power and control in a family determines manhood

(Lindergger and Maxwell, 2007; Connell, 2008). Therefore, notions of masculinity support the behaviours of men by guiding and sustaining those, since all male practices and behaviours are measured against hegemonic masculinities (Ratele, Fouten, Shefer, Strebel, Shabalala and Buikema, 2007). Young boys learn from their fathers, adult brothers and uncles about masculine responsibilities (Ratele et al., 2007; Splejdnaes et al., 2011). For example, Gqola (2007) found that in Xhosa culture *ulwaluko* (initiation) is an important masculine transition stage from boyhood to manhood that all young men are encouraged to perform.

The hegemonic notion of masculinity oppresses other forms of masculinity and this dominant notion determines the meaning of manhood and cultural practices associated with its image (Salo, 2007). According to Sathiparsard (2007) these images include masculine identity as consistent with multiple partners, and celebration of *isoka* (Casanova). South African men who cannot handle multiple women are viewed as not real men (Sathiparsard, 2007). Solo (2007) view notions of hegemonic masculinity as used to attain the South African manhood identity that was lost during the apartheid regime.

Masculinity and fatherhood

There is a connection between father, fatherhood and masculinity (Morrell, 2006). Masculinity notions view fathers as authority figures in a family and society (Lesejane, 2006). Fatherhood is determined as the primary identity of masculinity (Salo, 2007). Fatherhood gives men a sense of identity (Mkhize, 2006; Splejdnaes et al., 2011). According to Morell (2007) life attains meaning by the procreation of children to carry the family name. Fatherhood leads to achievement of adult status and positive recognition of making a mark in the world where survival is a doubt (Smith, Krohn et al., 2005). Roles of the father are perceived as authority, leader, primary provider, family protector and role model (Lesejane, 2006); therefore, fatherhood is a building block of masculinity.

According to Ampofo and Boateng (2007), young men exhibit high-risk behaviours despite the knowledge of sexual risks (pregnancy and STDs). They feel the need to conform to male societal prescriptions through early sexual experience (Ampofo and Boateng, 2007). They consider impregnating a girl and being treated for sexual

transmitted diseases (STDs) as some masculinity achievements (Ampofo and Boateng, 2007). Lindergerger and Maxwell (2007) also find that young men consider many girlfriends and multiple sexual experiences as a way of conforming to masculinity pressures. However, Mchunu (2007) views this behaviour as a reflection of crisis in masculinity. This is because young fathers are unable to meet masculinity standards of breadwinners and heads of families, which undermines their fatherhood rights over their children (Mchunu, 2007). Therefore, due to masculinity pressures, young fathers are forced into leadership and breadwinner roles that many cannot live up to (Ampofo and Boateng, 2007). Mchunu (2007) also found that fathers who are unable to provide for their families feel disempowered and they therefore neglect their children.

Young boys' fatherhood images are shaped by the family structure, location and family of origin (Morell, 2007). Some of these young men when talking about fatherhood they talk about their own fathers while others talk about their desires to become fathers (Richter, 2006; Morell, 2007). This is because family provides young men with the sense of belonging (Morell, 2007). The availability, support and protection given by their fathers in the family provide them with male guidance (Richter, 2006; Morell, 2007). Morell (2007) describes the various influences that males have in the family and their influence on young men. For example, an 18-year-old KZN (South coast) boy who grew up with his mother and his father who was unemployed but through farming the father could provide for the family, even when violence and war came, the father led the family to the new place (uMlazi), acting as a family protector. Therefore, the male is characterised as being the breadwinner, provider and role model. However, for some fathers who are unable to meet these masculinity pressures they deviate through substance abuse addiction.

Lindergerger and Maxwell (2007) argue that when young boys define man and father, their definition is based on their experiences of elderly men and their fathers, giving them the sense of what they do not appreciate about these fathers. Among other things, these undesirable father behaviours include excessive drinking of alcohol, beating of wives, physical and emotional abuse of children and multiple sexual partners (Lindergerger and Maxwell, 2007). Even though they had unsupportive fathers, the boys expressed the desire to be fathers and heads of families (Morell, 2007). For

young men, being a father means to have a house, have a woman and a child and be married (Morrell 2007). Therefore, Morell (2007) concludes the notion of masculinity as creates fatherhood desires among Africa Zulu boys, which might contribute to the high rate of teenage pregnancy.

The next section discusses the challenges that are experienced by unmarried fathers.

2.5. CHALLENGES EXPERIENCED BY UNMARRIED FATHERS

In this section on the challenges faced by unmarried fathers in South Africa, first unemployment and poverty is discussed followed by child maintenance and the section concludes by discussing father-child access denial.

2.5.1. Unemployment and Poverty

A major challenge faced by young unmarried fathers is unemployment and poverty (Mkhize, 2006; Hunter, 2006; Casele and Desmond, 2007; Tinkew and Horowitz, 2013; Madhaven et al., 2014; Manamela, 2015). Graham and Mlatsheni (2015) state that in South Africa there is about 61% of youth unemployed between the ages of 20 and 24; 42% for ages 25-29; and 33% for ages 30-34 years. The increase in unemployment leads to high rates of poverty (Smith, Krohn, Chu and Best, 2005; Ramphela and Richter, 2006; Jansen, 2015; Ward, Makusha and Bray, 2015). However, youth unemployment differs per race. Graham and Mlatsheni (2015) found that African and coloured youth are more vulnerable than white and Indian as over 40% of African and 32% of coloured is unemployed, compared to 23% of Indian and 11% of white youth.

Unemployment increases cohabitation and decreases marital rates due to inability to pay *lobola* (Hunter, 2006; Tinkew and Horowitz, 2010). Wilson and Prior (2011) state that if fathers lose their jobs or do not get jobs they feel like failures since they are unable to financially support their children. Skevik (2006) also found poverty as a strong indicator for loss of contact between unmarried fathers and their children. In 2011, about 58.5% of youth was living in poor households (De Lannoy, Leibbrandt and Frame, 2015). Poverty and unemployment has resulted in many unmarried fathers unable to fulfill fatherhood requirements (Mkhize, 2006). Good fathers are portrayed as breadwinners (Prinsloo, 2006), providers, protectors and caregivers (Richter, 2006;

Richter and Morrell, 2006; Lesch and Kelapile, 2015), which presents a challenge to disadvantaged young unmarried fathers without jobs (Ward et al., 2015). Therefore, youth unemployment and poverty (Morrell, 2006; Madhavan et al., 2014) affects father-child relationships since unemployed fathers are unable to meet legislation and cultural requirements.

However, the government introduction of child support grants has assisted these poor families (Wilson, 2006; Human Rights Commission and UNICEF South Africa, 2011). In this regard the state plays a fatherhood role. In 2016, 2 813 733 African children in KZN qualified and passed the means test for child and support grants (SASSA Fact sheet, 2016). Most of these grants are applied for by biological struggling mothers, while very few are applied for by fathers (Wilson, 2006). Having such a high number of children passing means test for child support grant (Wilson, 2006; Richter and Morrell, 2006) shows the increased numbers of children in need of financial support in South Africa (Human Rights Commission and UNICEF South Africa, 2011). Half of the number is from single unmarried mothers, while a quarter is from co-residing parents but not married and a quarter from married parents (Wilson, 2006). Smith, Krohn et al., (2005) found that poverty and unemployment does not only affect South Africa, because in the United States, among African American fathers, children growing up without two parents grow in poverty. Children need food, school material, playing stuff and some pocket money. This becomes a challenge for poor unemployed parents (Richter and Morrell, 2006; Wilson and Prior, 2011).

Smith et al., (2005) view lack of education as a contributor to youth unemployment and poverty. Having a child at a young age and being unable to complete high school are all likely to increase job instability, reduce income, and increase reliance on public assistance (Smith et al., 2005). If the unmarried father is not educated and has financial and employment challenges, he can be expected to have less ability to provide support and spend time with his child (Smith et al., 2005). In addition, unmarried fathers support of their children declines overtime, some of the reasons being re-partnering, unemployment and unable to pay *lobola* (Richter and Morrell, 2006). Richter and Chikovore et al., (2010) also found that father-child support may decline if the father does not know that he has fathered the child. Or the father might not acknowledge the pregnancy if he is unable to pay *inhlawulo* or *lobola*. Or the father

may not want to take the added responsibility of family and children due to unemployment and poverty (Richter and Chikovore et al., 2010). Job instability and poverty reduce father involvement (Smith, Krohn et al., 2005), since father-child support is constructed as more financial than social.

2.5.2. Child Maintenance

Child maintenance is one of the challenges faced by unemployed fathers in poor households (Richter and Morell, 2006). A study conducted by Khunou (2006) in uMlazi, KZN revealed that about 7000 out of 67000 unmarried fathers were called to court for child maintenance orders in 2002 and 372,000 complaints of maintenance defaults (fathers failing to pay child maintenance) were reported. This indicates the low rate of paternal maintenance for children (Khunou, 2006) and high rate of neglect of children by men (Richter and Chikovore et al., 2010). Involvement with children is higher when the father is working and his ability to financially support the child is more secure (Richter and Morell, 2006). Therefore, it is clear that some fathers will be more financially and socially involved with their children than others (Khunou, 2006). To ensure the commitment of unmarried fathers in child maintenance, there are new amendments in the Child Maintenance Act, adopted by parliament and signed by the president on 9 September 2015 (Jamieson et al., 2015).

In the amended Maintenance Act 9 of 2015, when there is a complaint that the father is failing to pay child maintenance, he will be included in the Credit Bureau to be blacklisted (Jamieson et al., 2015). The aim is to prevent these unmarried fathers from getting any loans or credit while owing child maintenance (Jamieson et al., 2015). Furthermore, the court will now decide whether to convert criminal proceedings if a father is prosecuted for failure to pay court-ordered child maintenance (Maintenance Act 9 of 2015; Jamieson et al., 2015). Consequently, since the amendments to the Act has come into force in the Government Gazette (Jamieson et al., 2015), unmarried fathers face an additional challenge of criminal records if failing to pay child maintenance.

Goldblatt (2003) argues that the South African law should consider the realities of economic and social issues (unemployment and poverty) in the country. There are unmarried fathers who love and care for their children but the court overlooks this

interest due to financial provision requirements (Khunou, 2006). Bonthuys (2006) also states that people who are unable to meet parental rights and responsibilities due to lack of resources are labelled bad parents. Tinkew and Horowitz (2010) found that unmarried fathers view their relationships with their children as not only about money but it should also be about contact and guardianship. The financial provision of child maintenance has tended to determine the relationship of unmarried fathers with their children (Tinkew and Horowitz, 2010; Jamieson, du Toit and Jobson, 2015). Smith, Krohn et al. (2005) and Manamela (2015) argue that policy and culture demand financial child support from unmarried fathers rather than focusing on employment potential to contribute to likely responsible fathers in the next generation.

2.5.3. Denial of Access

Some fathers are denied access to their children by the biological mother and maternal family (Swart et al., 2013; Lesch and Kelapile, 2015). The mother might deny father-child access in order to have freedom with her current partner (Skevik, 2006). The pattern of different commitments that emerge when parents have new partners may further reduce father-child accessibility (Skevik, 2006). Gallinetti (2006) argues that societal culture and legislation supports unmarried biological mothers more than the unmarried biological fathers.

In contrast, Swart et al. (2013) are of the view that unmarried fathers are likely to have no long standing romantic relationship with the mothers of their children, causing the maternal family to make decisions (favoring them) concerning the child's upbringing. Furthermore, father-child contact is valued based on financial provision (Hunter, 2006; Skevik, 2006; Lesch and Kelapile, 2015) and if the unmarried father is unable to meet the expectations, he is referred to as unmanly (Skevik, 2006; Richter et al., 2010). Thus, many South African children are not privileged with positive father-child relationships and the country has the lowest marriage rate in the continent (Richter and Panday, 2006). Richter, Chikovore et al. (2010) also found that South African children take their clan name from their fathers; therefore, being fatherless creates a sense of loss and confusion among children.

Father-child access denial and conflict with the mother is normally associated with lack of financial support (Smith, Krohn et al., 2005). The expectations and requirements do

not acknowledge the young unmarried fathers who are interested in the upbringing of their children but are deprived of the opportunity due to poverty and unemployment (Khunou, 2006; Lesch and Kelapile, 2015). However, educated fathers are more likely to keep contact with their children even after separation, due to their financial provision ability (Parikh, cited Skevik, 2006).

Morell (2006) and Richter (2006) argue that, fathers are expected to provide, support and be actively involved irrespective of their limited resources to perform these roles. Swart and Bhana (2009) found that some fathers want to be more involved in the upbringing of their children because they were deprived of the opportunity with their own fathers. Swart and Bhana (2009) mention that the experience of having uninvolved fathers motivated unmarried fathers to be involved in the upbringing of their children, but the challenge is that they are denied access. South African government and cultural practices which emphasizes unmarried fathers' support as being more financial, limits the social and emotional role and involvement of unemployed and poor fathers to the raising of their children, as finances seem to determine the meaning of fatherhood (Lesch and Kelapile, 2015).

Latamo and Rakgosi (2000) and Madhavan et al. (2014) found that some fathers are denied the chance to visit their children due to parental conflict and those who visit are the ones who support the child and have an input in decision making. However, Skevik (2006) states that the mother who wants her child to have contact with the biological father, even after separation will do so for the best interest of the child. In contrast, Letamo and Rakgosi (2000) argue that, the father might not have contact and support toward his child if he feels that the mother got pregnant to trap him into marrying her. Nevertheless, in the case where marriage was a possibility during the pregnancy, the father is likely to remain supportive and in contact with his child (Letamo and Rakgosi 2000; Makusha 2013). Similarly, in the situation where the relationship between the mother and the father is still maintained, it is more likely that the father-child contact and support will remain (Latamo and Rakgosi 2000; Madhavan et al., 2014). However, if the mother has a new partner, the biological father-child contact may become limited (Smith, Krohn et al., 2005, Skevik 2006, Madhavan, Townsend et al. 2008; Madhavan et al., 2014). This is caused by the biological father's roles being replaced by the mother's new partner. Richter and Morell (2006) found that, step-fathers spend more

time and money on the present children of their partners than their genetic children. Contact requires money and fathers who do not have money will also have limited contact, since financial provision has advantaged fatherhood perspective (Skevik, 2006; Makusha, 2013; Madhaven et al., 2014).

Skevik (2006) points out a number of factors influencing father-child contact. For example, contact with the child declined when the father re-partnered and that person had her own children (Skevik 2006; Madhaven et al. 2014). Child contact and involvement of unmarried fathers in cohabitation is determined by father-mother relationship (Skevik, 2006; Makusha, 2013; Madhaven et al., 2014). However, Skevik (2006) also stated that sometimes there is no difference in cohabitation and marriage, because even the cohabitation varies after separation.

Further, another contextual factor affecting father-child contact is age. Young fathers are struggling to support their children which limits their contact (Richter and Morrell, 2006; Makusha, 2013; Madhaven et al., 2014). For Madhaven et al., (2014) the fact that most unmarried fathers do not live with their children, affects the level of contact and time spent with their children. Based on the above discussion, it can be highlighted that unmarried father-child contact is determined by socio-economic status and the relationship with the mother of the child. This discussion has shown that unemployment, poverty, child maintenance and father-child access denial are some of the factors contributing to the high rate of absentee fathers in South Africa.

2.6. CONCLUSION

The focus of this chapter has been on the impact of apartheid on parenting, where the migrant labour system and restrictions of movement were found to have contributed to negative father-child relationships. As discussed in the legislative framework, both the South African Natural Fathers of Children Born out of Wedlock Act and the Children's Act have impacted on unmarried fathers. Lastly, unemployment and poverty, child maintenance and father-child access denial were seen as some of the challenges facing young unmarried fathers. The next chapter will focus on the research methodology.

CHAPTER THREE

RESEARCH METHODOLOGY

3. INTRODUCTION

This chapter focuses on the research methodology and processes that were used in the study. It covers the location of the study; research paradigm; research design; sampling strategy; data collection techniques and methods of data collection. The chapter concludes by discussing trustworthiness; ethical considerations and study limitations.

