

**ZULU FATHERS' PERCEPTIONS OF THEIR  
EDUCATIONAL RESPONSIBILITY**

*by*

***HANCOCK ZWANANI MZULWINI***

BA (Unisa); B.Ed. (Unizul); SEC (Vista)

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**MASTER OF EDUCATION**

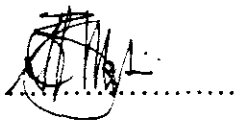
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of the  
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Study leaders : Prof. G Urbani  
Dr. M S Vos

Durban  
January 1996

## DECLARATION

" I declare that this dissertation '*Zulu fathers' perceptions of their educational responsibility* ' represents my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references".

A handwritten signature in black ink, appearing to be 'H.Z. Mzulwini', written over a dotted line.

**H.Z. MZULWINI**

Durban

January 1996

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## **DEDICATION**

This work is dedicated to my wife, Cynthia Zuziwe for her unflagging faith in the importance of the father's role in educating the child.

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## **CHAPTER 1**

### **ORIENTATION**

#### **1.1 INTRODUCTION**

It is inevitable that fathers may perceive their educational responsibility towards their children differently. This is a result of their diversified perceptions of their educational responsibility. Some fathers regard themselves solely as economic providers, whereas others involve themselves as far as providing shelters and all other means of security (Lamb, 1981:22). It is therefore disappointing that there are fathers who are aloof and have no involvement in the education of their children, whereas there are those who are completely committed to the education of their children. The latter provide in the cognitive, moral, physical, affective, spiritual and social needs of the individual child (Van den Aardweg & Van den Aardweg, 1988:72).

McConkey (1985:61) states that the child's becoming calls for mutuality, collaboration and concurrence between fathers' and mothers' attitudes and behaviour regarding their child's education. Should one of the parents fail to shoulder his or her responsibility in educating the child, dire consequences could follow. Preparing the child for life outside the family home is one of the primary social functions of the parental role (Seidman & Rappaport, 1986:32). Parents who are capable and equipped to carry out their parental tasks consistently and successfully, give a sense of security, companionship and belonging to their children. It also bestows a sense of purpose and direction, of achievement and of personal worth to the parent (Pringle, 1987:59-60).

Although it is a common perception that fathers are responsible for the education of boys and mothers for the education of girls, it is an indisputable fact that children's sense of responsibility develops best when both parents participate actively in the rearing of their children, regardless of the child's gender (Dreyer & Duminy, 1983:56). According to Pringle (1987:61), research has established that the father's absence for long periods, or a permanent absence, has an unfavourable effect on the child's becoming. The influence of the father's absence on the mother will also effect the child, both directly and indirectly.

Fathers can make an indispensable contribution to the becoming of their children, daughters as well as sons. Baldwin (1988:57) maintains that where the father shares responsibility for the upbringing and care of children, there is a better chance of the child becoming a responsible adult. For the optimal becoming of the child, bonds need to be formed with parents of both sexes. Through a true partnership with their wives, fathers can give a living example of democratic co-operation which their sons may then emulate, and their daughters seek in their future husbands (Kapp (ed.), 1991:463).

The father provides a firm anchorage for the mother to execute her role in the upbringing of the child. Henderson (1981:48) contends that the father with his image of greater power and authority is more effective in controlling children's behaviour and serves as a back-up authority for the mother's discipline. When the child wants something, the mother is usually asked first, and it is the mother who then passes the request on to the father. According to Van den Aardweg & Van den Aardweg (1988:90-91), it is the father who creates an atmosphere in the family that is conducive to adequate education in the family circle. As head of

the family, he can create an atmosphere which enhances a salubrious parent-child-relationship. This relationship must be based on trust, understanding and authority. The responsibilities of the father are founded in himself, and include the protection of family members, regulating procreation, providing love, loyalty and non-contingent emotional support, housing, feeding and clothing of dependent family members (Gilbert, 1985:47).

By taking an active part in the child's everyday care, finding time to talk and play with him, share his interests and achievements with him, a father can enjoy and get to know his child from an early age. Dreyer and Duminy (1983:56) see the child's relationship with his father as generally one of adventure and exploration. To the child the father is the strong one, the supporter and a person to be admired. The father invites the child to discover the unknown world, and further respect the world that the child discovers; he opens the world to the child and becomes a model to be emulated.

## **1.2 ANALYSIS OF THE PROBLEM**

According to Dekker and Van Schalkwyk (1995:22) and Lamb (1991:51) many educational problems which are encountered by educational institutions like schools emanate from the family, which is responsible for the primary education of the child. The impact of the home environment on the becoming of the child is mediated by the assistance, guidance and support of both father and mother (Honig, 1990:2).

Recent developments in Western society have called for changes in the role of males (fathers) and females (mothers). In the modern and changed

society females are encouraged to consider careers outside the traditional female roles of nurturing children. The majority of women combine a career with family responsibilities, while males are being challenged to be more involved in parenting activities (Noller & Callan, 1991:72).

In the traditional Zulu family, the role of the father was that of the primary breadwinner. The authority of the father, especially in the patriarchal (father-headed) family played an important role in the becoming of the child (Scanzoni & Scanzoni, 1988:481). The most important educational task of parents was the transfer of culture and the formation of the child's character (Luthuli, 1982:19).

Social changes have extremely impinged with and adumbrated the parental responsibility of the father in the education of his children. Grobler (1994:21) states that fathers forced by the changes in the society, appear to be negligent of their task, they seem to be the so-called "present but not available" type of parents. The change from a pre-industrial to an industrial society has forced the father out of the family, and they frequently go to the large cities to take up jobs in big industries in order to earn "big money". The pre-industrial Zulu society was agrarian, and fathers earned their living through agricultural practices, and therefore were at home most of the time (Windell, 1992:36). Through the emergence of industrialization, incomplete families have been created, with the fathers leaving their homes to seek employment in urban areas. This often resulted in dysfunctional families, which have caused fathers to fail in carrying out their educative responsibilities (Mohajane, 1986:4-6).

Fathers have been deprived of their close relationship ties with their families, and in this regard Mswele (1995) contends that through employment in the Western industrial sector, a large number of fathers have been taken away from their rural homes for long periods of time. Their long absences from home caused many fathers to accept less responsibility for their families, and thus lose control over their children.

Wilson (1985:14) also attributes the depreciation of fathers' status to the involvement of women in the labour market - hence the dependency of the mother on the father has decreased. Fathers therefore, do not feel as essential as they were in the traditional family and feel they do not have full control, authority and discipline over the household. Domination by the man as was reflected in the traditional rituals of marriage is dwindling. Kissman and Allen (1983:109) say that men should begin to think of child care and household activities as acceptable domains of their lives and as a trend towards greater father-involvement. Fathers' responsibility in the education of their children, in spite of being adversely influenced in many instances by the changes in society, remains an indispensable issue in the adequate upbringing of the child.

According to Dreyer (1980:185) social changes have impinged on the status of a Zulu father within his family in the following ways:

- . Fathers are engaged in labour markets and their contact with their families are scanty and deficient.
- . Fathers traditional knowledge has seemed to be absolutized by the modern technological-industrial demands, hence fathers are disdained.

- . The abolishment of the barriers of sexual inequality between men and women.
- . The participation of women in the labour market in order to augment the family's monetary economy.
- . Adoption of Western legal norms, for example that corporal punishment is an abusive practice, and the actuality that the child can sue the father for any harsh and corporally punitive execution.
- . Breaking the extended family ties which provided more security to the family than the security that can be provided by a single father in an individual nuclear family setting.
- . The insistence of women leagues which state that if fathers are the heads of the families, women (mothers) are the "necks" which have to direct and control the position and movement of the head.

In a modern Westernized society there is a dire anachronism between the way Zulu fathers perceive their educational responsibility and the degree to which families have changed as a result of the changes in society.

### **1.3 STATEMENT OF THE PROBLEM**

In essence, the problem that will be investigated in this study pertains to Zulu fathers' perceptions of their educational responsibility and some of the questions that require answers are:



- . What is the nature of the perceptions Zulu fathers' have of their educational responsibility?
- . Do Zulu fathers' experience difficulties in their educational relationship with their children?
- . Which changes in society have influenced Zulu fathers' educational relationship with their children?
- . Do Zulu fathers need guidance regarding the upbringing of their children and if so, who should provide this?

#### 1.4 ELUCIDATION OF CONCEPTS

In the interest of clarity and understanding, important concepts in this study need to be elucidated.

##### 1.4.1 Father

The term "father" refers to the male parent. In the context of this study, the father is the *male parent who is biologically related to the child; the male adult of whom the child is an offspring. A father can also be the male who takes the place of the biological father, and thus extends beyond the biological relationship to include stepfathers and foster fathers* (Le Roux (ed.), 1992:152 -153).

##### 1.4.2 Perception

According to Van den Aardweg and Van den Aardweg (1988:167), the noun "perception" is derived from the verb "perceive" meaning "having

awareness through senses". Therefore perception can be described as the act of receiving information through the senses. It is an activity which involves the organising and interpreting of information received through senses

Vrey (1990:19) defines perception as a unitary process in which sensation hinges on meaning and meaning on sensation, and therefore sensing and finding meaning occur simultaneously. Dreyer and Duminy (1983:104) emphasize that perception does not end in awareness, but extends further to interpretation and giving meaning to sense impressions of a particular object or event.

#### **1.4.3 Education**

Education is the practice - the educator's concern in assisting the child on his way to adulthood. Education can therefore be defined as the conscious, purposive intervention by an adult in the life of a non-adult to bring him to independence (Van Rensburg, Landman & Bodenstein, 1994:366). Education as pedagogic assistance is the positive influencing of a non-adult by an adult, with the specific purpose of effecting changes of significant value. Du Toit and Kruger (1993:5) contend that education refers to the help and support which the child receives from an adult with a view of attaining adulthood.

#### **1.4.4 Educational responsibility**

According to Van Rensburg, Landman and Bodenstein (1994:518) the term "responsibility" is derived from the Latin word "respondere" which means pledge, promise, morally answerable for the discharge of a duty

or trust; that for which one is answerable; ability to meet obligations or to act without superior authority or guidance. Education as unlocking of reality *for* and *with* the child can only be responsible if parents can contribute significantly towards the child's becoming a proper adult.

#### 1.4.5 Family

Le Roux (ed.) (1992:9) defines the family as the smallest, most basic social unit in society, united by a blood relationship, marriage or adoption. The composition of a family can vary from a childless couple or single parent family, to a couple with their own and/or adopted children. As far as the functional organisation is concerned, the family can vary from a matriarchal monogamy to a patriarchal polygamy (Mhlambo, 1993:8).

#### 1.4.6 Traditional family

Copeland and White (1991:2) see the traditional family as parents and their children living together according to the customs, beliefs and practises of their ancestors. That means they live according to the traditional collection of beliefs, rules, customs and conventions handed down from one generation to the next.

#### 1.4.7 Zulu

According to Wrinch-Shultz (1984:2-3) the term Zulu refers to a member of the African people originating in KwaZulu-Natal. The Zulu nation was named after Shaka's grandfather who was called a Zulu. After Shaka had defeated other tribes and nations, and reigned over them, they too were called Zulus. Zulu means "heavens" and signifies the mightiness of the nation.

#### 1.4.8 Theory of educational relationship

Van Rensburg, Landman and Bodenstein (1994:554) describe the concept "theory" as a plan or scheme existing in the mind only, but based on principles verifiable by experiment and observation; a proposed explanation designed on account for any phenomenon.

Relationships imply an association between two referents and the child is busy throughout life with these associations, giving them meaning and so forming a relationship (Vrey, 1990:20-21). The relationship between educator (father and mother) and child will depend largely on their knowledge of each other, mutual trust and the parent as authoritative figure.

Within the safe space of the educational encounter , parent (father) and child are in a special relationship of trust. Van den Aardweg and Van den Aardweg (1988;161) say trust is a basic pre-requisite for sound educational love to develop. *In the absence of a loving space for encounter, the child lacks the courage and confidence to explore the world and to gradually transform it into a familiar and sheltered place.* The child's need for support evokes the relationship of trust. When we examine the relationship of trust more closely a number of its essentials are clearly evident, viz. trust, acceptance, expectation and entrustment.

Being aware of his want of knowledge and experience, the child turns to somebody who can lead him to certainty and knowledge - somebody who knows and understands the child and somebody the child himself knows. To constitute the education relation, the educator should know the nature of the child and its destination. The child must also know what is proper

- he must know the demands of propriety. The relationship of understanding, however, comprises more than a mere understanding of each other by parents and child, it also implies coming to grips with reality

The relationship of authority between parent (father) and child is fundamental for the appearance of the education relation. The child accepts the father's authority and the latter assists the child in his yearning for support. On account of the relationship of authority, the father as educator has something to say to the child and the child listens to what the parent has to say. In the relationship of authority the father gives evidence of the fact that he not only has authority, but also accepts the authority of norms which has a distinct bearing on his life and actions. The relationship of understanding and the relationship of trust are prerequisites for the existence of the relationship of authority (Gouws & Kruger, 1994:113-114).

The above theory forms the foundation on which this study is based.

## **1.5 AIM OF THIS STUDY**

The aims are:

- . To study and report on relevant existing literature pertaining to Zulu fathers' perceptions of their educational responsibility.
- . To undertake an empirical investigation into Zulu fathers' perceptions of their educational responsibility.

- . To provide certain recommendations and guidelines so that accountable support can be instituted in order to meet the *possible needs of Zulu fathers regarding their educational responsibilities.*

## **1.6 METHOD OF RESEARCH**

Research with regard to this study will be conducted as follows:

- . A literature study of available, relevant literature.
- . An empirical survey comprising a structured questionnaire to be completed by Zulu fathers.
- . Informal interviews with Zulu fathers.

## **1.7 FURTHER COURSE OF THE STUDY**

Chapter 2 will deal with the constitution and parental roles in the traditional Zulu family.

Zulu fathers' educational responsibility will be the topic of discussion in chapter 3.

Chapter 4 will focus on the social changes which have affected Zulu fathers' perceptions of their educational responsibility.

In chapter 5 the planning of the research will be outlined.

The research data will be analyzed in chapter 6

Chapter 7 will comprise of a summary and certain relevant recommendations.

## **CHAPTER 2**

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## **CHAPTER 2**

### **THE TRADITIONAL ZULU FAMILY**

#### **2.1 INTRODUCTION**

Zulu culture is basically communalistic in nature. This is evident in Zulu people's behavioural patterns, their kinship bonds, arrangement of villages, marriage ceremonies and religion. Kinship bonds ramify through almost every aspect of their culture and serve to bring together and knit into family, relations which in modern Western societies would not have been related at all (Ndabandaba, 1987:89).

In the traditional Zulu society, the family was the smallest, most basic social unit. The family unit was bound together by blood relationship, marriage or adoption (Mhlambo, 1993:8). A family comes into existence as a result of agreement between the male and female from different clans to establish the family through procreation after marriage (Sibisi, 1989:80).

The patriarchal family was the norm in traditional Zulu society. The man as a husband and father had an absolute authority over his wife and children which were his subordinates (Shezi, 1995). This manifests a dominant relationship of love, authority and understanding in a family. A child that grows up in such a family atmosphere accepts elderly family members as authoritative figures (Wilson, 1985:8; Msweli, 1995).

In this chapter the traditional black family will be discussed, with reference to the constitution and functions of the family. A review of the

advantages and disadvantages of the extended and nuclear family will be given, and the role of the father and mother examined.

## **2.2 FUNCTIONS OF THE FAMILY**

According to Berns (1983:260-262), Elliot (1986:35-38) and Bassin, Gellis and Levin (1991:261) the following are *inter alia* functions of the family:

### **(1) Reproduction**

If a society is to perpetuate itself, new members have to be created. The family is the place where the perpetuation of society occurs - through the mother giving birth to new members, those new members being children. Throughout history the family has been responsible for producing the next generation. This function of perpetuation is a family function that has never been shared with any other social institution.

### **(2) Socialization**

At birth the child is uninitiated in the ways of the culture into which he has been born. Through the process of socialization children learn the customs, attitudes and other details of culture, and it is the family that serves as the chief cultural transmitting agent. The family is the intermediary in the socialization process between the larger community and the individual, but the parents retains primary responsibility for teaching the child customary ways of thinking, feeling and behaving. It is in the family where

the child is taught language, values, norms, beliefs, technology and cultural skills.

**(3) Care, protection and emotional support**

The family has been assigned the responsibility for shielding, protecting, sustaining and otherwise maintaining children, the infirm and other dependent members of the community. Healthy family relationships afford companionship, love, security, a sense of worth and a general feeling of well being.

**(4) Assignment of status**

The family confers statuses that:

- . orient a person to a variety of interpersonal relationships including those involving parents (parent-child), the siblings (brother-sister) and kin (uncles, aunts, cousins and grandparents); and
- . orient a person to basic group memberships, including racial, ethnic, religious, class, national and community relationships.

**(5) Regulation of sexual behaviour**

No society leaves people free to engage in social behaviour whenever they want and with whomever they want. Some societies place a strict ban on sex before marriage, others require

a woman to demonstrate that she is fertile by becoming pregnant before she marries.

### **2.3 FAMILY CONSTITUTION**

The traditional Zulu family in its authenticity was characterised by the presence of a man and a couple of wives (Mair, 1984: 34). Through marital interaction the women gave birth to a number of children. Polygamy, in the form of polygyny, was considered as a norm in the Zulu culture (Wrinch-Schultz, 1984:16) and having a couple of wives was an indication of a man's wealth. Bride-wealth had to be paid for each wife and therefore polygyny, although it was allowed, was the privilege of the wealthy (Baker, 1992:64). With regard to polygyny Steyn, Van Wyk, and Le Roux (1987:269) comment as follows: "Polygamous marriages are allowed in the black community although not all marriages are polygamous".

Baker (1992:65) avers that a normal traditional Zulu family consisted of the "umninimuzi" (family owner) and a couple of wives with sons and daughters of various ages. Wealthy commoners might attain up to a half-dozen spouses and aristocrats and royalty even more.

Each family was allocated land for constructing huts and other subsistence purposes. The family head (father) allocated a piece of land to each wife. This portioning of land was necessary because of their agrarian lifestyle. Krige (1988:47) maintains that although the "umninimuzi" (family owner) often had a large number of wives, activities ran smoothly in a Zulu village because the wives lived independently. Each wife had her own hut, fields for cultivation and was allocated cattle

to supply in her household needs. The head of the family had his own hut and each wife had to send him food. One of the wives was chosen on a weekly basis by the "umninimuzi" (family owner) to sleep in his hut, and only the chosen wife was allowed to enter the family owner's hut for that specific week. Even if the chosen wife took ill, or could not fulfil her duties, none of his other wives were allowed to take her place. They were only allowed to send their common husband food (Baker, 1992:67).

According to Msweli (1995) the Zulu family was not just a multiplicity of huts, parents and children, but it also served other purposes. It was a "hospital" where the sick and pregnant were looked after, a "child care centre" for young children, and a "school" where children were taught and trained. The traditional Zulu village or "umuzi" also served as a "temple". A place where people could worship and young ones were taught about the spirits. Occupations, religion, laws, culture and all which dignified the Zulu nation were taught in the "umuzi".

In the Zulu village, to be married and to be a father did not mean that a man became the head of the family. Sibisi (1989:51) says that even after marriage and the birth of his own children, a son was still under his father's authority. He could do very few things without the permission of his father. He could not leave the "umuzi" and establish his own kraal without his father's permission and blessing. It was expected that every Zulu man would marry, and after marriage live with his bride in his father's kraal. He would usually built his own hut nearby and to the rear of his mother's hut.

The advantages and disadvantages of both the extended and nuclear family will now be discussed.

### **2.3.1 The extended family**

Le Roux (ed.) (1992:8) defines the extended family as a type of family organisation where three or more generations of descendants and in-laws live in the same house or cluster of huts. However, Van den Aardweg And Van den Aardweg (1988:89) state that the composition is often determined culturally and can include uncles, aunts and grandparents besides the nuclear family.

The extended family can develop by joining together two or more nuclear families. This is found for example in the patriarchal family system where the sons and their families live in their parental home and together they form an extended family type in the patrilineal form (Steyn, Van Wyk, & Le Roux, 1987:46).

#### **(1) Advantages of the extended family**

The extended family played an important role in Zulu society, and it ramified through almost all aspects of their culture. Among the early Zulu people the bonds of kinship were very extensive, and served to bring together people who, in a Western society, would not be regarded as relatives (Leslie & Korman, 1989:35: Radebe, 1995).

According to Myburgh (1991:101) and Ezewu (1986:53-54) the following may be regarded as advantages of the extended family:

- . All members of the extended family usually work together for the good of the whole family. The working members contribute economically, whilst the elderly (non-working) members care for the household and younger children.

- . The loss of income or possessions in an extended family does not have serious detrimental effects on the particular family, because there is "sharing" in all family matters. It requires only minor adjustments as extended family members come to the aid of the family in distress.
- . The child in the extended family is usually referred to as "our child" and not solely the child of the biological parents. This indicates that the child is the responsibility of all the adults in the extended family to care for.
- . The extended family is of great advantage to orphaned children. In case of the death of biological parents, other adults in the extended family will take care of the orphaned children. With the death of a father, his older brothers or half-brothers will take care of his widow and children. This is done through the custom of levirate "ukungena".
- . The eldest male in the extended family is the "umninimuzi" (family owner). In instances of disputes between family members, the "umnininizi" serves as mediator. In the event of an altercation between a married couple, he will be the one to intervene with great prudence, and give appropriate judgement as to who has wronged. This interference mitigates forces which could lead to the break up of the marriage.
- . Upbringing of children occurs at a wider scale in the extended family. Not only parents, but also elders and

grandparents educate children. Grandparents teach children skills and crafts and tell them folklore stories.

- . In the extended family, there is always a relative to look after children or elderly people in times of sickness, trouble or death.
- . The constant meeting with other relatives in the extended family leads to the establishment of a strong family feeling.

## **(2) Disadvantages of the extended family**

Moss and Moss (1988:13) identify the following as disadvantages of the extended family:

- . There is a bigger likelihood of quarrels, because the extended family consists of more members and more generations. Younger generations do not always agree with the different behaviour and ideas of the older generations.
- . There is a greater possibility within the extended family for husbands and wives to have divided loyalties regarding their own families
- . Children can be indulged and spoilt by members outside the immediate family and hence their own parents' authority may be undermined.



