

**A HISTORICAL AND AN EMPIRICAL SURVEY OF
FATHERHOOD**

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**A HISTORICAL AND AN EMPIRICAL SURVEY OF
FATHERHOOD**

**Submitted in partial fulfillment of the requirements for the degree Master of Arts in
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Declaration

The Registrar (Academic)

University of Kwa-Zulu Natal

Dear Sir/Madam

I, Raj Singh

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Hereby declare that the dissertation entitled

A HISTORICAL AND AN EMPIRICAL SURVEY OF FATHERHOOD

Is the result of my own investigation and research and that it has not been submitted in part or in full for any other degree or to any other University.

Preface

What does it mean to be a father? What are our expectations of men as fathers and are those expectations being met, and what does that say about men and masculinity? Even as recently as thirty years ago, the answers to such questions would have been considered obvious to most people. The father's task was to provide for his family, to be the authority in the home and perhaps occasionally to help the mother by entertaining the children. He would not be expected to have an intimate relationship with his children or to provide either physical or emotional support to them. In fact he would not be expected to have a great deal to do with his children and as long as he provided for his family materially and maintained discipline within the home, he would be considered a good enough father. But now that has changed.

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Chapter One

Research Design

1.1 Introduction

Do men understand what makes them important to their children? The nurturing aspect of the father is greatly undervalued. Nevertheless it is necessary and vital in the life of the child. Studies show that children require interaction with both mother and the father. The struggle lies in the fact that women were doing most of the nurturing for so long that it became a gender-based role. Our culture has unjustly allowed the biological fact to shape the way it apportions the tasks of child-rearing, thereby depriving women of full and equal participation in the many realms of life outside the home (the professions, the arts, business, politics, etc.). However if a man engages in nurturing, it does not mean that he has to become a woman. The different role players beginning with members of the family, the community and society have to ensure and help to level the playing fields between parents. In this chapter, I will start by briefly explaining the statement of the problem and the purpose of this study. I will then describe my method and selection of my sample in the empirical research. Finally I will overview the different chapters of this thesis.

1.2 Statement of the Problem

In my mini dissertation I looked at the 'Absent Father' from a psychoanalytic view and how it affects the children. In this dissertation I want to broaden my research into other areas of concern in the field of 'The Absent Father'. One of the most pressing social realities today is the prevalence of single parent families. This reality is becoming more of the norm rather than the exception. Society encourages or promotes the concept of single parenting with no regard to the effects it has on the child. The very fabric of society, 'the family', is being fragmented and consistently being torn down.

I wish to emphasize the necessity of the father in the family despite his changing role in the family. We cannot help contemporary families if we accept a one-dimensional

analysis of where their problems originate, insist there is only one blueprint for how all families should look and act, or offer feel-good homilies about cleanliness, chastity, and charity in place of concrete reforms to relieve the stresses on working parents and offer positive alternatives to youth.

Researchers found that infants in the first few months of life can tell the difference between a mother and father's style of care. The infant's capacity to recognize a father's care in it's own right so early in life reveals to us how crucial connecting to the father is to the healthy development of the child (Amneus, 1997).

The absence of the father in the family is one of the main contributory factors causing youth to be involved in drugs, alcohol, teenage pregnancy, and other compromising and even detrimental moralistic behaviour. Compared to children in male-headed traditional families where their natural parents are married to each other, children living in female-headed single parent, lesbian or other environments where they are deprived of their natural fathers are:

- Eight times more likely to go to prison.
- Five times more likely to commit suicide.
- Twenty times more likely to have behavioural problems.

The family, community and the nation are weakened by three all too common practices: out-of-wedlock birth, this is an outright rejection of marriage; divorce, this is so easily obtainable, and co-habitation, which is an ambivalence toward marriage that allows only the appearance of commitment. One has to only look at how the media portrays the father to know the view held by the public in this issue. All of these undermine the strength of families and communities as these contribute to absence of fathers in the family.

Society is trying to combat the problem of street children, teenage pregnancy, drug addiction, alcoholism and such like, than strengthening the families, which I believe, is the key for success in any society. Most men would like to be fathers but our society is telling them that they are unnecessary. Daniel Amneus (1997) states that 'biological

weakness is not a good reason for throwing fathers out of the family'. We all agree as to what constitutes a family. It is a father, mother and children. The anthropologist, Bronislaw Malinowski (1927) stated that 'the French Revolution and Bolshevik Revolution would be insignificant when compared to any place where the family ceases to be the pivotal institution.' Then why are we not willing to strengthen the role of each member in the nuclear family. Why is it that any discussion in the positive role of the father upon his children is seen as an assault on the mother's ability to be able to raise her kids? The ability of the mother to provide and care for the child is not the issue. This issue is not discussed in order not to stigmatize the single parent, resulting in our inability to strengthen and support the father's role.

1.3 Purpose of Study

Some social scientists regard the nuclear family as the most essential institution for shaping and transmitting cultural values, while others accept the family's variability in response to economic and political forces. The latter are more receptive to public assistance to single parent families and less afraid of encouraging departures from the nuclear-family model. This dissertation will help fathers and mothers to make time for their children.

Recent trends affecting families are increases in divorce, out-of-wedlock birth, single-parent families, marginalized fathers and female employment. This results in single parents and children throughout the world struggle with the effects of 'absent fathers'. This epidemic does not have any lines drawn in between race, culture or state. This trend will not be reversed in the near future. However mothers and fathers have to understand that the children need both parents in their lives. Children should not be used as a pawn in a divorce settlement. In our society, mothers are regarded as primary caregivers and no cognizance is taken to the quality of care the child receives. So in a divorce, courts award mothers as custodians with an understanding that a children need mothers. There is underlying presumption that mothers make better parents. What about the fathers? This paper will help courts of the land to do a lot better for children by putting dads back in their lives. It is in the interest of the child to have maximum contact with each parent.

Judges and magistrates will see the importance of fathers in the lives of children. This will enable them to make informed decisions regarding visitation rights and the awarding of custodial rights.

People are working longer and harder and this has put a strain on the family. Juggling of schedules and the running of the home has limited the time fathers spend with their children. In our society it is the mothers that usually take time off from work to attend to a sick child. If a father approached his employer for time off to tend to his sick child, there would be a possibility of refusal and even ridicule as it is traditional for mothers to do this. This study will assist employers in seeing the father as a caregiver in the family and the need of recognizing fathers as primary caregivers.

1.4 Research Questions

Significant contributions have been made by researchers extending the understanding of the complexity of men's involvement in the life of their children. Fathers have been presented in a variety of images according to the role they fulfill. The different roles the father plays in the life of their children influences their development. Due to many reasons, the role of the father has been undergoing a drastic change from the traditional patriarchal system.

Fatherhood researchers suggest that men have not adjusted to the socio-historical change. Men either resist change in contemporary family roles or are ignorant, incompetent or slothful in the area of care giving. Researchers believe that much of the research is non developmental in that it pays no attention to the man, once he becomes a father (Hawkins and Dollahite, 1997). Researchers try to capture new images of fathers in families (Lamb, 1987). Research has shown that there is a discrepancy between what men say they chose as their roles and what they actually do for their families.

Men in the 18th and 19th century have been seen as the moral overseers of the family. However in the Industrial Revolution they were pulled out of the family and placed in factories, resulting in dedomestication of the father. Added to this since 1960 there has

been a massive entry of women into the labour market. This has resulted in the dedomestication of the women in the family. With this change in the family, roles in the home of who does what began to change.

Recent research (Lamb, 1987) suggests that fathering differs in relation to social circumstances. Social circumstances such as family structure, occupation, ethnic group, work orientation of wives and stages in the life span plays a major role in determining the quality of fathering. The need for theory capable of encompassing the complex interplay of influences underlying variation and change has been strongly voiced. Fatherhood is constantly being shaped and reshaped according to cultural context, work, family relationships and age. The purpose of this dissertation is to investigate some of these conflicting presuppositions regarding the father and his role in the development of the child. This thesis will attempt to answer the following question:

- What it means to be a father raise deeper questions about what it means to be a man, especially what relation men have to the roles traditionally assigned to them. It is important to examine the history and the origin of fatherhood.
- The idea of fatherhood being expressed here does not refer simply to the existence of a male parent. It indicates a distinct role, which can only be completed by the male parent. It implies a distinction in gender roles and, in this sense, stands in antithesis with some feminist tenets.
- Why do differences exist between children raised in father present and father absent families? These in turn relate to very basic concerns about social order. Researchers tried to understand the role of the fathers by studying families without fathers and compare them to families with fathers. If there are differences and these can be attributed to the father and then it is important for one to ask why do those differences exist and what it means to the family.
- There are number of factors that have contributed to the phenomenon of single parent homes. Divorce and co-habitation is the single most contributory to homes without fathers.

- The number of women in the work place has increased resulting in more men becoming involved with their children and show greater interest in childcare. In homes where both mother and father are employed, it is important to ascertain who does what in the home. It is important for us to examine the attitude of what men think and believe fatherhood means to them.
- According the Bible, God created male and female. Each one is unique and different. Therefore it is only through The Bible (The Word of God) can one find meaning to our individuality and confront the prejudices that exist between the man and woman.

1.5 Methodology

Some studies argue that growing up with a single mother is the primary cause of the country's serious social problems (Popenoe, 1998,1996; Whithead 1993; Blankehorn, 1995). Whilst others argue that the absence of fathers affects the economics of the family, which leads to behavioural problems. Different theories have been looked at and each one contributes to our understanding of the effect of a fatherless society. In this paper I would like to show that the father is important in the development of the children all through their growing years. That the absence of the father in the family is one of the main contributory factors causing the youth to be involved in drugs, alcohol, teenage pregnancy, and such practices will be shown.

This is a theoretical study working with published scholarly material. The study is based on qualitative interviews with:

- 50 couples between the ages of 25-35 years; mothers caring for their children without the fathers and children with absent fathers in their lives. The theoretical point of departure for the study is different relations and structures in men's lives shape a social constructive perspective where fatherhood is considered to be a process that changes over time. Particular attention has been paid to the life historical experiences, the interaction in everyday life and the structural conditions. All three are important aspects of the fatherhood process that influence the men's way of thinking and behaving as parents. The study shows

that, within the framework of the patriarchal power structures in society, a number of different expressions for and experiences of fatherhood develop. Previous experiences, individual goals in life, the relationship between the parents, which phase you are in parenthood, the relation to the labour market or the family's financial situation are some examples of the factors that contributed in creating variations in the construction of fatherhood. Some distinguishing patterns emerged in the descriptions of fatherhood that show how both traditional and new forms of expressing gender are constructed in everyday practice. Besides economic provision, most men took a considerable responsibility for the technical and maintenance of the family's material assets. Slightly less than half of the couples had also a relatively traditional work distribution. At the same time all men expressed a strong attachment to the children and to family life. Fatherhood was described as a maturity process towards a wider behavioural repertoire and a more balanced male self-image. In the majority of the couples the fathers participated also in most of the everyday life domestic tasks. As opposed to the couples with a more traditional responsibility distribution, the modern couples constructed gender and parenthood on the basis of how and not if you participate in domestic tasks. In total, the study shows that many of the men have begun to change in the direction of an increased involvement in family life.

- The completion of questionnaires will also be conducted with children between the ages of thirteen and eighteen and single mothers caring for children across the racial and cultural spectrum. I chose children of this age group because they are in transition into adulthood. The image they hold of the concept of the father will play a significant role into their adulthood. This will enable me to evaluate the importance these children will put on fathering.
- Single mothers will be asked to fill in questionnaires and data will be gathered to evaluate how mothers are coping without fathers being in the homes.

Unstructured and in-depth questionnaires were given to the respondents. The questionnaires covered various issues including family relations, economic background, of types of activities the respondent engaged in and at what age. This research will also

include the socio-economic factors to the problem. The data gained will also be used to ascertain whether people from some cultures fare better. This study is exploratory and therefore will require some flexibility. The participatory research method will also be engaged. Participants will assist with interviews and the completion of questionnaires. This will enable participants to develop new skills and knowledge.

This study will reinforce the importance of the normal concept of marriage, which is ridiculed in many quarters. I do hope to establish that the child needs physical and emotional security. This will help all those that find themselves as single parents, or in extended families, suggesting what they must do to enable children to cope with the loss and minimize the damage. This study will also help those in the justice and governmental department into protecting the rights of both parents so that the child will have both parents actively involved in their lives. Many studies have been done focusing on just one aspect that affects the children. But a multi-facet approach is necessary to address the issues that stem from 'absent fathers'. The child must be assured of two kinds of parental nurturance and must be given assurance of physical and emotional security.

1.6 Chapter Overviews

Thousands of research papers have been presented in this area. It would be too cumbersome for me to present an overview of each one. However, for the purpose of this study, I will present an overview from existing research on the following in chapter two:

1. Psychoanalyst, cultural anthropologists, sociologists and other scientific researchers have presented many theories in this field. I will examine some of these theories that relate to the concept of 'Fatherhood'.
2. Fatherhood has been in existence as far as civilization can be studied. I will present a historical overview of fatherhood from the 18th century to the present.
3. The Bible makes it plain that fatherhood is a reality, which involves an identity and a function quite distinct from motherhood. But where does this reality come from? What is the source, the origin, of fatherhood? Fatherhood goes beyond history and has been in existence from the creation of the first pair of humans,

Adam and Eve, according to the Holy Bible. I will present the origin of fatherhood according to the Bible.

It is important for this study to see the different historical roles the father performed in the family. In chapter three I will overview the historical roles and the functions of the father.

In chapter four, I will examine the effects of the absent father in the lives of their children. The following areas will be investigated:

- Psychological maladjustment
- Academic performance
- Antisocial behavior
- Difficulty establishing and continuing intimate relationships

In chapter five, I will look at the how changing perceptions of society on marriage has contributed to the phenomenon of 'Absent Fathers'. The most stunning change in the family over the past generation is how men and women have changed their views on what constitute a nuclear family. In this chapter, I will also look at how the ravages of past political situations in many parts of the world contributed to the breakdown of the family structure especially amongst the black majority population group resulting in fatherless children. Generations have passed with no real script for fathers on how they can play a meaningful role in the lives of their children. There are other reasons for an increase in fatherlessness in the U.S. and the West. The revolutions in sexual mores in the 1960s, coupled with extreme forms of feminism, tended toward the separation of childbearing from marriage. I will examine how the fight for gender equality and the emancipation of women have been misunderstood. Feminism confronts gender inequalities and exposes the socially constructed gender differences on which they are based.

In chapter six, my objective of the empirical study is to evaluate the following:

- The summary of my empirical research.

- How do the absence of fathers affect their children?
- What do mothers miss when fathers are not around?
- What are the roles and functions fathers are currently involved in the family?

My sampling strategy was fairly straightforward. I aimed at increasing the diversity of my sample as much as possible along race, class and economic status. Participants were recruited either by the researcher or the field workers, who provided a general description of the study and an estimate of the time involved in filling the questionnaire. Participants were asked to respond to the questionnaire at their own convenience, but to do so privately, and to return it. In this research, names of the respondent were not taken down as a protection and a means to extract an honest response to the question. My sample consisted of the following three categories:

- 25 boys and 25 girls between the ages of 13-18 years from single parent homes headed by mothers. This was done to see whether the absence of fathers made a difference in their lives.
- Fifty single mothers with teenage children. It is important for mothers to be included to evaluate what their perception of what they miss about fathers in bringing up their children.
- 50 Young couples between the ages of 25–35 years. This sample was chosen to evaluate current understandings of what a father means to the family.

Divorce and co-habitation are the single most cause of fatherless children. In chapter seven, I answer the question, how should Christians respond to the hostilities between men and women and the institution of marriage. Ultimately, the only way to counter claims that fatherhood has no intrinsic reality or worth is to reflect on what the Bible has to say about the conduct of husband and wife. The Bible offers an astonishing answer to this question and I will examine the following and give some recommendation as to how to encourage and involve the father in the lives of his children.

In chapter 8, I will summarize my research. I will make some concluding remarks on the following:

- The roles fathers can play in the lives of their children and at home. I will make some recommendations as to how to get fathers involved in the lives of their children.
- The role of society in connecting fathers to their children.

1.7 Conclusion

In a culture that conveys messages to men that they are not needed in distinctive roles of father and husband, many men leave their families or refuse to form families when they beget children. Gone are most vestiges of traditional stigmas once associated with divorce and out-of-wedlock births. We have forfeited much of the traditional wisdom that relates child welfare to intact two-parent families. Few studies have examined how men come to define their fatherhood. They are likely to view their role as fathers based on how they were fathered, their perception of what a father ought to be, their spouse's perception of fathering responsibilities, the portrayal of fathers in the media and entertainment industries, and the influence of public perception of their role.

In the next chapter I will examine the concept of fatherhood based on evidence from developmental psychology, psychoanalysis and from cultural anthropology. I shall overview the history of fatherhood from the 18th century to the present. I will also examine the origin of fatherhood as in the Bible.

Chapter Two

The Fatherhood Script

2.1 Introduction

In the early 1970's researchers began to study the relationship between the father's contribution and the child's development. The expanding literature suggests that the father's contributions have been undervalued. To correctly identify contemporary family patterns and predict future trends, we need a better understanding of the history of fatherhood. In doing so, I emphasize two emerging themes: the changing role of fathers over time, and the rise of two seemingly conflicting trends; the nurturing, caring, father who enters fatherhood consciously and performs his duties conscientiously versus those who may not have wanted to become fathers, who deny paternity, who are absent from the home, and shirk their parental responsibilities and obligations.

2.2 Objectives

Research and evidence on fatherhood is far more abundant now than it has ever been. Thousands of research papers and articles on related topics have been published over the last quarter of a century. For the purpose of this study I will divide and overview existing literature in the following areas:

- Theories of the Concept 'Fatherhood'
- A Historical Survey of 'Fatherhood'
- Origin of Fatherhood as presented in the Holy Bible

2.3 Definition of a Father

Let me begin by defining what it means to be a father. The term father has two aspects attached to it: the procreative and nurturing aspects. A man becomes a father when he has his first child; this status is fixed, such that, once a man becomes a father he is always a father. He may subsequently leave the mother of his child but his status as a father will always remain. Fatherhood then is a status attained by having a child and is irrevocable

(unless an only child dies). In contemporary research literature the term fatherhood is used interchangeably with the term fathering (Tanfer and Mott, 1997). Fathering besides the procreative act includes childrearing roles, duties, activities and responsibilities that fathers are expected to fulfill. The term fatherhood conveys a strict sociological definition, which is the expected behavior of one who holds or occupies father status (the social position of father) the actual behaviour exhibited by one who fills the father's role.

The Romans differentiated between two aspects of fatherhood in the words 'genitor' and 'pater'. A 'genitor' is a man who impregnates a woman. He sires offspring. On the other hand, a 'pater' is one who assumes responsibility for his children. He nurtures them, gives them his name, and introduces them to the world as his daughter or son. The world faces a surplus of 'genitor' but a severe deficit of 'pater' (Steven, 1994).

2.4 Theories of the Concept 'Fatherhood'

David Gutmann (1987) states that 'Fathers are necessary to man's well being and civility at all major points across the whole masculine life cycle'. Paraphrasing of paternity varies from biological father to collective fathers in community. Evidence gathered from psychology, psychoanalysis and from cultural anthropology was used in these studies.

2.4.1 Authority

Rousseau (1987) maintains that the 'family is the most ancient of all societies and the father is the image of the leader'. The father by nature is the authority in the family.

Rousseau (1987:112) states that:

...for several reasons derived from the nature of things, in the family it is the father who should command, and a husband should oversee his wife's conduct, for it is important to him to be assured that the children he is forced to recognize and nurture belong to no one but himself. In effect nature's voice is the best advice a good father could listen to in fulfillment of his duty.

Comparing the family to a political society, he states that the leader is the image of the father and the people of the children. The difference consist in the fact that the love of the father for his children repays him for the care he takes for them, while in the state the leader does not command the love of his people (Rousseau, 1987:142). The father's authority is based on nature and his natural physical strength. This becomes the basis for a legitimate patriarchal government based on right and not might.

Freud (1961) identifies moral right and civil law with paternity. This is based on the father's bullying castration threats resulting in the desire to kill the father and the guilt associated with it. This causes the child to break out of this natural bond and propel into culture. The daughter never enters culture as she never feels the threat of castration and therefore cannot internalize the paternal authority. This internalization marks the child for a proper entrance into the social realm. The father's strengths and threats help to setup and fortify the child's superego. Freud's paternal authority includes moral right and civil law earned by his bullying castration threats. Freud (1961:80) states that ' What began in relation to the father is completed in relation to the group'

Hegel (1952:264) states that 'women are educated in the realm of feelings whilst the state of man is attained only through the stress of thought'. She describes how a man leaves the world of feelings and enters the world of the state and laws through recognition of women in his family, who provide the support against which he can pull himself to a higher level of consciousness. Women's nature is to love whilst the man's nature is to lay down the law.

Jacques Lacan (1977:199) states that 'the child's acquisition of language and socialization can be understood in terms of the father's authority'. The father's prohibitions move the child away from the mother to a social relationship. The child's identification with the desire of the mother, and a symbol of fulfillment is replaced by the father's name, words and symbol. This symbol designates ownership. For Lacan the father represents law and language and the mother represents love and need. His name guarantees the child of it's belonging.

Power is always associated with paternal authority. For Freud and Lacan this power is associated with the phallus/penis. The anatomy of the male body makes the repudiation and sublimation of the aggressive sexual instincts possible. The male body is powerful only because it can act on its aggressive instincts in a way that the female body cannot. The control of the body makes the male dominant. Kelly Oliver (2000) states the following:

...In philosophy and psychoanalysis the father's authority as representative of law and culture and this is based on his physical strength. Whereas the mother's relationship to the family is natural, the father transcends this natural relationship and engenders society. From Locke to Lacan, the authority of culture is legitimated in its opposition to the brute force of nature. But insofar as the authority of culture, ultimately of patriarchy, is justified by appealing to the father's natural authority in the family, culture collapses back into nature. The authority of culture comes from the brute force of nature. Might does not make right. And culture is not antithesis of nature after all. On the other hand, if law takes us beyond nature's triumph of the strongest, then patriarchy has no justification and there is no necessary connection between law and paternity.

2.4.2 Masculinity

A leading anthropologist Ralph Lipton (1945) stated that ' In some ways, each man is like all other men; each man is like some other men; and in some ways, each man is like no other man.' He approached fatherhood in three ways. His first level speaks of common, universal ways of underwriting individual and species survival; the second level being that we share a common language and culture with a few socially selected members of our species. In this level, Lipton refers to the way we act to preserve society and to maintain ourselves as social beings. The third level being the way we experience ourselves and maintain ourselves as unique, special and different. According to sociologists fathers who insist on playing authoritative roles, distinct from mothers, are not serving their family but oppressing their wives. Biological paternity is a fact of nature

but the scope of fatherhood is questionable (Gutmann, 1991:2). This concept gives rise to the problem of men helping to conceive more babies without any responsibility. This leads to an increase in abortion and many women with children as single parents. This in turn leads to more oppression of the women than before.

2.4.2.1 Father's Contribution to Parenting

What is father's special contribution to parenting? The first issue is specie survival guaranteed by the raising of children to be good parents in their turn down the generations. The chief concern should be the needs of the human child instead of the correctness of the politics between sexes. There is a common understanding in different societies about the basic needs of the child. A human child needs two kinds of paternal nurturance: physical and emotional security. There is recognition across the different societies that the one parent cannot adequately provide both of these needs.

Maternity and paternity are unique in nature and shaped by the vulnerability of our children. The different forms of maternity and paternity are evolved adaptations to the special requirements of the weak and needy child. The vulnerable child must be guaranteed two kinds of parental nurturance that is physical and emotional. There is a general consensus that one parent cannot provide both of these nurturance (Gutmann, 1991).

Men are usually assigned tasks away from home. This is not because they are privileged but more expendable. Typically there is an over supply of men as one man can impregnate many women. One woman can gestate once every two years. For specie survival the man is more expendable as you need just a few men to impregnate a lot of women. For this reason men were assigned tasks on the perimeter on which physical and survival are based. Women are assigned to closer and more secure areas so to supply the formative experiences that give rise to emotional security in children. George Murdock's (1935) study based on ethnographic data from 224 subsistence level societies indicates that most military and productive labor required protracted absence from home.

This special role of the father to be close from a distance reveals itself soon after birth. Niles Newton (1973) asserts that mothers are essential to the child, whilst the father plays an auxiliary supportive postnatal function. The major expressions of female sexuality, coitus, birth and lactation are very vulnerable and liable to shut down due to external threat. This requires protection that is usually provided by men. The father's function is to provide a protective perimeter for the mother and child to ensure that the child's early emotional development is not affected by drastic events from the outside.

2.4.3 Psyche-Social Development

The continuation of the mother and child merger in psychological terms of the intrauterine link is necessary for the child's future psyche-social development. Assured of a stable environment the child practices psychological and physical separation from the mother after the first year. The linear arrangements of the first year where the father tends to the mother and the mother tends to the child, begins to break down. The linear arrangement gives way to a triangle one where the daughters fall in love with their fathers and sons take their fathers as rivals for the mothers' affection. This changes the father's role from being a figure of strength and provision; he becomes a way for the child needs for distance to the outward world and away from his union with the mother. The presence of fathers at this early age of the child will help in the child's emotional development and support the maturation of daughters and sons. There is a greater need for the son to separate psychologically from the mother. The daughter's domestic and biological destiny is similar to the mother and therefore she can continue to be known as her mother's daughter without prejudicing her future adult role. The son's future is a life towards the perimeter beyond the mother's domestic role (Newton, 1973).

The son begins as a creature of the mother's domestic world but this tie has to diminish as the son is to be introduced into the world of fathers. There has to be a point where the son has to redefine himself from being the son of his mother to being the son of his father. This crucial change can only take place if the son is strong in his own right and different from the father. The father's strength and his sexual right to the mother together with his investment in his son, he becomes the object of his son's love and envy. The

son's realization of his father's superiority causes him to abandon the Oedipal rivalry and tries to acquire the father's envied strength through identification, imitation and apprenticeship. By submitting to his father's discipline and authority the son eventually inherits his own power. The assurance due to this power affords him the ability to begin to detach him from the mother (Gutmann, 1991).

The son on reaching puberty not only interacts with his father but also with the father's colleagues, the elders and fathers of his community. Different cultures have instituted various forms of rites to which the young son is subjected. The young candidate is exposed to this ordeal and is watched by the community elders for signs of weakness. If he cries for his mom then he still belongs to her world. If he endures then he is accepted as son of the collective fathers and also bonds with other young men.

Human cultures in any form have a great and universal function to endow the routine sacrifices of human parenthood with high significance and dignity. The absence of culture put children at risk but with its presence affords him the opportunity to become a father. This state of fatherhood will grant him a special dignity and identity in that culture.

2.4.4 The World without Fathers

Clinical studies as well as anthropological investigations show that the father plays a pivotal role in the process through which boys separate from their mothers in search of their maleness (Gutmann, 1987). He is the one that guides him into the community of men. He finds the meaning of what it is to be a male. He becomes the son of his father. Later, when the boy becomes a man, he will reunite with the world of women, the world of his mother, through his spouse and family. In this sense, only by becoming his father's son can he finally become a good family man.

When this process of male identity does not succeed and the separation is not completed one main result, in clinical terms, is rage. The rage is almost always directed against the mother, against women, against society. That is why if we want to learn the identity of

the rapist, the hater of women, the occupant of jail cells, we do not look first to boys with traditionally masculine fathers. We look first to boys with no fathers.

Poorly fathered are less likely to separate from their mothers and experience difficulties in bonding with other women. This entrapment causes them to avoid other women or even abuse them with violence. Inadequately fathered sons inseminate women but avoid fatherhood. The lack of superego in these men causes them to find strength in criminal behaviour and much of their violence are directed towards women. It is 'mama's boys' that are most likely to prove their manhood by beating women as can be seen of the high level of violence against women in South Africa.

When young men cannot achieve psychological distance from the mother, they will cling to her or compensate their physical and social distance from her by addictive substance that will alleviate the pain of the separation from the mother. Bonding with other women run the risk of losing the intimacy with the mother who cannot be replaced. This causes them to turn to impersonal substances such as drugs and alcohol. Another way to achieve social distance from the mother whilst at the same time avoiding fatherhood is homosexuality. In this type of relationship, sex seems to be impersonal and the partner is easily replaceable. The question of intimacy is avoided.