3.1 RESEARCH PARADIGM

The research paradigm provides a rationale for the research and commits the researcher to certain methods of data collection, observation and interpretation (Terre Blanche, Durrheim and Painter, 2006). Furthermore, the research paradigm is central to the research design because it impacts both on the nature of the research question, that is what is to be studied, and on the manner in which the question is to be studied (Terre Blanche et al., 2006). A qualitative research paradigm was used in this study.

Hancock, Ockleford and Windridge (2009) define qualitative research as a paradigm that uses people's accounts and experiences as data which cannot be numerically reported. Therefore, qualitative data aims to understand aspects of social life through words rather than numbers (Patton and Cochran, 2002; Punch, 2014). Qualitative research methods allow the researcher to dig much deeper into human experiences (Rubin and Babbie, 2013). Guest et al., (2013) also viewed the advantage of qualitative research as relating to the ability to probe into responses as much as needed to gain more information about the participants' experiences and behaviours. Sample sizes are smaller which allows for more familiarity with the information produced and the context of the participants. Qualitative research also employs more inductive theoretical approaches in the natural environment of participants (Rubin and Babbie, 2013).

A qualitative interpretive paradigm seeks to gain an empathetic understanding of people's experiences and the deeper meanings and reasons for their behaviours

(Rubin and Babbie, 2013). An interpretive researcher is concerned with developing an in-depth understanding of participants' lives (Rubin and Babbie, 2013). Rubin and Babbie (2013:56) further state that "...interpretive researchers believe that the best way to learn about people is to be flexible and subjective in one's approach so that the subject's world can be 'seen' through the subject's own eyes". This approach allows for the provision of rich descriptions through less structured methods of data collection.

This study sought to understand the subjective nature of young unmarried fathers' experiences of parenting their children. The qualitative interpretive approach thus allowed for the collection of more in-depth information of their perceptions and experiences. In-depth interviews are commonly used as a method of data collection (Babbie and Mouton, 2001). Since the study concerned young unmarried fathers' experiences and perceptions of fatherhood, the qualitative interpretive approach allowed for an in-depth study of selected issues as suggested by Andrew (2012).

3.2. RESEARCH DESIGN

This study aimed to describe phenomena accurately through narrative type description. A descriptive research design within a qualitative interpretive paradigm was used to guide the research activities. A descriptive design focuses on describing phenomena accurately and precisely with rich detail (Terre Blanche et al., 2006). According to Terre Blanche et al. (2006), descriptive research allows the researcher to conduct open and flexible exploration. Such design allows for rich description of situations and events through interpretation and observation (Babbie and Mouton, 2001; Guest et al., 2013). This design has allowed me to conduct in-depth flexible interviews with young unmarried fathers.

3.3. SAMPLING PROCEDURE

Non-probability snowball and purposive sampling techniques were used in this study. Non-probability sampling implies that the probability of each person being selected for the study is unknown (Terre Blanche et al., 2006). Social work research is commonly conducted in situations where it is not easy to select probability samples (Rubin and Babbie, 2013). In this study, purposive sampling was chosen because it allowed for the recruitment of participants who met the criteria and who could provide rich information, whilst snowball sampling was useful where participants were difficult to

locate. Davies (2007) defines purposive sampling as the act of identifying and targeting individuals who are believed to have the required information. This thus requires identification of the sampling criteria. Snowball sampling however is based on referrals because it focuses on hard to locate participants and makes use of selected participants by asking each of them to provide information to locate other members (Rubin and Babbie, 2013). Snowball sampling thus allows each participant to provide access to potential people who meet the study criteria (Corey, 2009) and thus relies on participants' social networks in determining other potential participants (Guest et al., 2013). In this study, purposive and snowball sampling were both used to select participants who met the sampling criteria.

The purposive sampling criteria in this study were as follows;

- Unmarried African fathers – aged 18 to 35 years. The National Youth Policy 2015-2020 defines young people as falling within the age group of 14 to 35 years. For the purpose of this study the age group of 18 to 35 was used because 18 years is defined as the age of majority in South Africa (Children's Act 38 of 2005). The final sample included fathers aged from 18 to 29 years.
- Having a child who was at least a year old and who was conceived outside of marriage.
- Not currently living with the mother of the child.
- Residing in the Hibiscus Coast local municipality.

In obtaining the sample, first two young unmarried fathers who met the above criteria were identified. The two identified fathers were given my contact details to give to other fathers who were asked to make direct contact if they wanted to participate in the study. Four participants were referred. One of them did not meet the criteria due to his age. Thus there were three referred participants who met all the study criteria. I am originally from the Hibiscus Coast local municipality area. I subsequently identified a further four participants at a church conference who met the criteria. Nine young unmarried fathers were thus interviewed, until saturation was reached. The nine participants were from Nkulu, Okhalweni and Gamalakhe in the Hibiscus Coast municipality.

3.4. DATA COLLECTION

In this study, data was collected through semi-structured interviews. Semi-structured interviews imply the use of open-ended questions that can be adjusted during the interviews with the participants (Terre Blanche et al., 2006). Rubin and Babbie (2013) defined semi-structured interviews as making use of guides and topics to be covered in an interview, while allowing the researcher and participant to adopt the style of the interview by being flexible, informal and conversational. This also allows the interviewer to dig for more detail and pursue specific topics raised by the interviewee (Rubin and Babbie, 2013). The advantages of interviewing as a method of data collection in this study was primarily related to its naturalness and spontaneity, flexibility, control of the environment and direct contact with the participants (Babbie and Mouton, 2001). A semi-structured interview guide was used (see Appendix 1). The guide had identified themes to be covered in the interview. This allowed me to adapt the sequencing and wording of questions to each particular interview as recommended by Babbie and Mouton (2001) and Terre Blanche et al. (2006) and to follow up on the answers given to obtain clarity as needed. A voice recorder was used to keep a full record of the interview without having to be distracted by detailed note-keeping (Terre Blanche et al., 2006). All participants consented to be voice recorded. However, additional notes were taken during the interview to record anything of importance.

Permission to conduct interviews in the area had already been obtained from the Mavundleni Traditional Authorities (see Appendix 4). Participants were first informed about the purpose of the interview and were given the opportunity to ask questions about the research. In addition to consenting to the interview, participants' consent was also obtained to voice record the interviews (see Appendix 2).

Most of the interviews were conducted in the church hall because it was a convenient space for the participants. Alternate arrangements were made when the church hall was not available. The interviews lasted approximately an hour per participant. Initially one interview was completed, translated and transcribed to check if any changes needed to be made to the interview guide and if more probing was needed. The remaining participants were then interviewed until saturation was reached .i.e. no more new information was being generated.

The interviews were conducted in IsiZulu and subsequently translated into English. Being a woman interviewing males, I had to be culturally sensitive by showing respect (women must not stand while a man is sitting down, use a lower tone of voice and dress code characterised by dresses and skirts). Confidentiality was ensured and pseudonyms used to ensure anonymity. Social work skills of building rapport were also implemented to create a friendly environment. The transcripts are preserved in a password protected document and the voice recordings are locked in a cabinet. After five years, it will be destroyed

3.5. DATA ANALYSIS

This study used thematic content analysis. Thematic analysis allowed me to interpret data through identifying, analysing and reporting patterns (themes) within the data (Braun and Clarke, 2006). Braun and Clarke (2006) defined thematic content analysis as aiming to describe data in rich detail in relation to the research topic. In understanding young unmarried fathers' experiences and perceptions of fatherhood, the following five steps by Terre Blanche et al., (2006) were used to analyse data:

Familiarisation and immersion: After the interviews were completed I proceeded with translation and transcribing the data. I then familiarised myself with the transcripts, and recorded interviews. The transcripts were read a number of times in order to organize and understand the data.

Inducing themes: The interview guide themes were used as a starting point. This was refined by identifying additional emerging themes. Themes were created by identifying the recurrence of specific instances in the material.

Coding: I marked the relevant sections of data and allocated codes. Coding was done on both the hard copies and electronic copies by highlighting relevant text.

Elaboration: through engagement with the supervisor, themes and sub-themes were refined. This gave me a fresh view of the data and allowed for careful comparison of sections that appeared to belong together.

Interpretation and checking: interpretation and checking of data was performed by trying to fix weak points (lacking information), through interpreting data against each

other, the literature review, objectives, context, theoretical framework and underlying assumptions of the study.

3.6. TRUSTWORTHINESS OF THE STUDY

In qualitative research, trustworthiness is assessed using the concepts of credibility, transferability, dependability and confirmability.

According to Terre Blanche et al. (2006) credibility is achieved when the findings are convincing and believable. It is about how one can establish confidence in the truth of the findings of a particular inquiry and the context in which the inquiry was carried out (Babbie and Mouton, 2001). Bryman (2012: 49) states that credibility is about “how believable are the findings”. No close friend, relative or family members were interviewed. The interviews were recorded and the transcripts were reviewed by the supervisor.

Transferability is how one can determine the extent to which the findings of a particular inquiry have applicability to other contexts or with other respondents (Babbie and Mouton, 2001). Therefore, transferability deals with whether the findings of the study can be applied in other contexts (Bryman, 2012). According to Terre Blanche and Durrheim (1999) and Creswell (2007), rich and thick description allows the reader to make a decision about transferability. Therefore, in this study transparency for transferability was implemented through the provision of thick description of the context for the field work and purposive sampling that was used.

According to Babbie and Mouton (2001), dependability is how one can determine whether the findings of an inquiry would be repeated if the inquiry were replicated with the same or similar respondents in the same or similar context. It is concerned about whether the findings can apply in another time (Bryman, 2012). In this study, detailed descriptions of the research methodology are provided to allow dependability. Inquiry audit was implemented and the supervisor looked through the themes and the sub-themes in assessing the dependability of data.

Confirmability is how one can establish the degree to which the findings of an inquiry are determined by the respondents and the conditions of inquiry and not the biases, motivations, interests, or perspectives of the inquirer (Babbie and Mouton, 2001).

Bryman (2012) states that confirmability is concerned as to whether the researcher intruded his or her values to any extent during investigation? An audit trail (Lietz et al., 2006) was kept throughout the data analysis process to clearly describe the steps taken.

3.7. ETHICAL ISSUES

Babbie and Mouton (2001) state that the researcher's right to search for information, should not compromise the right to privacy of a participant. The rights of young unmarried fathers were taken into consideration throughout the research. According to Ngcobo (2011), the essential purpose of ethical research planning is to protect the welfare and the rights of research participants, although there are many additional ethical considerations that should be addressed in planning and implementing research work.

Ethical clearance from the University of KwaZulu–Natal Ethics committee was obtained (see Appendix 3).

Permission to collect data in the community was obtained from Mavundleni Traditional Authorities (see Appendix 4).

Social Workers are governed by ethics, as stipulated by the South African Council for Social Services profession (SACSSP) (www.sacssp.co.za), thus Social Work ethics guided the study.

In consideration of the sensitivity of young unmarried fathers' perspectives, the following ethical obligations were performed:

Obtained informed consent from the participants

In this study, the participants signed an informed consent form (see Appendix 2) for research participation and its procedures were explained to them as suggested by Ngcobo (2011). The consent form provided the aims of the research study and the voluntary nature of participation. The consent forms were in IsiZulu and English.

Ensured confidentiality of data

The participants were assured that their identifying research information (such as names and places) would not be included in the study report and that pseudonyms would be used instead of original names. In addition, the participants were also assured that the transcripts would be preserved in a password protected document and the voice recordings would be locked in a cabinet. The data will then be destroyed after 5 years. The recordings obtained from the interviews will be deleted from the recording device. The transcripts will be kept in a password protected folder and only the researcher and the supervisor who will have the access password

Voluntary involvement in the study and no monetary gains

I exercised openness, honesty, and transparency about the voluntary nature of participation in the study. The participants were neither promised any reward for their participation, nor threatened with punishment for their refusal thereof. In addition, respondents were alerted about their right to withdraw from participation at any phase of the interview (Ngcobo, 2011).

Permission to use the voice-recorder

Participants were provided with the option to allow or disallow the use of a voice recorder. None of the participants disallowed the use of the voice recorder.

Respect of participants

Respect was maintained by being culturally sensitive, using the language of young unmarried fathers (isiZulu), and by organising an appropriate place and time that was suitable for them.

3.8. LIMITATIONS OF THE STUDY

This study does not claim to represent all young unmarried fathers in the Hibiscus Coast local municipality. Therefore, the findings are limited to the experiences of these participants. The small sample size is in keeping with the qualitative paradigm.

The research topic was limited to the views of unmarried fathers only, not those of mothers. Although interviewing mothers would have given a more holistic picture, this was outside the scope of this study.

The interviews were conducted in isiZulu since participants were isiZulu speaking. Translating from isiZulu to English might have lost some meaning. To minimise this limitation, during the interviews, I asked for more clarity and meaning of the interviewee's words and communication to be able to translate with the same understanding as the participant.

My own experience of having a child whose father is not involved might have influenced data collection and data analysis. Social work principles and skills of reflexivity were implemented to minimise this limitation i.e. self-awareness, genuineness and a client-centred approach were implemented, so that I could be reminded that it was not about my own experience but about the research participants' perspectives. Reflexivity in social work allows for critical-self-awareness, self-realization and questioning of one's own constructed knowledge for ethical and genuine investigation (Heather, Gillingham and Melendez, 2007).

As mentioned above conducting interviews with males as a woman might have negatively influenced data collection. In isiZulu culture, it is regarded as unmanly for a man to share his personal struggles and perceptions in public, let alone to share manly issues with a woman. Therefore, this might have been a limitation since I am a female. To address this limitation, I was culturally sensitive as a black Zulu woman (see section 3.4 above).

3.9. CONCLUSION

The focus of this chapter has been on the research methodology. As discussed above, a qualitative research paradigm and a descriptive research design were used. Semi-structured interviews were used to collect data and thematic analysis was undertaken. The next chapter will focus on data analysis and discussion of results.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF RESULTS

4. INTRODUCTION

The purpose of this chapter is to present and analyze the findings from the interviews. Firstly, a brief profile of each of the participants is provided. The themes and sub-themes that emerged from the interviews are then outlined in table form followed by a discussion of each theme and sub-theme.

The sample consisted of nine young unmarried fathers, between the ages of 18 and 29 years. The direct narratives of the participants appear in italics in the discussion of the findings. The participants' names used in this research report are pseudonyms to ensure confidentiality.

4.1. SHORT PROFILE OF THE PARTICIPANTS.

Themba is currently 24 years old. Both he and the mother of his child were 17 years at the time of birth. The child is now around 7 years old. He completed his bachelor's degree and is currently registered for a master's degree. His income is derived from tutoring on campus.

Vusi is currently 21 years old. At the time of the birth he was 19 years and the mother of his child was 22 years old. He is the father of 1-year-old baby boy. He completed his matric and he is currently unemployed.

Mhlengi is currently 19 years old. At the time of the birth of his first child he was 16 and the mother of his child was 19 years old. At the age of 17 he had his second child (age of the mother of his second child is unknown) and at the birth of his third child he was 19, the mother of his child was 18. He is the father of two girls (aged 3 and 1 year) and one boy (6 months old) from three different mothers. He is self-employed as a traditional healer.

Nhlakanipho is currently 26 years old. At the time of the birth of his first child he was 19 and at the age of 25 he had his second child (the mothers' ages are unknown). He

is the father of two boys aged 7 and 2 years from different mothers. He completed a diploma and he is currently employed as a general worker in a supermarket.

Qaphela is currently 29 years old. At the time of the birth of his child he was 24 years (mother's age is unknown). He is the father of a 5-years-old boy. He works part time as a general worker in construction.

Balo is currently 29 years old. At the time of the birth of his first child, he was 22 and the mother of his child was 17 years old. At the age of 23 he had his second child and the mother was 15 years old. He is the father of four children (3 boys and 1 girl) aged 6, 5 and 3 (twins) from different mothers. He failed his matric and is currently a job seeker.