- . Elderly family members can pass on outdated traditions, attitudes and prejudices.
- . The bond of love between husband and wife may be negatively interfered with if the husband fails to care sufficient for his wife, because he concurrently has to care for his parents or other family members.
- . The family head may want to exercise his authority and powers over younger married couples and thereby subjugate the powers of the husband over his wife. This may confuse the wife as to whose authority she must adhere to.
- . In the extended family, the multiplicity of family members dilutes the intimate relationship of the nuclear family.

### **2.3.2 The nuclear family**

Le Roux (ed.) (1992:13) describes the nuclear family as a social unit in society consisting of a married couple and their children. This implies that the nuclear family basically comprises the father, the mother and their children. The nuclear family is also referred to as the monogamous family. Elliot (1986:16) says the latter means a family consisting of one husband and one wife at a time, and their children.

Thompson and Hickley (1994:318-321) point out that the nuclear family is common in Western countries and is also becoming the custom in some other countries which have contact, in one way or another, with the Western world. Modern society is mainly composed of these small

"social cells" or nuclear families, which are gradually becoming smaller in size. Van den Aardweg and Van den Aardweg (1988:156) state that nuclear families over ten in number are rarely heard of today, and many families only have two or less children due to a move into the towns or cities, smaller homes, less money, birth control facilities and the high cost of living.

(1) **Advantages of the nuclear family**

According to Linton (Elliot, 1986:6) and Berns (1983:69) a nuclear family has the following advantages:

- . The nuclear family posits a permanent heterosexual relationship based on the innate physical and psychological needs of the father and mother.
- . It is easier for the parents in a nuclear family to regulate the size of their family (number of children).
- . Closer companionship exists in the nuclear family- setting, because husband and wife depend on each other for companionship, and children depend mainly on their own parents for affection and socialization.
- . A wife can enjoy more love from her husband and the husband from his wife. Each one strongly focuses on the other without the interference of any third party, with the exception of their children, This enhances the relationship of love between parent and child.

- . In the nuclear family the father's authority becomes highly effective. The father-child-reciprocity is manifested, since there are no other superior figures which might tamper with the father's status and thereby weaken his authority.
- . The father is the only "ighude" (crowing cock) within the nuclear family setting. He is self-assertive and has a positive self-image. He can therefore exercise his paternal responsibility with ebullience, since there are no other powers within his family that subjugate him.
- . The limited number of family members in the nuclear family enhances the privacy of the members.
- . The size of modern housing is more suitable to the smaller nuclear family.
- . The nuclear family has a positive influence on birth control (an affordable number of children) and the population explosion.

## (2) Disadvantages of the nuclear family

The following may be regarded as *disadvantages of the nuclear family* (O'Donnell, 1993:36):

- . In a nuclear family the possibility of loneliness exists because of the limited number of family members. This may make either of the parents more susceptible

to the temptation of engaging him or-herself in an extramarital relationship.

- . The emergence of the nuclear family has increased the incidence of orphanhood. When biological parents die there are no extended family members for "adoption", and it is difficult to "transplant" these children to a foreign environment where there are no immediate blood relatives.
- . Despite the harmonious intertwinement in the nuclear family, it has also emerged with a severely high rate of family dissolution. In the event of altercations between spouses, there is no mediator (family head) to intervene and marriages are more likely to be dissolved.
- . In the nuclear family setting children are deprived of the situation where they may observe their parents' example of respecting their grandparents, and thereby learning how children should respect their elders.
- . The custom of levirate which improvised for widowed women does not feature in the nuclear family. This may induce the widow to form relationships with males not approved of by the family.

## 2.4 THE ROLE OF THE FATHER

The father's part in fostering the child's becoming is primarily a two-fold one. Firstly he provides the child with security as breadwinner, and

principal disciplinarian, as head of the family. Secondly he provides the child with an adult model so that he can identify with a member of his own sex, if the child is a boy, or receive first-hand experience about the behaviour and attitudes of the opposite sex, if the child is a girl (Pringle, 1987:61).

According to Le Roux (ed.) (1992:61) and Lamb (1981:51) the responsibility the father has in the family can be considered with respect to his position as:

- . the head of the family
- . the breadwinner; and
- . the guarantor of security.

#### **2.4.1 Head of the family**

The story of creation in the Old testament states that man (Adam) was created first and then woman (Eve) as a companion for him, i.e. a helper to suit his needs. This is supported in Genesis 2:18-23 which reads as follows: "It is not good for the man to live alone. I will make a suitable companion to help him." and in the New Testament (Ephesians, 5:23) where it is stated that "....a husband is the head of his wife....". Traditionally the above chronology of creation is interpreted to mean that the man is considered the highest authority in the family, but that his wife should assist him in as far as possible.

To regard the father as head of the family could also be attributed to the man's physical dominance over the woman. He can perform certain physical tasks which the mother and children cannot. His masculinity,

strength and size are some of the characteristics which command authority, to the extent that he is respected within the family set-up. As an adult, the father has at his disposal knowledge, skills and experience of the broader society, which the child must still acquire.

The father, as head of the family, designates himself as the protector of the interests of his wife and children (Campion, 1985:42-43). He establishes the sphere of security which enfolds his wife and children, and by so doing assures the stable and harmonious existence of the family. Even if their father is not physically present, the children know that he has their interests at heart and cares for their well-being (Gilbert, 1985:85). The role of the father in modern society is certainly not the same as that of the indisputable and sole ruler of the traditional patriarchal family of earlier times (Prinsloo & Beckman, 1995:59). The patriarchal family set-up is being increasingly replaced by a type of partnership in which the children, and especially the mother are often consulted. Pringle (1987:62) refers to the democratic family as one where each member of the family takes an active part in all matters concerning the family. But although the contemporary father, in a democratic family setting, enforces his control over family members with "less" authority, he still remains the identifiable head of the family. He is expected to have more power and control as the leading member of the family (Circirelli, 1992:32-33).

The extent to which the father functions as the responsible head of the family is co-determined to a large extent by his self-esteem as father and the extent to which he succeeds in providing for the physical and security needs of the family (McConkey, 1985:134). This has a direct bearing on his ability of pursuing a career and being an adequate breadwinner for the family.

#### **2.4.2 Breadwinner**

Even though the mother may be pursuing a career outside the home, she still remains the wife whose duty and first priority it is to be a housewife and homemaker. The financial provision for the family is considered to be one of the *main responsibilities* of the father (Oppong, 1987:104). The father's position in society is generally determined more by his position and success in the professional world than by his success as a father at home. Prinsloo and Beckman (1995:48) maintain that the degree to which a father feeds, clothes and provides in his family's financial needs determines his success as a father in the eyes of the general public.

The career that the father pursues determines the social and economic position of the family. His earnings determine the nature and form of his children's recreation, their hobbies, participation in sport, cultural activities and extra-mural activities such as music, art, ballet, etc. (Sibisi, 1989:54). The residential area and house the family can afford is also conditional to the income of the father.

The child who experiences financial and emotional security, realizes that the father is concerned for the family's well-being and that he has everyone's best interest at heart (Kapp (ed.), 115-116). The child also realizes that his father must often be away from home to enable him to care adequately for his family. The providing father still communicates his symbolic presence and commands his family's respect (Dreyer, 1980:169). However, being excessively occupied with material things can divert the father's attention, and also the family's from certain lasting values in life, such as gratitude for blessings, generosity, benevolence

towards the fellow man, etc. It can also hinder the father in the fulfilment of his educational responsibilities (Pringle, 1987:65).

By virtue of his career as the breadwinner, the father is the main agent of social control in his family, because he is in the strategic position to make decisions which directly affect his family. He is the one who is acquainted with society and the prevailing social, economic and political climate through his involvement in his profession. This enables him to expose his family to the beneficial outside influences and to protect them against whatever is harmful and unacceptable (Van den Aardweg & Van den Aardweg, 1988:90-91).

#### **2.4.3 Guarantor of security**

Le Roux (ed.) (1992: 61) maintains that the father's responsibility entails more than merely providing for the family's financial needs. He is expected to provide in the family's needs in other areas too. In comparison to the mother whose main function it is to care for the family, the father's main responsibility is to protect the family. This applies to the physical, psychological and spiritual needs of the family.

On account of the father's physical size, greater physical power and especially his expansive nature, the father is expected, if needs be, to protect his wife and children with his life and property (Dornbusch, 1987:249). Although this was often the case in earlier times and times of war, even in modern society the father is prepared, or rather considers himself duty-bound, to guarantee the safety of his family. Baldwin (1988:18) states that the father plays an important role during a woman's pregnancy and the birth of a child. Van den Aardweg and Van



den Aardweg (1988:90) state that today we see the "new father", who is even present at the birth of his child -to comfort the mother and to welcome his child into the world. The father is available to guarantee their safety. He is also the guarantor and protector of the intimate relationship between mother and child.

In a changing society, characterised by multiplicity and *relative norms* and values, the father also has a duty to protect his family's mental health and spiritual wellbeing. The responsible father will ensure that no strange dogmas or ideologies infiltrate his home and affect the spiritual values of his family (Pringle, 1987:157).

## **2.5 THE ROLE OF THE MOTHER**

Despite the changing role of fathers today, primary responsibility for the children still remain with the mother in our society, whether she stays at home or works outside the home (Baldwin, 1988:130). From childhood on, the daughter's upbringing usually focuses on her future role as *mother*. The role the mother fulfils in the life of her child can be seen as the guarantor of safety and first educator (Margow & Oxtoby, 1987:23).

### **2.5.1 Guarantor of safety**

Du Toit and Kruger (1994:14) maintain that from the very beginning, the *child is imbued with a feeling of safety (security)* that is indispensable for his existence, as it is provided by the protecting influence of his home and family.

Vrey (1990:20) states that for the infant, this security consists of the intimate relationship with his mother, by means of which he acquires his

first knowledge of reality. Van den Aardweg and Van den Aardweg (1988:200) suggest that the very fact that a child is accepted and cared for by his mother is a reassuring experience - a safe experience in a strange and changing world. For his adequate becoming, the child requires a relationship of trust, understanding and authority. The mother is important as a person who can arouse the child's possibilities for forming confident relationships with other people and things (Pringle, 1987:60-61). The cherishing care of the mother creates a space in which the child feels at home. In the presence of the mother the child is safeguarded, and from this place of safety he can venture out and explore the world under the watchful eye of the mother. From this space of safety the larger world becomes accessible to the child. The mother is ever-present. She provides the security and certainty of human relationships, the protection from danger and the restfulness of tranquil existence. Vos (1994:98) says: "Mother-love can be taken for granted. It serves best for cuts and bruises and falls on slippery floors. Mother-love is sheltering arms." Du Plooy, Griessel and Oberholzer (1992:89) also point out the indispensability of mother love and child love. It is the mother who makes anxiety, chaos and threats seem harmless.

### **2.5.2 Child's first educator**

Man cannot acquire knowledge of the world except through concrete human relationships. For the child, this progress starts with the aid of a single loving person, and the mother, as a rule, is the first educator who creates a sphere of security which eventually invites the child to venture into the world (Du Plooy, Griessel & Oberholzer, 1987:89). The mother is the first embodiment of the world to the child. Vrey (1990:22) sees a harmonious mother-child relationship as a prerequisite for sound

relationships with the world of things. This relationship is both cognitive and affective. Child and mother get to know each other, and the relationship is characterised as pleasant or unpleasant, affectionate, caring, feeding, or the neglect thereof. As the child grows, the activities composing his relationship with his mother are experienced as accepting or rejecting (Van den Aardweg & Van den Aardweg, 1988:159).

One of the primary tasks of the mother, as first educator, is to provide the child with impressions of the world that are appropriate for the child to copy (Baldwin, 1988:16). This means guarding and protecting the child from sensory overload in a world unknown to him. The child should be surrounded with experiences that teach him about the world in a gentle way - by letting him do things directly and later acting them out in play (Vrey, 1990:40-41). Through their first educators children learn whether or not their initial love and trust in the world is well founded.

At first, only one person is the principal recipient of the child's trust, so at the outset, the trusting space is limited to the immediate proximity of the trusted person, namely the mother. Through the mother, he learns to repose trust in the father, other family members and people outside the family (Pringle, 1987:20-21).

## **2.6 SUMMARY**

The traditional Zulu family was a patriarchal family in which the father was the dominant figure. It was a strong unit in which all decisions were brought to the father and in which the final decisions were made by him. His position as "father" of the family was not determined only by his fatherhood, since families were also of an extended nature, in which age within the lineage was also a determinant factor.

Today, in many cultures, the extended family is gradually becoming a phenomenon of the past, and is being replaced by the nuclear family. This is largely due to social and economic pressures on families and movement to urban areas. Westernization and Christianization also brought about change from polygamous to monogamous marriages. These family and marriage transformations led to the agitation of the fathers and influenced their perceptions of their educational responsibilities.

It is, however, noteworthy that family and marriage transformations must not only be seen as disadvantageous to the Zulu father's educational responsibility, but that it also held advantages, as shown in the preceding exposition of the advantages of the nuclear family.

In the following chapter an exploration of the Zulu father's educational responsibility will be undertaken.

## **CHAPTER 3**

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## **CHAPTER 3**

### **EDUCATIONAL RESPONSIBILITY OF FATHERS**

#### **3.1 INTRODUCTION**

Fathers should have no uncertainties as to their educational responsibility as the male parent. According to Dekker & Lemmer (1993:161), the father, as one of the child's primary educators, is responsible for adequate education at home, which serves as a basis for all other education. Fathers should be fully aware of the role, purpose and task, as well as the possibilities and limitations of their activities, regarding the education of their children.

The father's educational responsibility does not only entail financial provision and the guarantee of the family's safety, but also adequate support and guidance towards adulthood, and optimal realization of the child's unique potential (Windell, 1992:22). This implies that the father's educative assistance to his child calls for a unique relationship. No fixed pattern, formula or method can be prescribed to fathers concerning their educational responsibilities as parents.

The child's total welfare (physical, emotional, intellectual, volitional and spiritual) must be priority in their father's life. He must be fully aware that his child has to be guided, protected, and safeguarded in a responsible manner (Du Plooy & Kilian, 1985:13). The potentials and limitations of his child has to be taken into consideration on all his niveaux of becoming. Pringle (1987:40) is of the opinion that the limitations of a child imposes a greater responsibility on the father as a parent. He has

to take into account to what extent the child's limitations require special attention, without being detrimental to other children in the family.

Parents, mothers as well as fathers, assume responsibility for a child's existence, from conception until the time when he gradually becomes less dependent on them, and simultaneously assumes ever greater responsibility for his own life as an individual - that is, to live his own life, although his father as the male parent still accepts final responsibility (accountability) for what he says and does (Du Plooy & Kilian, 1985:14).

In this chapter, responsible fatherhood will be discussed, with reference to the role fathers play in the education of their child, and the importance of the father-child-relationship.

## **3.2 FATHERHOOD**

When a child is born from the biological union of a married couple, guided by the ethical (love), or when a child is adopted, the traditional family comes into being (Van Schalkwyk, 1988:147). The complete family consists of parents (father and mother) and a child or children. Parenthood, and therefore fatherhood, comes into existence when a child is born or adopted in a family and the father accepts the responsibility for the adequate upbringing of the child (Cemane, 1984:76; Ncgobo, 1995).

### **3.2.1 Responsible fatherhood**

Fatherhood is synonymous with the acceptance of responsibility for the procreation and rearing of one's child. Fatherhood is a loving obedience to God, and the voluntary acceptance of responsibility towards a being



whom God has brought into the life of man. It is a task of love in thankfulness for a kind deed of God – it is the fulfilment of a task and an answering to a call from eternity (Urbani, 1982: 42-43).

The family situation is one in which parents (father and mother) and children encounter one another. The father is an adult parent who must accompany the child to adulthood. Parents educate their children so that they can become full-fledged members of society. Fatherhood implies specific demands made of the male parent, the first demand being that the father himself should be a proper adult and must be aware of the requirements of adulthood (Munnik & Swanepoel, 1990:3).

Pringle (1987:37) describes the family as a typically normative, ethical or loving community united by mutual ties of solidarity, unity being the hallmark of the normal family. Members are bound by ties of blood in the most intimate way, and in a happy home there is a feeling of interdependence and intimate solidarity. The members of the family enjoy one another's company, differ lovingly and live in harmony, because on the whole they share the same view of life and the world. According to Grobler and Möller (1991: 134) education in the home is education in a community in microcosm on account of the:

- . intimate unity and solidarity;
- . sovereignty in its own sphere;
- . shaped view of life and reality; and hence
- . distinctive norms; and
- . distinctive values.

A child is a human being, a person. He is born weak, unable to help himself, but he has a great deal of potential for maturity. To mature in a specific culture, the child needs to be educated (Vrey, 1987: 11). In its purest and most original form, education is characterized through the parents', father and mother, intimate involvement with their child. Education at home, according to Griessel, Louw & Swart (1993: 8) constitutes the primary educative milieu (environment). The safe space at home becomes the springboard for the child in his exploration of the reality surrounding him. Because of an intuitive feeling for the child's need – a need based on the fact that the child knows and acknowledges his dependence on an adult who calls upon him to realize himself – the mother gives herself unconditionally (Vrey, 1990: 22-24).

A child needs a mother, as well as a father, to provide him with enough self-confidence to guide him to expand the horizons of his life-world, and simultaneously, to accept his task as co-designer of a world of human co-existence. Practising a particular occupation, the father leaves the intimate atmosphere of home every day to earn a living in the outside world, and the child experiences this world as alien and threatening. In this way the father provides for the living needs of his family, and for the child he becomes the trusted symbol constituting a bridge between the known (home) and the unknown (world of adults). Therefore, the father does not merely represents the unknown living space, but provides a glimpse of the future for the child (Kruger (ed.), 1992: 56; Griessel, Louw & Swart, 1993: 8-9).

Packard (Le Roux (ed.), 1992: 110-112), Pringle (1987: 159) and Du Plooy and Kilian (1985: 13-17) consider the following as skills needed by the father, as a parent, in the responsible guiding of the child towards optimal self-actualization:

- . The fathers must clearly show that he realizes the task of bringing up a child with loving support and acceptance. He must demonstrate a relationship of warm, emotional closeness to the child, and also show emotional involvement. This allows the child to experience security, trust and self-esteem.
- . A responsible father communicates with the child often. Frequent and efficient communication stimulates the child's intellectual development, acquisition of language and communication skills, and enriches the child's educational milieu.
- . The father is an important person in the child's life and has a great influence on the development of a child's self-image. A father who gives credit for a child's positive qualities, listens to the child actively, shows interest in him, has high expectations of and respect for him, helps the child develop a positive self-esteem.
- . A competent father encourages his child towards better achievement, which contributes to the child's positive self-image. However, the father must not make unrealistically high demands on the child and expect too much of him.
- . The father must encourage the child to explore, and opportunities must be created for the child - by means of enriching excursions and by entrusting responsibilities to him.

- . A strong feeling of family unity must be instilled in the child by the father. This can be done for example by: "evenings at home", family meetings, family conversations and by joining children's activities (play, sport, excursions).
- . A capable father guides the child from parental discipline to self-discipline. As a parent, the father lays down clear rules, and explains them to the child, since they are important for his adequate socialization. By praising good conduct and by setting a good example, the father can teach the child self-discipline.
- . A responsible father equips his children with an explicit set of values. He teaches his children the difference between right and wrong, and equip them with a sense of responsibility and a set of fixed pro-social rules.
- . The competent father helps the child to accept responsibility - by allocating responsibilities and challenges to the child which he will be able to handle.

### **3.2.2 Fatherhood embraces changed attitudes**

Parenthood implies, in all circumstances, changed attitudes among the members of the family concerned, but more particularly, the parents. Even before the birth of the child, the attitude of the mother changes when she first experiences the baby as a reality (Vrey, 1990: 95-96).

To the father, the baby only becomes a reality when it is physically in the world. After the birth, the father is grateful that everything has gone well and experiences an overwhelming feeling of responsibility towards mother and child (Le Roux (ed.), 1992:55). The father realises that now he is not living for his wife alone, but that he has, and wants, to live for the baby as well. Fatherhood implies a whole series of attitudes, actions and inclinations that have to be acquired. The arrival of a child brings about a change in the every-day family routine and family budget (Pringle, 1987:81).

### **3.2.3 Fatherhood implies child-rearing**

The family is regarded as the primary environment for rearing the child (Kruger (ed.), 1992: 54). The father as parent will accept child rearing as a transaction between two or more persons – on the one hand the educator and on the other, the educand. Conscious of his vocation, the educator (father) concentrates on the educand (child) in order to equip, mould, lead him to and convince him of meaningful, conscious, voluntary and responsible acceptance of his task in life. The educand on the other hand is a minor who requires assistance, advice, guidance and moulding from the adult to enable him, as a responsible person, to fulfil his vocation (Grobler & Möller, 1991: 134-135).

Child rearing in its truest form must therefore answer to specific norms. The parental task of the father in rearing his child includes the following (Urbani, 1982: 44; Munnik & Swanepoel, 1990: 5-7):

- . to win the child's confidence;
- . to show faith in his child;
- . to show that he accepts his child;

- . to show an interest in his child, that he cares for him and is sympathetic towards him;
- . to make his child feel safe and secure;
- . to build up a stable, affective relationship with his child;
- . to support his child in his educational need;
- . to show an understanding of his child;
- . to exercise authority over his child (set requirements and limits); and
- . to set norms and values for his child.

#### **3.2.4 Challenges of fatherhood**

The father, as a parent, remains an important influence on the child's cognitive, conative, social, affective, moral, religious and physical development towards realization of the goal of becoming - which is adulthood (Van den Aardweg & Van den Aardweg, 1988:60). The foremost challenge of the father, together with the mother, is to adequately provide in the needs of the child. The child's need for love, acceptance, security, belonging, confidence, discipline, new experiences, praise and recognition, and responsibility have to be met by the father, and mother, to ensure the optimal becoming of the child (Pringle, 1987:148-151).

Circirelli (1992:54-58) and Karlsson (1995: 1-7) maintain that in modern society, fatherhood becomes a challenge due to the following reasons:

- . Fathers are required to master attitudes and techniques that differ considerably from the ones they learned from their fathers (parents).

- . Todays fathers rear their children in a pluralist society, characterised by diverse and conflicting values - often, alien values which they have to observe and conduct their lives to accordingly, in order to guide the child effectively.
- . Fathers have to compete with several other factors that may influence the child, for example the school, church, peers, television, movies and books.
- . Experts in child-rearing (education) disagree among themselves which aggravates the confusion of fathers (parents).

The child, because of his essential nature, needs the help and support of an adult (father). Without upbringing, the child cannot become a proper grown-up. The child's becoming an adult implies the necessity for the father to responsibly fulfil his role in the child's education (Dornbusch, 1987:252).

