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SELF-ESTEEM AND FATHER PRESENCE: A STUDY OF YOUNG WOMEN AT A SOUTH AFRICAN UNIVERSITY

BY

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THESIS

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UNIVERSITY OF THE WITWATERSRAND

SUPERVISOR: PROF M. NDUNA

MAY 2018

Declaration

I, Esmeralda Vilanculos, declare that this thesis is my own, unaided work. The thesis has never been submitted for any other degree or examination before, at Wits or any other university.

I have acknowledged all direct quotations and have paraphrased ideas and content correctly. I have additionally included a complete alphabetised reference list, following APA Sixth Edition (2010) guidelines.

Signed:  Date: May 2018

Dedication

I dedicate this thesis to my family and the Father Connections Research Team at the University of the Witwatersrand.

Abstract

Background: The development of self-esteem begins early on at childhood, and this is based on emotional and social growth. Earlier research studies demonstrate that children who co-reside with their biological fathers present with higher self-esteem. The impact of father presence on daughters in early childhood stages of life continues to shape their self-esteem in young-adulthood or adulthood stages. However, absent is research that studies how self-esteem relates to father presence and involvement in young women's lives, particularly in the Global South. Moreover, there is a conspicuous absence of South African literature that addresses this association in samples of adolescents and young women. To address this limitation, the study aimed to investigate the association between daughters' self-esteem and the three domains of father presence. The study also examined whether self-esteem differed based on the reasons-for-father-absence or other selected socio-demographic variables. Specifically, the study intended to analyse the following hypothesis:

1. Daughters' self-esteem will be positively related to the RF-Domain
2. Daughters' self-esteem will be positively related to the BAF-Domain.
3. Daughters' self-esteem will be positively related to the IFI-Domain.
4. Daughters' self-esteem scores would not significantly differ based on the relationship status (Rel-Status), ethnicity, overall degree of closeness with the father (DCD), mothers' educational level (Mother-Edu), co-residence status of the father (FC-Status), co-residence status of the father-figure (FFC-Status), degree of contact with the father if parents divorced/separated (DegC) or daughter's age at father's death/permanent departure if father departed before the age of 18 years (AgeD)
5. Daughters' self-esteem scores would not significantly differ based on the Reasons-for-father-absence.

6. AgeD, Rel-Status, Ethnicity, DCD, DegC, Mother-Edu, FC-Status, FFC-Status and relationship with the father domain (RF-Domain) have a significant contribution to the prediction of daughters' self-esteem.

Methods: A quantitative non-experimental correlational cross-sectional study was conducted with a purposive convenient sample of 250 undergraduate and postgraduate psychology female students aged between 18 and 24 years, registered with the University of the Witwatersrand. A self-reported online questionnaire was used to collect data during the month of November and December 2016. The IBM SPSS Statistics (version 24) was used for data analysis. Cronbach alpha analyses were used to calculate the internal reliabilities of the FPQ and self-esteem measures. A series of Pearson or Spearman's correlations were used to establish the association between self-esteem and three domains of father presence. A series of one-way ANOVAs or independent samples t-tests were conducted to investigate whether there were significant differences in young women's self-esteem based on ethnicity, degree of closeness, or other selected socio-demographic variables. A series of multiple linear regression analyses were conducted to predict self-esteem by ethnicity and DCD in conjunction with the subscales of the relationship with father domain of the father presence measure.

Results: Self-esteem demonstrated a significant positive relationship with the RF-domain of father presence ($p < 0.05$). Young women's self-esteem demonstrated a partial significant relationship with the beliefs about the father or intergenerational family influences domains of father presence. Young women's self-esteem differed based on the ethnicity or the reasons-for-father-absence ($p < 0.05$). However, a selected number of socio-demographic factors (i.e. AgeD, FFC-Status, FC-Status, Relationship-Status, or DegC) exhibited no significant differences in young women's self-esteem ($p > 0.05$). Moreover, ethnicity in combination with the perceptions of the father's involvement, feelings about the father, mother's support for the relationship with the father, physical relationship with the father or

the father-mother relationship were significant predictors of self-esteem ($p < 0.05$), with ethnicity being the better predictor variable. However, DCD demonstrated no significant contribution in the prediction of self-esteem in any of the regression models.

Discussion: The relationship between self-esteem and the three domains, namely the relations with the father, beliefs about the father, and the intergenerational family influences were partially consistent with previous research. Moreover, consistent with previous research, there were significant mean differences in self-esteem based on young women's ethnicity, degree of closeness with father, and the mother's educational level.

Conclusions: the domains of father presence were associated or partially associated with young women's self-esteem. Ethnicity predicted self-esteem in conjunction with each of the subscales of the father relationship domain.

Recommendations: These findings suggest that researchers and clinicians should consider the role of ethnicity in combination with each of components of the relationship with the father domain of father presence as significant factors which predict daughters' self-esteem. Researchers should also consider self-esteem to be associated with factors such as the respondents' ethnicity, overall degree of closeness with the father, perceptions of the father's involvement, feelings about the father, mother's support for the relationship with the father, physical relationship with the father, father-mother relationship, conceptions of God as the Father, negative sentiments of the mother's relationship with her father, or the positive sentiments of the mother's relationship with her father.

Key words: **adolescents, daughters, father absence, father involvement, father presence, self-esteem, South Africa, young women.**

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Table of abbreviations

AgeD	Daughter's age at father's death/permanent departure if father departed before the age of 18 years
AgeFE	Age at father-figure's entrance into the home
BAF-Domain	Beliefs about the father domain
CFI	Conceptions of the father's influence
CGF	Conceptions of God as the Father
DCD	Overall degree of closeness derived from combining DegD and DegNF values.
DegC	Degree of contact with father if parents divorced/separated
DegD	Degree of closeness with the father who was mostly present at home until the age of 18 years.
DegNF	Degree of closeness with the father before his departure if he left before the age of 18 years.
DST/NRF CoE-HUMAN	Department of Science and Technology/National Research Foundation Centre of Excellence in Human Development
EthnD	Dichotomised ethnicity variable (Group 0: Africans and Coloureds; Group 1: Whites and Indians)
FC-Status	Co-residence status of the father
FFC-Status	Co-residence status of the father-figure
FLF	Feelings about the father
FMR	Father-mother relationship
FPQ	Father presence questionnaire
FRHF	Father's relationship with his father
IFI-Domain	Intergenerational family influences domain

NEG-MRHF	NEG-MRHF = negative sentiments of the mother's relationship with her father
Mother-Edu	Mother's educational level
MRHF	Mother's relationship with her father
MSRF	Mother's support for the relationship with the father
PFI	Perceptions of the father's involvement
POS-MRHF	POS-MRHF = positive sentiments of the mother's relationship with her father
PRF	Physical relationship with the father
Reasons-FA	Reasons-for-father-absence
RF-Domain	Relationship with the father domain
Rel-Status	Respondents' relationship status

Glossary of terms

Degree of contact: refers to the extent to which an offspring remains in contact and is able to appreciate close relations with the other.

Degree of closeness: is the extent to which the offspring is having or enjoying close relationships with the other.

Domains: refers to a group of, or a category of different subscales.

Father absence: A child's experience of living in a home or growing up without a biological father as a result of his disappearance or death during the early childhood stages of life. The concept of father presence is difficult to measure and how it is measured may differ from one context to another.

Father figures: refers to familial or extra familial male models other than the genitor who offer fathering influences to the offspring.

Father-involvement: also known as paternal involvement refers to a father's engagement, accessibility, and responsibility towards his child.

Father-presence: a psychological construct including aspects of experiences with the father that extends over and above the conventional measure of co-residence.

Psychological fathering: a type of fathering that takes into account the provision of emotional support to the spouse and their children. It enhances family relationships and facilitates positive adjustment in children.

Self-esteem: refers to the confidence that people have on their own ability to think, capability to cope with life challenges, and their right to be content. It also refers to the overall effective evaluation of one's value, importance and/or self-worth.

Social fathers: refers to other individuals such as familial or extra-familial father figures in the offspring's life who stimulate a sense of father presence. Father figures may formally or informally practice social fatherhood through fostering or adoption. These men

play a fathering role to non-biological children. Moreover, the term social father is an inclusive term and does not define a man's relationship to the offspring with reference to a legal status or the child's mother.

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CHAPTER ONE

INTRODUCTION

This chapter introduces the study by highlighting the importance of father presence, father involvement as well as the gaps in literature about the link between father presence and daughters' self-esteem. The background of the problem, rationale, purpose or aim(s), study research questions, and hypotheses are highlighted in this chapter

1.1 Introduction

In South Africa, many children are not consistently co-resident with their biological parents, especially their fathers (Hall, Meintjes, & Sambu, 2014; Hall, Nannan, & Sambu, 2015). In South Africa, the year 2013 saw 34.7% of children who lived with their biological parents, 39.5% lived with mothers only, and 3.3% resided with fathers only (Statistics South Africa, 2014).

Drawing from the analysis reported by the Statistics South Africa (2014), slightly above 60% of children in South African are living without their fathers. In this case, the term 'children' refers to individuals who are aged between zero months and 17 years (Hall et al., 2014). It appears that parental residence with children and youth differs by age (Statistics South Africa, 2014). For instance, Hall et al. (2015) report that in 2013, there were 36.4% of children aged between zero and nine years who lived with both parents; 43.1% of children lived with mothers only, and 2.9% with fathers only. Between the age range of 10-14 years, there were 33.8% of children who lived with both biological parents; 36.0% lived with mothers only, and 4.3% with fathers only. Among the youth aged between 15-19 years, 29.9% lived with both mother and father; 32.2% lived only with their mothers, and 3.7% with fathers only. Lastly, 23.5% of the youth aged between 20-24 years lived with both parents; 26.6% of children lived with mothers only, and 3.9% of these youth lived with fathers only (Hall et al., 2015).

The Statistics South Africa (2014) further shows that the proportion of children only with mothers, only fathers, or both parents, differs across different provinces. Table 1.1 below summaries this information. By inspection, this table shows that the Gauteng province has the highest number of children who are living with their fathers in the same household.

Table 1.1

Proportion and number of children living with their parents, by province for the year 2014

	Eastern Cape	Free State	Gauteng	KwaZulu-Natal	Limpopo	Mpumalanga	North West	Northern Cape	Western Cape	South Africa
Both parents	22.2% 591,000	38.1% 349,000	54.5% 1,938,000	23.6% 964,000	26.1% 572,000	29.3% 451,000	31.7% 404,000	33.3% 136,000	55.6% 1,043,000	34.9% 6,456,000
Mother only	40.3% 1,071,000	35.5% 325,000	31.0% 1,101,000	45,1% 1,839,000	48.1% 1,056,000	46.3% 713,000	45.2% 576,000	43.7% 179,000	35.0% 656,000	40.6% 7,514,000
Father only	3.6% 95,000	3.1% 29,000	4.7% 168,000	5.0% 205,000	1.6% 35,000	3.4% 53,000	2.3% 29,000	2.2% 9,000	3.0% 56,000	3.7% 677,000
Neither parent	33.9% 903,000	23.2% 213,000	9.8% 347,000	26.3% 1,075,000	24.2% 531,000	21.0% 323,000	20.9% 266,000	20.9% 86,000	6.5% 122,000	20.9% 3,860,000

Source: Statistics South Africa. (2015). *General Household Survey 2014*. Pretoria: Stats SA

The majority of South African orphans (approximately 60%) are paternal orphans residing with mothers only (Hall et al., 2014; Hall et al., 2015). For instance, in the year 2013, three percent of children were maternal orphans (i.e. living with the father), 11% were paternal orphans (i.e. living with the mother), and four percent were double orphans (both parents died). This implies that 15% of South African children are without fathers, and seven percent of children are without mothers. A large number of children are raised without their fathers due to higher rates of men's mortality and the frequent absence of living fathers (Hall et al., 2015). This may be as result of the continuing gradual decrease in the proportion of children without living fathers (Hall et al., 2014).

1.2 Background of the problem

Local and international literature report young people to be yearning for relationships with their fathers (Nathane-Taulela & Nduna, 2014). This applies to daughters whether or not a father and his daughter communicate comfortably, spend time with each other, feel emotionally close to one another, get to know each other, or communicate about numerous personal things that a mother and her daughter communicate about (Beshaler, 2010). However, there is a limited number of research studies that examine the link between fathers and their daughters (Lesch & Ismail, 2014), especially in relation to young women's self-esteem within the Global South. The impact of father presence on daughters during their early childhood stages continues to shape their self-esteem in young adulthood or adulthood stages. Consist with this view, Lesch and Ismail, (2014) highlight that, fathers can potentially play an essential role in young women's development because father involvement has a significant effect on daughters' emotional well-being during adolescence and young adulthood. Like any parent or caregiver, fathers can also cultivate their children's self-esteem or self-value (Kenny & Sirin, 2006). This is important in to the development of young women because in today's society, women perceive themselves in relationships with others through behaviours and decisions

which are established on self-worth and security (Beshaler, 2010). The influence of fathers on many areas of their daughters' lives is comparable to or greater than that of the mother (Nielsen, 2007). However, both nationally and internationally, there is limited research studies that investigate father-daughter relationships in the context of self-esteem. As result, this study aimed to address this gap. The rationale of the study is discussed in the following sub-subsection.

1.3 Rationale for the study

This study proposed to close gaps pertaining to the link between father presence, father involvement and self-esteem within the context of South Africa. Fraser (2014) expresses the gap in literature around this area. This author highlights the difficulty in retrieving research studies that focus on daughters' self-esteem in relation to father presence or absence. Strikingly, there is absence of research that studies "how self-esteem is measured in relation to the role that fathers play in their daughters' lives" (Fraser, 2014, p.25). Seemingly, there is conspicuous absence of South African literature that addresses this topic amongst adolescent and young women. The majority of research studies in this area are out-dated and are focused on the impact that fathers have on young children. The bulk of these studies were conducted in Western countries. Nonetheless, these studies raise the importance of father presence and involvement in the development of self-esteem (Fraser, 2014; Katz, 2006; Pazienza, 1997). Chapter 2 of this thesis supports this claim.

According to Hosegood and Madhavan (2012), there is a high concern to understand the influence of parental death on children's health and wellbeing. These authors highlight existing calls for increasing research that pertains to the role of men, particularly fathers in families within the sub-Saharan Africa. Reason being that, out of all family relations, father-daughter relationships appear to be less understood and researched as compared to mother-daughter relationships (Allgood, Beckert, & Peterson, 2012). The lack of understanding and

research around this area may be attributed to neglect and amongst other things, the father's role in his child's life is perceived to be of most important in the development of sons, rather than that of daughters (Morgan, Wilcoxon, & Satcher, 2003). Researchers have shown that father presence and father involvement potentially protect children from psychological problems in adulthood, especially among females (East, Jackson, & O' Brien, 2006). Father presence and involvement are associated with positive health effects among adolescent daughters (Wessels & Lesch, 2014).

The present study made use of Krampe and Newton's (2006) father presence questionnaire. This instrument of measure has never been used in South Africa before. However, one study conducted in Botswana, a country within Southern Africa, made used of some of subscales of the father presence questionnaire (see Dyer, Roby, Mupedziswa, & Day, 2011). In this questionnaire, Krampe and Newton (2006) conceptualise father presence as a concept that is made up of three domains: the relationship with the father (RF-Domain), beliefs about the father domain (BAF-Domain), and the intergenerational family Influences (IFI-Domain) (Krampe & Newton, 2006). With this regard, Krampe and Newton (2006) redefine father presence as a psychological construct, a quality in or a characteristic of the offspring. The formulation of these different domains are based on different theoretical underpinnings and they build on previous empirical research studies that consider recent efforts of conceptualising and examining fathering with the focus on father involvement (Krampe & Newton, 2006). For example, developmental and object relations theories have contributed enormously in the formulations of the 10 subscales of father presence. This is in addition to the use of Palkovitz's (1997) typology of parenting behaviour, the work of Atkins's (1982, 1984), and Lamb et al.'s (1987) three-part typology which involves (1) accessibility, (2) engagement, and responsibility (Allgood et al., 2012) in formulating these subscales,

Through the use of Krampe and Newton's (2006) father presence questionnaire, the current study introduces a new perspective in studying father presence in South Africa. At present, South African surveys largely describe father involvement based on the father's accessibility to the child, "with access narrowly defined as whether the father is alive, and if so, whether he is co-resident" (Hosegood & Madhavan, 2012, p.258). This is different from how father presence has been conceptualised in the early empirical studies. These studies investigated father-absence instead of father presence--previously conceptualised as the father's co-residence with his child (Dyer et al., 2011; Krampe & Newton, 2006). The current study aims to go beyond that, and the following subsection discusses the purpose of the study.

1.4 Purpose of the present study

To close the identified research gap, the present study aimed to investigate the nature of the association between daughters' self-esteem and the three domains of father presence as represented by their different set of subscales. The first domain of father presence is the RF-Domain represented by PFI, FLF, PRR, MSRF, and FMR. The second domain of father presence under analysis is the BAF-Domain represented by CGF and CFI. The third domain of father presence under analysis is the IFI-Domain represented by POS-MRHF, NEG-MRHF, and FRHF. The study also examined whether young women's self-esteem differed based on ethnicity, degree of closeness with the father, reasons-for-father-absence and other selected socio-demographic variables. Moreover, the study investigated whether these variables played a role in predicting self-esteem in conjunction with the RF-Domain. This was achieved through the analysis of the following research questions and hypotheses (see sub-subsection 2.13.1).

1.4.1 Research questions

1. What is the nature of the linear relationship, if any, between self-esteem and the RF-Domain (as represented by PFI, FLF, MSRF, PRF, and FMR)?

2. What is the nature of the linear relationship, if any, between self-esteem and the BAF-Domain (as represented by CFI and CGF)?
3. What is the nature of the linear relationship, if any, between self-esteem and the intergenerational family influences domain?
4. Do self-esteem scores differ according to AgeD, Rel-Status, ethnicity, DCD, DegC, Mother-Edu, FC-Status, or FFC-Status?
5. Do daughters' self-esteem scores differ based on the reasons-for-father-absence?
6. To what extent do AgeD, Rel-Status, ethnicity, DCD, DegC, Mother-Edu, FC-Status, FFC-Status and RF-Domain (as represented by PFI, FLF, MSRF, PRF, and FMR) predict daughter's self-esteem?

1.4.2 Hypotheses statements

Hypothesis 1: Daughter's self-esteem will be positively related to the relationship with the father domain.

Hypothesis 2: Daughter's self-esteem will be positively related to the beliefs about the father domain.

Hypothesis 3: Daughter's self-esteem will be positively related to the intergenerational family influences domain.

Hypothesis 4: Daughters' self-esteem scores would not significantly differ according to AgeD, Rel-Status, ethnicity, DCD, DegC, Mother-Edu, FC-Status, or FFC-Status.

Hypothesis 5: Daughters' self-esteem scores would not significantly differ based on the reasons-for-father-absence.

Hypothesis 6: AgeD, Rel-Status ethnicity, DCD, DegC, Mother-Edu, FC-Status, FFC-Status and RF-Domain (as represented by PFI, FLF, MSRF, PRF, and FMR) have a significant contribution to the prediction of daughters' self-esteem.

Below is the review of different studies and relevant theories used to frame the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Due to calls for the generation of scientific knowledge about men's role as fathers, more research studies have been conducted globally on the involvement of fathers within families, particularly in the lives of their children. Despite the proliferation of research on father presence and involvement, there remains a gap in knowledge on how father presence impact young women within the context of South Africa. To demonstrate the road travelled, and that less travelled by this research, a literature review on this subject was conducted. This literature review presents research studies on father presence, on daughters' self-esteem, and the relationship between the two constructs.

According to Richter and Morrell (2006) the Zulu term 'baba' (father) refers to "an older man who is fulfilling, or is called to fulfil a role of care, protection and provision in relation to children" (p.1). The term 'older' here does not necessarily need to be calculated in years, but is demonstrated by maturity. The word 'child' in this case also does not necessarily refer to someone who is a minor (Richter & Morrell, 2006), but can be interchangeably used with the term 'offspring'.

This section covered the introduction and also provided the outline of the approach to the literature search conducted to compile this literature review. The review focused on self-esteem, the conceptualization of father presence, father involvement, the factors that influence father presence and involvement, and how father presence and/or involvement is associated with daughters' self-esteem. This chapter concludes by summarising the literature review.

2.2 Approach to literature search

For this current study, terms such as 'self-esteem', 'father presence' and 'father involvement' were used as key words in conjunction with terms including daughter(s), young

woman or women, adolescents, South Africa, and sub-Saharan Africa (SSA). The study made use of the Wiley online library, PsycINFO, PsycNet, INTERPERSONA online journal, ENCYCLOpedia.COM, ProQuest Central, Taylor and Francis Online, PubMed Central (PMC), Science Direct, and SCOPUS, SAGE Premier Online, SAGE Journals, Springer, and the LSE Library services databases accessed from the library of the Witwatersrand. Some articles were discovered through reading other articles. Most of the used research articles were connected to full text and peer-reviewed journals available in English between 1990 and 2016. Secondary sources were used for research studies or articles published prior to the year 1990. The review sourced out information from both quantitative and qualitative studies, but with mostly quantitative studies. There were 228 studies which were sourced out, however, only 128 articles were found relevant for this review. Nevertheless, some articles were mainly used to extract important terminologies, definitions, and descriptions. This excludes the website sources and the Statistics of South Africa (Stats SA) references that were used in this review.

Due to not finding sufficient studies within the sub-Saharan African region, where South Africa falls under, studies from Western countries including the United States of America and the United Kingdom were also reviewed.

2.3 Father presence and involvement

The terms ‘paternal/father involvement’ and ‘father presence’ seem to be used interchangeably in the reviewed studies. The conceptualisation of father-involvement evolved over decades, especially in research from the West. According to Stolz (1954, cited in Dyer et al., 2011) researchers originally focused on the absence of fathers, an inverse of father-presence: the father’s co-residence with his child. However, the definition of father involvement has transformed “over time from breadwinner to moral guide, sex role model and finally to new nurturant father” (Lesch & Scheffler, 2016, p.540). The latter refers to an actively involved nurturant father in his child’s day-to-day care (Lamb, 2000).

Krampe and Newton (2006) developed a questionnaire that redefines father presence as a psychological construct. Stein (1977, as cited in Hayes, 2001) suggests that, psychological fathering takes into account the provision of emotional support to a partner and their children. This kind of fathering takes a lifespan and is often challenging to do well. It enhances family relationships and facilitates children's positive adjustment. This is different from biological fathering referring to a generally satiating enterprise that is brief and easy (Hayes, 2001).

The nature of father presence in the offspring exist in the 'self' from birth, and is influenced by the internalised father who exist in the mind of both biological parents (Krampe & Fairweather, 1993). This innate psychological construct (internal father) exists within the offspring (Krampe & Newton, 2006) and is it correlated with certain behaviours and attributes of the male parent, but not as a reference to paternal behaviour or characteristics. Father presence is not simply a matter of whether the father inhabits with his children or not, but a multifaceted and complex phenomenon exceeding beyond the father's co-residence with his child(ren) (Krampe & Fairweather, 1993; Krampe & Newton, 2006).

Building on Bowlby's (1982, cited in Krampe & Newton, 2006) framework that elucidates the offspring's innate inclination to seek the mother, Krampe (2003) emphasises on the infant's innate search for the father as a separate 'other' from the mother. The infant's active quest for the 'other' exists from the onset of the child's life (Krampe & Fairweather, 1993) and can be guided towards more than one individual (Krampe, 2009).

Father presence begins with the offspring's orientation to the father (Krampe & Newton, 2006). The child's interest in finding the father emanates from an innate need for the awareness of the father that is instinctive to the offspring's nature (Krampe & Fairweather, 1993). Krampe and Newton (2006) propose that the child's orientation to the father firstly manifests with the offspring's awareness of the father and the need for him. This awareness goes hand in hand with the child's attendance to the father, attentiveness to his messages, and

openness to him. Attending promotes the offspring's attunement to the father: feeling close to, identifying with him, and understanding him. Second to this, is one's receptivity to other fathering influences from father figures, authority figures, and from the recognition of Higher Power as the father (Krampe & Newton, 2006). In essence, the notion of other fathering influences corresponds to the presence of social fathers within South African families. The concept of social fathers will be discussed in section 2.7 of this thesis.

Being a father in Black African societies, is not exclusive to the genitor or the biological father because other males from extended families also satisfy this role (Clowes, Ratele, & Shefer, 2013; Morrell, 2006). For instance, Richter et al. (2012) report that, some children, grandfathers, maternal uncles, and older brothers do undertake the role of social fathers. Typically, social fathers provide for the education and livelihood of the offspring, and provide them with fatherly affection and guidance. This corresponds with Davies' (2016) statement drawn from relevant literature. This author states that children raised without fathers or male figures are 'normal' despite not having a male father since the grandmother, aunt, and the mother herself or the 'other, of any sex or gender can also perform the paternal function (Davies, 2016).

Lamb (2000) differentiates between three components of parental involvement, namely engagement, accessibility and responsibility. The most limiting type of father involvement is engagement because this type only involves the time a father spends in the actual one-to-one interaction with his offspring. Accessibility consists of activities characterised by less intensive degrees of interaction. These activities denote the accessibility of the parent to the child, rather than direct interaction. On the other hand, responsibility is a type of involvement that reflects the degree to which parents take full responsibility for the care and well-being of their children (Lamb, 2000). In South Africa, the ways in which father involvement is described in different surveys are largely based on the father's accessibility to the child, "with access narrowly

defined as whether the father is alive, and if so, whether he is co-resident" (Hosegood & Madhavan, 2012, p.258). This is differs to how Krampe and Newton (2006) define father presence. These authors propose that the processes of father presence manifest in three domains, namely the RF-Domain, BAF-Domain, and the IFI-Domain of the father presence exist internally within the offspring. Of late, Krampe (2009) describes a father presence model that consist of four coaxial domains of influence impacting on the offspring's sense of father presence, namely the father's psychological presence in the offspring's mind, the father-child interpersonal relationship, the influences of the family on the father's relationship with his offspring, and the exterior religious and cultural beliefs concerning the father. However, for the purpose of the current study, Krampe and Newton (2006) stance on father presence is adopted, and hence, their father presence questionnaire is used as one of the instruments of current study.

Krampe and Newton (2006) formulation of father presence begins with the attributes within the child that direct him to the male parent, and its additional properties are grounded on the child's experience with the personal father. A personal father is an adult male whom the son or daughter subjectively regards as the main father. The male can be an uncle, a biological parent, a stepfather, or other unrelated males. However, the personal father studied in the father presence questionnaire refers to the offspring's biological father. Krampe and Newton highlight that, researchers in numerous studies on family relationships merge the biological father with other adult males. These include stepfathers, adoptive fathers, or other father-figures or mentors. This all-encompassing description of a father poses a limitation to these studies because this masks or obscures the specific effects which are associated with the biological father (Krampe & Newton, 2006). As a result, the current study specifically studies the relationship with the genitor.

Father presence in the offspring is influenced by two essential paternal behaviours: co-residence and father involvement (Krampe, 2009). These are discussed as follows:

2.4 The father co-residence status and its influence on father presence

Men's attitudes concerning fatherhood, children, parenting, and discipline associated with their co-residence in the household, engagement in family matters, and connection with their children (Makusha, Richter, Knight, Van Rooyen, & Bhana, 2013). Co-residence during childhood is one element of the child's encounter with the personal father. The child's co-residence with the father is one of the ways in which he or she is in his or her father's physical presence (Krampe, 2009). There are different or mixed research findings regarding the influence of co-residence on father presence and involvement. For instance, Dyer et al. (2011) conducted a survey with adolescents in the context of Botswana, in Southern Africa. Their findings show that fathers who provide both co-residence and financial support are perceived to be highly involved. However, when evaluated separately, financial support was related to higher perceived paternal involvement (Dyer et al., 2011). This illustrates gendered expectations of male parents as providers (Richter & Morrell, 2006). In contrast, authors such as Madhavan, Townsend, and Garey (2008) argue that a father's co-residence with the mother of his child is not a reliable indicator of father presence in South Africa. These authors claim that the inclusion of fathers' physical absence and the person's view concerning the duration of life allows him or her to appreciate a more representative picture of father presence (Madhavan et al., 2008).

In South Africa, the meaningful contribution of the father's co-residence with his child in indicating paternal involvement is limited as a result of factors such as the labour migration, non-marital childbearing and household fluidity (Hosegood & Madhavan, 2012). These are in addition to the social and cultural gender norms that strongly influence how father involvement is reported within South African communities (Hosegood & Madhavan, 2012; Montgomery,

Hosegood, Busza, & Timaeus, 2006). Madhavan et al. (2008) who made use of a systematically collected quantitative data of 272 children from the South African Agincourt sub-district of Mpumalanga suggest that the research that is investigating the contributions of fathers in their children lives need to go past the recording of co-residence. This requires the acknowledgement of the related domestic groupings and the usage of a changeable description of household membership to include individuals who live in more than one place (Madhavan et al., 2008).