Mqondisi is currently 24 years. At the time of the birth of his child he was 22 and the mother of his child was 20 years old. He is the father of a 1-year old boy. He dropped out of school in grade 11 and he is currently unemployed.

Khulekani is currently 21years old. At the time of the birth of his child he was 19 and the mother of his child was 21 years old. He is the father of a 1-year-old son. He passed his matric and he is currently working part time in a restaurant.

Njabulo is currently 23 years old. At the time of the birth of his child he was 21 and the mother was 20 years old. He is the father of a 1-year old son. He is currently a tertiary student and he is unemployed.

4.2. DEMOGRAPHIC PROFILE OF PARTICIPANTS

In Table 1 below, a summary of the demographics of the participants is presented in table form.

Table 4.1: Demographic Data

Name of the participant	Participant's current age	Father's age at child's birth	Mother's age at child's birth	Number of children	Father's income
Themba	24	17	17	1 girl	Not disclosed
Vusi	21	19	22	1 boy	No income
Mhlengi	19	1 st child: 17 2 nd child: 18 3 rd child: 19	1 st mother: 19 2 nd mother: Unknown 3 rd mother: 18	1 st mother: 1 girl 2 nd mother: 1 girl 3 rd mother: 1 boy	+R5400
Nhlakanipho	26	1 st child: 19 2 nd child: 25	Unknown	2 boys	Not disclosed

Qaphela	29	24	Unknown	1 boy	+/- R2000
Balo	29	1 st child: 22 2 nd child: 23 3 rd child: 26	1 st mother: 17 2 nd mother: 15	1 st mother: 2 boys and 1 girl 2 nd mother: 1 boy	No income
Mqondisi	24	23	20	1 boy	No income
Khulekani	21	20	21	1 boy	+/-R450 a week
Njabulo	23	22	20	1 boy	No income

As shown in Table 1 above, two participants were only 17 years old when they fathered their first children. They themselves were still children. All the other participants were in early adulthood and their ages ranged from 19-24 years. Early pregnancy is a growing concern in South Africa. McCloy (2013) noted that young men in South Africa became fathers as young as 17 years. Swart et al. (2013) also found that in KwaZulu-Natal, young men become fathers from as young as 14.

It is clear from the ages provided by the participants that the mothers were also young. Three mothers were below the age of 18 years. The Human Sciences Research study directed by Swart and Bhana about Teenage Tata (2009) found that teenage pregnancy was high and increasing in poor families in rural South Africa. Statistics South Africa (2015) also found that about 5.3% of females aged 14 to 19 years were pregnant in 2014.

The nine participants had a total number of fifteen children. Six of the participants had one child each whilst three had two to four children from different mothers. Although in this study the majority of participants had just one child, the findings of Levtove, van der Greene, Kaufman and Berker (2015) in their State of the World's Fathers' Report revealed that South African young men were more likely to have more than one child from different women.

Four of the participants did not have matric and none of them was permanently employed. These findings are similar to that of Swart and Bhana (2009) who also found that about 40% of young fathers were unemployed and if, they had not dropped out of high school, were still at school. The participants' employment status was a factor, to be explored later in this chapter that had an impact on the father-child current relationships.

In the next section, the young unmarried fathers' current relationship with their children is analysed.

4.3. FATHERS' CURRENT RELATIONSHIPS WITH THEIR CHILDREN

As discussed in chapter two, the Children's Act in section 18, provides that a person can have some or all four parental responsibilities and rights in respect of the child.

These include the responsibilities and rights to care for a child; to maintain contact with the child; to act as guardian of the child and contribute to child maintenance. Therefore, in the sections below participants' current relationship with their children is discussed in relation to the following responsibilities and rights; care, contact, guardianship and maintenance. The themes and sub-themes are presented in Table 2 below.

Table 4.2: Fathers' current relationships with their children: themes and sub-themes

THEME	SUB-THEME
Care	Children living with the father and/or paternal family Children living with the mother and/or maternal family.
Contact	Regular contact Irregular contact No contact
Guardianship	Birth Registration Lack of understanding of guardianship
Child maintenance	Fixed payments Ad hoc payments

4.3.1. Care

Care, in terms of section 18 of the Children's Act means providing for a child's basic needs such as a place to stay, clothes and food (Skelton, 2009; Colgan, 2010). In Table 3 below participants' current living arrangements with their children is provided.

Table 4.3: Children's current living arrangements

Name of the participant	Child/ren's living arrangements
Themba	Child lives with the maternal grandmother.
Vusi	Child lives with the mother and maternal family.
Mhlengi	First two children live with their mothers. Third child lives with Mhlengi and the mother.
Nhlakanipho	First child lives with Nhlakanipho and his paternal family. Second child lives with the mother.
Qaphela	Child lives with Qaphela and his paternal family.
Balo	All children live with their mothers.
Mqondisi	Child lives with Mqondisi and his paternal family.
Khulekani	Child lives with Khulekani and his paternal family.
Njabulo	Child lives with the mother and maternal family.

The discussion below is structured in terms of the following sub-themes: children living with the father and/or paternal family and children living with the mother and/or maternal family.

Children living with the father and/or paternal family

As shown in Table 3 above, only four of the fifteen children (27%) live with their fathers. This does not include Mhlengi's last child because he is cohabiting with the mother (see sampling criteria in section 3.5). The fathers who were living with their children provided the day-to-day care of their children. However, the participants were not living alone with their children. Other family members in the household included participants' mothers and sisters who assisted with daily care (see section 4.3.6.2). In this study, financial constraints were identified by three of the participants and one participant identified life style of the mother as the main reasons for fathers and the paternal families assuming care responsibilities of their children.

For example, Qaphela revealed that his partner had difficulty supporting the child financially and thus he took on this responsibility. In the quote below he discusses how the arrangement was made:

I think the child was one week [when he came to stay with me]. I said, let have an agreement here, if I take this child, the child will be mine. I support him and I do everything for him...or you take him and you do everything for him ...choose... and she was not powerful in finances...and she saw that 'I must give up the child'...now the child stays with me... the child lives at home.

Similarly, Mqondisi revealed that his child had to stay with him because he did not have the money to pay for the crèche, he therefore decided to baby sit at his home.

The child stays here at home with me...the mother had to go back to school...even that she did not want we fought about it. I had no money to pay at crèche for the child and she wanted to go back to school, so she was forced to let me stay with the child.

As shown above finance was the main driver in unmarried fathers taking on the day to day care of their children. Both participants clearly used their financial leverage to force

the mothers to give up care of their children. The use of phrases such as “*she was not powerful in finances*” and “*...so she was forced to let me stay with the child*” shows that participants were aware of their financial power over the mothers.

Khulekani’s reasoning around why his child was living with him centred on the mother’s lifestyle:

...She wanted to go out, jive and drink alcohol freely ...Because at the beginning she was very stubborn [not allowing me to stay with the child], she became stubborn then later on I do not know what happened, she just became soft and weak [and allowed the child to stay with me and my family].

Children living with the mother and/or maternal family

Five participants indicated that their children lived with the maternal families. The main reasons given for these living arrangements were father-mother separation, family disputes, lack of damage payments, the young age of the child, and fathers’ circumstances. Two participants expressed their constructions of the arrangements as follows:

...I did not pay for damages and her family no longer allows the child to come to my home...and I separated with the mother (Vusi).

...The second one he is still young, so he is being taken care of by his mother... (2nd child, Nhlakanipho).

... As I am studying they are supportive of my child in such a way that he is not short of anything. You see there is no problem... no story, they told me that, since I am studying I know what I need to do [once I get a job]... I need to do the right thing [of marrying the mother] they will take care of my child, so they told me I know what I need to do (Njabulo).

In the South African context the findings of this study are in line with national statistics where mothers are primarily responsible for the care of children. As shown in chapter 1, about 4.3% of children lived with their fathers in KwaZulu-Natal (Meintjes et al., 2015; Hall and Budlender, 2016). These statistics are in line with Letamo and Rakgaosi’s (2000) earlier findings that day to day care is mostly fulfilled by mothers

and maternal families. Similarly, Meintjes et al. (2015) also found that most children born of unmarried parents in KwaZulu-Natal stay with their mothers and the maternal families.

The following theme will discuss the contact parental responsibility and right.

4.3.2. Contact

Contact as a responsibility and right includes maintaining contact with a child through visits, telephone and or electronic means (Section 18 of the Children's Act; Colgan, 2009). Under this theme the following sub-themes will be discussed: regular contact, irregular contact and no contact.

Regular Contact

Makusha (2013) found that although there is a low rate of father-child co-residency in South Africa, most unmarried fathers had contact with their children. In this study, except for one, all five participants who did not live with their children claimed to maintain contact through visits and telephonic communication. For example, Balo described his contact with his children from the first mother as follows:

I visit them, they visit me. Like, the first mother does not have any problem with children...she allows me to take the children, they sometimes sleep with me. What she said is, I must leave her alone. She does not have a problem with children I can take them anytime if I want them you see. They are too close to me, you see... if I feel like I am missing them, I send a child to fetch them during the day. They would come... and spend time with me. In some other times, I would say they must send clothes I will bath them. ... Since I am here in Durban I call them.

Balo also expressed that the mother (first child)) positively influenced father-child involvement by constantly communicating with him concerning the children's needs such as food, clothes and school necessities.

What can I say, for the first one, to support my relationship with children she tells me the children's needs. Like, she was telling me that she wants to take twins to school next year. She is saying that we will buy school uniform early,

you see she wants us kuthi sibambisane [help each other] into buying school uniform (1st mother, Balo).

Mhlengi also maintained contact with the two children he is not living with by visiting and spending time with them.

No, I do not sleep with the mothers. I spend time with the child. After she is sleeping the mother would ask for the child and they would go and sleep in their room and I will sleep in another room... ekuseni [in the morning] I wake up and I go home... so that the child will be properly used to me.

From the above responses it is clear that the close geographical proximity and amicable relationships between the parents promoted regular father-child contact. Richter and Morell (2006) also found that close geographic location could be a determinant of strong supportive fathering. Similarly, Skevik (2006) found that some mothers who had separated from the fathers of their children allowed father-child contact for the best interest of the child.

Irregular Contact

Themba revealed his contact with his child as irregular because of their separated geographic locations. The other influencing factor was that although the child lived with the maternal grandmother, Themba had to go through the mother to seek permission from the granny to be able to see the child, this limited Themba's contact with his child.

That is what makes it to be difficult because I have to wait for the day when the mother would be at home. I need to tell the mother and the mother would tell her granny and younger siblings to bring the child to me. Even though I cannot count how many times I meet with my child, but mfana kuncane [it's very limited]. I cannot count because if I go home, I see her... it depends on when I go home. When did I last saw her? In fact, the last time I saw her, I did not arrive at home, and I just went to see her. I asked them to meet me with the child at the bus stop...that was I think ... it was in March that is like two months back. I was at home in January so January I also saw her... maybe I will see

her now in June, if it happens that I go home. I communicate with her [my child] through the phone, maybe twice or once in two weeks.

Balo also indicated that he had irregular contact with his second child and attributed this to disputes with the mother.

His mother since she fought with me, she always fights with the child all the time. She is very rude... One day I then decided to go and see the child but it was a challenge. Last time I requested to spend time with the child since I was coming to [another area]. I fought to get the child at least for two days... I always fight if I want a child. Since I am here now [in another area] I communicate with all my children telephonically but for the second child it is still a hustle to get hold of him.

The above quotes reveal that, not co-residing with the child, not living in close geographical locations and disputes with the mother of the child contributed to irregular father-child contact. Swart et al. (2013) found that young fathers are likely to have no long romantic relationship with the mothers of their children, causing the mother and maternal family to make decisions which favour them in the upbringing of the child. However, Makusha (2013) found that despite lack of co-residency influence on father-child interaction, fathers not living with their children spent quality time with them if they got the opportunity.

No Contact

Although all other participants had either regular or irregular contact with their children, Vusi had no relationship with his child due to unemployment, unpaid child damages and separation from the mother. He expressed this as follows:

... It's where she also started to stop me from seeing my child because she says I has nothing. The other day I arrived there and I became stranded since I did not want to go inside there [mother's home]. I had to call my friend who stays close to her home. I ask my friend to take the child stuff I bought and call the mother [of the child]. My friend went to call her because I had a desire to see the child, even if [the mother of the child] do not want to see me, but I wanted to see the child. My friend came back saying she [the mother of the

child] said she will not do that, she does not want to see me. I ended up not seeing the child. By the way, I walk the long distance to see my child that day, but I could not... which created more pain in my heart. Even if I am thinking about this, it causes much pain to me. It will always be a sore in my heart... I think it will end up hurting to be with my child, even though I love him so much...

Skevik (2006) and Madhavan et al. (2014) found that the mother and the maternal family often act as gatekeepers to prohibit the unmarried father's contact with his child. Factors affecting father-child involvement are further discussed in section 4.5 below.

4.3.3. Guardianship

Guardianship involves the administering and safe guarding of the child's property and interest, representing the child in legal matters and providing any consent required by law in respect of the child (Section 18, Children's Act). The following sub-themes are discussed below: Birth registration and lack of understanding of legal guardianship.

Birth registration:

Acknowledgement of paternity is one of the requirements for unmarried fathers to acquire automatic parental responsibilities and rights in respect of the child (Section 21, Children's Act). The father's name on the child's birth certificate is an acknowledgement of paternity. If the mother objects or prevents this the matter can be referred for mediation to a social worker or any qualified professional (Section 21 of the Children's Act). If the mediation fails, the father can apply to the high court or children's court for parental responsibilities and rights (section 23 and 24 of the Children's Act).

In this study, only three participants had their names on their children's birth certificates (Themba, Mqondisi and Njabulo). Out of the three, only one participant (Mqondisi) lived with his child.

Themba outlined the complications related to the use of his surname:

They wanted to register the child with the paternal surname. They registered the child [with my father's surname] and I am [using my mother's surname]... so they registered the child with [my father's surname]. I do not know whether

it was registered by my brother or by my father's brother. I am using my maternal family surname and the child uses my father's surname. It was going to be complicated if the child used my ID since I am also not using my father's surname.

Six participants were not registered on their children's birth certificates. Many fathers did not know their children could be registered with their surnames. Vusi's comment is illustrative of this:

If I can speak the truth, they can do anything... even if my child dies, they can bury him without telling me... With that I'm trying to show you that anything can happen to my child without my consent.

Lack of understanding of legal guardianship

In this study, although some *participants* had and some desired to have guardianship over their children, they all lacked legal understanding of the guardianship parental responsibility and right over their children. Below are the participants' expressions of their guardianship understanding.

Mqondisi and Njabulo consented to be identified as fathers on their children's birth certificates and this is how they understood the meaning behind this consent.

To be included in birth certificate it makes things easy for the child... when the child grows up he will see... uzozibonela yena ukulontshwa kwamagama abazali bakhe [he will see the details of his parents] (Mqondisi).

It means a big thing you see, it means... even the child when he grows up and want to sort out his things, it's not like he will go back and ask who were my parents... so we sort it out. He also uses my surname. I just came with the plan, I said no tell your family that I am suggesting the child should use [his father's surname] because obvious the child is [father's surname] so other things will follow. I was doing it for the child, so that the child will grow well. They agreed they said it's fine because the child is [father's surname] obvious, so there is no problem (Njabulo).

Khulekani would have liked to have guardianship responsibilities and rights. He considered being identified on the child's birth certificate as a father showing his interest and commitment towards his child.

What needs to happen now is for the surname to change. My child needs to have my surname you see... to be included in family medical aid. For now what I am concerned about is my child to have my surname so that if anything happens at least for it to be on paper. I wanted at least the child to be known as mine, to be written on paper that the child is mine you see. So that it will be easy for me to say no this is my child I have been there for his life all along where have you been you understand? You see I am trying something like that.

Even though Themba knew that a father whose name appeared on the child's birth certificate could acquire parental responsibilities and rights, he was of the view that;

Actually, they can do all things without my signature, but they will not because I am the father... even if the child is sick and she is going to hospital they do tell me.