### **3.3 FATHER-CHILD-RELATIONSHIP**

The relationship between father and child is unique, in the sense that it is based on parental love and care, acceptance, trust, understanding, and most important, ties of blood. Van den Aardweg and Van den Aardweg (1988:193) suggest that the bond formed in the parent-child-relationship is both cognitive and affective. Parent (father) and child get to know each other, and the nature of the relationship is affective in quality - love, care, trust, respect, acceptance, security, rejection, concern and interest. The relationship is also cognitive in quality concerning perception, memory, differentiation, understanding and knowledge.

### **3.3.1 An intimate relationship between father and child**

The relationship between father and child forms the pre-formed field for the educational relationship (Du Plooy, Griessel & Oberholzer, 1987:94). Therefore, it should always be possible for an intimate relationship to emerge from the father-child-relationship. Le Roux (ed.) (1992:62) regards the following as prerequisites for an intimate father-child-relationship:

#### **(1) Mutual dependence**

From the time of birth the child is completely dependent on his parents (Van Rensburg, Landman & Bodenstein, 1994:353). They are responsible for his having come into the world and they must accept the responsibility for his becoming. The child is human, and as such, a person who is endowed with the same dignity as an adult. The child is born weak, unable to help himself, but he has a great deal of potential abilities for reaching adulthood (Vrey, 1990:11). In order to actualise his potential of becoming an adult, the child is dependent on adults as *educators to educate, help and support him in his progress towards adulthood.*

However, fathers are also dependent, to a certain extent on their child (Pringle, 1987:21). Parents, father and mother alike, often experience the justification and confirmation of their own existence in the "bringing into the world" of a child of their own. During the child's growth and becoming an adult, the parents often experience fulfilment, meaning, and a sense of purpose in their own lives (Le Roux (ed.), 1992:62).



## (2) Communication

Van den Aardweg and Van den Aardweg, (1988:45) define communication as the sharing, verbally and non-verbally of experiences, happenings, knowledge, opinions and ideas, and it is affectively coloured. In communication, the adult and the child are in a specific relation to each other. The adult (leader) and the child (being led) are connected existentially with each other, and communication is effected. Yeats (1991:10) describes communication as:

- . a process of making known, imparting, transmitting;
- . an interchange of thought and ideas;
- . a system of sending and receiving messages;
- . the making of a connection;
- . a channel of conduit for information.

The vehicle through which the pedagogic relationship is strongly manifested and unfolded on a basis of talking-to-each-other, is the inter-human communication between the parent (educator) and child (educand). Le Roux (ed.) (1992:64) says that through authentic communication, the "I" and "You" meet each other, so that a true "We"-relationship emerges. The atmosphere in which communication takes place should be unaffected, open-minded, spontaneous, and trusting. In such an atmosphere, each party can relax and be spontaneous, without constantly having to "weigh" what the other is thinking, saying or doing.

## (3) Co-existence

The term co-existence refers to a person's existence with others in the world. Co-existential involvement will therefore form the basis of the

intimate relationship between father and child (Kok & Myburgh, 1995:37). People have an important place and part in the lives of other people, especially as regards the mutual existential corrective.

As the family head, the father plays an important role in determining the climate of co-existence in a educational relationship in the home (Pringle, 1987:59). The father's career determines the socio-economic status of the family, how often they must move, resettle and adjust once more to new surroundings and new friends. However, such a situation does not necessarily has to be detrimental to the relationship, if the father is home regularly and is available to his wife and children (Baldwin, 1988:18). Material possessions can also enhance the family's co-existence, if they experience their relocation as a betterment on the previous one, and that their status and prestige have improved.

#### **(4) Acceptance**

Acceptance is an essence by which the relationship of trust between father and child is co-instituted (Van Rensburg, Landman & Bodenstein, 1994:304). Acceptance is not primarily a conscious or rationally planned act, but the favourable, willing reception of a person as he is. The father encounters the child lovingly on the basis of a natural, spontaneous affection. Vos (1994:108) says that fathers accept with humility that it is their task to take the child (non-adult) by the hand, and to guide him so that he can accept his own becoming towards adulthood as a task. The child accepts the guidance of the father as a parent because of his need for help, and his own desire to become someone.

Van den Aardweg and Van den Aardweg (1988:7-8) confirm the importance of mutual acceptance as one of the characteristics of the pedagogical situation. If acceptance between father and child is absent, minimal or inadequate, the father, as educator, will be unable to assist the child on his way to adulthood. If the child does not experience acceptance he will feel rejected and be hindered or prevented from reaching responsible adulthood (Myburgh & Anders, 1989: 124-126).

### **3.3.2 Educational relationship between father and child**

The education relationship can be defined as a relationship between the educator and one or more educands, formed with the specific aim of educating the child or children (Nel & Urbani 1990:11). The pedagogic situation develops within this relationship. The quality of the relationship has a direct influence on the success, or otherwise, of the education act. Conversely, the quality of the relationship is also influenced by the success or failure of the education act (Van Niekerk, 1987: 9).

In the pedagogic situation, according to Landman (Du Plooy & Kilian, 1990: 66), the educator (parent) and the educand (child) are related in a special way. They become involved in education relationships, which are:

- . The pedagogic relationship of trust.
- . The pedagogic relationship of understanding and knowing.
- . The pedagogic relationship of authority.

These pedagogic relationship structures are fundamental-pedagogic structures. If they are not realised, no genuine education (pedagogic) situation will be realised, and education cannot be fully actualised.

(1) Relationship of trust

The relationship of trust consolidates the child's dependency on the adult, and that makes the child surrender himself to the authority of the adult. This relationship may also be referred to as the "confidence relationship" (Du Plooy, Griessel & Oberholzer, 1987:95). Confidence is built up by the child when the adult (father) trusts and accepts the child as he is, and the child trusts and accepts the father as a guide to, and an image, of his own future. This resulting sense of trust and confidence promotes the child's readiness and willingness to explore and to learn (Du Toit & Kruger, 1991: 11).

Mutual trust makes the child feel confident enough to attempt and explore even hazardous situations, in the hope that he will be escorted by the father, whom he trusts as the head of the family, and as the one that will provide him with ultimate refuge and security in times of danger (Noller & Callan, 1991:63; Sonnekus, 1985: 51). This view is also conceded by Pringle (1987:62) when she says that the father is an important figure in the life of the child. He is the head of the family, the one whom each family member trusts and turns to for advice, guidance, reassurance and protection. The child who is sure of paternal trust feels freer to take risks, explore, orientate themselves, try out their abilities, develop decision-making powers and openly compare alternatives, particularly as regards career choice, without any fear of rejection by parents after failure (Vrey, 1990:174).

From the above, it is evident that the relationship of trust is significantly affective in nature. It is primarily within this relationship that the trusted father accompanies the trusting child and provides emotional support.

The quality of the relationship of trust, or affective guidance by the father, is directly related to the quality of the child's education (Teleki, 1989:24-25).

A trusting sphere in which the child and the educator (father) accept each other as persons, who are bearers of human dignity, is necessary to constitute the education relationship (Margow & Oxtoby, 1987:19). In accepting the child, the father must accept the child as he is, but also as he wants to be, must be and should be. The mutual involvement of the father and the child is indicated in the father's approach of the child as a "child". This acknowledges that he accepts the existence of an ontic bond between himself and the child. This ontic bond is a pre-condition for the constitution of a co-existential world, as life-world, in which the child can trust the father as someone who welcomes him on the grounds of his indisputable human dignity (Grobler & Möller, 1991:84-85).

According to Kruger (ed.) (1992: 54) the child should be lovingly accepted by the father as a fellow human being. Since one is concerned here with the mutual involvement of father and child, it is also of great importance that the child trustingly accepts his father. The child's trust in the adult is shown by his willingness to accept, and realise, the norms that are exemplified through his father's life as an adult. The relationship of trust, as a prerequisite for education, implies active and meaningful involvement between adult and child. The father must trust the child to lead a life which is worthy of a human-being. In being together with the child in a relationship of trust, the father is relating to the child in the educational situation - on account of his faith in the child's potential to become that which he ought to be, through increasing humanisation (Du Plooy & Kilian, 1985:69).

## (2) Relationship of understanding

For a child to entrust himself to an adult (father) for leadership and guidance, it is essential that he knows (understands) his father. The father must also know (understand) the nature of the child and the destination to which he must lead the child (Van Rensburg, Landman & Bodenstein, 1994: 511). The child, being aware of his want of knowledge and experience, turns to someone who can lead him to certainty and knowledge, someone who knows and understands the child and someone that the child knows understands him (Van Niekerk, 1987:47). This highlights the importance of mutual understanding between father and child in the educational relationship.

In order to adequately actualise his potentials, the child relies on the accompaniment or guidance of a trustworthy, as well as an understanding, adult. Therefore, the accompaniment of the child by his father towards increasing knowledge and understanding not only requires that the father generally understands the nature of the child and the role of education in their becoming, but also that he grasps the uniqueness and particularity of this child in his actuality and potential (Grobler & Möller, 1991: 42-43). The child's acceptance of such accompaniment emanates from his belief and trust in his father as someone who offers advice and knowledge worth following. This implies that the child regards his father as someone who understands him well, and is always ready to be there for him. Because the child wants to be grown-up, he has a perceptive understanding that he is being directed towards adulthood. In this way, the child's willingness is impelled to explore and learn; to understand the life-world as learning content (Sonnekus, 1985:98).

Although, basically speaking, this relationship may revolve around unequal interpersonal understanding between the father and the child, it also embraces understanding of certain aspects of the life-world. This means that the father has to know the life-world of the child (Van Niekerk, 1987: 46). It becomes the duty of the father to support the child in his exploration towards a knowledge of the life-world as learning content. As an adult, the father knows the society in which they live. He understands its norms and values, and in his paternal role must uncover this to the child (Du Plooy, Griessel & Oberholzer, 1987: 98-99). Fathers are able to execute this duty adequately, since they mostly work outside the home. Therefore, traditionally they are less tied to basic child care than mothers, and have more time to be involved in community affairs and are more concerned with politics (Le Roux (ed.), 1992:67).

Conger (1991:209) avers that children are likely to perceive their fathers as figures who have the knowledge and power to get things done. This becomes apparent in threats by children to their offenders saying "I shall tell my father" - even to those mightier than their fathers.

The relationship of knowing or understanding is a condition for creating and maintaining the education relation between father and child (Rice, 1992:165). An adequate educational relationship of understanding depends on the extent of the mutual knowledge and understanding between the educator (father) and the educand (child). In learning to know the child well, the father has to acquaint himself well with the child's capacity of being educable, and who the child is. The child also has to learn to know the father as educator and therefore his expectations of him. On the strength of their mutual knowledge, they both establish the education relationship, which either of them can

initiate (Du Plooy, Griessel & Oberholzer, 1987: 98-100: Grobler & Möller, 1991: 42-43).

In a study pursued by Greenberg and Morris (Watkins, 1987:48) on paternal relationship, and fathers' feelings towards their children, they have discovered that as early as three days after birth, a bond already exists between the father and the newborn. From this bond a relationship of understanding is established. Fathers recognise their newborn, and are able to identify features of similarities and resemblances (*izimfuzu*) between the child and members of the family.

### (3) Relationship of authority

Educational authority literally means "to be addressed, spoken to, told" by the educator as bearer of norms on behalf of educational norms (Grobler & Möller, 1991:48). A person cannot be an educator if he is not a bearer of authority (Du Plooy, Griessel & Oberholzer, 1987:103). Pedagogic authority cannot be imposed on children, but can be acquired or developed through interaction between the educator and the child in a spirit of mutual trust, respect and understanding. The educator, as a *symbol of authority*, has to display certain qualities in his inter-personal relationships or contact with the child, in order to get him to accept and respect his authority (Kok & Muburgh, 1995: 35-36).

A father is not vested with educational authority merely on account of his status as being a parent. He has educational authority on account of the fact that he represents educationally accepted principles, norms and values (Du Plooy & Killian, 1984:123). Without some kind of authority there can be no education situations, and adequate education is unable



to emerge. By virtue of the authority vested in the father, he has the power to direct, to speak to and address his child. The child in turn must be prepared to obey and succumb himself to the authority of his father (Vrey, 1990:173).

According to Nel & Urbani (1990: 15) educational authority differs from all other forms of authority, because it has roots in love. An educator (father) can only be entrusted with educational authority if he displays love for his child, concern for his well-being and a genuine interest in his progress. *Educational love implies an affective disposition that indicates a feeling of mutual attraction, affection, closeness and sacrifice between the father and the child.* But before educational authority can succeed, there must be a mutual understanding between father and child. If the father does not know the child well enough to impart the norms and values inherent in the societal code of conduct, the progress of educational authority may flounder. Their bond of mutual acceptance may be weak. Through respect, father and child will accept each other just as they are – each a unique person in his own right. The child has to perceive his father's demeanour as reliable, consistent and trustworthy, before he can submit himself to his educational guidance and attach appropriate meanings to wrong and right (Du Plooy, Griessel & Oberholzer, 1987: 102-103; Kruger (ed.), 1992: 55).

It is also noteworthy that the source of pedagogic authority, according to Ferreira (1992: 60-62), is not invested in the adult as such, but in his observance of the norms and values to which he is committed. These norms and values are exemplified to the child by the adult's words and deeds, and in a trusting and understanding way. In this manner, within the relationship of authority, the child experiences what in

psychopedagogics is called "sympathetic and authoritative guidance". The establishment of authority as one of the major aspects of all education, and every educational action, is so paramount that Du Plooy, Griessel & Oberholzer (1987: 107) believe that if there is a lack of authority and sympathetic, but authoritative guidance, adulthood can never be attained. This manifests that the relationship of knowing, and the relationship of trust, are pre-conditions for the existence of the relationship of authority.

### **3.4 EDUCATIVE ASSISTANCE BY FATHERS**

Educative assistance is unique to both educator (father) and educand (child). The assistance given by the father in his intervention consists as much of opposing the child's wilful marring of his own humanisation, as in giving his blessing to whatever spontaneous acts are in the child's own interests (Van den Aardweg & Van den Aardweg, 1988:73). Fathers, as educators, create an intimate educational relationship, and provide protective guidance and orientation to the child.

Van Rensburg, Landman and Bodenstein (1994: 370) consider the family (*father and mother*) as one of the most important educative foundations, and the parental home as the primary educative milieu in which human educative activities take place. Educative activities entail the exercising of authority, language instruction, order and prohibition, reprimandment and admonition, encouragement, consent, consolation, and so forth. No fixed pattern, formula or method can be prescribed for responsible educative assistance, because every type of situation calls for its own specific method.

### 3.4.1 Preparing the child for going out into the world

The togetherness of an educator (father) and a child in educational encounter is not a stable, even and everlasting occurrence, but is aimed at a gradual decline of the child's dependence, and the interference of adults gradually becoming dispensable. The gradual fading away of the child's dependence on the adult is called emancipation (Vrey 1990: 175). Education is directed towards the child's achievement of moral independence and the ability to determine his personal responsibilities; towards the child's constructive participation in social life, and towards facilitating the child's acceptance of a system of values (Watkins, 1987:49).

Socialization constitutes the essence of the child's upbringing by his parents. Van den Aardweg and Van den Aardweg (1988;214-216) maintain that shaping the child's conscience and guiding him towards accepting his responsibilities, in a personal and social sense, are primarily his parents' task. This is educating the child towards co-existence (*ubuntu*), and it entails the establishment of a social conscience in him - to ensure that he is eventually able to live effectively as an adult with his fellow human beings in every social context and without self denial.

The child must have personal anchors as well as "social wings" that enable him to integrate with society, but still maintain a critical distance. He must be capable of handling social situations proficiently, but also with dignity, so that in his co-existence with others he will be prepared, if needed, to stand alone in reconciliation with his conscience (Olivier, 1990:448).

To bridge the gap between the intimacy of the family circle (primary milieu) and the unfamiliar external world, the child needs parental guidance. The father is the first to create the idea of "other" in the mind of the child, and as the child gradually unfolds, the father helps detach the child from the mother in his socializing (Watkins, 1987: 49). It is the father's responsibility to protect the child from being inundated and overpowered by a profusion of social influences from secondary and tertiary milieus (Le Roux (ed.), 1992:67). It is his task to scrutinize all possible external influences, and to exclude all aspects which jeopardize the child's becoming. When certain influences cannot be excluded, the father must support the child in assimilating these influences, and to accommodate them within the accepted system of norms and values of the family, their language, church denomination and population group (Teleki, 1989:24-25).

#### **(1) Selection of societal influences**

Noller and Callan (1991:6) state that the child is not always capable of distinguishing between influences which are either beneficial or detrimental to his preparation for adulthood. According to Olivier (1990:449), he still needs the support of someone with more knowledge, insight, expertise and skill, someone who has the necessary experience and knowledge of life. The child needs a person who can guarantee his personal development in a reprimanding, encouraging and exemplary fashion and who can direct him in a meaningful way. Parents are the best persons to fulfil this role. Le Roux (ed.) (1992:67) formulates as follows: "In view of the child's (initial) state of not-knowing and not-being-aware-of and therefore also of not-being-capable-of-choosing, but with due consideration to the necessity of being able to exercise choices

in society as an adult, he needs an adult (father or mother) to choose *for* him initially , to choose *with* him later on, so that in the end he will be able to choose for *himself*."

Where preparation for co-existence has reference the father can attempt to influence the child, whenever the opportunity arises, to participate in certain approved social activities. On the other hand, the father can also attempt to discourage participation in group activities which are not in accordance with the accepted family values, norms and habits (Pringle, 1987:43-44).

## (2) Integration of societal influences

Apart from the societal influences which parents can control, there are certain influences, so-called " secret co-educators of the youth", which parents are unable to control (Kapp (ed.), 1991:397-398). The child cannot grow up in isolation from the world and society, and therefore the influence of the media, the entertainment world, advertising, fashion, the power of money, etcetera, cannot be controlled by the parents. Du Plooy, Griessel and Oberholzer (1987:150-151) see the socialization task of the parents as the *scrutinizing of influences (positive and negative)* infiltrating the educative occurrence, in accordance with their principles and philosophy of life, in order to evaluate them and place them in the correct perspective. The father, as the head of the family, should not hesitate to introduce the child to the negative aspects of society, and also the sexual, simple, sad, sensational, sentimental and sadistic. According to Vrey (1990:180-181) desirable norms and values can be established firmly in a child through repeated personal contact - the corps of his existing cultural values is strengthened by selective perception, rather than threatened, when confronted with conflicting values.

### 3.4.2 Orientation regarding societal structures

According to Van den Aardweg and Van den Aardweg (1988:158) orientation is a modifying process to enable one to cope with, or suit new conditions or situations. Orientation involves a careful examination of an acquaintance with a situation, in an attempt to determine one's position and action in reality. In a pluriform world where polyvalent values lead to a pluriform life, man must make a choice, take up a position, orientate himself and find his own way. The child must first of all get a foothold, and from that stance determine his own position, that is to say, he must first belong somewhere before he can explore the unknown. The father as a parent, must give the child opportunities to determine his relation to the world by entrusting certain duties to him, and expecting him to come to decisions. In allowing this, the child is given a chance to act freely, and can cherish the expectation that he will orientate himself in the world through constituting world-as-home (Dreyer & Duminy, 1983:56).

The process of beginning to feel at home, and of becoming socially orientated in the world, takes place in terms of a person's basic principles and interests. The individual chooses his circle of friends, his social life, sports club, etcetera, but he is also chosen by society (Behr, 1985:52-53). The child's involvement within societal groups depends largely on whether his individual principles, norms and behavioural codes correspond with those of a particular group. In this respect, according to Le Roux (ed.) (1992:69), fathers have a complex task, namely:

- to demonstrate by their example, the principles and interests considered valuable within the family as a primary social unit, and to instill these in the child; and

- to assist the child in selecting social contexts congruent with the principles and interests mentioned, and to subtly and sympathetically draw him into these social contexts; to incorporate him and to make him feel at home.

The school, church and politics are some of the institutions of society in which the child must become socially involved, or at least orientated, and in which the father has a special formative task (Vorster, 1995:8-11).

(1) School and social life

The support which the child gets from his parents regarding his school life is crucial. Research has shown that a happy home environment is the one constant factor that repeatedly comes to the fore when success at school is correlated with external factors (Duvall & Miller, 1985:226). Relevant matters which especially emphasize parents', especially the father's, decisive role in the successful achievement of their children in school, are the following (Le Roux (ed.), 1992:70):

- The interest that parents take in, and the value they attach to the child's schoolwork.
- Fathers' can make the child's school-life meaningful by supporting him in his extra-curricular activities, such as sport meetings and school functions.
- Fathers' attitude towards the school, and their explicit opinion about it as an educational institution and about the teachers as experts in their subject fields, can also

contribute towards the child's experience of school attendance as meaningful or meaningless.

The extent to which the father, as breadwinner, can afford to keep the child at school, is also of the utmost importance to the child's sense of belonging at school. This includes matters such as whether the child has enough time to do his homework, whether he has his own place to study, and whether essentials for school can be provided.

The task of the father in the schooling of the child is strongly enhanced if he can succeed in pointing out to the child how his own career was influenced by his school education. Academic and academically related achievements by the father are particularly closely related to his influence on the child's schooling (Pringle, 1987:83-84).

## **(2) Church and religious matters**

Man's religiousness means the enduring yearning for final stability, absolute peace and the most profound certainty (Du Plooy, Griessel & Oberholzer, 1987:155). The child finds it to a very great extent in the example of an adult with certainty and progress in life. Mbhele (1995) maintains that the child, in the presence of his parents, becomes aware of certain actions, attitudes and practices in connection with a particular religion. Dreyer and Duminy (1983:44) aver that through the example and behaviour of his parents, the child comes to an appreciation of the practices of religious life, and of what the relation between human beings and God should be. Through his participation in religious rituals as religious activities in his life-world, the child experiences the need of



existential need, by amongst others, a surrender to the Transcendent, which to the Christian means God.

Nel (1995) maintains that the father, as head of the family and spiritual leader, must ensure that the child, through the setting of a good example, is orientated socially with regard to religion in general, and to a specific church and congregation in particular. This view is supported by Sibisi (1989:105) in stating that the father's authority in the family setting is a transitional element which will help the child to transcend earthly paternal authority, so that he is introduced and disposed to the abstract heavenly authority of God. The father can also make a special contribution towards the child's continuing sense of belonging in the congregation if he talks to him regularly and with empathy about religious matters (Van den Aardweg & Van den Aardweg, 1988:194-195). Joint family devotions, with the father as leader, can be regarded as one of the most crucial family activities in supporting the child in church and religious matters.