Munsch, Woodward, and Darling (1995) conducted a study with young adolescents on children's perceptions of their interactions with co-resident and non-co-resident fathers. Their study illustrates that the residency status significantly affects the possibility of a father to be regarded as important in his child's life. However, the offspring's perception of the amount of social support and the general quality of the relationship does not differ based on the residential status. This holds true even if the father's non-residential status may decrease the offspring's access to the father, fathers who retain contact continue to be important functional individuals in their children's lives. They also continue to be important means of social support for their children in times of distress. Moreover, non-co-resident fathers instead of co-resident fathers, are highly perceived to fulfil functional roles as a teacher, supporter, and a challenger. This suggests that there is a need to change the shared perception about the unimportance of non-co-resident fathers in the lives of their children (Munsch et al., 1995).

There were mixed findings in relation to the reported degree of contact between non-co-resident fathers and their children, particularly from international studies. For instance, Krampe and Newton (2006) mention that co-residence has an impact on the quality of father presence that exists internally in a person because when children do not reside with the father, they generally have less interactions with him. Compounding the residency issue are economic, familial, and social barriers that non-resident fathers may come across in their attempt to spend time with their offspring (Castillo, Welch, & Sarver, 2011). Other studies illustrate that a

father's non-residence with his offspring does not necessarily equate to non-involvement. As mentioned by East et al. (2006), children from families with female-headed single parents may have inconsistent degrees of contact with non-co-resident fathers. While some maintain regular contact and are enjoying close father-child relationships, some have no contact or have little contact with him (East et al., 2006).

Nielsen (2007) conducted a 15 year longitudinal study and collected data from a sample of female students aged between 20 and 23 years. These young adult women were registered at a private university, in North Carolina, for a college course on father-daughter relationships. The study shows that between most fathers and daughters, as compared to the mother-daughter relationships, there was no demonstration of communication, sharing of personal things, or getting to know each other. However, most daughters desired more from their father-daughter relationships. They mostly wanted a comfortable communication, emotional sharing, time spent together with the father, and to understand and be understood by the father. Although most of the daughters felt that they had loving father-daughter relationships, these young women desired more personal and worthwhile relationships. They felt as if something was missing from their adult relationships with the father. Even though this was the case, the majority of the young women did not have equal opportunities to offer fathers a chance to form deeper personal relationships with them (Nielsen, 2007).

South African studies also illustrate mixed findings. For example, Richter et al. (2012) used data from the Birth to Twenty Cohort study (Bt20) in the Greater Johannesburg area to examine three characteristics of fathering. The authors report mixed findings because while numerous absent fathers remain in contact and in support of their children regardless of not co-residing with them, some fathers do not. de Wit (2013) also conducted a quantitative study with school-attending adolescents aged between 13 and 19 years. This study was conducted within the location of the Nelson Mandela Metropolitan Municipality to determine the involvement

and contact patterns between adolescents and non-co-resident fathers after parental divorce. The study shows that most of these non-co-resident fathers avail themselves to their adolescent children by use of direct interaction achieved through different schedules of contact, and indirectly, over telephonic conversations. Although the study did not find many differences between father-daughter contact and father-son contact, it shows regular contact with adolescents and their fathers over a long space of time. Their findings also report higher levels of emotional closeness and communication with fathers amongst boys compared to girls. However, de Wit's (2013) study also demonstrates that non-co-resident fathers are not essentially absent from their children's lives; instead, they continuously have an important role to play by means of their accessibility and engagement. This also demonstrates that physically absent fathers continue to maintain contact and involvement in different areas of their children's lives, and these are areas regarded as critical to the well-being and healthy developmental outcomes of adolescents (de Wit, 2013). Although this may be the case, Padi, Nduna, Khunou, and Kholopane (2014) propose that non-resident fathers with continuous contact with their offspring should still be regarded as absent, at least partially. However, this does not discredit the fact that physically and financially present fathers can also be emotionally absent if they lack affectionate connections or attachments to their children (Clowes et al., 2013).

Although co-residence promotes emotional security in fatherly relationships and closeness to the father (Krampe, 2009), a father's physical presence may not always be positive. For instance, abusive co-resident fathers can lead to long-term physical and emotional consequences in young women (Langley, 2010). Krampe (2009) also highlights that there are studies that show disturbed relationships between fathers and their offspring/s or in families with abusive fathers. Thus, for some children, not seeing the father following violence to their mothers can leave them with a sense of relief (Dunn, Cheng, O'connor, & Bridges, 2004).

Consistently, the study by Saracho and Spodek's (2008) discussing the "historical and contemporary patterns of father involvement in the USA" (p.821), also highlight that the degree to which fathers are present in the lives of their children may not necessarily bear positive effects on children's outcomes . To exemplify this, Jaffee, Moffitt, Caspi, and Taylor's (2003) study conducted with participants from Wales and England shows that high levels of antisocial behaviour in physically present fathers were associated with conduct problems in their children. This illustrates that as much as co-residence may be a significant factor in the development of father presence, it cannot sufficiently promote a positive effect on the child, and based on the research around non-co-resident fathers, it may not even be a required condition (Krampe, 2009).

Regardless of the perceived importance of fathers, South Africa remains one of the countries with the highest rates of father-absence in Africa, specifically; this rate is second to the Namibian father-absence rate (Posel & Devey, 2006; Richter, Chikovore, & Makusha, 2013). In South Africa, there are unusually high records of absent fathers with almost half of their offspring living without day-to-day contact with their fathers (Davies, 2016). There are approximately only a third of South African pre-school children who co-reside with both the mother and the father (Statistics South Africa, 2010). A study by Sewpaul and Pillay (2014) on household and family structure with school learners also suggest that only a small minority of learners reside with their fathers in comparison to those living with mothers only. This illustrates that there are many households living with absent living fathers. Although this differs by race, as the percentage of living absent fathers is highest amongst the Black African communities, these family structures seem to be influenced by the growing incidence of HIV/AIDS and divorce (Sewpaul & Pillay, 2014). However, as mentioned by Vu et al. (2012), antiretroviral therapy (ART) may improve the health of individuals living with HIV/AIDS. This may imply that men living with HIV/AIDS can live longer.

According to Morrell (2006), most South African men appear uninterested in their children, often unaccepting of their children, and absent from their daily lives. However, some previous studies oppose this idea. For instance, Lesch and Ismail (2014) conducted a qualitative study with low-income fathers who resided in a community of the Cape Winelands in South Africa. The findings of the study suggest that fathers seemed to care about their daughters, but they did not seem to be emotional nurturers. However, these fathers seemed to have limited affectionate and emotional relationships with their daughters (Lesch & Ismail, 2014). Madhavan et al. (2008) therefore propose that the central image of fathers in South Africa as uninterested in their offspring is partly a consequence of inadequate conceptualisations and measurements.

Different authors seem to define father absence in different ways. For instance, Whilst, Hendricks, Cesario, Murdaugh, Gibbons et al. (2005) define father absence as a man's choice for not participating in raising his own children. On the other hand, father absence can be defined as an experience of an individual who has never met the father as a result of either death or disappearance in the early life stages of childhood, and of knowing the father but while harbouring emotions of abandonment and an immense sense of loss and grief (Padi et al., 2014). The two listed definitions are not exhaustive, however, they illustrate that father absence is very complex and can incorporate a variety of situations, having no father in one's own life due to his death, family discord or parental divorce, "absent through work commitments, absent from the family residence due to incarceration or institutionalization, or physically present, but yet absent due to disinterest or neglect" (East et al., 2006, p.285).

The father-absence phenomenon is attributed to the putative father's denial of pregnancy (Nduna & Sikweyiya, 2015), abandonment (Hayes, 2001), high divorce rates, and non-marital childbearing (Agar, Cioe, & Gorzalka, 2010; Hendricks et al., 2005). The phenomenon is common in children born out-of-wedlock and this is accompanied by

unresolved relationship dissolutions, feelings of betrayal, and conflict (Nathane-Taulela & Nduna, 2014). According to a South African qualitative study, father absence can be also influenced by social identity (Smith, Khunou, & Nathane-Taulela, 2014). In South Africa, major factors including cultural norms relating to the timing of household formation and individuals' desire to migrate for employment contribute to high percentages of father-absence (Madhavan et al., 2008).

While factors such as improved fathering efficacy and marital satisfaction can increase father-involvement (Kwok, Ling, Leung, & Li, 2013), factors including parental conflict or divorce (Agar et al., 2010; Wessels & Lesch, 2014), and father absence (Sewpaul & Pillay, 2014) can reduce father-involvement. Father-absence can also leave daughters feeling disconnected and incomplete (Richter et al., 2012) because it bears an emotional significance on the youth (Smith et al., 2014). Therefore, young people continue to be plagued with the "feelings of disconnection and a belief that a true sense of their completeness will never come unless they have connected with the other parent" (Nduna & Jewkes, 2011, p.366). Nduna and Sikweyiya (2015) recommend the necessity of equipping children, mothers and guardians with interpersonal and communication skills concerning absent fathers. The strategy of silence around father absence is negative, oppressive, and potentially carries a negative effect on the person's sense of self-worth (Nduna & Sikweyiya, 2015).

There mixed findings about father-absence and detrimental consequences is further demonstrated by the following studies. A critical review of existing literature from a Western country conducted by East et al. (2006) shows that father-absence has consequences for both children and adolescents, and the impact goes beyond this stage. Examples of these consequences include: maladaptive behaviour, low self-identity, poor scholastic achievement, alcohol and drug use, risky behaviour (East et al., 2006; Hendricks et al., 2005), daughter's age of menarche (La Guardia, Nelson, & Lertora, 2014) daughter's adult future intimate

relationships (Hayes, 2001; La Guardia et al., 2014). They also include lower self-esteem, pregnancy, lower general accomplishments among adolescents (East et al., 2006; Langley, 2010; Pillai, 2014), daughters' self-image problems, anti-social behaviour, psychological problems, depression occurrence, and higher arrest rates (La Guardia et al., 2014). Nonetheless, these conclusions seem to differ among adolescents based on the reasons behind their different experiences of father absence.

Luo et al. (2012) conducted a study in China to examine the impact of absence of fathers on the self-esteem and anxiety levels of children and adolescents. Their study findings show that children with an experience of father-absence demonstrated lower self-esteem. The association between self-esteem and father-absence can be influenced by social class and by low frequency of father-child interactions. The study also reports lower self-esteem in girls than in boys. Additionally, there is a relationship between the timing of father absence and the levels of self-esteem in children of diverse ages. Middle-school aged girls demonstrated lower self-esteem when father-absence had occurred before the age of two years (Luo et al., 2012). This could also be true among young women.

Silverstein and Auerbach (1999) argue that father-absence in isolation is not essentially negative. Negative results may be exacerbated by the presence of additional unfavourable factors. For instance, the presence of other factors such as poverty may be crucial variables that result in undesirable child outcomes. This is particularly the case in single female parent-headed families overrepresented in lower social economic status (Silverstein & Auerbach, 1999). There is also evidence suggesting that in cases where father absence is not related to parental relationship, instability or family breakdown, harmful effects on children are significantly minimised (East et al., 2006). However, there are adolescent females who come from father absent households and are less likely to have early sexual debut and outcomes of pregnancy, even in the existence of other risk factors (Langley, 2010). Saracho and Spodek

(2008) indicate that, father-involvement studies have numerous limitations that test our appreciation of father-involvement and its penalties. As a result, Allen and Daly (2007) recommend that researchers should study measurement, sampling, social class problems, and pay attention to both indirect and direct influences of father-involvement. Saracho and Spodek (2008) recommend that researchers should also deliberate on the intricacy of paternal involvement within the context of additional relationships and influences. They should also investigate the influence of structural parameters on involvement, and to establish alternative ways of understanding father presence apart from father absence. Studies considering these shortfalls can make a contribution on the father-involvement research and theory (Saracho & Spodek, 2008).

Given that there are mixed findings on the influence of father-co-residence-status on father-presence and paternal-involvement, the current study, therefore, measures the co-residence status of the father, the degree of contact with the father if parents separated/divorced, and the degree of closeness with the father through the use of a demographic questionnaire. These constructs were subsequently useful in investigating whether physical presence, degree of contact, and the degree of closeness with the father are associated with daughters' self-esteem.

As mentioned earlier, father-involvement, an element of father-child relationships, is another significant paternal behaviour that may have an impact on father presence, and this is covered in the following sub-section.

2.5 The relationship with the father domain and father involvement

In the 21st century, fathers, like mothers, were perceived to be important in their children's development and well-being (Hendricks et al., 2005; La Guardia et al., 2014). As result, the role of fathers and the perceptions thereof have dramatically changed over a space of time (Fogarty & Evans, 2009b; Hayes, 2001; Hendricks et al., 2005; Inniss, 2013).

Fogarty and Evans (2009a) cite different ways in which fathers involve themselves in children's lives. These different ways include; his availability, accessibility and responsibility; direct father-child interactions, or the father managing and making provisions to meet his child's needs as he/she develops to make contributions to the society (Fogarty & Evans, 2009a). According to Palkovitz and Palm (2009), father involvement varies with age and the stage at which the child is at. For instance, a father can partake in nurturing roles for infants, but takes on a role of a 'teacher' towards a toddler.

According to Richter and Morrell (2006), fathers are an essential resource for their children and a large number of them are their primary source of financial support. However, fathers are also an important resource in many other ways such as their support to the child's mother, their skills and time they bring into the family, and through their social networks. The involvement and investment of fathers are one of the greatest, but the most under-used sources of support available to their children in today's world. Children whose fathers do not take the responsibility of fatherhood suffer a resource deficit that is often irreplaceable. Fathers also experience the loss and unassessed reductions in social participation and in health (Richter & Morrell, 2006). As a result, researchers are suggesting the importance of creating a legal context and policy framework that increases men's opportunities of being involved in their offspring's lives (Nduna & Sikweyiya, 2015). More so because as mentioned by Lesch and Ismail (2014), relationships between fathers and their daughters are significant gender construction sites that have an influence on upcoming relationships and interactions of young women with men in heterosexual romantic relationships. However, in order to empower women, it is therefore critical to challenge the replication of those traditional gender roles within different households (Lesch & Ismail, 2014).

Dette-Hagenmeyer, Erzinger, and Reichle (2014) mention that a few studies report father involvement to have an effect on the offspring, particularly after having controlled for

socio-economic factors. In contrast, a study by Sarkadi, Kristiansson, Oberklaid, and Bremberg (2008) suggests that father-involvement promotes the children's development through restraining negative impacts of low family SES. Although, Finley and Schwartz (2004) suggest a different view by stating that, how a daughter is impacted upon by her father is most reflected in how she perceives his involvement, and not on its actual nature. Therefore, if a young woman perceives the father to be highly involved, the impact that he will have on her will be as result of her view of high involvement, which is not dependent on the precision of that perception (Allgood et al., 2012). This corresponds with the notion that the experience of father-absence differs from child to child, and is influenced by the different reasons leading to father-absence as well as context disparities (Nduna & Sikweyiya, 2015).

Fabricius (2003) conducted a study with college-aged youth families with divorced parents. The study shows that when young people reside with the biological father for a substantial duration of time, they feel important and valuable to him (Fabricius, 2003). This, however, does not undermine that children can also feel close to a non-resident father (Krampe, 2009). The abovementioned statements illustrate that daughters' feelings of closeness to the father significantly affect self-esteem and life satisfaction (Allgood et al., 2012). This shows the importance of father-child relationships with consideration of father-involvement (Hall et al., 2015).

The father-child relationship, as postulated by Krampe and Newton (2006), is a central feature of father presence and is measured by the RF-Domain. The RF-Domain is made up of five subscales and these were formulated based on the work of different theorists (Krampe & Newton, 2006). These five subscales capture affective, behavioural, and cognitive experiences within the family of origin. All these experiences can foster a father's psychological presence in children (Krampe, 2009).

The formulation of the feelings about the father scale was derived from developmental psychology and object relations (Krampe & Newton, 2012). According to Krampe (2009), these feelings are based on two elements: the child's sense of closeness towards the father and the capability to talk with him. Emotional distance or closeness signifies uniting or numerous interpersonal features including:

> *a sense of trust, the feeling of being accepted, favourably received, and welcomed; the experience of intimacy and sense of knowing and being known by the other; the recognition that one has a (psychological) place with the other (i.e., father), and is important to him*. (p.883).

On the other hand, the ability to converse with father allows the offspring to be known and to know the male-parent, and to acquire intimate insight about him (Krampe, 2009).

The physical relationship with the father scale measures the physical dimension of the father-child relationship that transpires through play (Krampe, 2009). According to Krampe and Newton (2012), this scale was derived from theories of developmental psychology, with the purpose of incorporating expressions of caregiving and physical affection from the father. As mentioned by Krampe (2009), the physical relationship between the offspring and the father commences briefly "after birth and differs from the infant's physical bond with mother" (p.886). It manifests in expressions of fondness such as kisses, hugs, snuggling, and having an arm around the offspring. In social contexts, it transpires in having a meal together (Krampe, 2009).

The perceptions of the father's involvement subscale were prompted by Palkovitz's (1997) typology of parenting behaviour and by Lora Tessman's (1982, 1989) work, a psychoanalyst who report that the joint endeavours between fathers and their daughters promote exhilarating and empowering effects on the lives of women (Krampe & Newton,

2006). A collection of activities shared between fathers and daughters are also a contribution from developmental psychology (Krampe & Newton, 2012).

Krampe (2009) highlights that the offspring's view of the father-child relationship is mirrored by the way he or she perceives father-involvement. This perception consists of two domains, namely the expressive and instrumental dimensions. The former emphasises on the father as accessible emotionally, but the latter reflects the father as stimulating development in his children. The instrumental father is a construct, closely linked to father-involvement. However, in numerous ways, the perception of paternal participation and emotional presence is inseparably knit together with the child's feelings towards the father (Krampe, 2009).

The Father-Mother Relationship subscale was derived from the object relation theory by Fairweather, an object relations theorist who theorised on the child's reflection of the parental relationship (Krampe & Newton, 2006). According to Krampe and Fairweather (1993), the concept of the parental coalition, referring to individuals' inner psychic parents' presence in their relationship, suggests that it is not possible to appreciate father presence in isolation from the father-mother relationship. Consistently, Franklin, Makiwane, and Makusha (2014) assert that male's involvements in fathering is related to the mother-father relationship. Resultantly, parental relationships influence the manner in which the father interacts with his child, and this may in turn colour the way the child perceives and feels about the father (Krampe, 2009). This view is supported by the findings of a qualitative study conducted in the Mpumalanga (South Africa) by Nathane-Taulela and Nduna (2014) to understand the experiences of young women and girls who grew up without fathers. The findings of the study show that continuous parental conflicts prevent young women from bonding with their fathers. This is because, occasionally, the mother and her family of origin discouraged the father-daughter contact (Nathane-Taulela & Nduna, 2014). In essence, these studies suggest that the father-mother relationship also replicated on the father-child relationship.

To formulate the MSRF of RF-Domain, Krampe and Newton (2006) made use of the psychoanalyst Richard Atkins' (1981, 1982, 1984) and an object relations theorist Paul Fairweather's (1997) theoretic work on the maternal contributions to the father-child relationships. According to Atkins (1984, cited in Krampe & Fairweather, 1993), the mother plays an essential part in the development of the offspring's image of her or his male parent. Due to reasons that the mother spends more time with an infant in comparison to the father, she can vitalise the male parent even in his absenteeism. If the mother tenderly upholds a "central place for the male parent or represents him as an unwelcome intruder, may transitively mediate the beginnings of the child's early, continuing positive or negative father representations" (Krampe & Fairweather, 1993, p.581). Atkins (1984, cited in Krampe & Fairweather, 1993) also argues that the non-verbal messages communicated by the mother about the father colour the offspring's view and mental representations of him. Therefore, if the mother is in support of the child's attempts to orient him/herself towards the male parent and when she harbours positive feelings about him, her children will resultantly feel closer to him. Inversely, when mothers criticise and have a distant relationship or no connection with the father, the child consequently detaches from him and may develop fearfulness towards him (Krampe & Newton, 2006).

In support of the above, Krampe (2009) also report that mothers can inhibit or facilitate father-child interactions. Correspondingly, a study by Nielsen (2011) reports daughters from father-absent families due to parental divorce to be frequently leaned upon by their mothers. In the course of her marriage, the mother may relay negative messages to her daughter about the parenting style of the father and the father's feelings about parenting subsequent to the divorce. Daughters may also not be cognisant of the role of the legal system especially that it works against male parents or how distraught these fathers become when allocated restricted access to their offspring/s following parental-divorce (Nielsen, 2011). The consequence of the

maternal negative messages concerning the father may include bitterness, distance, and sadness harboured against the father (La Guardia et al., 2014). On the contrary, if the mother loves the father, respects, and is close to him, the child will be free to love and to be close with him, without fearing the mother's censure (Krampe & Newton, 2006). The offspring's bond with the father also rests on maternal contributions to the psychological father presence in the offspring, and the offspring's receptiveness to father presence (Krampe, 2009).

2.5.1 Factors impacting on father-involvement and the relationship with the father

Dyer et al. (2011) indicate that, emerging research proposes father-involvement as a multifaceted concept commonly motivated by growing cultural mandates. Hence, the there are several factors that influence paternal-involvement in the lives of children. Finley, Mira, and Schwartz (2008) mention that, in South Africa, there is an increase in paternal-involvement within 'undisturbed' families. However, when compared to that of mothers, fathers are steadily less involved with their children even in the context where both the mother and the father are working fulltime. This seems to be the case due to various factors, one of which is the gender of the child. For instance, Wood and Repetti (2004) conducted a quantitative longitudinal study of variation in parental-child caregiving involvement with a sample of middle and upper-middle class European Americans. Wood and Repetti highlight that, father-daughter interactions may be less frequent as result of paternal interest in socialising sons. Since paternal involvement may result from processes with inputs from multiple sources, gender differences in father-involvement may also be an indication of children's and mothers' behaviour and attitudes. For instance, as compared to daughters, sons may initiate more contacts with the father. Moreover, maternal beliefs about the appropriateness of each parent's role in gender socialisation can shape the involvement of fathers with their children in certain ways. Hence, mothers and daughters' inputs also affect paternal-involvement because even though it has

gradually increased, paternal parenting contributions are moderately lower in families with more daughters (Wood & Repetti, 2004).

Drawing from Nielsen (1999), fathers' relationships with their children, following a divorce, are often influenced by misconstructions about divorced men, idealised beliefs regarding motherhood, defective beliefs regarding fatherhood, custody and divorce laws. Mothers in South Africa, as in most societies around the world, are more likely to gain children's custody after parental divorce separation (Madhavan, Richter, Norris, & Hosegood, 2014). It is so because courts usually award custody to the child's mother or to both biological parents (Khunou, 2006). In addition to this, there is a role played by each parent's style when interacting with children, the offspring's gender, and the correctness of offspring's memories (Nielsen, 1999). Parental conflictions which are generally more upsetting to daughters as compared to sons, have a negative bearing on father–daughter relationships, particularly because already, as compared to sons, daughters are more aligned with their mothers (Nielsen, 2011). The mother's disclosures, particularly of bad messages following a divorce as well as her attitudes towards the father (Nielsen, 1999, 2011) can damage the father– daughter relationship. Nielsen (2011) postulates that mothers' feelings in relation to sharing parenting with fathers also have an impact on father-daughter relationships because some daughters carry a message from their mother that she does "not want to share the parenting with my dad—and she does not want me living in his home more than a few days a month, if at all" (p.84). Notably, this does not suggest mothers are always less prepared to co-parent than their male counterparts. Instead, some fathers may not be prepared to share parenting as much as some mothers may be more willing to share parenting (Nielsen, 2011). Additionally, the mother's mental health, marital, educational, and employment and/or financial status can also influence the degree to which she would support the father-child relationship following parental divorce (Nielsen, 1999). Hence, variables such as the mother's educational level (Mother-Edu) are

under investigation in this study to check whether they play a role in predicting young women's self-esteem along with the five subscales of the RF-Domain of father presence.

Considerable paternal-participation in childrearing is interrelated with less gender role stereotypes. However, Lesch and Ismail (2014) suggest that men are hindered from broadening their roles of fathering by mainstream ideologies of masculinity that support males in controlling and domineering , and women in submissive and supporting roles. This is particularly the case since fathers' constructions of daughters and fathers are parallel with traditional notions of masculinity and femininity. These constructions of masculinity consequently support and approve of the limiting roles of male parents as providers and disciplinarians (Lesch & Ismail, 2014). Negative and excessively unyielding views of femininity obstruct daughters' positive ideas of femininity that can enable their development self-concept (Lamb, 1981, cited in Allgood et al., 2012).

Other factors that seem to influence father-involvement include individual family characteristics such as the mother's occupational hours and children's gender and age; co-parental arrangements such as single vs dual earner status of the family; and contextual factors including incidences of life events and the size of the family. These factors contribute in shaping the level of father-involvement (Wood & Repetti, 2004), and this may subsequently affect self-esteem. Lau (2010) suggest similar views. This author conducted a cross-sectional survey with school-aged children in Hong Kong. The study examined the impact of family and work conflicts on the nature of the father's interaction with his offspring. The study shows that the quality of these interactions was negatively affected by the father's work-to-family conflicts. This resultantly damaged the child's self-esteem. Additionally, low-income levels of fathers, having many children in the household, and children approaching adolescence in the household were significant risk factors against father-child relationships. However, significant

protective factors included active parental involvement from the mother and the intricacy of the father's occupation (Lau, 2010).

Father-involvement also emanates from a dynamic negotiation process, with mothers and children having significant contributions. The mother's beliefs about childrearing can lead to maternal gatekeeping, in the sense that mothers can discourage joint arrangements and restrict paternal-participation in caring for the child (Wood & Repetti, 2004). Consistently, Dyer et al. (2011) who conducted a study with adolescents in the context of Botswana, report maternal gatekeeping to significantly influence perceived paternal-involvement levels.

Father-daughter relationships change as girls enter into late adolescence (Lesch & Ismail, 2014). Fathers become even less involved when their children progress into young adulthood (Finley et al., 2008). Cheadle, Amato, and King (2010) present similar findings. To conduct the study, this authors made use of the "National Longitudinal Survey of Youth 1979 cohort (NLSY79) from 1979 to 2002 and the Children of the National Longitudinal Survey of Youth (CNLSY) from 1986 to 2002" (p.205). The findings of the study showed that contact gradually declined over time. Fathers who had high-decreasing patterns of contact saw their children once a week or more within the first year following parental-separation, but this changed over time, as interaction became less. Nonetheless, a numerous number of fathers sustained consistent child support payments. This indicates these fathers may have replaced personal-involvement with monetary support. Men described as 'divorce-activated-fathers' who lived very far from their children within the first year of separation, did not sustain this distance over time. Geographical proximity appears to have made it possible for these fathers to increase contact levels with their children. However, the shortfalls of the study included having limited data about the physically present father (Cheadle et al., 2010). For instance, the study lacked data on present fathers' employment, a variable which is a significant predictor of contact (Landale & Oropesa, 2001).

In contrast to the findings of the study by Cheadle et al. (2010), Wood and Repetti (2004), conclude based on other studies that, men in nuclear families are less involved with early pre-schoolers or infants, as compared to how involved they are with adolescents or school-aged children. This is assumed to be as a result of fathers feeling less comfortable with younger children requiring various gendered caregiving activities as compared to younger children (Wood & Repetti, 2004). According to Townsend, Madhavan, and Garey (2006), younger children, as compared to older children, are likely to have physically absent fathers who are socially connected. These authors report that, this occurs "at a time when the rigid cultural expectation that women should move to the household of their children's father's parents has lost its moral force and the older men who once enforced it have lost much of their power to do so" (Townsend et al., 2006, p.186).

The above contrasting findings in relation to paternal involvement in daughters' lifespan or age of development do not nullify the negative impact that the fathers' less involvement can have on daughters. Young women with disconnected father-daughter relationships and anger around the quality of relationship are most probable to experience undesirable psychosocial consequences (Johnson, 2013).

The age of the father also seems to have an influence on father-involvement. For instance, a cross-sectioned survey was conducted by Kwok et al. (2013), using a convenience sampling method with a sample of fathers with children between the ages of two to six years from 48 Hong Kong nurseries. The study reports the father's age to significantly predict father-involvement. In comparison to older fathers, younger fathers are reported to be less involved in parenting (Kwok et al., 2013). Consistently, findings from Castillo et al. (2011) study illustrate that while race, ethnicity, education attainment, and financial status demonstrate a significant association between fathers' residency status and involvement with their offspring.