Themba who has a social work degree showed a limited understanding of guardianship responsibilities and rights. He did not expand on what guardianship means even though he studied parental responsibilities and rights at level 4 (SOWK 403 Module outline).

The participants understood biological father inclusion on the child's birth certificate as aiming to secure the future and wellbeing of the child. However, they did not know that their names on their children's birth certificates gave them some automatic parental responsibilities and rights privileges. Registration on the child's birth certificate ensured some rights to unmarried fathers such as receiving court proceedings notice concerning the child's adoption or termination of parental responsibilities and rights (Child Welfare Information Gateway, 2014).

Of the nine participants, four of them would have qualified for automatic parental responsibilities and rights. They would have qualified on the following grounds: (Mhlengi) had lived with the three mothers in a permanent relationship, he had paid cultural damages and he financially contributed to the upbringing of his children. The

other three (Khulekani, Njabulo and Themba) would have qualified because they had acknowledged paternity and were contributing to child maintenance. However, none of these participants had any knowledge of the Children's Act and nobody had explained it to them. Three of the fathers whose children were living with them were doing so on the basis of an informal arrangement. There were no formal agreements in place. Mhlengi was co-parenting his third child and was co-residing with the mother.

The next theme focuses on child maintenance.

4.3.4. Child maintenance

Paying maintenance for a child is one of the requirements that all unmarried fathers have to fulfil whether or not they have automatic parental responsibilities and rights (Children's Act 38 of 2005, section 21). Child maintenance is the amount of money paid by the unmarried father (or any person responsible for the child) in contributing to the child's upbringing (Maintenance Act 31 of 2008). The four fathers who lived with their children were obviously maintaining them. The sub-themes discussed below relate to fathers who were not living with their children and were required to pay maintenance. The sub-themes are: fixed payments and ad hoc payments.

Fixed payments

One participant (Themba) paid a fixed monthly contribution to support his children. Mhlengi and Themba were the youngest fathers at the time of birth of their children. Although Themba had one child to support, Mhlengi had three children. Mhlengi stated that he supported his children every month to avoid a child maintenance court order.

...The money I work does not become less than R5400, but I have a guarantee, in that money I have work... R1200 is to give each person in the hands [three mothers] ... R1200, R1200, all of them. With the remaining money, I look after my family, month by month. I do know that [child maintenance order], like there is something called scorpion, lawyers you see, no one has involved me in these things because I support my children.

Although Mhlengi was separated from the mothers of his first two children, he indicated that he continued to equally support his children through his earnings from traditional healing.

Ad hoc payments

Three participants indicated that they supported their children through temporary or part time job earnings. Below are the participants' responses:

With NSFAS money and my selling on the street. What I did in 2014 konje...but yaaa in 2014 I had already accepted the child responsibility, because I started to talk to other people about her. In 2015 I was more responsible. In 2016 I have increased the responsibility ...haaa now I even take the child out...I am a responsible father. I do not pay child maintenance in court. I willingly support the child, no court involved, they tell me if the child needs something and I buy it. (Themba).

He became my priority because even if I am working... as I am working on Fridays, I got paid R100, I kept it and I was paid another R100 and I also kept it. That white' person gave me R50 for transport, which made R250. I went to buy 100 pampers for the child, costing R150 at [local town]. I also, because he eats movite, I also bought two movites. I did this to make his mother to be happy and showing her how much I love my child... but I was not allowed to see my child. (Vusi).

It is clear from Balo's response below that his small contribution towards maintenance provoked disputes.

...what we fought about actual it was child support money...like I was giving her R500 a month, so she saw that the money was small because she was told by her friends ...we fought about that up until we break up ... (1st mother, Balo).

Balo was financially supporting none of his children due to unemployment.

The financial provision of child maintenance by unmarried fathers influenced father-child relationship (Tinkew and Horowitz, 2010). It is clear from participants' responses that they saw the importance of paying maintenance. Khunou (2006) found that there

were unmarried fathers who loved and cared for their children, but were limited by financial constraints (as shown in Vusi's response). Khunou (2006) and Lesch and Kelapile (2015) also found that the financial expectations and requirements did not take into account those young unmarried fathers who were interested in being involved in the upbringing of their children but were deprived of the opportunity due to unemployment.

The next section explores the participants' experiences during pregnancy and factors influencing father-child involvement.

4.4. EXPERIENCES AND FACTORS INFLUENCING FATHER-CHILD INVOLVEMENT.

In Table 4 below the themes and sub-themes which emanated from the data is depicted.

Table 4. 4: Experiences and factors influencing father-child involvement

Theme	Sub-theme
Experiences and perceptions during the pregnancy	Feelings about the pregnancy Living arrangements during the pregnancy Support provided to the mother
Experiences at the time of birth	Availability at the time and place of birth Feeling of seeing the child for the first time Naming of the child
Factors influencing father-child care, contact and involvement	Cultural issues Family reactions Employment

4.4.1. Experiences and perceptions during the pregnancy

This theme focuses on the experiences and perceptions of young unmarried fathers during the pregnancy. Participants' experiences and perceptions during pregnancy were explored because of its potential influence on future father-child relationships. The following three sub-themes which emerged from the interviews are discussed below: feelings about the pregnancy; living arrangements during the pregnancy and support provided to the mother.

4.4.1.1. Feelings about the pregnancy

With the exception of Mqondisi who indicated that he deliberately impregnated his partner, all the other pregnancies were not planned.

I will not say it was a mistake to impregnate her... it was something that I already aimed for... at that time, I was happy you see, as I have said that it was my aim (Mqondisi).

Two participants in the study indicated excitement and acceptance when given the news of the pregnancy, despite it not being a planned pregnancy:

... That made me to be very happy because the child is something I have desired. I always wished to have a boy child (Vusi).

... What can I say, I did not believe that I will be a father... you see if uwumjida [you are a young man] there are things when you hear about them, you just laugh [excitement] like hehehe [laughing] I will be a father you see. I can create a person... so I realized that now I will be a father (Njabulo).

All the other participants referred to their initial shock and disbelief, anger and being upset at hearing about the pregnancy. Two participants expressed their shock and disbelief as follows:

I was shocked. You see, if it is your first time to have a child, you get shocked sometimes. I became very shocked for a long time - months... thinking maybe it is not my child, maybe is for someone else... as the time goes on I saw that this child might be mine (Mhlengi).

What I can say is I was shocked when she was telling me... ngamphikisa [I disagree]. So like, I then saw her moods... then asked to see her stomach seriously. Then after that it's where I saw that, no, indeed she is pregnant. You see, then I do not want to lie because it was my first child I was happy. I was so excited that I will have a child... since she was already pregnant, I was happy about it (Balo).

The initial feelings of shock and disbelief of the participants above centred on not believing that the child was his (Mhlengi) and not believing that the woman he had sex with was pregnant (Balo). Mhlengi doubted the child's paternity despite the fact, by his own admission, that the mother of his child was a virgin when he had sexual intercourse with her. He denied responsibility for months.

The two participants who indicated anger and being upset expressed their feelings as follows:

Yes ...I denied [I was the father] because I was angry that the child was mine but there were lot of us. She is my neighbor... so in our playing [having sex] she was also playing with others... my brothers, cousins and my friends, we were just playing sex... there was nothing serious... (Themba).

There was no excitement, not at all... because it was wrong for me to get a child with this person. She is not a person who is right you see nje ...umuntu nje ongenasimilo oziphuzelayo [she is a person who does not have a good character and she is an alcoholic]. Even in her home, it is not a stable home with parents and rules. It is a home with no order... with no parents... so me, I am from a different home you see. We are not the same you see... she does not love her body, she love boys you see. What made me to be not happy about having a child here was the person who is carrying my child that did not make me happy (Khulekani).

Whilst Themba was angry about the pregnancy because he did not believe that he was the father of the child, Khulekani was upset about the pregnancy due to what he perceived as the negative background and character of the mother.

The emotions expressed by the participants above are supported by the findings of other studies. Draper (2002) cited in Poh et al. (2014) found that initially for some fathers there is disbelief about the pregnancy because they are unsure about whether they are the fathers. Finnbogadottir et al. (2003) also noted that news of pregnancy could result in feelings of disbelief and unreality particularly in regard to first time fathers.

After dealing with the emotions expressed above, all the participants eventually accepted the pregnancy. It took three years for Themba to deal with his anger and to finally accept the child as his.

... I accepted in 2013, the child was born in 2011. Then I started to buy things for her... the child was about 3 years. Not that I had a relationship with the child,

I accepted in my heart first. I accepted first in 2013, I think it was my first time to buy Christmas gifts for the child in 2014... (Themba).

Themba provided three reasons for his eventual acceptance of the child:

I dreamt about it actually... I dreamt that the child was mine... I dreamt about having a child... actually I dreamt that I impregnated her.

Then I became a Christian. I am preaching this side about responsible fathers and the other side, I am a social worker. Therefore, I told myself you know what, I should start by practicing, because if I do not take responsibility who shall.

In traditional African culture, dreams are considered reliable sources of information and communication between the dead, the living and the divine (Yonker, 1982; Hayashida, 1999). Nell (2012) also noted that African Christianity places value in dreams as a way of communicating with God. Therefore, for Themba as a Christian and as an African man, the dream had significant meaning for him and that was his basis for acceptance of the child. It is clear also that his training as a social worker also influenced his decision to accept the child.

Balo rationalised his acceptance of the pregnancy based on his intuition:

Even the blood in me had that change of feeling, which gave assurance of what she was saying, was true (1st pregnancy, Balo).

Even myself, I was beginning to see. I have this problem if I impregnated someone, I feel something in me, in my blood, I get that feeling (2nd pregnancy, Balo).

Proof of the fertility of the mother and the desire to have a child were two other reasons proffered for accepting the pregnancy:

The child is what is important... because you cannot take someone who cannot conceive. You see lots of marriages are separating because they are marrying people who cannot bear children... you see that thing... me, I want to see the proof so that I will marry you... (Mhlengi).

My old brother died not having a boy child, so I did not want it to happen again (Mqondisi).

The views expressed above are supported by other findings. Morrell (2007) found that due to socially constructed meanings of masculinity, fatherhood is a dream for some African Zulu boys. This is because fatherhood and procreation of children provides a masculine identity to carry on the family name (Mkhize, 2006; Morell, 2007; Splejdnaes et al., 2011). Swartz and Bhana (2010), in their study that was conducted in impoverished communities of South Africa about why young men plan to become teenage fathers, found that wish-fulfilment, leaving a legacy, keeping a partner and to be seen as fashionable among peers were some of the reasons. These authors further found that, since masculinity was constructed through ownership and responsibility, impoverished young men found fatherhood as the best alternative if other masculinity resources (such as employment, education etc.) were scarce.

In the next sub-theme, the living arrangements during pregnancy is discussed.

4.4.1.2. Living arrangements during the pregnancy

Only two participants lived with their partners during the pregnancy. Vusi excitedly expressed his living arrangements with the mother of his child during pregnancy as follows:

... In her pregnancy, we were living together because I would go to her home. No one was living there... her mother was still living in [another location]... where she is staying now. I was staying with her, the two of us we were staying in her home. During weekends we would go to my home, we were always together... all the time (Vusi).

Despite the fact that Mhlengi did not accept the first child as his, he cohabited with the mother. In fact, he cohabited with all three mothers of his children during their pregnancies. He expressed his living arrangements with each of the three mothers he impregnated as follows:

Ngabekezela [I endured] till 6 months... then we fought and she went to her home... we fought and I said if you have a problem pack your stuff and leave

me. She packed her stuff and she left. I am this kind of a person, if I am done with you ngisuke sengidlulile [once I am done with you I am done] (1st mother, Mhlengi).

She stayed with my family because I am supporting my family with everything. We stayed at home... because she was too familiar with me... I do not want anyone who wants to put rules for me... she wanted that. If I am going to work, in [surrounding area] she would want me to leave a car or there must be things that I will leave, maybe a phone. Ngabona ukuthi oooh lo ufuna ukungishaya ngomqondo ufuna ukungi controller [I notice that she wanted to control me]. I told her that... no sister, because I can see that you are too familiar asithandane uhlala kini [we will be in a relationship while you live at your home... (2nd mother, Mhlengi).

Yes, we were staying together, yes we still stay together, and she would go to her home and come back (3rd mother, Mhlengi).

Mhlengi was a teenager when he had his first child (17) and he subsequently had two more children by the time he was 19 years. He thus perceived his partners as trying to control him. As a result, he separated from the first two mothers during their pregnancies. Neither Vusi nor Mhlengi mentioned the payment of *lobola* even though this is a tradition and accepted in the community that *lobola* must be negotiated before cohabitation. The study conducted by Posel and Rudwick (2014) in KwaZulu-Natal found that in Zulu societies, it is unacceptable to cohabit unless the man has initiated *lobola*. Living with a woman without *lobola* payment is interpreted as disrespectful toward Zulu culture, tradition, community and the family of the woman (Posel and Rudwick, 2014).

The majority of young unmarried fathers in this study did not live with their partners during the pregnancy. Four of the fathers, indicated that even though they did not live with the mothers they had regular contact.

For the second one it was not that bad... the mother got pregnant. We were not living together, but we were in love... (2nd mother, Nhlakanipho).

No, we were not living together. She was living in her home and I was living in my home. We would arrange a time to meet (1st mother, Balo).

No, we did not stay together, and when she was 6 months pregnant, I fell into a serious love with her... (2nd mother, Balo).

She was living at her home and I was living in my home. She would come to me when I was back from work, because I was working at [area location]. We were taking care of each other... we loved one another everything was fine (Mqondisi).

Njabulo also emphasized that even though they did not live together their homes were close to one another, which allowed them to maintain contact.

We did not stay together, but we do not live far apart from each other... her home and my home is not a long distance... she visits me in my home... our relationship was good (Njabulo).

From the above quotes, the factors that facilitated contact were good relationships, being in love and living in close geographic proximity.

Three of the participants indicated that they had no relationship and no contact with their pregnant partners due to separation.

We never had a relationship... there is no relationship between myself and the mother of the child... (Themba).

Yyyeeyyyii... We must no longer talk about that... it does not... asishayisani nalomuntu angithi [we are not in a relationship anymore] so ya... she would go and speak what she speaks and I would face another direction... and I would say wait a minute... give me a break, I am giving you a break. Have you ever seen when you dump a person and you will say I am giving you a break? (Qaphela).

As indicated earlier in this chapter it took Themba three years to acknowledge the child as his and at that time he had no relationship with the mother. Qaphela's response shows that he had an acrimonious relationship with the mother during the pregnancy.

One father was upset about the mother talking about her pregnancy and this led to their separation and lack of contact.

... It was everywhere ekasi [in the community] you see... ya it rumours were everywhere [spread by the mother], everyone saying that Khulekani messed up where you see... it was all over the place, people would even add you see nje it was too much... during that time I did not want her we were not even close (Khulekani).

The Zulu word called *ukwaliswana* (mood swings) was used by three participants as a factor which influenced their contact and living arrangements during pregnancy.

... We never did sex again because wayengaliswa [of mood swings], you see. She would talk that little time with me, but she was not free... we wouldn't be seen happily talking... (1st mother, Balo).

Uthe esakhulelwe [during pregnancy] ... there is this thing called mood swings during pregnancy (ukwaliswana)... that thing ikeyasigejanisa [it caused dispute to us]. Nginenhliziyo encane mina [I am short tempered] to be in love with someone and do things to you, trusting that she will say uyakwaliswa [she has mood swings] (1st mother, Mhlengi).

As the time goes on, because it was my first child, I did not understand this thing called ukwaliswa [mood swings] ...Kwabakhona ukungaboni ngasolinye mina naye [we did not see eye by eye me and her]. After that... we ended with separation... as we were ending the relationship, she was still pregnant... so sasaliswana [we had mood swings] and it ended like that... (1st mother, Nhlakanipho).

A study conducted in KwaZulu-Natal by Manikkam and Burns (2012) found that unplanned pregnancies and single marital status increased the likelihood of mood swings and depression among youth during pregnancy. From the quotes above, it is clear that the mothers being referred to were displaying emotions described by Manikkam and Burns.