### **(3) Preservation of the national character**

To arouse the national sentiment in the child, the father, as traditional family leader, must ensure that he is familiar with the religion, traditions, customs and history of his people (Du Plooy, Griessel and Oberholzer, 1987:154). Every nation observes its own hierarchy of values, and as a member of his group, the child must always choose the valid values and accept personal responsibility for his choice. By constantly deciding in favour of the same national values, the child reveals anew each time his acceptance of his nation, that he wants to be accepted as a member of the nation, and that he wishes to strengthen the national welfare as

the embodiment of national descent (Yeats, 1991:154)). As law-abiding citizen, the father can contribute a great deal to ensure that the child can also be incorporated in the bond with the nation, and feel that he belongs. Parents must introduce the child to the national character of the nation, its language, history and heroes, its moments of glory and dark hours, its political and economic situations and aspirations. This can only be achieved by the father's active participation in national events and the example he sets (Gouws & Kruger, 1994:141-142).

#### **(4) Political life**

Teleki (1989:24-25) says that the question is often posed whether or not political matters need really form part of the child's upbringing. However, if we consider the fact that children are entitled to vote at the age of eighteen, it is certainly relevant to familiarize them with the opinions and aspirations of various political groups. News media also bring the political views of leaders into the home every day, which can be confusing to the child. Fathers, who are more active politically, are probably the most appropriate persons to discuss political matters with the child, in order to interpret and elucidate them (Baldwin, 1988:47). This implies that fathers must ensure that they keep up with national and world events, otherwise the information communicated to the child will become irrelevant.

#### **(5) Labour system and professional life**

For the child to be able to select a suitable career in a responsible and accountable way, he must have an understanding of the essence of professional life in a social context, and be prepared to accept career

responsibilities (Myburgh & Anders, 1989: 124-128). In order to make a responsible career choice, the child must be able to meet the demands of preparing for a career, and also those of the career itself (Van den Aardweg & Van den aardweg, 1988:104-105). It is imperative that the child has knowledge of what careers are available, and what the basics of the prescribed curricula entail. The child must have a positive attitude towards work and be willing to meet the future with confidence. According to Pringle (1987:39), the father as principal breadwinner is the most suitable person to acquaint the child with these career matters. In observing his father (and mother) in their occupations, the child can notice their attitude to their daily tasks, the manner in which they express themselves about their work, their employers, employees, remuneration and other relevant matters. Equally important is the appreciative way in which parents talk about each others job in their absence (Gouws & Kruger, 1994:114).

#### **4.4.3 Child's acquisition of self-identity**

According to Vrey (1990:44) to be a child is to be somebody, to form a self-identity, to have satisfactory answers to the question: "Who am I?". Self-identity is congruent with an integrated whole which consists of the following (Vrey, 1990:45):

- . the person's conceptions of himself;
- . the stability and continuity of the attributes by which he knows himself; and
- . the agreement between the person's self-conceptions and those held of him by people he esteems.

The child has to form concepts of himself in his association with other people. This integrated whole of self-concepts, this identity, must be stable and continuous in such a way that the individual may know himself and other people may know him (Pringle, 1987: 35,100).

The child's father must also support him in the gradual acquisition and establishment of his self-identity. The father (and other adults) confront the child with certain norms and values, and by testing them, the child gains more meaningful clarity and decides for himself to what extent he can, or wants, to identify with them. In assisting the child in the acquisition of identity, it is essential that the father allow the child the necessary "manoeuvring space", without making him feel guilty, or that he is behaving improperly or badly every time he questions the values of the adult world, and those of his parents in particular, in an effort to establish his own identity (Le Roux (ed.), 1992:72). It requires sympathetic, authoritative guidance, based on an absolutely mutual trust between parents and child. This acquisition of an identity takes place via the identification with meaningful persons - of which the father is in many ways the most important model for the child.

#### (1) Sex role identity

In most cultures, a child is expected to look and act like a boy or like a girl. These behavioural differences are the result of socialization. Van den Aardweg and Van den Aardweg (1988:209) state that sex roles are largely learned and changed in society, tend to negate many of the differences between sexes (unisex), and are becoming involved in vocations, activities, sports and dress which were formerly reserved for one or other sex only. Basically, however, the male (father) is still the

breadwinner, and the female (mother), although often following a full-time job, is still the homemaker.

Sex role is fixed early in a child's development, and once established, it is very difficult to change (Pringle, 1987:16-17). Both parents play an important, but different role, in the child's acquisition of a sex role identity. The father's attitude and behaviour has an effect on the degree of sex typing in both boys and girls, but to a different extent. Le Roux (ed.) (1992:74) sees the father's role as the personification, and the example he sets within the family circle, and also through his interaction with his children, as an essential element for the child's acquisition of sex role identity. The father represents, as instrumental leader, the less tangible aspects, the existence of abstract concepts, and the invisible and idealistic side of life.

Conger (1991:385) says it is obvious that the father plays a major role in the establishment of his son's sexual role identity - through his personification of male self-control, serenity, yet emotive sensitivity in a demanding world. The influence the father has on his son, through collaboration and mutual involvement with his son in all family activities that are the father's responsibility, results in the son emulating his father. Through the direct observation of the father's communication with his mother, the son realises how communication with one's wife should take place.

Through his personal interaction with his daughter, the father can play an important role in the establishment of her sex role identity. Many fathers react warmly to signs of femininity in their daughters, and thus make them more protective. The road to her future marriage partner goes via her father (Berns, 1983:111).

## (2) Group and cultural identity

The child is born in a cultural-historic milieu which embraces all the accepted traditional customs, norms, values, moral attributes and behaviours practised by a particular group of people (Van Rensburg, Landman & Bodenstein, 1994:349). Initially the child spontaneously accepts the fact of having been born into a specific cultural group, but as he grows up and has to make his own judgements, he has no alternative but to choose for or against the system of symbols of his group and in so doing, establish his own identity. The family is a major carrier of cultural tradition, and the extent to which a child will become part of his cultural group, and determine his position within the group, is largely dependent on parental guidance (Vrey, 1990; 72-73).

The child's social position, expectations and aspirations are to a large extent determined by the socio-economic status of the family - this status being dependant on the father's status as breadwinner (Windell, 1992:17). The child sees the father, as leader of the family, as the determining factor in his identification with cultural context. The father must be a living example of the culture he wants to transfer to his children. Research has found that if the child's identification with his father's culture fails, he often identifies with groups that are actually opposed to the culture of his parents (Baldwin, 1988:83).

## (3) Professional identity

The child often identifies with the status of the father's career, since the father is still regarded as principal breadwinner in most families (Conger, 1991:392). It is through the careers pursued by their fathers that most

children are released into the professional world outside. However, sons are more likely to choose a vocation that is identical to that of their father. Especially when the father's job has a high prestige, and a close relationship between father and son exists. Pringle (1987:148) refers to a relationship between father and son that creates an incentive for the son to identify with the father, and is conducive to occupational inheritance.

Rice (1992:518) says it is also possible for fathers to exert influence regarding their children's occupations by providing apprenticeship training. A father who is a carpenter can instill an interest in, or teach his son carpentry by letting the child help him in his occupational tasks. In this way, the child may consequently identify with the father's occupation and follow in his footsteps.

Although talent, giftedness and ability are determining factors in any occupation, orientation regarding specific occupations is also very important (Parvin, 1994:61). Therefore, fathers (parents) must expose their child to as many suitable occupations as possible in order to establish and enhance the child's talent. If a child is born of a pianist, daily exposure and access to a piano will increase the likelihood that the child follows the same occupation. A talent for a certain occupation may never emerge unless the child attempts, or is exposed to it.

Although the child does not necessarily choose a career followed by his parents (especially the father's), he nevertheless moves within the same occupational stratum or aspires to an even higher career level by availing himself of better training facilities (Windell, 1992:18).

### 3.5 SUMMARY

From the above, it is clear that fatherhood entails the acceptance of responsibility for the procreation and upbringing of the child. Fatherhood implies a whole series of attitudes, actions and inclinations that have to be changed or acquired.

The relationship between father and child is based on parental love and care, acceptance, trust, understanding, and most important, ties of blood. This relationship forms the foundation for the adequate realization of the educational relationship. As head of the family, the father should be the indisputable figure of authority.

Educative assistance given by the father consists as much of opposing the child's wilful marring of his own humanisation, as in giving his blessing to whatever spontaneous acts are in the child's own interest. Educative activities involve the exercising of authority, order and prohibition, reprimandment and admonition, encouragement, consent, consolation, etc. The father, as educator, prepares the child for going out into the world by providing protective guidance and orientation regarding societal structures.

The educational relationship of trust, understanding and authority (cf. 3.4.2) discussed in this chapter will form the basis for the questionnaire to be utilised in the empirical research of this study (cf. chapter 6).

In the following chapter the focus will be on the Zulu father in a changing society.



## **CHAPTER 4**

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## **CHAPTER 4**

### **THE ZULU FATHER IN A CHANGING SOCIETY**

#### **4.1 INTRODUCTION**

The traditional family ideologies assert that the family is basically the same everywhere (Elliot, 1986:42). According to these ideologies the family arises out of fundamental biological and societal processes and is the arrangement that can best provide the stable, intimate relationship necessary to the care and support of children and adults (Pringle, 1987:149). Contact between Zulu people, with their traditional way of living, and the whites with a Western way of living, caused rapid social changes to take place, hence the Zulu people's indigenous way of living has been interfered with (Dreyer, 1980:42). According to Van den Aardweg and Van den Aardweg (1988:8) acculturation is a process whereby a continuous flow of traits, behaviours and ways of life pass between peoples of different cultures, resulting in new life styles. It is the change which takes place in the lives of people when they are exposed, over a period of time, to the influence of another, more dominant group. A Zulu father has to understand the process of acculturation in order to educate his children.

In coming to South Africa, the people from European and American countries brought with them the customs, institutions and beliefs of the Western culture. The traditional Zulu family became Westernized, and this resulted in urbanization, industrialization and Christianization. Dreyer and Duminy (1983:184) maintain that during the transitional period, industrialization, christianization, Westernization and urbanization brought

about enormous changes in the family-lives of black people. The changes in the traditional family life also influenced the educational responsibility of the father (Vorster, 1995:7-8).

There is a causal-effect relationship between the social changes which brought about changes in the society and family lives of people. White people, with a Western lifestyle, acculturated indigenous Zulus, hence their social, economic and religious life were all to follow the Western trend (Elliot, 1986:178). Through the Western cultural dominance over the traditional Zulu culture, Zulu people were forced to adapt themselves to the Western culture, although this cultural adaptation did not completely obliterate the Zulu traditions (Ndabandaba,1987:22). Consequently there are areas where the cultures are overlapping. Cemané (1987:45) says that some Zulus find themselves communicating with God the Almighty through both their ancestral spirits and Jesus Christ. Through diverse changes in society, the family and social lives of people have been greatly affected in many different ways.

In this chapter, attention will be given to the influence that changes in society had on the Zulu father's perceptions regarding his educational responsibility.

## **4.2 CHANGES IN SOCIETY**

Seafarers, explorers, settlers from Europe, and traders en route to the Far East, brought with them a Western culture - to the Cape and later to Natal. The Western culture caused the black inhabitants to change from an agrarian way of life to an industrialised way of life. Van Rensburg, Oosthuizen and Sacks (1989:&8) state that Westernization caused

traditional, agrarian people to move to urban areas, and to earn a living by working in modern industries. Industrialization resulted from the mass production of goods in a factory system which involved some degree of mechanised production technology. Agricultural economy was replaced by industrial activities which were embraced as a hallmark of development, and this led the rural proletariat to flock to cities and towns (Haralambos & Holborn, 1994:142).

Urbanization is therefore a direct result of industrialization. Being the breadwinners in their families, many black fathers had no choice but to go and work in towns and cities. With the scrapping of the influx control law (1990), which prohibited free movement of blacks to urban areas, urbanization accelerated dramatically. According to Dekker and Van Schalkwyk (1995:452) seven million blacks have moved to cities in the past decade and squatter camps have sprung up on the outskirts of all major cities. Black people were detached from the land to which they were mystically bound, and plunged into situations where corporate existence has no meaning and people are dehumanised.

Christianization detached people from their ancestral spirits. According to the Christian doctrine, the child, as child of the Covenant, has to be educated in accordance to the Bible (Word of God). According to Christian belief, biblical authority is the highest order of authority, and people must obey the Word of God and not that of man on earth (Anderson & Guernsey, 1986:24). Christianity therefore diminished the absolute authority of the father.

### 4.3 THE ZULU FATHER AND SOCIETAL CHANGES

With the inception of a Western family-lifestyle, the economy of the traditional black family showed significant changes. The traditional status of the father as sole breadwinner was adversely affected by the participation of mothers in the labour market. Baker (1992:27) says that in the traditional Zulu family, the father was regarded as the only reliable source of income, and foremost provider in the needs of the family. The joint participation of mothers and fathers in being the source of income for the family made the father's status more or less tantamount to that of the mother's as provider.

Through the adoption of a Western lifestyle, the traditional Zulu socialization process "inkuliso" was transformed to "imfundo". "Inkuliso" refers to the traditional Zulu upbringing, where elderly family members taught the younger ones the values, norms and standards of the society. In education "imfundo" or "book learning" children are obtaining most of their knowledge from books (Dreyer & Duminy, 1983:184). "Book learning" is perceived by the Zulu father as subversive to his status. Through his practical experiences in life, and as family leader, the father was recognized as the most important source of knowledge in the traditional family (Msweli, 1995). In a modern and changed society, the status of the father as an authority on knowledge, was flouted by his children who considered their textbook knowledge as more superior (Sibisi, 1989:63).

Children who can read and write because of their Westernized schooling are inclined to look down at their illiterate fathers. They are able to communicate through the written word, and find themselves

corresponding with the Western life style which is the norm and standard of the day (Cele, 1995). This makes children lose trust in their fathers, and leads to the alienation of father and child. Elliot (1986:52) says that an acute opposition emerged between the educated youth and the uneducated fathers, hence the young generation considered their fathers' knowledge as invalid, and an antiquated entity which did not warrant any recognition.

As a result of Westernization, the father-figure, as the most important source of knowledge, gave way to the teacher-figure. Sibisi (1989:65) suggests that the over-emphasis on school education, and the overreliance on teachers as the only source of knowledge, has subversive bearings on the image of the father, whose knowledge has been overthrown by school learning, and the relationship of trust between father and child has been impaired.

Westernization denounced the unquestionable authority of the traditional Zulu father over his household (Luthuli, 1982:69). The child was bound to comply to the authority of the father without questioning it, but after the traditional Zulu life-style was permeated by the Western life-style, compliance by the child, without questioning, gave way to reasoning and questioning before the child yielded to the father's authority (Msweli, 1995). Through the infusion of the Western juridical system, a need arose for all authority to be open to national scrutiny and vindication (Leslie & Korman, 1989:166). The rationale behind the father's exercise of authority over his child was subject to question. It was felt that the authority of the father should not infringe on the child's freedom. According to Western legal norms, children had to be given a latitude to debate and negotiate certain issues like their future with their father. All

authority should be justifiable on rationale grounds, and the right of *individual conscience should, where possible, be respected* (Kok & Myburgh, 1995:38).

#### 4.3.1 Industrialization

The Industrial Revolution (1750 -1850) brought about a drastic change in the primary form of black society. The traditional, rural, community life- style of black people has become a more formal businesslike way of life (Le Roux (ed), 1992:83). Family life has consequently deteriorated and is increasingly characterised by a loss of function. Le Roux (ed.) (1993:3) says that harmful and inhibiting influences, caused by industrialization, overpowered the family situation, in that, parent and child are caught up in the struggle between familial and outside powers.

The father's role in the family is highly influenced by the monetary economy of the industrial world. The father's esteem within the family is determined by the extent to which he can adequately fulfil his role, including proper financial support. In a highly competitive industrial world, the father might not be successful due to lack of training, or as the result of the high tendency of unemployment (Van Zyl Slabbert, 1994:34). The father who cannot provide sufficiently in the financial needs of his family is dethroned from his position as principal provider. *His family members lose confidence in his ability as head of the family.* Elliot (1986:97) states that research has found that unemployment deprives father's of their rightful place in family and society. They have lost confidence in themselves, feel defeated and may be prone to a variety of pathologies.

Industrialization has also brought about the participation of women (wives) in the labour force. This transformation in the traditional role of the mother has led to the fathers' experience of being deprived of their status as breadwinner of the family. Hallinan, Klein and Glass (1990:37) maintain that the extent to which fathers have internalised their role as breadwinners, makes the employment of their wives reflect unfavourably on them. They have the perception that the employment of their wife reflects a failure in the support provided by the father. The father feels troubled about the loss of his authority and suffer self-doubt and low self-esteem.

When children have lost confidence in their father's ability of adequate financial provision, the relationship of trust between father and child is marred, and the education situation cannot be realised.

#### **4.3.2 Urbanization**

Urbanization is a direct result of industrialization. People from rural areas flocked to towns and cities to seek employment at the numerous factories and industries. The abnormal increase in the black population in towns and cities created numerous social and educational problems. The contemporary black family is absorbed into the rhythm of the city. Le Roux (ed.) (1992: 54) says that the essence of the modern family has its origins in the city mentality of "earn, entertain and consume". The bonds of the family, being in a rural area or a city, are being loosened.

As an aftermath of urbanization, fathers were removed from their families. In order to earn a living and provide financially for their families, fathers moved to towns or cities to be nearer to their places of



employment, and had to leave their families behind. According to Sibisi (1989:152) *the absence of the father from his family had an adverse effect on his role as father.*

Homes were left without any paternal figure, dethroning the father from his traditional position as family head, since women discovered that they could survive and care adequately for their families without the presence of a father figure. Nxumalo (1984:64) states that urbanization impeded the Zulu father's position as an authority figure, since even his children learned that they could survive under the mother, as a substitute for the father in his absence. Nxumalo (1984:64) says that fathers have been overthrown from their traditional cognizance as the ones who could provide shelters for their family, since the urban legislation gives the mothers the independence of being house owners and family heads without fathers.

When the father takes up employment far from home for better financial support of his family, he is away from home for long periods of time. With the father absent from home for long periods, no harmonious father-child-relationship can be established, and the father neglects his task as primary educator of the child (Van den Aardweg and Van den Aardweg, 1988:159-160). An education relationship between father and child is not adequately realized.

#### **4.3.3 Population explosion**

According to Hofmeyr (1994:46), the annual population growth-rate of 2,1% in South Africa, is high compared to international standards. In numerical terms it implies that the population increases by almost a

million every year. Mostert and Van Tonder (1986:60) state that two thirds of women in their reproductive years live in black rural areas. In the rural areas, women are not directly in contact with the modernising influences of development, which *inter alia* includes family planning programmes. Therefore, the fertility levels in rural areas are high, with the result that the population growth of the black population in the country remains high despite the declining fertility in urban areas. Mostert and Van Tonder (1986:62) state that because of insufficient sources in rural areas, people move to urban areas, and therefore the "population explosion" from rural areas spills over to urban areas.

According to Dekker and Van Schalkwyk (1995: 453), the average number of children in black families is six. Results from research has shown that even at birth, family size begins to exert an influence, high perinatal mortality being associated with high parity (Pringle, 1987:65). Children from large families are at a considerable disadvantage physically, educationally and in terms of social adjustment (Oppong, 1987:51). Obviously, one explanation is that when parental time, attention, and patience have to be shared, less is available for each child; this appears to be as true for psychological resources, as it is in terms of the family budget (Nxumalo, 1984:65). Children from large families with insufficient income may also have shortcomings regarding adequate housing, space for play, silence for homework, enough privacy and other necessary household amenities.

In larger families, the fathers sometimes have to work long hours to provide in the financial needs of his family, and therefore have less time to spend with his children. The lesser time and a large number of children inhibits the possibility for the father to establish a harmonious

relationship with each individual child. The father does not always have the time to converse and communicate on an individual basis with a large number of children (Pringle, 1987:110). He cannot show the necessary interest in each child's academic achievement or help them with their problems. Within the large family, primary education by the father is inadequately realized.

#### **4.3.4 Politicisation**

In the early 1970's, black children began to mobilize opposition within the schools as part of the political struggle for freedom and equality in South Africa (Le Roux (ed.) 1992:40). Because of their participation in the protest against apartheid, black children have suffered extensively from political activity. According to McKendrick and Hoffmann (1990:41) many black children have been subject to a general atmosphere of terror and intimidation. Far from being protected on account of their youth, children have become targets for political struggle, thereby being denied the opportunity to grow up in a stable and safe environment.

As family leader the father usually has the most influence on family members regarding their political affiliation, ideologies and views. Fathers are also more involved in political activities. Because of his political involvement, the father, as role model, plays an important part in the child's involvement in politics. It is therefore mostly fathers who are able to adequately educate the child regarding the political values and traits that are prevalent in the society. Responsible support and guidance by fathers regarding political matters, can safeguard the child against the conflicting ideologies with which activists may confront them (Van Zyl Slabbert, 1994:58).

Griessel, Louw and Swart (1993:127) state that parents should remember that the child is ignorant and insecure, and therefore does not yet know how to orientate himself with regards to all the different political issues. This implies that he cannot understand, formally and systematically, the plural, complicated political world of adulthood. Therefore, this places an enormous responsibility on the shoulders of the father, as family head, to adequately enlighten the child so that he will acquire sufficient political experience, and to contribute productively thereto in to society.

#### **4.3.5 Christianization**

The religious development of the child is the development of a spiritual relationship between man and a divine power, and indicates a belief in, a reverence for, a desire to please, and also perhaps the exercising of rituals and rites (Van den Aardweg & Van den Aardweg, 1988: 194). Western culture has brought the Christian religion and education into the traditional black culture. According to Van Rensburg, Landman and Bodenstein (1994:337) Christian education is founded on the Christian doctrine and religion. The Christian educator has to educate the child (as child of the Covenant) in accordance with the Order of Baptism, the Articles of Faith and the Bible (Word of God).

The Christian religion that came with the white people had an adverse impact on the traditional religion of the Zulu people, and therefore also the educational role of the father. Reading and writing were important skills to be taught to the black people by the Western people, with the aim to impart their religious dogma and disseminate their Christian religious beliefs. This resulted in those children, who became aware of

the Christian religion through their learning, to read and write, to experience conflict between their own traditional beliefs and the Christian beliefs (Nel, 1995). They experienced difficulty in making a choice between the Christian beliefs and their traditional beliefs.