In the absence of reliable fathers and elders, young men institute their own rituals to be administered at their initiations. In most instances unsupervised gangs of adolescent males administer these tests. The candidate is called upon to display courage usually through their defiance of the law. This takes them into the world of the criminal.

2.4.5 Fathers and Community

Biological fathers play a role in the separation of the son from the mother; later teachers and others sponsor some separation from the family as a whole while still within the ambit of the larger community. The community fathers underwrite the physical separation from the community. This is essential to the role young play in some vital

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perimeter. Finally fatherly beings are necessary to endorse the final passage of male life cycle.

In traditional community, it is the senior men that achieve great status (Simmons, 1945). This is not the result of physical strength but because of their meekness. These older men are bridges between the community and the gods. There is a founding myth that the elders become recipients and vessels of healing powers. There is a generational rule that compensates the traditional aged for the loss of physical power with supernatural power. Young men are stationed on the community's perimeter to ward off any dangers whilst the old men retreat physically to the interior. These senior men become the social 'fathers' that young men need when they enter into fatherhood.

2.5 A Historical Survey of Fatherhood

In the past every generation and every culture interpreted the father's role differently. Therefore our current discussion of fatherhood has a past and future and it is necessary for us to look at the past so that we can predict the future.

2.5.1 Pre-Industrial Revolution

It was an established principle that the father was the primary and irreplaceable caregiver. In the 18th century the father bore the primary responsibilities for the well being of the children (Rotundo, 1985). Before the Industrial Revolution much of the father's work was rural based and home based rather than a separate workplace. This led to a strong kinship ties with his family and he was the authority over them. His tasks involved raising the kids, teaching them moral guidance and guided the destiny of his children. In the 19th century custody was almost always awarded to the father. The most important tasks were primarily the father's responsibility. In the past European fathers has been seen as disciplinarian, moral guide and a stern overseer. More centrally, fathers largely guided the marital choices of their children and directly supervised the entry of children, especially sons, into the world outside the home. Most importantly, fathers assumed primary responsibility for what was seen as the most essential parental task: the religious and moral education of the young. As a result, societal praise or blame for a child's

outcome was customarily bestowed not (as it is today) on the mother, but rather on the father, who was assigned the major responsibility for his child's competence and character.

2.5.2 Post Industrial Revolution

The Industrial Revolution brought the traditional rural and village lifestyles to a grinding halt. People moved to cities and towns where industries were located. This moved the father out to work and placed the mother as the reigning domestic power (Filene, 1986; Lasch, 1977). This gave the father less authority and the role as moral overseer and caregiver was diminished. But the father at the least was the sole provider for the family. For fathers, this was the beginning of an almost exclusive emphasis on economic responsibilities, which naturally, curtailed the men's day-to-day contact with their children. Demos (1986) writes that the separation of work and family life led to the disappearance of certain key elements of traditional fatherhood (e.g., father as moral overseer), and to the transformation of others (e.g., father as role model) His main tasks at home was to be a good support to his wife. The father became a warmer person who took fun and games with his children. The major change in family life in the 19th century was the steady feminization of the domestic sphere. Accompanying this radical change were a host of new ideas about gender identity and family life. Special capacities of women to care for children and to create, in opposition to the outside world dominated by men, a secure moral ethos for family life came to the forefront.

During this period fathers began their long march from the centre to the periphery of domestic life. As Joseph H. Pleck (1997) observes: 'A gradual and steady shift toward a greater role for the mother, and a decreased and indirect role for the father is clear and unmistakable'. By 1900, fathers only spent time in the home on Sundays. Within the home, the father retained his formal status as chief executive, or head of the family, but had ceded to his wife the role of chief child-raiser, manager, and decision-maker.

The father continued to set the official standard of morality and to be the final arbiter of family discipline, but this he did being more away than before. He stepped in only when

the mother's delegated authority failed. In short, the fatherhood script was radically rewritten during the course of the 19th century. Fatherhood became a far thinner, more shrunken social role. Within the home, fathers moved to the periphery if not formally, then certainly in practice. In this period, the fatherhood script became increasingly anchored in, and restricted to, two paternal tasks: head of the family and breadwinner for the family. In the 1900s, fathers' responsibilities thus became mainly defined by breadwinning in the marketplace, whereas mothers became increasingly central to family life, and subsequently viewed as the primary custodians and caretakers of children (Griswold 1993:30; Gillis 1996:190; LaRossa 1997:28; Frank 1998:15 & Rotundo 1993).

Men still continued to act as disciplinarians in the family, but their removal from the home weakened their tie to the emotional bonds that form between generations in a family (Rotundo, 1985). The father now derived his status from the outside world, from his place in the market place. His occupational standing, his economic power established not only his authority in the home, but his worthiness as a husband and father as well. With this movement from ascribed value to achieved value throughout the nineteenth century, erosion in the role of the fathers began.

2.5.3 Great Depression

During the Victorian era there was a softening of his role as romantic love and emotional warmth entered the family. But the Great Depression with huge unemployment caused many fathers to return home (Benson, 1968). However he had to leave again in search of employment to earn an income. Many of these fathers went to the two World Wars. By the end of First World War, this gendered division of labor was so crystallized that it was very difficult to imagine men as an active, nurturing parent. Men were the breadwinners and authorities, overseeing the household with paychecks, opinions, and discipline. The cult of domesticity put childrearing almost exclusively into the hands of women. Clichés reflected the redefinition of fatherhood, 'Wait until your father gets home,' 'You'll have to ask your father when he comes home,' and 'Quite, you father is sleeping!'

2.5.4 World Wars

The two World Wars also changed the demography of the home. Fathers had to leave their families and go to war. Women began to fulfill the role of the father as a breadwinner. When men returned from the war they were not as necessary as they had been before, distanced from their families and children not knowing them. Our society gave them cheap alcohol trying to get them over the emotional trauma and scars of the wars. A generation of children grew after each war un-fathered and in turn lacked the blueprint how to father their own children. Many fathers died or were in prison camps and never returned. This caused women to look for employment.

With industrialization and modern economy led to the separation of the work and the home. Increased absence of the father from the home saw a decrease in the role of the father into the day-to-day affairs of the family. This role was gradually taken over by the woman. This radical change led to new ideas about gender identity and family life. The father retained his status in the home as the head but ceded his role as the chief child raiser and decision maker to his wife. The father continued to set the standards of morality and the final authority in family discipline. The fatherhood script was radically changed to a far thinner and shrunken role. In practice the father moved to the periphery and began to play a dominant role as the head of the family and the breadwinner.

2.5.5 Current Fatherhood Images in Society

In the 21st century, the traditional role of the father as a primary caregiver, moral educator, head of family and breadwinner has diminished and has become less socially valued. Each of these has been challenged by gender identity and its related roles. There has been a decline in the trend of fatherhood as a clearly defined role. Many men have traveled well beyond the periphery and are absent altogether from family life. The result is that fatherhood as a social role has been radically diminished. The inherited fatherhood script in our society is blamed for just about everything. Therefore the radically reduced fatherhood role poses a challenge we face today, and that is not what men desire but what do they do? David Blankenhorn states that that there is a 'culture of fatherlessness' (Blankenhorn, 1995:2). He states that 'Fatherhood has been diminished as paternity has

become decultured' (Blankenhorn,1995:16). In his book *Fatherless America: Confronting Our Most Urgent Social Problem*, he describes the different types of fathers our culture now seems to support.

2.5.5.1 The Shrinking Father

Industrialization and the modern economy led to the physical separation of home and work. Up until the late 1960s, being a real man meant being a 'good provider' for the family. This role of provider gave fathers their true meaning. However increasing number of women have entered the job market and joined as a partner in the home as a provider. The primary role of a father as a good provider was relegated to lesser positions of importance in the identification of traits associated with fatherhood.

Within the home, fatherhood in our generation has completed its 200-year march from the centre to the periphery. Fathers were seen as primary caregiver, moral educator, head of family, and family breadwinner. During this time fatherhood has lost, in full or in large part, each of its four traditional roles. There are simply fewer things that remain socially defined as a father's work. Fatherhood is diminished in that it has become less important, less socially valued. Influential people in today's public debate argue that fathers, when all is said and done, are not very important at all.

There is a continuing decline of fatherhood as a defined social role. The inherited fatherhood script is under siege and is blamed as the cause for everything within the family context. Fathers extract meaning out of what they do and it is this that leads to the desire to be a father. So the central question one should ask: What, if anything, do fathers do?

2.5.5.2 The Old Father

The Old Father (early 20th century to 1950). His job was to earn a living and punish children for their misdoings. He was devoid of open displays of love and affection, and was miserly in dispensing money, time or effort outside the workplace. The old father is

one who is distanced and authoritarian and this may lead one to believe that fathers may be the problem. Blankenhorn (1995:18) says

...certainly this combustible contradiction inherent within fatherhood-closeness partly through distance, affection partly through coercion helps explain why fatherhood constitute such a problematic contrivance in human society.

Work was a way the old father showed his commitment to his family. The flaws found in the old father have led many researchers to conclude that we may be better off without him. The presence of an old father eclipses the issue of an absence father. However, Blankenhorn argues that whilst having this kind of father instills anger, not having one instills greater anger. Violent society is not a result of fathers that abuse power but results from fatherlessness. There is the 'Old Father,' the scapegoat father, associated with abuse, oppression and totalitarianism, the one from whom the fatherless society is supposedly fleeing.

2.5.5.3 The Superfluous Father

The term superfluous father has been coined to express a belief that fatherhood, as a distinct social role is unnecessary, undesirable or both. The thinking behind this thought is that there should not be any gender specific role belonging to men. The argument is that there are no distinct differences between norms of fatherhood and the norms of parenthood. The conception of the superfluous father rests on two basic cultural ideas that fatherhood is a gender based social role. The term 'superfluous' means that which is unnecessary (Blankenhorn, 1995:67). The image portrayed here is that fathers are unnecessary. The other idea is that in the name of social progress, particularly for women, the term fatherhood be redefined in terms of gender role convergence. This proposition urges fathers to transcend gender-specific males roles to that of gender-neutral roles. Men in general, and fathers in particular, are increasingly viewed as superfluous to family life: either expendable or part of the problem. Fathers are a dying, or at least endangered, species. Blankenhorn identifies two primary 'preconditions of effective fatherhood':

- 1) co-residency with children, and
- 2) parental alliance with the mother. Fatherhood is integrally related to husband hood. That is, an alliance with the mother is as central to fatherhood as a paternal care for the children. However, in contemporary society, divorce having become normative in popular culture, the ideal of fatherhood is itself being divorced from marriage and husband hood. Between 1960 and 1994 the percentage of children living apart from fathers more than doubled, going from 18% to 40%.

2.5.5.4 The Good Father

In his research on the subject of the Good Father model, Blankenhorn found that this rare breed of male relies on a moral vocabulary to describe him or his wife. They use a philosophy of right and wrong, good and bad, and the classical language of civic virtue coupled with the Judeo-Christian Ethic. The Good Family Man reflexively assumes he is the primary breadwinner, even when working mothers augment the family income. Making a living for his family is his primary purpose. This man is married to the mother of his children and puts his family first. He shares the workload as a partner with his wife shows love of his wife and children through his actions. He has not transcended masculinity, or moved beyond male roles. What he does with his children is not 'parenting' or 'mothering', he is their father, a gender specific noun (Blankenhorn, 1995,201-205). He is a good and steady provider and is a problem solver and a guidance counselor.

He displays a high moral character and makes sacrifices for his family. This man wields authority at home and at the same time recognizes that his wife also wields authority. He knows that her work in the home is equally irreplaceable and different. Blankenhorn states that the task of childrearing requires 'mutual dependency, grounded in the realities of gender complementarities.'

2.5.5.5 The New Father

Whist one would not like to marry one's daughter to the 'unnecessary father'; the new father is fast becoming our cultures best friend. He is a mother with different biological equipment. Androgynous by orientation, he is the kind of guy who is as eager to be a mother as any woman could be.

The new father embodies domesticity and care. He is nurturing, he expresses his emotions, he is a companion, a friend and he is deeply involved parent. He goes beyond helping out and in order to share equally in the work, joys, and responsibilities of domestic life. Fathers like this are finding out equal sharing is more satisfying. The new father now shares chores traditionally done by women. The new father is now sharing child rearing that was viewed as traditionally a woman's tasks. Letty Cottin Pogrebin, in *Family Politics*, argues that our culture is 'breaking the absurd linkage of father with breadwinner, understanding that the one role is not dependent on the other and that neither role determines masculinity' (as quoted in the *New York Times*, June 17, 1990).

Sex specialization within the family is slowly but surely vanishing. Sex specialized caring imperils children because it is contingent sex role choreography rather than children's needs. Social science evidence suggests that the new father is more than an abstract cultural exhortation. It affects the ways many fathers spend their time. Today, young men spend 20 to 30 percent more time in childcare than fathers of the 1960's where both parents are working. Judith Wallerstein (1989) reports a major shift in the attitudes of fathers, many of who are trying to maintain an active parenting role in their children's lives. Then there is the 'New Father,' who seeks to be a genderless or androgynous self; instead of any gender-specific father role, he engages in a generic kind of co-parenting with the mother of the children. The New Father ideal goes hand in hand, according to Blankenhorn, with theories upholding the viability, if not preferability, of single-parent families. Fathers as gender-types are unnecessary.

Is this the script we ought to adopt for fathers? I do not think so. Compared to the offspring of other species, the human child is dependent on parental care for a long

period. The needs of the child compel mother and father to specialize in their labour and to adopt gender based parental roles. This kind of role can lead to tension within the family structure because there are no gender- based roles, the father's role may be termed unnecessary or superfluous.

2.5.5.6 The Deadbeat Father

The Deadbeat Dad is the absent father who does not pay child support or visits his children (Blankenhorn, 1995: 124-47). Among court awarded child support payments in the U.S. today, about 50% of the money awarded never gets paid to the awardees (the children). Because he does not pay up, he does not come around. One year after divorce, the average time spent with his children declines from weekly visits to none at all. Deadbeat Dad is the ex-husband who refuses to pay child support.

Blankenhorn shows how the rush to pursue deadbeat dads is grounded in the premise that the father role is not so relevant, and what really counts is financial support. The absence of a father is not a problem, only the absence of income. The pursuit of deadbeat dads, however, solves neither the problem of poverty nor the more serious problem of the absence of a father. Contemporary culture prefers the male income to the male image. Given that society offers no compelling narrative or vision for fathers, there is a rampant proliferation of deadbeat dads. Since society views dads as irrelevant, apart from financial support, they become ever more prone to see themselves as non-fathers and, naturally, non-providers.

Fathers have played a major role in the family for many centuries and it is only in the 20th century we think we can do without them and get away with it. The history of our species from the social sciences, primary sources of child and societal well- being dismisses the fundamental concept of the unnecessary father. Atkinson and Blackwelder (1993) and LaRossa (1997) note that fatherhood imagery has never been uniform, and that the cultural ideal of fatherhood has been in fluid for at least a century. These findings, and others from contemporary changes in fatherhood have precedents from earlier eras. Studies of families from past times allow us to see how cultural, economic, political,

technological, and geographical contexts combine to shape choices that people make in the conduct of their daily lives.

2.5.5.7 Other Types of Fathers

The Visiting Father is the dominant view of the other 50% of divorced fathers who do pay their child support. He tries to remain a force in their lives, but simply because he lives apart from his children, he cannot be relied upon for the kind of support children really need.

The Sperm Father, in some cases, is a willing participant in the quest of some women to have a child without the bother of a husband. In other cases, he is the predator male who voraciously cruises the night for gullible sex partners. At any rate, he is not interested in events that might occur after sexual intercourse. The Stepfather and the Nearby Guy are types of males who encounter a near form of fatherhood almost by accident, sometimes as a residual condition of new romance. The divorce rate for second marriages varies but is generally 15% to 20% higher than the divorce rate for first marriages. This means, from a child's perspective, the stepfather may have a limited shelf life, and cannot be fully trusted by non-biological kids.

2.6 The Origin of Fatherhood as in the Bible

To define the reality of fatherhood, one has to look at the external signs of a uniquely human reality, hoping to define it in terms of what it does or how it usually appears. For a man is not simply what he works, but rather, he works according to what he is. Anything can be stamped and sent along with a definition, so long as we are content with a bundle of items tied together by ephemeral circumstances. If we wish to know the being of a thing, we must do more than gather all the things and doings that belong to it. The man who happens to be a railway conductor is not defined in his being as a ticket puncher, nor the athlete as a field-goal kicker. Personhood transcends functionality. The word 'tabulation' or 'repertory' is the best word for describing what the self is not (Marcel, 1952:177).

2.6.1 God, The Originator of Fatherhood

Fatherhood has a pre-history. In the emergent history of fatherhood, perhaps we have not gone back far enough. If we hope to understand what is 'natural' and what is socially malleable about fatherhood, we must turn to back into the annals of time and find the origin of fatherhood. Through its many allusions and instructions to fathers, the Bible makes it plain that fatherhood is a reality, which involves an identity and a function quite distinct from motherhood. But where does this reality come from? What is the source, the origin, of fatherhood? The Bible offers an astonishing answer to this question.

Ultimately, it is not so much that we project the image of God on the basis of our experience of the human parent; rather, human parents are created reflections of God. Human fatherhood takes its reality from God the Father. He gives his name and nature to it. There is a remarkable similarity between man's identity as father to his children and God's identity as Father to His people. From the beginning, the Creator graciously revealed Himself under the metaphor, and within the very institution, of the nuptial bond. Jesus' teaching of the fatherhood of God was not merely a metaphor, but a revelation of relationship. The Almighty is both Bridegroom and Father. He chooses the Church as His bride; with her He begets spiritual children. The relation we call 'being a father' is rooted in the deepest ground of who a man is, and reaches out to embrace wife, children, and home. In this dynamic correlation between one's own being and the outpouring of love to another, we catch a faint glimpse of the heavenly Father eternally 'giving rise to' the Son, with the Holy Ghost proceeding from both like a breath or flame of love.

Fatherhood originates from God because he is the Original Father. Such a thought leads us into the very depths of the Godhead, and gives us an insight into why the Father is called 'the Father'. He is not named 'the Father' because we human beings needed some way of representing him, and fatherhood is the imagery we happened to settle on. Nor does he bear the title because he acts in a fatherly way towards his creation. Rather, the primary reason the first Person of the Trinity is called the Father is because he has a Son.

From all eternity the Father has shared an intimate, paternal relationship with his Son, the Lord Jesus Christ. And he takes His name from that relationship.

The relationship between the first two persons of the Godhead is a Father-Son relationship. It is a family relationship. And it is this relationship that underlies the concept and gives rise to the reality not only of 'all fatherhood', but also of 'every family' in heaven and on earth. To the extent that it is a family, each human family takes after the Divine Family. All families get their legitimacy from the Original Family within the Godhead. Along with every father, every family is named after the Father, who himself is named after his relationship with his Son.

2.6.2 God and Father

If a man seeks to find meaning while refusing to belong to his family, he will find nothing more than transient distractions to stimulate and occupy him for the present moment, until his thoughts bring him back to the emptiness of his rootless situation. The universal calling of a father is one of holiness. In order to make sense out of 'holiness,' a word which is easily said but sometimes so abstract, we should try to see the deep ties between fidelity, self-sacrifice, creativity, and works of mercy. Holiness acquires tangible meaning: to be faithful to one's duties in life, to make sacrifices for loved ones, to open up room for other souls to blossom, to help where help is needed. In this way, the father is present to his wife and children, the saint is present to the world, each re-presents Christ. In a family where Christian love is the measure and the goal, the possibility of despair is for all practical intents unthinkable.

The home is a locus of activities, memories, indefinable experiences, the shared 'dialect' of familiar language, a household way of doing things one does not find anywhere else in the world, circling around the mother and father. It is the soil where life is rooted, and whence it draws sustenance. For this reasons it is an elementary given of human life? In his own home, by working for and with his family, man fulfills his vocation to name and cultivate, rule and serve, carry the cross and extend the Kingdom of God. By leading his life worthily, a man slowly takes on the 'stature' of Christ (Ephesian 4:13).

We are at the point, the axis, where the vocations of man and woman meet, despite their intrinsic and vital differences. Every time a man rightly exercises his paternity, in begetting and educating, chastising, and rewarding; every time a woman rightly lives from within her maternity, bearing and nursing, training and instructing; every time husband and wife join efforts to rear the fruit of their love, they are sharing in the kingly office of Christ, which is a gift from 'the Father of lights' to the faithful Christian (James 1:17). It is only through the prophetic and royal priesthood of Jesus Christ that the countless sacrifices and labors of life make any sense in the end. It is only in Him that human love, so often obscured and tarnished, becomes aware of its own immortal dignity and beauty. The father and the mother share in the redemptive mission of the Lord.

2.6.3 Masculinisation of God

It is widely recognized that the Christian concept of God as Father is under attack. Specifically, various religious writers, primarily feminists, have proposed that God should be called Mother, or possible the androgynous Father/Mother or Mother/Father. Feminists would have us believe that the term 'father' came about because the Scriptures were written by men in a patriarchal society who wanted a picture of God that would prop up the illegitimate power of men. We should not entertain the view that the masculine portrayals of God in scripture merely reflect the masculine perspectives of the writers. This theory could lead us to believe masculinisation of God could have been an innocent and inadvertent mistake on the part of the prophets and apostles. Such a view is a direct attack on the inspiration of God's word. It leads us to believe that the prophets and apostles were not after all holy and honourable men who wrote as the Holy Spirit directed them, but rather were men who could not see past their own patriarchal society and sexist prejudices. We dare not think such things about the men through whom God communicated his infallible Word.

It is true that God has no gender. He is neither male nor female. Yet it is also true that in his Word, God reveals himself to us in masculine terms, and teaches us to relate to him in those terms. And while female imagery is used for God on several occasions in the Bible,

nowhere is God ever directly spoken of as Mother or Wife or Queen or Lady. The Lord is the Father, Husband, King and Lord to Christian men as well as Christian women. The male believer, every bit as much as the female believer, must rely upon his provision and protection and submit to his discipline and headship. In that sense, we are all feminine to him. So then, if the Holy Spirit had moved the prophets and apostles to describe God as Mother, they would have done so. But he did not. He inspired them to view him and to reveal him as Father. If this is not true then it is an argument not to alter but to abolish the Bible. For if God did not speak truthfully and meaningfully when he revealed himself to us as Father, Husband, King and Lord, then why should we believe he has spoken truthfully and meaningfully in other matters?

We received our first images of what God the Father is like from our human fathers, but they loved us insufficiently, no matter how good of a dad they were. Many of us have a wrong image of the heavenly father through our earthly father. Some of the images are:

- When one fails to live up to the expectation of an earthly father, one was punished. This image of a father who whips us when we fail to live up to His expectations is projected onto God.
- The death of a father during childhood or one separated from his family imprints in the mind of the child that similarly Father God may not be available when needed.

Feminists and the media have portrayed all fathers to be bad. Many fathers are good, while the majority is in between, caring for their children acceptably though not outstandingly. We should not uncritically accept the bad press given to fathers today, let alone revise our beliefs and behaviours in the light of it. We should not fall silent about the good just because others are shouting about the bad. Saint Paul admonishes in 'Do not be overcome by evil, but overcome evil with good' (Romans 12:21). Those who have been hurt or abandoned by a human father do not need us to apologise because Jesus and the apostles portray God as 'Father'. On the contrary, they need us to tell them that this good and loving Father can be their Father, too. What better news can we give to the emotional orphan than to tell him or her that God delights to be 'a father to the fatherless' (Psalm 68: 5)?

When we appreciate that the Father is the One from whom all fatherhood flows, we begin to appreciate that the name 'Father' is not an arbitrary title for God. Fatherhood is not merely a human construct, a human invention. The proponents of the New Father model, as already noted, want to destroy all gender-based parental roles. They ignore or deny all biological, emotional and intellectual differences between men and women. They strive to turn fathers into mothers. They want to take the masculinity out of fatherhood. And they think they are free to do this because they think that fatherhood is both unimportant and arbitrary. But they are wrong.

2.7 Conclusion

Evidence gathered from psychology, psychoanalysis and cultural anthropology show that father is important in the life of a child. The image of the father as a leader is derived from his physical strength. The sublimation of aggressive sexual drives results in productive economy. This is made possible by the anatomy of the male body (Rousseau, 1975). The father and the mother cannot provide both types of nurturance as required by the child. Fathers act as a provider and a protector. This role was unique to the father as he went out to search for food and be the protector on the periphery.

According to psychology the father plays a pivotal role in moving a boy from dependence on his mother to identifying as a man in the world. The presence of the father in the early days of a child's life helps in the emotional development. When the father is absent, the child experiences difficulties in breaking emotional ties with the mother and bonding with other people.

From the pre 18th Century fathers were the primary and irreplaceable caregivers. His tasks included in the upbringing of the children, guidance and moral teacher. Even the marital choices were left to the father. Father lived at home with his family and his primary function together with his wife was agriculture. All this began to change with industrialization. Fathering was no more a fixed role but began to change according to the demands that were placed on the family in terms of finance and resources. Technology

made it possible for a mass exodus of women from the home into the workplace resulting in a change in the kinds of role each parent play in the home. Today after 200 years, we have lost the intergenerational information that allows us to father well.

Fatherhood is important and it is not arbitrary. It is not something we have constructed: it is something that has been constructed for us. It cannot be done away with or altered at a whim because God gives his name and his nature to it. Fatherhood derives its existence and its function from the Father. Consequently, it must be viewed and practiced with respect. We are not free to minimize or modify it to suit ourselves. On the contrary, we are under an obligation to discover its true purpose and its best expression. To do this, we must ponder the instructions and insights God offers to fathers in His Holy Word. And we must look to the Father himself and examine his fatherly relationship with both his eternal Son and his adopted children. We human fathers need to become personally acquainted with the divine Father. God's Son, Jesus Christ, can arrange such an acquaintance. He said, 'no one knows the Father except the Son and anyone to whom the Son chooses to reveal him' (Matthew 11:27). And he chooses to reveal the Father to everyone who approaches him in repentance and faith.

The Father is the foundation of our fatherhood. Only he can give enduring meaning and dignity to our nature and role as fathers. Only he can supply adequate strength and wisdom to help us to discharge our paternal duties. Only he can give ultimate meaning to our children as they see his love and authority in us. Out of this understanding can flow the meaning of fatherhood and what men ought to be doing. In the next chapter, I will examine the kinds of roles fathers played in the family in the past.

Chapter Three

Historical Roles and Functions of Fathers

“Unless we reverse the decline of marriage, no other achievements will be powerful enough to reverse the trend of declining child well-being... Marriage is society’s most important contrivance for protecting child well-being, turning children into good citizens, and fostering good behavior among adults—a “social good” worthy of strong support.”

David Popenoe (1998)

3.1 Introduction

Fathers have been viewed or presented in a variety of different images to describe their roles within the family. It is important to look back at history and see the kinds of roles fathers fulfilled within the family. The recognition of fathers’ influence may help motivate many men to become more involved in childcare. Also it is important to see the roles of the father during the different stages of the lives of his children. Fathers and mothers provide similar things (e.g., love, attention, guidance), but their interaction differs qualitatively. Researchers found that father involvement is of a different nature than mother involvement. Fathers are more likely to engage children in play activities and mothers tend to spend more time in normal care giving activities with their children (Parke, 1996). It is important to examine the positive influence fathers have in the lives of their children. This will motivate all role players to encourage fathers to get more involved in the lives of their children.

3.2 Objectives

My objectives in this chapter is to overview the following:

1. The historical roles and functions played by fathers.
2. To examine the impact of the fathers on their children when they are present.

3.3 Historical Roles and Functions of Fathers

Fathers influence their children in many ways with regard to the development of morality, competence in social interactions, academic achievement, and mental health. Fathers play a greater role in the development of gender development.

3.3.1 Moral Teacher

Popenoe (1996) and Blankenhorn (1995) regard the nuclear family as the most essential institution for shaping and transmitting cultural values. For boys, there is a very strong positive co-relation between moral development (sense of right and wrong) and a positive father relationship comprised of validating feelings and encouragement (Biller, 1974). Boys and girls with an involved father accept responsibility for their own behaviour, and behave more responsibly. They are less likely to blame others or 'bad luck,' and have a greater sense of their own potency.