Koe and Long (2004) cited in Poh et al. (2014) also noted that there were negative effects when fathers could not tolerate their partners' mood swings and psychological distress. Finnbogadottir et al. (2003) pointed out that sometimes sexual life was negatively affected during pregnancy. Some fathers had less or no sex with their partners during pregnancy (Sathiparsad, 2007). Furthermore, Poh et al. (2014) agreed that the sexual relationship changed during pregnancy. The young fathers in this study were not able to understand and respond appropriately to the emotions being expressed by the mothers. It is possible also that blaming the mothers' mood swings was a rationalisation for not being involved.

In the next sub-theme, the support of the mother during pregnancy is discussed.

4.4.1.3. Support provided to the mother

Emotional and financial support from fathers during pregnancy is important (Finnbogadottir et al., 2003). In this study, four fathers financially supported their pregnant partners by providing money for pre-natal clinic visits and buying food, clothes and cosmetics. For example, one father excitedly expressed his ability to support his partner with money as follows:

Kahle [well]... like a pregnant person would say I love these things... I buy these things and send them. She would say I saw this thing in the shop and I loved it, I would say take... the transport money and cosmetics... you would see a dark person but changing becoming lighter (Mhlengi).

Three unemployed fathers provided emotional support only to the mothers of their children during pregnancy. Nhlakanipho did not support the first mother during her pregnancy due to what he referred to as her mood swings and separation, but he said that he emotionally supported the second mother by accompanying her to the clinic for her check-ups:

The second one, immediately after she told me that she suspects pregnancy, I said lets go to the clinic so that they will assist us. We went... they gave us a month; we went back again to check the gender of the child... we were connected (2nd mother, Nhlakanipho).

Although Balo financially supported the first mother, he only provided emotional support to the second mother due to financial constraints and unemployment.

What I can say is, after she was pregnant because I started by refusing [not accepting the pregnancy], she was taken care of by her family. I would come and see her, it was not like there is anything I was coming with because I was not working (2nd mother, Balo).

Mqondisi revealed that he was not working, but he provided emotional support through availability, love and care.

For me because I did not have money at that time the support I gave her was to be available for her, to show that I care for her. I can say that I was supporting her with everything I was able to support her with... special to love, to show her that she is special.

The recognition of emotional support is evident in the quotes above.

Four of the participants provided neither financial nor emotional support during pregnancy.

Qaphela blamed and rationalised his lack of support on the behaviour of the mother.

How I was supposed to give that support properly because you [she is] going up and down [not settled in one place] ... there was no way I was going to do that. It was better to let her do what she likes.

Nhlakanipho expressed similar emotions with regard to the first pregnancy:

For the first child, I cannot say there is any support that I provided because kwathi nje zisuka ebhandeni [from the beginning] we did not see eye by eye.

As discussed earlier in this section, Themba and Khulekani had no contact with the mothers of their children and did not support them during pregnancy.

Nothing we never contacted, [no support] (Themba).

During the time of pregnancy, we were not even close (Khulekani).

Individuals' behaviour and experiences are socially constructed (Teater, 2010). From the above, it would appear that the feelings about pregnancy, living arrangements and support of the mother during pregnancy were influenced by the mother-father relationship. The participants' expressions also revealed that the unplanned pregnancies drove the feelings of shock, anger, disbelief and upset. However, these were initial emotions and they did not determine child acceptance, hence all the participants accepted their children. Furthermore, the participants articulated a very strong connection between good relationship, being in love and geographical closeness with involvement during pregnancy.

The next theme focuses on the experiences of young unmarried fathers at the time of birth.

4.4.2. Experiences at the time of birth

The experiences at the time of birth were explored for the potential influence on the young unmarried fathers' experiences of fatherhood. The theme covers the following sub-themes, Availability at the time and place of birth; Feeling of seeing the child for the first time; and the naming of the child.

4.4.2.1. Availability at the time and place of birth

In some societies, the presence of the father during birth is regarded as the first psychosocial support provided to the mother (Finnbogadottir et al., 2003). This, however, was not always possible in situations where the parents were unmarried or when cultural practices differed. In this study, although two fathers were available at the time of birth, one participant revealed that he was prohibited by midwives from supporting the mother during birth:

I asked for leave at work... then I went to the hospital. When I arrived at the hospital, she was still in that maternity ward, waiting to give birth you see. I was not allowed [to go in]. She sneaked out and came to me and took the food I bought for her and she quickly went back inside to wait (Njabulo).

Njabulo's prohibited support showed the impact of the health institutions on unmarried fathers, since not allowing father to be present assumed the father had less value in

the life of his child. Due to the behaviour of health professionals during birth, some fathers felt excluded and inadequate when not allowed to participate in the birth of their children (Finnbogadottir et al., 2003).

Two participants indicated that they would have liked to have been present, but were not informed that the mother was in labour.

I was not there, but I wanted to be there. I wanted to be there for my first child, to be involved you see...but I was not able because I did not know, I was not told...and she [the mother of my child] did not want me to be there vele [obviously] (Khulekani).

No, I was not there... for the first one I was not told, maybe if I was told I was going to be there because I had no problem, it is the mother who had a problem... (1st mother, Nhlakanipho).

As mentioned above, mood swings affected some relationships during pregnancy, which led to the lack of father involvement at the time of birth. For example, Nhlakanipho's acrimonious relationship with the mother of his child during pregnancy led to poor communication and prohibited his availability at the place of birth.

Five participants saw no value of their presence at the place of birth, and they were deliberately not available. For example, one participant carelessly and confidently expressed his unavailability as follows:

In the birthplace, no... I do not even know when the child was born, she brought the child nje and she said to me here is your child... I then said okay (Qaphela).

Balo was not at the place of birth, but he saw the need to be responsible by telephonically communicating and buying clothes for the child.

For the first one, they went to the hospital, then they phoned me... because I was calling her the whole day from the time she went, asking how are you now... up until she called me and told me that she has given birth, I then went to see her the following day (1st mother, Balo).

The second one, she was also fetched by the ambulance, then on the following day I went to buy child clothes in town (2nd mother, Balo).

The behaviour of the above participant is consistent with the Finnbogadottir et al. (2003) findings, which revealed that some fathers wanted to have practical control over their new-born babies such as buying material things for the child. This also corresponds with notions of masculinity which views fathers as providers (Mkhize, 2006; Morell, 2007).

Although some participants did not provide their rationale behind not being available at the place of birth, one father confidently revealed his understanding of culture as prohibiting the man's presence in the place of birth.

I was not at the hospital I was at home. My culture does not allow me to be in a birth place (Mqondisi).

His understanding of cultural practices resulted in the above participant's absence. Linderger and Maxwell (2007) found that individual men's attitudes and behaviour largely emerged as a by-product of the construction of masculinity in various cultures and contexts. Mqondisi's understanding of cultural practice was a result of his interaction with other people in creating a shared understanding of history and cultural requirements for the construction of everyday behaviour.

The following sub-theme looks at the feelings of seeing the child for the first time.

4.4.2.2. Feeling of seeing the child for the first time

In this study, most of the participants were excited about seeing their children, except for one father who expressed no excitement on hearing about his child. As previously discussed, Themba had no relationship with the mother of his child and the child, according to him, was conceived through group sex. Themba was therefore not pleased on hearing about his child for the first time.

The child came and I was told that there is a child. I was not happy... it's not like I was saying I have a child or what what what, I just stayed nje... but they [my late sister] would sometimes update me.

All the other eight participants referred to their excitement when seeing their children for the first time. For example, three participants expressed themselves as follows:

I was so happy... what made me to be so happy is the fact that the child came exactly like me... even though she was a girl (Mhlengi).

kwakusharp angithi [it was fine] ... I am a father so I was happy... it's good to be a father... you love your child when he comes nje (Qaphela).

It's shocking kona but it's very nice I will not lie it feels good, but it's shocking... I was so excited because he was a boy and I obviously wanted a boy (Khulekani).

From the responses of the participants above, the joy of seeing their children for the first time was brought on by the child looking like the father, desire to see the child, gender of the child (boy) and the joy of being a father. Authors also found that being a father brought joy to young men because one of the social norms of masculinity was being a father since fatherhood and manhood was used to construct masculinity (Wilson, 2006; Prinsloo, 2006; Ampofo and Boateng, 2007).

The next sub-theme discusses the naming of the child.

4.4.2.3. Naming of the child

Lesejane (2006) pointed out that child naming in some African communities and families is a culturally influenced activity. Naming in Zulu African culture is perceived as a communication tool between God, the living and the dead (Mandende, 2009). This is different with other ethnic groups such as Venda, since Venda names hold no cultural meaning (Mandende, 2009). In this study, naming was socially constructed to link the child with the family of origin. For example, families (maternal and paternal family) collaborated in naming the children.

What I was told nje was that there is a child and here are the names. She is so and so... this one came from your family and this one came from the maternal family... (Themba).

Three participants named their children in conjunction with the maternal families because they had good communication at the time of birth. For example, Balo confidently expressed the naming of his children as follows,

Like the first one, the child was named by his aunty [maternal family]. What can I say; they came out with their names and one succeeded. Like there were two names... the one for [...] was named by me. The one for [...] was named by his aunt...and both names were included in a birth certificate (1st child, Balo).

The second child was also named by me... in his maternal family, they named him... they were also forced to do the same thing... to register the one I named and the one they named (2nd child, Balo).

Three fathers expressed the opinion that naming their children created a symbolic bond between the father and the mother because of their good relationship. For instance, one father stated as follows:

The child was named by two people... I named my child. I named him [...] my boy then called [...]. Her mother in hospital also name the child with the second name of [...], she named the child [...] because she wanted to keep a bond between me and my child (Vusi).

Although some families shared child naming, three children were named by one family or by one parent. For example, Nhlakanipho had a good relationship with the mother of his second child and they both named the child, whilst he had an acrimonious relationship with the mother of his first child during birth, hence the child was only named by the mother.

... He was named by his mother... he has one name.

Khulekani forcefully named his child and it is only his two names that are registered on the child's birth certificate.

It's me who named the child. He did not have a name from hospital...but there was a name vele and she knew it [the mother] but she did not want to accept it. We were fighting about it because I wanted my name and she wanted her

name. Two different names so we were fighting... there are two names... they are both mine... two are mine.

Njabulo had a good relationship with the mother of his child and the maternal family (as discussed in section 4.4.3, above); the child has his surname. Therefore, Njabulo had no problem about the child being named by the maternal family.

The child... okay, he was named by her granny... the granny from his maternal side and he was also named by her mother... yes, both names are from maternal family.

Zulu African societies use names as a means of conveying cultural values of daily experiences (Mandende, 2009). The naming of the child constructs meaning and draws links between the child and his/her family of origin. Mandende (2009) also found that in some African cultures naming is used as the child's symbolic connection with his/her tradition.

Relationships with the mothers during pregnancy and cultural views and practices influenced fathers' availability at the place of birth and the naming of the child.

The next theme explores factors influencing father-child relationships.

4.4.3. Factors influencing father-child involvement

The following three themes which emerged from the interviews are discussed below: cultural issues; family reactions and employment.

4.4.3.1 Cultural issues

In South African Zulu communities culture dictates that when a young man impregnates a girl, there are a number of cultural practices that he is required to perform, such as buying of cattle or money equivalent to cattle as the tradition requires (Letamo and Rakgaosi, 2000; Lesejane, 2006; Colgan, 2010). The cultural expectations influenced father-child involvement (Swart et al., 2013). These cultural practices include; virginity damages; maternal family cleansing and child damages.

Virginity Damages

Traditionally, once the maternal family has discovered that their daughter is no longer a virgin, they go to the boy's family to report the matter (Langa and Smith, 2012). After the young man acknowledges his action, his family takes responsibility to negotiate *inhlawulo* (damages) and payments of "*inkomo kamama*" (virginity beast) or money equivalent to it (Langa and Smith, 2012). In this study, most of the participants expressed the desire to pay virginity damages, but only two had paid. One participant expressed the following:

... The people I dated were virgins... so I paid for them... you pay for virginity (Mhlengi).

Themba, however, did not see the need to pay virginity damages because the mother of his child was impregnated during group sex.

I did not take her virginity... ehhe phela [yes]. It for the one who started, he is the one who needs to pay. It's better to pay what I know. The virginity damages have nothing to do with me; the damage that I'm connected with is the one for the child... (Themba).

Maternal Family Cleansing

In Zulu culture, the maternal family considers impregnating their daughter outside marriage as a disgrace to the family that has to be cleansed (Letamo and Rakgaosi, 2000). Payment can be made either by the father of the child or the paternal family. In this study, three fathers had performed a family cleansing through the purchasing of goats, sheep and money. For example, one participant expressed his payments as follows:

ngahamba ngiyohloniphisa abantu abadala bakhona [I went to respect elders] for impregnating their child. I then bought blankets, child's clothes and sheep to respect the family. I was supposed ukuhloniphisa [to pay respect to] her mother and father... but due to extended family I ended up buying for all of her family members (1st mother, Balo).

The above shows that family cleansing was performed to express the father's apology, to pay respect and show humbleness to the maternal family for impregnating their daughter outside marriage. Balo's performance of this ritual might have had a positive impact on his relationship with his three children from the first mother since he had a good relationship with them.

Child Damages

Pregnancy of an unmarried woman is considered damage because the future education and marriage of the girl will be affected since pregnancy is a public declaration of lost virginity (Letamo and Rakgaosi, 2000; Mkhize, 2006). Similar to virginity damages, after the discovery of pregnancy, the maternal family reports the matter to the paternal family (Hunter, 2006; Swartz and Bhana, 2009) for the payment of child damages. Child damage is the money or cattle paid by the unmarried father or his family to the maternal family for impregnating a woman outside marriage (Letamo and Rakgaosi, 2000). In this study, although most of the participants were aware of the child damage payments and they were willing to pay, only three participants actually paid child damages.

For the child... you see I paid for three of them... the first one I paid R6800, the second one I paid R4000 and some money and this one I paid R7000 that goes with a goat (Mhlengi).

In the first one I did pay something... like I paid for the child and cleansed the family... (Balo).

Mhlengi paid all damages (virginity, family cleansing and child damages). Although Balo acknowledged that he was responsible for the virginity damages for the first mother of his child, due to unemployment, he only performed family cleansing and paid child damages.

Similarly, five participants had not paid child damages due to unemployment. For example, one participant revealed his delay in making the child damage payment was due to financial constraints.

Inhlawulo... inhlawulo [child damages] no no no for now the situation is not allowing... You see I do not have enough money since I am not working, you see even at home they do not have enough money (Khulekani).

While some participants did not report any negative effects from their lack of payments, two fathers were affected. Vusi sadly expressed his failure to pay child damages as prohibiting contact with his child by the mother and the maternal family.

Everything is caused by damages... the child is no longer visiting me and I am not allowed to see him if I go to [mother of the child's place]... If I want to see my child, she says... ulikhipha lonke elokuthi kuzomele ngiqale ngiyokhokha inkomo yesaphulo [I must pay cow for damages first]. I do not even know when I will get that job to be able to pay these damages to be able to see my child. (Vusi).

The findings, as discussed above, showed the correlation between father-mother relationships, employment and damage payments. Socially-constructed cultural practices influenced interrelationships, individual knowledge and behavior. Even though in this study only one father was negatively affected by the cultural requirements, the stress of the cultural requirement hindered unemployed unmarried fathers' relationships with their children, as is discussed further below. The ability to meet cultural requirements builds a man's masculine identity within his community (Morrell, 2006; Ampofo and Boateng, 2007). Due to unemployment, unmarried fathers were unable to pay damages and that could hinder father-child involvement which increased the high rate of absent fathers (Tinkew and Horowitz, 2010). Makusha (2013) also found that in African communities of KwaZulu-Natal, an unmarried father could only be recognised as the father of a child by the mother and the maternal family after paying damages for impregnating her or by paying the or bride wealth.

In the next sub-theme, the family reactions' influence on father-child relationship is discussed.