However, only the age of the father demonstrated a strong significance. For instance, younger fathers were less involved than older fathers (Castillo et al., 2011).

Age relates to the emotional maturity which is consequently associated with his sense of responsibility (Castillo et al., 2011). In different aspects, older fathers have better resources; hence, they can enjoy and are more eager to have father–child interactions (Kwok et al., 2013). Swartz and Bhana (2009) account for this discrepancy through a study that reports on young fathers' voices and experiences of fatherhood, in Durban and Cape Town. The findings of their study show that young fathers face many challenges in remaining involved in their children's lives. Generally, the study highlights that young men do desire to take part in parenting their offspring. As a result, Swartz and Bhana's (2009) study raises awareness about the obstructions presented by cultural traditions and the families of both parents. However, young unwed men's involvement with their children is hindered by factors including the fact that money is equated with responsibility (Swartz & Bhana, 2009). In capitalist economies, as highlighted by Khunou (2012), money explains social relations early on in life. Money comes into relationships between husbands and wives, parents and their children, uncles and nephews. Through the Maintenance Act of 1998, the money earned by male parents is assigned to mothers' control for their children's benefit. The state's role in this process alters existing notions of money, social mother-father relations, and including the father's feelings towards the involved offspring (Khunou, 2012).

Bhana and Nkani (2014) conducted a study in a social and cultural context of KwaZulu-Natal (KZN) with a sample of teenage fathers existing under conditions of persistent poverty. The study highlights that appreciation of their responsibilities and roles from teenage fathers is located within the nexus of cultural and social restrictions through which masculinity is rooted. The study demonstrates that cultural demands yielding to high status and masculinity create weaknesses that limit father-mother interactions and the father's accessibility to the child.

Hence, taking into consideration the indigenous cultures and indigenous constructions of masculinity play an essential role in "replacing stereotypes of African teenage fathers as sexual predators and irresponsible" (Bhana & Nkani, 2014, p.347). Enderstein and Boonzaier (2015) also highlight that existing research often give-off young men as subjects who experience negative outcomes and who end-up being fathers who are not involved. However, their qualitative study conducted with young men in a South African context shows that the narrative data from young men contradict this view. Young men structure their relationships with partners and families as well as their personal goals in relation to provisions of financial and emotional stability for their offspring (Enderstein & Boonzaier, 2015).

The age of the offspring at the time of the fathers' departure, the mother's entrance into a new union and the presence of a non-parental breadwinner also seems to have some influence on the father-child relationships. For example, Madhavan et al. (2014) conducted a study through the use of data from the Birth to Twenty (Bt20) cohort study within the area of Johannesburg. Their findings show that many children, throughout their lives, transition in and out of contact with the father. Over time, the manner in which fathers continue to have contact with their children differs. The study shows that children aged three to five years at the time of the dissolution were most likely to experience no interaction with fathers in the instant aftermath of relationship-termination than those from birth to two years. Mothers' entrance into a new relationship immediately after dissolution increased children's chances of having no contact and infrequent contact with male parents. The presence of a non-parental breadwinner also increased the chances of no contact and recurrent contact experiences with the father in both durations of time following the termination of the parental relationship (Madhavan et al., 2014). Even though this relates to the concerns of the current study, the results strongly relate to young children and not necessary to young adults. This shows the importance of conducting a study that involves young adults, especially women.

2.5.2 Fathers' involvement and the age of influence

Father-involvement is correlated to several other positive health effects on adolescent African American young women (Wessels & Lesch, 2014). Father-involvement also appears to have positive effects if introduced early on, at the time when children are still young. Flouri and Buchanan (2003) conducted a study aimed at exploring the contribution of paternal-involvement in outcomes of mental health during adolescence and adulthood stages. The study made use of data from the longitudinal 'National Child Development Study' that made use of emotional and behavioural assessment tools at seven and 16 years and a psychological assessment tool at 33 years to establish psychological well-being among the sample. The findings suggest that if behavioural and emotional difficulties existed during the age of seven years, they are likely to manifest during age of 16 years. Father-involvement during the ages of seven and 16 can serve as a protective factor that will prevent children from suffering from psychological difficulties in adulthood. The relationship between paternal-involvement during the age of 16 and psychological distress during the age 33 years is lower for sons than it is for daughters (Flouri & Buchanan, 2003). The same could be true about self-esteem. Hence, this illustrates that the impact that fathers have early on in their daughters' lives can manifest or continue through into young adulthood or adulthood (Dette-Hagenmeyer et al., 2014; Hosegood & Madhavan, 2012).

The current study measures AgeD demographically, and the resultant information was useful in investigating whether this construct is associated with self-esteem. Notably, father-presence also consists of two additional domains, namely the BAF-Domain and the IFI-Domain. These domains are discussed below.

2.6 Beliefs about the father domain (BAF-Domain)

According to Krampe and Newton (2006), this domain addresses the manner in which a person thinks about his/her father. These beliefs consist of the person's views about the importance

and the influence of the father. The domain consists of two subscales, namely the Conceptions of the father's influence (CFI) and the conceptions of God as the Father (CGF). The component CFI relates to the attitudes of the participants concerning the salience of male parents in the lives of their offspring as well as in those areas of life, in which male parents can shape and influence the lives of the children. These perceptions may mirror wider cultural ideologies about fathers and the messages received by an individual from significant others about the importance and place of the father. When these beliefs are internalised by the offspring, they can influence and mirror the nature of father presence in the offspring. The CGF subscale of father presence directs out attention to participants' belief in a benevolent being or Higher Power guarding over and helping people daily (Krampe & Newton, 2006). This subscale was added to due to reasons that God's fatherhood is a dominant religious and cultural image (Krampe, 2009; Krampe & Newton, 2006). In the Judeo-Christian, a Western perspective, God is an affectionate, shepherd father who offers protection, authority, guidance, and power to His offspring (Krampe, 2009).

Dickie, Ajega, Kobylak, and Nixon (2006) conducted a study with students aged between 18 and 22 years. The study shows that, even though mothers are significant figures who influence the development of God concepts in young people, particularly in young men, young adults experienced God as a male figure and they felt close to Him. Although mothers are significant figures who create God concepts among young adults, particularly for young men, it takes both parents' nurturing and power to influence their daughters' sense of self as powerful and nurturing (Dickie et al., 2006). This could also be true in the context of self-esteem.

Dickie et al. (2006) report God concepts to be associated with self-esteem, particularly for sons and not for daughters. The reports on both biological parents' influence on the offspring's God concepts highlight the profound impact that parent-child relationship have on

conceptions of God in the offspring (Dickie et al., 2006). In support of this, in the context of America, even though both parents and other adults who are involved can influence the religious beliefs of adolescents, the influence of biological parents on their children is crucial (Smith & Denton, 2005). According to Dickie et al. (1997), children who perceive their parents as nurturing are likely to perceive other authority figures as caring and loving, and this includes God. Girls in comparison to boys, see similarity between God and their parents. On the other hand, when a child is dissatisfied with parental interactions, he or she can search to fulfil his or her need for attachment by becoming close to God (Dickie et al., 1997). This is important to appreciate in the context of absent fathers.

2.7 Intergenerational family influences domain (IFI-Domain)

Intergenerational family influences denote other family members' influence on the offspring and on how the offspring experiences the male parent. According to Krampe and Newton (2006), the IFI-Domain measures the child's perceptions of the bond between the father and mother's relationship with his or her own biological father. This is of importance to measure given the triadic and intergenerational nature of family influences. Therefore, parents' relationships with their own parents can form and colour their own relationships with their own partners and children (Krampe & Fairweather, 1993; Krampe & Newton, 2006).

According to Krampe and Fairweather (1993), object relation theories report early developments and formations of one's inner self and other images to emanate from imagined or real relationships from families of origin. These images surface from the past, they permeants into the current day-to-day life, and are projected onto other individuals. Krampe and Fairweather (1993) highlight that, as much as the mother's internal representations of her parental relationships and her own experience with her own father has an ability to influence her child's relationship with the father, the child's biological father also brings into his relationship with the child's mother an inner subjective state that was established from his own

parental relationship. This is specifically in the manner "in which his father involved himself with his mother as well as his quality of the father presence–is directly communicated to the child's mother and through her, initially, to their child" (p.582). These inherent states will consequently intrude on his own interactions with his offspring (Krampe & Fairweather, 1993). As a result, the offspring's bond with the father is not restricted and isolation from the processes of the family (Krampe & Newton, 2006).

Given that, Bowen (1966, cited in Krampe & Newton, 2006) also calls to attention the multigenerational spread of familial dynamics and challenges, the formulation of the IFI-Domain was necessary. Krampe and Newton (2006) formulation of the IFI-Domain was informed by Cowan and Cowan's (1987) and Feldman, Nash, and Aschenbrenner's (1983) work. The former researchers report that the father's own paternal experiences affect the manner in which he interacts with his children. The latter researchers postulate that fathers who engage in caretaking activities of new-borns have wives who get along with their own fathers. Therefore, the IFI-Domain consists of the father's relationship with his father (FRHF), mother's relationship with her father (positive sentiments) (POS-MRHF), and the mother's relationship with her father (negative sentiments) (NEG-MRHF) scales.

The IFI-Domain does not only consist of the mother's or father's own experience with her or his father, but also include the offspring's involvements with other father-figures such as uncles, grandfathers, family adult-friends, and, in the case of divorce and remarriage, stepfathers (Krampe & Newton, 2006). This raises the significant of investigating the impact of father-figures on young women's self-esteem, especially, because there are many men who are fathering step or non-biological children. For instance, in South Africa, the concept of a nuclear family is not norm or the 'normal' anymore (Davies, 2016). In this country, research on families does not only concern nuclear families because there are many various non-mutually exclusive types of families including skip-generation families, child-headed families,

non-marital-cohabitation, childless families, and so forth (Sewpaul & Pillay, 2014). In South Africa, Hosegood and Madhavan (2012) conducted a study whose findings show that the practice of social fatherhood, whether formally or informally through fostering or adoption, is common. Krampe (2009) indicates that other individuals who can encourage a sense of father presence in the offspring include familial or extra-familial father-figures. For some children, negative or positive relationships with father-figures, can be an essential basis of father presence (Krampe, 2009).

There are many factors contributing to men's degree of involvement in raising their non-biological children. These include cultural practices that emphasise the extended family's collective responsibility with regards to child-rearing, long term migration, relationship re-partnering and dissolution, and the high paternal orphaning rate which is as a result of the severe HIV epidemic and other reasons for premature male mortality (Hosegood & Madhavan, 2012). Letsela and Ratele (2009) report a "cluster of perceived risk factors to premature male mortality for South African males" (p.1) and these include alcohol, drugs and smoking. Subsequent to these is "HIV risk related behaviours", the notions of "what it means to be a man, individual recklessness, irresponsibility and lack of self-care, traffic related injuries, crime and violence, health related stresses and places of work" (Letsela & Ratele, 2009, p.1). All these contribute to an increase in paternal orphaning rates (Letsela & Ratele, 2009).

The South African collective childrearing context may present children and young adults with a positive father-figure involvement that might reduce the impact of low father involvement. A quantitative study by Agar et al. (2010) compared the effect of fathers' involvement with the father--figure's involvement in young adults' intimate relationships. The study was conducted with a sample of undergraduate students from a Canadian context. These authors report no difference between high father-involvement and the involvement of a father-figure. They also highlight that qualitative reports about the benefits of having a stepfather to

include having a father figure to converse with and someone who will provide support, love, and companionship (Agar et al., 2010). This is particularly important to consider because the presence and involvement of a male model in young women's lives may possibly alleviate the consequences of the lack of paternal involvement. The same can also play a role in predicting the daughters' self-esteem in conjunction with the subscales of the RF-Domain.

However, it should not be ignored that the presence of a social father might also not reduce the impact of low involvement from fathers given that, "children who grew up without biological fathers report experiences of frustration and anger, and they also avoid questioning his absence" (Nduna & Sikweyiya, 2015, p.536). These internalising behaviours may negatively influence self-esteem. With this in mind, the study also investigates whether or not the co-residence status of a father-figure, measured demographically, is associated or plays a role in predicting self-esteem in conjunction with the subscales of the RF-Domain of father presence.

2.8 Self-esteem: definitions and descriptions

Different theorists have defined the concept of self-esteem in a number of different ways; however, these seem to bear similar meanings. For instance, Emler (2001) describes self-esteem as an asset or resource about personal identity, motivations, and psychological health. Hayes (2001) also defines self-esteem as the confidence that one has in his or her own ability to reason, capability to cope with life struggles, and one's right to be content. On the other hand, Emler (2001), defines self-esteem as the degree to which an individual perceives himself or herself as worthy, significant, successful, and capable. The emphasis here is on evaluation. However, the self-esteem scale pioneered by Rosenberg's (1965, cited in Emler, 2001) place emphasis on the feelings. Consistently, Franck, Erik, De Raedt, Barbez, and Rosseel (2008) also define self-esteem as a person's global evaluation of oneself in positive or negative affective terms.

In general self-esteem is subdivided into global or specific self-esteem. Specific self-esteem and global self-esteem are not interchangeable nor equivalent, but are different constructs with different correlates (Rosenberg, Schooler, Schoenbach, and Rosenberg (1995). Global self-esteem is heavily affective in nature and mostly linked with the global psychological well-being (Rosenberg et al., 1995). It constitutes an overall effective evaluation of self-worth, value or importance (Gitau, 2015), and is considered as one of the mostly studied concepts in the field of social sciences (Bachman, O'Malley, Freedman-Doan, Trzesniewski, & Donnellan, 2011). In contrast, specific self-esteem is more evaluative and judgemental in nature with more cognitive elements (Rosenberg et al., 1995). It is strongly allied with behaviour or behavioural outcomes (Bachner, Karus, & Raveis, 2009; Rosenberg et al., 1995). This passaged illustrates that different authors define self-esteem in different ways. As result, for the purpose of this research thesis, the investigator adopted the Rosenberg's definition of self-esteem.

According to Emler (2001), Rosenberg's measurement of self-esteem is relative to the idea that self-esteem is a multiplicity of attitudes, an evaluative attitude towards the self which is primarily defined in terms of emotional or evaluative reactions. Rosenberg believed that, these attitudes are strongly formed by other people's believed perceptions about the self. Therefore, self-esteem can be improved by accomplishing great successes and sustained through the avoidance of failures (Emler, 2001). With that being said, there are factors that can influence or have an impact on self-esteem. These are discussed as below.

Emler (2001) highlights self-esteem as a construct that is strongly influenced by other people's reactions toward us. Constant negative feedbacks received from others are eventually absorbed into the appraisals of our own self. However, overwhelming approval reactions from others positively influences self-esteem (Emler, 2001). Rosenberg et al. (1989, cited in Ross & Broh, 2000) emphasise self-esteem as a function of mirrored evaluations in one's close social

networks inclusive of parents and close others. Self-esteem theories claim that global feelings of self-worth emanate from interpersonal relationships, successes, and general experiences of life (Bachner et al., 2009). Ross and Broh (2000) also cite dated studies highlighting the perceptions of self-esteem as stemming from social relationships with close family members and circles of friends who offer social support. Close bonds with parents are fundamental to the development of self-esteem in children. This highlights the need for a study that will investigate how parents, particularly fathers and their behaviours influence their children's self-esteem.

2.9 Self-esteem variability in different conditions

Self-esteem seems to be a construct that fluctuates in different conditions. For instance, Harter (2005) highlights that, the global self-esteem of an individual undergoes developmental changes grounded on age related cognitive advances. Young children are simply cognitively incapable of developing the verbal concept of their value as a person. This ability emerges at the approximate age of eight years. However, young children display a sense of worth or value in their behaviour. Older children and adolescents differ significantly with regards to whether their self-evaluations are negative or positive. Within a given individual, there is a profile of self-evaluations, some of which are more negative and others more positive (Harter, 2005). Crocker (1999) also highlights that self-esteem is not practically constant across different contexts. Self-esteem is continuously constructed by various features in each condition (Crocker, 1999).

Emler (2001) mentions that, self-esteem behaves like an emotion. It fluctuates from hour to hour, day to day, or week to week. In one week, a person can experience lower self-esteem than the next person can, but their positions can be swopped in the subsequent week. This perception reflects self-esteem as a reactive construct, and this is in the basis of irregular daily conditions of individual's lives (Emler, 2001). The relevant conditions are the quality of

individuals relationships with other people (Leary, Tambor, Terdal, & Downs, 1995). If these relations are good, and one feels accepted and loved, his/her self-esteem increases. Similarly, if the individual is isolated, despised, and rejected, his/her self-esteem lowers. Low self-esteem reflects the poor quality interrelations the person has with others, and therefore an indication that he or she needs to repair those relationships (Emler, 2001). Erol and Orth (2011) utilised longitudinal study data from the United States to examine the development of self-esteem from the age of 14 to 30 years. Even though the authors cite several studies that show inconsistent findings as to whether or not self-esteem changes during the adolescent and young adulthood developmental periods, the study suggests that, self-esteem strongly varies among adolescents than among young-adults (Erol & Orth, 2011). Correspondingly, Wigfield, Eccles, Mac Iver, Reuman, and Midgley (1991) also report variability in self-esteem during the stage of early adolescence.

2.10 Factors affecting self-esteem

There are several cited factors that are reported to either have substantial, little or no effect on self-esteem (Emler, 2001). These include genetics, parental behaviour, failures and successes, gender, social class/status, marital status and ethnicity, and are discussed as follows:

2.10.1 Genetics and self-esteem

According to Emler (2001), the largest single cause of differences in self-esteem is genetics, and at least one third of the differences may be due to this single factor. A study review of genetic studies from the United Kingdom by Neiss, Sedikides, and Stevenson (2002) attests that genetic factors have a substantial influence on self-esteem. This authors claim that, variations in self-esteem are strongly explained by different environmental events which are experienced by people. Correspondingly, Roy, Neale, and Kendler (1995) conducted a study with Caucasian women sampled from the Virginia Twin Register. The authors report self-

esteem as a moderately heritable trait. They also highlights the importance of environmental factors in changes in self-esteem (Roy et al., 1995).

2.10.2 Parents' behaviour impact on self-esteem

Parents or their behaviours have a substantial effect in their children's self-esteem. The effects of parents' behaviour towards their children continue beyond the childhood stage. Parents strongly influence their children during and post adolescence. Coopersmith (1967, as cited in Emler, 2001) suggests that parental behaviours with substantial differences in self-esteem include "the amount of acceptance, approval and affection shown, the degree to which clear standards of behaviour were promoted and expected, the degree to which discipline and control were based on explanation rather than force or coercion" (p.43). The degree to which children are viewed as valuable contributors in family-related matters is important (Emler, 2001). A study by Feiring and Taska (1996) supports the view that parents' approval and acceptance affects self-esteem. Low-self-esteem is consistently reported in children, adolescents, and some adults with low perceived adequacy in domains of importance and low approval support from important others (Harter, 2005). Rudy and Grusec (2006) conducted a study with mothers and children aged between seven and 12 years, from individualist (Western European) and collectivist (Iranian, Egyptian, Indian, and Pakistani) upbringings. The study shows that low self-esteem is related to negative maternal contributions among children. Although the study suggests that maternal negative feelings and cognition which are linked to authoritarianism in individualist backgrounds may be harmful to children's self-esteem than is authoritarianism solely (Rudy & Grusec, 2006).

Indirect parental influences on other close relations can lead these relationships to have substantial effects on children's self-esteem over a period of time (Emler, 2001). Hence, good social relationships, both within peer groups and the family, have positive influences on self-esteem (Sánchez-Queija, Oliva, & Parra, 2016).

Although the abovementioned studies point out the impact parents have on self-esteem, they do not specifically emphasise on the impact of father presence on daughters' self-esteem. The current study therefore aims to study this specific area. There are other several cited conditions, experiences, and situations reported to have an effect on self-esteem. These are discussed as follows:

2.10.3 Failures and successes

According to Emler (2001), real failures and successes have a moderated influence on self-esteem, but the perception of these has a greater effect. Achievements moderately influence how individuals feel about their overall sense of self-worth. For example, academic achievement has an effect on self-esteem. Drawing from other studies, Chung et al. (2014) concluded that previous research emphasise on the stability of self-esteem, and self-esteem is hypothesised to be potent and reactive to circumstances that occur in people's lives The transitional period of the emerging adulthood, demarcated by ages between 18 to mid-20s, is the duration of extensive challenges and opportunities. This is the age group, during which global self-esteem can change. These authors conducted a study to investigate the stability and variability in the self-esteem of young men and women monitored longitudinally over a period of four years of college. The study suggests that, students are negatively affected by the initial transitional stages into college. However, by the end of college, a continuous increase in self-esteem occurs until it reaches above the initial levels. This suggests that a successful navigation through the college years results in an increase in one's sense of self-worth (Chung et al., 2014). The gradual increase in the levels of self-esteem during college years is consistently reported in other studies that report self-esteem to increase during the time when individuals emerge into adulthood (Erol & Orth, 2011; Orth, Trzesniewski, & Robins, 2010; Wagner, Lüdtke, Jonkmann, & Trautwein, 2013). Moreover, although there is support from previous longitudinal research studies for decline in self-esteem in the first year college (Pritchard,

Wilson, & Yamnitz, 2007; Shim & Ryan, 2012), but a study by van der Velde, Feij, and Taris (1995) demonstrates no variation in self-esteem between commencement and the end of college life.

Chung et al. (2014) further examine the prediction of variation in self-esteem by variations in the path taken by individuals' self-esteem. The findings of the study revealed a significant variability in self-esteem. The authors therefore suggests that, during the college years, changes in self-self-esteem are related to changes in grades (Chung et al., 2014). However, according to Marsh and Craven (2006), academic achievement is associated with academic self-esteem, and not global self-esteem.

2.10.4 Gender and self-esteem

There are inconsistent findings regarding differences in self-esteem based on gender. Some studies claim that the difference in self-esteem by gender difference is small (Orth & Robins, 2014; Orth et al., 2010; Quatman, Sampson, Robinson, & Watson, 2001), non-significant, or that gender has no effect on self-esteem (Erol & Orth, 2011). For instance, a meta-analysis by Twenge and Crocker (2002) revealed that amongst the White minority group, females exhibited higher self-esteem scores than did males. In contrast, a quantitative study by Passanisi, Gervasi, Madonia, Guzzo, and Greco (2015) with a sample of students aged between 19 and 24 years on feelings of shame, self-esteem, and attachment styles suggested otherwise. The study suggests that male students reported significantly lower experiences of shame and higher self-esteem as compared to female students. Consistently, a 10 years longitudinal study by Sánchez-Queija et al. (2016) conducted with a sample of 90 Spanish boys and girls support this finding. The study reports a linear increase in self-esteem. During the stage of adolescents and emerging adulthood, boys have higher self-esteem than girls. This illustrates that the stages of adolescence and emerging adulthood are pertinent transitions of life in which differences in self-esteem can occur (Sánchez-Queija et al., 2016). However, gender influences on self-

esteem may be affected by the relative social prestige of the male and female categories (Emler, 2001).

2.10.5 Social class or status and self-esteem

Bornman (1999) defines self-image as a construct that is influenced by economic, social, and political statuses of a group. However, it is probable that the group's economic or social status is the most significant influence of self-image as compared to the group's political status. Consistently, a meta-analysis exploring this area also report Hispanic and Black self-esteem to be higher in groups with high socio-economic status (Twenge & Crocker, 2002). This is important to highlight in the context of self-esteem and father presence given that the apartheid legacy along with the continued economic and social change have led many South Africans to grow up in families with absent fathers (Clowes et al., 2013). Black African communities have the highest proportion of absent fathers (Sewpaul & Pillay, 2014), and a low economic and social status. Post-apartheid, Black South African male parents experience numerous challenges in sustaining involvement in their offspring's lives as a consequence of high levels of unemployment and union instabilities (Madhavan, Richter, & Norris, 2016). This may have or have no effect on daughters' self-esteem.

According to Rosenberg and Pearlin (1978, cited in Elmer, 2001), the position of social class is associated with adult self-esteem. One reason for this is that adolescence is viewed to predetermine adulthood self-esteem. However, social class positions are not associated with the levels of childhood and adolescent self-esteem (Emler, 2001).

2.10.6 Marital status and self-esteem

A study by Elliott, 1996) analysed data from the National Longitudinal Survey of Youth (NLSY). The survey consisted of a "representative sample of whites and an oversampling of blacks, Hispanics, and economically disadvantaged whites" (p.84). The study findings demonstrate that; young women's self-esteem was elevated by being married to a high-earning

husband. This author therefore suggests that marriage may increase self-esteem due to increased economic security, benefitting social status and provisions of access to social and emotional support from the partner and his or her social network. Elliot concluded that, marital status predicts current self-esteem, "at least among women in their twenties, for whom the incidence of marital disruption is still fairly low" (Elliott, 1996, p.92). It is importance to note this because one of the aims of the current study is to investigate whether self-esteem differs based on respondents' relationship status.

2.10.7 Ethnicity and self-esteem

There seems to be inconsistent findings as to whether ethnicity has an effect on self-esteem or not. For instance, Erol and Orth (2011) claim that, self-esteem differs based on ethnicity. According to Bornman (1999), the association between ethnic identity and self-image is greatly applicable in South Africa, especially in a society that is characterised by complex pluralisation based on ethnic and racial differences interacting with status, power, and socio-economic disparities. This author conducted a study that investigated the association between self-image and ethnic identification amongst three South African groups. The results demonstrate a relationship between self-image (synonymous with self-esteem) and ethnic identity. In agreement with the theory of social identity, the high status of the White racial group is associated with a positive self-image, while the contrary is true among their Black counterparts (Bornman, 1999). However, Emler (2001) claims that although an ethnic or racial minority membership often yields to exposure to abuse, rejection, persecution and discrimination, the experiences do not impact on self-esteem.

A study by Verkuyten (1990) found that the minority or low-status groups report positive self-image than the majority or high-status groups. Consistently, Twenge and Crocker (2002) conducted a meta-analysis to compare variations in self-esteem amongst the White, Black, Hispanic, Asian, and American Indian racial groups. The study shows that Black racial

group reported higher self-esteem than the White racial group. However, Whites reported higher self-esteem as compared to other racial minority groups including Asians, Hispanics, and American Indians. The differences in self-esteem were smaller during childhood, but increased with age. The results of the study greatly correspond with the cultural explanation of racial differences in self-esteem (Twenge & Crocker, 2002). These reports correspond with the South African view. For instance, Seekings (2008) highlights that the categories of race have different implications for different individuals in South Africa. White people in this country, frequently refer to their descent physical characteristics or appearance, but African and Coloured people emphasise on the collective culture (Seekings, 2008). However, this may be influenced by possible variations in the meaning of replies to measures of self-esteem across different cultures (Elmer, 2001).

The above reviewed studies turn our attention to factors with substantial, little, or no influence on self-esteem. Having knowledge about the nature of self-esteem, about the normal influences on self-esteem, and including the bases of opposition to change in self-esteem, put researchers and interventionist in a better space to deliberate on the prospects for interventions aimed to increase self-esteem (Emler, 2001). However, it should be noted that a large number of these studies were done in the United States, and not in South Africa. Although some studies highlight the impact of parents or their behaviours on their children's self-esteem, these studies do not specifically, focus on the impact of father presence on daughter's self-esteem. This, therefore, highlights the gaps in literature on the relationship between daughters' self-esteem and father presence in the South African context. The current study hopes to close this gap.

2.11 Self-esteem as a factor that influences other outcomes

Self-esteem is essential for a normal and healthy development, and reflects differences between how a person is currently, and how the person prefers to be (Hayes, 2001). Low self-esteem is related to social and personal problems (Emler, 2001) and very critical consequences

or outcomes such as depression and suicidality (Erol & Orth, 2011; Harter, 2005). Self-esteem is also a potential predictor of antisocial behaviour, and eating disturbances (Erol & Orth, 2011). Through adolescence, low self-esteem also predict poor "physical health, worse economic well-being, and higher levels of criminal activity in young adulthood" (p.607). According to Emler (2001), low self-esteem is a risk factor for, extended unemployment, eating disorders, unprotected sex, and teenage pregnancy. Unprotected sex carries a risk of sexually transmitted infections. However, the influence of low self-esteem on problems including scholastic underachievement, alcohol, and drug abuse have not been proved or demonstrated to be small. Whereas, a range of problems including crime, teenage smoking, racial prejudice, child maltreatment, and behaviour patterns contributing to, and constituting problems cannot be ascribed to a lack of self-esteem (Emler, 2001).