3.3.2 Provider and Protector

Traditionally, fathers have been seen as the main source as a provider and a protector of the family. Even fathers who do not live with their children are expected to contribute to the needs of their children by paying child support. Failure to make payments may limit his access to his children and may have an adverse effect on their development. The image of the father as good provider remained intact through the Second World War years, until the men returned from the war (Benson, 1968). During the Depression years, the strict division of labour that existed was abandoned by necessity as women were forced to take up a more active economic role, and men were obliged to share domestic chores. This gender-based division of labour in the family appeared to strengthen, despite expanding economic roles of women during the war years. Christiansen and Rob Palkovitz (2001: 84-106) state that:

... For many fathers providing is more than earning the money to put bread on the table. The process of earning the money to buy the bread is about being a good

father, and it is the father's unspoken way of taking responsibility and showing care.

Providing entails sacrifice, and may be an expression of love itself. Breadwinning is viewed as active, responsible, emotionally invested, demanding, expressive, and measuring real devotion. Researchers found that father's role, as a provider was not as an escape from involvement but as a way to invest in their families. The provider role was central to the father's identity. The inability to provide leads to a withdrawal from family life. Fathers who work long hours also may be limiting the actual amount of time available to interact with their children, however they may also serve as important and positive role models for their children. The role of an economic provider promotes the positive development of children (Hawkins & Miller, 1992).

Traditionally, fathers have been seen as the main source of financial support and protection for the family. Even fathers who do not live with their children are expected to contribute to the food, shelter, and clothing of their children by providing child support payments. Being unable to provide economic support may limit father-child interactions in the short run and hinder child development in the long run (Ray & Hans 1996).

The father's desire to protect his family reflects a larger component of male identity and a father's work. Physical prowess is an embodiment of his gendered identity. Power is always associated with the father. Historically, this power derived from male embodiment and was shaped by culture and has been the basis of patriarchy, including the rule of the family by the father or the elder male. As a protector, fathers monitor their children's safety by removing or helping the child to negotiate any obstacles. This seems to be a particularly salient role to fathers whose children live in inner-city neighbourhoods.

3.3.3 Role Model

Fathers together with mothers teach their children the necessary skills to survive in the world. These life lessons may come in the form of teaching a child about letters, shapes,

and numbers when the child is an infant or toddler, or helping a fifth grader with his or her homework, or coaching a child (at any age) on how to get along with others. Oftentimes fathers teach by example. There is some evidence that suggests modeling certain behaviours, such as church attendance, can have positive effects on long-range outcomes for children (Duncan and Yeung, 1996). Contrary to popular belief, fathers are not the sole or main disciplinarians of their children (Yogman, Cooley & Kindlon, 1988). Early in the child's life the mother are more likely to discipline their child than are fathers. Nevertheless, fathers also fulfill this important role of monitoring and regulating child behaviour.

In the province of the North West in South Africa, rangers found that a large number of white rhinos were being killed. At first it was thought that it was the work of poachers. They found that the tusks were not removed and this baffled the rangers as to the source of this act. After much investigation it was found that the young bull elephants were the culprits. Without provocation the young elephant would knock a rhino over and gore it to death. This was not typical elephant behaviour and wild life experts were baffled. Eventually the reason put forward for this behaviour is that the government began a culling programme that killed the oldest elephants. The young elephants were orphaned at an early age thereby depriving the young of adult interaction. The rangers brought four adult elephants from Kruger National Park and placed them in Pilansberg. Immediately the killing stopped. Under normal circumstances the dominant bull elephants keep the young bulls in line and serve as a role model for them. In their absence of that influence, juvenile delinquents grow up to terrorize their neighbours. The absence of early supervision and discipline is often catastrophic for teenagers and for elephants. I am not saying we are like animals but what I see is a remarkable similarity in the behaviour of the young elephants and thousands of kids castrated in our prison. Early in the children's life mothers are more apt to discipline their child than the fathers. Nevertheless, fathers also fulfill this important role of monitoring and regulating child behaviour. Professor James Q. Wilson (2000) of UCLA says,

Neighbourhood standards may be set by mothers but they are enforced by fathers, or at least by adult males. Neighbourhoods without fathers are neighbourhoods without men able and willing to confront errant youth. This actually robs the community of fathers that can effectively control boys on the street. When one brings this into the family, there is no one strong enough to confront and stem errant behaviour.

These images of fathers are prevalent in our society today and they represent the different ways in which they have and continue to influence their children.

3.3.4 Intellectual Development

Children whose fathers spend the most time with them consistently score higher on verbal skills, and problem-solving tests, and perform above their grade level in school (Blanchard & Biller, 1971:301-305). Baby boys who have frequent father contact have more precocious mental skills and curiosity than those with less contact (Pederse, Rubinstein, & Yarrow, 1979: 51–61). A strong father-child relationship, even in infancy, facilitates intellectual competence (Biller & Salter 1989: 347). Girls' intellectual development is enhanced if their father provides much verbal stimulation and responds to her overtures for social contact (Clarke-Stewart 1978: 466 – 478).

3.4 Increased Father Involvement

There are three crucial components of fathering namely, interaction, availability and responsibility according to researchers (Lamb et al 1987). In a study conducted between 1965 and 1986 researchers found that, fathers increased the time they spent with their children from 25 percent to 33 percent of the time that mothers spend with their children (Levine & Pittinsky, 1997). With regards to father involvement studies show that fathers who are more involved with their children contribute much to their children's intellectual, social, and emotional development (Engle & Breaux, 1998). It has been found that the quality of the interaction between the child and the father has been found to be a better predictor of children's cognitive development than the overall amount of time spent with the child.

Another type of research focused on fathers who were unusually involved in their children's lives. Researchers such as Graeme Russell, initiated this type of research in the mid 1970's who followed families in which fathers were either primary care providers or shared care provision with their partners, and what influence that had on children's development. Researchers began to investigate how much and what kind of activities men perform in the everyday life of the family.

Children whose fathers are highly involved in their lives are characterized by increased cognitive competence, increased empathy, less stereotyped beliefs, and a more internal locus of control. Why do these differences occur? Three factors are probably important:

- Firstly, when parents assume less sex-stereotyped roles; their children have less stereotyped attitudes themselves about male and female roles.
- Secondly, the presence of two parents benefits the child in the area of cognitive competence caused by the diversity of stimulation that comes from interacting with people from different behavioural styles.
- Thirdly, the important issue is the family context in which these children are raised. Increase paternal involvement made it possible for both parents to do what is subjectively important to them. It allowed fathers to satisfy their desire to be close to their children whilst affording the mother to continue close relationship with their children and pursue a career. The result being both parents can feel fulfilled (Lamb et al., 1985).

What is the impact of fathers' influence on their children's development? The correlation approach studies the correlation between paternal and filial characteristics. In the studies researchers tried to measure the warmth, closeness, or hostility of father-child relationships, or the masculinity or authoritarianism of fathers, and then measured the relational constructs with measures of some theoretically related characteristics in the children. This strategy was adopted in studies and a vast majority focused on sex role development especially in sons. The researchers assessed the masculinity in fathers and sons and then determined how strongly the two sets of scores were correlated. To the

researchers' surprise there was no consistent correlation between the two. This seems to violate a guiding assumption about a crucial function served by fathers. They failed to ask why would boys like to be like their fathers? Presumably they would only like to resemble a father whom they like and respect. The qualities of father-son relationships were found to be an important mediating variable. When relationships between masculine fathers and their sons were good, the boys would be more masculine (Lamb 1986).

3.4.1 Empathy

Empathy is the power of imaginatively entering into and understanding another's feelings. The quality of empathy in people is the key to the proper functioning of the individual in a civilized society. Research shows that fathers do a better job in teaching children where the boundaries are between themselves and other people. The root of empathy can be traced to infancy. Empathy is the wound that hurts us when we wound others. Another example of empathy is when one is led to moral action when one sees a victim. The greater the level of empathy the greater is the likelihood of one intervening on behalf of the victim. (Mill, J. S.). Is not the lack of empathy in society that causes one to do nothing when one witnesses a crime in progress?

Hoffman, M.L. (1982:105) states that:

... the roots of morality are to be found in empathy, since it is empathizing with the potential victims-someone in pain, danger, or deprivation, say so sharing their distress that moves people to act to help them. Beyond this immediate link between empathy and altruism in personal encounters, and the same capacity for empathic affect, for putting oneself in another's place, leads people to follow certain moral principles.

The best predictor of empathy in adult men and women is the amount of time spent with their father while growing up (Koestner et al, 1990:709-717). Studies show that it is the father more than the mother that contributes when it comes to empathy as an intuitive attribute within the constellation of our personality.

3.5 Quality of Care

Fathers engage more time to playing with their children than mothers. However their style change with the development of the child. Early in the child's life, fathers tend to engage their children in tactile, physical, and stimulating activities up to the age of four. The father's style changes to something less physical as they grow into their elementary school years (Parke, 1996). Research evidence reveals that fathers provide many forms of affection and comfort to their children. Evidence show that fathers are just as warm and nurturing as mothers. Mothers provide more childcare than fathers, although fathers do involve themselves in childcare activities (Casper, L. M., 1997).

Data collected indicate that there is no distinction between primary and secondary caretaker. There is no evidence that support the argument that the primary caregiver is more important than the secondary caregiver. The quality of the care is more important than the quantity of time spent with the infant. Lamb (1976) states that:

...Although full time mothers obviously spend more time with their children than working fathers do, there is a tendency to exaggerate the extent of interaction between mothers and young children. The evidence suggests that even when mother and child are in the same room, interaction can be relatively infrequent (Clarke-Stewart, 1973). Goldberg (1972) and Leiderman and Leiderman (1974, 1975, 1977) note that little social interaction takes place in African cultures even when the infant is being carried almost continually by its mother. Much of the time involved in care taking is taken up by activities (e.g. laundering, food preparation) that do not involve interpersonal interaction (Fitzsimmons & Rowe, 1971; Stone, 1970). The amount of time spent is not related to the amount of influence the parents have on their children. Empirical and theoretical considerations indicate that the amount of time spent with the parent is a poor predictor of the quality of the infant's relationship either with the mother or father (Feldman, 1973, 1979 Pedersen & Robson, 1969; Schaffer & Emerson, 1964) This can best be seen with children that are placed in day-care centre. Daily

separation from the mother does not disrupt the infant-mother attachment. The same can hold true for the father.

What is more important in the life of the child is not the quantity of time spent with the father rather the quality. (Ainsworth et al., 1971 & 1974; Bossard & Bell, 1966; Pedersen & Robson, 1969; Schaffer & Emerson, 1964). Empirical and theoretical considerations indicate that the amount of time spent with the parent is a poor predictor of the quality of the infant's relationship with either mother or father (Pedersen & Robson, 1969; Schaffer & Emerson, 1964).

3.5.1 Fathers as Primary Caregivers

Worldwide there is a lack of fathers as primary caregivers. Few cultures like the Aka pygmies spend 40% of their time at no more than a metre away from their fathers. These babies are handed to their mothers mainly for nursing. Children of the Colombian Wayuu Indians spend most of their time with their fathers as the mothers go out to work or sell goods in nearby settlements. Men in these cultures are successfully socialized as primary caregivers. Biological predisposition is not an obstacle to high father involvement. Fathers serve as models for their children and affect their lives through their interaction with them whether it is through play, helping with homework or acting as a companion. Children's well being as measured by sex- role adjustments, achievement and psychological adjustment is enhanced when they have a close, warm, and loving relationship with their fathers (Lamb, 1986).

3.5.2 Fathers Sharing Caring in Traditional Families

Economic and social changes have encouraged women to advance into the workforce. Qualification levels of women have approached to similar levels to that of the men. So it is not uncommon for husband and wife to have similar or equal qualifications. These similarities in qualification levels have undermined the formation of stereotypical families with the father as the only income provider. This results in fathers spending more time with their children. Fathers working non-traditional hours provide most of the child-care whilst the mother is at work. The number of fathers who, at some stage during

their child's pre-school years will be their main caregiver will increase. The concept of primary caregiver will increasingly become irrelevant, as mothers and fathers will begin to share all level of duties in the home.

3.5.3 Fathers as Primary Caregiver in Traditional Families

Recent studies focused on the effects fathers exerted on children who either share or are the primary caregiver. Results revealed that fathers who played a very significant role in their children's life were characterized by increased cognitive competence, increased empathy, less sex-stereotyped beliefs and more internal locus of control (Pruett, 1983; Radin, 1982; Radin & Sagi, 1982). When parents assume less stereotype sex roles, their children have less sex stereotype attitudes themselves about male and female roles. Having both parents involved in their lives helps them in the area of cognitive competence. The difference in the behavioural patterns of two parents stimulates the children. Increased paternal involvement allows the father becoming close to his children and also allowing the mother to pursue a career, resulting in a richer and more fulfilled relationship within the marriage. In these studies the father and mother desired this type of relationship. If this was forced upon due to the lack of employment and father stayed home to care for the children, then this scenario could lead to resentment by both the mother and father. The father would resent what he would term a 'women's work' and the mother would resent her going to earn an income whilst he stayed home. These factors would have an adverse affect on the children. It is not a question of who stays home but how does the person feel about this. This will influence the way he or she behaves with the children.

With regard to sex role development, the masculinity of the father is less important formatively than the father's warmth and closeness. These characteristics were seen as feminine. Thus the warmth and nurturance of the father play a positive role in the adjustment in terms of sex role. In the areas of achievements and positive motivation, fathers play a significant role. Fathers that were warm, close and involved tended to have sons that are competent and achievement orientated (Radin, 1978,1981, 1982).

In the three areas of development: sex-role development, achievement and psychological adjustments, it was found that children were better off when their relationship with their fathers were close and warm. It was found that paternal masculinity is irrelevant when paternal warmth and closeness is found in the home (Biller, 1971; Lamb, 1981). Margaret Maed (1950) states that the supreme test for any civilization is to define socially necessary activities for men. Poorly socialized men constitute the essential source of violence and crime in all societies. (Wilson, 2002) He further states 'human progress depends decisively on the socialization of the male.' This socialization of males is dependent on the shared norms of fatherhood. The reconciliation of individual happiness with collective well being is the goal of any successful culture.

3.6 Conclusion

The consistent and frequent presence of a father makes a powerful difference in the development and socialization of a child. Research shows that growing up with a father, particularly a highly involved father can optimize the likelihood of certain positive outcomes in the lives of children. However positive outcomes cannot be guaranteed in every instance. A small but increasing body of research suggests that the nature or style of father-child interaction is the process by which men are connected to their children and influences outcomes in the life of the child.

In the role of a moral teacher, fathers most definitely influence their children in shaping and developing values. In the area of empathy research has shown that it is fathers do a better job than mothers in teaching children the boundaries between themselves and others. The roles of a provider and protector are central to the identity of the father in the home. These roles are seen as an expression of his love for his family. The inability to fulfill this role leads to his withdrawal from the family life. Research has supported this point when they found that fathers are more likely to engage in nurturing activities when they believe such behaviors will make an important difference in the life of their child. The degree to which men are likely to become involved in nurturing paternal behavior is at least partly a function of their mates' internalized cultural beliefs about the maternal role (Parke, 1995).

During adolescents, fathers serve as role models, advisers, and authority figures during a turbulent time of life. Young adult children look to their fathers for support and advice during their transition into adult roles including parenthood, and fathers eventually find themselves in new parenting roles in becoming grandparents.

Research emphasizes the critical role involved fathers play in the areas of self-esteem and academic achievement in each of the developmental stages. The involved father's role is in encouraging independence, assertiveness, and a self-concept that involves acceptance of one's intellectual, physical, social, and gendered self.

Evidence reveals that there are cultures that have successfully socialized fathers to be the primary caregiver. Father's involvements in these cultures were not hindered by biological predisposition. In families where both mother and father were in employment, fathers were found to play a significant role in childcare in the absence of the mother. When men are forced into the role of caregiver because the wife may be in employment, it was noticed that he involved himself in the life of the child. This literature overview has compared and contrasted father-child interaction in different family settings. It was not the focus of this study to examine what has caused men to share or be the primary or secondary caregiver. However it was observed that men could be successfully into care giving.

The father has an important potential role at each developmental stage that his children pass through. During pregnancy and birth, the father-to-be plays crucial roles in the transition of the family. Fathers contribute to infants' physical, social, and cognitive development. In the toddler years, the father has a role in shaping the child's gender role identity, in assisting the child to gain appropriate autonomy, and in helping the child to identify and modulate emotions. In the preschool years, the father's presence is crucial in helping his child work through basic gender identity. Fathers act as important mentors for school aged children, and paternal involvement is associated with higher achievement in school.

What happens when the father is not at home and in the lives of his children? In the next chapter I will examine whether children from single parent homes are adversely affected and how are they affected?

Chapter Four

Father Absence

'Fatherlessness is the most harmful demographic trend of this generation. It is the leading cause of declining child well being in our society. It is also the engine driving our most urgent social problems, from crime to adolescent pregnancy to child sexual abuse, to domestic violence against women.'

(Blankenhorn, 1995)

4.1 Introduction.

One cannot dismiss the great difference that research has shown in children from single parent homes compared to those from the traditional two parent homes made up of a mother and a father. Studying families without fathers helps us to understand the role of the father. The assumption was that by comparing the behavior and personalities of children raised with and without fathers, one could essentially, by the process of subtraction, estimate what sort of influence fathers had on their progeny. Two related issues arising from father-absence research must be addressed if one agrees that there is differences between children raised in families with their fathers present and those raised up in families with their fathers absent. One must ask why those differences exist and how to interpret them?

4.2 Objectives

My objectives in this chapter will be to overview existing research on the effects of the absent father on children:

- Do children from single parent homes perform worse than their counterparts from two parent homes? How are they affected?
- Are children from single parent homes more prone to anti-social behavioral tendencies especially in the area of violence, drug abuse, teenage pregnancy, homosexuality, and lesbianism? I will look at crime statistics and compare how children compare to children from two parent homes.

4.3 Comparison of Children from Single and Two Parent Homes

Vienna psychoanalyst, Paul Federn coined the term fatherless society shortly after the First World War. In this connection, Federn warned with that this would lead to the rapid decay of moral values, which would thereby endanger the institution of the family and with that, the whole fabric of the state (Jackel, 1994). There are lots of studies that have concluded that children growing apart from their biological fathers are worse of than those that grow up with both natural parents.

4.3.1 Economic Deprivation-results in Poorer Outcome for Children

Sara McLanahan (1985) argues that fathers living apart from their family are less likely to share his income with them. This results in the decline of their standard of living resulting in economic insecurity and instability. Parental separation causes the mother to enter the labour force prematurely or even work long hours to the detriment of the children. Lack of funds will cause her to move to neighbourhoods that will negatively impact the young child. Other result would be the lack of effective systems of supervision. The lack of money will affect the child's well being by limiting the quality of education to which they have access. In her study she found that the connection between single parenthood and poverty is particularly strong among blacks. Nearly half of black households headed by a single parent are below the poverty line, in contrast with 19.3% rate for two-parent families. Among whites, the proportions are a less dramatic 13.6 percent and 3.6 percent respectively.

Father absence due to marital failure is a primary cause of child poverty in the United States. These trends are to some degree global in nature, leading some scholars to speculate about a 'world trend' toward the 'post-nuclear family' societies in which the married couple, mother-father child-raising unit is no longer normative for the society as a whole, but instead is viewed merely as one of many ethically and socially acceptable personal life style options.

Sara McLanahan's conclusion suggests that the lack of money is the primary cause of the inability of children from fatherless homes to compete with children from two-parent

homes. I disagree with her conclusion based on the fact that money only brings physical security. In my opinion this blatantly neglects the emotional trauma caused by the feeling of rejection that scars the child for life. Economic solutions are of extreme importance and thus one needs to pay special attention to this aspect. But when one looks at the society at large, people are more affluent now than ever before. If economic affluence purchased family cohesion, then we would have the most cohesive families in the history of the world. This is not about money. It's just simply not. Do rich families have the most stable families? No, they do not. Money is essential in all areas of life, and it matters in family life. But one must take cognizance of the fact that whilst our affluence is increasing; at the same time our families are disintegrating. These two things are happening simultaneously. So, whilst money does affect the family structure, the emotional effect of the breakdown of a family unit has far more serious consequences. If we want fathers to be more than just money machines, we will need a culture that supports their work as nurturers, disciplinarians, mentors, moral instructors, and skill coaches, and not just as economic providers.

4.3.2 Academic Performance

In the area of school achievement she looked into the area of school dropout. She found that, whilst in the United States of America the average dropout rate is low, that a higher proportion of children are from father-absent households. She makes an interesting evaluation that just growing up with one biological parent doubles the risk of dropping out. As most early theories concluded that there were boys from fatherless homes were more affected than girls, as boys looked up for a male role model. An interesting finding was that father absence affects the educational achievement of girls.

Comparing the different races she found that children from the Anglo race groups, has an increased risk of school dropout by 150 per cent. The absence of fathers appears to hurt the educational performance of white youth more than other racial group. Having ruled out innate intellectual ability as a cause of poor performance, she states that the conclusion is that other factors such as poor parental supervision and emotional issues are at work. In the African and Hispanic race groups, it is lower and her theory is that this is

due to single motherhood being better institutionalized in the races. Father absence increases the risk of school failure in African and Hispanic race groups by 75% and 96% respectively. Amongst other things she found that children from two parent homes fared with higher grade points, higher test scores, better school attendance.

A study in the Journal of Genetic Psychology that examined the school performance of children in both broken and intact families found that children in father-absent households had lower IQ, verbal, and performance scores than children in father-present households. L. Bisnaire (1990) writing in the American Journal of Orthopsychiatry concur that 30 % of children in their study experienced a marked decrease in their academic performance following parental separation, and this was evident three years later.

Timothy J. Dailey (2000) states that a study in the Journal of Genetic Psychology examined school performance from children from single parent homes and two parent homes and found that children from single parent homes had lower IQ, verbal, and performance scores. Other studies show that boys are more negatively affected. It was found that children from father absent homes experienced more emotional disorders. Children that grow up without their fathers are worse off, economically educationally, psychologically and in every other area that we can measure than with children who grow up with their families.

4.3.3 The Difficulty of Establishing and Continuing Intimate Relationships

Irwin Garfinkel and Sara McLanahan (1986) in their summary on the many intergenerational consequences of fatherless homes, place a special emphasis on the family formation behaviour of girls who grow up without fathers. They found that daughters of white families are 53 percent more likely to marry as teenagers, 164 % more likely to have premarital birth, and 92% more likely to dissolve their own marriages. Researchers at the University of Vanderbilt found that young girls relationships with the family, especially the father, may influence at what age she enters puberty. Researchers have found that girls raised in homes without a father experienced early puberty. There

are many theories they put forward. Girls when they are exposed to other males, puberty is accelerated because of the pheromones of other males. But when exposed to the pheromones of the father, it inhibits puberty probably due to natural incest avoidance mechanism.

Judith Wallerstein, whose pioneering studies have explored the long-term effect of divorce among middle class families? She describes why the young teenage girls idolize their fathers. The image they of their father are the exact opposite to that in their minds when they grow older. This image blocks the real picture of the real father. These girls experiences difficulties in having a correct image of their father, and therefore they have an unrealistic view of men. This effects the exercising of good judgment in their choice of men. They have affairs with older men, this represents the search for the parent they never had. They have no recollection of being continuously well parented as girls, and so they miss the sense of having been loved, taken care of, and esteemed trading sex for closeness, they want to be held and cuddled by their old lovers.

Fatherless daughter is at an 'elevated risk' of experiencing one or more of the following traits, which she feels denote a fatherless daughter (Barras, 2000:73). The feeling of unworthiness and the inability of being loved is what she calls '*un*' factor. This is deeply embedded in the sub-conscious that allows women to 'believe themselves unlovable (Barras, 2000:67). The second trait she denotes as the 'triple fears' factor is when a women fears rejection, abandonment, and commitment. The third is the 'over' factor. This involves the development of masking techniques. It is expressed sometimes as 'overcompensating' in loving relationships by doing too much; or, the other facet of the fatherless girl as the 'archetypal overachiever,' who is announcing to the father who left her, that it is his loss (Barras, 2000:70). The next trait is the RAD factor-Rage, Anger, and Depression. The RAD factor may sometimes appear on the surface; other times it is hidden, but within range 'to burst on the scene at a moment's notice' (Barras, 2000:71). The last factor of Barras's argument is the sexual healing factor. This behavior can range from promiscuity to an aversion to intimacy according to Barras.

She determines that she cannot be intimate unless she is in control and because all this places her in control she does not confuse love and intercourse. She presents an impenetrable, cool, or unaffected demeanor. But these are merely defenses (Barras, 2000:70).

Daughters desire care, love, and affection from fathers. The relationship between a father and daughter can have an impact on the relationships she chooses to have with other males. Barras quotes Wade Horn, clinical psychologist, as saying, 'the father is generally the first man the daughter wants to love. If everything goes well, and the daughter is loved by the father, and in return loves the father, then the daughter grows up feeling love worthy and thereby demands that other men in her life live up to the model of her father, treating her with love, respect and encouragement' (Barras, 2000:54). She will come to measure her compassion for her father to the relationships she choose to engage in with other males during the course of her life.

Family formation is another indicator as the younger the women are when she becomes a mother, the less likely she is to succeed in school and achieve economic security. Teenage mothers are likely to be poor in adulthood caused in many instances due to the lack of education. In the survey of young women McLanahan found that 20 % gave birth before the age of twenty. The proportion was much higher among women from single parent homes. It was found that Anglo women from disrupted families are about five times as likely as their peers from two parent homes to become teenage mothers. Good economic circumstances heighten the odds against early child bearing.

The disadvantage of growing up apart from one's biological father cuts across the different forms of disrupted families. Closer analysis suggests that children from homes, where the family is disrupted due to the death of the father, fare much closer to those from two parent homes than single parent homes. By this I mean that children who lose their fathers due to death, understanding that death is an act of God, they adjust more easily and are able to cope with the process of losing their father. Dr. James Egan, a child psychiatrist at Children's Hospital in Washington D.C. provocatively asserts, 'A dead

father is a more effective father than a missing father.' Children who lose a parent through death are not significantly more likely to [experience serious negative consequences] than their contemporaries who live with both natural parents (Kiernan, 1992). This difference is because the deceased parent still maintains a moral and authoritative presence in the home. They are talked about in a positive manner, their pictures remain on the wall, and negative behavior by a child can be quickly corrected with 'Would your father approve of that?'

However, children who lose their fathers due to an act such as divorce, which is a voluntary act made by the father himself, causes the child to experience feelings of rejection, and thus they are unable to adjust positively to this process of separation. If one divides children into groups namely, no disruption; those who lost one a parent to death; those from divorced and unmarried mothers, a significant difference is noted in the educational outcomes: in families with no disruption -13%; single parent due to death -15%; divorced parents-31%; and unmarried parents-37%. McLanahan postulates that the closeness of no disruption and single parent due to death is that the widowed mother enjoys economic and other advantages over the unmarried and the divorced mother. In early child bearing a similar trend is noted.

When parents part, the income of many families are halved. This causes the mother to enter the job market to the detriment of her ability to nurture and supervise her children. Inadequate child support is a culprit in the distribution of funds. Child support standard and enforcement vary in different parts of the country. Enforcement of child support in many instances is ineffective. Diminished emotional attachment is one of the result when fathers don't see their children on a regular basis. This may be due to new commitment and attachments to a new family.

In the area of education McLanahan found that the lack of finance limited their access to quality education. The knowledge of the lack of a father's support may discourage a child to pursue a higher educational career path.

4.4 Psychological Maladjustment

Many of the children are experiencing emotional pressure that contributes to violence, drug abuse, early sexual activity and other forms of rebellious behaviour. Many children that are seemingly doing well on the outside are struggling with problems of identity and meaning on the inside.

4.4.1 Emotional

Research evidence shows that 'deprivation of love effects emotional centres of the brain leading to disruptive behaviour' (Walsh, 1991:141-146).

4.4.1.1 Male

Studies have shown fathers who are absent in the emotional sense; fathers who are maternal rather than paternal cannot foster the boy's change from being the mother's son to being the father's son. Sons from homes without fathers do separate from the mother in the physical and social sense and find themselves girlfriends/wives. But because they have not separated in the psychological sense, they bring maternal transference with them into the marriage or relationship and try to turn their spouse or girlfriend into a mother. This will last as long as she co-operates. Dave Gutmann's conclusion that the poorly fathered is less likely to separate from their mothers. The result being a feeling of entrapment and young men either avoid women or brutalize them or both. These young men inseminate the women but avoid fatherhood. Lacking in superego, these men find strength not in the law but in criminality and much of their violence is directed towards women. Fathers' sons may patronize women but it is mothers' sons that try to prove their manhood and in many instances by savaging the women. There is an increase of young men staying home with their mothers but do not become fathers in own right (Gutmann, 1991).