Through His teachings, Christ emphasized the tenderness with which He treated women and children. Through this Christian view, it was highlighted that fathers had to treat their children with respect, trust and faith. To the Zulu father, this superior authority (Christ) interfered with his authority - by lowering it, because he was no longer regarded as the only supreme figure by his literate children (Mbhele, 1995). The status and respect that the father gained in a polygamous family setting extended to the children, who would emulate their mothers by giving due respect to the status of their father. These women were in competition to win the favour of the father and this heightened his esteem, therefore, the more wives, the higher the father's status. However, since the adoption of Christianity, this status position of the father came into jeopardy because Christianity proscribes polygyny, and a man could therefore only have one wife (Leslie & Korman, 1989:166).

Anderson and Guernsey (1986:24) say that Christianity degraded the absolute authority of the father within the black family through its over-emphasis of the authority of God the Almighty. Christianity made the biblical authority the highest order of authority there is. It furthermore stated that people must obey God rather than their fellow man. This collapsed the obedience to the father by the family members. In the traditional Zulu Family, the father was the most respected figure, with the hope that after his death he would achieve even more power over his living family members. He would be an ancestor, and therefore the one

who would assist the family members during difficult times, deliver them from their miseries and favour them in their endeavours. The supreme respect for the father, however, vanished with the acceptance of the Christian religion, with God as the Holy Father of people (Teleki, 1989:24).

The Zulu father also played a leading role during traditional religious ceremonies. During these ritual ceremonies it was the father, as head of the family and the most respected and important person, who talked to the ancestors. The traditional Zulu prayer was rendered to the Almighty "umvelingangi", by the father, through the ancestral spirits (Mbhele, 1995). After the adoption of Christianity, representation in prayer was denounced, and every person had the right to pray on his own. Mahanoe (1983:160) declares that the father's position as the superior figure during religious ceremonies was annulled. Mahanoe (1983:161) further states that according to Christian religion the only mediator between the Almighty God and the living, is Jesus Christ and not the earthly father of the family. Man's sins can only be forgiven through the intercession of Christ.

The abstract concepts, which abound in the religious sphere of Christianity, are not easily understood by black people, with a traditional religious experience, consisting of various concrete objects, housing their ancestral spirits (Nel, 1995). The Zulu father, who grew up within the traditional religion, cannot teach his children a Christian religion that is foreign to his experience, and therefore does not arise naturally from it (Van den Aardweg and Van den Aardweg, 1988:194).

#### 4.3.6 Norm crisis

Van den Aardweg and Van den Aardweg (1988:156) define norms as the standardized ways of acting, or the expectations governing limits of variation in behaviour. Van Rensburg, Landman and Bodenstein (1994:456) contend that the word norm is used in the sense of a yardstick for measuring or assessing: therefore a criterion. A norm is deduced from the significance processed by a certain subject or object - thus from a value. Some norms are widespread, others temporary, others more permanent. Norms are culturally determined, but are also universal, such as respect for human life.

As a purposeful situation, the education situation is a normative one, and the educative occurrence is founded on values and norms, and controlled and directed by them. *The child must therefore be supported by an adult (father) in his mastering of the adult life world, which is normated reality.* Van Rensburg, Landman and Bodenstein (1994:457) maintain that the life of the child is controlled and directed by a given order of value preferences; as a life of voluntary obedience to certain norms of what is true and false, good and bad, right and wrong, proper and improper, etc. As an adult, the father is morally independent, and strives for what is commendable and reject what is reprehensible. The father's exemplary "living up to norms" and definite prescribing of norms to the child, are necessary to arouse the child's normatedness

In a rapidly changing society where norms and values have become relative the child no longer knows exactly what is right and what is wrong - the child finds himself in a norm crisis. In urban areas interpersonal communication has become more and more substituted by

the massmedia (Mair, 1984:57). The modern methods of communication - magazines, radio, television, computers, internet, etc. - may transmit conflicting norms and values that are unacceptable within the family (Cemane, 1987:50). Changes in society have also brought about changes in the traditional customs, moral attributes and behaviours practised within the Zulu culture. Dreyer (1980:27) states that social changes meant a loss of group solidarity, identity and security. Rapid changes brought about confusion, uncertainty and a new value system to internalise.

The question arising is how the Zulu father can direct the child, as far as norms and values are concerned, or transmit them with precision and certainty, if he himself is uncertain about the norms and values in a changing society. This results in the child finding himself amidst a norm crisis. Mahanoe (1983:8) says that for the black child of today, the problems of socio-cultural adjustment are worsened by the ever-changing values, disintegrating moral codes and hazily-defined goals of his society -the impact of acculturative forces and accelerated change.

In a changing society, the Zulu father has to observe the changing norms and values, and conduct his life accordingly. Only then can the father accompany the child in such a way that, on the grounds of a personal decision of conscience, the child accepts these norms as norms for himself.

#### **4.4 SUMMARY**

People from Europe came to South Africa and imbued the indigenous Zulus with their Western culture. Their customs, institutions, ideas and



observances permeated the traditional life of the Zulus. Although the intermingling between the people with a Western culture and the Zulus was prohibited in terms of matrimony, the Zulus failed to maintain their authenticity in terms of their traditional social and family life style.

The traditional status of the Zulu father, as sole breadwinner, was adversely affected by the participation of mothers in the labour market. The joint participation of mothers and fathers in being the source of income for the family made the father's status more or less tantamount to that of the mother's as provider. The father-figure as an important source of knowledge was replaced by the teacher-figure in formal schooling. Westernization denounced the father's unquestionable authority over his household - compliance by the child gave way to reasoning and questioning before yielding to the father's authority

The rapid rhythm of change has effected Zulus in a number of ways, namely scientifically and technologically, in methods of communication, the mass media, law and education. The agrarian lifestyle of the Zulu family changed to an industrialised lifestyle with adverse effects on the Zulu father's educational responsibility. Fathers moved to towns and cities to provide financially for their families. Homes were left without a paternal figure and dethroned the father from his traditional position as family head, since women discovered they could adequately fill the position.

The following chapter will give a detailed description of the planning of the research, aimed at establishing Zulu fathers' perceptions of their educational responsibility.

## **CHAPTER 5**

### **PLANNING OF THE RESEARCH**

#### **5.1 INTRODUCTION**

In the preceding chapters the characteristics of the traditional Zulu family was described and Zulu fathers' perceptions of their educational responsibility were delineated by means of available relevant literature. This literature study revealed a significant change regarding the role of Zulu fathers in a traditional family and that of fathers in a modern, changed society. The education of children has been impeded by the changes in the society. Fathers not only failed in their responsibility to protect their children adequately against societal changes, but are also unable to exercise a firm hand to restrain the child. Within such a confused family milieu Zulu fathers' perceptions of their educational responsibility became distorted and will probably result in an educational dilemma. In this chapter the research methodology used in the investigation of Zulu fathers' perceptions of their educational responsibility will be described.

#### **5.2 PREPARATION FOR AND DESIGN OF THE RESEARCH**

##### **5.2.1 Permission**

With the aim of administering the questionnaire to Zulu fathers of schoolgoing children it was required to first request permission from the Secretary of the KwaZulu-Natal Department of Education and Culture (KZNDEC). A letter to ask the necessary permission was drafted

(Appendix B) and posted to the secretary of KZNDEC. A copy of the preliminary questionnaire (Appendix A) for the secretary's approval was enclosed in the letter.

After permission was granted by the secretary of KNZDEC for the intended research to be undertaken letters to ask permission from the Circuit Inspectors in Umbumbulu, Umzinto and Umzumbe were formulated (Appendix D, E & F). In each letter the schools selected for the research in the circuit were identified. Each letter, together with a copy of the letter of approval (Appendix C) from the Secretary of the KZNDEC and a copy of the questionnaire (Appendix A), was personally delivered by the researcher to the inspectors.

Permission was granted by the circuit inspectors by means of the official stamp on the letters (Appendix D, E & F). Researcher visited the principals of the selected schools with the letter of approval from their circuit inspector and made arrangements for administering the questionnaire to the parents during parent meetings at the schools.

### **5.2.2 Selection of respondents**

Ten schools were randomly selected from an alphabetical list of the schools from the Umbumbulu, Umzinto and Umzumbe circuits. Ten schools were randomly selected from the three circuits. From each of the ten selected schools ten fathers of pupils in standard eight were selected at random to complete the questionnaire. This provided the researcher with a sample of 100 Zulu fathers as respondents which can be considered an adequate sample for reliable data analysis.

### 5.3 THE RESEARCH INSTRUMENT

#### 5.3.1 The questionnaire as research instrument

According to Van Rensburg, Landman and Bodenstein (1994: 504) a questionnaire is a set of questions dealing with some topic or related group of topics, given to a selected group of individuals for the purpose of gathering data on a problem under consideration. Van den Aardweg and Van den Aardweg (1988:190) say the questionnaire is a prepared question form submitted to certain persons (respondents) with a view to obtaining information. Churchill and Peter (Schnetler, 1993: 77) have shown that the measuring instrument has the greatest influence on the reliability of research data. The characteristics of measurement are best controlled by the careful construction of the instrument. There is, however, insufficient appreciation for the fact that a questionnaire should be constructed according to certain principles (Kidder & Judd, 1986:128-131; Behr, 1988:155-156).

A well-designed questionnaire is the culmination of a long process of planning the research objective, formulating the problem, generating the hypothesis, etc. A questionnaire is not simply thrown together. A poorly designed questionnaire can invalidate any research results, notwithstanding the merits of the sample, the field workers and the statistical techniques (Huysamen, 1989:2). In their criticism of questionnaires Berchie and Anderson (Schnetler, 1993:61) object to poor design rather than to questionnaires as such. A well-designed questionnaire can boost the reliability and validity of the data to acceptable tolerances (Schumacher & Meillon, 1993:42).

It therefore stands to reason that questionnaire design does not take place in a vacuum. According to Dane (1990:315-319) the length of individual questions, the number of response options, as well as the format and wording of questions are determined by the following:

- . Choice of the subject to be researched.
- . Aim of the research.
- . Size of the research sample.
- . Method of data collection.
- . Analysis of the data.

Against this background the researcher can now look at the principles that determine whether a questionnaire is well-designed. It is thus necessary to draw a distinction between questionnaire content, question format, question order, type of questions, formulation of questions and validity and reliability of questions.

### **5.3.2 Construction of the questionnaire**

Questionnaire design is an activity that should not take place in isolation. The researcher should consult and seek advice from specialists and colleagues at all times during the construction of the questionnaire (Van den Aardweg & Van den Aardweg, 1988:198). Questions to be taken up in the questionnaire should be tested on people to eliminate possible errors. A question may appear correct to the researcher when written down but can be interpreted differently when asked to another person. There should be no hesitation in changing questions several times before the final formulation keeping the original purpose in mind. The most important point to be taken into account in questionnaire design is that

it takes time and effort and that the questionnaire will be re-drafted a number of times before being finalised. A researcher must therefore ensure that adequate time is budgeted for in the construction and preliminary testing of the questionnaire (Kidder & Judd, 1986:243-245). All of the above was taken into consideration by the researcher during the designing of the questionnaire for this investigation.

An important aim in the construction of the questionnaire for this investigation was to present the questions as simple and straightforward as possible. Reasons for this were that not all members of the target population under investigation might be adequately literate to interpret questions correctly or familiar with the completion of questionnaires. Questions were formulated in English and Zulu in order to allow the respondents (Zulu fathers) to choose the language they understood best. The accompanying letter and instructions were also in English and Zulu. The two languages also had the advantage that fully bilingual respondents, who were unsure of the meaning of a particular question in one language, could check the other language for possible better clarification. The researcher further aimed to avoid ambiguity, vagueness, bias, prejudice and technical language in the questions.

The aim of the questionnaire (Appendix A ) was to obtain information regarding Zulu fathers' perception of their education responsibility. The questions were formulated to establish the importance of the father-child-relationship with regard to the following:

- . The relationship of trust.
- . The relationship of understanding.
- . The relationship of authority.

The questionnaire was sub-divided into two sections as follows:

- . Section one which dealt with the biographical information of the respondents and consisted of questions 1 to 7.
- . Section two focused on the educational perceptions of Zulu fathers and consisted of 43 closed questions. In this section respondents were requested to indicate their perceptions of their educational responsibility in three ways, namely agree, disagree and uncertain.

### **5.3.3 Characteristics of a good questionnaire**

Throughout the construction of the questionnaire researcher had to consider the characteristics of a good questionnaire in order to meet the requirements necessary for the research instrument to be reliable. The characteristics of a good questionnaire that were considered by the researcher are, according to Van den Aardweg and Van den Aardweg (1988:190), Mahlangu (1987:84-85) and Norval (1988:60) the following:

- . It has to deal with a significant topic, one the respondent will recognize as important enough to warrant spending his or her time on. The significance should be clearly and carefully stated on the questionnaire and on the accompanying letter.
- . It must seek only that information which cannot be obtained from other sources.

- . It must be as short as possible, but long enough to get the essential data. Long questionnaires frequently find their way into the wastepaper basket.
- . Questionnaires should be attractive in appearance, neatly arranged and clearly duplicated or printed.
- . Directions for a good questionnaire must be clear and complete and important terms clearly defined.
- . Each question has to deal with a single concept and should be worded as simply and straightforwardly as possible.
- . Different categories should provide an opportunity for easy, accurate and unambiguous responses.
- . Objectively formulated questions with no leading suggestions should render the desired responses. Leading questions are just as inappropriate in a questionnaire as they are in a court of law.
- . Questions should be presented in a proper psychological order, proceeding from general to more specific and sensitive responses. An orderly grouping helps respondents to organise their own thinking so that their answers are logical and objective. It is preferable to present questions that create a favourable attitude before proceeding to those that are more intimate or delicate in nature. Annoying and/or embarrassing questions should be avoided if possible.



#### 5.3.4 Advantages and disadvantages of the questionnaire

Data can be gathered by means of a structured questionnaire in *inter alia* the following ways: a written questionnaire that is mailed, delivered or handed out personally; personal interviews; telephone interviews (Kidder and Judd, 1986: 221). Each mode has specific advantages and disadvantages which the researcher need to evaluate for their suitability to the research question and the specific target population being studied, as well as relative cost. Researcher used the written questionnaire as research instrument taking into consideration the following advantages (Mahlangu, 1987:94-85; Norval, 1988:60).

##### (1) Advantages of the written questionnaire

- . Affordability is the primary advantage of written questionnaires because it is the least expensive means of data gathering.
- . Written questionnaires preclude possible interviewer bias. The way the interviewer asks questions and even the interviewer's general appearance or interaction may influence respondent's answers. Such biases can be completely eliminated with a written questionnaire.
- . A questionnaires permit anonymity. If it is arranged such that responses were given anonymously, this would increase the researcher's chances of receiving responses which genuinely represent a person's beliefs, feelings, opinions or perceptions.

- . They permit a respondent a sufficient amount of time to consider answers before responding.
- . Questionnaires can be given to many people simultaneously, that is to say that a large sample of a target population can be reached.
- . They provide greater uniformity across measurement situations than do interviews. Each person responds to exactly the same questions because standard instructions are given to the respondents.
- . Generally the data provide by questionnaires can be more easily analyzed and interpreted than the data obtained from verbal responses.
- . Using a questionnaire solves the problem of non-contact when the respondent is not at home "when the interviewer calls". When the target population to be covered is widely and thinly spread, the mail questionnaire is the only possible method of approach.
- . Through the use of the questionnaire approach the problems related to interviews may be avoided. Interview "errors" may seriously undermine the reliability and validity of survey results.
- . A respondents may answer questions of a personal or embarrassing nature more willingly and frankly on a

questionnaire than in a face to face situation with an interviewer who may be a complete stranger. In some cases it may happen that respondents report less than expected and make more critical comments in a mail questionnaire.

- . Questions requiring considered answers rather than immediate answers could enable respondents to consult documents in the case of the mail questionnaire approach.
- . Respondents can complete questionnaires in their own time and in a more relaxed atmosphere.
- . Questionnaire design is relative easily if the set guidelines are followed.
- . The administering of questionnaires, the coding, analysis and interpretation of data can be done without any special training.
- . Data obtained from questionnaires can be compared and inferences made.
- . *Questionnaires can elicit information which cannot be obtained from other sources. This render empirical research possible in different educational disciplines.*

(2) Disadvantages of the questionnaire

Researcher is also aware of the fact that the written questionnaire has important disadvantages. According to Van den Aardweg and Van den Aardweg (1988:190), Kidder and Judd (1986:223-224) and Mahlangu (1987:84-85) the disadvantages of the questionnaire are *inter alia* the following:

- . Questionnaires do not provide the flexibility of interviews. In an interview an idea or comment can be explored. This makes it possible to gauge how people are interpreting the question. If questions asked are interpreted differently by respondents the validity of the information obtained is jeopardized.
- . People are generally better able to express their views verbally than in writing.
- . Questions can be answered only when they are sufficiently easy and straightforward to be understood with the given instructions and definitions.
- . The mail questionnaire does not make provision for obtaining the views of more than one person at a time. It requires uninfluenced views of one person only.
- . Answers to mail questionnaires must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification

of ambiguous answers. If respondents are unwilling to answer certain questions nothing can be done to it because the mail questionnaire is essentially inflexible.

- . In a mail questionnaire the respondent examine all the questions at the same time before answering them and the answers to the different questions can therefore not be treated as "independent".
- . Researchers are unable to control the context of question answering, and specifically, the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answers, causing bias if the respondent's own private opinions are desired.
- . Written questionnaires do not allow the researcher to correct misunderstandings or answer questions that the respondents may have. Respondents might answer questions incorrectly or not at all due to confusion or misinterpretation.

#### **5.3.5 Validity and reliability of the questionnaire**

There are two concepts that are of critical importance in understanding issues of measurement in social science research, namely validity and reliability (Huysamen, 1989:1-3). All too rarely do questionnaire designers deal consciously with the degree of validity and reliability of their instrument. This is one reason why so many questionnaires are lacking in these two qualities (Norval, 1988:15). Questionnaires have a

very limited purpose. In fact, they are often one-time data gathering devices with a very short life, administered to a limited population. There are ways to improve both the validity and reliability of questionnaires. Basic to the validity of a questionnaire is asking the right questions phrased in the least ambiguous way. In other words, do the items sample a significant aspect of the purpose of the investigation? Terms must be clearly defined so that they have the same meaning to all respondents (Cohen & Manion, 1989: 111-112).

Kidder and Judd (1989:53-54) mention the fact that although reliability and validity are two different characteristics of measurement, they "shade into each other". They are two ends of a continuum but at points in the middle it is difficult to distinguish between them. Validity and reliability are especially important in educational research because most of the measurements attempted in this area are obtained indirectly. Researchers can never guarantee that an educational or psychological measuring instrument measures precisely and dependably what it is intended to measure (Van den Aardweg & Van den Aardweg, 1988:198). It is essential, therefore, to assess the validity and reliability of these instruments. Researchers must therefore have a general knowledge as to what validity and reliability are and how one goes about validating a research instrument and establishing its reliability (Huysamen, 1989:1-3).

#### (1) Validity of the questionnaire

Van Rensburg, Landman and Bodenstein (1994:560) define validity as the extent to which a measuring instrument satisfies the purpose for which it was constructed. It also refers to the extent to which it correlates with some criterion external to the instrument itself. Validity

is that quality of a data-gathering instrument or procedure that enables it to determine what it was designed to determine. In general terms validity refers to the degree to which an instrument succeeds in measuring what it has set out to measure. Behr (1988:122) regard validity as an indispensable characteristic of measuring devices.

Van den Aardweg and Van Den Aardweg (1988:237), Mulder (1989:215-217) and Dane (1990:257-258) distinguish between three different types of validity:

- . Content validity where content and cognitive processes included can be measured. Topics, skills and abilities should be prepared and items from each category randomly drawn.
- . Criterium validity which refers to the relationship between scores on a measuring instrument and an independent variable (criterion) believed to measure directly the behaviour or characteristic in question. The criterion should be relevant, reliable and free from bias and contamination.
- . Construct validity where the extent to which the test measures a specific trait or construct is concerned, for example, intelligence, reasoning, ability, attitudes, etcetera.

It means that validity of the questionnaire indicates how worthwhile a measure is likely to be in a given situation. Validity shows whether the instrument is reflecting the true story, or at least something approximating the truth. A valid research instrument is one that has

demonstrated that it detects some "real" ability, attitude or prevailing situation that the researcher can identify and characterize (Schnetler, 1993:71). If the ability or attitude is itself stable, and if a respondent's answers to the items are not affected by other unpredictable factors, then each administration of the instrument should yield essentially the same results (Dane, 1990:158).

The validity of the questionnaire as a research instrument reflects the sureness with which conclusions can be drawn. It refers to the extent to which interpretations of the instrument's results, other than the ones the researcher wishes to make, can be ruled out. Establishing validity requires that the researcher anticipates the potential arguments that sceptics might use to dismiss the research results (Dane, 1990:148-149).

The researcher employed the questionnaire as an indirect method to measure Zulu fathers' perceptions of their educational responsibility. Because of the complexity of the respondents attributes one is never sure that the questionnaire devised will actually measure what it purports to measure. Items in the questionnaire cannot be measured like height, mass, length or size. From the interpretation of the results obtained and the sureness with which conclusions could be drawn, the researcher is, however, convinced that the questionnaire to a great extent did measure that which it was designed for.

## **(2) Reliability of the questionnaire**

According to Mulder (1989:209) and Van Rensburg, Landman and Bodenstein (1994: 512) reliability is a statistical concept and relates to



consistency and dependability. Consistency of obtaining the same relative answer when measuring phenomena that have not changed. A reliable measuring instrument is one that, if repeated under similar conditions, would present the same result or a near approximation of the initial result. Van den Aardweg and Van den Aardweg (1988:194) and Kidder and Judd (1986: 47-48) distinguish between the following types of reliability:

- . Test-retest reliability (coefficient of stability) - consistency estimated by comparing two or more repeated administrations of the measuring instrument. This gives an indication of the dependability of the results on one occasion which may then be compared with the results obtained on another occasion.
- . Internal consistency reliability. This indicates how well the test items measure the same thing.
- . Split-half reliability. By correlating the results obtained from two halves of the same measuring instrument, we can calculate the split-half reliability.

In essence, reliability refers to consistency, but consistency does not guarantee truthfulness. The reliability of the question is no proof that the answers given reflect the respondent's true feelings (Dane, 1990: 256). A demonstration of reliability is necessary but not conclusive evidence that an instrument is valid. Reliability refers to the extent to which measurement results are free of unpredictable kinds of error. Sources of error that effect reliability are *inter alia* the following (Mulder, 1989: 209; Kidder & Judd, 1986:45);

- . Fluctuations in the mood or alertness of respondents because of illness, fatigue, recent good or bad experiences, or temporary differences amongst members of the group being measured.
- . Variations in the conditions of administration between groups. These range from various distractions, such as unusual outside noise to inconsistencies in the administration of the measuring instrument such as omissions in verbal instructions.
- . Differences in scoring or interpretation of results, chance differences in what the observer notices and errors in computing scores.
- . Random effects by respondents who guess or check off attitude alternatives without trying to understand them.