High self-esteem increases a sense of coping with difficulties that arise in adolescence, especially amongst girls in California (Fraser, 2014). Higher self-esteem is a resource, a psychological commodity that can help children and adolescents to lead happy and productive lives (Harter, 2005). It is positively associated with "goals, expectancies, coping mechanisms, and behaviours that facilitate productive achievement and work experiences, and is negatively associated with mental and physical health problems, substance abuse, and antisocial behaviour" (Bachman et al., 2011, p.445). High self-esteem is also linked to global feelings of self-worth and self-liking, acceptance and respect, while low self-esteem is linked associated with sadness and is presumed to have harmful effects (Franck et al., 2008). However, high self-esteem does not only result in positive effects. For instance, Emler (2001) highlights that, in cases of violence, high self-esteem in combination with other factors can carry a risk. High self-esteem is associated with the outcome of racial prejudice (Emler, 2001). The above illustrate that self-esteem development can possibly have significant life outcome consequences.

2.12 Self-esteem in relation to father involvement and the relationship with the father

Accoriding to Allgood et al. (2012) positive paternal influences on young women's self-esteem are reported limitedly in studies that investigated father-daughter relationships. This is particularly the case in studies conducted in Western countries. These studies report positive associations between self-esteem and father-involvement (Allgood et al., 2012; Cookston & Finlay, 2006; Wessels & Lesch, 2014). For instance, Allgood et al. (2012) conducted an exploratory correlational study to investigate perceived levels of paternal-involvement and nurturant fathering with a sample of adolescents from a context of western United States. The authors made use of retrospective reports provided by female students recruited from a public university located in the western United States. According to this study, retrospective perceptions of nurturant fathering and paternal-involvement are moderately, and positively related to young women's self-esteem. Perceptions of daughters about nurturant fathering, and expressive types of paternal-involvement such as emotional involvement, friendship, and father-daughter activities, are essential to young women's self-esteem. The impact of the father on the daughter's self-esteem is also dependent on her perception of the father's feelings towards her, and not necessarily on what he says or does (Allgood et al., 2012).

Cooper (2009) also conducted a quantitative cross-sectional study with a sample of African American adolescent girls. Her study suggests that the quality of father-daughter relationships is significant in relation to academic engagement and the self-esteem of adolescents. The more the fathers are perceived to be positively involved in their daughter's lives, the higher the likelihood for their daughters to have a higher self-esteem (Cooper, 2009). Correspondingly, Fraser (2014) also report girls' relationship with the father to affect self-esteem. Higher self-esteem levels are reported among girls with loving and supportive relationships from the father (Fraser, 2014). Hendricks et al. (2005) conducted a study in the

United States to investigate the impact of father absence on self-esteem and sexual activity among rural southern adolescents. The study showed a significant association between self-esteem and father-absence. In contrast, Beaty (1995) report no significant relationship between father-absence and self-esteem, however, this study only included adolescent males. The limitations of the study by Hendricks et al. (2005) include having only assessed the absence of the father. The nature of interactions between the respondents and the present father were not examined. This is in addition to the limitation of not addressing respondents' age when the father became absent alongside the circumstances of father absence (Hendricks et al., 2005). The current study, therefore, aims to address this.

Moreover, in relation to the presence of social fathers, Kevorkian (2010), highlight that previous research reports higher social function and self-esteem levels in children who live with biological, step or adoptive fathers. This also highlights in the influence of social fathers or father-figures in daughters' lives, in the context of absent biological fathers. The concept of social fathers is discussed below, in subsection 1.8.

In American contexts, feelings of closeness to a father have a significantly positive effect on daughters' self-esteem (Wenk, Hardesty, Morgan, & Blair, 1994), and greater affection in father-daughter relationships in the early stages of young women lives within the context of California, bolsters self-esteem and consequently influence their well-being in later in life (Roberts & Bengtson, 1993). In both the American and South African contexts, supportive daughter–father relations are also associated with self-esteem (Johnson, 2013; Wessels & Lesch, 2014). In contrast, daughters' self-esteem is affected by father-absence resulting from abandonment (Hayes, 2001). However, the results from different studies seem to differ based on the different questions addressed under this topic. For example, Beshaler (2010) conducted a quantitative, non-experimental, correlational study with female college students aged between 18 and 23 years, in the rural communities of Nebraska. The author

reports daughters' attachment to father, biological parents' marital status, and/or father type (distant, doting, domineering, demanding/supportive, absent, and seductive) to contribute no statistically significant prediction on self-esteem. However, the author further mentions that the lack of statistical significance in the results of this study does not deny or de-emphasize the importance the male parents in their daughters' lives (Beshaler, 2010). Consistently, Kevorkian (2010) conducted a study to investigate the self-esteem of children who were economically disadvantaged in the context of semi-urban towns situated in Rhode Island. The author used results of the Devereux Early Childhood Assessment in relation to the levels of paternal-involvement. The study reports no correlation between father-presence and self-esteem among children. The study also does not support the idea that, father-absence negatively influence children's self-esteem. Instead, it reports no significance between the factors of teacher and parent rating of self-esteem when examined "with factors of the father living in the home, another male adult present in the home, male siblings in the home (regardless of age), and if the child has frequent contact with the father" (p.30). However, this may have been influenced by the limitation of the study because the questionnaire of the study collected quantitative data on father-involvement based on statistical counts of the time spent with the offspring (Kevorkian, 2010).

Evidently, most of the above reviewed studies were conducted in Western countries, and a few of them focused on the influence of father-involvement on daughters' self-esteem. This alone signifies the importance of conducting the current study within South Africa, a context that is different from that of Western countries. Besides some of their limitations, the reviewed studies seemed to present different or inconsistent conclusions and the current study may be important in either confirming or discomforting their findings. The current study also makes a contribution by using a father-presence scale which was partly used in the context of Botswana, but not in any other Southern African country including South Africa. In the context

of Botswana, Dyer et al. (2011) only used the perceptions of father involvement aspect of the RF-Domain of father presence.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The current chapter introduces the research paradigm informing the study: a research approach and the study research design. The chapter also provide information about the study population (both target and actual sample), and sampling methods. A brief description of the study site is also provided. Moreover, this chapter provides the description of the methodology followed to analyse the study research questions and hypotheses. The instruments used in this study and descriptions of the proceedings of the study are also included in this chapter. The chapter includes ethical considerations, information about missing data, and the investigator's reflections.

3.2 Research paradigm

The current research follows a quantitative research methodology embedded within the positivism paradigm. This paradigm involves a belief grounded on the assumption that trends, methods, generalisations, cause-and-effect relationships, and procedures are relevant for the field of social sciences. Positivism is located within the ontological assumption of objective reality (Kura & Sulaiman, 2012). Consequently, as mentioned by Wahyuni (2012), positivists share a common view that social reality is both objective and external in nature. In other words, social reality and object reality are respectively existing independently of social factors and human perceptions. Epistemologically, the objective reality referred to here is observable. As result, positivists advocate for the use of scientific approaches through developing numeric measures aimed at generating acceptable knowledge across different contexts (Wahyuni, 2012). To achieve this, positivistic researchers begin by testing the theory in the form of hypotheses and then involve statistical tests in their research processes (Wahyuni, 2012), as in the case of the present study. On the other hand, axiologically, positivists believe that the

investigated and the investigator are independent individuals (Gelo, Braakmann, & Benetka, 2008; Sale et al., 2002; Wahyuni, 2012). In other words, the researcher is independent of the data and maintains an objective stance (Wahyuni, 2012) that allows him or her to study a phenomenon without having an influence on, or without being influenced by it (Guba & Lincoln, 1994).

According to Wahyuni (2012), positivists also hold on to the view that generalisations can be applied across different contexts. As result, it is important to conduct a value free research in measuring social phenomena, especially when the researcher seeks to acquire law-like generalisations that can be applied to different contexts. The argument is that, from observing the same factual problem, different researchers will be able to generate similar results through the careful use of statistical tests and application of similar research processes when investigating large samples (Creswell 2009 as cited in Wahyuni, 2012).

In summary, the positivism paradigm adheres "to the use of the natural science model of research to investigating social issues, and is thus criticised for assuming social life to be made up of objective facts that value-free researchers can use statistical methods to measure" (Nudzor, 2009, p.125).

Prior to the discussion of the research design, it is worth noting that one cannot ignore the degree of subjectivity involved in the responses provide by the respondents in some of the items or statements contained in the father presence questionnaire utilised in the present study. Although this may be the case, the adoption of the positivism paradigm was necessary because, as mentioned by Madanat, Arredondo, and Ayala (2015), positivists do not deny the existence of cognitive processes, instead, they question the extent to which these processes are relevant, reason being that these processes are unique to an individual who is feeling, thinking, and experiencing them. Positivists do not claim that the subjective personal experiences of people's actions and the context in which they occur do not exist, nor do they regard them as

insignificant in the grand scheme of life. However, they affirm that scientific enquiry is only interested in reliably studying publicly observable consequences (Madanat et al., 2015). This brings us to the discussion of the research design adopted to achieve this purpose.

3.1 Research design

This study used a quantitative approach that adopted a non-experimental correlational cross-sectional survey research design. Quantitative approaches perceive reality as tangible and singular. Quantitative researchers only collect numerical information and analyse data only through the use of statistics (Huck, 2012). In this case, the known and the knower are relatively perceived to be independent and separate (Gelo et al., 2008).

In non-experimental quantitative research methods, the independent variables (IV), under the control of the experimenter, are not manipulated and the participants cannot be randomly assigned into groups (Johnson, 2001). As in the case of the present study, cross sectional studies are commonly based on a questionnaire survey, and surveys often use online questionnaires to collect data (Frankel and Wallen (2003). In general, correlational designs involve relationships and do not aim to establish cause-effect relationships (Gay & Airasian, 2000). Although this presents limitations in terms generalisability, the current study adopted a cross-sectional research design to afford the researcher to collect data at a single, short space of time. This was convenient for the researcher because as highlighted by Sedgwick (2014), cross-sectional studies are generally cheap, easy, and quick to perform. They present no loss to follow-up because respondents are only interviewed once (Sedgwick, 2014). These studies can also be tested for the reliability and stability of parameters, provided that the sample size is large enough (Churchill, 1995). However, they are not without limitations. With this regard, Sedgwick (2014) mentions that cross sectional studies are "prone to non-response bias if participants who consent to take part in the study differ from those who do not" (p.2). Hence, the resulting sample is not representative of the broader population. Another disadvantage of

using cross-sectional studies rests in that researchers can only infer associations, but not causation (Sedgwick, 2014).

The following subsection describes and provides information about the study site:

3.2 Population of the study and the study site

The University of the Witwatersrand (see figure 1) also known as Wits (Horwitz, 2011) is located in Johannesburg, a South Africa context. It was only in 1994 where the Wits life commenced as the Transvaal Technical Institute and only in 1922 that this institution gained a status as a full university (Horwitz, 2011). Currently Wits holds 30 support service departments, 33 schools, and five faculties namely Humanities; Commerce, Law & Management; Science; Health Sciences; and Engineering & the Built Environment (Moseneke, Habib, & Carolissen, 2015). This institution also has a total number of 37202 enrolled students, of which 34.67% and 54.75% of the student body are respectively postgraduate students and female students (Moseneke, Habib, & Carolissen, 2017).

Most of the students at Wits come from the surrounding suburbs and townships of the Johannesburg area (Institutional Research Unit, 2017). This area is located within the City of Johannesburg Local Municipality. Johannesburg, also known as Jo'burg, Egoli or Jozi, is the capital city of Gauteng and the largest city in South Africa by population (Statistics South Africa, n.d.). Refer to Table 3.1 below for the evidence supporting this claim.

Table 3.1

Population percentage distribution by population and province, 2011

Province	Black African	White	Indian/Asian	Coloured
Western Cape	32.9	15,7	1,0	48,8
Eastern Cape	86.3	4,7	0,4	8,3
Northern Cape	50.4	7,1	0,7	40,3
Free State	87.6	8,7	0,4	3,1
KwaZulu-Natal	86.8	4,2	7,4	1,4
North West	89.8	7,3	0,6	2,0
Gauteng Province	77.4	15,6	2,9	3,5
Mpumalanga Province	90.7	7,5	0,7	0,9
Limpopo Province	96.7	2,6	0,3	0,3
South Africa	**79.2**	**8,9**	**2,5**	**8,9**

Source: Statistics South Africa (2012). *Statistical release (Revised): Census 2011*. Pretoria: Stats SA.

The table 3.1 above also demonstrates that across different provinces, Black Africans had the highest proportion of over 70 percent in the year 2011. However, this is with an exception of the Western and Northern Cape provinces. The Gauteng Province also had the highest proportion of Black Africans and the lowest proportion of Indian/Asian population groups. The analysis provided by the Statistics South Africa (n.d.) report the municipality of Johannesburg to have an overall population of 4.4 million. This population consist of 4.9% Indian/Asians, 5.6% Coloureds, 12.3% Whites, and 76.4% of Black Africans. Amongst individuals who are 20 years and older, only 3.4% finished their primary school level of education, 32.4% have a secondary education, 34.9% completed matric, 19.2% have some form of tertiary education, and 2.9% have no form of education.

Moreover, there are 1 434 856 households in the municipality of Johannesburg, of which 36.2% of these households are headed by females. The municipality also has an estimated of number 2 261 490 economically active people, of which 25.0% of them are

unemployed. Also, 31.5% of 1 228 666 economically active youth are unemployed (Statistics South Africa, n.d.).

Below, in the next page, is the photo of the relevant cited areas within the University of the Witwatersrand.

Figure 1: Figure 3.1 (1-3): study site photo



Sources: (1) http://www.enca.com/south-africa/wits-fees-to-increase-by-8-in-2017;
(2) https://en.wikipedia.org/wiki/University_of_the_Witwatersrand_Faculty_of_Humanities;
(3) https://twitter.com/absip_wits/status/648823768119443456

3.3 Sample and sampling

Despite the fact that there are numerous studies conducted with college or university students, the respondents of the present study were drawn from a sample of female university students. Reason being that, despite the existence of several studies that involved college or university students across different research areas of interest and including some of the studies

which were reviewed in this thesis, research studies seem to have disregarded young people who are in their 20s (Kenny & Sirin, 2006). This is important to note because some of the female students who participated in this study fell within this age group.

Based on the total number of female students at Wits, the sample size for this study was calculated through the use of a sample size calculator. The recommended sample size was 377 female students. This was calculated at 95% confidence interval, 5% margin of error, and at 50% response distribution (Raosoft, 2004). However, given the impact of the *#FeesMustFall* protests (Badat, 2016) which affected the recruitment process of the study, the collected data were restricted only to a pool of Psychology students registered under the Department of Psychology in the Faculty of Humanities at Wits. Respondents were recruited through an e-learning tool (Sakai) which was used to send emails to the target group. This was conducted subsequently after the investigator had obtained the necessary permission from respective course co-ordinators and/or lecturers of psychology students.

In the present study, data were collected from a convenience sample of undergraduate and postgraduate students. According to Gelo et al. (2008), convenience sampling is a process whereby respondents are drawn from a subpopulation according to the researchers' interests and its accessibility. This is a form of purposive sampling usually used within quantitative research designs. The technique of purposive sampling is a deliberate choice of involving informants owing to the qualities they possess and that are relevant for the study (Gelo et al., 2008). The researcher selects what is required to be known and set-out to find individuals who are keen to, and can provide necessary information merely based on their experience or knowledge (Lewis & Sheppard, 2006). Therefore, in the current study, the investigator selected respondents based on the criteria that, they needed to be registered undergraduate or postgraduate female students aged between 18 and 24 years with absent or physically present fathers.

Overall, 522 undergraduate and postgraduate students registered under the department of psychology attempted or completed an online questionnaire. However, data collected from 265 of the total respondents (19 male students, six female students aged 25 years and above, 240 respondents who did not specify their gender, and six female respondents who did not complete all the FPQ questions) were excluded from analysis of study. Albeit, 250 of the total 522 respondents were female undergraduate and postgraduate students who met the selection criteria of the study. These students formed the final sample of the current study. This final sample of respondents aged between 18 and 4 years were from various ethnic groups.

According to Gay and Diehl (1992), the general sample size, suitable for a study, is dependent on the type of the research involved: correlational, descriptive, or experimental. For instance, correlational research studies require at least 30 participants to establish a relationship. Consistently, Hill (1998) postulates that, in exploratory research, sample sizes of 10 to 30 are satisfactory because they are big enough to analyse the null hypothesises and small enough to ignore the weak effects of the treatment condition. However, statistical significance is not likely to be attained on such a sample size (Hill, 1998). The Central Limit Theorem considers sample sizes with greater than 30 respondents as adequate for the data to be regarded as normally distributed (Brase & Brase, 2014). With consideration to the aforementioned, the current study sample of 250 female students was sufficient to establish a relationship and statistical significance.

3.4 Missing data

Drawing from the abovementioned, there were several instances of missing data on the main variables of the father presence questionnaire. Due to the reason that the problem of sources of missing data could raise questionable inferences drawn from data, the information of respondents who had empty entries (missing data) on the main observed variables (i.e. empty entries on the father presence questionnaire/self-esteem scale) were discarded from the final

sample of the study. Sources of data with missing values were discarded. However, the information of respondents with missing data on the socio-demographic variables including AgeD, reasons-for-father-absence, mother-co-resident-status, DegNF, guardian's educational level, and guardian's occupational status were retained. The socio-demographic variables including guardian-co-resident-status and guardian's educational level have 'Not Applicable' responses receive from respondents who felt that the variable under study was not applicable to them. Controlling for the missing data of respondents to which the cases belonged to in the overall sample did not alter any inferences made about correlations between self-esteem and father presence or any other analysis because the IBM SPSS Statistics (version 24) tool automatically excluded such cases from the analysis.

3.5 Instruments

The questionnaire administered to the respondents through a survey monkey tool consisted of three sections. The first section contained socio-demographic characteristics such as the respondent's age, race, marital status (relationship status) and family history (see Appendix A). All respondents completed this demographic questionnaire. The questionnaire also included questions on the perceived degree of closeness with ones' father, reasons for fathers' absence, presence of a father-figure, and the participant's age at the father's departure.

The second section of the online questionnaire consisted of Krampe and Newton's (2006) father presence questionnaire (FPQ) that has three higher order factors including: (1) RF-Domain, (2) BAF-Domain and the (3) IFI-Domain (see Appendix B). This FPQ self-report interval scale consists of ten subscales classified under the mentioned three factors and has five possible responses, namely 'never = 1', 'seldom = 2', 'occasionally = 3', 'frequently = 4', and 'always = 5'. The specific focus of the FPQ is on the "quality of psychological father presence in the adult child" (p.178). The scale affords researchers an opportunity to investigate father–daughter or father-son relationships (male or female), the adult child's beliefs about his or her

father, and each parent's feelings about his or her father as perceived by the adult child (Krampe & Newton, 2006).

The FPQ does not have an overall reliability score. Each of the ten subscales has its own internal consistency estimate and "all 10 scales produced alpha reliabilities of .89 or higher" (Krampe & Newton, 2006, p.171). Dyer et al. (2011) conducted a study in Botswana and made use of the father involvement aspect of father presence as measured in Krampe and Newton's (2006) FPQ. The authors report that the "12 items in the father involvement construct appraise three areas and have a Cronbach's alpha of .906" (p.427) and values 1 to 5 have been used to combine them into one scale (Dyer et al., 2011). In relation to the validity of the FPQ, Krampe and Newton (2006) ran the confirmatory factor analysis and the results support the structure of the scale. The results of the factor analysis are provided in appendix section of their article. For details see (see Krampe & Newton, 2006). There is no evidence found by the investigator of the FQP scale being used within the context of South Africa. Hence, Cronbach's Alpha reliability tests were conducted to determine the internal consistency within the South African context, and the results are reported in the data analysis section. The calculation of the validity of the scale was, however, beyond the scope of the study, and the theoretical structure of the FPQ retained.

The third section of the online questionnaire contained the Rosenberg Self-esteem scale (Rosenberg, 1979). This is a widely used scale (Le Grange, 2006) containing both positive and negative statements. The positive items are treated as reversed scores to maintain consistency with the negative items (Gitau, 2015). Rosenberg (1979) report the internal reliability of this scale to range from .72 to .87. A study by Cavazos-Rehg and DeLucia-Waack (2009) with Latino adolescents found a moderate internal consistency of (α = .80). Whereas Le Grange (2006) also found the face validity of the same scale to be satisfactory. le Grange refers us to Allen, Blascovich, Tomaka, and Kelsey (1991) as well as Griffiths et al. (1999) to view the

extensive documented information on the reliability and validity of this scale (le Grange, Louw, Russell, Nel, & Silkstone, 2006). le Grange et al. (2006) have utilised the self-esteem scale within a South African context on adolescence and young adults. However, this was in relation to eating attitudes and behaviours.

The Rosenberg self-esteem scale is originally a 10-item, Likert type, self-report measurement scale (see Appendix C) with items responded to on a four point Likert type scale ranging from 4 = strongly agree to 1 = strongly disagree, and therefore results in a self-esteem score that ranges from 10-40 (Gitau, 2015; Johns, Zimmerman, & Bauermeister, 2013). When a test is scored, four points are given to a response indicative of the highest degree of self-esteem, however, responses indicative of progressively lesser self-esteem degrees are given 3, 2, and 1 respectively (Leit, 1993). However, for the purposes of the statistical analysis of the current study, the investigator converted the scale from a four-point into a five-point Likert-type scale by adding a neutral point scale. In this case, the higher degrees of self-esteem were given five points and progressively lesser degrees of self-esteem were respectively given point 4, 2, and 1, while the neutral point was given three points. As result, the self-esteem scores ranged between 10 and 50. A score below the mean was indicative of a low self-esteem, whilst a score above the mean was indicative of a high self-esteem score (Johns et al., 2013).

Given that the investigator has converted the RSE scale from four-point scale into a five-point Likert type scale, it is necessary to discuss some implications of this approach. In the four-point scale, an even-point scale, the middle option (the neutral option) was unavailable. The omission of the neutral option made this a ‘forced choice’ method (Allen & Seaman 2007). On the other hand, as stated by Holmes and Mergen (2014), the neutral option found in a five-point scale for example, can be understood as an easier option to select when a participant is uncertain. It is questionable whether this a true neutral option or not. This may possibly be one of reasons why some researchers or psychometrics are in favour of an even-

point scale, such as four-point scale. However, a longer scale is estimated to contribute to higher variance, and this could result in better analysis (Holmes & Mergen, 2014) However, Chang (1994) highlight that the collected data will have meaning only if the response options coincide with something in the actual experience of respondents. Contrary, an increase in measurement error is likely to occur with the increase of response options given that respondents may avoid selecting response categories that they perceive to be bearing little meaning for them (Chang, 1994). Moreover, Holmes and Mergen (2014) state that the addition of a number of responses with little substantive meaning can yield to a challenges such as the primacy effect: the respondent's tendency to select a response from their first available option. Additionally, to ensure that the results of the first three moments of the converted five-point scale are the same as the results of the four-point scale, the suggested method requires an assumption that the respondents view the distance between the distinct points on the scale as equal. This is possibly a limitation of this approach (Holmes & Mergen, 2014).

3.6 Data collection

Prior to the actual data collection, a pilot study was conducted on the 4th of November 2016 with members of the Wits father connections research team. This served to test whether respondents would understand the questions of the online survey before it was rolled out to the entire targeted population. The team members then gave feedback on their own experiences of answering the questionnaire. Based on their feedback, the questionnaire was amended, particularly in relation to the concerns raised about the necessity of re-wording the term male models to social fathers in the demographic questionnaire. However, concerns about the response format of the Father Presence Questionnaire were not addressed. For example, respondents with absent fathers due to death complained that the response format did not accommodate them. From the pilot phase, these respondents and one from the actual study raised concern that they felt forced to choose the 'never options' even though they felt that it

was inappropriate given that the reason behind not having contact with the father is due to his death and not that he chose not to live with them. This concern was not addressed because the investigator did not want to tamper with the quality of the scale. It was also not addressed because the FPQ specifically measure whether respondents had or did not have an experience of father presence at the time of the study, regardless of the cause of not father absence.

The actual data collection for the study was conducted between November and December in 2016. Due to the impact of the *#FeesMustFall* movement (Badat, 2016), the investigator never got a chance to meet with the different lecturers from the Department of Psychology in order to request and arrange a slot were she could be afforded face-to-face contact with prospective participants to make verbal invitations. However, the she managed to obtain permission from some course co-ordinators (see Appendix E) within the Department of Psychology, and she met with them in person. Subsequent to this, the administrators who were responsible for handling issues/requests concerning the e-learning tool (Sakai) were informed to upload the link of the online survey, and to send the link to the students' email list serve via Sakai. The survey website link was sent out with the instruction that the respondents should read the information sheet before attempting to complete the survey. All the information about consent and other ethical considerations were stipulated in the information sheet provided (see Appendix F).

After the process of data collection, data were downloaded onto an Excel spreadsheet and cleaned/coded manually before the statistical analysis process began. The process of data analysis is described below in subsection 3.10.

3.7 Ethical considerations

A non-medical ethical clearance certificate (MACC/16/003 IH) was received from the Wits Human Research Ethics Committee (Non-Medical) prior to the administration of the online questionnaire (see Appendix D). Participation was voluntary; hence, only students who

agreed to have their responses used for the research purpose were allowed to continue completing the online survey. Those who did not agree were automatically logged-out to the end of the page of the survey. Students were informed through the consent and information sheet that logging in and completing the questionnaire meant that they had given their consent for participation.

Respondents also had the right to withdraw from participation by not submitting a completed online questionnaire if they wished to, but only before the process of data analysis began. This information was included in the information sheet that was sent out to them via their emails through the use of Sakai. Moreover, the online survey was completely anonymous, because no identifying information such as names and student numbers were required when filling in the survey, but only the age, level of study and the race. There was no means of identifying the respondents based on their questionnaire responses. Although respondents were asked to enter their email addresses at the end of the survey, if they wished to be entered into the competition draw, these email addresses were collected and treated separately from the respondents' responses. This served to maintain respondents' anonymity. Confidentially was also guaranteed and data were treated with respect. This was also applicable in writing the final report. The collected data were kept safely on the investigator's laptop and flash drive on a password-protected folder.

According to Wiles, Crow, Health, and Charles (2006), ensuring people of confidentiality implies that there will be no repetition of what has been discussed, or not unless permission has been granted by participants or respondents. Respondents or participants are always made aware of anonymity and confidentiality before they participate in research. However, in the context of research, confidentiality makes little sense because researchers cannot compile confidential reports due to their obligation to report and share their research findings with the reading public. This will not be possible if data collected cannot be disclosed.

As result, a researcher can only ensure that he or she does not disclose respondents' identifiable information. The investigator can also try to protect research participants' identity through different processes intended to anonymise respondents (Wiles et al., 2006).

In case respondents might desire to discuss any matter that might have disturbed them or made them feel vulnerable as a result of the content contained in the survey, the contact details of the Counselling and Careers Development Unit (CCDU) and Emthonjeni clinic were provided on the information sheet and at the end of the online survey. CCDU and Emthonjeni offer psychological services to Wits students. Additionally, the investigator's and supervisor's contact details were also provided in case respondents might later need to review study results or have any questions relating to the study.

Pertaining to the incentive, a token of appreciation, participants who entered their emails got a chance to enter a competition draw to win a prize of R500. There was only one winner, and this was specified in the participant information sheet. At the end of the data collection process, the survey was closed and participants' emails were extracted first for the purposes of the competition draw. The winner was contacted via email to collect the incentive from the Psychology Information Office, from one of the bursar students assisting with psychology undergraduate students' related matters.

3.8 Data analysis

The Excel spreadsheet with cleaned data was imported onto the IBM SPSS Statistics (version 24) to conduct the data analysis process. Prior to the analysis, the Cronbach's alphas were conducted to test the reliability of the FPQ within a South African context and the self-esteem scale. Cronbach's Alpha assesses the instrument's internal consistency (Huck, 2012). Terre Blanche, Durrheim, and Painter (2006) highlight that; a Cronbach's alpha coefficient is the most common estimate and a number ranging from 0 to 1. Values greater or equal to 0.75

are considered as reliable. This signifies that the items have good internal consistency reliability (Terre Blanche et al., 2006).

Descriptive statistics, particularly frequencies and percentages were used to describe all the instruments and the demographic information of the respondents. The calculation of descriptive statistics including the mean and standard deviations were necessary to describe what was occurring for the obtained scores on each respective scale or measure. To determine whether to use the parametric or non-parametric analyses, the evaluation of the normality assumptions on the data was necessary to assess whether or not parametric assumptions were met. For each of the main variables, as indicated by Huck (2012) it is necessary to calculate skewness and kurtosis coefficients. In conjunction with the histograms (see Appendix J), these coefficients were used to determine whether the main variables were sufficiently normally distributed to support the use of parametric analyses, else suitable non-parametric analysis were used. For data to be considered sufficiently distributed normally, skewness coefficients are required to fall between the range of -1 and 1 and the kurtosis values should rest between the 3 and -3 range (Huck, 2012). This is in addition to the considerations of the Central Limit Theorem (Brase & Brase, 2014) discussed in section 6.2.