When sons cannot achieve psychological distance from their mothers they may cling to her or achieve compensation, often violently for their physical and social distance from their mothers. In order to tolerate the separation from the mother, the son turns to vagrancy, addiction to alcohol and drugs as a means to provide a sense of inner strength.

The second phase in which the father plays a pivotal role is the introduction of the son into the community. This is achieved in many different ways in different societies. In most cases the boy is exposed to a trial watched for any signs of weakness by the fathers of the community. If there are signs of weakness then the boy has not passed the test and therefore still belongs to the mother's world. If he has passed then he is introduced to other young men who have bonded with him through the ritual process. The biological father helps the son to achieve the vital separation from the mother.

4.4.1.2 Female

Judith Wallerstein (1980) in her clinical observation concludes that ' Daughters of divorce often experience difficulty in: establishing a realistic view of men in general; developing realistic expectations; and exercising good judgment in their choice of partners. As they get older, many young women have affairs with older men. The relationships with older men represent primarily the search for the parent they never had. They have no conscious memories of being continuously well parented as little girls. So they miss the sense of having been loved, taken care of and esteemed. Trading sex for closeness, they want to be held and cuddled by their older lovers, as if they are trying to recapture or to experience for the first time the physical nearness that very little girls seek by crawling into daddy's arms.

Stripping was not on Kimberly Drake's what I want to be list as a child. She had everything a young girl could want, except one thing: her father's attention. Instead of investing time in his young daughter's life, he plunged himself into his work, believing, as many men do, that providing for his family's material needs was his most sacred duty. 'I didn't need my dad's money,' Kimberly says. 'I needed his arms around me.' In her desperate need to be noticed she became an overachiever. At the age of thirteen she began seeking what was missing in her life and that is male attention. 'My whole need for male affirmation became sexualized,' says Kimberly. This caused her to turn to prostitution to have this need fulfilled. (as quoted in the Charisma Magazine, April 2001 by Don S.O. Otis).

4.4.2 Love Deprivation

Although adults experience extreme trauma whilst going through a divorce, children not only suffer during the process but also continue to suffer long after the final divorce decree. These children battle with fear and humiliation for many years, their perception of themselves drastically altered by their loss of their family. The stigma follows these children throughout their lives. Struggling to find their own way to cope with this trauma some children strike out with behaviour problems whilst others succumb to crippling low self-esteem.

Statements reminding us of the importance of early love in antisocial behavior abound. A Public Broadcasting System radio program recently quoted a former Los Angeles gang member as saying: 'Kids aren't born bad. Kids are bad because they can't find love.' Anthropologist Ashley Montague (1970, 46) writes: 'Show me a murderer, a hardened criminal, a juvenile delinquent, a psychopath, or a 'cold fish' and in almost every case I will show you a tragedy that has resulted from not being properly loved during childhood'. Lack of care and parental love is interpreted as coldness and rejection, resulting in passivity, isolation and suspicion (Buss, 1966).

4.4.3 Rejection

The rejection of kids weakens the capacity of these children to love as adults. It is important to note that unloving behavior such as aggressive physical and verbal behavior toward children is disruptive of healthy development (Cohen & Brook, 1995). The various neuroses originate in some form of emotional deprivation, resulting in a lack of satisfaction of the basic human needs for affection, security, respect, and self-esteem. The child sees the absence of a father as rejection and a feeling of being unloved. The neurotic engages in attempts to meet his or her needs for love and respect in ways that often turn other people off. Neurotics are unable to offer the love and respect, which would lead to reciprocation by others. Henderson (1982) studied the neurotic person's difficulty of forming attachments. Though they desperately desire such attachments, and engage in care-eliciting behavior, involving crying (in children), attempts to draw

sympathy and 'please love me,' appeals, this behavior is not successful. Walsh (1991) relates this to Maslow's deficit love, an abnormal craving for love.

4.4.4 Suicide

One of the symptoms of depression is suicide. However, depression itself is an amorphous category of emotional disturbance. What has been called marasmus in infants is probably similar to depression in older persons. While there appears to be an increasing awareness of biochemical, and even genetic factors in depression, it is still the case that depression is usually precipitated by environmental events, particularly the loss of a loved one. And it is possible that biochemical abnormalities are the result of psychosocial experiences. Akiskal and McKinney (1975), for example, suggest that rejection, lovelessness, and lack of relatedness leads to reduced brain catecholines resulting in the behavioral disturbances characteristic of depression. Certainly, there are depressions that are the result of psychosocial factors rather than biochemical or genetic factors, though a genetic predisposition may be present in some cases. The evidence, at this time, is not consistent or absolutely definitive.

Suicide appears to be clearly related to psychosocial factors. Durkheim (1951), a French sociologist, noted the relation between social anomie and suicide. Suicide is higher in urban areas, among the unmarried and divorced, and among those living isolated lives. Among children, those who attempt suicide are more likely to have experienced abuse and neglect (Rosenthal and Rosenthal, 1984). Adolescents who attempt suicide are usually isolated from their friends and family. Walsh (1991) reports a study in which he and a colleague found suicide attempts among juvenile delinquents related to love-deprivation.

4.4.5 Teenage Pregnancy

N. Kalter (1987) writing in '*Effects of Fatherlessness on Girls*' describes the effect of this dilemma. Kalter reports that when the father separates from his family, he becomes less involved with the children, 'it appears that young girls experience the emotional loss of father egocentrically as a reaction of them.'

The coping mechanisms developed by the girls are:

- Intensified anxiety;
- Denial and avoidance of feelings associated with loss of father;
- Identification with the lost object; and
- Object hunger for males.

Kalter found that teenage girls were associated with lower self-esteem, precocious sexual activity, greater delinquent behaviour and more difficulty in establishing gratifying lasting adult heterosexual relationships. Studies have shown that girls from single parent homes develop a more promiscuous attitude and experience difficulties in forming or maintaining relationships.

Research cited by McCord (1995) point to aggressive parental behaviors such as hitting, slapping, and beating as contributors to the development of juvenile delinquency. Lance Morrow (1992: 68), in a Time magazine essay came to the conclusion that 'it is usually the want of love that makes children vicious and sends them out of control. In his paper *'Fatherless America,'* David Blankenhorn (1995) says that the important predictor of criminal behaviour is father's absence.

4.4.6 Crime and Violence

Comparing crime statistics will reveal how children from single parent homes compare to that of two parent homes. In a study done by researchers of the University of Washington it was found that:

63% of youth suicides are from fatherless homes;

90% of runaway children are from fatherless homes;

80% of rapists motivated with displaced anger come from fatherless homes;

71% of high school dropouts come from fatherless homes;

85% of youth in prison grew up in a fatherless home; and

75% of patients in the chemical abuse centre came from fatherless homes.

These statistics translate to mean that children from fatherless homes are:

Five times more likely to commit suicide;
Thirty two times more likely to run away;
Twenty times more likely to have behavioural disorders;
Fourteen times more likely to commit rape;
Nine times more likely to drop out of school;
Ten times more likely to abuse chemical substances;
Twenty times more likely to end up in prison; and
Nine times more likely to end in a state operated institution.

In South Africa it is estimated that as many as 300 000 women are raped each year. The Minister of Police reported that:

- The rape of young girls increased by 23 %. Violence against women has reached endemic proportions;
- Serious assault on children under the age of fourteen increased by 55% since 1990;
- International statistics show that 97% of abusers are men and 92% of their victims are young girls;
- Black South African youth are victims and perpetrators of violence in our society.

Presently in South Africa, there is a wave of violence that is sweeping the nation. The perpetrators of violence are the product of the fatherless homes resulting from years of apartheid. These errant youth grew up in homes with mothers and grandmothers. Graeme Simpson in his paper '*Jack-asses and Jackrollers: Rediscovering gender in understanding violence*' state that

...Not only are women amongst the most prolific victims of the current levels of violence, but it can also be argued that much of the violence is best understood in terms of the unconstrained masculine identities (and experiences of emasculation) on the part of the male perpetrators.

Absent fathers is one of the main reason post apartheid South Africa is experiencing a wave of crime and violence.

Myriam Miedzian sought to identify the primary source of criminal and domestic violence. (Boys will be Boys.) Her answer was 'male mystique' that is values of toughness, dominance, repression of empathy, and the competitiveness that comprise the inherited manhood script in our society. These historically defined male norms are the seedbed of crime. Modern violence is the seed- bed of traditional masculinity. By reducing the former, we can reduce the latter. Boys raised by traditionally masculine fathers generally do not commit crimes.

James Q. Wilson states that:

...Neighborhood standards may be set by mothers, but they are endorsed by fathers, or at least by adult males. Neighborhoods without fathers are neighborhoods without men able and willing to confront errant youth, chase threatening gangs and reproach delinquent fathers, the absence of fathers deprive the community of those little platoons that informally but effectively control boys on the street.

Crime has often been thought to be a problem of race or poverty, since poor people and racial minorities comprise a larger portion of the violent criminal population than of the population as a whole. But in fact, the causal link between fatherlessness and crime 'is so strong that controlling for family configuration erases the relationship between race and crime and between low income and crime,' as Barbara Dafoe Whitehead (1995) noted in her famous 'Dan Quayle was Right.'

Two excellent contributions, by Gilman and Friedman reflect on the earliest parent-child bond as the gateway to healthy or unhealthy future relationships. Gilman's, "*Trauma's influence on Love and Attachment*" goes right to the heart of early child-parent attachment and its profound effects on the development of self-representation and ego functioning. After defining sexual trauma, Gilman speaks to the clinical manifestations of sexual trauma, and the constellation of recognizable defenses one sees in this kind of

symptomatic picture. The works of Bowlby (1988) ‘...the pattern of attachment that an individual develops during the years of infancy, childhood, and adolescence is profoundly influenced by his relationship to his parents’ and Fairbairn (1943) states that ‘the moral dilemma’ are at the core of her thinking. The varying forms of responses to trauma are: chemical dependency; self-mutilation; eating disorders; promiscuity; etc. The author’s rich case of ‘Cara’ illuminates the repair a good treatment can offer with a secure holding environment and a sensitive other (the therapist) who becomes a transitional object to the trauma victim to ‘enhance the sense of secure attachment.’ I have found that Alexander’s (1957) ‘corrective emotional experience’ is often misunderstood as a completely supportive treatment with little in-depth exploration. Therefore, it was refreshing that she alludes to it stating ‘the therapeutic alliance can be a primary corrective love relationship...and can provide the trauma survivor with the opportunity for healthy love and attachment.’

Your experiences contribute to your behaviour and personality as a grown up. Should there be difficulties in any stage of development one will tend to retain certain infantile or childish habits. This is called fixation. Fixation affects our personality or character.

If a boy is harshly rejected by his mother, and rather threatened by his very masculine father, he can have a small self worth when it comes to his sexuality. He may deal with this by either withdrawing from heterosexual interaction by becoming a bookworm, thus withdrawing from heterosexual relationships. A boy not rejected by his mother but favored over his weak father may develop an opinion of himself and may thus appear rather effeminate. A girl rejected by her father and threatened by her very feminine mother may think poorly of herself and may become a hyper feminine.

4.5 Homosexuality

For the purpose of this study I will treat homosexual preference as a deviant behaviour. Homosexual Scanzoni Mollenkott state that homosexuals are engaged in an insatiable quest for the erotic and that they are the product of ‘smother mothers and absent fathers’ and/or broken homes and permissive child-rearing (Lahaye, 1978:72-76). Men not separated from their mothers find it difficult to be intimate with other women (Lahaye,

1978:33). The reason being there is a risk of losing his intimacy with his mother. The good feelings are sought by other means such as alcohol and drugs. Another means is through having homosexual relationships. This type of relationship is entered into without the risk of intimacy.

In the absence of fathers and elders, young men try to create their own puberty rituals. This is one of the reasons of the increase of gangsterism as it is a community of young men. To enter these gangs there is a ritual and if the candidate passes the test he is introduced into the gang as a member. Many of these tests go against the regulations of the law.

A pioneer researcher in '*Effects Of Fatherlessness on Boys*' H. P. Hiller focused on sex role development, masculinity, and aggression among boys found that boys growing in single parent homes without the benefit of a father are less masculine and a likely outcome of homosexuality. Deborah Johnson concludes in her literature review ' There is consistent evidence that the early onset of father separation increases the negative consequences to children irrespective of gender.'

Bieber (1976:368) stated:

Since 1962 when our volume was published, I have interviewed about 1,000 male homosexuals and 50 pairs of parents of homosexuals. The classic pattern was present in more than 90% of cases. In my entire experience, I have never interviewed a single male homosexual who had a constructive, loving father. A son who has a loving father who respects him does not become a homosexual. I have concluded that there is a causal relationship between parental influence and sexual choice.

Bieber (1976:411) later expanded and clarified his earlier findings by saying:

We have repeatedly stated and written that a boy whose father is warmly related and constructive will not become homosexual; however, one must not get trapped by the fallacy of the converse, that is, a hostile, destructive father always produces a homosexual son.

4.6 Conclusion

It is not the presence of the single mothers but the absence of fathers that makes the children more vulnerable to that range of pathologies that are prevalent in our society. There are overwhelming evidence that absence of fathers contribute to a variety of problems in children. When a father is absent from home, not only the male sex role is absent but there are all the other aspects of the father's role that are not being fulfilled in the same way. We need again to recognise that fatherhood is not a uni-dimensional role, but one which has multiple facets, and that when fatherhood is not exercised in the family, the effect on the child can be damaging. A culture that was once supportive of marriage now treats it as just another lifestyle choice rather than as the normatively preferable way a decent culture creates a stable environment for children.

I do agree that the absence of fathers does affect the income of the family. The family living on joint income has to now live on just one. These trends are to some degree global in nature, leading to a lower standard of living in the family. However I do not believe poverty to be the main cause of 'absent fathers.' Children from single parent homes are adversely affected in academic performance.

Studies have shown boys whose fathers are absent in the emotional sense are affected psychologically. They find difficulty in establishing intimacy with other women. Some men enter into homosexuality as this type of relationship is more physical rather than emotional. Women on the other hand, have no realistic view of men and therefore experience problems in their judgment of their choice of partners. As they get older, many young women have affairs with older men. Evidence proves that there is a definite link between crime and fatherlessness.

In the next chapter, I will look into how this social phenomenon of 'absent fathers' is becoming common in society. I will look at the changing perception of society towards the institution of marriage and the ravages of past political oppression and its role in contributing to this phenomena.

Chapter Five

The Role of a Changing Society

“From the wild Irish slums of the nineteenth-century Eastern seaboard to the riot-torn suburbs of Los Angeles, there is one unmistakable lesson in American history: A community that allows a large number of young men to grow up in broken families, dominated by women, never acquiring a stable relationship to male authority, never acquiring any rational expectations about the future — that community asks for and gets chaos... [In such a society] crime, violence, unrest, unrestrained lashing out the whole social structure — these are not only to be expected, they are virtually inevitable.”

Pat Moynihan (1965)

5.1 Introduction

The most stunning change in the family over the past generation is how men and women have changed their views on what constitute a nuclear family. At its core, the fatherhood stems from the physical disappearance of fathers from families. But what is causing fatherlessness? Are more fathers dying or simply abandoning their families? Two major demographic trends contributed to the rise in father absence: the increase in divorce and the increase in unwed childbearing. In America, half of all first marriages will end in divorce. This divorce statistic is no better when restricted to only couples claiming to be Christians. Unfortunately divorce tends to perpetuate itself. Divorce rates among couples that came from broken homes tend to be higher. After the sexual revolution of the 1960's, sex out-of-wedlock has become more fashionable. As a result, more children are being born out-of-wedlock. More men are no longer taking responsibility for their actions.

Political discrimination and upheavals brought tremendous hardship and persecution especially on the family. This holds true for the African American, African in Africa and the poor Jews in the ghettos of Europe during the Middle Ages. In fact this was seen wherever people were oppressed based on social prejudices. The results were degrading

poverty; endless toil and repeated acts of gross injustice were meted out to them. The ravages of this system can still be seen and felt in society.

5.2 Objectives

In this chapter my aim is to look at the contributory factors that has led to this endemic phenomenon in society. I shall make some concluding remarks.

My objectives are as follows:

- To examine the trend of cohabitation in society.
- To examine the culture of divorce.
- To examine how 'The Gender War' contributed to fatherlessness.
- To examine the changing social perceptions regarding fathers.
- To examine the effects of political inequalities of the past on the family.
- To examine the influence of the media.
- Economic change

5.3 Culture of Co-habitation

Co-habitation is where two people agree to live together with no commitment. Couples who live together are often less committed to the relationship over the long-term. Since marriage is the ultimate manifestation of commitment, married couples are more often willing to work out their differences before walking out of the relationship. The primary attitude driving most cohabitation in the late 1960s and early 1970s was a very anti-marriage sentiment that proclaimed marriage as 'only a piece of paper.' Today this is driven by the younger generation's simultaneous desire for intimacy and fear of divorce. Cohabitation as a form of 'trial marriage' is one of the fastest growing family forms. The result is that the incidence of single parenthood has more than tripled since 1960. Almost 30 percent of all American children are now born to unmarried mothers. Co-habitation is not new as it happened even in Jesus' time, as the Bible relates about the women who was married five times, whom Jesus met at Jacob's well and who was then living with a man who was not her husband (St. John's Gospel 7:28). What is new is the large number of people who live in this type of relationships and that society has resigned itself to accept this relationship. Carol Pateman (1978) argued that as women gain access to the

egalitarian social contracts of the public sphere, they have less reason to accept the patriarchal 'sexual contract' of the private sphere, which ties them to sub-ordinate roles. The social stigma appears to have vanished and such relationships means simply 'shacking up.'

5.3.1 Effects of Co-habitation

The notion that living together before the wedding serves as a useful indicator of marital success is also a hoax. Dr. Jan Stets (1993), a leading scholar on cohabiting relationships found in general, cohabiting couples compared to married couples have less healthy relationships. They have lower relationship quality, lower stability, and a higher level of disagreements. But cohabitation before marriage actually makes subsequent marriages less stable. Program at the University of New Hampshire found that 'co-habitors are much more violent than married couples...'

It was also found that the overall rates of violence among co-habitors were double that of married and 'severe' violence was five times as high for co-habitors (Yilo & Straus, 1981). Research has shown that divorce rates for couples that cohabit before marriage are higher than for those who did not. In fact 40 per cent of common-law relationships end before marriage. Couples that lived together before exchanging vows are more than 50 per cent more likely to divorce than couples that do not. Thus, the very solution toward which many in the younger generation have gravitated in order to solidify long term relationships is, in reality, likely to weaken them. Cohabitation is also unlikely to produce lifetime fathers for children. Although a quarter of non-marital births occur to cohabiting couples, six out of 10 cohabiting couples never go on to marry, and those who do are more likely to get divorced than those couples who bear children within marriage.

5.3.2 Children of Co-habitors

There are a growing proportion of couples that conceive out of wedlock elect not to marry (O'Connell and Rogers, 1984). Unmarried fathers are reluctant to assume economic responsibility for their children. The proportion of unmarried men who contribute to the support of their children has declined over the past few decades. There is

evidence that after a period of time many unmarried fathers simply do not even acknowledge the existence of children they do not see. Those who ordered to pay child support by courts do not fully comply. Furthermore, often the amount of payment is so low that it only rarely pulls children out of poverty. Studies have shown that men's ability to pay child support and maintain a good standard of living is possible (Weitzman, 1985).

Marriage has always been the overwhelming norm for domestic relationships throughout the history of humankind. It is the one irreducible building block essential for a healthy and productive society. Any attempt to replace it will fracture and hinder a couple's hope for a long and healthy marriage. Still, what gives anyone else the right to suggest common law marriages or co-habitation is wrong? Just one thing: the cost of cleaning up the wreckage. For many children of cohabiting couples, dads are likely to become at best only occasional visitors. We have to convince men to delay fathering children until after they have established a committed and enduring marriage.

5.4 Divorce

Divorce has become rampant affecting every fibre of society. Divorce arises when couples fail to make a commitment to stay together and to care for each other and the children they create. This does not mean that divorce is a recent invention; indeed, divorce has been a part of mankind's experience throughout human history. Whereas marriage was once thought to be about a social union, it is now about personal preferences. Marriage was once a sacrament, then it became a contract, and now it is an arrangement. Once religion provided the sacrament, then the law enforced the contract, and now personal preferences define the arrangement.

5.4.1 Extent of the Problem

The divorce rate more than doubled between 1965 and 1980. Fortunately, divorce rates have declined slightly after peaking at historic highs in the early 1980s, though it remains to be seen if this decline will continue or just level off. Even with this modest drop, divorce rates in the United States remain the highest in the world. An estimated 40 to 50

percent of all marriages end in separation or divorce, affecting approximately one million children each year.

The number of American children affected by the rejection of their mothers and fathers has risen steadily from 1950, from 12 children for every 100 born in 1950 to over 58 for every 100 born in 1992. As a result more Americans are members of the second, third, and even fourth generation of broken families in which fathers and mothers are alienated from one another, leaving their children to bear the consequences. Pre-divorce conflict points to the fact that children suffer in this hostility, which gives rise to fatherless children.

Previous to the 1940's families were disrupted due to the World Wars, as the men were killed or missing in action. In the 1940's divorce and out of wedlock pregnancy were regarded as deviant behaviour. During this period divorce or being an unmarried mother had a stigma attached to it. This helped to create intact families for the child. Children did not have to worry much about losing a parent through divorce. Out-of-wedlock childbirth barely figured as cause of family disruption. A new standard of family security and stability was established after the war. In the 1960's the rate of family disruption suddenly began to rise. During this period the divorce rate averaging ten per 1,000 married couples in America. This figure steadily rose to about twenty-three per 1,000 married couples in 1979. Out of wedlock childbirth also rose during this period. More children experienced family disruption through divorce. Currently half of all marriages end up in divorce.

The problem is further compounded as many people after their divorce enter into new relationships. Children have to come to terms with their parents in romantic relationship. One in every four children grew up in the 1990's were in a stepfamily. Divorce kids come in all sizes and emotional states. Some are well adjusted whilst others are scarred for life and some abandoned. It is the kids that are forgotten element in a divorce. Why did this happen? All too often the adult's quest for freedom, independence and choice in family relationship conflicts with the interest of what is beneficial for the child.

5.4.2 Law and Divorce

It was easier to get out of a marriage than a mortgage. This change in culture was made crystal clear by court decisions. At the end of the nineteenth century, the Supreme Court referred to marriage as a 'holy estate' and a 'sacred obligation.' By 1965 the same court described marriage as 'an association of two individuals.' No-fault divorce laws were passed throughout most of the West, the pill and liberalized abortion laws dramatically reduced the chances of unwanted pregnancies, and popular entertainment focused on pleasing the young.

5.4.3 Children in Divorce

For much of human history, children have been seen as requiring tenderness, affection, and protection from the adult world. This view of childhood as a time of innocence and vulnerability led to the prevailing cultural virtue that parents in troubled marriages ought to stay together 'for the sake of the kids.' But it did place a natural braking mechanism on impulses to leave one's spouse, which helped to keep divorce rates relatively low.

If the consequence of divorce exposed children to stress and disruption, then how does one divorce without feeling guilty? The popular reason put forward was:

...that children are really more resilient than we think. Divorce, and its consequence 'father absence', may be painful at first, but the children will get over it. They are, after all, just children. What became popular is that children are resilient and family disruption will not cause lasting harm to the children (Whitehead, 1995).

In their 1974 book '*The Courage To Divorce*', authors Susan Gettleman and Janet Markowitz argued that 'divorce can liberate children,' and can lead to 'greater insight and freedom as adults in deciding whether and when to marry and to 'break away from excessive dependency on their biological parents.' The propagation of the 'resilient child' myth was extraordinarily successful. This empowered adults to avoid their guilt about

leaving their spouse in unsatisfying marriages. Today, nearly a million children a year experience the 'liberating effects' of divorce. Many have entered marriage with the idea that if things do not work out, there divorce is an option. Dr. Judith Wallerstein (1990: 352-353), a leading authority on the long-term effects of divorce, found that almost half the children in her study, were 'worried, underachieving, self-deprecating and sometimes angry young men and women' and this was ten years after their parents' divorces. She has also found that serious emotional and relational problems follow children of divorce into adulthood. Dr. Nicholas Zill, writing in the *Journal of Family Psychology*, agrees. He found that children of divorce showed 'high levels of emotional distress, or problem behavior, and were more likely to have received psychological help' (Zill et al, 1993).

5.5 The Gender War

Women were told that the path to greater equality lay in the work outside home endorsing economic independence as a stepping-stone towards freedom from men and marriage. This resulted in the diminishing importance of marriage. One can remember most of the skirmishes that began in the sixties and continue to the present day. Some of those headline events have been: The Women's Movement, bra-burning, sexual liberation, student riots, sexual-harassment events, gay-rights events, single-parenthood-Murphy-Brown-Dan-Quayle events, minority and equal-rights events. In these trends of the last fifty years, it becomes very clear that there is a pattern of escalating estrangement and conflict between the genders. And although it falls short of the kind of physical violence that characterizes military warfare, it is not unlike the Cold War in its isolated skirmishes, political maneuvering, and sporadic casualties.

Gender conflict in some respect has become more like that of the Korean War of the fifties. In the Korean conflict, a psychological warfare was waged on the prisoners. The psychological violence of emotions such as loss, grief, shame, loneliness, guilt, resentment and rage that seems to characterize the 'Gender Wars'. The older term 'Battle of the Sexes' has taken a mean and ugly turn. A wedge has been driven right down the middle of the human race which deprives the combatants of the only solace available to them in all other wars: respite from hostilities in the presence, or the arms, of someone

they love. A feature article laid down the feminist line that a woman's identity disappears in marriage and that 'marriage is bad for you, at least if you're female' (www.wqwa.aei.org).

This was a distinctive event because, prior to this national emergency, most women had been primarily engaged in the traditional roles of homemaker or pre-homemaker. When women did work, usually in their youth, or as spinsters, the majority held supportive positions as secretaries, bank tellers, receptionists and elementary school teachers. In his book *Fatherless America*, David Blankenhorn (1995) similarly reports the antecedent events that I have discovered, but with added dimensions. Blankenhorn reports 'the war had created a family phenomenon with no precedent: the prolonged, mass separation of fathers from their families'.

Gender Feminism that goes far beyond demands for equal treatment to portray all men as potential, if not actual, batterers, rapists and pedophiles; an agents of the evil patriarchy; the devaluation of the fatherhood role; despondent and disenfranchised fathers, paralyzed by their sudden displacement from home and family; bitter or fearful women who choose single parenthood; and, the millions of children being raised in fatherless homes (www.dadi.org).

It is very much about equality between men and women and was opposed to any emphasis on differences between the sexes. In some circles feminists argue not only that women are different from men but also are psychologically and morally superior to them. As with any war, propaganda is being used to demonize the enemy. Men and women, who should be the most natural of allies because they have so much to offer each other that they both need, are instead seeing their interests as being mutually exclusive, not interdependent and complementary. The tragedy of this is beyond words. The tragedy is human loneliness, and the scope is almost universal. When the revolution and the feminist revolution blasted into America's social consciousness in the late 1960s and 1970s, the voices raised against them came primarily from older women. Now we are starting to see acute bitterness from the generation that believed the liberationist lies and

have discovered that, contrary to feminist ideology, women, indeed, have a biological clock.

5.5.1 Role Convergence

There is a breakage in the absurd linkage of father with breadwinner, understanding that neither role is dependent on the other and that these roles do not determine masculinity. We are also eliminating 'sex specialization' within the family. Sex-specialized caring imperils children because it is contingent on parents' sex role choreography rather than children's needs. There is an ever-increasing cry to minimize gender-based roles, for both themselves and for their children. The imperative that flows from this premise is role convergence. It entails the removal of socially defined male and female roles from family life. Accordingly, this imperative urges the increasing displacement of gender-specific family roles by ideals of human development based on gender-neutral universal values. In part, then, the imperative simply urges the reduction or elimination of sex specialization within the family. But in a larger sense, the imperative warns that any notion of socially defined roles for human beings constitutes an oppressive and socially unnecessary restriction on the full emergence of human potentiality within each individual.