When the questionnaire is used as an empirical research instrument there is no specific method, for example the "test-retest" method, to determine the reliability of the questionnaire. Therefore, it will be difficult to establish to what extent the answers of the respondents were reliable. Researcher, however, beliefs that the questionnaires in this investigation were completed with the necessary honesty and sincerity required to render the maximum possible reliability. Frankness in responding to questions was made possible by the anonymity of the questionnaire. In the coding of the questions it was evident that questionnaires were completed with the necessary dedication.

#### 5.4 PILOT STUDY

A pilot study is an abbreviated version of a research project in which the researcher practises or tests the procedures to be used in the subsequent full-scale project (Dane, 1990:42). For the purpose of the pilot study in this research project, ten Zulu fathers were selected from amongst the researcher's colleagues. The pilot study is a preliminary or "trial run" investigation using similar questions and similar subjects as in the final survey. Kidder and Judd (1986:211-212) say the basic purpose of a pilot study is to determine how the design of the subsequent study can be improved and to identify flaws in the measuring instrument. A pilot study gives the researcher an idea of what the method will actually look like in operation and what effects (intended or not) it is likely to have. In other words, by generating many of the practical problems that will ultimately arise, a pilot study enables the researcher to avert these problems by changing procedures, instructions and questions.

The number of participants in the pilot study or group is normally smaller than the number scheduled to take part in the final survey. Participants in the pilot study and the sample for the final study must be selected from the same target population. For the purpose of this study the researcher conducted a pilot run on ten of his colleagues with school-going children.

According to Plug, Meyer, Louw and Gouws (1991: 49-66) the following are the purposes of a pilot study, and these were also the aim of the researcher in this survey:

- . It permitted a preliminary testing of the hypothesis that leads to testing more precise hypotheses in the main study.
- . It provided the researcher with ideas, approaches and clues not foreseen prior to the pilot study.
- . It permitted a thorough check of the planned statistical and analytical procedures, thus allowing an appraisal of their adequacy in treating the data.
- . It greatly reduced the number of treatment errors because unforeseen problems revealed in the pilot study resulted in redesigning the main study.
- . It saved the researcher major expenditures of time and money on aspects of the research which would have been unnecessary.
- . Feedback from other persons involved were made possible and led to important improvements in the main study.
- . In the pilot study the researcher tried out a number of alternative measures and selected only those that produced the best results for the final study.
- . The approximate time required to complete the questionnaire was established in the pilot study.
- . Questions and/or instructions that were misinterpreted were reformulated.

Through the use of the pilot study as "pre-test" the researcher was satisfied that the questions asked complied adequately to the requirements of the study.

## **5.5 ADMINISTRATION OF THE QUESTIONNAIRE**

If properly administered the questionnaire is the best available instrument for obtaining information from widespread sources or large groups simultaneously (Mulder, 1989:39). Researcher personally delivered questionnaires to the selected schools (cf. 5.2.25.6) in Umbumbulu, Umzinto and Umzumbe and collected them again after completion. This method of administration facilitated the process and the response rate. A 100% return rate was obtained with 100 out of 100 questionnaires completed and collected.

## **5.6 THE PROCESSING OF THE DATA**

Once data was collected, it was captured in a format which would permit analysis and interpretation. This involved the careful coding of the 100 questionnaires completed by the fathers with school-going children. The coded data was subsequently transferred onto a computer spreadsheet using the Quattro Pro 4.0 statistics computer programme. The coded data was submitted to the Department of Statistics at the University of Natal and computer analyzed using the SAS programme in order to interpret the results by means of descriptive statistics.

### **5.6.1 Descriptive statistics**

Descriptive statistics serve to describe and summarise observations (Van

Rensburg, Landman & Bodenstein, 1994:355). Frequency tables, histograms and polygons are useful in forming impressions about the distribution of data.

According to Van den Aardweg and Van den Aardweg (1988: 65-76) frequency distribution is a method to organize data obtained from questionnaires to simplify statistical analysis. A frequency table provide the following information:

- . It indicates how many times a particular response appears on the completed questionnaires.
- . It provides percentages that reflect the number of responses to a certain question in relation to the total number of responses.
- . The arithmetic mean (average) can be calculated by adding all the scores and dividing it by the number of scores.

#### **5.6.2 Application of data**

The questionnaire (Appendix A) was designed to determine Zulu fathers' perceptions of their educational responsibility. In order to obtain the information needed for the purpose of this study the questionnaire was sub-divided into two sections.

- . Section 1 required demographic information about Zulu fathers and included items 1.1 to 1.7

Section 2 gathered information regarding the relationships of trust, understanding and authority between Zulu fathers and their children.

- . Zulu fathers' perceptions regarding the relationship of trust was covered by items 2.1, 2.5, 2.6, 2.13, 2.15, 2.16, 2.18, 2.19, 2.21, 2.23, 2.24, 2.26, 2.35, 2.39, 2.41, 2.45
- . The relationship of understanding included items 2.4, 2.7, 2.9, 2.12, 2.29, 2.30, 2.31, 2.32 2.33, 2.34, 2.38, 2.40, 2.43, 2.44, 2.46.
- . The relationship of authority involved items 2.2, 2.3, 2.8, 2.10, 2.11, 2.14, 2.17, 2.20, 2.22, 2.25, 2.27, 2.28, 2.36, 2.37, 2.42.

## 5.7 LIMITATIONS OF THE INVESTIGATION

This investigation was constrained by a number of factors. The following are likely factors that might have influenced the reliability and validity of the questionnaire:

- . Although anonymity was required in the questionnaire the possibility exists that, because of Zulu fathers' cautiousness, they might not have been frank and truthful in their responses.

- . The sensitive nature of items in the questionnaire might have elicited false or misleading responses and influenced the reliability of the results.
- . To restrict the investigation to manageable proportions, the researcher limited the study to the fathers of standard 8 pupils only.
- . Difficulty was experienced in finding enough Zulu fathers with adequate literacy to complete questionnaires. The fathers inability to complete questionnaires might have influenced the validity of the results.

## 5.8 SUMMARY

In this chapter the planning and design of the empirical research was discussed and a description of the questionnaire as research instrument was given.

In the following chapter the data obtained from the completed questionnaires will be analyzed.



## **CHAPTER 6**

### **PRESENTATION AND ANALYSIS OF THE RESEARCH DATA**

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## CHAPTER 6

### PRESENTATION AND ANALYSIS OF THE RESEARCH DATA

#### 6.1 INTRODUCTION

In this chapter, the data which was collected from the completed questionnaires will be analyzed, findings will be interpreted, and some comments will be offered.

#### 6.2 DESCRIPTIVE STATISTICS

##### 6.2.1 Gender of children in standard eight

**Table 1**      Frequency distribution according to the gender of the children in standard 8

	Gender	Frequency	%
1	Male	41	41%
2	Female	59	59%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

According to Table 1 more fathers (59%) with female children in standard 8 completed the questionnaire.

### 6.2.2 Age of fathers

**Table 2**      **Frequency distribution according to the age of the Zulu fathers.**

	Age	Frequency	%
1	30 - 34 years	14	14%
2	35 - 40 years	22	22%
3	41 - 45 years	19	19%
4	46 - 50 years	19	19%
5	51 - 55 years	11	11%
6	56 - 60 years	8	8%
7	61 and over	8	8%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

Table 2 shows that more than half of the fathers (54%) are 45 years or younger. Younger parents (fathers) are usually more actively involved with their children in, for example, sporting activities (Elliot, 1986:52-53). The younger the father, the more years he has left in the labour force in order to sufficiently support his dependant children financially.

### 6.2.3 Home language of fathers

**Table 3**      **Frequency distribution according to the home language of the fathers**

	Language	Frequency	%
1	Zulu	100	100%
2	Other	0	0%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

All the respondents were Zulu speaking (Table 3) - a predicted finding because the questionnaire was targeted at and completed by Zulu speaking fathers.

#### 6.2.4 Religious denomination

**Table 4**      **Frequency distribution according to religious denomination of Zulu fathers**

	Religious denomination	Frequency	%
1	United congregational church	30	30%
2	Methodist church	14	14%
3	Lutheran church	9	9%
4	Roman Catholic church	16	16%
5	Anglican church	9	9%
6	Zionist church	9	9%
7	Apostolic church	6	6%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

Table 4 shows that the majority of Zulu fathers belong to either a Protestant church (68%) or a Catholic church (16%). This confirms the finding in the literature study that the religion of Western civilization had a significant influence on the traditional Zulu religion (cf. 4.3.5).

### 6.2.5 Occupations of fathers

**Table 5** Frequency distribution according to the occupations of the fathers

	Occupation	Frequency	%
1	Professional	39	39%
2	Semi-professional	51	51%
3	Other	10	10%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

According to Table 5 more than half of the fathers (51%) hold semi-professional occupations.

### 6.2.6 Educational level of fathers

**Table 6** Frequency distribution according to the educational level reached by the fathers

	Educational level	Frequency	%
1	No formal schooling	5	5%
2	Lower than Std 5	14	14%
3	Std 5	5	5%
4	Std 6	9	9%
5	Std 7	3	3%
6	Std 8	9	9%
7	Std 9	6	6%
8	Std 10	13	13%
9	Certificate	9	9%
10	Diploma	2	2%
11	Degree	3	3%
12	Degree + certificate	5	5%
13	Degree + diploma	12	12%
14	Higher degree	5	5%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

Table 6 indicates that more than fifty percent of the fathers (51%) possess qualifications lower than standard 10, and that only 36% have tertiary qualifications. This is a possible reason for the findings in Table 4, namely that only 39% of the fathers hold professional occupations.

#### 6.2.7 Total number of children in the family

**Table 7** Frequency distribution according to the total number of children in the family

	Total number of children in the family	Frequency	%
1	0	0	0%
2	1	3	3%
3	2	6	6%
4	3	15	15%
5	4	19	19%
6	5	21	21%
7	6	17	17%
8	7	9	9%
9	8	7	7%
10	9	1	1%
11	10	2	2%
12	More than 10	0	0%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

Table 7 reveals that the majority of families (76%) have four or more children. According to Zulu tradition, the number of children in the family is regarded as a sign of wealth, and an asset or investment source for the Zulu father. Daughters will earn "lobola" and sons contribute to the family income (Barker, 1992:123).

### 6.2.8 Number of school-going children in the family

**Table 8**      **Frequency distribution according to the total number of school-going children in the family**

	Number of school-going children	Frequency	%
1	0	0	0%
2	1	3	3%
3	2	8	8%
4	3	22	22%
5	4	27	27%
6	5	28	28%
7	6	1	1%
8	7	2	2%
9	8	2	2%
10	9	1	1%
11	10	0	0%
12	More than 10	0	0%
	<b>TOTAL</b>	<b>100</b>	<b>100%</b>

As many as 89% of the respondents have three or more children in school (Table 8). The larger the number of school-going children, the more responsibility is required regarding financial and academic support from the father.

### 6.2.9 Relationship of trust between father and child

**Table 9** Frequency distribution according to the questions on the relationship of trust between father and child

Question number	Agree	Disagree	Uncertain	Total
2.1	82 82%	6 6%	12 12%	100 100%
2.5	87 87%	8 8%	5 5%	100 100%
2.6	90 90%	3 3%	7 7%	100 100%
2.13	59 59%	30 30%	11 11%	100 100%
2.15	86 86%	6 6%	8 8%	100 100%
2.16	54 54%	35 35%	11 11%	100 100%
2.18	95 95%	2 2%	3 3%	100 100%
2.19	95 95%	2 2%	3 3%	100 100%
2.21	87 87%	12 12%	1 1%	100 100%
2.23	96 96%	3 3%	1 1%	100 100%
2.26	83 83%	9 9%	8 8%	100 100%
2.35	86 86%	9 9%	5 5%	100 100%
2.39	99 99%	0 0%	1 1%	100 100%
2.41	72 72%	24 24%	4 4%	100 100%
2.45	94 94%	6 6%	0 0%	100 100%
Average	84,3%	10,3%	5.3%	100%



According to the averages in Table 9, the majority of Zulu fathers agreed with the questions regarding the relationship of trust between father and child. It can therefore be concluded that the majority of Zulu fathers perceive the relationship of trust between parent and child as imperative for the adequate realisation of the education situation.

The above findings are substantiated by the responses to the following questions in Table 9:

- 2.1 The majority of fathers (82%) agreed that they believe their children give their best in schoolwork. Fathers can only believe in their children if they trust them (Urbani & Nel, 1990:13).
- 2.5 Nearly ninety percent (87%) of the respondents admit that it is their responsibility as fathers to provide security for their children. Van Rensburg, Landman & Bodenstein (1994:32) believe that the child has to find security in his educators (father) to establish a relationship of trust. Only when he experiences affective security does the child feel free to explore and venture into the unknown (cf. 2.5.3; 3.3.2 (1)).
- 2.6 Acceptance by the father (parent) is an essence by which the relationship of trust is co-instituted (cf. 3.4.1 (4)). Acceptance by parents teaches the child to accept himself and others (Kapp (ed.), 1990:459). Most of the fathers (90%) were aware of the importance of the unconditional acceptance of their children.
- 2.13 Nearly a third of the respondents (30%) were in disagreement that children should discuss personal problems with them. This correlates with the finding in question 2.16 in which 35% fathers disagreed that children should feel free to discuss sensitive issues with their parents.

A possible reason for this is that in traditional Zulu families, children were forbidden to discuss sensitive issues like sex with their parents.

- 2.15 A large number of fathers (86%) confirmed that they have to prepare their children for future experiences. Fathers must have trust in the child, and the future, to fulfil the important task of directing the child's full course of becoming as a progress in the direction of his future destination (cf. 3.4.1).
- 2.18 Only a small percentage of fathers (5%) were not in agreement, or uncertain, about the statement that children should disclose their uncertainties regarding the future to them. Most of the fathers (95%) therefore agreed that it is their responsibility to help the child construct an image of the future - during future-revealing conversations so that this image will become a reality (Pringle, 1987:96).
- 2.19 A high percentage of the fathers (95%) agreed that they must show approval of their children's achievements. In showing their approval for the child's achievements, regardless of the excellence thereof, parents also show acceptance of the child as he or she is (cf. 3.4.1 (4)).
- 2.21 The majority of respondents (87%) agreed that mutual trust is a basic essential for a sound relationship between father and child. The child must have complete trust in the father as educator, and the father must have trust the child's educatability (cf. 3.3.2 (1)).
- 2.23 A high percentage of fathers (96%) agreed that they should make every possible sacrifice for the sake of their children's education. Nearly all respondents (99%) also said their fatherly aspirations must be to give only the best for their children (question 2.39). Mwamwenda

(1995:429) says that parents lead a life of sacrifice to see to it that their children have a decent education that can ensure their employability and mobility.

- 2.26 Most of the fathers (83%) have a positive attitude towards their children so that they can become self-motivated. The experience of success, and the recognition and praise of success, means more to the child than threats of punishment. Vrey (199:212) says that such recognition and praise assures the child that the path he has chosen will lead to his goal, his successes and also enhance his self-esteem.
  
- 2.35 More than eighty percent (86%) of the respondents indicated that they ought to engage in educational activities with their children. Fathers can make the child's school life meaningful by supporting him or her in academic (homework) and extramural (sport meetings) activities (cf. 3.4.2).
  
- 2.41 A surprising number of fathers (24%) disagreed with the statement that they should love their children unconditionally. These fathers probably disagree because they interpreted unconditional love as forgiveness of the child for noncompliance with norms and values.
  
- 2.45 A very high percentage (94%) of respondents regarded it as their fatherly duty to make their children feel they are valued members of the family.

### 6.2.10 Relationship of understanding between father and child

**Table 10** Frequency distribution according to the questions on the relationship of understanding between father and child.

Question number	Agree	Disagree	Uncertain	Total
2.4	74 74%	13 13%	13 13%	100 100%
2.7	91 91%	7 7%	2 2%	100 100%
2.9	79 79%	12 12%	9 9%	100 100%
2.12	79 79%	15 15%	6 6%	100 100%
2.24	87 87%	7 7%	6 6%	100 100%
2.29	76 76%	6 6%	18 18%	100 100%
2.30	64 64%	20 20%	16 16%	100 100%
2.31	76 76%	12 12%	12 12%	100 100%
2.32	60 60%	31 31%	9 9%	100 100%
2.33	93 93%	1 1%	6 6%	100 100%
2.34	78 78%	12 12%	10 10%	100 100%
2.38	86 86%	9 9%	5 5%	100 100%
2.40	95 95%	2 2%	3 3%	100 100%
2.43	90 90%	6 6%	4 4%	100 100%
2.46	91 91%	6 6%	3 3%	100 100%
Average	81,3	10,6	8,1	100%

On average, more than eighty percent (81,3%) of the respondents in Table 10 were in agreement with the questions aimed at establishing their perception regarding the relationship of understanding between father and child. As a result of this finding, it can be stated that the majority of fathers regard the relationship of authority between them and their children as a cornerstone for the education relationship.

The following questions in Table 10 confirm the above statement:

- 2.4 Nearly three quarter (74%) of the fathers agreed that they should have knowledge about the fact that their children's possibilities are different from those of other children. Parents (fathers) must have sufficient knowledge of their child's possibilities in order to help and support him or her in the actualizing thereof (cf. 3.3.2 (2)).
- 2.7 More than ninety percent (91%) of the fathers said that they must admit the shortcomings of their children. Effective education is embedded in admitting and accepting the child's shortcomings. Kapp (ed.) (1990:459) says that this implies that a place is made for the child in the parent's (father's) world, and that the parent makes himself available to give support to the child.
- 2.9 Most of the respondents (79%) were in agreement that it is their fatherly duty to help their children actualise their possibilities. The child is born helpless, but with a plethora of possibilities. Urbani and Nel (1990:6) maintain that parents must have adequate knowledge of the child's possibilities and that the child must be helped to understand and actualise his possibilities in terms of the demands of propriety.

- 2.12 Nearly eighty percent (79%) of the fathers indicated that they must be considerate towards their children's feelings. Parents can only be considerate towards the child when they understand the child's feelings.
- 2.24 For the majority of fathers (87%) it is important that a good rapport exists between them and their children. The relationship of understanding between parent and child should be unaffected, open-minded, spontaneous, and trusting for good rapport (cf. 3.3.2 (2)). In such a relationship, each party can relax and be spontaneous, without constantly having to "weigh" what the other is thinking, saying or doing (Le Roux (ed.). 1992:64).
- 2.29 The eighteen percent of fathers that expressed uncertainty regarding assisting their children towards the positive development of their self-image, possibly did not understand all the aspects of childhood, or were not certain about modern norms and values (Vrey, 1990:46-47). However, most of the fathers (76%) answered in the affirmative to this question (cf. 4.4.3).
- 2.30 A substantial number of the respondents (64%) agreed that they must let the child's friends feel welcome in their home. However, more than a third (34%) disagreed or were uncertain about the question. A possible reason for the latter finding is that parents, especially the father as head of the family, discourages friendships with peers which participate in activities which are not in accordance with the accepted family values, norms and habits (Gouws & Kruger, 1994:126-127). It is therefore important to know who the child's friends are, as confirmed by seventy-six percent of the fathers in Question 2.31 (cf. 3.4.1 (1)).

- 2.32 Nearly a third of the fathers (31%) were not willing to take into account reasonable opinions put forward by their children concerning the family. A possible explanation for this is that in the traditional Zulu family, the father-figure was that of an authoritarian, and he paved the way for the children in no uncertain way (cf. 2.2.1).
- 2.33 The majority of respondents (93%) agreed that it is required from them as fathers to consult with the child's teachers regarding his or her academic progress. The interest that parents take in, and the value they attach to the child's school-work, play a decisive role in the academic achievement of the child (cf. 3.4.2 (1)). Question 2.46 also emphasises the importance of the above in finding that the majority of fathers (91%) viewed their fatherly duty as including assistance to the child regarding school work.
- 2.34 A large number of fathers (78%) regard it as their responsibility to give guidance to their children in choosing a career. This indicates that most fathers have a positive and purposeful attitude towards work, which is transmitted to the child and determines his or her attitude to the vocational world (cf. 3.4.2 (5)). Confirmation of the above also appeared from the responses in Question 2.38 where 86% of the fathers agreed that it is their responsibility to plan for their children's future.
- 2.40 The majority of respondents (95%) were in agreement that they must endeavour to understand the child's behaviour. Only when the cause of a child's unacceptable behaviour is known, will the parent be able to modify the behaviour or seek professional help (Kapp (ed.), 1991:65).

2.43 According to Van den Aardweg and Van den Aardweg (1988:24) it is important that parents assist the child in the satisfying of aspirations such as belonging, to be accepted, to be secure, to achieve and to obtain success. Most of the fathers (87%) were aware of the importance of being attentive to the child's aspirations and wishes.



### 6.11 Relationship of authority between father and child

**Table 11** Frequency distribution according to the questions on the relationship of authority between father and child

Question number	Agree	Disagree	Uncertain	Total
2.2	98 98%	1 1%	1 1%	100 100%
2.3	86 86%	11 11%	3 3%	100 100%
2.8	85 85%	4 4%	11 11%	100 100%
2.10	79 79%	12 12%	9 9%	100 100%
2.11	66 66%	32 32%	2 2%	100 100%
2.14	90 90%	4 4%	6 6%	100 100%
2.17	56 56%	33 33%	11 11%	100 100%
2.22	99 99%	0 0%	1 1%	100 100%
2.25	61 61%	32 32%	7 7%	100 100%
2.28	61 61%	29 29%	10 10%	100 100%
2.36	85 85%	7 7%	8 8%	100 100%
2.37	83 83%	13 13%	4 4%	100 100%
2.42	90 90%	6 6%	4 4%	100 100%
2.44	93 93%	7 7%	0 0%	100 100%
Average	80,9%	13,6%	5,5%	100%

According to the findings in Table 11 (80,9%) of the respondents agreed that a relationship of authority must exist between parent and child. Without authority there cannot be an educational situation, for education implies an authoritative relationship between educator and educand (cf. 3.3.2 (3)). Gouws and Kruger (1994:112-113) state that the relationship of authority is fundamental for the appearance of the education relation. The child must accept the parent's authority, and the parent assists the child in his craving for support.