The data analysis was further used to determine the quality of relationships that existed between the variables in question, and this is as follows. With this regard, a series of Pearson's or Spearman's correlations were respectively used to determine the association between self-esteem and the three domains of father presence (i.e. RF-Domain, BAF-Domain, and IFI-Domain) as represented by their different set of subscales. According to Huck (2012), correlations can be used to determine "(1) whether there is a relationship between the two sets of scores, and (2) how strong or weak that relationship is, presuming that a relationship does, in fact, exist" (p.45). Pearson (or Spearman) correlation calculations can produce r coefficients ranging between -1 and 1, and this calculation estimates the degree of linear relationship

between the variables in question (Gravetter & Wallnau, 2016). An *r* of -1 indicates a perfect negative linear relationship, whereas an *r* of +1 indicates a perfect positive linear relationship. When the *r*-value is closest to one, this implies the existence of a stronger linear correlation between variables. In contrast, an *r*-value closest to zero signifies a weaker the association between the variables. Statistically significant results were denoted by a p-value of less than 0.05.

The data analysis proceeded to analyse whether self-esteem differed based on the different selected socio-demographic variables. Specifically, a series of independent samples t-test were conducted to deduce whether the levels of self-esteem differed based on Rel-Status, FC-Status or FFC-Status. Huck (2012) indicates that a *t*-test is a general tool used to achieve a range of inferential objectives. However, this test is frequently used when the investigator is concerned with one or two means (Huck, 2012). A series of analyses of variance (specifically, one-way ANOVAs) were also used to determine whether self-esteem differed based on variables including respondents' ethnicity, AgeD, DegC, or Mother-Edu. Post hoc tests were conducted if significant differences were found from the results of different one-way ANOVAs. According to Huck (2012), an ANOVA can be used to investigate whether there are significant differences between two sample means. A one-way ANOVA allows the investigator to use sample data to make a single inferential statement about the study populations means. A one-way ANOVA does not specify what caused the rejection of a null hypothesis. However, post hoc tests can offer specific insight as to what resulted in a rejection of a null hypothesis. Generally, post hoc procedures allow the investigator to probe data in order to determine which of the possible non-null scenarios is probably true (Huck, 2012).

A standard multiple regression analysis was conducted to investigate whether the selected demographic variables, found to have an effect on self-esteem, played a role in predicting self-esteem in conjunction with the subscales of the RF-Domain (i.e. PFI, FLL, PRF,

FMR, and MSRF). According to Huck (2012), a multiple regression can be used when there are two or more independent variables for predictive or explanatory purposes. Whether for the earlier or the latter purpose, the researcher is generally interested in determining the degree to which each independent variable (IV) contributes to the positive predictions or valid explanations (Huck, 2012).

The selected socio-demographic found to be not associated with self-esteem were excluded from the multiple regression analysis. This was necessary because the regression procedures considered in this study were like correlations in the sense that they were concerned with relationships among variables (Huck, 2012). The investigator deemed it unnecessary to include these variables since they did not result in significant mean differences in self-esteem. However, variables found to have an independent effect on self-esteem were dichotomised and further independent samples t-test were conducted to test whether these dichotomised variables continued to have significant mean differences in self-esteem. Only dichotomised variables found to have significant differences in self-esteem were fit for inclusion in the regression analysis.

Prior to analyses of the multiple regression related hypothesis/question, it was necessary to establish whether the multiple regression assumptions were met before conducting the actual analysis. As result, it was necessary to conduct a series of diagnostic diagrams and tests for outliers, homoscedasticity, linearity, normality of residuals, model specification, independence, and multicollinearity (Cowley et al., 2010). The investigator decided to begin checking if the data presented with problems of multiple collinearity because from this, one could decide to continue using a simultaneous multiple regression analysis or to conduct a series of smaller multiple regressions. Huck (2012) suggests that multicollinearity occurs when two or more independent variables (IVs) are extremely associated with each other (Huck, 2012). Multicollinearity is undesirable because the outcome thereof makes it difficult to

identify the IV that contributed to the variance explained in the dependent variable**.** To investigate whether or not problems of multicollinearity exist, the indices of multicollinearity for the regression model together with the variance inflation factor (VIF), tolerance value, and the condition index were calculated and examined. According to Lomax and Hahs-Vaughn (2013), tolerance values must be greater than 0.2. In contrast, tolerance values below this cut-off-point are indicative of multicollinearity problems. Severe problems of collinearity are indicated by tolerance values of less than 0.1 (Lomax & Hahs-Vaughn, 2013). The VIF measure indicates the extent to which each IV is explained by other IVs in the regression model (Flouri, 2006). The VIFs must not be greater than 10, however, in weaker models, the cut-off point is 2.5 (Coumarbatch, Robinson, Thomas, & Bridge, 2010). To ensure that data does not present with collinearity problems, the condition index (C.I.) should not exceed the cut-off-point of 30 (Lomax & Hahs-Vaughn, 2013). If these conditions or assumptions of the regression are met, one can safely conduct and interpret the regression model.

The following subsection discusses the investigator's reflections about the different research processes of the study.

3.9 Investigator's reflexivity

Mruck and Breuer (2003) emphasise on the importance of considering the subjective experience of the investigator the in the processes of period of data collection and data analysis. As result, this subsection serves to highlight and reflect on the research processes of this study.

In relation to the above opening statement, to some degree the investigator chose this study based on her personal experiences. The investigator had preconceived ideas about how the lack of paternal involvement can negatively influence young women's self-esteem. Although it is unlikely to be the case because of the involvement of the supervisor who challenged the investigator to think critically, these pre-conceived ideas might have influenced the manner in which the results of the study were interpreted and discussed in this thesis. For

instance, the researcher might have emphasised on the negative impact of the lack of father presence rather than on both the positive and negative impacts.

Given that the investigator chose the methodology that was used in the study not only based on suitability, but also out of convenience, this may have exposed the study to the limitations that accompany such a methodology. For example, the limitations of using a cross-sectional study and of adopting the assumptions of the positivism paradigm. Although adopting the positivism paradigm assumes that the investigator maintains an objective stance and is independent from the data, it remains unclear as to what extent the investigator was able to inhibit her subjective and personal experiences from interfering with the interpretation and discussion of the study results. On the other hand, even though a cross-sectional study is conveniently cheap and easy to conduct, however, this type of a research study presented with some limitations that the researcher could not avoid. For example, a cross-sectional study cannot establish causation, and this limited the opportunity of making law-like generalisations of the findings of the current study to a broader South African context. In other words, this study cannot be generalised to other contexts. The same limitation applies in the researcher's use of the convenience sampling and purposive sampling. However, despite this limitation, this sampling method was convenient for the researcher because she had limited time, and resources.

CHAPTER FOUR

RESULTS

4.1 Introduction

This chapter presents the statistical results of the study in tabular and text format followed by a discussion of the results. This section also contains the description of the sample and the results that serve to answer the research questions of the study.

Table 4.1 below, in the next page, describes the demographic characteristics of the respondents in terms of their age, ethnicity, relationship, religion, education and occupational categories. As illustrated in this table, the majority of the respondents were aged between 20 and 21 years (45.6%). Blacks constituted the largest proportion (46.8%). The largest proportion of the respondents was first year students (67.6%) and the smallest proportion were postgraduate students (2.4%). Most respondents were single (63.2%). Moreover, most respondents were Christians (64.8%) and the smallest proportion of respondents were Atheist (21.0%). Above two thirds of the respondents were unemployed (68.0%).

Table 4.1

Demographic characteristics of the sample with n = 250 and the total of valid % = 100

	Variable groups	Frequency	Valid Percent
Age	18-19	104	41.6
	20-21	114	45.6
	22-24	32	12.8
Ethnicity	Black	117	46.8
	White	75	30.0
	Coloured	21	8.4
	Indian	37	14.8
Relationship	Single	158	63.2
	In a relationship	92	36.8
Religion	Christianity	162	64.8
	Muslim	26	10.4
	Atheist	21	8.4
	Other	41	16.4
Education	Year of study 1	169	67.6
	Year of study 2	54	21.6
	Year of study 3	21	8.4
	Postgraduate level (Honours)	6	2.4
Occupation	Unemployed	170	68.0
	Self-employed	6	2.4
	Part-time employment	66	26.4
	Other	8	3.2

The following subsection describes the father and mother's co-residence status. The co-residence status of the father in this study, served as a demographic indicator of the father's presence or absence. Table 4.2 below describes the respondents' mother and co-residence status of the father. It also provides reasons for the fathers' departure and the age of the respondents when the fathers left. Approximately 58% of the respondents were co-resident with the biological father at the time of the study. Most of the respondents (60.0%) co-resided

with their fathers until they reached the age of 18 years. The most frequently cited reason for the father-absence was due to parental separation (24.5%). Slightly above half of the respondents (50.6%) reported to have been between the ages of seven and 18 years at the time of their fathers' death or permanent departure. However, approximately 87% of the respondents lived with the mother at the time of the study.

Table 4.2

Biological parents' co-residence status (n =250 unless stated otherwise; total valid % = 100)

	Variable groups	Frequency	Valid Percent
Father Co-resident (father-presence)	Yes	144	57.6
	No	106	42.4
Father Co-resident till age 18	Yes	150	60.0
	No	89	35.6
	I never knew him	11	4.4
Age at father's departure (AgeD)	I don't know/remember	13	15.7
(n = 83)	Before I was born to 6yrs	28	33.7
	Between 7 to 18yrs	42	50.6
	Missing value	6	
Reasons for father's absence	Death	17	18.1
(n = 94)	Desertion	9	9.6
	Parents separated	23	24.5
	Parents divorced	18	19.1
	Parents never married	21	22.3
	Other	6	6.4
	Missing value	12	
Mother co-resident (n = 236)	Yes	205	86.9
	No	31	13.1
	Missing value	14	

Table 4.3

Information about DegNF, DegD, and DegC variables

	Variable groups	Frequency	Valid Percent
DegNF (*n* = 83)	Close	37	44.6
	Not close	46	55.4
	Missing value	6	
DegD (*n* = 148)	Close	111	75.0
	Not close	37	25.0
	Missing value	2	
DegC	Saw him weekly	5	12.2
	Saw him once or twice a month	12	29.3
	Saw him once or twice a year	11	26.8
	I never saw him	9	22.0
	Other	4	9.8

Note: DegNF = Degree of closeness with the father before his departure if he left before the age; DegD = Degree of closeness with the father who was mostly present at home until the age of 18; DegC = degree of contact with father if parents divorced/separated

As depicted in Table 4.3 above, most respondents who experienced father-absence before they reached the age of 18 years (55.4%), reported to having not been close to the father before he died or left permanently. The largest number of respondents (75.0%) who were co-residents with their father until they reached the age of 18 years, reported to have been close to their father. Moreover, respondents reported different degrees of contact with the fathers who permanently departed from their homes with most of them (29.3%) having never seen the father once or twice a month. A smaller proportion of the respondents (9.8%) reported other unlisted/unspecified degrees of contact with the father after his departure.

Table 4.4 below shows that, approximately 61% of the respondents who did not co-reside with their biological fathers were co-resident with their father figures. Inclusive of respondents who did not know or remember when their father-figures entered their homes, one

can argue that most father-figures entered homes when the respondents were aged between zero months to 6 years (63.1%). The majority of the respondents (61.9%) reported their stepfathers or father-figures to have left their homes before they reached the age of 18 years. Approximately 51% of the respondents were co-resident with their father-figures at the time of the study as they reported their biological fathers to have never left.

Table 4.4

Information of father-figures' co-residence status

	Variable groups	Frequency	Valid Percent
Father-figure co-resident	Yes	57	60.6
	No	37	39.4
	Total	94	100.0
DegD	Yes	39	61.9
	No	24	38.1
	Total	63	100.0
AgeFE	I don't know/remember	17	29.8
	From birth to 6yrs	19	33.3
	From 7 years to 18 years	21	36.8
	Total	57	100
AgeD	I don't know/remember	6	10.9
	From birth to 12yrs	4	7.3
	From 14 to 18yrs	17	30.9
	He never left	28	50.9
	Total	55	100.0

Note: DegD = Degree of closeness with the father who was mostly present at home until the age of 18; AgeFE = Age at father-figure's entrance into the home; AgeD = daughter's age at father's death/permanent departure if father departed before the age of 18.

Table 4.5

Demographic information about the respondent's mother or guardian (total valid % = 100)

	Variable groups	Frequency	Valid Percent
Mother's educational level (n =205)	Pre-matric	25	12.2
	Matric	69	33.7
	Undergraduate degree	83	40.5
	Post-graduate degree	28	13.7
Mother's occupation status (n =205)	Unemployed	46	22.4
	Self-employed	33	16.1
	Employed	126	61.5
Co-resident guardian (n = 30)	No one	2	4.4
	Step mother	5	11.1
	Sister or brother	6	13.3
	Relatives (uncles/aunts or grandparents)	11	24.4
	Other	6	13.3
	Not applicable	15	33.3
Guardian's educational level (n = 34)	Pre-matric	4	10.8
	Matric	11	29.7
	Undergraduate-degree	14	37.8
	Post-graduate-degree	5	13.5
	Not applicable	3	8.1
	Missing value	8	
Guardian's occupation status (n = 37)	Unemployed	9	24.3
	Self-employed	6	16.2
	Employed	22	59.5
	Missing value	8	

The Table 4.5 above shows that most of the respondents' mothers had a degree (40.5%), and a smaller proportion of the respondents (10.8%) resided with a mother who has obtained a pre-matric level of education. However, approximately more than 61% of the respondents co-resided with employed mothers. Whereas, 24.4% of the respondents co-resided with their relatives and a small proportion of the respondents (4.4%) resided alone. This result attest that, in South Africa, child-headed households exist as the extended family members were not able to absorb them (Mturi, 2012). Additionally, the majority of the respondents (37.8) who had guardians, reported their guardians to having obtained a degree qualification. Most of these respondents' guardians were employed (59.5%).

Prior to conducting the different data analysis processes, Cronbach Alpha reliability tests were conducted to test whether the self-esteem questionnaire as well the father presence questionnaire were reliable and relevant for the current study sample.

As depicted in Table 4.6 below, all the variables or subscales were indicative of good reliability coefficients. The subscales of the father presence questionnaire had an *r* greater or equal to .838. This suggests that the subscales of the FPQ had good reliability coefficients. The self-esteem score also presented with a good reliability since the alpha coefficient was above a 0.9. Given that the self-esteem measure as well as all the subscales of the Father Presence questionnaire demonstrated Cronbach Alpha values greater than 0.7, it can be concluded that both instruments of measure had high internal consistency. This implies that both the measures are reliable for use with South African sample. See Table 4.6 below for the summary of the reliability coefficients.

Table 4.6

The internal consistency reliabilities for the main variables and their subscales

	Variables	Number of items	Cronbach's Alpha
FPQ subscales	PFI	14	.966
	FLF	13	.969
	MSRF	14	.945
	PRF	9	.952
	FMR	13	.961
	CFI	8	.838
	CGF	7	.937
	FRHF	13	.953
	POS-MRHF	6	.969
	NEG-MRHF	6	.907
Overall Scale	FPQ	103	.976
Self-esteem scale	SELF-ESTEEM	10	.913

Note: PFI = Perceptions of the father's involvement; FLF = feelings towards the father; MSRF = mother's support for the relationship with the father; PRF = physical relationship with the father; FMR = father-mother relationship; CFI = conceptions of the father's influence; CGF = conceptions of God as the Father; FRHF = father's relationship with his father; POS-MRHF = positive sentiments of the mother's relationship with her father; NEG-MRHF = negative sentiments of the mother's relationship with her father; FPQ = father presence questionnaire

Subsequent to the calculation of internal consistently reliabilities, it was necessary to assess whether the main variables satisfied the parametric assumptions or not. These assumptions were examined by analysing the descriptive statistics of the Self-Esteem measure as well as the descriptive statistics of the FPQ questionnaire and its 10 subscales of father presence. Table 4.7 below provides the summary of descriptive statistics of these main variables.

Prior to inspecting and analysing whether parametric assumptions were satisfied, it was interesting to discover that, the mean scores of self-esteem for this sample were already very

high. This suggests that the self-esteem was from the onset relatively high for this sample. In terms of other descriptive information, the skewness coefficients of all the variables, except for subscales CGF, POS-MRHF, and NEG-MRHF that fell slightly outside the required range, rested between 1 and -1 as required for parametric assumptions. The kurtosis estimates of all the variables fell on the required range of between 3 and -3. By inspection, except for the variables CGF, POS-MRHF, and NEG-MRHF, the histograms of all the main variables were reasonably symmetrical (see Figure 4.1 to Figure 4.11 in Appendix J). Additionally, with consideration of the Central Limit Theorem, the sample size of this study (250 participants) was more than enough to infer a reasonable normal distribution of the data. Therefore, based on these considerations, one can argue that the data were suitable for parametric analysis, and appropriate parametric analyses were calculated. However, non-parametric analyses were conducted for the main variables that did not satisfy parametric assumptions. Table 4.7 below summarises the results.

Table 4.7

Descriptive statistics and normality for the main variables (n = 250)

	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
SELFESTEEM	10	50	35.80	8.213	-.420	-.238
PFI	14	70	46.00	17.355	-.422	-1.127
FLF	13	65	43.91	17.078	-.415	-1.264
MSRF	14	70	51.54	13.842	-.627	-.504
PRF	9	45	30.46	10.582	-.543	-.806
FMR	14	65	44.08	15.067	-.112	-1.304
CFI	12	40	32.80	5.433	-.749	.517
CGF	8	35	28.93	7.695	-1.227	.258
FRHF	13	65	45.48	14.216	-.496	-.871
POS-MRHF	6	30	24.07	7.248	-1.123	.160
NEG-MRHF	6	30	11.19	6.191	1.233	.635

4.2 Association between self-esteem and father presence

To examine hypotheses one to three, a series of parametric or non-parametric correlations were conducted to assess the association between self-esteem and different domains of father presence represented by their different set of subscales. Results are presented below in tabular and text format.

Table 4.8: *Pearson's correlations between self-esteem and the RF-Domain (n = 250)*

	PFI	FLF	MSRF	PRF	FMR
SELF ESTEEM	.156* < .013	.179** < .005	.216** <. 001	.168** < .008	.216** < .001

Note: RF-Domain = relationship with the father domain, PFI = perception of father's involvement; FLF = feelings towards the father; MSRF = mother's support for the relationship with the father; PRF = Physical relationship with the father; FMR, father-mother relationship; ** P < 0.05; ** P < 0.01*

The results of the correlations (see Table 4.8 above) showed that, self-esteem was significantly, weakly, and positively associated with all aspects of the RF-domain of father presence, as follows: perceptions of the father's involvement (r = .16; p < .05); feelings towards the father (r = .18; p < .05); the mother's support for the relationship with the father (r = .22; p < .05); physical relationship with the father (r = .17; p < .05); father-mother relationship (r = .22; p < .05).

Table 4.9

Pearson's and Spearman's correlations between self-esteem and the BAF-Domain (N = 250)

	CFI	CGF
SELF ESTEEM	.097 > .126	.304** < .000

Note: BAF-Domain = beliefs about the father, CFI = conceptions of the father's influence; CGF = conceptions of God as the Father; * $P < 0.05$; ** $P < 0.01$

Parametric or non-parametric correlations were conducted to establish an association between self-esteem and the BAF-Domain (as represented by CFI and CGF). As illustrated in Table 4.9 above, the results of the Pearson's correlations indicated no significant correlation between self-esteem and the conceptions of the father's influence ($r = .10$; $p = ns$) aspect of the BAF-domain. However, Spearman's correlation coefficients showed, that self-esteem was significantly, weakly, and positively associated with the conceptions of God as the Father ($r = .30$; $p < .05$) element of the BAF-Domain.

Table 4.10

Pearson's and Spearman's correlations between self-esteem and the IFI-Domain

	FRHF	POS-MRHF	NEG-MRHF
SELF ESTEEM	.008 > .897	.222** < .000	-.241** < .000

Note: IFI-Domain = intergenerational family influences domain; FRHF = father's relationship with his father POS-MRHF = positive sentiments of the mother's relationship with her father; NEG-MRHF = negative sentiments of the mother's relationship with her father; *$P < 0.05$; ** $P < 0.01$.

As depicted in Table 4.10 above, parametric or non-parametric correlations were conducted to determine the relationship between self-esteem and the IFI-Domain (as represented by FRHF, POS-MRHF, and NEG-MRHF). The results of the Pearson's r correlation indicated no significant correlation between self-esteem and the father's relationship with his father (r = .01; p < .05) aspect of the IFI-Domain. Spearman's correlation showed that self-esteem was significantly, weakly, and positively associated with the positive items of the mother's relationship with her father (r = .22; p < .05) aspect of the IFI-Domain. However, Spearman's correlation showed that self-esteem was significantly, weakly, and negatively associated with negative sentiments of the mother's relationship with her father (r = -.24; p < .05) element of the IFI-Domain.

4.3 Differences in self-esteem based on a selected set of socio-demographic variables

To test the fourth hypothesis, a sequence of independent samples t-tests and one-way ANOVAs were conducted to determine whether there were significant differences in the mean scores of self-esteem between the subgroups of AgeD, Rel-Status, ethnicity, DCD, DegC, Mother-Edu, FC-Status, or FFC-Status. All the analyses were conducted at a 5% significance level.

Independent sample t-test results (see Table 4.11 below) showed no significant differences in self-esteem mean scores between the subgroups of respondents' relationship status (t(248) = .786, p > .05), father-co-residence-status (t(17) = -.788, p > .05), and father-figure-co-residence-status (t(248) = -.872, p > .05). However, the independent sample t-test results showed that the mean score of self-esteem for the Close group (M = 36.78, SD = 8.22) was significantly higher than that of the Not close group (M = 34.25, SD = 8.05), (t(248) = 2.38, p < .05). The Cohen's d effect size found was equal to 0.31.

Table 4.11

Independent sample t-test results related to Rel-Status, FC-Status, FFC-Status, and DCD

	Variable groups	*n*	*M*	*SD*	*t*	*df*	*p*
Rel-Status	Single	158	36.11	8.442	.786	248	.433
	In a relationship	92	35.26	7.821			
FC-Status	Co-resident	144	35.44	8.180	-.788	248	.431
	Not co-resident	106	36.27	8.272			
FFC-Status	Co-resident	57	35.74	8.280	-.872	92	.385
	Not co-resident	37	37.27	8.399			
DCD	Close	144	36.78	8.221	2.383	242	.018
	Not close	100	34.25	8.045			

Note: *N* = number of respondents; *M* = mean, *SD* = standard deviation; *t* = t-statistics used with t-tests; *df* = degrees of freedom; *p* = significance value, Rel-Status = respondents' relationship status; FC-Status = biological father co-residence status; FFC-Status = father-figure-co-residence-status; DCD = overall degree of closeness (DegD and DegNF combined).

Table 4.12

One-way ANOVA summaries between self-esteem and Ethnicity, Mother-Edu, AgeD, or DegC

Variables		*df*	*SS*	*MS*	*F*	*p*
Ethnicity	Between Groups	3	766.004	255.335	3.918	.009
	Within Groups	246	16030.592	65.165		
	Total	249	16796.596			
Mothers-Edu	Between Groups	3	503.997	167.999	2.659	.049
	Within Groups	201	12698.227	63.175		
	Total	204	13202.224			
AgeD	Between Groups	2	28.888	14.444	.202	.818
	Within Groups	80	5725.209	71.565		
	Total	82	5754.096			
DegC	Between Groups	5	685.858	137.172	2.101	.073
	Within Groups	88	5745.249	65.287		
	Total	93	6431.106			

Note: AgeD = daughter's age at father's death/permanent departure if father departed before the age of 18; Mother-Edu = mother's educational level; DegC = degree of contact with the father (if parents divorced/separated).

The ANOVA results (see Table 4.12 above) showed statistically significant mean differences in self-esteem (M = 35.80, SD = 8.21) between the subgroups of ethnicity (M = 1.91, SD = 1.07), (F (3, 246) = 3.918, p = .009). The effect of size of 0.05 suggests that 5% of the total variance in self-esteem was explained ethnicity. Post hoc comparisons (see Table 4.22 above), using the LSD test indicated that the self-esteem mean score for the Black racial group (M = 37.07, SD = 8.54) was significantly higher than that of the White (M = 34.32, SD = 7.63) and Indian (M = 33.19, SD = 6.98) racial groups. Moreover, the mean score of self-esteem for the Coloured racial group (M = 38.57; SD = 8.66) was significantly higher than that of the White and Indian racial groups. However, there were no significant differences in self-esteem between the Black and Coloured race groups and between the White and Indian race groups.

In addition to the abovementioned results, the analysis of variance (see Table 4.23 above) showed statistically significant mean differences in self-esteem (M = 35.80, SD = 8.21) based on the Mothers' educational level (M = 2.56, SD = .88), F (3, 246) = 2.659, p = .049. The effect of size of 0.04 suggests that, 4% of the total variance in self-esteem was explained the mother's educational level. Post hoc comparisons (see Table 4.22 in Appendix H), using the LSD test demonstrated no significant differences in self-esteem between respondents with mothers who had a pre-matric, matric (M = 35.33, SD = 8.53), and undergraduate-degree (M = 35.28, SD = 7.62). There were also no significant differences in self-esteem scores between respondents who had mothers with matric and those who had mothers with an undergraduate-degree. However, respondents with mothers who had a pre-matric (M = 32.56, SD = 7.39) reported significantly lower self-esteem in comparison to participants with mothers who had a post-graduate-degree (M = 38.68, SD = 7.88). The post-graduate-degree included qualifications such as Master's, PhD, Diploma, higher certificates, and having more than one degree.

Based on the abovementioned selected socio-demographic variables, variables which resulted in significant differences in self-esteem were considered for inclusion in the multiple linear regression analysis to answer/analyse the sixth question/hypothesis of this study. However, all the variables that demonstrated no significant mean differences in self-esteem were excluded from the regression analysis.

4.4 Mean differences in self-esteem based on the reasons for father absence

To test hypothesis five, a one-way ANOVA was conducted to examine whether there were statistically significant differences in the mean scores of self-esteem between the subgroups of the Reasons-for-father-absence. Prior to calculating the ANOVA, the assumptions of normality were examined and were met (see section 6.9, the data analysis

section on meeting normality assumptions). Furthermore, the assumptions of homogeneity of variances were examined. Based on the Levene's F test, F (5, 88) = .619, p = .686, these assumptions were satisfied. Table 4.13 below summarises the ANOVA results.

Table 4.13

One-Way Analysis of Variance of Self-esteem by Reasons-for-Father-absence

	Df	*SS*	*MS*	*F*	*p*
Between Groups	5	839.656	167.931	2.643	.028
Within Groups	88	5591.450	63.539		
Total	93	6431.106			

Note: *df* = degrees of freedom; *SS* = sum of squares; *MS* = mean square; *F* = F statistic used with ANOVAs; *p* = significance value.

As depicted in Table 4.13 above, the analysis of variance showed statistically significant mean differences in self-esteem (M = 36.34, SD = 8.316) based on the reasons-for-father-absence (Reasons-for-father-absence) (F (5, 88) = 2.64, p = .028). The effect size of 0.13 suggests that 13% of the total variance in self-esteem explained by the effect of Reasons-for-father-absence. Post hoc comparisons, using the LSD test indicated that respondents with absent fathers due to parental divorce (M = 31.67, SD = 8.39) reported significantly lower self-esteem as compared to respondents with absent fathers due to desertion (M = 41.78; SD = 6.20), death (M = 39.35; SD = 10.28), or parental separation (M = 36.70; SD = 6.738). However, respondents with absent-fathers due to death, desertion, parental separation, parents never married (M = 35.57; SD = 7.846), and 'other' (M = 35.00; SD = 5.76) did not significantly differ on self-esteem. There were also no significant differences in self-esteem between respondents with absent-fathers due to parental divorce, parents never married, and 'other' reasons for father-absence (see Post Hoc results in Table 4.24 in Appendix H).