5.5.2 Androgyny

Androgyny is an understanding of sexuality as basically arbitrary, and that male and female are not only equivalent but also more or less interchangeable. Some people believe that androgyny will reduce the level of exploitation of women. In fact evidence show that this leads to a greater level of exploitation of male and female. Since there is no natural character to sexuality then any form of sex is acceptable. The focus of sex has become recreational rather than one of procreation. The result is pornographic exploitation, in which sex with either sex, including even especially sado-masochistic sex, sex with children, and now sex with animals is justified; if you enjoy it, it is okay. A feature of the current situation with regard to sex and power is that now exploitation is without any 'principled' rationale. Men can exploit women, and women can exploit men, because those who have the power to exploit do so. In the 'old days' under the old

regime, you had exploitation justified by bad social philosophy; in the androgynous situation we have exploitation in a philosophical vacuum in which 'anything goes.' The amount of sexual exploitation in the last 30 years has been phenomenon.

5.6 Changing Social Perceptions

Early feminists sought to liberate women from the domestic sphere by expanding their public rights. The dilemma posed was how to emancipate the women from the family roles without devaluing the work of those who choose to embrace those roles. Feminism confronts gender inequalities and exposes the socially constructed gender differences on which they are based. Demos (1986) writes that the separation of work and family life led to the disappearance of certain key elements of traditional fatherhood (e.g., father as moral overseer), and to the transformation of others (e.g., father as role model). His occupational standing, his economic power established not only his authority in the home, but his worthiness as a husband and father as well. With this movement from ascribed value to achieved value throughout the nineteenth century, erosion in the role of the fathers began.

5.6.1 Work and Economics

Economists argue that it was the economic expansion of service jobs and growth of wage rates for female employment that drew women into the labor force, and forced a change in the domestic order. Sociologists and demographers provide differing accounts based on declining fertility rates and increasing divorce rates as well as rising educational levels of women that made work outside the home more attractive than full-time mothering. Having the man be the sole economic provider is not as traditional as commonly thought. In pre-industrial families women and men were economic partners, although men had more legal and religious authority. During the transition to industrial capitalism, families needed both a wage earner and someone to perform the hard work of converting purchased goods such as cloth into usable items such as clothes, because readily usable consumer goods were far less available than in today's economy. By the twentieth century, the economic demand for women's labor was declining at home but increasing in modern work organizations. But from the 1920s through the 1960s, child labor

declined faster than female employment increased, and so for a brief time the family with only a male provider predominated.

Feminist scholars contend that the domestic accord regulating the division of labor within the family was already problematic, long before the so-called feminist revolution. Barbara Ehrenreich (1983) argued men were experiencing resentment of the burdens of the good provider role. She contends that as early as in the 1950's men were gradually retreating from this role because they felt socially and emotionally imprisoned by the narrowly defined masculine role and were interested in shedding the exclusive responsibilities of providing for their families, independent of the feminist discontent. The result was she argues was a male revolt that coincided with the feminist revolution of the 1970s. From this to a new family order emerged in the late nineteenth century.

Women are unlikely to reverse this trend, since they provide a large share of family income, and their contribution is now the main way that families can be upwardly mobile. Modern life is now organized to make such expensive things as cars and college educations necessities rather than luxuries. In addition, women like the respect, self-esteem, social relationships and family power that come with employment. Technological changes have increased the labour productivity of human beings. Increasingly, women enter the workforce operating all kinds of instruments aided by technology. It may be that these technological changes alter our social fabric in such fundamental ways that the sort of relationships we used to take for granted is becoming economically undesirable.

Newell (1979) states that the collection of traits and behaviors he calls "manly" had been stable for thousands of years. Now in a matter of decades we see them falling apart. There is a radical change in the social environment that some economist call as 'the terms of trade' between the sexes. For thousands of years boys were raised to be 'honorable, brave and self-restrained.' Unlike many animals, human beings have to work hard just to stay alive. Comparing humans to the animal one would see that the former is not fast, or physically strong, or armed with claws or sharp teeth. Were humans like most mammals,

males would have little to do with providing for, or caring for, there lies at the heart of our civilization.

That trade is this: a woman offers man immortality in the form of children he knows are his own. A man offers a woman the product of his labor, more than doubling the resources available to her young. From this simple trade has sprung civilization itself. All the rest of it, the laws, the ceremonies, the customs, the sex roles, which traits are desirable in men and women, flows from that one idea. (Newell, 1979)

There is a break in this trade. Technology has allowed more women to enter the work force and have reduced the value of what men bring into the partnership called marriage. Women have gone to raise families on their own. In the absence of the economic imperative I have called 'the trade', lifelong pair bonding as a lifestyle is becoming one of the thinner slices of those family-structure pie charts. Love and romance are not enough. Men and women have to feel they need each other. I say the fundamental trade that has united men and women in this grand enterprise we call civilization has been permanently altered by our inventions. We are not going back, the value of men as providers is not going to increase. I believe that whether we like it or not, we are sliding toward a society where single parenthood by women is going to become the norm. However have ever this may happen, whether as a consequence of divorce or premarital birth is immaterial. What will matter is that men as a class will become ever more removed from what a society is about, and government's reaction to that will become ever more onerous toward men.

5.6.2 'Artificial Womb' Phenomenon

Modern fathers have been made to seem even more superfluous by reproductive techniques that enable women to become pregnant without men, and by media images of single career women choosing to rear children alone. 'Murphy Brown', a character who supposedly epitomizes today's intelligent, highly paid, professional woman mocking the importance of fathers by bearing a child alone and calling it just another 'lifestyle choice.'

The phenomenon now embraces the ‘Murphy Browns’: unmarried middle-class women, more or less accidentally pregnant, who decide to raise their children alone; women who would prefer marriage but who will not let the absence of a marriage partner stand between them and motherhood; women who, apparently giving little thought to marriage, ‘use’ men as lovers, friends, even near-strangers for their sperm and then are done with them. But the young women in this group are not the only ones who have come to reject the importance of fathers in child rearing. Here are some of the factors that have added to this phenomenon:

- For poor women, particularly teenagers, the cause may be the inner-city joblessness that makes young men poor marriage prospects. The young women they impregnate prefer to ‘marry’ a more reliable provider, the welfare system.
- It is a matter of limited options: a dearth of professionally, economically and chronologically eligible men and the inexorable ticking of the biological clock.
- There is a growing unhappiness with what they see as the unfairness of marriage and that its advantages seem to flow only to men and subservient wives, not to strong, career-oriented women.

All these things make sense. But so does the primacy of children. Research shows that children yearn for their dads. Infants in the first six-month of life can tell the difference between a mother’s and father’s style of care (Gutman, 1987). Children need both parents not just two breadwinners, but also two parental roles. Two-parent homes are a protection not merely against poverty, but also against a variety of emotional insecurities. This however, is not to suggest that the children of any particular one-parent family are doomed. There have always been widowed, divorced and unmarried parents who manage to raise wonderful children. What concerns me more is the growing existence of entire neighborhoods where a fully functioning two-parent household is the exception together with a trend that says fathers do not count for much. They do. Restoring fatherhood might do more than the 20 next-best things we could think of to give our children the chance they deserve.

5.7 Changing Political Climate

The rapid change in the geography of nations where there are the breakdowns of borders due to globalization, change in governments, advancement of computer and related fields did and will continue to impact the family.

5.7.1 Racial Discrimination

Wherever men and women were discriminated on the basis of their race or ethnicity, it always disrupted the families.

5.7.2 Slavery

Slavery was a very cruel system of organized repression that denied the slaves the right to marry, vote, sue, or take an oath (Wilson 2002). The proceeds of their own labor were withheld from them and their movement was restricted. In 1787, the American Constitution, in order to determine the number of elected seats for each area, counted slaves as three-fifths of a person. A slave could be bought for 40 pounds (approximately \$160). The tearing asunder of families, and the separation of loved ones was one of the terribly tragic consequences of the slave auction block. Marriages and fatherhood between slaves were not legally recognized so that laws protecting such institutions for others could not be applied in slave cases. Orlando Patterson (as quoted by James Q. Wilson, *Slavery and the Black Family*, 2002) stated that:

Slavery prevented a black man from being either a father or a husband; he could offer to the mother and the child 'no security, no status, no name, no identity.' The male slave was placed in an impossible situation, 'one bound to reduce him to a state of chronic jealousy and insecurity about women.' And even if he managed somehow to overcome these legal barriers, he often had to live apart from the mother of his child.

The shortage of marriageable men in many places was compounded by the fact that a slave woman knew that, even if she had a husband, he could not protect her. If they were married in most cases their spouses were sold to new owners. This resulted in the

breaking up of the family unit. The man away from home, married or unmarried, was put in a situation where casual sexuality with any available woman was the only sexual release available. This pattern of working away from home made men sexually more predatory and women sexually more casual. Men worked hard all day and flaunted all night with young women. When the work on the farm was over, they departed leaving pregnant women behind. The man's maleness is validated by the impregnation of a woman and a woman is only considered 'really' a woman after she has borne a child. The woman, having proved by giving birth that she is fertile, needs a husband, but the father, having proved by impregnation that he is a real man, often has little interest in accepting any responsibility for the mother or the child (Johnson, 2002). Having a child from one man limited the possibility of her marrying another man. Most women dealt with this problem by giving the children to their mother or grandmother. What was left behind in such families as existed was a strong belief that the chief bond of a child was with its mother. Patterson calls this a 'uterine society,' one that some slave owners reinforced by a policy of separating more sons than daughters from their parents. As a result, slave women turned to their own mothers and their mothers' female relations rather than to their fathers for help. Orlando Paterson (as quoted by Matthew Johnson in *Men Without Women: An African-American Crisis*) states that:

...Indeed, if one must assign blame, the major part must surely be placed on the men who so wantonly impregnate these mothers, then abandon them and their children. It is hard to imagine a more execrable form of immorality and irresponsible behavior than that. The worst part of all is that the fathers' immorality and irresponsibility are reproduced in their own sons. The economic deprivation, loneliness, social isolation, stress, and emotional and physical exhaustion of mothers that account for the mother-child syndrome I have . . . analyzed are all, in the first place, either largely caused or else critically exacerbated by the natural father's betrayal and abandonment. When these factors are added to a tradition of weak child-rearing skills inherited from a traumatized past the resulting disastrous offspring is well nigh inevitable. (3rd essay)

He further comments that:

.... African American men and women of all classes have a terribly troubled relationship. Slavery and the system of racial oppression engendered it, and poverty, economic insecurity, and lingering racism sustain it. But blaming these injustices alone will get them nowhere. Not only because it is Afro-Americans themselves, especially men, who now inflict these wounds upon themselves -- through the ways they betray those who love them and bear their progeny, through the ways they bring up or abandon their children, through the ways they relate, or fail to relate, to each other, through the values and attitudes they cherish and the ones they choose to spurn, through their comforting ethnic myths about their neighborhoods, through their self-indulgences, denials and deceits -- but because only they as individual men and women can find the antidote to heal themselves.

Gutman (1976) found that between 21 and 28 percent of all black households with children were headed by unmarried mothers before slavery ended. After slavery ended, Gutman's 1880 census data shows that in urban areas around one-fourth of all African-American families were headed by females. Many of these women described themselves as widows, but many claimed that status only to avoid the criticism that was attached to being unmarried.

5.7.2.1 Sharecropping

Sharecropping made black men into marginal members of society who were rewarded not by profits earned from land but for labor extracted from their families. The incentive to have a lot of children was great but no incentive to educate them. The average black family had approximately eight children. And since their fathers did not own the land the children farmed, the labor never led anywhere. It is likely, as Patterson suggests, that sharecropping meant that many blacks were excluded from the customary means of economic advancement as owning land, making progress, and having fewer children. Aggressive sexuality coupled with no capital assets put black men at risk.

The legacy of slavery, segregation, racism and discrimination has profoundly impacted the conditions for African American fathers to make decisions about family formation and parenting (Billingsley 1992; Staples & Johnson 1993). The legacy of this sad history is twofold. First, generations of slaves grew up without having a family, or without having one that had any social and cultural meaning. Second, black boys grew up aware that their fathers were often absent or were sexually active with other women, giving the boys poor role models for marriage. Today, studies show that the African-American boys most likely to find jobs are those who reject, rather than emulate, their fathers; whereas for white boys, those most likely to find work are those who admire their fathers.

Wilson (2002) utilizes the work of sociologist Orlando Patterson to examine the horrific consequences of 'natal alienation' for those caught in the cruelty of the slave system. The black man could not offer the mother of his child his name, or security, or stability, or status of any kind. Wilson detects lingering effects of this social horror in the sexually predatory features of inner-city youth culture in that a young man can dominate over a woman but cannot provide for her or protect her.

5.7.3 Apartheid

The great machinery of apartheid was put into position in the 1950's. Apartheid was designed to destroy the black families. Ultimately it affected every area of social life for the vast majority of the population. The apartheid system separated people not only on the basis of colour but also in line of ethnic differences. It was during this time that millions of Black people were displaced which was based on colour controlled by the group areas act and by ethnic differences exemplified by the homelands called Bantustans. Many of these resettlements were instituted by force removal. This act caused many families to be disrupted. Many of these demarcated areas were in the fringes of the cities called townships and in the remote rural areas called homelands.

In a study that focused on how state behaviour had affected a particular group revealed that members of this group were frequent victims of unprovoked acts of violence usually involving gangs from the same social/racial group. These hideous acts included stabbings, robbery and rape. The apartheid regime had created groups and sub-groups of

people, including dispossessed or outcast elements. Young girls born into outcast sub-groups had little or no education. Despite an absence of state welfare programmes, they gained status amongst their peers by becoming mothers. The ability to bring forth life was something significant, despite them being emotionally unprepared to nurture and raise up kids. The fathers of these offspring were often both physically and emotionally absent. The infant lacked the caressing and touch of the mother. Observations done on infant monkeys, which had been deprived of maternal nurturing such as touching, caressing and holding, it was found that these animals became easily depressed and violent with little or no provocation. Similar trends were noticed in boys raised without fathers. These boys had a predisposition for violent and rebellious tendencies, joining gangs at an early age. Absent fathers and gang membership was a common thread shared by the gang members. Each member had a sense of acceptance, status. An act of ruthlessness or violence earned him a sense of affirmation and recognition. Extreme violent behaviours such as unprovoked gang assaults on innocent victims or repeated assault on a victim on the ground reinforces this sense of being a part of the gang also he acquires peer recognition.

The black South African is the most symbolic measure of enduring the extent of frustration experienced within the township community. They have been historically marginalized by apartheid leaving them as outcasts in their own society. There was a great difference in the living conditions from the whites compared to the blacks. This is still prevalent in the new democratic South Africa.

5.7.3.1 Violence

Political violence caused many families to abandon their homes in search of a safer environment. Political strife resulted in many families losing members of their families. Children were left as orphans or with single parents. Two-thirds of the black babies in this country are born out of wedlock, and a still higher proportion is born to mothers who are young, poor and black. These are the young mothers we think of when we discuss the 'welfare problem' and the problem of haphazardly raised children. These are the babies

we mean when we speak of 'at-risk' children. These are the families most likely of all South Africans to be poor.

5.7.3.2 Medical

Poor medical services for the greater population meant that many sick black people did not have access to medical treatment. This led to the occurrence of many premature deaths that left children without one or both of their parents. Poor living conditions contributed to many sicknesses and diseases.

5.7.3.3 Educational

The educational facilities were separated with a substandard education for the Blacks. The Blacks also had to pay for education including textbooks and stationery. This economic strain further drained the family resources where the children could not attend and had to seek employment at a very early age. Many of the children were detached from their parents and they had become targets of abuse and exploitation.

5.8 African Culture

In the past and even now many African men have more than one wife. Men often have children with several women and in most cases they do not support their children. Whilst in those who fathered children typically also supported them. These fathers usually were men of wealth. In fact, having children with several women was a sign of wealth. But even there, fathers spread themselves too thinly over several households that often were at great distances from each other. Many African children grew up without a constant and regularly present father. Relative fatherless ness is an old African tradition. The practice may have been unfair to the women who had to share their men with others, but this is how it was. And how it often still is. This is how African societies sometimes organized themselves. And it is not altogether different here. In the past the presence of tribal support network that helped children in these societies. An old African saying confirms that, ' it takes a village to raise a child.' More research needs to be done on the family structure and trends in Africa.

There is a trend in many communities to adopt a more permissive attitude out of wedlock parenting (Furstenberg et al, 1987; Jencks, 1990), and as it can be clearly seen an inclination for young African-American men in inner cities to father children out-of-wedlock because of peer or cultural expectations to demonstrate virility or real manhood (Anderson, 1989). This is a common practice in South Africa also the women's ability to fall pregnant before he can marry her. This is further aggravated by the "lobola system" This is a dowry system where the man has to pay for his bride. This may take many years to accumulate the required amount. During this period he may father a child with the woman he intends to marry. In most instances he lives away from his child and the mother, with visitation being the only interaction. The waiting period is further lengthened due to the lack of employment opportunities and the lack of skills. He then begins relationship with other women and loses interest in the one he wants to marry. Eventually the trend becomes one of sexual gratification rather than that of marriage. Out of these relationships are born children who not fathered or grow up not ever interacting with their fathers.

Related work (Sampson, 1995), suggests that economic factors and a high ratio of male-to-female adolescents/young adults may also affect male fertility and father involvement. In many inner-city neighborhoods females outnumber males, in part because of higher densities of incarceration and higher death rates due to homicide.

5.9 Urbanization

It meant that it was very difficult for a black man to own property and thus hard for him to provide for the progress of his children or bequeath to them a financial start in life. Being a tenant farmer also meant that he needed help on the land, and so he often had many children, despite the fact that, without owning the land, he could not provide for their future.

Most people believed that the cities offered better future and opportunities for them. They left their families in the rural areas and went to the cities with a dream of becoming rich. Women were left to care for children whilst the men were away for long periods of time. The men adopted a new way of living based on urban value system and culture. The

family units were disrupted and support systems became ineffective. Authority structure was undermined resulting in behavioural problems experienced within the family. Men working away from their wives entered into casual relationships with other women. Children resulting from this relationship were brought up in the absence of their father. This contributed to the break down of family 'home structure'. Other research points to community factors that contribute to high rates of absent fathers (Wilson 1987; 1996; Anderson (1989); McAdoo (1993); and McLoyd (1990) note that, particularly among poor young African-American men, limited job opportunities and discriminatory hiring and wage practices make it difficult for men to acquire the resources necessary for forming conventional families. Vast majority of South African were restricted to menial and unskilled, low paying jobs. Many scholars and writers agree that poverty is correlated with and attributed to apartheid. The larger Black community of this country is still experiencing the negative impact.

One man when interviewed in Khayeiitsha informal settlement said that the traditional roles for men in African communities have withered away in the context of urbanization and poverty. His greatest desire is turn back the clock to a time that in his view provided a structure that men knew their place and how to treat women with dignity and respect. The worst thing for a father is having his children grow up in his absence and when he returns he is a stranger to them.

5.10 Influence of Media

The influence of media on society's perception of marriage cannot be under valued. The quality of programmes aired on television has contributed greatly to weaken the institution of marriage. Why do most media images of fathers show them as incompetent, lazy, or frightening? Studies suggest that these stereotypes are far from reality but stick in our minds nonetheless, creating a difficult environment for men to nurture children. Each day millions of viewers tunes in to watch men confessing to sleeping with their mothers-in-law and women announce to their husbands that other men fathered their kids. People appearing on these shows degrade themselves for a few minutes of stardom. It is shows like these are rated as the number one talk shows. One of the most disastrous

consequences is the growing audience appetite for this type of programmes. Where is the Judeo-Christian attitude that sex out of marriage is a shameful thing?

In a study by the New York-based Institute for American Values examined social science textbooks used in 8,000 college courses. Called 'Closed Hearts, Closed Minds,' the report concludes that most of these textbooks give a pessimistic if not downright hostile view of marriage, emphasizing marital failures rather than its joys and benefits. College textbooks view marriage as especially bleak and dreary for women. The textbooks are inordinately preoccupied with domestic violence and divorce, and view marriage as archaic and oppressive, not just occasionally, but inherently. Some textbooks are larded with anti-family rhetoric. Caryn James, a television critic of the New York Times remarked on the ever-increasing number of unmarried pregnant women featured on prime time television sitcoms:

...in touch with the shifting realities of women's options, the most important of which is that women who want children do not need or necessarily want a spouse underfoot.

Most literature focuses on battering, marital rape and divorce, with no mention of any benefits of marriage. The textbooks give the impression that children do not need two parents and are not harmed by divorce. They omit all the evidence that children in single-parent homes are far more at risk than children in two-parent homes.

5.11 Conclusion

Increasing individualism has given individuals more freedom to marry for love, as well as to divorce if love did not last. From the beginning, the rise of individualism aroused fears of social instability. The solution was to sharply distinguish masculine and feminine roles, contrasting the rugged individualism of men with the virtue and self-sacrifice of women.

Family patterns are changing rapidly all over the world. The decline in marriage has been accompanied by a rise in divorce and a decline in the likelihood of marriage following a

divorce, which has only been partially countered by the rise in cohabitation. The strong link between marriage and childbearing has been weakened. Resulting in the corresponding increase in the number of children born out of wedlock or in co-habiting couples. Such changes, inevitably, shift the roles of men and women, not only in relation to each other, but also in relation to their children. These changes in family patterns signal a weaker commitment of women to men and of men to women; a weaker commitment by the partners to their relationship; and very possibly a weaker commitment to their children. The divorce rate more than doubled between 1965 and 1980. Fortunately, divorce rates have declined slightly after peaking at historic highs in the early 1980s, though it remains. Pre-divorce conflict points to the fact that children suffer in this hostility, which gives rise to fatherless children. Single career women who supposedly epitomizes today's intelligent, highly paid, professional woman, chose to rear children alone. This is now termed just another 'lifestyle choice'. This results in homes without fathers. Women are increasingly joining the workplace. This trend is unlikely to reverse, since women provide a large share of family income, and their contribution is now the main way that families can be upwardly mobile.

Slavery and discrimination are legally gone. But their long-term effects of bitterness, hopelessness, hate and apathy often remain. And so does the old pattern of absent fathers. Families were broken up and destroyed. Fathers had to move or taken away resulting in separation from their wives and children. Cities have lured many men with the hope of a brighter future. These men left their families behind to come to the cities. The result was that many women were left alone to bring up their children. Urbanization gradually eroded family values and systems. In their absence, children had to be raised by mothers and by grandparents. This became the familiar pattern and has given rise to a blueprint to a society that suffered this degradation. It is no wonder today we see these communities continue to perpetuate the same pattern. We humans tend to repeat what we know. We even reproduce our own tragedies.

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In the next chapter I will carry out an empirical study with the family to deduce the role they think fathers ought to play in the home and what fathers say they ought to be doing versus what they are doing?

Chapter Six

An Empirical Survey of Fatherhood

"If the mother is the heart, the father is the head of the family, and consequently its health and efficiency depend on the vigor, the virtues and activity of the father."

Pope Pius XII

6.1 Introduction

The changing trend in families transcends race, culture, ethnicity and it is universal. How does one operationalize 'meaning' to the term fatherhood? One approach is to examine attitude of what men think and believe fatherhood means to them. Another approach is to focus on the behavior-driven aspects and to examine what men think they should be doing, and what they actually are doing. Which approach is taken depends on which definition of fatherhood we adopt. If we stay with fatherhood as the status of being a father, then the meaning of fatherhood derives from the attitudinal perspective. If we adopt the definition of fatherhood that includes fathering activities, then the meaning of fatherhood includes the behavioral perspective as well. The common practice in the research field seems to be to tie the meaning of fatherhood to the roles men should play, often as defined by men, women, and children. We base much of what we say on this supposition.

6.2 Objectives

My aim in this chapter is to examine what is the contemporary definition of fatherhood as seen within the context of the family. Thus my objectives are:

- What do children miss about their fathers when he is absent?
- What do mothers' see what fathers ought to be doing?
- How do fathers themselves define their parental role? How do fathers evaluate their own role-performance? What factors determine the actual role- behavior of fathers?

6.3 Method

The data reported in this chapter were gathered by means of questionnaires, consisting largely of structured questions. The survey instrument contained items to assess respondents' family backgrounds, attitudes and lifestyles. However, provision was also made for various unstructured or open-ended questions so that the respondents had opportunity to answer questions in their own terms. The participatory research method was also engaged. My sampling strategy was fairly straightforward. I aimed at increasing my diversity of my sample as much as possible along race, class and economic status.

6.4 Analyses and Interpretation of the Data

The research was carried out by questionnaires being given to the different categories of people. The names of the respondent were not taken down as a protection and a means to extract an honest response to the question. However, no reference is made to any one by his or her race or ethnicity. Reference made to personal attributes such as the race and ethnicity was to guide the reader into the context of the research. The aim of this research was explained to the respondents. My sample consisted of the following three categories:

- Children from single parent homes headed by mothers.
- Mothers as single parents with teenage children. It is important for mothers to be included to evaluate what their perception of what a father ought to be doing.
- Young couples between the ages of 25 –35.

6.4.1 Duration of the Survey

It was carried out during the month of November 2002 to March 2003.

6.4.2 Location of the Survey

This research was undertaken in the in the greater metropolitan area of the City of Durban.

6.4.3 What Children Miss about Their Fathers when He is Absent

The reason for gathering data on the educational and psychological well-being is to evaluate the impact of the father in the lives of their children. Divorce and co-habitation

will not suddenly disappear. Therefore it is imperative for the fathers to get an understanding of the dynamics that is taking place in the lives of the children in these situations. This study was done to evaluate the effect on the child caused by the father leaving home. Every child reacts differently when faced with adversity.

6.4.3.1 Background Information

Answers to question 1, 2 and 3 revealed that twelve of the participants were from the ages of 14-16 years, 11 were from the ages 17-20, 27 were from 21-24. No names reference had been made on the basis of race or ethnicity. Anonymity was guaranteed, so that the answer would be truthful.

6.4.3.2 Emotional Trauma

There were definite evidence of sadness, anger and resentment expressed by most of the participants. Psychologists say children who grow up with no father may manifest a host of behavioural and emotional problems, ranging from anger and depression to low self-esteem, feelings of inadequacy, longing for their missing dad and guilt that they were responsible for his leaving.

- Answers to three and four revealed that 80% of the respondents were emotionally affected. They used adjectives such as devastated, lost, alone, shock, hurt, rejected, depressed and angry were used to describe their feelings. The 20% were either too small or their father had died. There is evidence that children handle the absence of their father by death better than him just leaving them.

When a father leaves his home, he becomes progressively less involved with his children. Studies have shown that the girl perceives the lack of involvement as rejection. They attribute this rejection to their not being pretty enough to please the father. The negative effect in later life have been documented that girls from fatherless families develop more promiscuous attitudes and experience difficulties in forming and maintaining romantic relationship later in life.

6.4.3.3 Education

There did not seem to be any significant differences between the level of education between boys and girls.

- Answers to question one and twenty-two indicated the following formal education: Graduate - 2, Matriculation - 22, Std 8 - 20, and Below Std. 8 - 6. Of these 20 had dropped out of school at different stages of their lives.

The results to these questions confirm previous studies that show that children of divorced parents more frequently demonstrate a diminished learning capacity, performing more poorly than their peers from intact two-parent families in reading, spelling, and math. They also are more likely to repeat a grade and to have higher dropout rates and lower rates of college graduation. The single parent also reduces the likelihood that a child will attain a college education. The college attendance rate is about 60 percent lower among children of divorced parents compared with children of intact families. This may be due to the fact the participants had no one to finance tertiary education.

There is tantalizing evidence from smaller scale and observational studies that children and youth rely upon their fathers to provide factual information and that children, at least in middle-class families, tend to believe that with respect to family goals, the most important one for fathers is that 'every one learn and do well in school,' while children are more likely to say that mothers think it is more important to make 'everyone feel special and important' (Lamb, 1987). According to this research, fathers are 'highly engaged' in providing information to their children. Mothers, on the other hand, tend to provide more day-to-day care, emotional support and companionship. Plausible hypotheses that stem from this research are that maternal involvement is beneficial for the social and emotional adjustment of children to school, particularly young children, but that paternal involvement may be most important for academic achievement.

Cornell University Professor Urie Bronfenbrenner, a leading expert in developmental psychology, summarizes the cumulative evidence regarding the effects upon children who grow up in homes without the biological father: Controlling factors such as low

income, children growing up in single parent homes are at a greater risk for experiencing a variety of behavioural and educational problems, including extremes of hyperactivity and withdrawal; lack of attentiveness in the classroom; difficulty in differing gratification; impaired academic achievement; school mis-behaviour; absenteeism; dropping out; involvement in socially alienated peer groups; and the so called 'teenage syndromes' of behaviours that tend to hang together , smoking, drinking, early and frequent sexual experience, and in the more extreme cases, drugs, suicide, vandalism, violence, and criminal acts (www.frc.org/insight/is99k2fs.html).