4.4.3.2. Family reactions

This sub-theme covers the maternal and paternal families' responses and influence toward father-child involvement.

Maternal Family

The three fathers who paid cultural damages were all allowed to have contact with their children. One participant expressed this as follows:

Yes, they accepted me, ngyafika khona ([visit there] ... I would come to the child, take her to home and bring her back... even if I went and sleep there its fine no problem (Mhlengi).

Mhlengi paid cultural damages, and he expressed that the good relationship he has with the maternal families enabled him to remain involved and maintain contact with his children.

Two families did not allow father-child involvement because of the failure of the father to pay child damages and parental dispute for example, one participant disappointedly expressed how the maternal family hindered father-child contact.

She speaks like this because of her family influence since I did not pay for the child... The way his mother spoke, it seems as if I will not be able to see my child again. She [the mother of the child] said, if I continue to come to her home... uzodlulela phambili la angeke ngimazi la ekhona [she will disappear] far away, so that I will stop nagging her... (Vusi).

Balo had not paid cultural damages for the mother of his second child and he revealed how maternal family pride negatively influenced his relationship with his second child.

I am the one who is trying to have a relationship with my child. They are people who like to boast like there is nothing hard for them ...they will not fail to support the child ...that why it hard sometimes to see the child. Including her [the granny] ... they are the same thing with the mother...

As can be seen from the above, the maternal families negatively influenced father-child involvement by hindering fathers from visiting their children due to separation with the mothers and the fathers' failure to meet cultural requirements of damage payments.

There was no maternal family involvement in three cases. In two, the mothers were orphaned and in the third case the maternal family showed no interest. For example, two participants expressed this as follows.

The mother does not have any parents... What I know is that it is not a home that is in order because children do as they wish you see. There is no mother and father. The person who is sometimes there is the uncle you see, and he also comes sometimes and there is an old granny, she is really old, she does not know anything (Khulekani).

Like I do not want to lie, since the first one is an orphan, there is no one who is that close in support (1st mother, Balo).

Eden Tach and Mincy (2009) also found that the unmarried fathers' relationships with maternal families influenced father-child contact and involvement. Young fathers were rejected by mothers' families if they were unable to contribute financially, which discouraged other roles of fatherhood (Swart et al., 2013). Relationship of unmarried fathers with their children sometimes depended on father-mother communication (Madhavan et al., 2014).

The next sub-theme reflects on the paternal family influence on father-child involvement.

Paternal Family

Except for one family, all the paternal families positively influenced father-child involvement by buying food, clothes and other needs for the child if the father was unemployed or had a low income. For example, the fathers excitedly expressed the following:

... My parents, well you see here at home, they make sure that he [the child] knows that I am his father you see and he is my child. They make sure that, even though I do not have enough money to support my child and buy everything he needs, they make sure that my child knows I am the father. Even if they buy something you see, they give it to me for me to give the child as if it from me, you see so they are good (Khulekani).

They do not give me pressure, such as this is your child do this... they all support the child, so I can say that my mother is like a mother and the father to the child because she treats him like her own child, same with my sisters... what they do for their children they also do for my child (Mqondisi).

One paternal family had a negative impact on father-child relationship because of the way the child was conceived [group sex]. Themba related that even though his late sister influenced a positive father-child involvement, his brothers were not supportive:

No role nothing... They do not care because of the way she [the child] was born... that makes me to care more. In fact, whenever I am with [my child] ... she reminds me of my late sister, because she was the only person who loved my child, taking care of the child and encouraging me to do the same.

The next sub-theme explores the unemployment influence on father-child involvement.

4.4.3.3. Unemployment

South Africa is faced with more than 61% of youth unemployment (Graham and Mlatsheni, 2015). The Hibiscus coast municipality has about a 74% rate of youth unemployment (Draft IDP, 2015/2016). In this study, none of the participants were permanently employed. However, four had ad hoc employment. The ad hoc employment included work in construction, painting, supermarkets, as a waiter and one participant was tutoring on campus.

Two participants' specifically indicated that their unemployment impacted on father-child involvement:

... The maternal family then said our relationship should stop because I am not bringing anything for the child... It's where the mother of my child started to doubt me because she was saying I'm not helping (Vusi).

... I was forced to go and sit her down, telling her that, you see I am not working. I explained to her that she must give me some time once I become okay, I will be able to take care of my children... for the other one I just said it in my heart because if I am trying to speak to her, she just say I will hear from you, nothing

I can say... these challenges... if you talking with someone and she would say she will hear from you, she has lost hope on you. It's like she does not understand that I am not working, if you want something for the child where do you think I must get that since I am not working (Balo).

The lack of job opportunities affected the active involvement of the unmarried fathers with their children (Makusha, 2013; Swart et al., 2013). This revealed the socially constructed perceptions of masculinity, since it viewed a good father as associated with the ability to provide financially for the child (Makusha, 2013). Madhavan et al. (2014) also found that unemployment affected the father-child relationship since unemployed fathers were unable to meet the financial expectations of child support.

Although the participants above referred to themselves as either unemployed (four) or dependent on ad hoc employment (four), one father categorized himself as a self-employed traditional healer.

Yes, ngiyazisebenza mina [I am self –employed] as a traditional healer...I do R5400, it does not become less than R5400 (Mhlengi).

Lesejane (2006) found that the masculine role of the father was seen as a primary provider, family protector and role model, which revealed a challenge for unemployed fathers. This was because financial constraints were the source of conflict among unmarried parents (Makusha, 2013). In addition, Makusha et al. (2013) also found that when fathers were unable to provide food, accommodation, school fees, health care and bring joy to their children they felt powerless and their manhood as fathers was challenged. Therefore, the unemployed participants in the study failed to meet these masculine roles of being a primary provider, which negatively impacted on father-child involvement.

4.5.OWN FATHERHOOD EXPERIENCES AND VIEWS

Table 5 below indicates themes and sub-themes that emerged from own fatherhood experiences and views.

Table 4.5: Own fatherhood experiences and views

Theme	Sub-themes
Own fatherhood experiences	Living arrangements during childhood Own father influence
Young unmarried fathers' views of fatherhood	Meaning of being a father Desired future relationship with own child.

4.5.1 Own fatherhood experiences.

Participants' own fatherhood experiences are discussed in relation to living arrangements during childhood and the influence of their own fathers.

4.5.1.2. *Living arrangements during childhood*

The family of origin and a young father's formative years influence his own fatherhood experiences (Richter, 2006). Makusha (2013) is of the view that childhood experiences build up an individual's characteristics and the level of his own father-child involvement. In this study, although four participants were raised by their biological fathers, five participants grew up without fathers due to substance abuse addiction, parental separation and death.

Themba's father was abusive towards the family from the time Themba was born (for 8 years) due to substance abuse addiction. Even though Themba's father raised him for 5 years (2000 to 2005), when Themba was 13 years old, his father passed away and Themba became an orphan.

You see, when I was growing up, my father was not working. I was born in 1992... It was only my mother who was working... my father was drinking alcohol a lot. We were staying together. He loved to fight... he would beat my mother and beat everyone. In 2000, my mother died... after she died, my father became better [in drinking alcohol] and he got a pension... because my mother

was a breadwinner. Me, my father, my six siblings and my granny [we lived together] ... but my granny passed away in 2003... and we were left with our father. In 2005, my father also passed away... After that, I never had a relationship with an elderly person from there...

Njabulo had no relationship with his father who was an alcoholic.

If I can start to talk about my dad... actually I had no relationship with my father. His whole life he has been an alcoholic you see. In his whole life, he has been drinking until he passed away. So, there was no connection between us.

Although Njabulo was not raised by his biological father, he revealed that he had a social father in his neighbourhood who guided him on being a real man and a responsible father. He expressed himself as follows:

... I am a person... who gets admonitions and everything along the way... I would listen to the fathers who are older than me and those who are married, you see. There is one who is my role model who normally tells me that, 'eyi man you need to change your footsteps if things goes like this... change your way of doing things, do good so that you will end up getting married and have a house like me. He would say I must stick to my decisions. He is an old man not from the family, from the outside... umnumzane nje [he is well respected]

Vusi revealed that his relationship with his father was affected when he was 8 years old due to parental separation and at the age of 16 years, his father passed away.

... My dad was working at local town by then. My dad then said he will not be able to stay at home because he will pay a lot for transport money; therefore, he stayed in [...]. He stayed there, stayed there up until he found another person [woman] he became in love with and our communication with our father was lost during that time. My mother was far and my father was far... yeah it ended up like that. I think there were these years following each other... I think from 2003 my dad stopped coming at home, he was staying with someone [another woman]. After some time, he came back to visit us if he misses his children until he passed away in 2011. He was supporting us I will not lie because every time at the end of the month my mother would go to his work place, he would give

her money...That little money because they were not paid too much... maybe he gave her that R200... he passed away 2011 in September.

Nhlakanipho was also not raised by his biological father due to parental separation and death.

I was not raised by my biological father, I was raised by the step-father. But, I ended up meeting with him [my father] at the age of 9 years. I was injured and was admitted at the hospital, and they connected with my mother and he ended up coming to see me in the hospital. When I was in the hospital, my mother explained to me that, actually, your biological father is this one. He passed away in 2007, I attended his funeral.

Mqondisi was also not raised by his father due to death.

Mmmm, [deep breath] ... my dad passed away when I was three months... there was no chance of connection.

Jawkes et al. (2011) cited in Makusha (2013) also found substance abuse (which might lead to death) as high among South African men which negatively influenced father-child relationships.

Four of the five participants who had negative childhood relationships with their fathers, had maintained good relationships with their children. These fathers expressed the need to prevent exposing their children to the negative fatherhood experiences they had been through with their own fathers. Although other participants who were not raised by their biological fathers did not mention any other male role models, one participant (Njabulo) highlighted the important role that was played by a social father. Lesch and Kelapile (2015) also found fatherhood in KwaZulu-Natal as a cultural and collective constructed responsibility. Thus, any interested man could be a male role model for a child.

Four participants were raised by their biological fathers. Three of these participants had married parents (Khulekani, Qaphela and Balo). One father who was born out of wedlock expressed his relationship with his father as follows:

What can I say, the father who gave birth to me, He is also a traditional healer... He stays here pesheya [across] [local area] ... in my father, there is lots of us... we are about 32 of us who are alive... most was born outside marriage. I was also born outside marriage, but my father loves me so much since I took his calling [of being a traditional healer] (Mhlengi).

Those participants who were raised by their biological fathers had a good relationship with their fathers. The good relationships were characterised by parents, good father-son communication, trust, love and care. As discussed below (see Section 4.4.1.2), the participants have rationalized that their good fatherhood experiences encouraged them to do the same with their own children.

The next sub-theme analyses own father influence on participants' experiences of fatherhood.

4.5.1.3. Own father influence

Two participants raised the fact that the lack of a father figure resulted in them not having a fatherhood role model. One participant expressed his feelings as follows:

The only part I think might have influence is for me not having a relationship with my father when I was growing up. It made me not to know ukuthi ukuba ubaba kuyinto enjani [what is like to be a father] ...and the father love... on how to love. Even though my father was present when I was young but you know us Zulus, we know father as a snake [scary person] ...So, this 21st century father love, of the father holding you and show love, was not there during that time. That contributed a little. Even now, I am stuck between the father who grew me up and the 21st century father. I can see that my child fears me, at the same time I want to practice the 21st century fatherhood because I love to go out with my child. I do not want my child to fear me. That why I do not want her to call me father ... I want her to call me by my name Themba (Themba).

Nhlakanipho had a good relationship with his children since he considered his experience with his stepfather as suffering and he wants to protect his children from that experience.

... I do not want to lose contact with my children. The thing is, with my biological father there is many of us with different mothers. That thing is painful to me because I grew up hard, raised by the stepfather. Now if I think, it hard for me to have children who will grow with the painful experience that I was raised with. Because if I do not take care of my children, their mothers will take them and they will be raised by stepfathers... my children end up being abused like the way I grew up. I am a father now I want to close that gap... the one I did not get, you see... I do not want to do these things... I do not want my children to suffer.

Five participants considered their father's influence as supportive, providing, loving and caring. For example, Khulekani viewed his father as a person who told him to be a true man and a responsible father, which influenced his active involvement with his child.

Ooh my dad...my tymer [father] is supportive very supportive. He is a man; he is a true man you see. Because even during the time I was young, he made me to attend good schools you see...I went to private school you see for one year...I will not lie, it just that my tymer is little bit strict you see...you see but he is a good tymer you see. I think my dad educated me to own up as a real man you see... Since he was there for my life, I grew up here at home very good, so my wish also is for my child to know me and ikhule kamnandi [be raised well] you see. Because I also grew up nicely I do not want my child to grow in a painful way you see...living in other people's houses you see...

Mhlengi had a good relationship with his children and he perceived the love he received from his father as had influenced his love and care toward his children.

He also loves his children... When we were growing up, there were three of us of the same age from different mothers, but he would buy baby milk tins, maybe he would buy 4, 4, 4... because he knows that the child need to sleep with food in the stomach and have milk to drink... you see these things. My father loves and support us just the way I love my children.

From the above, whether participants had positive or negative experiences with their own fathers, all young unmarried fathers in this study considered their father's

influence as teaching them to be responsible, supportive, providers and show love and care toward their children. Richter and Morell (2006) found that youth wanted to be better fathers than their parents. The ability to provide and to be a responsible father is socially constructed to build up masculine identities (Lesejane, 2006). Morell (2007) also found that even though they had unsupportive fathers, the boys expressed the desire to be responsible fathers toward their children. The young fathers were longing to be better fathers than the fathers they had, to prevent exposing their children to unpleasant life circumstances (Makusha, 2013; Swart et al., 2013).

The next theme analyses the participants' views of fatherhood.

4.5.2. Young unmarried fathers' views of fatherhood

This theme aims to explore young unmarried fathers' perceptions of fatherhood. In this section, firstly the participants own meaning of being a father is analysed, followed by analysis and discussion of the participants' desired future relationships with their own children.

4.5.2.1. *Meaning of a father*

This sub-theme is looking at the young unmarried fathers own view of the meaning of being a father. Linderger and Maxwell (2007) argue that when young boys are asked to define man and father their definitions were based on their experiences with elderly men and their fathers. In this study, three participants with girl children viewed an ideal father for a girl child as a person who was role modelling a good husband and a provider. One participant expressed this as follows:

She needs me... she need to see a husband from me. To be a father, you have to be a role model; you have to be a provider, a friend, a sister, a brother and a mother. You need to be everything, so for me to be a father does not only mean to be a provider. I want me and my child to be in one accord and one blood [to be close] ... (Themba).

The six participants with children who were boys also viewed an ideal father as someone who cared, loved, guided and was a role model to his child. Some of the responses are as follows:

Khulekani viewed his father as a submissive [God fearing] protector, guide and a role model.

What is a father...? I think a dad or the father is someone who fears God... father in my own view it means someone who provide. What can I say, father is someone who protects... he protects and supports you understand? He listens you understand... he speaks you understand. A dad what can I say he is the one who need to show the direction you see... he need to stand as a head. He needs to speak life, talking something that brings life you see healthy to his family you see... so a dad is like a prophet you see, he need to speak life over his family you understand.

Mhlengi's view of his father was associated with manhood and as a proof of fertility.

To be a father means you are a real man. You are a male you can have family, you are a person who can build the family of his own, which brings hope. Meaning that since I do have this one child it means I am also able to make a woman pregnant. So nje to be a father...like me as a boy it makes me to feel very good about it because even if I get married I will not be wasting time I will build my family and the surname will not diminish...

Njabulo's view of a father was associated with the ability to provide and as a process that began from birth.

To be a father... it a big word that one yeyi...it a big name this one. I can say it changes everything sometimes...I can be recognise as a father among fathers you see. It starts on the day of child birth to be there. To know that if the child is born it like this, to hear your child when he comes out into the earth crying. Hear his voice of crying immediately after birth. Go and buy clothes with your own money your own power you see. Welcome your child on earth to say my child this is the earth welcome on earth. Raise your child ...do not be a father who comes late when the child is old maybe the child is 10 months old. That child you do not even know how the child cried when he was born.