4.5 Socio-demographic variables predicting self-esteem in conjunction with the subscales of the RF-Domain

To analyse the sixth hypothesis, a multiple linear regression analysis was calculated to determine how much of the variation in self-esteem scores can be accounted for by socio-demographic variables and the RF-Domain, and to also determine the variance explained by each of the study IVs. However, prior to analysing this hypothesis, the investigator needed to dichotomise the variables that demonstrated significant mean differences in self-esteem. Given that self-esteem was found to be not significantly different based on AgeD, Rel-Status, FC-Status, FFC-Status, or DegC (see subsection 4.2), these variables were automatically excluded from the multiple regression analysis. This was necessary because a multiple regression analysis is about relationships (Huck, 2012), and it would have been pointless to include variables that did not demonstrate any relationship with self-esteem. However, DCD, ethnicity, and Mother-Edu variables found to demonstrate significant differences in self-esteem were dichotomised, based on the Post Hoc test results, and reanalysed using independent samples t-test analyses.

Given that DCD was already categorised into two groups, the investigator dichotomised the subgroups into group 0: Close; group 1: Not close. The DCD variable therefore qualified for inclusion in a multiple regression analysis. However, ethnicity and Mother-Edu variables with more than two subgroups were dichotomised based on the Post Hoc LSD test results. The mother's educational level variable was categorised into two groups: group 0 = secondary-level; group 1 = tertiary-level. The ethnicity variable was also categorised into two groups: group 0 = Black (Africans and Coloureds combined); group 1 = Non-Black (Whites and Indians combined). These dichotomised variables were then analysed using the independent t-tests to check if they retained significant differences

in self-esteem, and therefore suitable for the regression analysis or not. Table 4.14 below summarises the results of the series of independent samples t-test analyses.

The output of the independent sample t-test indicated statistically significant mean differences in self-esteem based on ethnicity (t (248) = 3.270, $p < 0.05$), with a Cohen's d of 0.42 suggesting a small to moderate meaningful effect.

The independent samples t-test also demonstrated no significant mean differences in self-esteem based on the mother's educational level (t (203) = -1.368, $p > 0.05$). See Table 4.14 below.

Given that the mean scores of self-esteem only differed significantly based on ethnicity and the degree of closeness to father, these two variables were entered into the regression model to analyse the sixth hypothesis. However, the mother's educational level variable was excluded from the regression model.

Table 4.14

Independent samples t-test results for mean differences in self-esteem based on dichotomised ethnicity and Mother's educational level variables

	Variable levels	*n*	*M*	*SD*	*t*	*df*	*p*
EthnD	Black	138	37.30	8.546	3.270	248	.001
	Non-Black	112	33.95	7.411			
Mothers-Edu	Secondary level	94	34.60	8.297	-1.368	203	.173
	Tertiary level	111	36.14	7.792			

Note: *N* = number of respondents; *M* = mean; *SD* = Standard deviation; *F* = F statistic used with Anovas; *df* = degrees of freedom; *p* = significance value; EthnD = dichotomised ethnicity (Black = African + Coloured; Non-black = White + Indian); Mothers-Edu = mother's educational level.

A multiple linear regression model was conducted to determine whether EthnD and DCD predicted self-esteem in conjunction with the all subscales of the RF-Domain. All seven IVs, as a group, were entered into the multiple regression models. Self-esteem was the

dependent variable (DV). Multicollinearity was tested using the tolerance values and the variance inflation factor (VIF). Although the IVs presented with VIF less than the cut-off threshold of 10 (Flouri, 2006), the results demonstrated co-linearity in some of the IVs due to being highly correlated to each other (see Table 4.20 and Table 4.21 in Appendix G). Some of IVs had tolerance values less than 0.2. Tolerance values of 0.1 were also observed, and this indicates severe multicollinearity problems (see Table 4.25 in Appendix I).

Due to the presence of the multicollinearity problems amongst the IVs, a series of multiple regressions were conducted to predict self-esteem based only three IVs per regression model. In all the multiple regression models, degree of closeness with father and ethnicity were included as IVs and self-esteem as a dependent variable, but only one of the subscales (PFI, FLF, FMR, PRF, or MSRF) of the RF-Domain was included per regression model. Multicollinearity was tested by using VIFs and tolerance values. Across all the regression models (depicted in Table 4.15-4.19) there was no indication of multicollinearity problems given that in all the models the values of VIF were not greater than 4, the condition index did not exceed 30, and the tolerance values were not less than 0.2.

The first multiple regression analysis was calculated to predict self-esteem (RSE) based on the respondents' perceptions of the father's involvement, degree of closeness with father, and ethnicity. A significant regression equation was found, $F(3, 240) = 9.34$, $p = 0.000$, with $R^2 = .11$. This suggests that, 11% of the variance in self-esteem was explained by the independent variables (IVs) entered into the model. Moreover, only ethnicity ($\beta = -0.29$, $p < 0.05$) and the Perceptions of the father's involvement ($\beta = 0.22$, $p < 0.05$) were found to be significant predictors of self-esteem. Drawing from the standardised beta-values, respondents' perceptions of the father's involvement positively predicted self-esteem in conjunction to ethnicity. However, ethnicity was the strongest predictor, and self-esteem seemed to be higher for the Black category of ethnicity. These results are summarised in Table 4.15 below.

The second multiple regression analysis was conducted to predict self-esteem (RSE) based on three IVs: feelings about the father, degree of closeness with father, and ethnicity. A regression equation was significant, $F(3, 240) = 9.95$, $p = 0.000$, with $R^2 = .11$. This indicates that 11% of the variance in self-esteem was explained by the independent variables (IVs) entered into the model. Moreover, only ethnicity ($\beta = -0.29$, $p < 0.05$) and feelings about the father ($\beta = 0.24$, $p < 0.05$) were found to be significant predictors of self-esteem. Drawing from the standardised beta values, respondents' feelings about the father positively predicted self-esteem in conjunction to ethnicity. However, ethnicity was the strongest predictor, and self-esteem appeared to be higher for the Black category of ethnicity. These results are summarised in Table 4.16 below.

The third multiple regression analysis was calculated to predict self-esteem (RSE) based on the mother's support for the relationship with the father, degree of closeness with father, and ethnicity. A significant regression equation was found, $F(3, 240) = 10.29$, $p = 0.000$, with $R^2 = .11$. This indicates that, 11% of the variance in self-esteem was explained by the independent variables (IVs) entered into the model. Moreover, only ethnicity ($\beta = -0.25$, $p < 0.05$) and the mother's support for the relationship with the father ($\beta = 0.20$, $p < 0.05$) were found to be significant predictors of self-esteem. Drawing from the standardised beta-values, the mother's support for the relationship with the father positively predicted self-esteem in conjunction to ethnicity. However, ethnicity was the strongest predictor, and self-esteem seemed to be higher for the Black category of ethnicity. These results are summarised in Table 4.17 below.

The fourth multiple regression analysis was conducted to predict self-esteem (RSE) based on the physical relationship with the father, degree of closeness with father, and ethnicity. The regression equation was significant, $F(3, 240) = 8.84$, $p = 0.000$, with $R^2 = .10$. This indicates that 10% of the variance in self-esteem was explained by the independent variables

(IVs) entered into the model. Moreover, only ethnicity (β = -0.27, $p < 0.05$) and the Physical relationship with the father ($\beta = 0.18$, $p < 0.05$) were found to be significant predictors of self-esteem. Drawing from the standardised beta-values, the physical relationship with the father positively predicted self-esteem in conjunction to ethnicity. However, ethnicity was the strongest predictor, and self-esteem appeared to be higher for the Black category of ethnicity. These results are summarised in Table 4.18 below.

The fifth multiple regression analysis was conducted to predict self-esteem (RSE) based on and the father-mother relationship, degree of closeness with father, and ethnicity. A significant regression equation was found, $F(3, 240) = 8.84$, $p = 0.000$, with R^2 = .12. This shows that 12% of the variance in self-esteem was explained by the independent variables (IVs) entered into the model. Moreover, only ethnicity (β = -0.26, $p < 0.05$) and the father-mother relationship ($\beta = 0.23$, $p < 0.05$) were found to be significant predictors of self-esteem. Drawing from the standardised beta-values, the father-mother relationship positively predicted self-esteem in conjunction to ethnicity. However, ethnicity was the strongest predictor, and self-esteem seemed to be higher for the Black category of ethnicity. These results are summarised in Table 4.19 below.

Table 4.15

Multiple linear regression analysis of predictors (PFI, DCD, and EthnD) of self-esteem levels (n = 250)

	B	*SE*	*β*	*t*	*p*	Tol.	VIF	C.I.	*R*	R^2	R^2_{adj}	*F(3, 240)*	*Sig. ΔF*
PFI	.103	.041	.219	2.505	.013	.490	2.042	2.011					
DCD	-.752	1.399	-.045	-.537	.592	.532	1.881	2.847					
EthnD	-4.820	1.068	-.292	-4.515	.000	.893	1.120	10.531					
									.323	.105	.093	9.342	.000

Note: *B* = unstandardized beta; *SE* = standard error; *β* = standardised beta; *t* = t-value; *p* = significance level; Tol = tolerance; C.I = condition index; VIF = variance inflation factor; *F* = F-statistic; R^2 = variance; R^2_{adj} = adjusted R^2; DCD = overall degree of closeness with father; EthnD = categorised ethnicity; PFI = perceptions of the father's involvement; *$P < 0.05$

Table 4.16

Multiple linear regression analysis of predictors (FLF, DCD, and EthnD) of self-esteem levels (n = 250)

	B	*SE*	*β*	*t*	*p*	Tol.	VIF	C.I.	*R*	R^2	R^2_{adj}	*F(3, 240)*	*Sig. ΔF*
FLF	.114	.040	.237	2.822	.005	.527	1.897	9.963					
DCD	-.616	1.357	-.037	-.454	.650	.561	1.784	2.011					
EthnD	-4.769	1.050	-.289	-4.544	.000	.917	1.090	2.823					
									.333	.111	.100	9.954	.000*

Note: DCD = overall degree of closeness with father; EthnD = categorised ethnicity; FLF = feelings about the father; *$P < 0.05$

Table 4.17

Multiple linear regression analysis of predictors (MSRF, DCD, and EthnD) of self-esteem levels (n = 250).

	B	*SE*	*β*	*t*	*p*	Tol.	VIF	C.I.	*R*	R^2	R^2_{adj}	*F(3, 240)*	*Sig. ΔF*
MSRF	.121	.041	.204	2.985	.003	.788	1.269	11.217					
DCD	-1.556	1.151	-.093	-1.351	.178	.776	1.288	2.100					
EthnD	-4.066	1.014	-.246	-4.009	.000	.979	1.022	2.841					
									.338	.114	.103	10.298	.000*

Note: *B* = unstandardized beta; *SE* = standard error; *β* = standardised beta; *t* = t-value; *p* = significance level; Tol = tolerance; C.I = condition index; VIF = variance inflation factor; *F* = F-statistic; R^2 = variance; R^2_{adj} = adjusted R^2; DCD = overall degree of closeness with father; EthnD = categorised ethnicity; MSRF = mother's support for the relationship with the father; *$P < 0.05$

Table 4.18:

Multiple linear regression analysis of predictors (PRF, DCD, and EthnD) of self-esteem levels (n = 250)

	B	*SE*	*β*	*t*	*p*	Tol.	VIF	C.I.	*R*	R^2	R^2_{adj}	*F(3, 240)*	*Sig. ΔF*
PRF	.140	.063	.180	2.213	.028	.570	1.755	10.621					
DCD	-1.250	1.335	-.075	-.937	.350	.587	1.704	2.040					
EthnD	-4.419	1.038	-.268	-4.259	.000	.951	1.052	2.808					
									.315	.100	.088	8.842	.000*

Notes: DCD = overall degree of closeness with father; EthnD = categorised ethnicity; PRF = physical relationship with the father; *$P < 0.05$

Table 4.19

Multiple linear regression analysis of predictors (FMR, DCD, and EthnD) of self-esteem levels (n = 250).

	B	*SE*	*β*	*t*	*p*	Tol.	VIF	C.I.	*R*	R^2	R^2_{adj}	*F(3, 240)*	*Sig. ΔF*
FMR	.127	.038	.232	3.355	.001	.763	1.310	9.264					
DCD	-1.275	1.159	-.076	-1.100	.273	.759	1.318	2.073					
EthnD	-4.235	1.011	-.256	-4.188	.000	.975	1.025	2.798					
									.350	.122	.111	11.149	.000*

Note: *B* = unstandardized beta; *SE* = standard error; *β* = standardised beta; *t* = t-value; *p* = significance level; Tol = tolerance; C.I = condition index; VIF = variance inflation factor; *F* = F-statistic; R^2 = variance; R^2_{adj} = adjusted R^2; DCD = overall degree of closeness with father; EthnD = categorised ethnicity; FMR = father-mother relationship; *$P < 0.05$

4.6 Summary

In summary, the relationship with the father domain (RF-Domain) represented by PFI, FLF, MSRF, PRF and FMR demonstrated weakly positive correlations with daughters' self-esteem. The beliefs about the father domain (BAF-Domain) represented by CFI and CGF, demonstrated a partial relationship with daughters' self-esteem given that only CGI demonstrated weakly positive correlations with young women's self-esteem. Moreover, the intergenerational family influence domain (IFI) represented by POS-MRHF, NEG-MRHF, and FRHF also demonstrated a partial relationship with daughters' self-esteem because only POS-MRHF and NEG-MRHF respectively demonstrated weakly positive and weakly negative correlations with self-esteem.

Moreover, the results illustrated that self-esteem significantly differed according to the degree of closeness with father given that, young women with close fathers reported significantly higher self-esteem scores than those who are not close to their fathers. Self-esteem also significantly differed based on ethnicity or the mother's educational level. Reason being that both Black and Coloured race groups reported significantly higher self-esteem scores than the White and Indian race groups. Respondents with mothers who had post-graduate levels of education demonstrated significantly higher self-esteem scores than respondents with mothers who had a pre-matric level of education. However, daughters' self-esteem did not significantly differ based on relationship status, degree of contact with father (if parents divorced/separated), daughter's age at father's departure, co-residence status of the father, or the co-residence status of the father-figure.

Finally, daughters' self-esteem was significantly predicted by their ethnicity in conjunction with the subscales of the relationship with the father domain, namely PFI, FLF, MSRF, FMR, or PRF. However, the degree of closeness did not add any significant prediction to self-esteem in any of the regression models.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

The present study examined the relationship between daughters' self-esteem and father presence through the use of Krampe and Newton (2006) FPQ and Rosenberg's (1979) self-esteem measures. Specifically, the study primarily aimed to investigate the existence and the nature of relationships between daughters' self-esteem and three domains of father presence. The study secondarily aimed to examine whether the selected socio-demographic variables demonstrated significant mean differences in self-esteem, and to test whether these selected socio-demographic variables predicted self-esteem in conjunction with the subscales of the relationship with the father domain. The study further aimed to examine whether there were significant mean differences in the self-esteem of young women based on the reasons-for-father-absence. This study generally intended to address the questions and/or hypotheses listed in subsection 2.13.1 of chapter 2 of this thesis.

The current chapter discusses and expands on the results yielded from the analysis of the different hypothesis and questions with reference to previous relevant literature and the results of study. The results of the study are discussed below under different subheadings. This chapter further highlights the strengths and limitations of the study. It also discusses the implications for interventions and the proposed suggestions for possible directions for future research in this area.

5.2 Contextual findings: sample description in relation to previous literature

Prior to discussing the results of the analysed questions and hypothesis, it is important to discuss the demographic characteristics of the sample with reference to previous literature. This serves to contextual the findings about the sample of the study, and this discussion is as follows:

Given that a self-esteem score that is above the mean was defined to indicate high levels of self-esteem (Johns et al., 2013), one can safely conclude that, in the current study, young women generally presented with high levels of self-esteem. This suggests that at Wits, female psychology students demonstrated high levels of self-esteem. However, these findings may not be generalised to the larger population because in relation to socio-demographic characteristics, a sample of students is not necessarily a representative of the broader population (Pflug, 2009).

The study also showed that the majority of the respondents co-resided with the father until they reached the age of 18 years. Most respondents lived with the father at the time of the study. This could be due to reasons that most of the Wits students came from the surroundings of Johannesburg (Wits Institutional Research Unit, 2017), an area located in the Gauteng province, a province with the highest number of children who are co-resident with their fathers (Statistics South Africa, 2015). On the contrary, despite that father-absence has increased over the last two decades of the twentieth century, these findings confirm that father-absence has not strikingly increased as the popular belief expresses (Townsend et al., 2006).

The study also shows that there were some respondents who experienced father-absence at the time of the study, and the most cited reason for father-absence was parental separation. This is disconcerting because Makusha et al. (2013) report high rates of parental separation within South Africa. However, in a positive light, high rates of separation in conjunction with economic and socio-cultural expectations are reported to result in the fluidity of fatherhood (Makusha et al., 2013). The second cited reason-for-father-absence in this study is parental divorce, which is lowest among Africans and highest among married couples from the White population (Richter et al., 2012).

The majority of the respondents who had an absent father, reported the father to have died or departed permanently when they were aged between seven and 18 years. This is important to note given that the degree of interaction with the father is dependent on the age of

the offspring at time of his departure (Madhavan et al., 2014). Although most respondents knew how old they were at the time of the father's death or departure, some could not recall the required information. Drawing from Padi et al. (2014), this lack of remembrance might have resulted from the reason that they were very young at the time of the father's death or permanent departure. Another possible reason could be that these young women had a small or no degree of interaction with the biological father (Padi et al., 2014).

Although some respondents only lived with relatives at the time of the study, the majority of the respondents resided with mothers who held a degree qualification. This supports the findings of the study conducted by the Wits Institutional Research Unit (2017). This Unit reports that among Wits students who come from families with graduate parents, the proportion of graduate mothers was higher than that of the graduate fathers.

In the current study, respondents also reported different degrees of contact with the absent father. Only a small proportion of the respondents saw the father on a weekly basis, after his departure. Although this supports the idea that father-absence is characterised by disconnections or a lack of contact with the father (Davis & Voirin, 2016; Padi et al., 2014), this could be due to reasons that some absent living fathers were directly or indirectly interacting with their children through different contact schedules (de Wit, 2013).

The majority of the respondents also reported close relationships with the father before or after his departure. This is possibly due reasons that most respondents in the study were religious. Dollahite (1998) suggests that highly religious individuals often report positive interactions with the father. Moreover, given that the majority of respondents were first year undergraduate students, high reports of closeness with father might have been as result of the fact that more than half of the first-time first year students at Wits receive general support from both biological parents (Wits Institutional Research Unit, 2017).

Now that the sample of the study has been introduced, the following subsections serve to answer the research questions or the hypothesis:

5.3 Association between the domains of father presence and daughters' self-esteem

The study firstly aimed to investigate the nature of the relationships between daughters' self-esteem and the different domains of father presence. Specifically, the study proposed to examine the nature of the relationships between daughters' self-esteem and the elements of the relationship with father (PFI, FLF, MSRF, PRF, and FMR), the elements of the beliefs about the father (CFI and CGF), and the elements of intergenerational family influences (MRHF and FRHF) domains of father presence. The intention was to analyse the following three hypotheses:

1. Daughters' self-esteem will be positively related to the relationship with the father domain.
2. Daughters' self-esteem will be positively related to the belief about the father domain.
3. Daughters' self-esteem will be positively related to the domain of intergenerational family influences.

5.3.1 Relationship between self-esteem and the RF-Domain

In support of the first hypothesis, the relationship with the father domain of father presence was significantly related to young women's self-esteem. Specifically, significant, weak and positive relationships were found between self-esteem and young women's perceptions of the father's involvement (PFI), feelings about the father (FLF), physical relationship with the father (PRF), mother's support for the relationship with the father (MSRF), and the father-mother relationship (FMR). This suggests that improved father-daughter relationships (as represented by an increase in PFI, FLF, PRF, MSRF, and FMR) were significantly associated with higher self-esteem in young women.

The above finding is consistent with previous literature reporting an association between self-esteem and father-involvement (Fraser, 2014; Katz, 2006; Pazienza, 1997). The relationship between young women's self-esteem and the different elements of the relationship with the father domain highlight the impact of fathers on young women (Dyer et al., 2011; Krampe, 2009; Krampe & Newton, 2006, 2012). Specifically, these findings confirm that fathers have an effect on young women's self-esteem (Richards, Gitelson, Petersen, & Hurtig, 1991). Scheffler and Naus (1999) conducted a study with female university students in south-western Ontario. This author also found a positive association between self-esteem and perceived fatherly affirmation. Consistently, in Chicago, a study conducted by Richards et al. (1991) report higher levels of self-esteem in senior girls and boys from a middle-class high school to be related with their perceptions of the male parent as being warm and supportive. Hence, in support of this, the current study demonstrates that, father-daughter relationships have an effect and are associated with young women's self-esteem. Specifically, a father's impact on his daughter depends on how she perceives his involvement (Allgood et al., 2012). Young women's perceptions about the father's participation and emotional presence are strongly related with their feelings towards him (Krampe, 2009). This could explain why in the present study young women's perceptions of the father's involvement and their feelings about the father were found to be positively related with self-esteem.

In addition to the above, the physical relationship with the father had an influence on the degree of the father's impact on his daughter (Dyer et al., 2011; Krampe & Newton, 2006, 2012). This illustrates that joint interactions between fathers and daughters promote empowering effects on the lives of women (Krampe & Newton, 2012), and this also applies in the context of self-esteem. However, given that previous studies did not directly study the relationship between young women's self-esteem and the PFI or FLF of the relationship with the father domain. It is necessary for future research to further explore this area.

The association between self-esteem and the mother's support for the relationship with the father aspect of the RF-Domain confirms that mothers can facilitate or inhibit father-daughter relationships (Dyer et al., 2011; Krampe, 2009; Krampe & Newton, 2006, 2012) and these may consequently affect young women's self-esteem. This suggests a need for addressing the burden that results from the influence of maternal gatekeeping on father involvement (Dyer et al., 2011). Hence, interventions aimed at improving daughters' self-esteem should also focus on the mother and her influence on her daughter(s).

Moreover, the significant relationship found between young women's self-esteem and the father-mother relationship, a component of the relationship with the father domain, may result from the link that exist between father-involvement and the mother-father relationship (Franklin et al., 2014). In this case, parental relationships influence the manner in which the male parent interacts with his child and this consequently influences how the offspring perceives and feels about the biological father (Krampe, 2009).

5.3.2 The relationship between self-esteem and the BAF-Domain

This study demonstrated partial support for the second hypothesis which hypothesised daughters' self-esteem to be positively related to the beliefs about the father domain (BAF-Domain) of father presence. The mixed findings concerning this hypothesis demonstrated a partial relationship between young women's self-esteem and the BAF-Domain of father presence. Specifically, conceptions of father's influence (CFI) of the BAF-Domain were not significantly associated with young women's self-esteem. This was unexpected because Krampe and Newton (2006) claim that the CFI relates to the respondents' attitudes about the salience of male parents in the lives of their offspring as well as those areas of the life of the offspring that can be shaped and influenced by them. However, the reasons behind this finding remains unclear and future research in this area should consider investigating the influence of the components of the BAF-Domain on young women's self-esteem. On the contrary, higher

self-esteem in young women was significantly associated with the increased positive conceptions of God as the Father (CGF) component of the beliefs about the father domain of father presence. This therefore suggests that women who greatly valued God had higher self-esteem, meaning that conceptions of God as the Father had an influence on self-esteem. This is consistent with the findings of the study by Benson and Spilka (1976, as cited in Dickie et al., 2006) who report a correlation between self-esteem and the conceptions of God. However, this is inconsistent with the findings of an American study by Dickie et al. (2006) with a sample of Latino African American, and White teenagers. These authors report young women's self-esteem to be not associated with God concepts (Dickie et al., 2006). The investigator suspects that this inconsistency can be due to the reason that, girls with less involved parents (fathers) perceive God as closer when they have a desire for a nurturing figure (Eshleman, Dickie, Merasco, Shepard, & Johnson, 1999).

5.3.3 **The relationship between self-esteem and the IFI-Domain**

In partial support for the third hypothesis stating that daughters' self-esteem is positively related to the intergenerational family influences domain (IFI-Domain), the study demonstrated a partial relationship between young women's self-esteem and the IFI-Domain of father presence. Specifically, the father's relationship with his father demonstrated no significant relationship with young women's self-esteem. However, higher self-esteem in young women was slightly, but significantly related to both increased positive sentiments and decreased negative sentiments of the mother's relationship with her father.

The findings which relate to the association between MRHF and young women's self-esteem support previous research studies that are reporting the mother's relationship with her own father to have an influence on father presence found in the offspring (Krampe & Newton, 2006). This claim raises the question of whether, if the mother had a good relationship with her own father, was going to facilitate or predict father presence and involvement? However, given

that previous research studies do not necessarily link this with young women's self-esteem, further research in this area is necessary.

The investigator did not expect to find non-significant correctional results between self-esteem and the FRHF aspect of the IFI-Domain of father presence. This was unexpected because fathers, like mothers, are believed to bring their own internal representations of parental relationships and their paternal experiences into the father-mother relationship that has an influence on the father-child relationship (Fairweather, 1993). Of which as discussed before in this paper, both the father-mother relationship and the father-child relationship were associated with young women's self-esteem. The argument is that as the father-child relationship is affected and is associated with young women's self-esteem, one would expect the variable (FRHF) which has an effect on the father-child relationship to also have an effect on young women's self-esteem. On the contrary, the investigator suspected that these non-significant results might be related to the idea that, "men generally want to be good fathers despite their history with their own fathers" (Makusha et al., 2013, p.154). This implies that the father's relationship with his own father does not have an impact on the father-daughter relationship, and therefore not associated with young women's self-esteem. Hence, these findings seem to suggest that within a South African or an American context, even though the father's own paternal experiences affect the way in which fathers interact with their offspring, and therefore, affect his offspring (Krampe, 2003; Krampe & Newton, 2006; Makusha et al., 2013), it may not be the case in the context of young women's self-esteem. Nonetheless, it remains unclear as to why the FRHF aspect of the IFI-Domain is not associated with young women's self-esteem in this study. Therefore, future research studies in this area would need to investigate this further.

In summary, the findings of the current study support the claim that, parents' own childhood experiences of fathering have an influence on their behaviours and the views about

fathering (Krampe, 2009; Krampe & Newton, 2006, 2012; Makusha et al., 2013), as reported in the American or South African contexts. However, in the present study, this only holds true in relation to the mother's own experiences with her own father. The findings of this study suggest that when considering intergenerational family influences on young women's self-esteem, the influences of the father's relationship with his own father may not be important to consider. However, given that the literature found by the investigator did not investigate the link between self-esteem the elements of the IFI-Domain in South Africa or elsewhere, future research should investigate this relationship.

Overall, the findings of the study suggest that the different components of the father presence present a small, but significant positive relationship with young women's self-esteem. This is with an exception to the CFI of beliefs about the father domain and the FRHF of the intergenerational family influences domain of father presence. Therefore, CFI and FRHR may not be important to consider, but variables including FLF, FMR, PFI, MSRF, PRF, CGF, POS-MRHF, and NEG-MRHF may be of importance to consider as factors that have an impact on daughters' self-esteem within a South African university, in the area of Johannesburg.

5.4 Differences in self-esteem scores based on selected socio-demographic variables

With an exception that young women's self-esteem was significantly different based on DCD and ethnicity, this study was mostly in support of the fourth hypothesis. This study hypothesised that, daughters' self-esteem scores would not significantly differ according to the following variables:

- Ethnicity
- Daughter's age at father's death/permanent departure if father departed before the age of 18 years (AgeD)

- Respondents' Relationship Status (Rel-Status)
- Degree of contact with father if parents divorced/separated (DegC)
- Overall degree of closeness derived from combining DegD and DegNF values (DCD)
- Mother's educational level (Mother-Edu)
- Co-residence status of the father (FC-Status)
- Or the co-residence status of the father-figure (FFC-Status)

These findings are discussed below as follows:

In particular, the present study demonstrated no significant differences in self-esteem based on young women's Rel-Status, FC-Status, FFC-Status, or DegC. In relation to the latter three socio-demographic variables, the current findings are consistent with the results of the study conducted in Rhode Island by Kevorkian (2010). Kevorkian reports no relationship between children's self-esteem and the father's physical presence. This author also found no significant results between the factors of teacher and parent-ratings of self-esteem when examined "with factors of the father living in the home, another male adult present in the home, male siblings in the home (regardless of age), and if the child has frequent contact with the father" (Kevorkian, 2010, p.30). The findings of the current study therefore confirm that the physical presence of the father (co-residence) has limited usefulness as an indicator of paternal-involvement when in consideration of factors such non-marital child bearing and labour migration within South Africa (Hosegood & Madhavan, 2012). Therefore, in the context of self-esteem in South Africa, it seems that the measures of men's contributions to their children also need to go beyond the recording of the father's co-residence (Madhavan et al., 2008). On the other hand, it was unexpected that the young women's relationship status would demonstrate no significant differences in self-esteem given that, Elliott (1996) report marital status to be an accurate predictor of current self-esteem among women who are in their twenties. The age of consideration in this current study. Elliot (1996) also claims that the

marriage or having a partner is a major source of social support which should improve self-esteem. However, this inconsistency could be due to differences in the context in which the present study and Elliot's study (United States) were conducted. The inconsistency with previous research could also be due to reasons that, even though some of the respondents of the current study were in a relationship at the time of the study, most of them were single and no respondent was married. Hence, further research is necessary to examine the effects of young women's relationship status on their self-esteem in a South African context.