The above is supported by the following responses to the questions in table 11:

- 2.2 Almost all the respondents (98%) were in agreement with the statement that they have to instill respect for figures of authority in their children. This finding corresponds with the finding of Question 2.22 in which nearly all the fathers (99%) agreed that children should acknowledge the authority of their parents. Van Rensburg, Landman and Bodenstein (1994:319) say that it is characteristic of the child that, to secure his own position, he is eagerly looking for a guiding authority to place demands on him, expect things from him, lay claims on his loyalty and service, exact obedience from him and control his life.
- 2.3 Most of the fathers (86%) answered in the affirmative that the enforcing of authority concerning their children ought to be based on parental love. Educational authority differs from all other forms of authority because it has its roots in love - parents' love for their child and for his culture (Nel & Urbani, 1990:13-14). Respect, trust and love are an integral part of the relationship of authority (cf. 3.3.2 (3)).
- 2.8 Discipline is necessary to maintain a certain standard of social conformity so that the community can function in an orderly, fearless

manner. Through discipline, the child realizes the necessity for order in the world around him, and that some behaviours are abhorred, whilst others are praised (Kok & Myburgh, 1995: 35-37). The above statements were confirmed by most of the fathers, (85%) in Question 2.8, when they agreed that they should be the most significant figures of authority in the child's life. The majority of fathers (79%) also expected their children to obey them in all aspects (question 2.10).

- 2.11 Two thirds (66%) of the respondents agreed that the child should be punished for any wrong-doing. Punishment is one of the most common methods used to control behaviour, and is meted out to an offender who has broken a rule or committed an unacceptable action. Van den Aardweg and Van den Aardweg (1988:187) see punishment as the imposing of a penalty on a person for a fault, offense or violation in retribution or retaliation. The responses of nearly the same number of fathers (61%) in Question 2.25 correspond with Pringle's (1987:161) statement that punishment, like discipline, should be fair and consistent.
- 2.14 Ninety percent (90%) of the fathers were certain that immediate action should be taken after an offence has been committed by the child. Van den Aardweg & Van den Aardweg (1988:187-188) say punishment should fit the misdemeanour, and be meted out as soon as possible after the violation. When punishment only stays a threat, or is postponed, unacceptable behaviour is likely to resume (cf. 3.3.2 (3)).
- 2.17 The child is born into a social situation which is conducive to, or inhibitive of, negative influences like alcohol or drug abuse, sub-cultures (in which violations of the accepted behavioural norms have positive connotations) and juvenile delinquents (Van den Aardweg & Van den Aardweg, 1988:123-124). Only more than half of the fathers (56%)

are aware of the existence of the negative influences in society, and that it is their responsibility to prevent their children to become susceptible to these influences.

- 2.28 Only sixty percent of the fathers admitted that they should discuss the reason for meting out punishment with the child. This practice is characteristic of a democratic parenting style in which discipline mainly rests on reasoning and assisting the child to why certain behaviour is acceptable, while other behaviour is unacceptable (Gouws & Kruger, 1994:112). The twenty-nine percent of fathers that disagreed with the above, probably still abide to the patriarchal family laws where the father's authority was not questioned (cf. 2.2.1).
- 2.36 A large number of fathers (85%) still believe in the use of corporal punishment as a last resort. According to Van Rensburg, Landman and Bodenstein (1994:346) corporal punishment can be administered to pupils only in cases of continued or grave neglect of duty, or disobedience, recalcitrance, wilful injury to property, theft, dishonesty, blatant lying, assault, bullying, indecency, truancy or any other misconduct of a serious nature.
- 2.37 The majority of respondents (83%) agreed that the child must accept their adult knowledge in making important decisions. Fathers believe that through their adult experience they have gained more knowledge than the not-yet-adult, and can therefore offer sound advice to the child.
- 2.42 Parents (fathers) are initially responsible for the child's academic achievement, but as he gradually becomes less and less dependent on them, he assumes, in his turn, responsibility for his own academic life.

A large number of the fathers (90%) agreed that it is their duty, as figures of authority, to create an atmosphere conducive to learning. They should talk educatively with the child to encourage and enable him to accept responsibility for his academic performance (Campion, 1985: 160).

- 2.44 A high percentage of fathers (93%) agreed that they must set an example to their children through word and deed. Fathers (parents) educate by means of what they say or do, through instruction and discipline, by means of what they as persons prescribe to, and the example they set as such. To ensure that the child increasingly obeys norms, the father should prescribe norms for himself, and live up to these norms.

### **6.3 SUMMARY**

In this chapter, the researcher's aim was to give some order to the range of information provided by the Zulu fathers in their answers to the questions in the questionnaire. Some of the data collected was of a demographic nature, which enabled the researcher to construct a broad profile of the sample selected for the investigation. Data collected regarding the relationship of trust, understanding and authority between father and child, was organized in frequency distribution tables - to simplify statistical analysis. The responses to the questions were interpreted and the findings discussed.

The last chapter of this study will consist of a summary of the literature study and the empirical investigation and certain relevant recommendations.

## **CHAPTER 7**

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## **CHAPTER 7**

### **SUMMARY AND RECOMMENDATIONS**

#### **7.1 SUMMARY**

##### **7.1.1 Statement of the problem**

In this study, an inquiry was made into Zulu fathers' perceptions of their educational responsibility. In the literature study, and through empirical research, it was found that there have been significant changes in the nature of the Zulu fathers' perceptions regarding their educational responsibility. As a result of the rapid changes in society, fathers have experienced difficulties in their educational relationship of trust, understanding and authority with their children. Changes brought about by industrialization, urbanization and the mass-media which propagates permissiveness, have forced Zulu fathers to educate their children under circumstances quite different to those they themselves were reared in.

##### **7.1.2 The traditional Zulu family**

The traditional Zulu family was characterised by the presence of a man and more than one wife. Polygamy, in the form of polygyny, was considered the norm in the Zulu culture, although not all marriages were polygamous. Having a number of wives was an indication of a man's wealth, because "lobola" (bride-wealth) had to be paid for each wife. The Zulu family consisted of the "umninimuzi" (family owner), and a number of wives with sons and daughters of various ages. Each family was allocated land for constructing "amaqhugwana" (huts), and for other

subsistence purposes, and the family head (father) allocated a piece of land to each wife. This appointing of land was necessary because of their agrarian lifestyle. The traditional "umuzi" (Zulu village) served as a "hospital" where the sick and pregnant were looked after, a "child care centre" and a "school" where children were taught and trained, and a "temple" for worship.

The traditional Zulu family was a patriarchal family in which the father was the dominant figure. It was a strong unit in which all decisions were brought to the father and in which the final decisions were made by him. His position as "father" of the family was not determined solely by his fatherhood, since families were of an extended nature, in which age within the lineage was also a determining factor. The Zulu family also served the important family functions of reproduction, socialization, care, protection, education of children and regulation of sexual behaviour.

The extended family played an important role in Zulu society, and this ramified through almost all aspects of their culture. Among the early Zulu people the bonds of kinship were very extensive, and served to bring together people who, in a Western society, would not be regarded as relatives. However, the nuclear family, characteristic of Western culture, was also becoming customary in the Zulu culture. Modern society is mainly composed of these small "social cells" or nuclear families, which are gradually becoming smaller in size - families over ten in number are rarely heard of or seen today. This is the outcome of the move into towns or cities, smaller homes, birth control facilities and the high cost of living.



The father's part in fostering the child's upbringing is primarily a two-fold one. Firstly he provides the child with security as breadwinner and principal disciplinarian as head of the family. Secondly, he provides the child with an adult model so that he can identify with a member of his own sex, if the child is a boy, or receive first-hand experience about the behaviour and attitudes of the opposite sex, if the child is a girl. The responsibility of the father in the family can be considered with respect to his position as the head of the family, the breadwinner and guarantor of security. In our society, despite the changing role of fathers today, primary responsibility for the children still remains with the mother, whether she stays at home or works outside the home. The role that the mother fulfils in the life of her child can be seen as the guarantor of safety and first educator.

It is, however, noteworthy that family and marriage transformations must not only be seen as disadvantageous to the Zulu father's educational responsibility, but that it also held advantages, as shown in the exposition of the advantages of the nuclear family.

### **7.1.3 Educational responsibility of fathers**

Fathers should have no uncertainties as to their educational responsibility as a parent. Together with the mother, the father assumes responsibility for his child's existence, from conception until he accepts responsibility for his own life as an individual - to live his own life though his parents still accept final accountability for what he says and does. As a primary educator, the father is responsible for the child's adequate education at home, which then serves as a basis for all further education. Fathers should be fully aware of their role, purpose and task, as well as the

possibilities and limitations of their activities regarding the education of their children.

The purpose of the child's education is not only adequate support and guidance towards adulthood, but also optimal realization of the child's unique potential. This implies that the educative assistance to a child calls for its own specific manner. Therefore, no fixed pattern, formula or method can be prescribed to fathers regarding their educational responsibilities as a parent. Fatherhood implies, in all circumstances, changed attitudes - a whole series of perspectives, actions and inclinations that have to be acquired and/or changed in the every day routine of the father. The role of the father also involves many different factors and processes. His part in fostering the child's becoming is primarily a two-fold one. Firstly, as principal breadwinner, primary disciplinarian and family head, the father provides security to the family.

Secondly, he provides the child with an adult model so that he can identify with a member of his own sex, if a boy, and also learn at first hand about the behaviour and attitudes of the opposite sex, if a girl.

The relationship between father and child is unique, in the sense that it is based on parental love and care, acceptance, trust, understanding and most important, ties of blood. The educational relationship between father and child is formed with the specific aim of educating the child. The quality of the relationship has a direct influence on the success, or otherwise, of the educational act. The educational relationship is founded on the relationship of trust, understanding (knowing) and authority between father and child.

Educative assistance is unique to both educator (father) and educand (child). The assistance given by the father in his intervention consists as much of opposing the child's wilful marring of his own humanisation, as it does giving his blessing to whatever spontaneous acts are in the child's own interests. Educative assistance embraces preparing the child to go out into the world, orientation regarding societal structures and the child's acquisition of self-identity.

#### **7.1.4 The Zulu father in a changing society**

Contact between Zulu people, with their traditional way of living, and white people, with a Western way of living, caused rapid social changes to take place - hence the Zulu people's indigenous way of living has suffered interference. The traditional Zulu family became Westernized as a result of industrialization, scientific and technological development, urbanization and Christianization. This transformation had significant and adverse effects on the educational responsibility of the Zulu father. The prefigurative culture, where children learned from their father, mother and elders, changed to a postfigurative culture where formally trained adults (teachers) teach children with the aid of textbooks. This resulted in the annihilation of the traditional educational role of the Zulu father, elders and ancestors.

In traditional Zulu society, the family setting was mainly patriarchal, with the father as the dominant figure of authority and knowledge. Western culture, however, interfered with the absolute authority of the father, and the father-figure, as a source of knowledge, gave way to the teacher-figure. As soon as changes occur in the culture of a group of people, the manner in which fathers (parents) educate and discipline their children, will of necessity have to be reassessed and rephrased.

Industrialization took fathers away from their families for long periods of time - they had to stay in cities and towns in order to be closer to their work place. Women could also participate in the labour market and gain equality as breadwinners in the family. Christianization replaced the traditional Zulu ancestral worship, in which the father was the chosen one to intercede and mediate between the living family members and ancestors. Furthermore, since Christianity proclaimed the right of every individual to practice his or her own religious faith, the father was dethroned from this position. The Westernized mass-media often transmits norms and values that are in conflict with those prescribed by Zulu tradition. It is therefore important that the Zulu father must observe changing norms and values, and conduct his life accordingly - in so doing, he must act as a role model to his children.

#### **7.1.5 Planning of the research**

This study utilized a questionnaire, constructed by the researcher, as the data source. The information sought was not available from any other source and had to be acquired directly from the respondents. When this situation exists, the most appropriate source of data is the questionnaire as it can easily be adapted to a variety of situations.

With the aim of administering the questionnaire to Zulu fathers with school- going children, it was required to first request permission from the Secretary of the KwaZulu-Natal Department of Education and Culture (KZNDEC), and there-after the Circuit Inspectors of Umbumbulu, Umzinto and Umzumbe. Finally, the researcher visited the principals of the selected schools to make the necessary arrangements to administer the questionnaire to the parents of school-going children on the set dates of parent meetings.

The aim of the questionnaire was to obtain information regarding Zulu father's perception of their education responsibility. The questions were formulated to establish the importance of the father-child-relationship with regards to the relationship of trust, understanding and authority between father and child.

#### **7.1.6 Analysis and presentation of research data**

The purpose of this chapter was to discuss the data collected from the questionnaires completed by 100 Zulu fathers, 59 had girls and 41 had boys in standard 8, and to offer comments and interpretations on the findings (cf. 6.2.1). At the outset, an explanation and description was provided as to the methods employed in the categorisation of responses and the analysis of the data. This was followed by an examination of the responses to the questions in the questionnaire.

The following findings emanated from the descriptive statistics:

- . All the Zulu fathers were members of either a Protestant or Catholic church, with nearly a third belonging to the United Congregational Church (cf. 6.2.4). These finding may reflect the significant influence of Christianization on the traditional Zulu religion (cf. 4.3.5).
- . The minority of Zulu fathers were in professional occupations, (cf. 6.2.5), which correlates with the finding that the majority of fathers possess academic qualifications lower than standard ten (cf. 6.2.6).

- . More than seventy-five percent of the fathers involved in the research reported more than four children in their family (cf. 6.2.7), and as many as 89% indicated three or more school-going children in the family (cf. 6.2.8). A large number of children in a family demand more responsibility and effort from the father, and also require more financial assistance towards their formal education (cf. 2.5.2).
- . The majority of fathers perceive the relationship of trust between parent and child as fundamental for the adequate actualization of the education situation (cf. 6.2.9).
- . According to the perception of eighty percent of the Zulu fathers, the relationship of trust between parent and child is imperative for the adequate actualization of the education situation (cf. 6.2.10).
- . Most of the fathers were in agreement that a relationship of authority must exist between parent and child for the educational situation to be realised (cf. 6.2.11).

### **7.2.7 Aim of the study**

The researcher formulated specific aims (cf. 1.5) to determine the course of this study. These aims were realised through a literature study, together with an empirical survey consisting of a structured questionnaire and informal, unstructured interviews with Zulu fathers. On the basis of the aims and findings of this study, certain recommendations were formulated.

## **7.2 RECOMMENDATIONS**

### **7.2.1 Re-assertion of the father-figure**

#### **(1) Motivation**

A child needs a father and a mother to lead, help, support and accompany him to self-actualization and ultimate adulthood. Both parents play an important, albeit different role, in the education of the child. Although no fixed pattern, formula or method can be prescribed to parents regarding their educational roles, they should have no uncertainties as to their educational responsibilities. The father should be fully aware of the role, purpose and task, as well as the possibilities and limitations of his activities regarding the education of the child. The child has to be guided, protected and safeguarded in a responsible manner by the father (cf. 2.4).

A father who is able and equipped to carry out his educational task consistently and successfully, gives a sense of security, of companionship and belonging to the child; it also bestows a sense of purpose and direction, of achievement and personal worth to the child. Only if this education situation is founded on a relationship of trust, understanding and authority between parent and child, can it be adequately realised (cf. 3.3.1).

Due to amongst other things the changes in society, the stability and security of traditional Zulu family-life has been severely affected (cf. 4.2). Through acculturation, the traits, ways of life, and behaviours of Western culture contributed significantly to the alienation between the

"modernised" Zulu child and his traditional father-figure (cf. 4.3). Fathers have become estranged from their children, and the educational relationship of trust, understanding and authority between parent and child has been impaired (cf. 4.3.1; 4.3.2). The father has been dethroned from his status as traditional head of the family and principal authoritative figure.

Book knowledge, introduced with Westernization, antiquated the traditional knowledge of the father which was passed on from older generations. The majority of insufficiently educated fathers (cf. 6.2.5) do not understand the objectives and functioning of the school. Their perception is that the upbringing of their children is virtually or totally in the hands of the teachers at school. As a result, fathers abdicated their educational responsibilities to the schools and, inadvertently, lost their parental control over their children (cf. 4.3). Politicians and the clergy grabbed the opportunity, and manipulated the children's normlessness under the guise of education through politics (cf. 4.3.4; 4.3.6).

If the exercising of their parental responsibilities, the authority of the fathers are often flouted, and they are even threatened by their alienated children (cf. 3.4.2 (3)). It is therefore clear that in a changing society, fathers should seek help to enable themselves to establish or re-assert themselves as responsible fathers and authoritative role-models in the education of the child.

## **(2) Recommendations**

In order to assist Zulu fathers to establish a realistic and positive approach towards their educational responsibility, the following



recommendations are offered.

The recommendations are:

- . Cultural leaders must actively propagate the re-establishment of the importance of nurturing the efficient functioning of the father in the family.
- . Fathers should be encouraged and supported to re-establish a meaningful relationship of trust, understanding and authority with their children
- . Women's leagues must vigorously promulgate in directing children to realise the important role their fathers play in their education.
- . Promote and embrace family planning so that future parents may not be burdened with more children that they can economically support, and assist in the actualization of their potentialities.

### **7.2.2 Guidance and involvement programmes for fathers**

#### **(1) Motivation**

A substantial number of the Zulu parents in urban areas are inadequately educated or even illiterate (cf. 6.2.6). They are therefore forced to develop their own child-rearing strategies (corresponding to their level of education or literacy) and omit to develop certain elementary codes of

conduct in their children regarding that which a modern society expects from them. These fathers have to keep up with a rapidly changing society which makes it extremely difficult for them to give sufficient guidance and assistance to the child (cf. 3.2.4). The majority of children come from families where the traditional culture is dominant, while at school they are more exposed to a modern, Westernised culture (cf. 4.2). The experience of different cultures seems to be a source of conflict for many Zulu fathers if the child tends to favour the more modern culture. Children who can read and write are inclined to challenge the authority of their fathers and challenge any measure of fatherly discipline (cf. 4.3). The perception of most of the fathers were that they have to instill respect for figures of authority in their children and that children should acknowledge the authority of their parents (cf. 6.2.11).

It is therefore obvious that there is an urgent need for some form of education, training and guidance for fathers with insufficient education or who are illiterate. In this respect schools could, and should, play a more prominent role, especially in the provision of training programmes for fathers. Programmes in which their educative role and the teaching role of teachers could be synchronised and more interrelative.

## **(2) Recommendations**

With the view on assisting insufficiently educated and/or illiterate Zulu fathers, the following recommendations are made.

The recommendations are:

- . Training programmes for fathers must be instituted at schools for the betterment of the fathers educational role in a modernized and changing society.
- . Adult literacy courses must be established in order to enable fathers to read and write and familiarize themselves with the educational demands of a modern society.
- . In order to reach as many fathers as possible through various media (television, radio, newspapers and popular magazines) generally funded (RDP) and effective media-based parent guidance programmes must be encouraged and promoted.
- . The establishment of schools as community learning centres must be given the highest priority. At such centres the fathers must be offered *inter alia* courses in adult literacy and courses in effective parenting.
- . Parent Teacher Organization's (PTOs) must be established - aiming to improve the education, health and safety of children in the local communities. The aims of the PTOs should be:
  - The encouragement of close cooperation between home and school.
  - To contribute to the development of a healthy, co-operative education environment at home, in the

community and at school.

- To achieve these goals, the following is required from the stakeholders in the child's education:
  - . Fathers (parents) must involve themselves as individuals and as collective in governance structures that effect the education of their children.
  - . Fathers should have regular discussions with their children about general school matters in order to be informed about conditions in the school and children's views concerning the school.
  - . Fathers (parents) must attend and call for regular class-and school-meetings in order to keep themselves informed and updated about the school and its environment.
  - . Fathers should acquaint themselves with their children's teachers and cultivate a healthy, open and co-operative relationship with them.
  - . Fathers should be approachable in their dealings with students, teachers and the school administration.

- . Discipline, responsible values, and positive attitudes and values of education should be developed in children.
- . Fathers must endeavour to create a home environment conducive to study, for example, regulate and monitor play and leisure time as well as observe homework time.

#### **7.2.4 Further research**

The traditional role of the father in the family has been significantly and adversely affected by the changes in society. The adoption of a Western culture, and continuing changes in society resulted in the traditional role of the father becoming increasingly diverse succumbing to change (cf. 4.3). However, findings from the descriptive research in this study gave evidence that the changed role of the father does not signal any departure of his perception regarding the importance of a sound father-child-relationship (cf. 6.2.9; 6.2.10; 6.2.11). A relationship which is affectionate and respectful and founded in trust, understanding and authority is imperative between father and child. Because the research covered only Zulu fathers living in rural areas, and with school-going children, the possibility exists that the perceptions of fathers of other racial groups, living in urban areas and with only preschool children, may have different perceptions regarding their educational responsibilities. It is, therefore, recommended that further research pertaining to the above mentioned diversities be undertaken.

### 7.3 CRITICISM

Criticism that emanates from this study include the following:

- . It can be presumed that many of the fathers who completed the questionnaire drew their perceptions regarding their educational responsibility from the media - where in many cases the media tends to prescribe to the appropriate parental responsibilities in educating the child. The probability therefore exists that the majority of fathers indicated what is theoretical to their educational responsibility and not what they practice in their own families.
- . The research sample comprised only of fathers living in rural areas. Dissimilar responses might have been elicited from fathers living in urban areas where family life is much more materialised and divorced from the traditional.
- . By implementing a written questionnaire as research instrument, the researcher differentiated between literate and illiterate fathers. Although more time-consuming and expensive, the written questionnaire could have been converted into an interview questionnaire in order to obtain the perceptions of illiterate fathers regarding their educational responsibility. This would have provided a more representative sample of Zulu fathers and improved the reliability of the findings.

#### **7.4 FINAL REMARK**

The aim of this study was to come to a better understanding of the difficulties experienced by Zulu fathers in the realization of their educational responsibilities in a rapidly changing society. It is trusted that this study will be of value, particularly to Zulu fathers, Educational authorities and other stakeholders with regards to the re-appraisal of the father-figure in the family, and the improvement of the father-child-relationship. It is also hoped that the recommendations from this study will be implemented and thereby enhance the fathers' fulfilment of their educational responsibilities.

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## **APPENDIX A**

**STRICTLY CONFIDENTIAL**

***Questionnaire***

***Zulu Fathers' Perceptions***

***of their***

***Educational Responsibility***

H.Z. Mzulwini  
B.A. (Unisa); B.Ed. (Unizul); SEC (Vista University)

Ndeya-Zenex Secondary School  
**P O ADAMS MISSION**  
4100  
12 June 1995

Tel. No. - (031) 903-3548 (Home)

Dear Father

### QUESTIONNAIRE ON FATHERS' EDUCATIONAL RESPONSIBILITY

At present I am engaged in a research project at the University of Zululand under the guidance of Professor G. Urbani. The research is concerned with the *Zulu Fathers' Perceptions of their Educational Responsibility*.