Two participants viewed fathers as hard and challenging responsibility especially for unmarried fathers. One participant expressed this as follows:

It hard to be a father, special to be a father and not be in a relationship with the mother. Because what bothers you she does not care about it, all she is talking about is the child. It better to be a father and be in relationship with the mother or be married because you can tell her that you are short of this and this thing and she would understand. If you are a father not dating the mother of your child, even if you try to tell her your problems she thinks you are not telling the truth (Nhlakanipho).

The participants' views of fatherhood were consistent with the social construct of masculinity that views fathers as providers, protectors, breadwinners and role models (Richter, 2006; Madhaven et al., 2014). However, the participants also revealed joy in close and loving brotherly relationships with their children. Ratele et al. (2012:557) also found that the emerging group of fathers valued their role of "being there" which was associated with time spent with their children rather than only physical availability and provision. Langa and Smith (2012) also highlighted young fathers as embracing the different roles of fathering such as emotional care, love and nurturance toward their children. This was because, young fathers understood the meaning of a good father as associated with provision of material support and time spent with their own children (Swart et al., 2013).

In the next section that young unmarried fathers desired future relationships with their children is discussed.

4.5.2.2. Desired future relationship with own child

All young unmarried fathers in this study desired to permanently live with their children in the future (whether married to the mothers or not) because they wanted to maintain a close relationship, be role models and be manhood mentors toward their children. Although Vusi was prohibited from having a relationship with his son, he still desired to be involved and maintain a close relationship with him.

In the future I wish to stay with my child...I do not want my child to treat me as his dad but I want him to treat me as his brother ...to be able to talk to me as a boy if he is facing any problem. I want him to be able to seat with me and say dad I have this and this problem. I do not want him to be scared because I am

coming home so now he will run away saying here is dad no. I want him to treat me like his brother (Vusi).

Themba acknowledged the suffering of neglect and poverty he had exposed his child to; he therefore, desired to provide his child with everything she needed in the future.

One thing I want with my child in future, she suffered a lot, she suffered for things she was not supposed to suffer with...in my absence. She suffered from poverty, so she never gets into enjoy life. In future, I want my child to enjoy life. I want her to have a car before the age of 16 or 18. At the age of 16, I want her to be driving. I want her to attend best school, so these are the visions. First thing, I will do when I get a job, I will buy a house and stay with my child... so that I will be able to teach her the teachings I want her to be raise with, because right now I do not know what kind of teachings she is expose to. I want to give her teachings that will make me to be happy in future if she has. Special spiritual ones, so I want my child to know God and obey God...

Mhlengi desired to provide a good education, have a close relationship and be supportive towards his children.

My children... what I wish is, because the one from outside are girls, I wish them to be people, because their mothers are not educated...it only one who is educated... who finished matric...is the first one only. The second and the 3rd one did not finish school. I wish my children to get better education. I also want to grow and look after them as I am doing. To have a good connection with them zibone ukuthi [for them to see that] ...I am a father who looks after them...

Nhlakanipho desired to build suitable accommodation for himself, his twin sister and his children, to maintain a close relationship with his children, and to prevent them from being exposed to the painful absent father experience he had.

In the future, what I think ma is, my children... I wish ukuthola amandla [to get power] to pay for my children, take them...because my twin sister and I we do not belong in that family. I will take her also and her child. Take my children and my sister uma asivulele ixowa [ask my mother to give us a space to build] so that my children will grow staying with me. Because it painful to me that even

from my father there are children that I do not know. So, the influence my father had to me, he opened my eyes, what happened to him I do not want it to happen to me with my children.

Njabulo wanted to be a role model by actions for his child to be the family hero he desired him to be.

Haaaaa eyi ngizele iqawe phela lapha...ngizele insizwa uvusi umuzi yabo ...uzovusa ikhaya izinkomo zakithi ziyaphila [I have given birth to the hero there, I have given birth to the home renovator...renovate the home, the family cattle are alive] ...so the family will grow you see. For him to be able to be uvuzumuzi [home renovator] what can I plant in him, you know words does encourage but most of the time you need to put some actions because what you are saying you want it to happen in your child. Words does speak a lot and direct the person but actions are needed you see.

The responses above reveal the complexity of feelings and future desires that young unmarried fathers had for their children. These future desires included co-residence, love, care and provision. Although they faced numerous obstacles, (such as unemployment and damage payments) young fathers desired to take full responsibility by being actively involved in the lives of their children (Langa and Smith, 2012; Swart et al., 2013).

4.6. Conclusion

The focus of this chapter has been on analysing the themes and sub-themes that emerged from in-depth semi-structured interviews with nine participants (aged 19 to 29). The in-depth interviews aimed at understanding the participants' experiences and perceptions of parenting their children. As discussed above, young unmarried fathers and their current relationships with their children were discussed as well as the experiences and factors influencing father-child involvement and their own fatherhood views.

The next chapter will focus on the conclusions and recommendations.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5. INTRODUCTION

The overall purpose of this study was to understand young unmarried fathers' experiences and perceptions of fatherhood. The study adopted a qualitative interpretive research approach, using a descriptive research design. Non-probability snowball and purposive sampling techniques were used. The sample comprised of nine participants aged 18 to 29. The data was collected through semi-structured interviews and analysed through thematic content analysis.

This chapter has firstly re-stated the objectives of the study to reveal coherence and connection with the main findings. The findings and conclusions that originated from analysis of the interviews are then presented. The chapter concludes by presenting the recommendations i.e. community awareness and education, social work services, legislation and policy and future research.

5.1. OBJECTIVES OF THE STUDY

The main objectives of the study were:

To explore young unmarried fathers' current relationships with their children.

To understand the factors influencing father-child care, contact, and involvement.

To explore young unmarried fathers' views of fatherhood.

5.2. MAIN FINDINGS AND CONCLUSIONS

The main findings and conclusions are discussed in relation to each objective, framed by social constructionism theory.

5.2.1. Fathers' current relationships with their children

Two participants in this study were teenagers at the time of birth of their first children. Mhlengi was a teenager when he had his first child (17) and he subsequently had two more children by the time he was 19 years. Themba was 17 years at the time of birth

of his child. This finding is in line with the statistics which indicate a high number of teenage pregnancies in this area.

The nine participants had a total of fifteen children. Three had between two to four children from different mothers. Only four of these fifteen children were living with their fathers. The primary care for most of the children was thus provided by their mothers. This finding corroborates the national norm of mothers being the primary caregivers of their children. It is also in line with the common practice in Zulu culture where children born out of wedlock are expected to live with their mothers and maternal families. This is because culturally, unmarried fathers would not be given parental responsibilities of being primary caregivers unless they have paid or are in the process of paying *lobola* and intend marrying the mother.

The dominant discourse of the four participants who were primarily responsible for caring for their children focused on finance. Three of these fathers clearly used their financial leverage to persuade the mothers to give up care of their children. One participant identified the life style of the mother as the main reason for him taking on the primary caregiver role. All four of these unmarried fathers were living with their parents and siblings who were assisting with the care of their children.

None of the four participants had legal agreements to care for their children. They were unaware of the legislation in relation to whether they qualified for automatic parental responsibilities and rights. They were also not aware and had not entered into agreements with the mothers who had automatic responsibilities and rights. Of the nine participants only four could have qualified for automatic parental responsibilities and rights because they had resided with the mother in a permanent life partnership (one), paid cultural damages (two), consented to be identified as fathers (three) and they had paid child maintenance.

The majority of participants were not identified as fathers on their children's birth certificates. Even those who were identified did not know what this meant in relation to parental responsibilities and rights. Some of the participants also did not know their children could be registered with their surnames. None of the participants had any understanding of legal guardianship including Themba who is a social worker and showed limited understanding.

Of the five participants whose children did not reside with them, four claimed to maintain contact through visits and telephonic communication. Fathers who lived geographically close to their children tended to have more regular contact. Two participants had irregular contact with their children due to living in different geographic locations (Themba) and disputes with the mother (Balo, 2nd child).

Only one participant, not residing with his children, had a fixed payment for maintaining his children. This participant (Mhlengi) was self-employed as a traditional healer. The other four participants' child maintenance arrangements were ad hoc payments. This is because none of the participants were permanently employed. They depended on part time and temporary jobs. Two participants revealed that their unemployment negatively influenced their relationships with their children.

5.2.2. Factors influencing father-child care, contact and involvement

Father-child care, contact and involvement are affected by a number of factors. One of these is the cultural practice of damage payments. Zulu culture requires unmarried fathers to pay virginity damages, perform family cleansing and pay child damages for impregnation outside marriage (see Chapter 2, section 2.3). Most of the participants expressed the desire to pay for cultural damages, but only three had paid. The three fathers who paid cultural damages were all allowed to have regular contact with their children.

However, two families did not encourage father-child involvement because of the failure of the father to pay child damages (Vusi) and parental dispute related to parental separation (Balo, 2nd child). One participant (Vusi) revealed that he had no contact with his child due to unpaid child damages, as a result of unemployment. Zulu cultural practices thus had a detrimental effect on this father-child relationship. Given the high rate of unemployment in the country this is of concern. Even though it was assumed that cultural issues of damage payments would have more of a negative impact on father-child involvement, this was not the case since only two participants were prohibited from having relationships with their children.

The fact that participants were not permanently employed influenced their involvement with their children because they were unable to pay regular child maintenance and some were then not allowed to see their children. Lack of job opportunities was

construed as negatively influencing father-child involvement. In the literature review chapter of this study it was noted that payment of child maintenance was a challenge faced by many unmarried fathers. Since the failure to pay child maintenance seems to be associated with unemployment, the study could denote that child maintenance greatly influences father-child involvement. Therefore, money impacted negatively on father-child contact. In addition, one of the assumptions of this study was also that (due to unpaid damages, child maintenance and parental separation) mothers act as gate keepers to prohibit father-child contact.

Experiences during pregnancy impacted on the relationship between the parents but seemed to have no impact on the subsequent father child relationships. It was clear that the young unmarried fathers struggled to adjust and support their pregnant partners. The need for social work and other support services to pregnant teenagers and young fathers needs to be strengthened. It's possible that services to unmarried fathers are often neglected, as was evidenced by the responses of medical personnel. The increasing rate of unplanned teenage pregnancies also indicates the need for more prevention services.

5.2.3. Young unmarried fathers' views of fatherhood.

Five participants grew up without fathers due to death, substance abuse addiction and parental separation. Thus, a high percentage of the participants grew up without their fathers. Only three participants were raised by both their biological parents. One father was raised by his step-father and he considered it an abusive and hard experience. Two participants raised the fact that the lack of a father figure resulted in them not having a good fatherhood role model. Although the literature review in this study explored the role played by social fathers in the case of absent biological fathers, only one participant in this study mentioned the important role that was played by a social father.

The participants' views of fatherhood were consistent with the social construct of masculinity, which views fathers as providers, role models and breadwinners. But the participants also acknowledged the importance of being emotionally available for their own children through spending time with them and showing love. Permanently co-residing with their own children was the desire of all the participants and it was

constructed as good in enforcing positive father-child relationship. Even though young unmarried fathers face challenges such as unemployment and child maintenance payments, they still desired to be fully responsible for their children, both financially and emotionally. It thus can be concluded that despite unpleasant negative childhood experiences they strive to be responsible fathers.

5.3. RECOMMENDATIONS

The recommendations are presented in four categories, namely community awareness and education, social work services, legislation and policy and recommendations for future research.

Community awareness and education programs

The following strategies are recommended to address high levels of teenage pregnancy, absentee fathers, the roles of unmarried fathers and cultural issues:

- 5.3.1. Creating greater awareness of teenage pregnancy in the area. This should include development of new prevention programs and strengthening existing ones. This must be done in partnership with existing organisations, such as Love Life.
- 5.3.2. Development of discussion groups with young men to explore issues of masculinity. Discussion should also include content on safe sex, use of contraceptives and sexual transmitted Infections.
- 5.3.3. Peer education programmes: young unmarried fathers should be given the opportunity to share their experiences and challenges with others. It can also be used as a discussion group about the role of fathers and fatherhood. Similar education programmes can be implemented for young mothers using community halls to increase community awareness about teenage pregnancy and absent fathers.
- 5.3.4. Parent education programs: young parents should be equipped with parenting skills to maximise their involvement in the upbringing of their children. This could enhance young fathers parenting skills and increase unmarried fathers' involvement with their children.

- 5.3.5. Focused discussion on issues of teenage pregnancy, absentee fathers and the role of fathers, including unmarried fathers in life orientation at schools.
- 5.3.6. The community has a number of different sports activities where youth are involved, such as the Zulu dance team, isicathamiya (Choir) and the football team. Involvement of the team leaders and community counsellors of these sport activities is crucial in the development of programs related to teenage pregnancy, parenthood and discussions of masculinity.
- 5.3.7 Education on the legislative provisions on parental responsibilities and rights: in addition to using print media and community meetings, information can also be communicated through radio programs or use of social media such as face book and YouTube as points of sharing and discussion.
- 5.3.8. Father-child relationships must be valued and encouraged more than cultural expectations that require committed unemployed fathers' financial contributions. Unmarried fathers' who are unemployed and who have shown commitment towards their children through visits and maintaining communication must be allowed to access their children regardless of whether they have paid damages. The involvement of traditional authorities must be explored in this regard. Traditional chiefs and traditional councils as the enforcers of cultural practices in the community need to consider the best interest of children to have relationships with committed fathers. This may prevent high numbers of children growing up without fathers due to cultural expectations.

Social work services

- 5.3.9. The findings of negative childhood experiences and challenges faced by young unmarried fathers in this study revealed the need for psychosocial support to unmarried fathers that is mostly provided to unmarried mothers. It must be provided through counselling and support groups.
- 5.3.10. In the analysis chapter, it was evident that young unmarried fathers have no legal understanding of parental responsibilities and rights. Through educational and awareness campaigns social workers and other professionals must make it their responsibility to educate young parents and the community about the

relevant legislation. This can be done by disseminating information through print media, professional presentations at izimbizo (community meetings) and through social media.

5.3.11. The findings revealed that one participant who had a social work degree did not fully understand the parental responsibilities and rights provisions of the Children's Act even though this was covered in the module content for the degree. It is important therefore that in addition to studying the Act, students must be involved in a more practical application of the Act through tutorials and case analyses. This must be reinforced with additional training for practicing social workers. Therefore, social workers also need additional training on the Act. This will not only enhance their services to clients but could also result in more effective community education and personal growth.

5.3.12. Although the Children's Act makes provision for mediation services to be provided by social workers, none of the participants in this study were aware of these services. This reveals the need for dissemination of information about social work services in relation to parental responsibilities and rights. This can be done by having centralised social work offices in the local area (since there are no social work offices in the area). Thus, social services must be decentralised from urban to rural areas for easy access of rural community members. It can be negotiated with traditional authorities to use traditional court offices within the community for such social services.

Legislation and Policy

5.3.13. The South African Law Reform commission (2016) suggestion of providing certificates for unmarried fathers who have parental responsibilities and rights is supported. Unmarried fathers who have automatic parental responsibilities and rights or who have been granted these either by agreement with the mother or by the order of court (Children's act 38 of 2005, Section 22, 23 and 24) must be provided with a certificate proving that they have these in respect of their children.

- 5.3.14. The granting of this certificate must be included in the regulations of the Children's Act as a compulsory document for unmarried fathers with parental responsibilities and rights (as recommended in the South African Consolidated Amendments Report, 2013). This will eliminate disputes among unmarried parents and it will place unmarried fathers with responsibilities and rights in a better position.
- 5.3.15. A recommendation made by the South African Law Reform commission (2016) is that the certificate must be provided by the Office of the Family Advocate. Offices of the Family Advocate are generally more accessible in urban areas. This then presents a problem in rural areas. It is recommended that other options must be explored in rural areas, for example local magistrate's courts.
- 5.3.16. Youth unemployment is high in South Africa and this negatively affects father-child relationships. Youth policies should prioritise young unmarried fathers' job opportunities to increase their involvement in the lives of their children.