The current study also demonstrated significant differences in self-esteem scores in relation to young women's degree of closeness to the father. Self-esteem was significantly higher for daughters who had close relationships with the father as compared to those who did not, but the practical significance (effect size) for this difference was small.

The abovementioned findings, with an exception of the small meaningful influence, are consistent with previous research. For instance, in America, amongst the Caucasians, Allgood et al. (2012) report the feelings of closeness to the father to have a significant positive effect on self-esteem among Caucasian daughters. This demonstrates the importance of having close father-daughter relationships even after the father's departure. The findings also confirm that in South Africa, although some fathers may be absent from their children's homes, these fathers are not necessarily absent from their offspring's lives as they continue to play an important role to them (de Wit, 2013). These findings therefore demonstrate that, like in American contexts, young women continued to enjoy close relationships with their father (Hetherington, Bridges, & Insabella, 1998) and this may have positively influenced their self-esteem. As result, it may be necessary for future research to consider young women's degree of closeness with the father when evaluating self-esteem within South Africa.

The present study also demonstrated statistically significant differences in young women's self-esteem in relation to ethnicity. Specifically, there were no significant differences

in self-esteem between the Black and Coloured race groups as well as between the White and Coloured race groups. However, both the Black and Coloured race groups of young women demonstrated significantly higher self-esteem scores in comparison to the White and Indian race groups. The practical significance for this difference ranged from small to moderate. This suggests that ethnicity has a small to moderate meaningful effect on young women's self-esteem.

The abovementioned findings confirm previously reported relationships found between ethnicity and self-esteem (or self-image), as reported by both local (Bornman, 1999) and international (Erol & Orth, 2011; Twenge & Crocker, 2002) research studies. Consistently, Twenge and Crocker (2002) report Black Americans to demonstrate higher levels of self-esteem than their White counterparts. However, these authors also found the White Americans to have higher self-esteem than other minority groups including American Indians (Twenge & Crocker, 2002). This is contrary to the findings of the present study as no significant differences in self-esteem between White and Indian young women were found.

It was unexpected for the White racial group, associated with individualistic societies where self-esteem is a culturally endorse value, to have significantly lower self-esteem than the black and coloured racial groups (Kitayama & Markus, 2000) mostly associated with collectivistic cultures (Pflug, 2009). It was also unexpected for the young Indian women, associated with the collective cultures as do the African and Coloured racial groups (Seekings, 2008), to demonstrate no significant differences in self-esteem with the White, but with significantly lower self-esteem than the African and Coloured racial groups. Although the investigator suspects that this could be due to that young educated Indian females tend to exhibit both collectivistic and individualistic values (Mishra, 1994, Pflug, 2009), the reason behind this finding remains unclear. Moreso because as compared to the general public, students are generally reported to exhibit qualities of both collectivistic and individualistic

cultures due to their exposure to individualistic influences (Pflug, 2009) emanating from a commonly shared education (Eaton & Louw, 2000). Therefore, future research in South Africa should explore this further.

In addition to the abovementioned findings, when the race groups were collapsed into two groups, namely into Black and Non-Black categories, for the purpose of analysing the prediction question (see Question 6 in subsection 1.13.1), the analysis of the independent samples t-test further demonstrated significant differences in self-esteem scores between the two categorized group ethnic groups. These findings further demonstrate the relevance of the association between ethnic identity and self-image within South Africa, especially in a society characterised by complex pluralisation grounded on ethnic and racial differences that interact with status, power, and socio-economic differences (Bornman, 1999).

When considering self-esteem in relation to the mother's educational level, the study showed mixed findings. Specifically, the study found no significant differences in self-esteem between respondents with mothers who held a pre-matric, matric, or an undergraduate-degree. There were also no significant differences found in self-esteem between young women with mothers who had matric, an undergraduate or post-graduate-degree. However, young women with mothers who had a matric certificate reported significantly lower self-esteem than respondents who had mothers with a post-graduate-degree (i.e. Master's, PhD, postgraduate diploma or certificate, and more than one degree). However, the practical influence of the mother's educational level on young women's self-esteem was small.

The abovementioned findings are consistent with those from a previous cross-sectional school-based study conducted by Sahin, Barut, and Ersanli (2013). These authors report significant differences in self-esteem among Turkish adolescents based on the maternal education level. However, they are contrary to the findings of a study by Turnage (2004) with a sample of African American girls. This author reports economic status, determined by the

mother's educational level, to demonstrate no significant differences in global self-esteem. However, these inconsistencies in literature could be due to differences apparent within the contexts where these studies were conducted.

The abovementioned findings may be important to consider because the maternal education status has an influence on the mother's support for the father-child relationship following parental divorce (Nielsen, 1999). However, these findings must be considered with caution because the investigator suspected that an artefact in data might have influenced these findings. Moreso because, after having collapsed the mother's educational level into two groups: secondary and tertiary levels, there were no significant differences in self-esteem between respondents with mothers who had a secondary education and tertiary education. These latter findings seem to support that, an artefact (possibly eliminated by the categorisation of the mother's educational level) in this observation might have contributed to the significant results found between self-esteem and this factor. However, it remains unclear as to whether or not the mother's educational level has an effect on self-esteem. Therefore, future research in this area should explore this further.

5.5 Differences in self-esteem based on the Reasons-for-father-absence

The findings of the current study were not in support of the fifth hypothesis which hypothesised that, daughters' self-esteem scores would not significantly differ according to the reasons-for-father-absence. These findings are discussed below:

The study showed that the reasons-for-father-absence (Reasons-FA) demonstrated significant differences in young women's self-esteem. The practical significance for this difference was moderate to large. In particular, the study demonstrated that daughters with absent-fathers due to parental divorce reported significantly lower self-esteem scores than daughters with absent fathers due to desertion, death, and parental separation. However, no significant differences were demonstrated in self-esteem between respondents with absent-

fathers due to death, desertion, parental separation, parents never married, or 'other' categories of the Reasons-FA. There were also no significant differences in self-esteem between young women with absent-fathers due to parental divorce, parents never married, and 'other' categories of Reasons-FA.

The abovementioned mixed findings were partially in support of hypothesis 6 because not all the reasons-for-father-absence demonstrated significant differences in young women's self-esteem. However, they partially confirmed that the impact of father absence on self-esteem is based on some of the reasons for the father's absence (East et al., 2006), especially if parental divorce is the actual reason for the father's absence. This is a concern because there is a global gradual increase in divorce rates (de Wit, Louw, & Louw, 2014; Ishida, 2003; Richter et al., 2012). Several research studies report divorce to affect children's self-esteem. For example, in the context of northern Alabama, Bynum and Durm (1996) demonstrated that among the ninth grade children, those with divorced parents demonstrated significantly lower self-esteem than children living with both biological parents. However, the investigator suspects that the impact of divorce on self-esteem may be an indication of the role of high divorce rates demonstrating a clear signal of the degree and gravity of conflicts between married couples in South Africa (Eddy, Thomson-de Boor, & Mphaka, 2013; Mavangu & Thomson-de Boor, 2013).

Eddy et al. (2013) mentions that factors such as the lack of communication, conflict-ridden relationships, individuals' resentment and desire for revenge following a termination of relationship, often lead fathers to be completely excluded or to have limited access to their children. This might resultantly lead to father-absence, a concept that is strongly associated with the quality of parental relationships, particularly after parental divorce or separation (Eddy et al., 2013). Consequently, this may pose a negative impact on self-esteem because father-absence is associated with lower self-esteem (East et al., 2006; Langley, 2010; Pillai, 2014; Luo et al., 2012). Hence, future research is necessary to explore the effects of parental

relationships in young women's self-esteem, especially in South African contexts. In particular, there is a need for future research to investigate divorce effects on young women's self-esteem in South Africa.

Moreover, this study further demonstrated that the father's impact on his daughter's self-esteem was not dependent on his co-residence with her. This confirms the report that father presence goes beyond the father's co-residence or physical presence (Krampe & Fairweather, 1993; Krampe & Newton, 2006; Luo et al., 2012). The father's non-residence with his offspring does not necessarily equate to non-involvement. This illustrates that some young women with physically absent fathers may still be having regular contact and enjoying close relationships with their fathers despite hailing from single female-headed households (East et al., 2006).

5.6 Predictor variables of self-esteem

The findings of the current study were partially in support of the sixth hypothesis which hypothesised that, AgeD, Rel-Status ethnicity, DCD, DegC, Mother-Edu, FC-Status, FFC-Status and RF-Domain (as represented by PFI, FLF, MSRF, PRF, and FMR) have a significant contribution to the prediction of daughters' self-esteem. These findings are discussed below:

Given that ethnicity and the degree of closeness (DCD) retained significant differences in daughters' self-esteem, these two variables were found suitable for inclusion in the multiple regression analysis. However, the regression analysis excluded variables including the daughters' age at fathers' departure, relationship status (Rel-Status), degree of contact (if parents divorced/separated) (DegC), co-residence status of the father (FC-Status), co-residence status of the father-figure (FFC-Status), and the mother's educational level (Mother-Edu).

The inclusion of DCD and ethnicity was necessary because the impact that these two factors have on self-esteem is consistent with the findings in previous studies. For instance, a study by Birkeland, Breivik, and Wold (2014) report that, among Norwegian adolescents, the lack of closeness to the mother and the father increases the risks of developing low self-

esteem. Whereas, a study by Phinney, Cantu, and Kurtz (1997) report ethnic identity as a significant predictor of self-esteem among adolescents. In support of this, Thomas (2011) also report a relationship between ethnic identity and collective self-esteem amongst university students within a South Africa context.

Variables including ethnicity, DCD, PFI, FLF, MSRF, PRF, and FMR were tested as predictors of self-esteem. However, due to issues of co-linearity, only three variables were entered simultaneously in a sequence of multiple regressions. Across the separate multiple regression analyses, young women's ethnicity and the degree of closeness with father were common variables entered simultaneously with each of the different subscales (i.e. PFI, FLF, MSRF, PRF, and FMR) of the relationship with father domain. Interestingly, across the regression models, only ethnicity had a significant contribution to the prediction of young women's self-esteem in conjunction with each of the subscales of the relationship with the father domain. Specifically, each and very subscale of the relationship with the father domain positively predicted self-esteem in conjunction to respondents' ethnicity. However, ethnicity was the strongest predictor, and self-esteem appeared to higher for the Black category. This confirms that ethnicity highly predicts self-esteem (Phinney et al., 1997).

With consideration to the sixth hypothesis, this study showed mixed findings and partially supported the sixth hypothesis because only ethnicity in conjunction to each of the elements of the RF-Domain predicted self-esteem.

5.7 Conclusions

This study investigated an important area of psychological development, namely self-esteem. Moreover, inline with the current interest around the importance of the father in psychological development, the study investigated the link betweeen father presence and self-esteem in female students at a South African university.

Although the study showed mixed findings, it is clear that there is a small positive relationship between daughters' self-esteem and the relationship with the father domain (RF-Domain) of father presence. Specifically, small significant relationships were demonstrated between young women's self-esteem and the perceptions of the father's involvement (PFI), feelings about the father (FLF), mother's support for the relationship with the father (MSRF), physical relationship with the father (PRF), father-mother relationship (FMR), positive sentiments of the mother's relationship with her father (POS-MRHF), or the negative sentiments of the mother's relationship with her father (NEG-MRHF).

Low partial relationships also existed between daughters' self-esteem and the beliefs about the father domain (BAF-Domain) of father presence. Young women's self-esteem was particularly significantly associated with only one aspect of the BAF-Domain, namely the conceptions of God as the father component. However, no significant relationship was found between young women's self-esteem and their conceptions of the father's influence. These non-significant results were unexpected and the reasons behind such findings remain unclear.

Young women's self-esteem also demonstrated a partial relationship with the intergenerational family influences (IFI-Domain) domain of father presence. In this case, self-esteem was also significantly correlated with only one component of the IFI-Domain of father presence, namely the mother's relationship with her father. The non-significant relationship found between young women's self-esteem and the father's relationship with his father suggests that the father's internal representations of parental involvement and his own experiences with his father do not have any effect on young women's self-esteem. Therefore, when considering factors that have an impact on young women's self-esteem, researchers and/or clinicians may need to consider the impact demonstrated by all the components of RF-Domain (i.e. PFI, FLF, MSRF, PRF, FMR); one component of the BAF-Domain, namely CGF; and only two components of the IFI-Domain, namely POS-MRHF and NEG-MRHF.

In part, the study also showed that factors including young women's ethnicity, degree of closeness with the father, and the reasons-for-father-absence (i.e. parental divorce) have an effect on young women's self-esteem, although at varying degrees. However, factors including the daughters' age at the father's death/permanent departure, relationship status, co-residence status of the father, co-residence status of the father-figure, and the mother's educational level have no effect on young women's self-esteem in this study.

The study further showed that in conjunction with each of the different elements of the relationship with the father domain (RF-Domain), young women's ethnicity and the overall degree of closeness with the father (DCD) played a role in their self-esteem. However, only ethnicity in conjunction with each of the different components of the RF-Domain had a significant contribution to the prediction of young women's self-esteem. Therefore, when considering factors with influence on daughters' self-esteem, future research or interventions on this area may need to consider the role played by ethnicity and DCD in conjunction with each of the components of the relationship with the father domain of father presence.

5.8 Strengths and limitations of the study

The study significantly contributes to the field of psychology, sociology, cultural studies and gender studies. This study further contributes to the understanding of the importance of fathers in the healthy psychological development of their children. The study also contributes to the understanding of the links between father presence and self-esteem, an area that is under researched in South Africa. Moreover, the study also adds on and confirms the importance of fathers in young women's lives, as reported by previous research studies reviewed in this thesis. In addition to the above contributions, this study also suggests and confirms that the concept of father presence goes beyond the physical presence of the father. However, despite these contributions, the study is not without limitations. These limitations are discussed below.

Although the subscales of Krampe and Newton's (2006) father presence questionnaire were found to be with good reliabilities, the validity of the scale was not tested with a South African sample, and this is the first limitation of the study. Future studies may need to consider running an exploratory factor analysis to investigate the validity of the scale within the South African context. Secondly, through the use of demographic variables, the study measured the presence of father-figures, however, the degree of closeness between respondents and the father-figure was not measured. As a result, the study missed on an opportunity to investigate whether or not young women's closeness to a father-figure would alleviate the negative impacts of father-absence experienced by some of these young women.

Given that the respondents in this study were between the ages of 18 and 24 years and were expected to recall their early childhood experiences, possible challenges with poor recollection of childhood memories and experiences of father might have occurred. This leaved room for possible issues of recall bias. The use of a self-report method might have also introduced some limitations such as response biases. There is a possibility that respondents gave what they perceived to be acceptable and socially desirable responses. The nature of the questions (subjective and personal) might have led the respondents to respond to the questions in a biased manner, randomly or in a particular pattern. However, the use of inverse scores in each scale was an attempt to counteract this effect.

The use of a sample of university students in this study might have introduced limitations relating to sample bias issues. Although the use of university students was convenient for the investigator, according to Krampe and Newton (2006), this might have added to the list of limitations because other studies report college students to have admitted to cheating on academic work, and this raises questions to the reader about the reliability of sampling. Moreover, the results of this study may not be generalisable outside the population from which the sample was drawn from, particularly because the socio-demographic

characteristics of student samples are generally not representative of the broader population (Pflug, 2009). Additionally, the cross-sectional nature of this also limited the generalisability of this study.

For this study, data were collected during a critical period of the *'#FeesMustFall'* 2015–2016 student protests (Badat, 2016), hence, there is a possibility that these protests could have influenced the results of the study in some way. For example, these protests might have unsettled some of the respondents by evoking negative feelings or positive feelings towards the father. Reason being that these protests raised issues of black tax and the differences between students who hailed from advantaged backgrounds and those from disadvantaged backgrounds. Black tax within South African communities refers to the responsibility or duty that Black professionals have towards subsiding members of their family such as parents, relatives, and other less well-off extended families (Ratlebjane, 2015). Despite the abovementioned limitations, the investigator hoped that this study would evoke interest in the study of father presence and daughters' self-esteem. This is to ensure improved outcomes for young women's psychological development in the context of self-esteem and father presence or absence. Hence, based on the findings of this study, the following recommendations are worth consideration if one is to conduct research in this area of interest.

5.9 Recommendations for future research and interventions

Given that this study highlights that mothers can inhibit and facilitate the father-child relationship, interventions tailored for improving daughters' self-esteem should focus on the mother and her contribution on this relationship. It is also recommended that college or university counsellors should involve fathers in counselling services that directly involve parents. Richter and Morrell (2006) adds on by stating that, expertise and commitment in service design and innovative policies are required from those who are trying to get fathers involved. Practitioners also need support and education, clear strategic directions, back-up

from managers, the knowledge base of research on fathers in their vicinity, resources for programmes and occasional training to cultivate the necessary skills that will enable them to engage fathers and to be sensitive to their needs (Richter & Morrell, 2006).

In addition to the abovementioned, more can be done to assist young adult female students to reinforce their interactions with the father as part of the journey towards better emotional and mental health (Nielsen, 2007). Further research and interventions should also focus on increasing the generation of knowledge in this area, particularly on the link between self-esteem and father presence. This will assist social science students to reinforce father-child relationships in their clinical interventions or research related occupations in future.

Future research studies should investigate the relationship between self-esteem and the different domains of father presence as represented by the different set of subscales (i.e. PFI, FLF, MSRF, PRF, and FMR) of the relationship with the father domain of father presence. Further research should also consider and investigate the impact of factors such as the degree of closeness with father, ethnicity, and the reasons-for-father-absence (particularly parental divorce) on young women's self-esteem in South Africa.

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APPENDICES

APPENDIX A: Demographic questionnaire

Dear Participant:

Do you agree to participate and to have your data used towards the research? YES/NO

The purpose of this questionnaire is to generate data needed to check the eligibility of the participants for this study. Some of the questions may appear to be of a very personal nature. However, your full cooperation in answering all the questions will be greatly appreciated. Thank you.

1. What is your age range?
2. What is your gender?
3. What is your ethnicity?
4. What is your marital status?
5. What is your religious affiliation?
6. What is the highest level of education you have completed?

   Year of study 1_____

   Year of study 2_____

   Year of study 3_____

   Year of study 4_____

   1 years of graduate study (honours level) _____

   2 year of graduate study (master's level)

   3 or more years of graduate study (PhD level

   Completed PhD, MD, law school or other advanced degree_____
7. What is your current employment occupation?

8. Is your biological father present in your home?	Yes	No	If "**Yes**" skip to answer **item 18** and all the additional items that follow.
9. Was your biological father present in your home until you reached the age of 18?	Yes	No	I never knew him
If the answers to both items 8 and 9 above were "No", please answer item 10 and all of the other questions below. **If the answer to question 9 above was "yes", please skip to answer item 18 below and answer all of the additional subsequent items.**			
10. How old were you when your biological father died or left home permanently?			
If the answer to question 8 was "No" and if the answer to question 9 above was "I never knew him", please answer the questions below.			
11. What was the reason for your biological father's absence	a) death_____	Yes	No
	b) desertion_____	Yes	No
	c) parents separated_____	Yes	No
	d) parents divorced_____	Yes	No
	e) Parents never married_____	Yes	No

	f) Incarcerated (imprisoned_____	Yes	No
	g) other (specify)		
12. Was there a father-figure (uncle, grandfather, mother's boyfriend) present in your home before you reached the age of 18?	Yes	No	
13. If the answer to question 12 was "**Yes**", how old were you when he entered the home? _____	_____ years old	I don't know/remember	
14. If the answer to question 12 was "**Yes**", was he there until you reached the age of 18? _____	Yes	No	
15. If the answer to question 12 was 'No', how old were you when he left? _____	_____ years old	I don't know/remember	
16. If your biological parents were separated or divorced, rate the degree of contact you had with your biological father after he left the home. Use the following scale:	a) Saw him almost every day.	Yes	No
	b) Saw him once or twice a week.	Yes	No
	c) Saw him once or twice a month.	Yes	No
	d) Saw him once or twice a year.	Yes	No
	e) Saw him less than once or twice a year.	Yes	No
	f) I never saw him	Yes	No
	a) very close	Yes	No

17. If your biological father left before you were 18, rate the degree of closeness you had to him before he left	b) moderately close	Yes	No
	c) not very close	Yes	No
	d) I do not remember because I was very young when he left/died.	Yes	No
18. If your biological father was continuously present in the home until you were 18, rate your degree of closeness:	a) very close	Yes	No
	b) moderately close	Yes	No
	c) Not very close.	Yes	No
19. Do you stay with your biological mother?	Yes	No	
20. If you answered **NO** to Question 19, who acts as your guardian at home	No one	Yes	No
	Step mother	Yes	No
	Sister or brother?	Yes	No
	Aunt/uncle	Yes	No
	Grandparents (grandmother or grandfather)	Yes	No
	Family friend	Yes	No
21. If you said YES to question 16 above, what is your biological mother's education level?	a) below Grade 12	Yes	No
	a) matriculation	Yes	No
	a) diploma	Yes	No
	Degree	Yes	No
	Honours	Yes	No
	Masters or PhD	Yes	No
	Employed	Yes	No

22. If you said YES to question 16 above, what is you mothers' employment status	Unemployed	Yes	No
	Self-employed	Yes	No
23. If the mother is self-employed or employed, please name type of job/employment?			

APPENDIX B[1]: Rosenberg Self-Esteem scale (1979)

Please record the appropriate answer for each item, depending on whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD). Please choose the response that you feel most accurately represents your experience.					
24. On the whole, I am satisfied with myself.	SA	A	N	D	SD
25.*[2] At times, I think I am no good at all.	SA	A	N	D	SD
26. I feel that I have a number of good qualities.	SA	A	N	D	SD
27. I am able to do things as well as most other people.	SA	A	N	D	SD
28.* I feel I do not have much to be proud of.	SA	A	N	D	SD
29.* I certainly feel useless at times.	SA	A	N	D	SD
30. I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	N	D	SD
31.* I wish I could have more respect for myself.	SA	A	N	D	SD
32.* All in all, I am inclined to feel that I am a failure.	SA	A	N	D	SD
33. I take a positive attitude toward myself.	SA	A	N	D	SD

[1] Please note that the numbering in this scale is a continuation of the numbering from the demographic questionnaire in Appendix A

[2] Please note that questions with an asterisk are questions representing reversed scores found in the FPQ and self-esteem scale.

APPENDIX C[3]: Father Presence Questionnaire

Please record the appropriate answer for each item. Choosing from the Never (N), Seldom (S), Occasionally (O), Frequently (F), or Always (A) options. For each question, please choose the response that you feel most accurately represents your experience.					
Scale: Perceptions of the father's involvement (*N* = 608)					
34. My father helped me with schoolwork when I asked him	N	S	O	F	A
35. My father helped me learn new things	N	S	O	F	A
36. My father attended my school functions	N	S	O	F	A
37. My father and I participated in activities or hobbies together	N	S	O	F	A
38. My father attended my sporting events or other activities in which I participated	N	S	O	F	A
39. I could go to my father for advice or help with a problem	N	S	O	F	A
40. My father helped me to think about my future	N	S	O	F	A
41. My father was concerned about my safety	N	S	O	F	A
42. My father taught me right from wrong	N	S	O	F	A
43. My father listened to me when I would talk with him	N	S	O	F	A
44. My father told me that he loved me	N	S	O	F	A
45. My father understood me	N	S	O	F	A
46. My father encouraged me	N	S	O	F	A
47.* When I was a child, my father ignored me	N	S	O	F	A

[3] Please note that the numbering in this scale is a continuation of the numbering from the Rosenberg Self-esteem scale in Appendix B

Relationship with the Father **Scale: Feelings about the Father (*N* = 608)**					
48. I could/can talk with my father about anything	N	S	O	F	A
49. As a child, I felt warm and safe when	N	S	O	F	A
50. I felt/feel close to my father	N	S	O	F	A
51. My father is very important to me	N	S	O	F	A
52. I felt my father was behind me and supported my choices and activities	N	S	O	F	A
53. I looked to my father	N	S	O	F	A
54. I felt/feel inspired by my father	N	S	O	F	A
55. My father has a special space in my life and no one can replace him	N	S	O	F	A
56. I need my father	N	S	O	F	A
57. My father and I enjoyed/enjoy being together	N	S	O	F	A
58. I want to be like my father	N	S	O	F	A
59.* When I remember past experiences with my father, I feel angry	N	S	O	F	A
60.* I feel disappointed with my father	N	S	O	F	A
Scale: Mother's Support for the Relationship with the Father (*N* = 608)					
61. My mother encouraged me to talk with my father	N	S	O	F	A
62. My mother was affectionate with my father	N	S	O	F	A
63. My mother respected my father's judgement	N	S	O	F	A
64. My mother liked it when my father and I engaged in activities together	N	S	O	F	A

65. My father liked it when my father touched her	N	S	O	F	A
66. My mother loved my father very much	N	S	O	F	A
67. My mother appreciated things my father did for us	N	S	O	F	A
68. I liked the way mother talked about my father	N	S	O	F	A
69. My mother really knew my father	N	S	O	F	A
70. My mother wanted me to be close to my father	N	S	O	F	A
71. My mother had high regard for and respected my father	N	S	O	F	A
72. * My mother did not think very highly of my father	N	S	O	F	A
73. * My mother was critical of my father	N	S	O	F	A
74. * My mother thought my father was foolish	N	S	O	F	A
Scale: Physical relationship with the father (*N* = 608)					
75. I sat on my father's lap	N	S	O	F	A
76. My father hugged and/kissed me	N	S	O	F	A
77. My father let me sit on his shoulders	N	S	O	F	A
78. My father held me when I was a baby	N	S	O	F	A
79. My father would hold my hand or put his arm around me	N	S	O	F	A
80. My father tucked me into bed	N	S	O	F	A
81. My father changed my diapers or bathed me when I was a baby	N	S	O	F	A
82. I liked being held by my father	N	S	O	F	A
83. My father would talk with me when I was a baby	N	S	O	F	A
Scale: Father-Mother Relationship (*N* = 608)					

84. My mother and father really enjoyed each other's company	N	S	O	F	A
85. My father's and mother's relationship made me feel good	N	S	O	F	A
86. My father and mother supported and helped each other	N	S	O	F	A
87. I hope that my marriage is just like my parents' marriage	N	S	O	F	A
88. My father and mother understood each other	N	S	O	F	A
89. My father and mother were emotionally close to one another	N	S	O	F	A
90. My father and mother were open and honest with one another	N	S	O	F	A
91. My father listened to my mother	N	S	O	F	A
92. My father appreciated the things my mother did for us	N	S	O	F	A
93.* When I was around my father and mother at the same time, my body would feel tight or in other ways uncomfortable	N	S	O	F	A
94.* I wondered why my father and mother married each other	N	S	O	F	A
95.* My father and/or mother disliked each other	N	S	O	F	A
96.* My mother could not stand my father	N	S	O	F	A
Scale: Conceptions of the Father's Influence (*N* = 608)					

97. Girls need their fathers	N	S	O	F	A
98. Boys need their fathers	N	S	O	F	A
99. Fathers affect their sons' and daughters' relationships with their friends	N	S	O	F	A
100. Fathers affect their sons' and daughters' moral values or behaviour	N	S	O	F	A
101. Fathers affect how well or how poorly their sons and daughters do in school	N	S	O	F	A
102. Fathers affect their sons' and daughters' relationships with the opposite sex	N	S	O	F	A
103. Fathers affect their sons' and daughters' religious or spiritual beliefs or behaviour	N	S	O	F	A
104. A child's mother and father are equally important in the child's life	N	S	O	F	A
Scale: Conceptions of God as the Father (*N* = 608)					
105. I believe there is a Father presence or God who watches over my life	N	S	O	F	A
106. I pray to or otherwise commune with God	N	S	O	F	A
107. My religious or spiritual life is important to me	N	S	O	F	A
108.* I doubt there is a Father presence or God who loves and cares about me	N	S	O	F	A

109.* I doubt there is a Father presence or God who loves and cares about me	N	S	O	F	A
110.* Life is an accident and has no meaning or purpose	N	S	O	F	A
111.* I have a hard time believing God can or wants to help me with my life	N	S	O	F	A
Intergenerational Family Influences **Scale: Father's Relationship with His Father (*n* = 249)**					
112. My father loved his father very much	N	S	O	F	A
113. My father felt warm and safe when he was with his father	N	S	O	F	A
114. My father and his father enjoyed being together	N	S	O	F	A
115. My father felt close to his father	N	S	O	F	A
116. My father could talk with his father about anything	N	S	O	F	A
117. My father looked up to his father	N	S	O	F	A
118. My father wanted to be like his father	N	S	O	F	A
119. My father's father had a special place in his life and no one could replace him	N	S	O	F	A
120.* My father felt has though he did not know his father	N	S	O	F	A
121.* When my father remembered past experiences with his father, he felt angry	N	S	O	F	A
122.* My father's father had a negative influence on his life	N	S	O	F	A
123.* My father hated his father	N	S	O	F	A

124. My father's relationship with his father had a big effect on my life	N	S	O	F	A
Scale: Mother's Relationship with Her Father (+ items) (*n* = 389)					
125. My mother loved her father very much	N	S	O	F	A
126. My mother felt warm and safe when she was with her father	N	S	O	F	A
127. My mother and her father enjoyed being together	N	S	O	F	A
128. My mother felt close to her father	N	S	O	F	A
129. My mother looked up to her father	N	S	O	F	A
130. My mother missed her father when he was away	N	S	O	F	A
Scale: Mother's Relationship with Her Father (– items) (*n* = 405)					
131.* My mother felt as though she did not know her father	N	S	O	F	A
132.* My mother's father had a negative influence on her life	N	S	O	F	A
133.* My mother was disappointed with her father	N	S	O	F	A
134.* My mother felt tense and "on guard" when her father was around	N	S	O	F	A
135* My mother hated her father	N	S	O	F	A
136.* My mother was afraid of her father	N	S	O	F	A

APPENDIX D: Ethical Clearance Certificate

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

HUMAN RESEARCH ETHICS COMMITTEE (SCHOOL OF HUMAN & COMMUNITY DEVELOPMENT

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: MACC/16/003 IH**
PROJECT TITLE:	Fathers' involvement and daughters' self-esteem in the South African context
INVESTIGATORS	Vilanculos Esmeralda
DEPARTMENT	Psychology
DATE CONSIDERED	31/05/16
DECISION OF COMMITTEE*	Approved

This ethical clearance is valid for 2 years and may be renewed upon application

DATE: 31 May 2016

CHAIRPERSON
(Prof. Brett Bowman)

cc Supervisor: Prof. Mzikazi Nduna
Psychology

DECLARATION OF INVESTIGATOR (S)

To be completed in duplicate and **one copy** returned to the Secretary, Room 100015, 10th floor, Senate House, University.