6.4.3.4 Impact Fathers have on Children

- Answer to question five revealed that most participants miss the presence of their fathers. Some missed the fathers' playfulness, fun and outgoing life.
- Answer to question six as to what they value in their relationship with their fathers? Most respondents miss the positive aspect of fathers such as role model, having fun, counselor, security and provider. One participant responded by saying 'just being there'.

6.4.3.5 Difficulties Experienced

Divorce generally reduces the income of the child's primary household and seriously diminishes the potential of every member of the household to accumulate wealth. For families that were not poor before the divorce, the drop in income can be as much as 50 percent. Moreover, decline in income is intergenerational, since children whose parents divorce are likely to earn less as adults than children raised in intact families. Single mothers with children are the most disadvantaged segment of our society, and the economic consequences of father absence play a tremendous role in explaining why some of these disadvantages are seen on the part of children who are raised in single parent families. Children who grow up with only one parent are raised by a person who lacks somebody to back them up, to give them time away from parenting, to share both the burdens as well as the enjoyable aspects of being with and raising children. And that sense of being overwhelmed as a single parent, translates into difficulties in parenting which too have an effect on children's development. What is important then in

understanding the effects of father absence, is to recognise that when a father is not present in the home, it is not only the male sex role that is absent, there are all the other aspects of the father's role that are not being fulfilled in the same way. The breadwinning, the companionship, the support for the mother. We need again to recognise that fatherhood is not a uni-dimensional role, but one which has multiple facets, and that when fatherhood is not exercised in the family, the effect on the child can be damaging.

- Answers to question seven revealed that 75% experienced financial difficulties as the primary result followed by 62% emotional trauma and 44% insecurity.

The above information demonstrates, divorce has significant negative economic consequences for families. The breakup of a family leaves one parent trying to do the work of two people and one person cannot support a family as well as two can. Because of this, divorce has been shown to lead to decreased household income and a higher risk of poverty. It is a factor in a child's diminished level of academic achievement, which translates into lower earnings as an adult. The importance of the economic contribution of fathers is widely acknowledged. Numerous studies on single-parent families have highlighted the difficulties that children and families face when fathers fail to provide economic support (McLanahan and Sandefur, 1994; Crockett, Eggebeen, and Hawkins, 1993). It appears that young girls experience the emotional loss of father egocentrically as a rejection of them. Here she experiences the continued lack of involvement as an ongoing rejection. Many girls attribute this rejection to their not being pretty enough, affectionate enough, athletic enough, or smart enough to please father and engage him in regular, frequent contacts.

6.4.3.6 Antisocial Behaviour

Answers to question 9, 10 and 11 indicated that 65% of youth experimented with drugs and alcohol. Some even started at the age of twelve. It was more prevalent with boys than with girls. This may be because girls do not have the freedom going out as the boys even with mothers as single parent. I believe culture played a significantly role in this issue. Parents are more protective of their daughters. Many have with the help of the religious organization and family members were able to overcome this addiction. Others

were still caught in the web. Children who use drugs and abuse alcohol are more likely to come from family backgrounds characterized by parental conflict and parental rejection. Because divorce increases these factors, it increases the likelihood that children will abuse alcohol and begin using drugs

- Answers to question 12, 13 & 14 revealed that 65% including boys and girls became sexually active. One girl at the age of seventeen had four sexual partners.
- Answers to question 15 regarding teenage parenthood, four of the female respondents were mothers to children and not married. Three male were fathers and not married.

6.4.3.7 Role Model

- Answer to question 17 showed that 66% of the boys chose male role models. Some of their role models were grandfathers, elder brothers, pastors and teachers. 22% chose their mothers as a role model and 12% stated that they did not think about it. 84% of the girls chose their mothers or aunts as their role model and 16% chose some celebrity in their fields of interest.
- Answer to question 18 showed that most of the respondents chose their role model for the positive characteristics displayed by them.

Fathers are the first and most important men in the lives of girls. They provide role models, accustoming their daughters to male-female relationships. Engaged and responsive fathers play with their daughters and guide them into challenging activities. They protect them, providing them with a sense of physical and emotional security. Girls with adequate fathering are more able, as they grow older, to develop constructive heterosexual relationships based on trust and intimacy.

- Answer to question 20 revealed that many of the respondents still longed for their fathers. 66% stated that they would like to spend more time with their dad. One person said, 'I will pay anything just to meet with him and ask him one question, 'Why did you leave me?' Many felt rejected by their fathers.

- Answer to question 21 indicated that most of the young people went to positive role models in times of need such as uncles, elder brothers, grandfathers, schoolteachers and pastors.
- Answer to question 22 indicated that only 28% of the participants were vision minded. This is a very low percentage. Studies have shown that fathers' play a significant role in developing these characteristics in the children.
- Answer to question 23 revealed that 68% of the respondents expressed their desire to have the things they did not have whilst growing up and to give their family everything. One person answered ' I want my family to be united and loving always to each other.'
- Answer to question 24 revealed that 85% of the young people, although they grew up most of their lives in a single parent home, still recognized that a family comprises of a father, mother and children.

The following statistical definition of the family was derived from U.S. Bureau of the Census, Current Population Reports, and Series P60-185:

...A family is a group of two or more persons related by birth, marriage, or adoption who live together; all such related persons are considered as members of one family. For instance, if an older married couple, their daughter and her husband and two children, and the older couple's nephew all lived in the same house or apartment, they would all be considered members of a single family.

6.4.3.8 Long Term Effects

- Answers to question 25 & 26 revealed that 82% responded were affected negatively. One person stated that 'he felt cheated and betrayed ' and another said, ' I probably would not started drinking or smoking at such an early age.' 15% stated that they accepted what has happened in their families.

Children from fatherless homes suffer from severe economic disadvantage and emotional loss. The research shows not only that it permanently weakens the relationship between a child and his or her parents, but also that it leads to destructive ways of handling conflict and a poorer self-image. Children of divorce demonstrate an earlier loss of virginity, more cohabitation, higher expectations of divorce, higher divorce rates later in life, and less desire to have children. These effects on future family life perpetuate the downward spiral of family breakdown.

Wallerstein (1989) studied families between the years 1971 and 1981 that experienced divorce. Interviews were conducted with 131 children and 60 adolescents from these families. She concluded the following 10 years after the divorce, children of divorce felt 'less protected, less cared for, less comforted... these children (had) vivid, gut-wrenching memories of their parents' separation.' Many five- to eight-year-old boys showed 'an intense longing for their fathers' after the divorce that seemed physically painful. Many fathers who moved out of the house found it difficult to sustain a close and loving relationship with their children, especially if one or both parents remarried. Yet, children tenaciously held onto an internal image, sometimes a fantasy image, of their absent or even visiting father. Not only did the children's need for their father continue, it also tended to rise with new intensity at adolescence, especially when it was time for the children to leave home.

Researchers are in agreement that mothers and fathers interact differently with their children (Parke, 1995). Fathers spend proportionately more time playing with their children, while mothers spend a greater proportion of their total time with their children in care-taking activities (Lamb, 1986). Mothers spend greater amount of time with their children than fathers but most of this time is characterized by care taking activities. The father's time is best characterized by play with their children (Parke, 1993). Summarizing a wide range of studies, Parke concluded, 'Fathers are tactile and physical and mothers tend to be verbal, didactic, and toy mediated in their play. Clearly, infants and young children experience not only more stimulation from their fathers, but a qualitatively different stimulatory pattern' (Blankenhorn, 1995: 33).

6.4.4 How do Mother's See What Fathers Ought to be Doing

This was done to evaluate the experience of mothers with children without the presence of the fathers. All the participants acknowledged having a father would have eased the pressure in child up-bringing.

- Answer to question one revealed that all the mothers were married for 6-21 years.
- Answer to question two revealed that each one had between 1-4 children.

6.4.4.1 Custody

- Answers to question three revealed that 74% thought that since they are mothers they should care for the children with financial help from the fathers. The balance said they had no choice since the fathers just left.
- Answers to question four revealed 45% did not object to visitation rights, 34% of the fathers had visitation rights with conditions and 21% did not apply for visitation rights.
- Answers to question five revealed that fathers that had visitation rights, financial and behavioral conditions were implemented.

Custodial parent must not view the time allocated to the non-custodial as unimportant. Studies have shown that when visitation rights are restrictive and minimizes then it is easier for the father to break ties and develop ties elsewhere. At the time of the marital separation, when (as is typical) father leaves the family home and becomes progressively less involved with his children over the ensuing years. The above results indicate that when it comes to custody then it is a general perception held by society 'biology determines destiny.' Just because the mother gave birth to the child, she has the right to the child.

6.4.4.2 Financial Implications

- Answer to question 6 revealed that 68% of the mothers worked a full time job, 18% worked part-time and 14% were looking for a job

Most mothers acknowledged that not having the other half around has halved the family income. Mothers indicated that it was essential that they work to care for the children.

The child support they received were either not adequate or in some instances not paid regularly. Some also stated that before divorce they lived on two incomes but after divorce she had to live on a reduced income.

- Answer to question seven reveals that 75% would prefer to stay home and take care of their children.
- Answer to question eight revealed that 64% of the fathers contribute to the upkeep of the family on a regular basis. Insufficient finance results in stress and low self esteem as they lack the resources that children have coming from two parent homes. One mother remarked that ‘the saddest moment is when her son goes on a trip with the school and she cannot give him adequate money to spend.’

6.4.4.3 Behavioural Pattern Displayed by Children

There was definite evidence of abnormal behaviour in the kids that came from these homes. Many of the boys joined up with others of their age and some instances joined up with gangs involved in drugs and criminal activities. Some of the mothers revealed that their sons are already being charged for different criminal offences.

- Answers to question 12 indicated that 72% of mothers experienced hardship in the area of discipline. Most young boys were disobedient, aggressive and violent.
- Answers to question 13 revealed that most mothers acknowledged that fathers would have helped them in the area of discipline and finances.
- Answers to question 14 revealed that 58% of the children would like spending time with their father, 34% would like fathers to meet all their needs.
- Answers to question 15 revealed that drugs, alcohol and absenteeism from school and work were the most common problems.
- Answers to question 16 revealed that 54% of boys joined much older boys. 35% of boys joined up with, what mothers’ called ‘bad elements.’ Most girls did not display any observable tendencies.
- Answers to question 17 revealed that some of the youth were not able to keep relationship with the opposite sex for long. This was especially visible with girls.

Single parenting had put added pressure on the mothers. Pressure of making sure they did right thing and their children were not disadvantaged. They acknowledged that parenting alone is more exhausting and stressful. Some mother expressed the pressure on them to see that everything is going right and nothing goes wrong. Any erratic behaviour on the part of the child always brings a question, is it a growing process or growing in a single parent home? This leads to a bigger question, did the mother make the right decision, if she was the instigator of the divorce.

6.4.5 How Do Fathers Define Their Parental Role

In order to understand how fathers take their responsibility for the child, it is necessary to include them in family studies and ask them about their experiences. Doing this it is not sufficient to focus only such aspects of fatherhood that can be observed during father-child interaction. In my study I asked parents how they define parenthood and the parental roles. Several patterns have emerged from father's answers to questions and are used here to organize the findings of the project. Questions addresses subjective conceptions of fatherhood and motherhood and participants evaluated their own role-performance as well as performance of their spouse.

- Answers to question one revealed that there were 6 high - income families, 33 – middle income and 11 low - income groups.
- Answer to question two revealed that the participants were married between 3-13 years.
- Answer to question three showed that each of these families consisted of 1-3 children.
- Answer to question 4 revealed that 4 respondents were business owners and 46 were in full time employment.

6.4.5.1 Distinction Of Labour

- Answer to question six revealed that 75% of participants answered in the negative when it came to a clear distinction of work. There are indications that men and women acknowledge that the work has to be shared. All women in this sample were working.

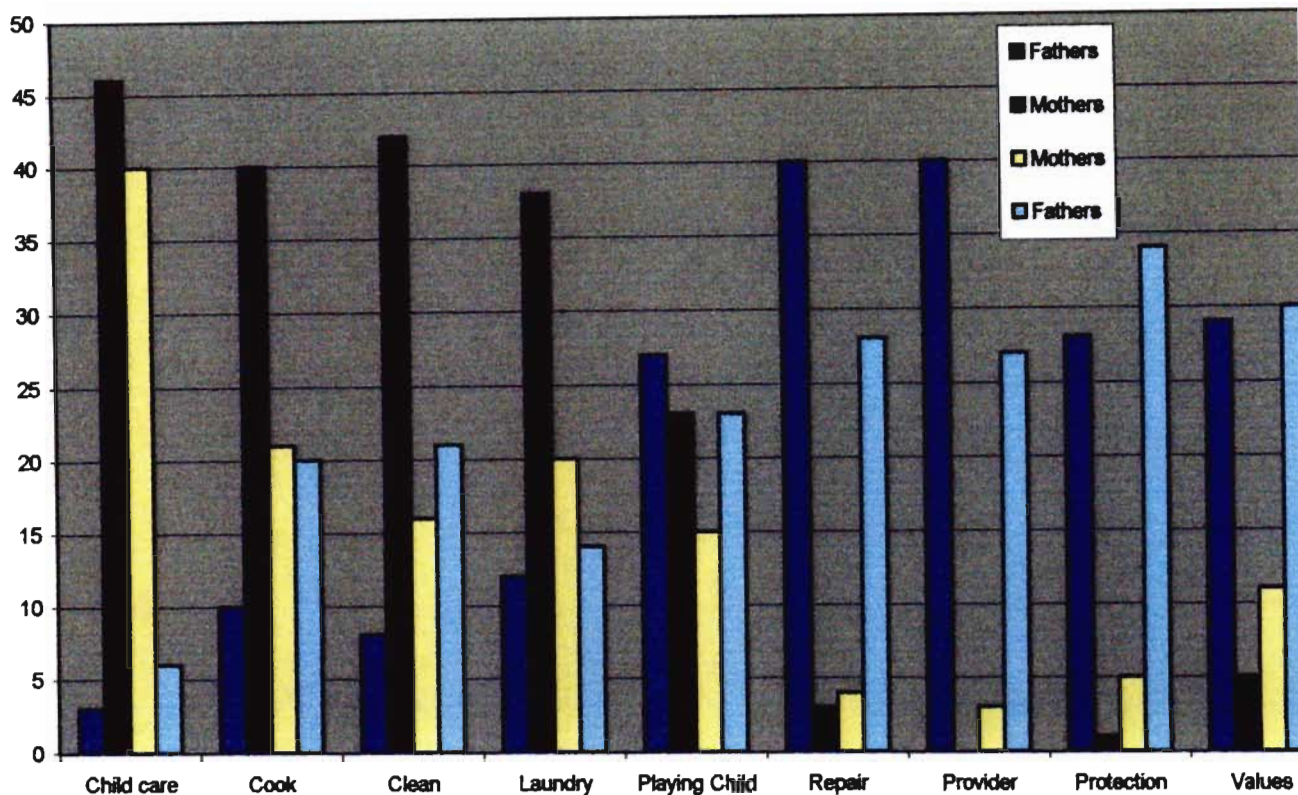
I did not find strong differences between the concepts of fatherhood and motherhood and that the expectations concerning fatherhood were somewhat higher compared to motherhood. This raises the question about the barriers that hinder fathers to engage more actively in their paternal role

6.4.5.2 Generational Influence

There are influences of history and culture that are evident in self- definitions of idealized traits and roles of fathers and mothers.

- Answers to question 7 revealed 66% of the men have assumed almost the same role in their family, one of, as a provider and a protector as observed in their father.
- Answer to question 8 indicated that 65% of mothers worked. This indicated that the families from where they came were no different from the one they are in.

6.4.5.3 Attitudes Toward Traditional Gender-Roles



(Purple and Red –Men’s definition of what husband and wife should be doing, Yellow and grey-Women’s definition of what men and women should be doing.)

- Answers to question 9 and 10 revealed that in terms of ideal roles of fatherhood as seen by men, teacher of values and provider received the highest, care-giving and housekeeping were low on score. With the exception of housekeeping, most roles were rated consistently high and reflect healthy idealized roles of fathering, being a good provider as well as communicator and teacher of values are necessary for optimum child development. Traditional attitudes held by the mother predict low participation of the father.
- In terms of the roles that women would like men to be doing: provider, protection, teaching of values and child playing received high scores. Women would like men to play increasing if not equal role in the homes (cook, cleaning, laundry).

- Women scored low as a provider even when vast majority are in employment but they see this as a complimentary role to that of the father.

6.4.5.4 Child Playing

- Childcare-there seem to be unanimity that the mother is equipped to fulfill the role. Mothers scored high on this issue and this may be due to their maternal instincts for their children.
- Answer to question 17 revealed that mothers and fathers spent almost the same time with the child. Mother's time is mostly caring though she may call it playing.

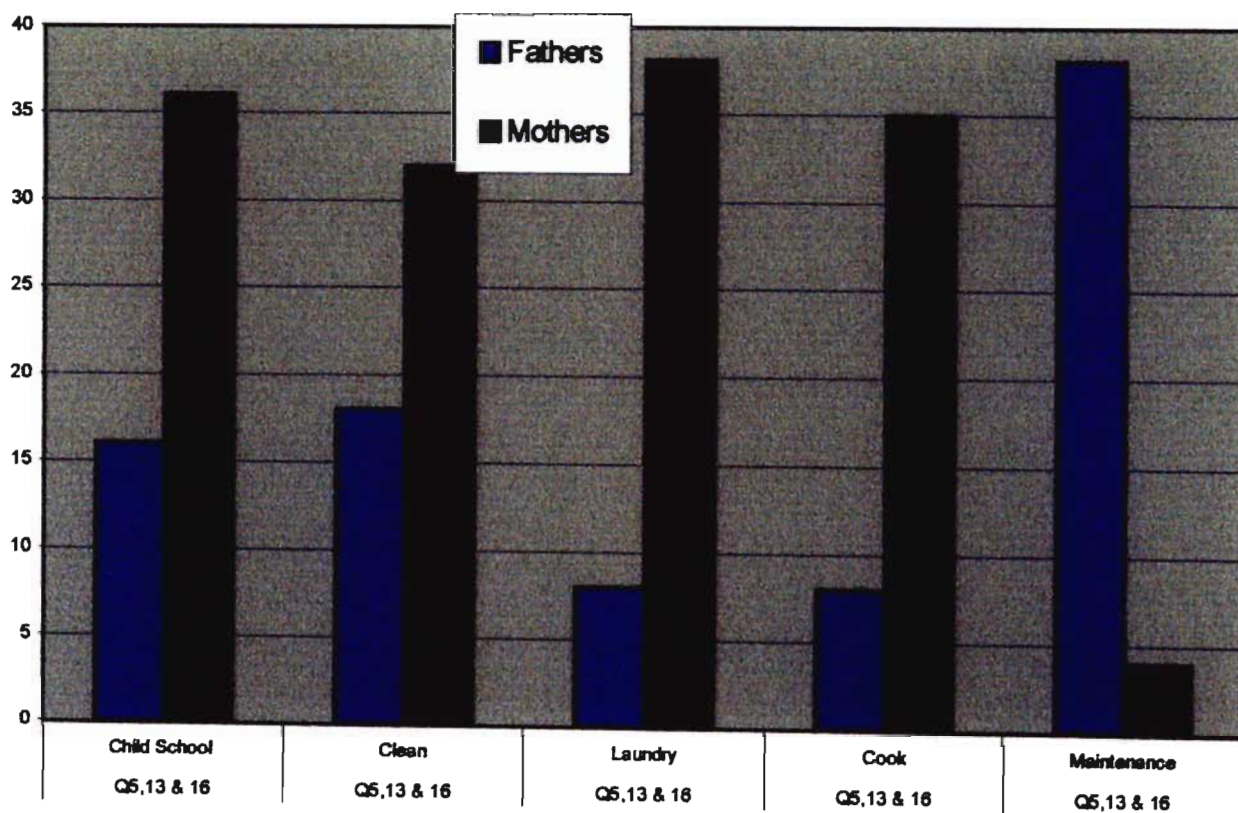
In a survey of 2000 people by Dr. Catherine Hakim of the London School of Economics, she found that 22% of wives under the age of 40 saw their husbands as the breadwinner, 1/3 over 40 revealed that they were the main bread winners. Suggestion is that younger women are becoming less enthusiastic about juggling work and motherhood. 56% women believe they are responsible for home. 44% women thought men and women should share the financial and domestic roles. (As published in the The Daily News, dated, 5 March 2003)

When asked to describe themselves and their lives, the general populations of fathers mention parenting only 30% of the time; while mothers mention their children and parenting almost every single time they are asked. Actually, parenting tends to be third on the list of 'important things in life' for fathers, coming behind wife and occupation. For mothers, the order of important things is children, husband, other family, and then occupation. Is this the way society wants it to be? Since we cannot ask society directly, we look at indications - such as the number of times the family orientation of men is profiled in the media compared to women.

These results show how subjective conceptions of parenthood determine actual role behaviour. But contextual factors such as father's working hours and family dynamics such as mother's trust in the role competencies of the father or marital quality must also be considered as relevant factors that influence fathers' role-performance. How labor

force and family work are organized in our societies is not determined by natural laws. These conditions and the resulting role-allocations are cultural constructions.

It's a major task for family policy to improve the compatibility of family and work for both genders. Multiple legislative models and measures are designed already. Family experts are discussing more flexible regulations of maternity and paternity leave for example. In Germany policy starts to implement such models. With regard to our attempts to create gender equality it is the major challenge not only to increase labour force participation of mothers but also to increase fathers' participation within the family.



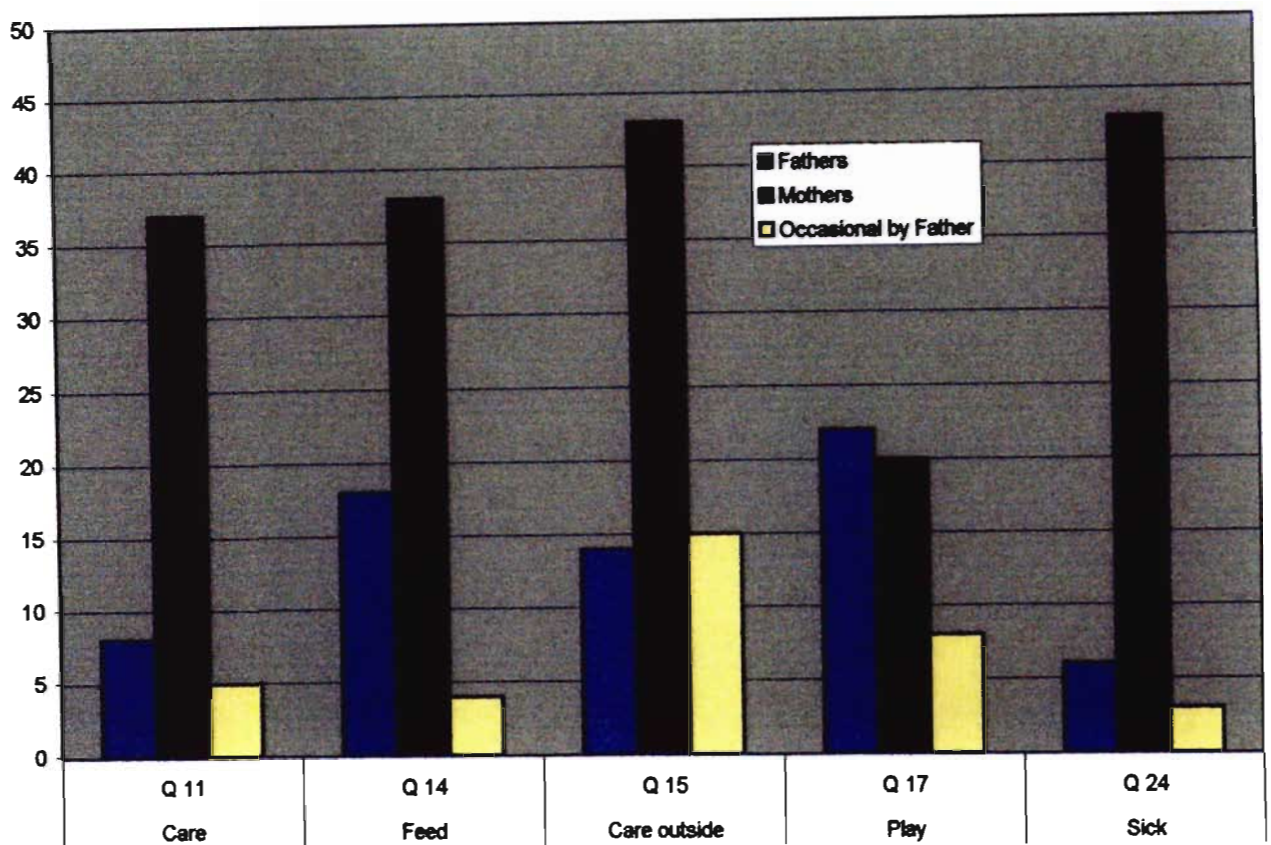
Here you can see how different duties are divided between the two parents. Red bars depict the proportion of families in which the mother is responsible for specific duty. Blue bars depict the proportion of families in which the father is responsible for the same duty. The difference between the two bars is the difference that each gender is solely

responsible of the task. Where the two bars meet that is red and blue is indicative of where the tasks are shared with both fathers and mothers. (Alternating between himself and herself or both doing it together).

- Answer to question 5, 13 & 16 revealed that men and women shared 34% of the time in matters dealing with schooling whilst men scored a high of 72%. When it came to housekeeping women still scored high with about 20% of the couples sharing. Preparation of meal, women are still the dominant role player with about 16% of couples sharing.

6.4.5.5 Child-Care

Family life is characterized by different duties and activities of child care. Some of these activities are disposable. Some tasks one can choose to do if one wants but there other tasks are necessary and inevitable. The question is who is responsible for these duties? Maternal participation is somewhat higher in term of sole responsibility than paternal participation. When it came to nurturing and caring of children, mothers still play a key role.



- Answer to question 11 reveals that 15 % of the couple share the tasks, whilst almost 63% women still play a significantly role in child-care. 10% of men help out occasionally.
- Answer to question 14 revealed that 36% of couple shared this task of feeding, 8% of fathers helped occasionally, and 31% of mothers performed this task solely. There are indications of that men are getting involved in this area.
- Answer to question 15 revealed that (child care outside of the home) 26% of the couples shared this task. 62% of women still did this solely. 30% of men are getting involved occasionally. There is indication that though there may some resistant nevertheless men are acquainting themselves in this area.

- Answer to question 17 show that both the mothers and fathers spend almost equal amount of time with the children. There is a possibility that those that involve themselves occasionally may be involved in jobs with long hours or shift work.
- Answer to question 24 revealed that a meager 14% took joint responsibility in this area (sic) 74 % of women saw this as their responsibility. 8% of the fathers helped occasionally.

A more unresolved question is the extent to which fathers actually involve themselves in childcare. It appears, from a variety of data sources, that most fathers still do very little childcare, especially when the children are very young. To be sure, there has been a change in the meaning of fatherhood, as reflected in both the attitude and the behavior of fathers, largely as a result of a general shift in less gender-specific family roles (Thornton and Freedman, 1983; Stein, 1984). But, Pleck (1985) and others, who have done extensive research on this question, has concluded that most of these changes have been relatively modest. It appears that, especially among younger people, men have reduced the hours they spend at work in favor of home activities while women have followed the opposite course.

6.4.5.6 Sharing in the Home

- Answer to question 18 reveals that 75% of the couples follow traditional gender roles, 15% share by consensus and 10% by request.
- Answer to question 19 revealed that most mothers would like fathers to involve themselves in housekeeping.
- Answer to question 20 reveals that 65 % of fathers believe they teach their children responsibilities and accountability, 20% teach their kids honesty and see character building as their responsibilities. 60% of the mothers believe they teach their kids to be caring and have good manners.32% of mothers teach their kids to be orderly and to see that their dressing and keeping of their rooms are in order.

- Answer to question 21 revealed that children pick up ‘ little things’ from the father because he is more playful. He is always teasing the children.
- Answer to question 22 revealed that 62% of father saw themselves as disciplinarian and 38% saw their wives as the stronger one when it came to discipline. 68% of women saw their husband as a disciplinarian whilst 32% saw themselves. The role of the father as a disciplinarian is firmly entrenched in this sample.
- Answer to question 23 revealed that 65% of the men were involved in discipline, schooling and playing whilst 74% of women were involved in childcare.