5.4. RECOMMENDATION FOR FUTURE RESEARCH

5.4.1. Child Maintenance Act

The Children's Act 99 of 1998, as amended in 2015, has made a number of changes regarding the payment of child maintenance. Thus, research is recommended to explore the impact of these changes on unmarried fathers' involvement and relationships with their children.

5.4.2. Larger study in other geographic areas

This study had a small sample. Future research must include a larger sample size in other geographic areas to understand young unmarried fathers' experiences and perceptions of fatherhood.

5.4.3. Young Unmarried mothers' voices

Future research must include young unmarried mothers' voices and views. This will provide a holistic picture in understanding young unmarried parents' experiences of parenting their children.

5.4.4. Social Workers' knowledge of the Children's Act

I would also recommend future research to explore social workers' knowledge about the parental responsibilities and rights provisions of the Children's Act and their views on how these can be effectively implemented.

5.5. Conclusion

This last chapter has focused on the main findings and conclusions that emulated from the data analysis discussion. The recommendations in relation to different stakeholders are also presented. I believe that the implementation of the above recommendations in the Hibiscus Coast local municipality can have a positive impact on dealing with high rates of pregnancy, the roles of unmarried fathers and female headed households. Nelson Mandela once said:

"It always seems impossible until it's done. Education is the most powerful weapon which you can use to change the world".

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Appendix 1

Semi-structured Interview Guide / Uhlelo lokuqhuba ingxoxo

English	IsiZulu
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<p>Demographic Data</p> <p>Age</p> <p>Current living arrangements</p> <p>Number of children</p> <p>Employment/income</p>	<p>A. Iminingwane</p> <ul style="list-style-type: none"> • Ubudala • Isimo senhlalo • Inani lezingane • Umsebenzi/umholo
<p>Experiences during the pregnancy</p> <p>Feelings about the pregnancy</p> <p>Relationship with the mother during pregnancy</p> <p>Support provided to the mother during pregnancy</p> <p>Living arrangements during pregnancy (co-residing with the mother or not)</p> <p>Paternal family response to the pregnancy</p> <p>Maternal family response to the pregnancy</p> <p>The cultural requirements (damage payments).</p>	<p>Izinto ezenzeka ngesikhathi sokukhulelwa</p> <ul style="list-style-type: none"> • Imizwa mayelana nokukhulelwa • Ubuhlobo owawunabo nomama ngesikhathi ekhulelwe • Ukunakekela nokuhlinzeka owawukunika umama ngesikhathi ekhulelwe • Isimo senhlalo ngesikhathi sokukhulelwa (nanihlala ndawonye noma cha) • Indlela umndeni kababa owayithatha ngayo indaba yokukhulelwa • Indlela umndeni kamama owayithatha ngayo indaba yokukhulelwa • Izidingo zamasiko (ukukhokhela umonakalo)

<p>Experiences at the time of birth</p> <ul style="list-style-type: none"> • Relationship with the mother at the time of birth • Presence at the time of birth • Feelings on seeing the child for the first time • Naming of the child 	<p>C. Izinto ezenzeka ngesikhathi sokubeletha</p> <ul style="list-style-type: none"> • Ubudlelwano nomama ngesikhathi ingani izalwa. • Ukuba khona ngesikhathi sokubeletha • Imizwa lapho ubona ingane ngokokuqala • Ukwethiwa kwengane
<p>Experiences after the child/children's birth</p> <p>Relationship with the mother after child/children's birth</p> <p>Paternal and maternal family relationships</p> <p>Current relationship with the mother (causes of failure if it failed)</p> <p>Current relationship with the child</p>	<p>D. Izinto ezenzeka ngemuva kokuba ingane noma izingane zezibelethiwe.</p> <ul style="list-style-type: none"> • Ubudlelwano nomama ngemuva kokuba umntwana noma abantwana sebebelethiwe • Ubudlelwano phakathi komndeni kababa noka mama • Ubuhlobo nomama njengamanje (izimbangela zokwehlukana uma nihlukene) • Ubuhlobo onabo nengani njengamanje
<p>Parental responsibilities and rights</p> <p>Understanding of parental responsibility and rights</p> <p>Care: Child's living arrangement:</p> <p>Where does the child live and with whom?</p>	<p>E. izibophezelo namalungelo obuzali</p> <ul style="list-style-type: none"> • Ukuqonda umthwalo namalungelo obuzali • Ukunakekela : isimo senhlalo sengane : <p>Ingabe ingane ikuphi nobani ?</p>
<p>Contact with the child</p>	<ul style="list-style-type: none"> • Ukuxhumana nengane

Where do you see the child?	Uyibonela kuphi ingane?
For how long do you see the child?	Uyibona isikhathi esingakanani ingane ?
What do you do with the child during visits?	Wenzani nengani uma nivakashelene ?
Does the child visit your family?	Ingabe ingane iyawuvakashela umndeni wakho ?
How often does the child visit you?	Impinda yokuvakasha kwengane
How often do you visit the child?	Impinda yokuvakashela ingane
When did you last see/communicate with the child?	Wagcina nini ukubona / ukuxhumana nengane ?
Is the mother currently living with the child?	Ingabe umama uhlala nengane okwamanje ?
The distance between your location, child location and mother's location (how far)	Ibanga phakathi kwendawo ohlalakuyo, ehlala ingane kanye nendawo ehlala umama (kude kangakanani)
Mother influence on father-child relationship	Umthelela kamama ekuzwaneni kwababa nengane
Maternal family influence on father-child involvement	Umthelela womndeni kamama ekuxhumaneni kwababa nengane
Paternal family influence on father- child involvement	Umthelela womndeni kababa ekuxhumaneni kababa nengane
Guardian	Ukunakekela
Are you identified as a father in the child's birth certificate?	Ingabe ushicilelwe njengobaba kumazisi wokuzalwa kwengane ?
Payment of Child Maintenance:	
Do you pay child maintenance?	• Ukukhokhwa kwesondlo sengane
Amount?	

<p>How do you pay for child maintenance?</p> <p>Any other contributions other than maintenance</p>	<p>Ingabe uyayikhokha imali yesondlo ?</p> <p>Imalini?</p> <p>Uyikhokha kanjani imali yesoondlo ?</p> <p>Okunye okwenzayo ngaphandle kwesondlo</p>
<p>Own fatherhood experience</p> <p>Childhood living arrangement.</p> <p>Contact with father,</p> <p>Relationship with father.</p> <p>Influence of father.</p>	<p>F. Izinto ohlangabezane naza empilweni yakho</p> <ul style="list-style-type: none"> • Isimo sakho senhlalo ngesikhathi usakhula . • Ukuxhumana no- ubaba , • Ubudlelwano noBaba . • Ithonya likababa.
<p>G. Fatherhood perceptions and views</p> <p>What does it mean to be a father?</p> <p>What type of relationship would you like to have with your child in the future?</p>	<p>G. Imibono ngobubaba</p> <ul style="list-style-type: none"> • Kusho ukuthini ukuba ubaba ? • Hlobo luni lobudlelwano ongathanda ukuba nalo nengane yakho esikhathini esizayo ?
<p>H. Anything else would like to talk about or add</p>	<p>H. Kukhona okunye ongathanda ukukhuluma ngakho noma wengeze</p>
<p>(Appreciation for participation and ensuring confidentiality)</p>	<p>(Ukuthokozela ukubamba iqhaza kanye nokuqinisekiswa ukugcinwa kwemfihlo)</p>

Appendix 2.

Participants' information sheet

Study title:

Young unmarried fathers in the Hibiscus Coast Local Municipality: Experiences and Perceptions of Fatherhood

Introduction

My name is Thembelihle Makhanya, a master student in the School of Applied Human Sciences (Social Work) at the University of KwaZulu-Natal. I am conducting the interview as part of my research project. My intention is to understand young unmarried fathers' experiences and perceptions of fatherhood.

Invitation

You are being invited to take part in a research project. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask me if there is anything unclear or if you need additional information. Take time to decide whether or not you would like to take part.

Thank you for reading this.

Project purpose

The overall aim of the study is to understand young unmarried fathers' experiences and perceptions of fatherhood in areas covered by Hibiscus Coast local municipality.

Nature of participation

You will be required to participate in a personal interview of about one hour. The transcript of the interview will be stored on my personal computer and it will be destroyed within five years upon completion of my study. Your participation in this study would be strictly confidential. Your name will not be mentioned. If you are willing to be interviewed, you will indicate whether or not you allow the interview to be recorded by the voice recorder.

Should you feel upset during or after the interview, please let me know immediately. I will assist you by referring you for social work services.

Please note that your participation is voluntary. You have the right to withdraw from the study at any stage. There will be no rewards for participation, nor would there be any negative consequences should you decide to withdraw.

Contact for further information

For any queries before, during and after the interview, you could contact;

Miss. Thembelihle Makhanya

Social Science, Social Work masters' student (researcher)

Cell: 073 6949 327

Email: 211517684@stu.ukzn.ac.za

Professor Carmel Matthias

University Supervisor

Tel: 031 260 7922.

Email: Matthiasc@ukzn.ac.za

HSSREC RESEARCH OFFICE

Full Name: Prem Mohun

HSS Research Office

Govan Bheki Building

Westville Campus

Contact: 0312604557

Email: mohunp@ukzn.ac.za

Thank you for your contribution to the study

DECLARATION OF CONSENT

Consent form

I, _____ agree to participate in the study on young unmarried fathers: experiences and perceptions of fatherhood, conducted by Thembelihle Makhanya (student number: 211517684), Master of Social Science (Social Work) student in the School of Applied Human Sciences at the University of KwaZulu-Natal. I understand the purpose of the study.

I understand that I will be required to participate in a personal interview of about one hour. The interviews will be audio taped and transcribed. The transcripts will be stored on Thembelihle Makhanya's personal computer and voice recorder will be locked in a cabinet. These will be destroyed within five years upon completion of the study. I also understand that:

My participation is voluntary.

I have the right to withdraw from the research at any stage I want.

There will be no rewards for participation, nor will there be any negative consequences should I decide to withdraw.

Strict confidentiality and anonymity will be maintained.

I will let Thembelihle Makhanya know immediately if I feel upset during or after the interview to request support.

Please indicate by ticking the appropriate box whether or not you will allow the interview to be recorded.

	Allow	Disallow
Audio equipment		

My signature below indicates my willingness and permission to participate.

Signed at _____ (Place) **on** _____ (Date)

_____ (Signature)

_____ (Print name)

isithasiselo 2

Ishidi lemininingane lababambiqhaza

Isihloko socwaningo:

obaba abasebasha abangashadile ; isigameko kanye nemibono ngokuba ubaba.

Isingeniso

Igama lami ngingu Thembelihle Makhanya, ngifundu amabanga aphezulu kwezenhlalakahleumfundi eNyuvesi yaKwaZulu-Natal. Ngiqhuba ucwaningo njengengxenywe yokufezekisa izidingo zeziqhu. Inhloso yocwaningo kungukuqonda izigameko ezihlangabezana nobaba abasebasha abangashadile kanye nendlela abakubuka ngayo ukuba ubaba.

Isimemo

Uyamenywa ukuba uzibandakanye kucwaningo. Ngaphambi kokuba uvumelane, kubalulekile ukuba uqonde ukuthi lungani ucwaningo futhi yini okuzodingeka ukuthi uyenze. Ngicela uthathe isikhathi sokufunda ukwaziswa okulandelayo ngokucophelela futhi uxoxe nabanye uma ufisa. Ngibuze uma kukhona okungacacile noma uma udinga ulwazi olwengeziwe. Zinike isikhathi nokuqonda ngaphambi kokuvuma ukuba ingxenywe.

Siyabonga ngokufunda lokhu.

Inhloso yocwaningo

Inhloso yocwaningo kungukuqonda izigameko ezihlangabezana nobaba abasebasha abangashadile kanye nendlela abakubuka ngayo ukuba ubaba ezindaweni ezihlanganiswa umasipala wase-Hibiscus Coast.

Iqubo yokubaba iqhaza

Uzocelwa ukuba ubambe iqhaza exoxweni ezothatha isikhathi esingangehora. Okulotshiweyo nokuqoshiwe ngexoxo kuzogcinwa kwi khombuyutha yami kanye nasekhabetheni elikhiyelwayo. Sekuyothi uma kudlula iminyaka emihlanu ibese iyalinyazwa ilahlwe. Ukubamba kwakho iqhaza kulolu cwaningo kuyimfihlo. Igama

lakho ngeke kukhulunywe ngalo. Uma uzimisele ukuba ubuzwe, uzozikhethela ngoku thikha ebhikisini ukuthi uyavumelana nokuthi uqoshwe noma awuvumelani.

Uma uzizwa ecasukile ngesikhathi noma ngemuva kwexoxo, ngicela ungazise ngokushesha. Ukuze ngikusise ngama seyivisi wabezenhlalakahle.

Sicela uqaphele ukuthi iqhaza lakho kuyinto yokuzithandela. Unelungelo ukuba uhoxe ekungeneleni isifundo kunoma yisiphi isigaba. Akuyikuba khona imivuzo emibi ngokwenza lokho, futhi kungeke kube khona noma yimuphi imiphumela engemihle.

Imininingwane yokuxhumana ukuze uthole ulwazi oluthe xaxa

Uma unanoma yimuphi umbuzo ngaphambi, ngesikhathi nangemva kwexoxo, ungase uthintane no;

Nkosazana uThembelihle Makhanya

Umcwaningi

Izinombolo zamakhale khukhwini: 073 6949 327

I-imeyili: 211517684@stu.ukzn.ac.za

Usolwazi uCarmel Matthias

Umphathi

Izinombolo zocingo : 031 260 7922.

I-imeyili: Matthiasc@ukzn.ac.za

Ihhovisi leNyuvesi elibhekelele inqubonhle yezocwaningo

Amagama aphelele: Prem Mohun

Ihhovisi lezocwaningo

Govan Bheki isakhiwo

eWestville Campus

izinombolo cocingo: 0312604557

i-imeyili: mohunp@ukzn.ac.za

Siyabonga ngomnikelo wakho kulolucwaningo

Ifomu lemvume

Mina, _____ ngivavuma ukubamba iqhaza ocwaningweni olumayelana nobaba abasha abangashadile olwenziwa uThembelihle Makhanya (izinombolo zomfundi: 211517684), umfundi wamabanga aphezulu ezenhlalakahle eNyuvesi yakwaZulu-Natal. Ngityaqonda Ihloso yesifundo.

Ngityaqonda ukuthi kuyodingeka Ukuba ngibambe iqhaza exoxweni ezothatha isikhathi esingange hora. Lezi zingxoxo zizolotswa futhi zizo qoshwa ngemvume yami. Okulotshiweyo nokuqoshiwe ngexoxo kuzogcinwa kwi khombuyutha ka Thembelihle kanye nasekhabetheni elikhiyelwayo. Sekuyothi uma kudlula iminyaka emihlanu bese iyalinyazwa ilahlwe. Ngityaqonda futhi ukuthi:

Ngibamba iqhaza ngokuzithandela.

Nginelungelo ukuba ngihoxe ekungeneleni ucwaningo kunoma yisiphi isigaba socwaningo.

Ngeke kube khona imivuzo nemiphumela engemihle ekuthatheni isinqumo sokuhoxisa.

Ukuzibandakanya kwami kucwaningo kuyimfihlo ngokuphelele.

Ngizokwazisa uThembelihle Makhanya ngokushesha uma ngizizwa ngicasukile ngesikhathi noma ngemuva kexoxo ukuze ngithole ukwesekwa.

Isiginesha yami engezansi ibonisa ukuzimisela kwami futhi imvume ekubambeni iqhaza kucwaningo.

Kusayinwe e _____ (indawo) ngo _____
(Usuku)

_____ (Isignesha)

_____ (Igama ngokugqamile)

Sicela ukhombise ngoku thikha ebhokisini elilandelayo ukuvumelana nokuphikisana kwakho ekuqoshweni kwexoxo.

	uyavumelana	Awuvumelani
Ukuqoshwa		