As one of the selected respondents I have taken the liberty of writing to you in order to seek your assistance in acquiring information about your experiences relating to the research. I have attempted to keep the questions as simple as possible both in English and Zulu and its completion should not require more than twenty minutes of your time.

#### CONFIDENTIALITY

All information will be regarded as **CONFIDENTIAL** and no personal details of any parent/respondent will be mentioned in the findings, nor will any of the results be related to any particular home, family or school!

Thank you for your co-operation.

Yours sincerely

.....

H.Z. MZULWINI

Ndeya-Zenex Secondary School  
**P O ADAMS MISSION**  
 4100

Tel. No. - (031) 903-3548 (Home)

23 May 1995

## UHLELO LWEMIBUZO

Ngibhekene nomsebenzi wokucubungula ngezemfundo eNyuvesi yakwaZulu ngisizana no Prof. Urbani. Lolu cubungulo lwami engilwenzayo luphathelene neqhaza elibanjwa abazali kwezemfundo kulesisikhathi senguquko *"Zulu Fathers' perceptions of their Educational responsibility."*

Njengoba nawe mzali uthinteka kwezemfundo yomntanakho ngithathe lelithuba ukucela usizo lwakho noma uvo lwakho ngalesisihlokwana. Imibuzo ebuzwayo iqonde ngqo ngesiZulu nangeSingisi, nokuyigcwalisa ngeke kuthathe imizuzu engaphezu kwengamashumi amabili.

Uvo lwakho oluvezile luyothathwa  
**NJENGEMFIHLO** kanti futhi akudingekile  
 ukuthi uziveze ukuthi ungubani.

Ngiyobonga ubambiswano kokuceliwe.

Ozithobayo

.....

**H.Z. MZULWINI**

Kindly answer all the questions by supplying the requested information in writing. Please complete by making a cross (X) in the appropriate block.

*Siza uphendule lemibuzo elandelayo ngokunikeza ulwazi esilucela kuwe. Gcwalisa ngokwenza isiphambano (X) esikweleni esifanele.*

## SECTION ONE: BIOGRAPHICAL INFORMATION

### ***ISIQEPHU SOKUQALA: IMINININGWANE NGAWWE***

#### 1.1 AGE OF FATHER

##### ***UBUDALA NGEMINYAKA BUKAYISE WOMNTWANA***

30 - 34

30 *kuya* 34

☐

35 - 40

35 *kuya* 40

☐

41 - 45

41 *kuya* 45

☐

46 - 50

46 *kuya* 50

☐

51 - 55

51 *kuya* 55

☐

56 - 60

56 *kuya* 60

☐

61 and over

61 *nangaphezulu*

☐



**1.2 HOME LANGUAGE**  
**ULIMI ENILUKHULUMA EKHAYA**

Zulu  
*isiZulu* ☐

Xhosa  
*isiXhosa* ☐

Swazi  
*isiSwazi* ☐

English  
*iSingisi* ☐

Sotho  
*isiSuthu* ☐

Other (Please specify)

*Olunye (Chaza)*

**1.3 RELIGIOUS DENOMINATION**  
**INKONZO ENIKHONZA KUYO**

United Congregational Church (UCC) ☐

Methodist Church ☐

Lutheran Church ☐

Roman Catholic Church ☐

Anglican Church ☐

Zionist Church ☐

Apostolic Church ☐

Other (Please specify)

*Elinye (Chaza)*

#### 1.4 RESPONDENT'S OCCUPATION *UMSEBENZI WOPHENDULAYO*

Professional (e.g. teacher, nurse, doctor, minister of religion, self-employed etc.)  
*(isib. uthisha, umhlengikazi, udokotela, umfundisi, uziphethe ngomsebenzi, njll.)* ☐

Semi-Professional (e.g. domestic worker, factory worker, etc.)  
*(isib. umsizi womndeni, isisebenzi sasembonini, njll.)* ☐

Other (Please specify)

*Okunye (Chaza)*

#### 1.5 EDUCATIONAL LEVEL OF RESPONDENT *IQOPHELO LOKUFUNDA LOPHENDULAYO*

No formal schooling  
*Angifundile* ☐

Lower than Std 5  
*Ngaphansi kwebanga lesi-5* ☐

Std 5  
*Ibanga lesi-5* ☐

Std 6  
*Ibanga lesi-6* ☐

Std 7  
*Ibanga lesi-7* ☐

Std 8  
*Ibanga lesi-8* ☐

Std 9  
*Ibanga lesi-9* ☐



**SECTION TWO: EDUCATIONAL RESPONSIBILITY**

**ISIQEPHU SESIBILI: UKUZINIKELA KWAKHO EKUFUNDENI KOMNTWANA / IQHAZA OLIBAMBAYO EKUFUNDENI KOMNTWANA.**

**SECTION TWO: INSTRUCTIONAL / ISIQEPHU SESIBILI:****INSTRUCTIONS TO RESPONDENTS**

1. Please read through each statement **carefully** before giving your opinion.
2. Please make sure that you **do not** omit a question, or skip a page.
3. Please be honest when giving your opinion.
4. Please **do not** discuss statements with anyone.
5. Please return questionnaire.

**SIYACELA KUMPHENDULI UKUTHI:**

1. *Afunde ngokuqaphelisisa isitatimende ngasinye ngaphambi kokunikeza umqondo wakhe.*
2. *Aqiniseke ukuthi alikho ikhasi aleqayo.*
3. *Asize athembeke uma enikeza umqondo wakhe.*
4. *Asize angabonisani nomunye.*
5. *Asize alibuyise leliphepha lemibuzo.*

Before expressing your feeling regarding a specific statement, consider the following example.

***"A child must be certain of his father's unconditional love"***

*Ngaphambi kokuba uveze imizwa yakho mayelana naleso naleso sitatimende, ake, ubheke lesisibonelo esilandelayo.*

*"Ingane kufanele iqiniseke ukuthi uyise uyithanda ngokungenam "bandela enganagqubu' nambandela."*

#### EXAMPLE 1

##### ***ISIBONELO SOKUQALA***

If you agree with this statement  
*Uma uvumelana nalesi sitatimende*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>
X		

#### EXAMPLE 2

##### ***ISIBONELO SESIBILI***

If you disagree with this statement  
*Uma ungavumelani nalesi sitatimende*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>
	X	

**EXAMPLE 3****ISIBONELO SESITHATHU**

If you neither agree nor disagree with it, that is being uncertain.

*Ungavumelani noma umgaphikisani naso, okusho ukuthi ungenaso isiqiniseko.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>
		X

**SECTION 2: FATHERS' EDUCATIONAL RESPONSIBILITY / ISIQEPHU  
SESIBILI: UMTHWALO WOYISE BABANTWANA ENKULISWENI  
YABANTWANA**

All statements which follow bear reference to Zulu fathers' perceptions of their educational responsibility. Please express your feelings on the following statements.

*Zonke lezimpendulo osinika zona ziphathelele nesihloko esithi "Oyise abongomaZulu babantwana bazibona beneqhaza elingakanani emfundweni yabantwana babo". Siza uvese imizwa yakho kulezizitatimende ezilandelayo.*

- 2.1 As a father I believe that my child gives his/her best in schoolwork.  
*Njengoyise womntwana ngiyethemba ukuthi umntanami uyazinikela ngokusemandleni emsebenzini wesikole.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.2 I ought to instil respect for figures of authority in my child.  
*Kudingeka ngim'fundise umntwana wami ukuhlonipha abantu abadala kunaye abamphethe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.3 The enforcing of authority concerning my child must be based on fatherly love.  
*Ukukhulisa umntanami ngendlela encomekayo kwesekeleke othandweni lwami lobuyise.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.4 I have to accept that my child's possibilities are different from those of other children.  
*Kufanele ngikwamukele ukuthi izindlela zokwenza zomntanami azifani nezezinye izingane.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.5 Fatherhood means to provide security for my child.  
*Ukuba nguyise womntwana kusho ukumvikela umntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.6 I must accept my child as he is bodily and spiritually.  
*Kufanele ngimemukela umntwana wami njengoba enjalo ngokomzimba, nomphefumulo.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.7 As a father I must admit the shortcomings of my child.  
*Njengoyise womntwana kudinga ngizamukele izici zomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.8 I should be the most significant disciplinary figure in my child's life.  
*Kudingeka ngibe ngumqoqi wesimilo oqavile empilweni yomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.9 My fatherly duty is to help my child in actualising (realising) his possibilities.  
*Isimiselo sami sobuyise womntwana ukuba ngimsiza umntanami ekuvezeni konke anamandla okukwenza.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>



2.10 I expect my child to obey me in all aspects.

*Ngilindele ukuba umntanami angilalele kuyo yonke imikhakha.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.11 As a father I have to punish my child for any wrong-doing.

*Njengoyise womntwana kudingeka ngimjezise umntanami nganoma isiphi isenzo sokona.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.12 I must be considerate towards my child's feelings.

*Kufanele ngicabangele imizwa yomphefumulo womntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.13 My child should feel free to discuss his personal problems with me.

*Umtanami kufanele azizwe ekhululekile ukuxoxa nami ngezinkinga eziqondene naye.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.14 As a father, I should take immediate action after an offence has been committed by my child.

*Njengoyise womntwana kufanele ngisheshe ukwenza okufanele uma ingane yami kukhona ekonile.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.15 Fatherhood entails the preparation of my child for future (new) experiences.

*Ubuyise womntwana kubandakanya ukulungisa umntwana elungiselwa ikusasa nezimo zalo ezintsha esintsha.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.16 My child should feel free to discuss sensitive issues with me (e.g. sex, drugs, etc.).

*Umntanami kufanele azizwa ekhululekile ukuxoxa nami ngisho nangezindaba ezithinta ingaphakathi lakhe (njengobulili, izidakamizwa, njll.).*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.17 It is my fatherly responsibility to prevent my child from becoming susceptible to negative influences of his peer group (eg. alcohol and drug abuse, etc)

*Ukuvimbela umntanami ekuthathekeni kalula yimimoya yamaqembu ontanga (isib. izidakisi, nokusebenzisa, izidaka mizwa nokunye) kungumsebenzi wami njengoyise womntwana.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.18 My child discloses his/her uncertainties about the future to me.

*Umntanami ungivulela isifuba ngokungaqiniseki kwakhe ngekusasa lakhe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.19 I must show my approval (appreciation) for my child's achievements.

*Kufanele ngikhombise ukukuthakasela ukuhlabana komntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.20 As a father I have to set an example to my child through word and deed.

*Eghazeni lami lobuyise womntwana kufanele ngibe yisibanolo ngokukhuluma nangezenzo kumntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.21 Mutual trust is a basic essential for a sound relationship between my child and myself.

*Ukwethembana kuyisisekelo sobudlelwano obuhle phakathi kwami nomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.22 As a father, I must ensure that my child acknowledges my authority.

*Njengoyise womntwana kufanele ngiqiniseke ukuthi ingane yami lyawemukela amandla ami phezu kwayo.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.23 I should make every possible sacrifice for the sake of my child's education.

*Kufanele nginikele ngakho konke enginako ngenxa yemfundo yengane yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.24 A good rapport must exist between my child and myself.

*Kufanele kube khona ukuxhumana okuhle phakathi kwami nengane yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.25 Consistency in the application of authority over my child is essential.  
*Kudingekile ukungaguquki ekusetshenzisweni kwamandla phezu komntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.26 I need to have a positive attitude towards my child for him to become self-motivated.  
*Kufanele ngibe nomoya ovulekile ukuze ingane yami ikhuthazeke.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.27 It is my fatherly responsibility to encourage my child to participate in extra-curricular activities.  
*Kungumthwalo wami njengoyise womntwana ukukhu thaza ingane yami ukuba ibambe iqhaza nakwezinye izinto ngaphandle kwasekilasini.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.28 It is essential to discuss my reason for meting out punishment.  
*Kudingekile ukuxoxisana nomntanami ngesizathu esibangela ukuba ngimjezise.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.29 I must assist my child with the positive development of his/her self-image.

*Kumele ngimlekelele umntanami ekwakheni isithombe esihle sobuyena.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.30 As a father I must let my child's friends feel welcome in our home.  
*Njengoyise womntwana kufanele ngibenze bazizwe bemukelekile abangane bomntanami ekhaya lethu.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.31 It is important to know who my child's friends are.  
*Kusemqoka ukwazi ukuthi bangoban abangane bomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.32 I must be willing to take into account reasonable opinions put forward by my child, concerning the family.

*Kufanele ngizimisele maqondana nomndeni (ikhaya) ukuthatha imiqondo ezwakalayo ebekwa umntanami nendlela yokumphatha.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.33 It is required from me as a father to consult with my child's teachers regarding his academic progress.

*Kudingekile njengoyise womntwana ukuba ngithintane nothisha bakhe maqondana nenqubo yakhe esikoleni.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.34 I have to give guidance to my child in choosing a career.

*Kufanele ngimlekelele umntanami uma ekhetha umgudu womsebenzi angawulandela.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.35 My child and I must engage in educational activities together.

*Mina nomntanami kufanele sibambisane emkhankasweni wemfundo.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.36 Corporal punishment should only be used as a last resort.

*Isijeziso sokushaya kufanele sisebenze njengomzamo wokugcina lapho yonke imizamo isihlulekile.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.37 My child must accept my adult wisdom in making important decisions.  
*Ingane yami kudingeka yamukele ulwazi lwami lobudala ekuthatheni izinqumo eziqavile.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.38 I must understand my responsibility in planning for my child's future.  
*Kufanele ngiwuqonde umthwalo wami njengomzali ekuhleleni umntanami ikusasa.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.39 My fatherly aspirations must be to give only the best for my child.  
*Njengoyise ngimfisela izifiso ezinhle zodwa umntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.40 I must endeavour to understand my child's behaviour.  
*Kufanele ngizame ukukuqonda ukuziphatha komntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>



- 2.41 My fatherly love for my child should be unconditional.  
*Uthando lobuyise kumntanami kufanele lungabi nam'bandela.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.42 It is my duty to create an atmosphere conducive for learning for my child (e.g. study-room, study desk, etc.).  
*Kungumtwalo wami ukuba ngenze isimo esifanele sokuba umntanami afunde kahle (isib. ikamelo lokufundela, idesiki lokutadisha, njll.)*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.43 As a father I must be attentive to my child's aspirations and wishes.  
*Ngengoyise womntwana kufanele ngizibheke izifiso zakhe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.44 I have to set an example through word and deed regarding norms and values.  
*Kufanele ngenze isibonelo ngamazwi nangezenzo maqondana nezinkambiso namagugu.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.45 As a father I should make my child feel that he/she is a member of the family.

*Njengoyise womntwana kudingeka ngimenze azizwe eyingxeny yomndeni.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.46 My fatherly duty includes assistance to my child regarding his school work (eg, study methods, homework, etc.)

*Umthwalo wami wobuyise kumntwana kubandakanya nokumsiza maqondana nomsebenzi wakhe wesikole (isib. izindlela, zokufunda, umsebenzi wasekhaya nokunye).*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

Thank you!

***Ngiyabonga!***

## **APPENDIX B**

Ndeya-Zenex Secondary School  
P O Box 80  
Illovo Beach  
4155

24 May 1995

The Secretary  
Department of Education  
Private Bag X04  
ULUNDI  
3838

Sir

#### **REQUEST FOR PERMISSION TO CONDUCT RESEARCH**

I am currently conducting a Research Project aimed at examining "*Zulu fathers' perceptions of their educational responsibility*". This research is towards an M.Ed. degree and is being carried out under the supervision of Professor G. Urbani at the Umlazi Campus of the University of Zululand.

For the purpose of the research a questionnaire will be developed which I need to administer to Zulu fathers who have children in school in Kwa-Zulu Natal. Random sampling will be used in the selection of fathers to complete the questionnaire. questionnaires will be delivered and collected personally by the researcher.

A copy of the questionnaire is attached for your inspection and approval. Completion of the questionnaire will not take more than 20 minutes. All information given by fathers will be dealt with in the strictest confidence because anonymity is asked.

I request your permission to distribute the questionnaire to the school children's fathers during the last quarter of the 1995 school year. I will minimize any interference with the normal functioning of the school. Information gathered in this research will offer invaluable assistance to all the parents and in particular fathers as well as the department of Education in the Republic of South Africa.

Yours sincerely

H. Z. Mzulwini

## APPENDIX C

PROVINCE OF  
KWAZULU-NATAL

ISIFUNDAZWE  
SAKWAZULU-NATAL

PROVINSI  
KWAZULU-NATAL

DEPARTMENT OF EDUCATION AND CULTURE  
UMNYANGO WEMFUNDO NAMASIKO  
DEPARTEMENT VAN ONDERWYS EN KULTUUR

TELEGRAPHIC ADDRESS:  
FILE REFERENCE: 8/2

POSTAL ADDRESS:  
IKHELI/ADRES:

Private Bag x04  
ULUNDI 3838

FAX/TSIKHAHLAMEZI/FAKS: 0358 202 490  
TELEPHONE/UCINGO/TELEFOON: 0358 797 315

ENQUIRIES/IMIBUZO:  
NAVRAE:

Mr S.M. Gqwaru  
Academic Planning

8 September 1995

Mr H.Z. Mzulwini  
Ndeya-Zenex Secondary School  
P.O. Box 80  
Illovo Beach  
4155

Dear Mr Mzulwini

PERMISSION TO CONDUCT RESEARCH ON ZULU FATHERS' PERCEPTION OF  
THEIR EDUCATIONAL RESPONSIBILITY

Your letter dated 12 June has reference. The delay in responding is regretted.

1. Permission is hereby granted to you to conduct research in the KwaZulu Natal schools that have been selected for your study, provided that:

1.1 you work through the senior deputy chief education specialists of the areas from which you will select the sample of your study;

1.2 prior arrangements are made with the principals concerned;

1.3 participation in the research by parents, teachers or pupils is on a voluntary basis;

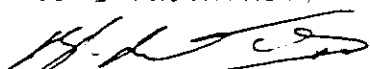
1.4 the questionnaire is administered during non-teaching time, and

1.5 all information gleaned is treated confidentially and used for academic purposes only.

2. Kindly produce a copy of this letter when visiting the schools.

3. The department wishes you every success in your research and looks forward to receiving a copy of the findings.

Yours faithfully



## **APPENDIX D**

Ndeya -Zenex Sec. School  
P O Box 80  
ILLOVO BEACH  
4155

30 October 1995

The Circuit Inspector  
Umbumbulu Circuit  
Private Bag X1022  
UMBUMBULU  
4105

Sir/Madam

**REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT SELECTED  
SCHOOLS: UMBUMBULU**

The research I am currently conducting is Zulu Fathers' Perception of their Educational Responsibility. This research is towards a M.ED. degree, and is being carried out under the supervision of Professor G. Urbani at Umlazi Campus of the University of Zululand.

For the purpose of this research a questionnaire will be developed which I will administer to some of the Zulu fathers of pupils at the following preselected schools:

Adams H.P. School	Dayimane Secondary School
Bridgman C.P. School	Amazibu C.P. School
Charles Hlengwa High School	Kwa Gumbi C.P. School
Isisusa High School	Sophie Phewa C.P. School

Attached please find a copy of approval from the secretary for Education and Culture in KwaZulu - Natal.

The questionnaire should not take more than 15 minutes to complete. All information will be dealt with in the strictest of confidence and anonymity is assured.

-----

I request your kind written permission to administer the questionnaire among Zulu fathers of pupils immediately after their annual general meetings in the abovementioned schools in October - November 1995. Since the principals will be involved, the researcher will ascertain this research does not in any way interfere with the normal functioning of the school.

Yours faithfully

H.Z. MZULWINI



## **APPENDIX E**

Ndeya - Zenex Sec. School  
P O Box 80  
ILLOVO BEACH  
4155

30 October 1995

The Circuit Inspector  
Department of Education and Culture  
Umzinto Circuit  
UMZINTO  
4200

Sir/Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT SELECTED  
SCHOOLS: UMZINTO

The research I am currently conducting is Zulu Fathers' perception of their Educational Responsibility. This research is towards a M.ED. degree, and is being carried out under the supervision of Professor G. Urbani at Umlazi Campus of the University of Zululand.

For the purpose of this research a questionnaire will be developed which I will administer to some of the Zulu fathers of pupils at the following pre-selected schools.

Dududu L.P. School	Phindavele High School
Zembeni H.P. School	Gidela Sec. School
Bonguzwane Sec. School	

Attached please find a copy of approval from the secretary for Education and Culture in Kwazulu-Natal.

The questionnaire should not take more than 15 minutes to complete. All information will be dealt with in the strictest of confidence and anonymity is assured.

-----

I request your kind written permission to administer the questionnaire among Zulu fathers of pupils immediately after their annual general meetings in the abovementioned schools in October-November 1995. Since the principals will be involved, the researcher will ascertain that this research does not in any way interfere with the normal functioning of the school.

Yours faithfully

H.Z. MZULWINI

## **APPENDIX F**

Ndeya - Zenex Sec. School  
P O box 80  
ILLOVO BEACH  
4155

30 October 1995

The Circuit Inspector  
Department of Education and Culture  
Umzumbe Circuit  
Private Bag 133  
HIGHFLATS  
4640

Sir/Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT SELECTED  
SCHOOLS: UMZUMBE

The research I am currently conducting is Zulu Fathers' Perception of their Educational Responsibility. This research is towards a M.ED. degree, and is being carried out under the supervision of Professor G. Urbani at Umlazi Campus of the University of Zululand.

For the purpose of this research a questionnaire will be developed which I will administer to some of the Zulu fathers of pupils at the following pre-selected schools:

KwaBhavu High School	Sizanayo Sec. School
Bhekameva Sec. School	Odeke C.P. School
Ntabalukhozi Sec. School	Edabanini C.P. School
Bangibizo C.P. School	

Attached please find a copy of approval from the secretary for Education and Culture in KwaZulu-Natal.

The questionnaire should not take more than 15 minutes to complete. All information will be dealt with in the strictest of confidence and anonymity is assured.

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I request your kind written permission to administer the questionnaire among Zulu fathers of pupils immediately after their general meetings in the abovementioned schools in October-November 1995. Since the principals will be involved, the researcher will ascertain that this research does not in any way interfere with the normal functioning of the school.

Yours faithfully

H.Z. MZULWINI