6.4.5.7 Financial Responsibilities

- Answer to question 25 reveal that 62% of husband stated it was their responsibility and 38% stated it was collective whist 76% of women declared it was their husband’s job and 24% stated it was both. Women may be in employment but they still see men as providers.
- Answer to question 26 indicated that 62% of men and 54% of women made collective decisions when it came to financial commitments.
- Analysis to answer to question 27 revealed that 64% pool together whilst 36% managed their own income, paying specific portion of their monthly expenses.
- Answer to question 28 revealed 92% of the fathers see themselves in the job market, 8% have no inhibitions of whether the mother works and they stay home as primary care giver. 68% of the women stated that they would prefer to stay at home whilst 32% chose a career.

6.4.5.8 Employer

- Answer to question 29 are some of the suggestion of how the employer can help in the area of parenting:
 1. To introduce working shorter and flexi- hours.
 2. To provide crèche facilities on site.

3. To host workshop regarding fathering in order to change paradigm.

6.4.5.9 Challenges

- Answer to question 30 reveals the following as challenges young couples experience.
 1. This group of men feels ill equipped to fulfill the role of father, having had poor role models growing up.
 2. Men stated that there are tasks that are assigned according to gender that they feel uncomfortable to deal with. Men found themselves ill-equipped to handle child-care and home care as they grew up in homes where women handled these tasks.
 3. Mothers complain about the distribution of labor work within the parental dyad.

6.5 Summary of Findings

Summarizing, we can conclude that there are still large differences between the role performance of mothers and fathers. Mothers are more concerned with parenting issues and more self-critical. The fathers perceive the deficits in their own role involvement. These different perceptions and evaluations of both spouses make clear that gender-roles are an important issue for marital conflicts. The degree to which men fulfill these increased expectations varies tremendously. While all recent research would suggest that the majority of fathers now spend far more time with their children than fathers of thirty years ago did, it also indicates that such involvement for most fathers remains relatively small compared to that of mothers.

Breadwinning-function of the father is still alive and that it is a crucial component of fathers' contributions. And at least within the families this function is valued and appreciated by both spouses. In the majority of cases most childcare is still carried out by mothers. Similarly, as far as work in the home goes the trends are depressingly similar, research continuing to show that generally women do the bulk of housework, even in situations where the man is unemployed and she is working outside the home. And

women continue to earn less than men with the pay gap actually increasing for the first time in ten years, which is hardly an encouragement for a mutual sharing of childcare and wage earning.

Fathers make unique and irreplaceable contributions to the lives of their kids. Unique means that they provide something different from mothers; they are not just part-time mommy substitutes. Irreplaceable means that when they are absent, children suffer. The contributions of fathers to child well-being cannot be replaced simply by ensuring better child support enforcement, by designing better income transfer programs, or even by providing well-intentioned mentoring programs. The fact is children need their fathers.

6.6 Conclusion

What can one conclude from these results? First of all, it is necessary to conceptualize fatherhood in a broader sense. Fathers' contributions to the welfare of the child go far beyond mere father-child interactions. Other services, provisions and functions are related to responsible-minded parenting behaviors (e.g., praising the child, being consequent), maintaining a positive family climate (e.g., supporting the parenting decisions of one's spouse; not putting the marriage at risk), and they are related to providing family income. Although the breadwinning-function of the father is somewhat devalued nowadays both in academic discussions and in political debate our data show unambiguously that this aspect of fatherhood is still alive and that it is a crucial component of fathers' contributions. And at least within the families this function is valued and appreciated by both spouses.

The influence of history and culture are evident in the self-definition of idealized traits and roles of the father. It is a myth that fathers are taking on more childcare and housekeeping in contradiction of what they say they ought to be doing versus what they are doing? With the exception of housekeeping and childcare, most of other roles were rated high which reflect healthy idealized roles of fathering. The roles of a good provider, communicator and teacher of values are necessary for optimum development of the child.

The young peoples definition of a family are indicative that they would like a 'normal' family situation. Webber (1991:32) states that they 'crave a conventional family.' They dream of creating an idyllic nuclear unit with themselves as perfect partners and parents. They imagine the fantasy family they never had. Bluntly put is that children need their fathers in their lives. Fatherless children experience significantly more physical, emotional, and behavioral problems than do children growing up in intact families. Many of these problems continue into their adolescent and adult years, generating steeply elevated rates of juvenile delinquency, crime and violence, out-of-wedlock pregnancies, and substance abuse.

The loss of a father from the home reduces the family income resulting in a decline in the standard of living. Economic hardship gives rise to other issues such as instability and insecurity in the family. The mother has no one to help in parental time and supervision. Children clearly needs their parents to read, discuss problems, help with the homework and give discipline. The mother is forced to play two roles and this results in stress and depression, which lowers the quality of parenting.

One of the startling finding is that only a minority of women desire increased involvement from their husbands in childcare. Women expressed their desire of men to get involved in home care but did not mention childcare. Is it possible that women may subtly and unknowingly be acting as a guard limiting father and child interaction? Studies to date have not generally explored how men and women approach their roles when the father increases his involvement in the daily care of the child. This area needs more investigation. The origin of Fatherhood is God and in the next chapter I will deal how we can overcome the challenges confronting the families through the Word of God.

Chapter Seven

God and the Family

‘If we are to recreate images of ourselves as lovable and social, then we have to create love. And to recreate love, we have to recreate ourselves out of the possibility of loving mothers and loving fathers. Only then can we feel lovable and love each other.’

Anonymous

7.1 Introduction

Marriage is falling out of fashion. More people have foregone marriage for easy divorce, cohabitation and single parenting by choice, and now society is being asked to move even further from God's idea for marriage with the same-sex ‘marriage’ proposition. . The Bible teaches that every marriage can work and be beautiful if each partner in the marriage will hold true to and apply biblical principles to their marriages.

7.2 Objectives

How do we overcome these hurdles as discussed in chapter 5 that confront the families? If social, medical science had the answer with then the world would be a better place. Evidence proves otherwise. Then what is the answer? I believe one has to go back to the one who created and instituted the family. Using the Bible, I will look at how to confront and overcome the challenges facing the family. My objectives in this chapter are:

- To show what God’s thoughts are on Marriage and Divorce as in the Bible?
- How to Deal with the Tension between the Genders.

7.3 God’s Design for Marriages

We have to change our minds about marriage and restore a sense of the sanctity of marriage and a better understanding of the role of marriage and family in God’s plan. Marriage is not a private arrangement between individuals whereby they agree to live together sharing various responsibilities so long as each gains something from the relationship. Marriage is portrayed as an impermanent institution. But if we reconnect

marriage with a sense of permanence, then when one go through challenges, the marriage partners will be more willing to work through them, and that has a direct impact on children. In his analysis of human cultures Harvard sociologist Pitirim Sorokin (1956) argued that no society has ceased to honour the institution of marriage and survived. Sorokin considered traditional marriage and parenting as the fulfillment of life's meaning for both the individual and the society.

7.3.1 Permanent Nature of Marriage

In the opening chapters in the book of Genesis, God created Adam and Eve (Genesis 1:26,27). Since men and women were created in the same 'image' and 'likeness', they have equal value in God's sight, and in God's plan for humanity and the world. 'Image' and 'likeness' do not refer to our physical form, but rather to our spiritual, mental and moral nature. This equality of man and woman in their value and worth to God is seen in the authority and responsibilities God has given them to share:

- Both man and woman are to have 'dominion' over the rest of God's creation (Genesis 1:27,28). The Hebrew word for 'dominion' includes the idea of stewardship; not 'lording' but lovingly caring for and nurturing what is entrusted to you.
- Man and women are to have children and raise them together.
- Man and woman are to be partners and enjoy close loving relationship with each other and with their creator.

The Bible clearly teaches that God intended man and woman to have total partnership in every aspect of life. Unlike the rest of creation, man and women were created for security, fulfillment and joy that come only from a stable, lifelong committed relationship. Animals, by contrast, breed by instinct alone. Man and woman were designed by God to have lifelong partners.

The beginning of humanity was heralded by the coming together of a man and a woman, united through the bond of their sexual love as 'one flesh.' Becoming 'one flesh' involves not only physical, but emotional and spiritual bonding and intimacy (Genesis 2:23). This is the reason God had intended for human sexuality to be experienced only within the

safety, sanctity and permanence of the marriage union. The Bible forbids sexual experiences outside marriage relationship. The Scriptures call such experiences 'adultery' and 'fornication' (Galatians 5:18).

In other words a truly human existence on earth did not begin until just such a two-parent family as this was existent, and the fate of humanity ever since has been inextricably linked to the fate of this divinely willed family unit. When this two-parent family is weakened or destroyed through mindless, uncontrolled sexual promiscuity, as the epic implies it once was prior to a great flood, humanity veers toward anarchy and self-destruction. When this two-parent family is honored societies are 'blessed' and live long in their lands.

The family has vital and organic links within society since it is its foundation and nourishes it continually through its role of service to life. It is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society. The institutions of marriage and family promote responsibility among men, who in turn instill values of responsibility in their children. Fathers are key to transmitting values and skills to the next generation, especially to the next generation of men who will themselves be fathers. These skills and values, necessary for perpetuating civilization, are connected also with economic productivity and abundance. Marriage is an effective way to ensure societal continuity through reproduction and socialization, as well as societal extension through the kinds of alliances that are produced when families are joined. Any attack to this institution from whatever source will leave in its wake devastation that society has to be prepared to pay the price.

7.3.2 Scripture and Divorce

How can the question of divorce that has reached endemic proportions in society be confronted? The Lord Jesus Christ stressed the sanctity of the covenant of marriage. God opposes divorce because it is a sin. Sin is a direct violation of God's moral order as revealed in the Bible. Sin is severely destructive to the person who participates in it. This

can clearly be seen in divorce. Much brokenness and pain occurs in the sinful behaviour that leads to divorce. Both husband and wife suffer from the hurtful words and selfish actions. This is the result of tearing something apart that has been welded together; both pieces are badly damaged. Children from divorced couple also suffer, and can be emotionally damaged and hurt.

However, what has Scripture say about divorce. Once again, the Prophet Malachi has strong words against divorce 'For I hate divorce, says the Lord, the God of Israel. And covering one's garment with injustice, says the Lord of Hosts' (The Holy Bible: Malachi 2:16). A solid marriage relationship is the bedrock of the family. This is by no means an indictment to those who are divorced. But we must take a strong stance against divorce. Marriage for them was 'for better or for worse'. Committed relationship within the family union will cause the families to flourish. St. Paul says, 'Husbands, love your wives, and avoid any bitterness towards them (Ephesians 5:20)'.

In the Old Testament, the image of a marriage relationship between God and the Israelites is common. God is the Husband, while the nation is His wife. Their idolatry is seen as adultery. The Prophet Amos is commanded by God to marry a prostitute in order to show His people their infidelity. God becomes angry with His people and even exiles them, but He does not divorce them. Instead He eventually sends them His only Son. God remains faithful, even though the people were not. In our family, fathers represent God the Father. The children can interpret divorce as total rejection. If their earthly fathers can abandon them, then perhaps these children will also come to believe that God will abandon them too. Divorce can breed false ideas about God's love and fidelity to us.

David Popenoe (1998), a sociologist, also emphasized that men need cultural pressure to stay engaged with their children, which he termed marriage. As a result, he suggests that we should seek to limit divorce, and strive for fathers to be married to the mothers of their children. In fact, he suggested that our society make it more difficult for couples to divorce. It is important to note that research has consistently found that unmarried

fathers, whether through divorce or out of wedlock fathering, tend over time to become disconnected, both financially and psychologically, from their children.

7.4 Gender Inequalities

How does one confront the issue of gender equality? One has to look at the Holy Bible and see the intention of the creator in making us different. 'God created us, male and female, and it was good' (Genesis 1:8). Here, maleness and femaleness are seen as important and positive differences, and as fundamental to reality and to the nature of each person. The Bible emphasizes the reality and importance of sexual differences and this is in opposition to the popular idea of androgyny. But masculinity and femininity, maleness and femaleness are seen as cooperating in a mutually supportive fashion. This is not easy, however the Christian faith challenges us to rise to a higher way of being. How do women who are exploited by men overcome the psychological warfare waged against them? They need to receive more power, encouragement and autonomy. The fatherhood of God enhances her feminine identity, just as good father enhances the sexual identity of his own daughters. How is this psychological need met by the fatherhood of God, mediated through Jesus? It is met very simply by receiving the power of God through the Holy Spirit. For example, consider nuns and consecrated women. The history of many great female saints attests both to their womanliness, and to their extraordinary power. They recognized that their power had been lent to them and was not 'theirs,' thus they remained feminine. In no other religious or secular tradition in the world do one find so many examples of women who were both truly holy, truly powerful, and truly women and honored by men for being all three.

7.4.1 God and the Gender Question

How do we deal with the quest for power, including that between genders? Accordingly, men, in general, having an advantage over women in attaining socially and economically valued resources, manipulate the power gained with this access to perpetuate their dominance, which is reflected in the gender-based division of domestic labor, including childcare. In other words, men maintain their power over women by refusing to engage in the woman's job of parenting, because in our society childrearing places one in a

powerless position, while avoiding child-rearing results in power and prestige (Franklin, 1988). Gender display typically involves highlighting the differences between masculinity and femininity. For example, doing housework has been a symbolic affirmation of women as good wives and mothers, while doing market work has been a symbolic affirmation of men as good husbands and fathers. Physical and symbolic segregation both emphasizes and perpetuates these social constructions of masculinity and femininity as different and unequal. Is marriage and gender equality reconcilable? Gendered division of labour within the family stands in the way. Many women hope that husbands and wives fully share with both breadwinning and care giving.

7.4.2 Headship of Man

God has given authority to the husband to be the head in his home (Ephesians 5:23). True power is the result of submission. This authority is always to be used for the good of the wife and children and not to be used to serve a husband's selfish desires. A husband who does not exercise headship in a kind, gentle, selfless manner, slanders God and jeopardizes not just his own eternity, but the eternities of those closest to him. The authority of husbands is taught in the Bible (1 Peter 3:1-6).

The head should not be interpreted in a hierarchical way. In other words, men are not superior to women, nor women are superior to men. The greater your authority, the greater your accountability before the Almighty who gave you that authority. To achieve the pinnacle of manhood is to be the person your wife instinctively runs to whenever something emotionally significant happens to her. In the Lord, however, woman is not independent of man, nor is man independent of woman. The head pampers its body, meeting not only all its needs, but attending to its slightest wish. If the body has as much as an itch, the head immediately responds. If the body has the slightest hunger, the head ensures it is filled, not just with bread and water, but usually with the exact morsel the body desires. Paul specifically states that this is the tender relationship he had in mind when affirming that the husband is the head of the wife (Ephesians 5:23). Just after declaring the headship of husbands he continues, 'After all, no-one ever hated his own body, but he feeds and cares for it . . .' (Ephesian 5:29).

So the Bible, the very book that pronounces a husband as head of his wife affirms that the way to lead and exercise headship is by example. This means husbands lead their wives into submission by the way husbands themselves submit to authority and even by the way they submit to their own wives. Christ yielded up his rights, seeking to serve, not be served. He humbled himself and took serving to the extreme of not merely being publicly humiliated, but suffering and dying for those he loved (Phillippians 2:6-8). Servant hood is how one becomes the perfect man, fearlessly flying in the face of worldly ideals; having the power to dominate but by sheer mastery of oneself, choosing to serve and to build up, rather than making demands and tearing down; pursuing the other's happiness, no matter how high the personal cost. Faithful people have happier, longer lasting marriages.

7.4.3 Submission of Woman

The wife has to receive and not resist the headship. The word submission is made from two Greek words: 'hupo' which means 'under' and 'tasso' which means to live in an orderly, appointed manner under the headship. When the Bible instructs a wife to submit, it means that God has appointed a wife to live under the leadership of her husband in a God ordered manner. Many woman fear submission thinking it means that they are somehow less worthy or less loved by God than a man. Therefore a woman may think that submission is a bad thing and it should be resisted.

It is much easier to talk about what headship and submission are not, compared to what they actually are. Headship and submission are not about decision-making and lines of authority. It is not about dominance, superiority or control. And submission is not about inferiority. It is not about giving up one's identity. It is not about talents and abilities. Proverbs 31 certainly dashes all of those false impressions of submission. At their core, headship and submission in marriage must be consistent with the pattern of Christ and the church. Christ is the head of the body. The Holy Bible refers to Jesus Christ as the bridegroom and the church as His bride. 'Subject' means, 'arrange yourself under.' The church submits to Christ by giving up control and autonomy.

Claiming autonomy is what destroyed man's relationship to God in the Garden of Eden. This was the ploy that Satan used to tempt the woman: 'For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil' (Genesis 3:5). The desire to maintain independence, autonomy and control in marriage is what keeps a wife from relating in the way that God has designed. Submission means yielding, letting go, trusting, believing, and becoming soft and teachable. The husband must give up his independence as he seeks to become like Christ in the marriage relationship. The question a wife has to ask herself is this: Am I relating to my husband in the same way that I should relate to Jesus? Of course, that means a wife has to consider her relationship with Jesus, and whether she is giving him control of her.

Headship and submission are not intended by God to diminish our lives but to enhance them. These concepts are designed to benefit both men and women. The man grows in his leadership, his ability to risk, and in his capacity to shepherd, care and fight for his wife. A wife finds protection, security and safety from the temptations of the evil one, to which she is vulnerable. There is much to risk, but much to gain, too.

7.5 Conclusion.

If we really believe that God is the Father of all, we have no prejudices, no feelings of being superior to any person, no fears of being inferior to others, and no difficulty loving even the most unlikeable folks. Since God's love for all people is unlimited and unconditional, being in a close relationship with the Father creates in us the same love for everyone. But as long as we can point out that there is someone whom God does not totally love because he or she is undeserving, we will have a hard time believing that the Father totally loves us, because we, too, are unworthy.

After decades of being told otherwise by secularists, it is refreshing to see the slow dawning of the importance of traditional virtues among researchers. Sociologists are finally finding out what God knew all along. One of God's most profound statements about us is His earliest. He said, 'It is not good for man to be alone' (Genesis 2:18). The reason being that in our aloneness we do not reflect the relational and intimate nature of

God, who is Trinity. So God gives Adam a wife and Eve a husband to solve the problem. That is what we are made for, and that is why marriage matters so deeply. Marriage has always been the overwhelming norm for domestic relationships throughout the history of humankind. Marriage is to human culture what the atom is to the physical world. It is the one irreducible building block essential for a healthy and productive society. Any attempt to replace it will fracture and hinder a couple's hope for a long and healthy marriage.

In the next chapter I will discuss how we can restore fathers and reverse the decline in child well being. Fathers will have to change their attitudes and behaviour when it comes to their wives and children. I will endeavour to answer the question as to why we need fathers? I will look at the roles men can play at home and to explain how society can play a meaningful role in connecting fathers to their children. I will make some recommendations as to how we can get fathers involved in the lives of their children.

Chapter Eight

Father and Family

‘If the mother is the heart, the father is the head of the family, and consequently its health and efficiency depend on the vigor, the virtues and activity of the father.’

Pope Pius XII

8.1 Introduction.

How labor force and family work are organized in our societies is not determined by natural laws. These conditions and the resulting role-allocations are cultural constructions. It’s a major task for family policy to improve the compatibility of family and work for both genders. Multiple legislative models and measures are designed already. Family experts are discussing more flexible regulations of maternity and paternity leave for example. In Germany policy starts to implement such models. With regard to our attempts to create gender equality it is the major challenge not only to increase labor force participation of mothers but also to increase fathers’ participation within the family.

Over the last 200 years we seem to have lost the intergenerational information that allows us to father well. First, we have to recognize the importance of fathers. The phrase ‘to father a child’ usually refers only to the act of insemination, not to the responsibility of raising a child. What fathers contribute to their offspring after conception is largely a matter of cultural devising. We have to understand that fathers provide something unique and irreplaceable. This is not to say women cannot perform these tasks but this is how reality is constructed at the moment. We have seen the positive influences the presence of the father in the life of his child and the negative influences when he is not around. His presence positively impact their marriage and on their children. Coupled with this more than 60 percent of fathers in the workplace have wives who also work full time, it’s obvious that most moms need additional help at home. When dad is actively involved with the kids, mom’s stress level goes down, and both parents feel more fulfilled.

8.2 Objectives

Restoring fatherhood and reversing the decline in child well-being will require social change, promoted predominantly through the value-shaping institutions in the civic sector: churches, charities, and civic organizations. Getting fathers involved in the home will require a change in attitude and behaviour on the part of the father. Therefore in this chapter, my objectives will be:

- To summarize my research
- To answer the question as to why do we need fathers
- To explain the roles men can play in the home
- To explain how society can play a meaningful role in connecting fathers to their children.
- I will make some recommendations as to how we can get fathers involved in the lives of their children.

8.3 Summary of Research

In Chapter Two: Evidence gathered from psychology, psychoanalysis and from cultural anthropology show that fathers are necessary to man's well being and civility at all major points in the life of a boy. Rousseau (1987) maintains that the 'family is the most ancient of all societies and the father is the image of the leader'. For Lacan the father represents law and language and the mother represents love and need. The presence of the father helps in the child's emotional development and supports the maturation of daughters and sons.

Historically every generation and every culture interpreted the father's role differently in the past. It was an established principle that the father was the primary and irreplaceable caregiver. In the 18th century the father bore the primary responsibilities for the well being of the children. Prior to the Industrial Revolution much of the father's work was rural based and in the home. A strong tie was developed between the father and his family. It was his responsibility to raise up the kids, teach them moral values and guide them through life.

The traditional rural and village lifestyles were disrupted by the Industrial Revolution and people moved to cities and towns in search of employment. The result was that the father moved out of the home and the mother took over as the reigning domestic power. The father's authority and role as moral overseer and caregiver was diminished but remained as the sole provider for the family. For fathers, this was the beginning of an almost exclusive emphasis on economic responsibilities, which naturally, curtailed the mens' day-to-day contact with their children. Accompanying this radical change were a host of new ideas about gender identity and family life. The father still played the dominant role in setting the standard of morality and final authority in the home. During this period the premise of the father rested on two pillars: head of the family and the breadwinner. In the 1900s, fathers' responsibilities thus became mainly defined by breadwinning in the marketplace, whereas mothers became increasingly central to family life, and subsequently viewed as the primary custodians and caretakers of children.

By the end of First World War, this gendered division of labor was crystallized. Men were the breadwinners and authorities, overseeing the household with paychecks, opinions, and discipline. Fathers had to leave their families and go to war. Women began to fulfill the role of the father as a breadwinner. When men returned from the war they were not as necessary as they had been before, distanced from their families and children not knowing them. Increased absence of the father from the home saw a decrease in the role of the father into the daily affairs of the family. This role was gradually taken over by the woman. This radical change led to new ideas about gender identity and family life.

In the 21st century, the traditional roles of the father as a primary caregiver, moral educator, head of family and breadwinner has diminished and has become less socially valued. Currently society supports a range of fathers (Blankenhorn, 1995). Industrialization and the modern economy led to the physical separation of home and work. Increasing number of women has joined the job market and became partners as a provider in the home. The primary role of a father as a good provider was now shared with mother, relegating it to a lesser position of importance. The decreasing value of what the father brings into marriage is what Blankenhorn terms 'Shrinking Father'.

The 'Old Father', his job was to earn a living and punish children for their misdoings. He was devoid of open displays of love and affection, and was miserly in dispensing money, time or effort outside the workplace. The old father is one who is distanced and authoritarian and this may lead one to believe that fathers may be the problem. Work was a way the old father showed his commitment to his family. The flaws found in the old father have led many researchers to conclude that we may be better off without him. The 'Superfluous Father' has been coined to express a belief that fatherhood, as a distinct social role is unnecessary, undesirable or both. The thinking behind this thought is that there should not be any gender specific role belonging to men. The argument is that there are no distinct differences between norms of fatherhood and the norms of parenthood. The conception of the superfluous father rests on two basic cultural

The 'Good Father' is a rare breed of male, relies on a moral vocabulary to describe him or his wife. They use a philosophy of right and wrong, good and bad, and the classical language of civic virtue coupled with the Judeo-Christian Ethic. He is the primary breadwinner and making a living for his family is his primary purpose. He displays a high moral character and makes sacrifices for his family. Visiting Father is one who is divorced and he pays child support. However since he lives apart he cannot be relied upon. The Sperm Father is willing to inseminate women without the responsibility of a father. The 'New Father' is androgynous by orientation. He is willing to mother as any mother could be. The new father embodies domesticity and care. The 'Deadbeat Dad' neither is the absent father who makes no contribution to support his child nor makes any attempt to be involved in the life of his child.

The historical survey does not give an indication of the origin of fatherhood. However, the Holy Bible, one of the most ancient of literature gives us an account of the origin of fatherhood. Fatherhood originates from God because he is the Original Father. Such a thought leads us into the very depths of the Godhead, and gives us an insight into why the Father is called 'the Father'. The main reason the first Person of the Trinity is called the Father is because he has a Son, Jesus Christ.

In Chapter Three: Research has shown that fathers parent differently than mothers. But research increasingly found that physical play with fathers gives children practice in understanding how to regulate their own behavior and helps them learn to recognize the emotional cues of others, two hallmarks of a properly socialized child. Researchers also found that young children need lots of verbal stimulation to develop the language centres of their brains. Hence dads' style of parenting helps children develop self-regulation, while that of moms helps children acquire language skills. So, it is a combination of the father's tendency to challenge achievement combined with the mother's typical nurturing that creates happy kids. By relating to their fathers, boys and girls learn to relate to other men in the world. Fathers play an extra role when it comes to daughters. They give girls the experience of having a relationship with a man who shows that the definition of love is 'I care more about you than myself.' That's important, because when girls start looking for mates, if they have the expectation that a man should be like Dad, they will be more likely to hold out for that positive model. Fathers provide links with the wider structural society, the outdoors, physical tasks, risk taking and hold a sense of aspiration and future.

In Chapter Four: Researchers found that there are great differences in children from single parent homes compared to those from the traditional two parent homes made up of a mother and a father. Studying families without fathers helps us to understand the role of the father. Children from single parent homes suffer economically, educationally, psychologically and in every other area that we can measure than with children who grow up with their families. Children from these homes experience emotional pressure that contributes to a range of pathologies including violence, drug abuse, early sexual activity and other forms of rebellious behaviour. Many children that are seemingly doing well on the outside are struggling with problems of identity and meaning on the inside and display deviant behaviour in adolescents.

In Chapter Five: Two major trends contributed to the rise in father absence: the increase in divorce and the increase in co-habitation. The sexual revolution of the 1960's made sex out-of-wedlock more fashionable. Coupled with the primary attitude that proclaimed marriage as 'only a piece of paper.' As a result, more children are being born out-of-

wedlock and men are no longer taking responsibility for their actions. Divorce has become rampant affecting every fibre of society. The divorce rate more than doubled between 1965 and 1980. The consequences of divorce are that it exposes children to stress and disruption.

In their quest for greater equality, women are seeking economic independence as a weapon to free themselves from men and marriage. This results in the diminishing importance of marriage. Women have increasingly joined the work force and have become co-providers with their husbands in the family. Women are unlikely to reverse this trend, since they provide a large share of family income, and their contribution is now the main way that families can be upwardly mobile. With this movement of women into the work force, androgyny is becoming popular. This means that the roles of the father and mother are interchangeable. One of the subtle results is that a family can do without one of the parent and this would be the father in most cases.

There is a growing trend among women supposedly epitomizes today's intelligent, highly paid, professional woman mocking the importance of fathers by bearing a child alone and calling it another lifestyle. Modern fathers have been made to seem even more superfluous by reproductive techniques that enable women to become pregnant without men. This is further entrenched by media images of single career women choosing to rear children alone.

Wherever men and women were discriminated on the basis of their race or ethnicity, it always disrupted the families. Slavery and apartheid have been done away with, but their long-term effects still remain. Economists argue that it was the economic expansion of service jobs and growth of wage rates for female employment that drew women into the labor force, and forced a change in the domestic order. Sociologists and demographers provide differing accounts based on declining fertility rates and increasing divorce rates as well as rising educational levels of women that made work outside the home more attractive than full-time mothering. Families were broken up and destroyed. Fathers had to move or taken away resulting in separation from their wives and children. The

systematic destruction of the family during this time has given society a blue print of what a family should look like. The old pattern of absent fathers is still prevalent in communities that were subjected to this inhumane system.

Most media images show fathers as incompetent, lazy and irresponsible. These images are imprinted in the minds of the public and influences society's perception of marriage. The quality of programmes aired on television has contributed greatly to weaken the institution of marriage.

In Chapter Six: Evidence show that children imagine the fantasy family they never had. Bluntly put is that children need their fathers in their lives. Fatherless children experience significantly more physical, emotional, and behavioral problems than do children growing up in intact families. Many of these problems continue into their adolescent and adult years, generating steeply elevated rates of juvenile delinquency, crime and violence, out-of-wedlock pregnancies, and substance abuse.

The loss of a father from the home reduces the family income resulting in a decline in the standard of living. Economic hardship gives rise to other issues such as instability and insecurity in the family. The mother has no one to help in parental time and supervision. Children clearly needs their parents to read, discuss problems, help with the homework and give discipline. The mother is forced to play two roles and this results in stress and depression, which lowers the quality of parenting.

One of the startling finding is that only a minority of women desire increased involvement from their husbands in childcare. Women expressed their desire of men to get involved in home care but did not mention childcare. Studies to date have not generally explored how men and women approach their roles when the father increases his involvement in the daily care of the child. This area needs investigation.

In Chapter Seven: As a society we are confronted with two major challenges that produces fatherless children: divorce and co-habitation. If social science had all the

answers then the world would be a better place. Divorce and co-habitation are increasingly becoming more prevalent. Therefore it is needful to look at the Bible and see what God had intended when He created man and woman.

Marriage was the very first act that took place between the first man and woman (Genesis 2:23). By the words of Adam in this Scripture denotes that marriage is an impermanent institution. The permanent nature of marriage will be the guiding factor when one goes through some rough spots and the willingness to work through them will have a direct impact on the children. Marriage is important because it promotes responsibility among men, who in turn instill values of responsibility in their children. Fathers are key to transmitting values and skills to the next generation, especially men who will themselves be fathers. The Bible clearly teaches that God intended man and woman to have total partnership in every aspect of life.

The Lord Jesus Christ stressed the sanctity of the covenant of marriage. God opposes divorce because it is a sin. Divorce and living in relationships out of marriage is sinful. Sin is a direct violation of God's moral order as revealed in the Bible. Sin is severely destructive to the person who participates in it.. All role players in a divorce suffer much brokenness and pain. Both husband and wife suffer from the hurtful words and selfish acts against each other.

How do we confront the issue of gender equality? It is God who created male and female differently. One has to look at the Holy Bible and see the intention of the creator in making us different. The Bible emphasis the importance of sexual differences and this is in opposition to the popular idea of androgyny. But masculinity and femininity, maleness and femaleness are seen as cooperating in a mutually supportive fashion.

8.3.1 Concluding Remarks

I want emphasize again the Christian model of manhood and womanhood as complementary. There has been decades of tension and paralyzing conflict over the roles of men and women within home. It is time to create a positive model that honors the

sexes as different but as complimentary. It is time for both sexes to honor the special gifts of the other? To deprive fatherhood script of all gender specific content is not simply to redefine masculinity. Our culture needs men who will love other men in wholesome, nurturing ways. Walking beside them, allowing them to cry on their shoulders, listening with patience and love. We need more men who, like Jesus, love without always expecting to get something back. Moving beyond this, our culture also obviously needs the true Father's love more deeply than ever. In the end that is the greatest thing we as men can give each other - not a love based on our own flawed efforts, but rather a love based on what we our selves have received from God.

8.4 What should Men be Doing

In 1940,s, we thought we knew exactly what men and women were supposed to do and how they were supposed to behave in public and private. Change has occurred in the way fatherhood is viewed and practiced. In some feminist and sociological circles there is talk to strip fathers of all masculine characteristics so they will be just like mothers. They want fathers to be androgynous, genderless. They want to redefine fatherhood so that it is indistinguishable from motherhood. They believe that there is nothing special about a father, that there are no fundamental tasks in family life that are properly and necessarily his work. The traditional roles we once enjoined a generation or two ago is unlikely to be restored. One thing is for certain that further change within the family will undoubtedly occur in the roles of women and men.

What does it mean to be a father? Not just an additional pair of hands. The task of child rearing according to Blankenhorn (1995:16) requires ' mutual dependency, grounded in the realities of gender complementarities'. Any cultural script for fathers should not have it's basis on biology but he says 'most men must accept some degree of responsibility for child care and household tasks' as well as citing a 'new context of power sharing and role sharing'. Most men choose to avoid taking on this additional responsibility, shared or otherwise. Ensuring a high level of paternal involvement for resident as well as nonresident fathers lies not with social policy but with the fathers themselves.

8.4.1 Taking Initiative

Fathering has become a second hand parenting role. Even if dad is involved in the home, in most cases he does it under the direction and advice of the mother. She organizes him into being a father. He regards her as an expert on bringing up the children and waits for instructions. This prevents him from equal parenting. The answer lies in fathers taking the initiative and parent from a base of knowing what to do. Decisions concerning a newborn baby should be shared.

8.4.2 Attitudes and Behaviour

The real question is whether men's attitudes and behavior will fall in line (willingly or grudgingly) as they are increasingly pressured by their partners and the society at large to help out more, or whether will they simply flee. At one time Dads were once expected to 'bring the pay packet' whilst Moms raised the children. Convincing fathers to assume a greater share of child rearing responsibilities might prove to be a more formidable task when the children are not born and raised in traditional two-parent intact families. There will be an increase of working mothers with young children and this will invariably put pressure on fathers to get involved in child- care. He should be willing to change diapers, dress children, cook meals, clean house, volunteer at school and help do all those things that his wife used to be expected to do alone.

Nowadays, the message is different. Fathers are still regarded to be a major breadwinner, but more is expected, regardless of whether or not mom works outside the home. Fathers come short when they reduce their definition of a provider to a paycheck. There are some things paycheck cannot buy like our presence, experience, masculinity, nurturing, challenge, affection and support. There is a clear message out there: dad, you ought to be a more nurturing and involved father and mum, you need to let dad get involved.

8.4.3 Role Sharing

Our culture has unjustly allowed that biological fact to shape the way it apportions the tasks of child rearing, thereby depriving women of full and equal participation in the many realms of life outside the home. Women give birth with the cultural task of child rearing assigning a larger share of the task to women because of the fact that they gave birth. Biology determines destiny. The argument that men are biologically unprepared for parenting clearly cannot be used to justify the limited role that fathers have traditionally played in care taking. Human beings are capable of learning the skills necessary to nurture healthy, happy baby to maturity. Gender of the caregiver has nothing to do with one's ability to parent. For a man to be a nurturing parent does not require he become a woman. Men need to overcome a learned helplessness around parenting and cease dependence on women.

All men and women are different; designing any shape is a vain attempt to harness men and women's natural diversity. Families should divide up their roles and responsibilities differently in ways that best accommodate their own values, needs and goals, rather than to attempt to be prescriptive about what parents should be doing. The historical role of the father as the provider and symbolic meaning of 'childcare' has limited his role in the twenty first century.

Men and women must be able to develop their potential according to their own environment and preferences. Let work and family duties be negotiated between individual couples according their personal preferences and abilities instead of putting them into boxes as breadwinner and caregiver. Non-stereotypical fathers who will reinvent the fatherhood role that was lost in the midst of history will challenge current monopoly enjoyed by women in parenting matters. Whatever script we devise there will be those unhappy creatures who will not embrace it.

I think as a society to ensure that the opportunities are there for parents to make those decisions. We do not want to make the same mistake in telling fathers what they all

should be doing. Children need relationships with their parents. What we should be doing is making it possible for parents to fulfill the roles that maximally influence their children's development. We have to understand that fathers provide something unique and irreplaceable. Adequate training for the occupation of the status of parent is the key.

8.5 Confronting Challenges

Marriage and fatherhood is a universal social institution that transcends all racial, cultural, and religious boundaries. Social science evidence overwhelmingly confirms the numerous benefits of an intact family and its impact on children. As one lives in an era where one has to work harder and longer to the detriment of the family. The institution of marriage is vital for the survival of the human race.

8.5.1 Divorce and the Role of the Courts

We will not be able to stem the tide of divorce and co-habitation in the near future. Recognition of the father's multiple roles as a breadwinner, parent, and emotional support for partner is essential in understanding how fathers influence children's development. In many instances children are a forgotten element in a divorce. Parents make all the decisions and have access to friends, support groups, recovery groups, church groups, lawyers, and counselors. Children are often left to fend for themselves. The family unit is their world, containing their earliest and most profound memories. The breaking up of the family cracks the deepest foundations of their lives, and suddenly everything is unstable. It is important for all role players to create support and recovery groups for children. Judith A. Seltzer in her study found that 'When both parents share the social and economic responsibilities of child care, children appear to adapt better to their changed living arrangements than when mothers bear these responsibilities alone' (Judith A. Seltzer 1991). Why are they left alone to cope for themselves when they are the most vulnerable group? Every 48 minutes an American child takes his/her life because their parents are getting a divorce or getting remarried. That is far more than those who die from drug overdoses. Maybe its time for parents to act like adults and begin to take seriously the effects of divorce on our children, like we have with drugs. In fact, maybe

we should take a close look at the 'war on drugs', as we look for solutions to teen suicide, depression, and violence.

With this in mind it is essential to develop successful models of co-parenting after divorce where the parent living away from the children share responsibilities for child rearing. In many instances divorce ends in much bitterness, and in most cases the mother uses the child as a pawn to get back at the father. The parents and the justice department have to take note especially in granting visitation rights that the child is not deprived of the father's input in his or her life. I believe that the best interest of children demands that custody be eliminated as an issue in divorce and that the parent-child relationship be severed only by a constitutionally sound proceeding, requiring clear and convincing evidence of child abuse or neglect.

Almost in all cases courts operate on the presumption that a child needs a mother. The mother's ability to care is not questioned. Part of the tragedy is that, in reality, these courts have neither the time, nor the expertise to determine which parent is the truly 'better parent'. Yet the role of one parent is officially deemed to be of little significance, and their main parental role is only permitted to be financial. Consequently, thousands of children are unnecessarily deprived the opportunity to maintain a full relationship with each parent. The role of one parent is reduced to a visitor and in many instance this is to the bare minimum as one parent use this as a manipulative tool against the other. The frequent, and logical, result of this arrangement is that the 'non-custodial parent' (typically the father) tends to have progressively decreasing involvement with the child, as time goes on, until that parent ends up being nothing but a paycheck and a periodic baby sitter. The courts, media, and legislature must start to understand that a child's best interest is a whole lot more than financial. We need our courts to take a stand to stop this tragedy that is affecting our society as a whole. There needs to be legal recognition of both parents equal rights, equal value placed on their respective roles, and equal opportunity to develop in those roles.

What can a man who is divorced or facing a divorce do now to make sure he plays that essential role in his kid's lives? Make a decision that I am going to stay involved with my children. This ought to be number one on the list when it comes to settlement. If one is experiencing difficulties with visitation go back to the courts and ask them to enforce it. If you do not have visitation rights or if you have meager ones, go to court and ask them to renegotiate them. But go armed with the argument that what you want is to ensure that your children have the opportunity to benefit from your involvement in their lives. Fatherless children who have good relationship before and after divorce tend to be better adjusted than that do-not (Hess & Camara, 1979).

8.5.2 Role of the Employer

Corporations anxious to protect their human resource investments debate their obligations to unhappy young mothers and fathers over parental leave and on site day-care benefits. Because of the importance of intact families to the welfare of children, marriage can be considered a contract between society and a couple, no less than between a man and a woman. As a place where most people spend the greatest percentage of their working hours, the workplace is one area of our society where human and social importance of marriage can be supported. In a healthy society, employment should enhance family life, not be an impediment to it. And the best way to achieve this goal is through voluntary, marriage-friendly business practices. As the technology and communications revolutions continue to reshape the workplace, the time has come to realize that everyone is a loser when large numbers of people still feel married to their job.

Increase family and life pressures can pull workers in many directions, it is important that employers respond to the needs of the employee. Healthy work life will reduce burnout, prevent relational problems and in the long term this will benefit the company. Management must involve itself with aiding the employee to balance job responsibilities with their responsibilities to their spouse and other family members.

Migrant mentality is to go where the job is with no consideration for the family. Many leave their family and go distance to work only coming home week-ends and month-ends. It is in the interest of employers to encourage the stability of their employees' marriages. Social science evidence overwhelmingly confirms the numerous benefits of a stable marriage.

Another obstacle to men's involvement in homemaking and childcare is that many men work for companies that do not make it easy to spend time with children and have a career simultaneously. A survey by Catalyst, a New York-based research group of Fortune 500 companies of employer attitudes towards fathers taking leave revealed that 63 percent of the respondents believed 'no leave' was reasonable. Nearly half the 114 companies that offered unpaid leave to fathers said men should not take off any time for parenting responsibilities. Ninety percent of those companies offering leaves to fathers called them 'personal leave' and made no attempt to inform employees that such leave were available to new fathers.

Those men that would like to get involved in the lives of their children still feel there are social pressures that keep them at a distance. The world at large is still seen as traditional. As a change will be gradual and many times not noticed. Fathers still pursue an instrumental approach, which simply means provider, protector, and moral overseer.

I strongly consider companies to allow flexi hours that will enable them juggle competing and work schedules successfully. In some instance employees could accumulate their overtime and use it as time off when required.

8.6 Recommendations

Today fathers go to the delivery room and are involved in the birth of their child. But how does that involvement sustain itself after infancy. There should be training for fathers to contribute as much to the ongoing life of our child? Where is the 'cultural script' for getting and keeping fathers involved? I make the following recommendations

that will go a long way in aiding the key role players in understanding and contributing to the cultural script of fatherhood:

- There is a clear need to encourage men to play a constructive role in parenting their children. Encouraging men into jobs in nurseries, children's centres and primary schools, so that this domain of life is not so exclusively a woman's realm. Maybe we can start by openly supporting and encouraging other dads who are (or who want to be) more deeply involved in the minutiae of their kids' lives. We can challenge men and women who minimize (or even ridicule) fatherly contribution with demeaning sobriquets like 'Mr. Mom' as if a man who cares for his kids is unmanly, inept, or both.
- An important key to good father-child relationships is to have a strong relationship with your wife. Someone once said that the best gift a father could give his children was to love their mother. Sometimes in our drive to be involved fathers, we spend our limited free time with the children but at the expense of time alone with our wives.
- The government needs to recognise the impact of legislation on children and families.
- The government needs to be aware of the deleterious effect on family relationships of the enormously long hours worked by fathers of young children
- Prioritize fatherhood. Some dads worry that by emphasizing family so much they will lose their edge at the workplace and not be as competitive for positions as those who lack family ties or neglect them. Paternal leave, enabling fathers to take time off work when the family needs him (not just at child birth) is seen as desirable. Plan your work around your family. Decide that father-child time is not negotiable, but work time is. With calendar or planner in hand, schedule first the activities of your children, the school concerts, the one-on-one times, then write in your work obligations.
- Putting fathers and mothers on an equal footing. Fathering has become a second hand parenting role. Even those that are at home and willing, do it under the advice and direction of the wife. Fathers tend to sit on the fringes as the protector and provider. The mother organizes him into being a father and organizes his

relationship with his children. This is all done by suggestion like, ‘ can you drop at the grounds’, ‘how about reading a story to your little girl’,. ‘Please carry her while I fetch her milk’. He waits for instructions and prevents himself from being an equal parent

- Employers should assume that workers of both sexes have family responsibilities and adjust accordingly, with policies such as paid parental leaves, time off to care for sick family members, on-site day care, and flexible hours of work. European countries provide more support for families as a matter of policy.
- Companies relocating need to look at the impact it would have on its employees and their families. Local development should take place close to where people live. This will minimize the disruption in the family.

8.7 Conclusion

If you want to move fathers out of the home then tell them that the traditional fatherhood script that they inherited from their grandparents and fathers is empty and meaningless. If you want violence then remove the father from the house. Prisons and justice programmes are full of men who hate their fathers or do-not know him. The message that needs to be sent out is that fathering is important. Fathers must know this; mothers, judges, lawmakers, schools and our children must know this.

Tell them that the traditional fatherhood role as a social role is unnecessary at best and harmful at worst. Increasingly this is the message we sending to the men. In other words fatherhood is simply no longer a cultural ideal worth defending. We should not be surprised by the continuing decline of fatherhood in our society and the ongoing flight of men from the family life.

It often is useful, as well as accurate, to generalise about average differences between men and women. Whether these differences are due more to inborn biological chemistry, or social pressures, or some combination of the two, is much debated. It is generally agreed that men and women should no longer be regarded as ‘opposites’. The important thing to remember is that mothers and fathers often bring different strengths and styles to there parenting roles. These roles compliment each other, meaning that they are not

interchangeable and are each necessary for healthy childrearing. If fatherhood is a cultural ideal worth defending at all, then the defense must recognize and affirm sexual differences and gender complementary.

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Internet Resources on Fatherhood

National Fatherhood Initiative –<http://www.fatherhood.org>

The Illinois Fatherhood Initiative - <http://www.4fathers.com>

Your Mining Company Guide to Fatherhood - <http://www.fatherhood.mininco.com>

Fathers' Involvement in Their Children's Schools - <http://www.nces.ed.gov>

National Center on Fathers and Families - <http://www.ncoff.gse.upenn.edu>

FatherWork - <http://www.fatherwork.byu.edu>

Fathernet - <http://www.cyfc.umn.edu>

The Fatherhood Project - <http://www.fatherhoodproject.org>

National Center for Fathering - <http://www.ncoff.ge.upenn.edu>

Father to Father -- <http://www.cyfc.umn.edu>

Fathering Magazine -- <http://www.fathermag.com>

Charisma Magazine, April 2001 by Don S.O. Otis

Annexure 1

Apartheid Legislation in South Africa

Starting in 1948, the Nationalist Government in South Africa enacted laws to define and enforce segregation. What makes South Africa's apartheid era different to segregation and racial hatred that have occurred in other countries is the systematic way in which the National Party, which came into power in 1948, formalised it through the law. The main laws are described below.

Prohibition of Mixed Marriages Act, Act No 55 of 1949

Prohibited marriages between white people and people of other races. Between 1946 and the enactment of this law, only 75 mixed marriages had been recorded, compared with some 28,000 white marriages.

Immorality Amendment Act, Act No 21 of 1950; amended in 1957 (Act 23)

Prohibited adultery, attempted adultery or related immoral acts (extra-marital sex) between white and black people.

Population Registration Act, Act No 30 of 1950

Led to the creation of a national register in which every person's race was recorded. A Race Classification Board took the final decision on what a person's race was in disputed cases.

Group Areas Act, Act No 41 of 1950

Forced physical separation between races by creating different residential areas for different races. Led to forced removals of people living in "wrong" areas, for example Coloureds living in District Six in Cape Town.

Suppression of Communism Act, Act No 44 of 1950

Outlawed communism and the Community Party in South Africa. Communism was defined so broadly that it covered any call for radical change. Communists could be banned from participating in a political organisation and restricted to a particular area.

Bantu Building Workers Act, Act No 27 of 1951

Allowed black people to be trained as artisans in the building trade, something previously reserved for whites only, but they had to work within an area designated for blacks. Made it a criminal offence for a black person to perform any skilled work in urban areas except in those sections designated for black occupation.

Separate Representation of Voters Act, Act No 46 of 1951

Together with the 1956 amendment, this act led to the removal of Coloureds from the common voters' roll.

Prevention of Illegal Squatting Act, Act No 52 of 1951

Gave the Minister of Native Affairs the power to remove blacks from public or privately owned land and to establishment resettlement camps to house these displaced people.

Bantu Authorities Act, Act No 68 of 1951

Provided for the establishment of black homelands and regional authorities and, with the aim of creating greater self-government in the homelands, abolished the Native Representative Council.

Natives Laws Amendment Act of 1952

Narrowed the definition of the category of blacks who had the right of permanent residence in towns. Section 10 limited this to those who'd been born in a town and had lived there continuously for not less than 15 years, or who had been employed there continuously for at least 15 years, or who had worked continuously for the same employer for at least 10 years.

Natives (Abolition of Passes and Co-ordination of Documents) Act, Act No 67 of 1952

Commonly known as the Pass Laws, this ironically named act forced black people to carry identification with them at *all* times. A pass included a photograph, details of place of origin, employment record, tax payments, and encounters with the police. It was a criminal offence to be unable to produce a pass when required to do so by the police. No black person could leave a rural area for an urban one without a permit from the local

authorities. On arrival in an urban area a permit to seek work had to be obtained within 72 hours.

Native Labour (Settlement of Disputes) Act of 1953

Prohibited strike action by blacks.

Bantu Education Act, Act No 47 of 1953

Established a Black Education Department in the Department of Native Affairs which would compile a curriculum that suited the "nature and requirements of the black people". The author of the legislation, Dr Hendrik Verwoerd (then Minister of Native Affairs, later Prime Minister), stated that its aim was to prevent Africans receiving an education that would lead them to aspire to positions they wouldn't be allowed to hold in society. Instead Africans were to receive an education designed to provide them with skills to serve their own people in the homelands or to work in labouring jobs under whites.

Reservation of Separate Amenities Act, Act No 49 of 1953

Forced segregation in all public amenities, public buildings, and public transport with the aim of eliminating contact between whites and other races. "Europeans Only" and "Non-Europeans Only" signs were put up. The act stated that facilities provided for different races need not be equal.

Natives Resettlement Act, Act No 19 of 1954

Group Areas Development Act, Act No 69 of 1955

Natives (Prohibition of Interdicts) Act, Act No 64 of 1956

Denied black people the option of appealing to the courts against forced removals.

Bantu Investment Corporation Act, Act No 34 of 1959

Provided for the creation of financial, commercial, and industrial schemes in areas designated for black people.

Extension of University Education Act, Act 45 of 1959

Put an end to black students attending white universities (mainly the universities of Cape Town and Witwatersrand). Created separate tertiary institutions for whites, Coloured, blacks, and Asians.

Promotion of Bantu Self-Government Act, Act No 46 of 1959

Classified black people into eight ethnic groups. Each group had a Commissioner-General who was tasked to develop a homeland for each, which would be allowed to govern itself independently without white intervention.

Coloured Persons Communal Reserves Act, Act No 3 of 1961

Preservation of Coloured Areas Act, Act No 31 of 1961

Urban Bantu Councils Act, Act No 79 of 1961

Created black councils in urban areas that were supposed to be tied to the authorities running the related ethnic homeland.

Terrorism Act of 1967

Allowed for indefinite detention without trial and established BOSS, the Bureau of State Security, which was responsible for the internal security of South Africa.

Bantu Homelands Citizens Act of 1970

Compelled all black people to become a citizen of the homeland that responded to their ethnic group, regardless of whether they'd ever lived there or not, and removed their South African citizenship.

Various segregation laws were passed before the Nationalist Party took complete power in 1948. Probably the most significant were **The Natives Land Act, No 27 of 1913** and **The Natives (Urban Areas) Act of 1923**.

The former made it illegal for blacks to purchase or lease land from whites except in reserves; this restricted black occupancy to less than eight per cent of South Africa's land. The latter laid the foundations for residential segregation in urban areas.

By Alistair Boddy –Evans

African History Net - <http://www.africanhistory.about.com>

UNIVERSITY OF DURBAN WESTVILLE

School of Religion, Culture and Social Transformation

SUPERVISOR : Dr. Johannes A.Smit

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MASTERS THESIS TITLE:

A HISTORICAL AND AN EMPIRICAL SURVEY OF FATHERHOOD

QUESTIONNAIRE

This is an anonymous questionnaire. It forms part of the empirical research towards my Master Thesis. In terms of the sample of men, women and children concerned in this research of which you form part.

This questionnaire aims to determine and confirm the changing structure of the family. The findings in this research will assist in the possibilities of improving their quality of life in children and the family as a whole. Given our new and challenging circumstances in South Africa, it is vitally important that all role players contribute constructively towards a society that would put the children a priority in all decision making process.

The information that you provide will be assessed strictly confidentially and will be used for research purposes only. I kindly request that you complete this questionnaire in all honesty and thank you for your assistance and contribution towards this research.

Thank you for completing this questionnaire.

Raj Singh
(Researcher)

Questionnaire –Single Mothers with Teenage Children

Age. _____ Historical Race. _____ Income Bracket: _____

1. How many years have you been a single parent? _____

2. How many children? Boy _____ Girl _____

3. Why do you think you qualify to have custody of the child/children?

4. Did you object/consent to visitation rights?

5. Were there limitations to these rights?

6. Do you work? _____

7. If given a choice would you stay at home and why? _____

8. Does the father contribute to the upkeep of the family? _____

9. How old were the children when you separated from your spouse?

10. Do you believe your children missed their father? _____

11. If so, what are some of the things that reflected these feelings? _____

12. What are some of areas of difficulties you are experiencing with your child/children?

Boy: _____

Girl: _____

13. What are some of the areas you would think the father could have helped the children?

14. What do you think the children desire the most? _____

15. List some abnormal behaviour you have observed in your children and why do you term it abnormal? (if any) _____

16. Relating to the same sex, what do you observe in your child, if any, that you would like to mention? _____

17. When relating to the opposite sex, what do you observe in your child, if any, that you would like to mention? _____

Questionnaires- Children raised in Single(Mothers) Parent Homes

Please state your age sex and historical race

1. What is your educational status? _____
2. What age did your parents separate or die? _____
3. How did you feel at that time _____
4. How do you feel now? _____

5. What do miss about your father? _____

6. What are some of the good things you have done together , that you remember? _____

7. List some of your hardships (if any) in order of severity that you experienced since the separation? _____

8. Have you been involved in any criminal activity, even those that you committed and was not found out? _____
9. Did you consume alcohol or take drugs? Yes/No
10. If yes to question 9, then at what age did you do it? _____
11. Are you still engaging in these activities? _____

12. Are you sexually active? Yes / No

13. At what age was your first experience? _____

14. How many partners did you have sexual relationship with? _____

15. Did you fall pregnant or father a child? Yes/No

16. What are some of the things that you would like to happen in your interaction with your father that's not taking place? _____

17. Who is your role model? _____

18. And why? _____

19. List some of your feelings when the word father comes up for discussion in a group? _____

20. If you were given a request that cannot be refused, what would you ask for?

21. When you have a need, who do you go to? _____

22. Do you have a dream or a vision for your life? _____

23. When you become a parent what would you like for you family?

24. Define what the word family means to you? _____

25. Has your life being affected growing without a father _____

26. List how you see it has effected you? _____

Questionnaire-Married Couples.

(each member will fill this separately and in the absence of their spouse)

Age: Father/Mother Income Bracket: Historical Race.

1. Do you see yourself as high /middle/low income group? _____

2. How long have you being married?

3 How many children-boys girls?.

4. Do you work or manage a business? Yes/No

5. List your responsibilities at home? _____

6. Do you believe of clear distinction of chores for men and women? Yes/No

7. List from your observation whilst growing up some of the responsibilities your father did at home? _____

8. Did your mother work? _____

9. What responsibilities do you see as feminist? _____

10. What responsibilities do you see masculinists? _____

11. List some of your contribution in baby care? _____

12. How often you do it? _____

13. List some of your contribution in the daily affairs of the home? _____

14. When visiting and the diapers needed to be changed, who would assume the responsibility? _____

15. Who would take the responsibility to feed the child at home on a daily basis? _____

16. List the things you would do in a typical day? _____

17. Who did you observe spend more time playing with the child/children? _____

18. How do you share the responsibilities in the home? i.e.(consensus or you follow the cultural functions.) _____

19. What are some of the things you want her/him to do? _____

20. What are some of the positive influence the father/mother has on your children that you think you are unable to fulfill? _____

21. What are some of the negative influence the father/mother has on the children?

22. Who is the stronger disciplinarian in the home? _____

23. Whilst your child/children were growing up, what do you consider were your roles? _____

24. When the children are sick /were sick, who stayed at home to care for the child?

25. When there is a shortfall in the monthly budget, who would try to get the deficit ?

26. When major purchases are made (like buying a fridge, motor car) who would make the decision? _____

27. Do you pool your income or operate separately? _____

28. If given the opportunity would you prefer to stay at home or pursue a career or an employment? _____

29. What would you like your employer to provide so that it can make you better in fathering/mothering? _____

30. List some of your challenges in your role as a father/mother?