I/we fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure, as approved, I/we undertake to submit a revised protocol to the Committee.

This ethical clearance will expire on 31 December 2018

APPENDIX E: Letter to the Coordinators

School of Human and Community development

Private Bag 3, Wits 2050,

Johannesburg, South Africa,

Tel: (011) 717-4500

Fax: (011) 717-4559

Dear course Co-ordinator

My name is Esmeralda Vilanculos (Masters in Community based Counselling Psychology first year). I am currently conducting a study on fathers and daughters. This study serves to fulfil partial requirements for my masters' degree in the Faculty of Humanities, University of the Witwatersrand, Johannesburg. I would like to invite you to participate in the study.

The study requires the participation of female students, from both undergraduate and postgraduate programs within the Faculty of Humanities in order to succeed. Participation is completely voluntary hence participation or participation will not disadvantage anyone. Participation is also completely anonymous. There is no identification information that will be required from the respondents. I will also not be able to know who participated in the study and who has not. The information that will be gathered from the study will be treated with respect and with confidentiality. This information will be available to me and my supervisor and the Father connections research team.

Participants who will complete and submit the online survey that will be sent to them via email and on Sakai will be automatically entered into a completion draw to win an amount of R500 as a token of appreciation for having taken part in the study. Participants will have a right to withdraw from participating in the study; however, their right to withdraw is only valid before

the submission of the responses of the completed survey. Participants' submission of completed online questionnaire will mean that they have consented to participate in the study. There is no anticipated harm in participating in the study. However, CCDU and Emthonjeni Centre (EC) contact details will be provided on the participant information sheet just in case the participants will be left feeling vulnerable and in need of counselling services.

Yours sincerely

Esmeralda Vilanculos (student) and Mzikazi Nduna (supervisor)

APPENDIX F: Participant information sheet



School of Human and Community Development

Private Bag 3, Wits 2050,

Johannesburg, South Africa,

Tel: (011) 717-4500

Fax: (011) 717-4559

Dear prospective participants

My name is Esmeralda Vilanculos (Masters in Community based Counselling Psychology). I am currently conducting a study on fathers and daughters. This study serves to fulfil partial requirements for my masters' degree in the Faculty of Humanities, University of the Witwatersrand, located in Johannesburg.

I would like to invite all female students registered with the Department of Psychology in the Faculty of Humanities to participate in the study. Participation is completely voluntary and anonymous. Participating or not participating will not disadvantage anyone. The information that will be gathered from the study will be treated with respect and with confidentiality.

Please provide your email address if you wish to be automatically entered into a competition draw to win an amount of R500 as a token of appreciation for having taken part in the study. Your email address will be kept separately and not linked to any respondent's responses. Anonymity and confidentiality still applies.

As participant you have the right to withdraw from participating in the study, however, the right to withdraw is only valid before submitting the responses of the completed survey. If you do not wish your responses to be considered in the study, please do not submit the completed questionnaire. Submitting the completed online questionnaire implies that you have consented to participate in the study.

There is no anticipated harm in participating on the study. However, if at any moment you feel that after having attempted or participated in study you are left feeling vulnerable in any way, please feel free to contact CCDU and Emthonjeni Centre on the details provided at the end of the survey.

If you have any questions with regards to the study now or in future, please feel free to contact me or my supervisor in the following email addresses:

Esmeralda Vilanculos (Investigator): esmevilanculos@gmail.com

Prof Mzikazi Nduna (Supervisor): mzikazi.nduna@wits.ac.za

Kind Regards,



Esmeralda Vilanculos

Your participation will be highly appreciated. Thanks.

Contact details of counselling service providers:

Emthonjeni Centre (EC): (011) 7174513; OR Fax: (011) 7178324

The Counselling and Careers Development Unit (CCDU): (011) 717 9140 / 32; OR Email: info.ccdu@wits.ac.za

APPENDIX G: Correlation tables between the main IVs

Table 4.20

Pearson's correlations coefficients between the main variables of the subscales of the father presence measure

		PFI	FLF	MSRF	PRF	FMR	CFI
FLF	*r*	.911**					
	p	.000					
	N	250					
MSRF	*r*	.645**	.664**				
	p	.000	.000				
	N	250	250				
PRF	*r*	.802**	.795**	.651**			
	p	.000	.000	.000			
	N	250	250	250			
FMR	*r*	.670**	.748**	.847**	.644**		
	p	.000	.000	.000	.000		
	N	250	250	250	250		
CFI	*r*	.306**	.346**	.301**	.348**	.314**	
	p	.000	.000	.000	.000	.000	
	N	250	250	250	250	250	
FRHF	*r*	.228**	.223**	.294**	.224**	.277**	.146*
	p	.000	.000	.000	.000	.000	.021
	N	250	250	250	250	250	250

Note: FLF = feelings towards the father; MSRF = mother's support for the relationship with the father; PRF = physical relationship with the father; FMR = father-mother relationship; CFI = conceptions of the father's Influence; FRHF = father's relationship with his father; **P* < 0.05; ***P* < 0.01

Table 4.21

Spearman correlations coefficients between the main variables of the subscales of the father presence measure

		PFI	FLF	MSRF	PRF	FMR	CFI	CGF	FRHF	POS-MSRF
CGF	ρ	.006	.054	.155*	.088	.140*	.210**			
	p	.928	.392	.014	.167	.027	.001			
	N	250	250	250	250	250	250			
FRHF	ρ	.263**	.275**	.339**	.272**	.303**	.164**	.055		
	p	.000	.000	.000	.000	.000	.010	.386		
	N	250	250	250	250	250	250	250		
POS-MSRF	ρ	-.025	-.038	.077	.016	.027	.176**	.109	.115	
	p	.693	.550	.226	.802	.674	.005	.085	.069	
	N	250	250	250	250	250	250	250	250	
NEG-MRHF	ρ	.035	.035	-.105	-.035	-.070	-.088	-.066	-.124	-.757**
	p	.587	.582	.099	.578	.268	.166	.298	.050	.000
	N	250	250	250	250	250	250	250	250	250

Note: FLF = feelings towards the father; MSRF = mother's support for the relationship with the father; PRF = physical relationship with the father; FMR = father-mother relationship; CFI = conceptions of the father's influence; CGF = conceptions of God as the Father; FRHF = father's relationship with his father; POS-MRHF = mother's relationship with her father (positive sentiments); NEG-MRHF = mother's relationship with her father (negative sentiments); *$P < 0.05$; **$P < 0.01$

APPENDIX H: Post Hoc tests for the self-esteem by mother's educational level, ethnicity, and reasons-for-father-absence

Table 4.22

Post Hoc Results for self-esteem by Ethnicity

Ethnicity	Mean	Mean Differences ($\bar{x}_i - \bar{x}_k$)			
		1	2	3	4
1. Black	117	_			
2. White	75	-2.748*	_		
3. Coloured	21	1.503	4.251*	_	
4. Post-graduate-degree	37	-3.879*	-1.131	-5.382*	_

*$P < 0.05$

Overall effect size = 0.05

Table 4.23

Post Hoc Results for self-esteem by Mother's educational level

Mother's educational level	Mean	Mean Differences ($\bar{x}_i - \bar{x}_k$)			
		1	2	3	4
1. Pre-matric		_			
2. Matric		2.773	_		
3. Undergraduate-degree		2.717	-.056	_	
4. Post-graduate-degree		6.119*	3.345	3.401	_

*$P < 0.05$

Effect size = 0.04

Table 4.24

Post Hoc Results for self-esteem by Reasons-for-father-absence

Mothers-Edu group	Mean	Mean Differences ($\bar{x}_i - \bar{x}_k$)					
		1	2	3	4	5	6
1. Death	17	_					
2. Desertion	9	2.425	_				
3. Parents separated	23	-2.657	-5.082	_			
4. Parents divorced	18	-7.686*	-10.111*	-5.029*	_		
5. Parents never married	21	-3.782	4.251*	-6.206	-1.124	_	
6. Other	6	-4.353	-6.778	-1.696	3.333	-.571	_

*$P < 0.05$

Overall effect size = 0.13

APPENDIX I: Multiple linear regression analysis results of the overall model

Table 4.25

Multiple linear regression analysis of predictors of self-esteem (n = 250)

	B	*SE*	*β*	*t*	*p*	Tol.	VIF	C.I.	*R*	R^2	R^2_{adj}	*F(7, 236)*	*Sig. ΔF*
PFI	.016	.077	.034	.211	.833	.140	7.125	2.904					
FLF	.024	.082	.050	.296	.768	.128	7.840	3.715					
MSRF	.022	.074	.037	.303	.762	.242	4.130	12.198					
PRF	.014	.087	.018	.161	.872	.300	3.329	13.864					
FMR	.083	.073	.151	1.133	.259	.209	4.783	16.493					
DCD	-.545	1.439	-.033	-.379	.705	.498	2.006	22.368					
EthnD	-4.491	1.083	-.272	-4.147	.000	.862	1.160	28.413					
									.355	.126	.100	4.847	.000*

Notes: B = unstandardized beta; SE = standard error; *β* = standardised beta; t = t-value; *p* = significance level; Tol = tolerance; C.I. = condition index; VIF = variance inflation factor; *F* = F-statistic; R^2 = variance; R^2_{adj} = adjusted R^2; DCD = overall degree of closeness (DegD and DegNF combined); EthnD, categorised ethnicity (Black = Africans + Coloured; Non-Black = White + Indians); *$P < 0.05$; **$P < 0.01$

APPENDIX J: Relevant histograms for the main variables



Figure 4.1: *Distribution of self-esteem*

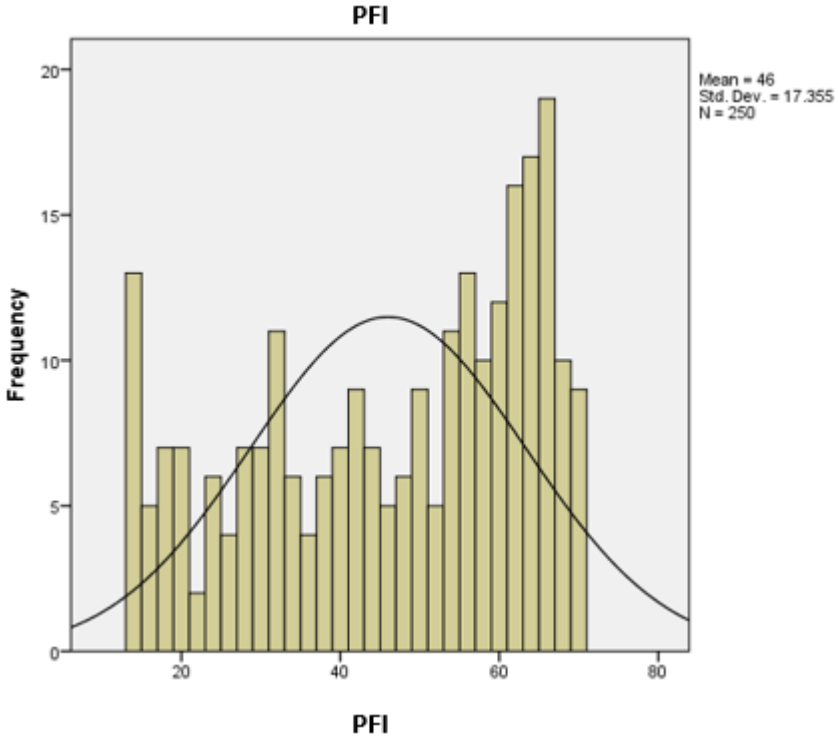


Figure 4.2: *Distribution of PFI*

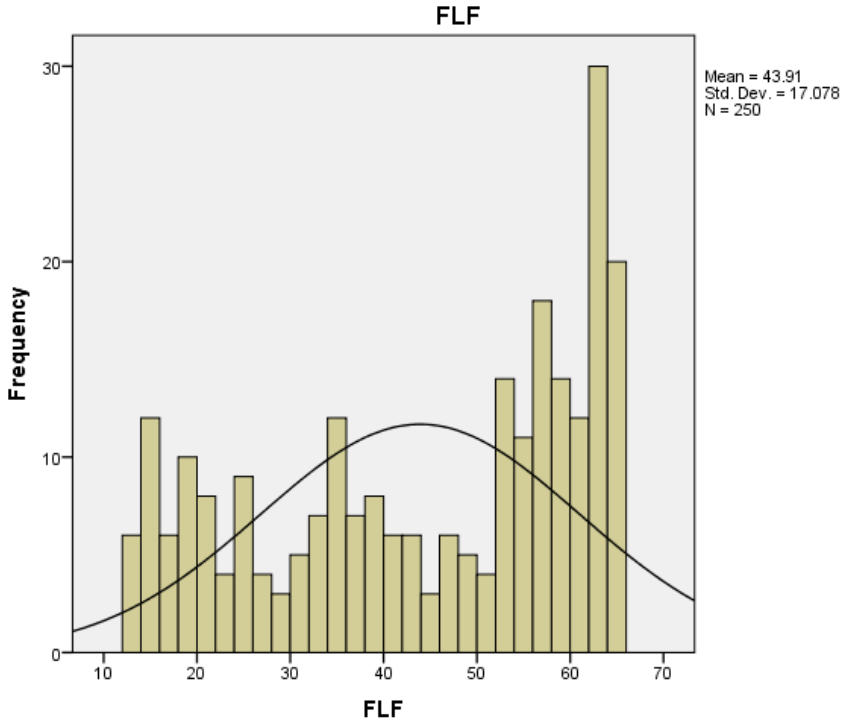


Figure 4.3: *Distribution of FLF*

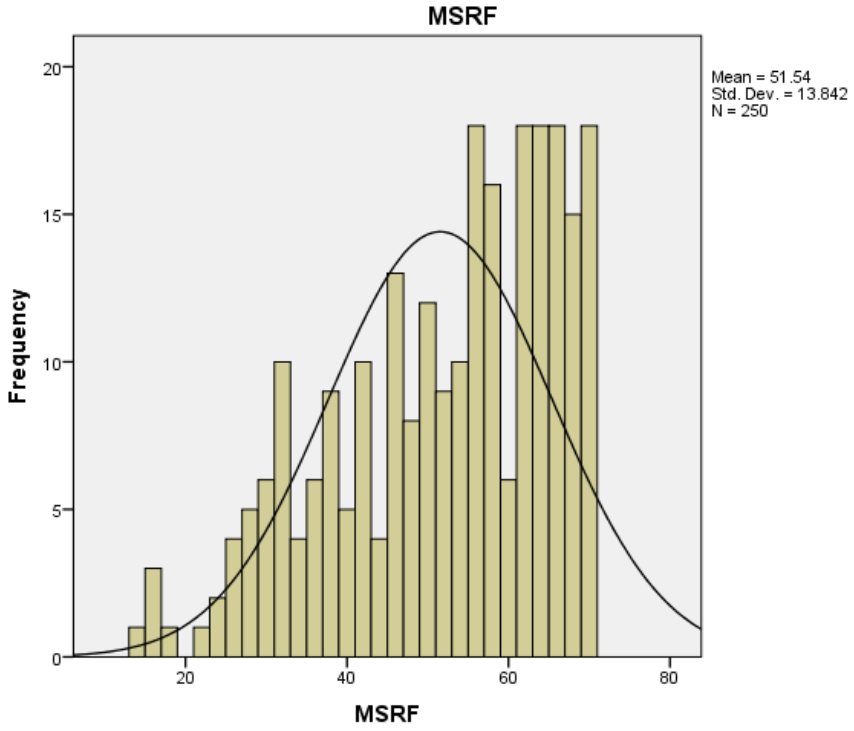


Figure 4.4: *Distribution of MSRF*

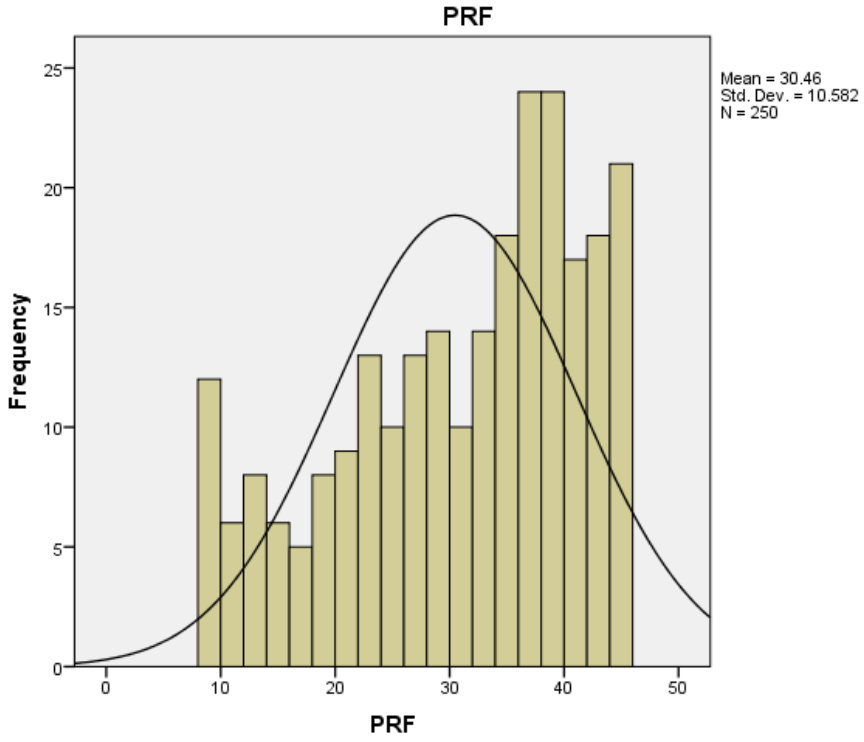


Figure 4.5: *Distribution of PRF*

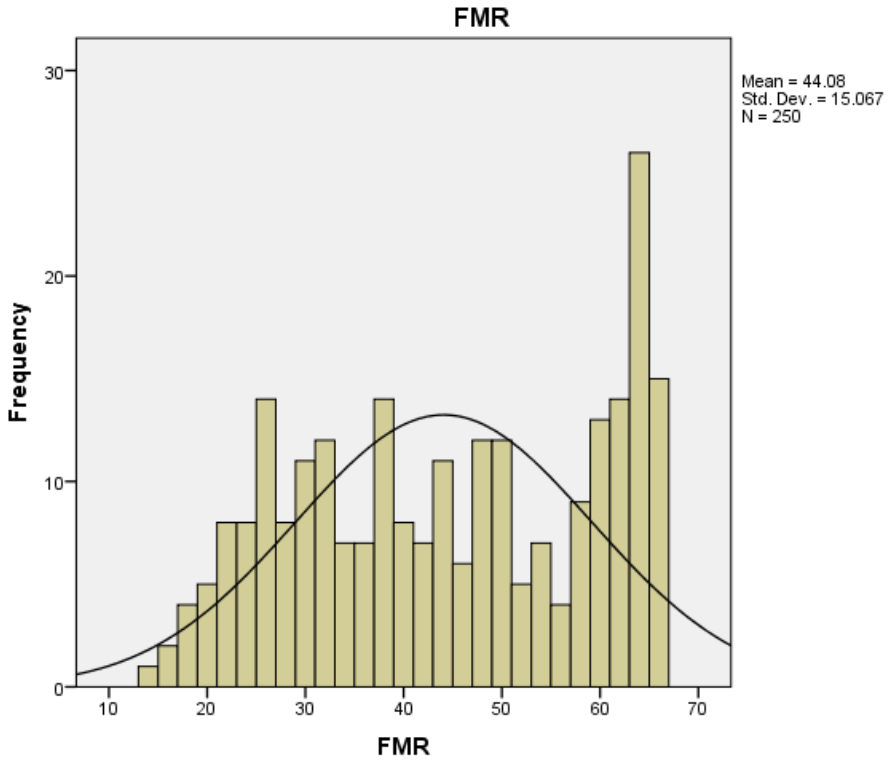


Figure 4.6: *Distribution of FMR*

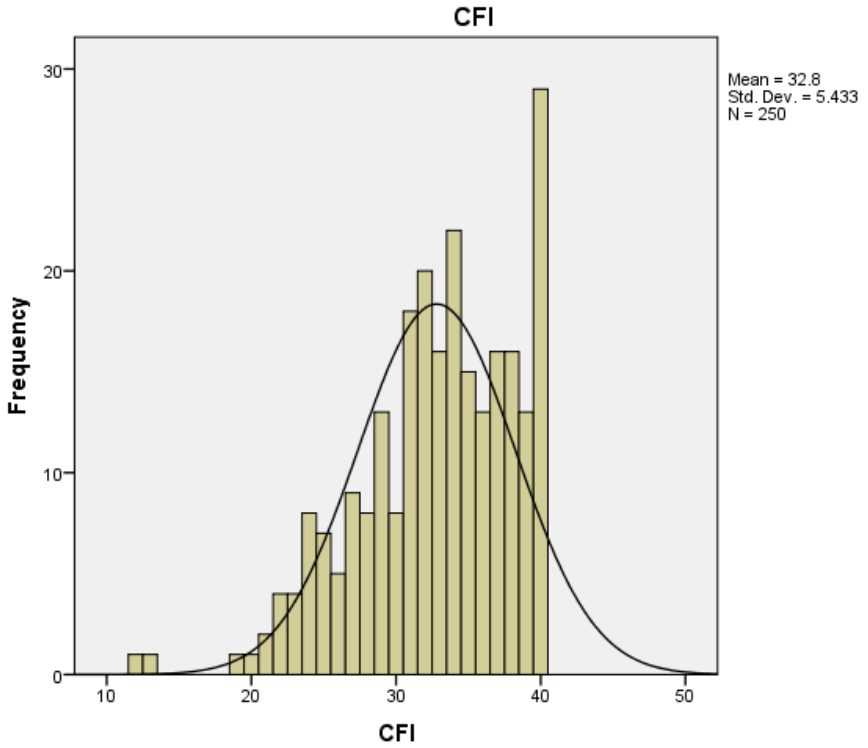


Figure 4.7: *Distribution of CFI*

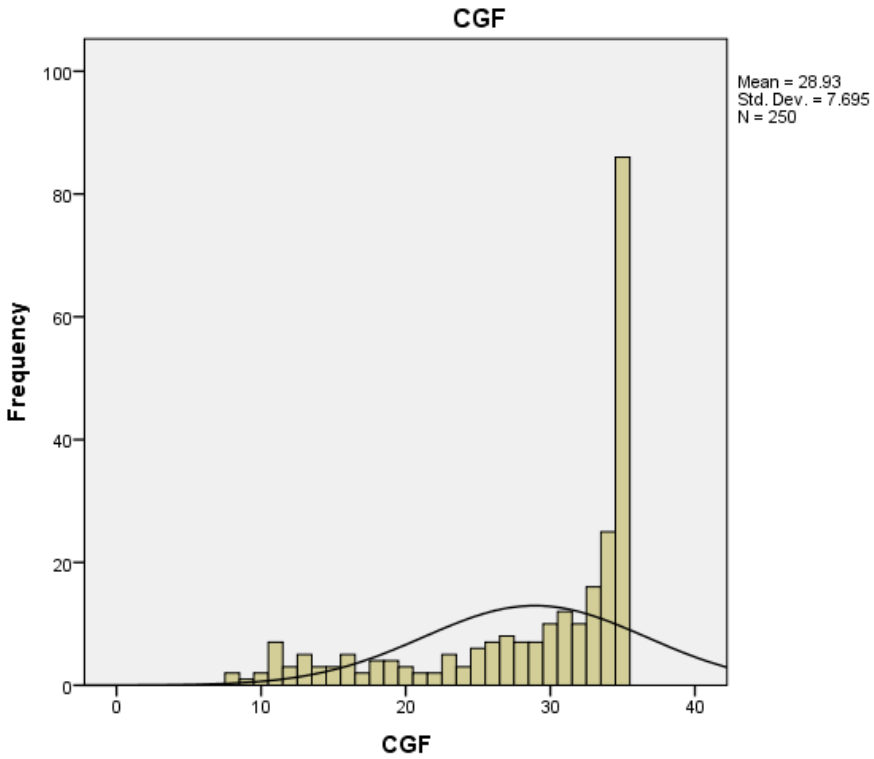


Figure 4.8: *Distribution of CGF*

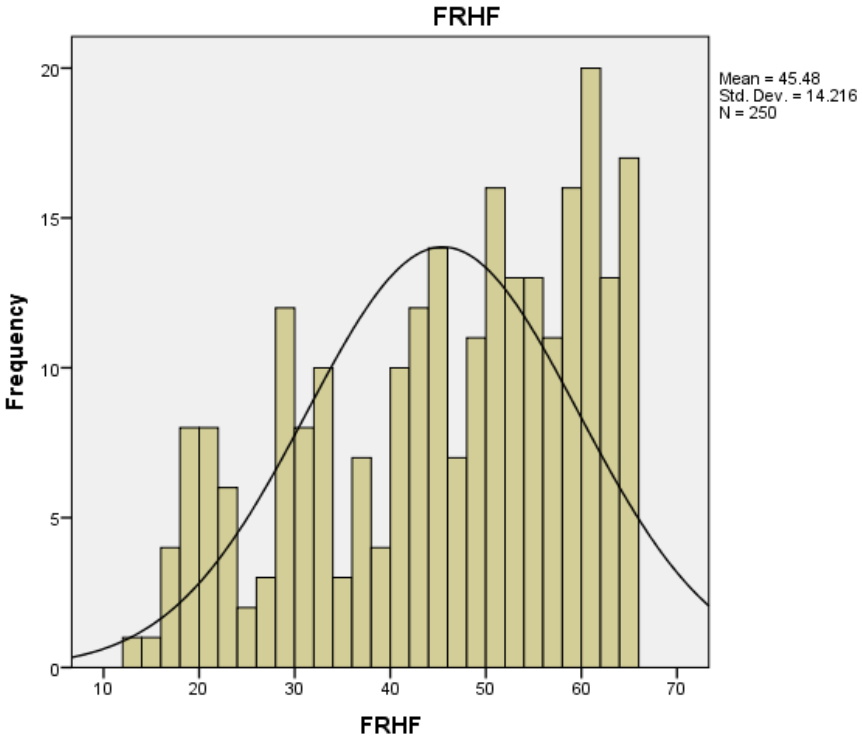


Figure 4.9: *Distribution of FRHF*

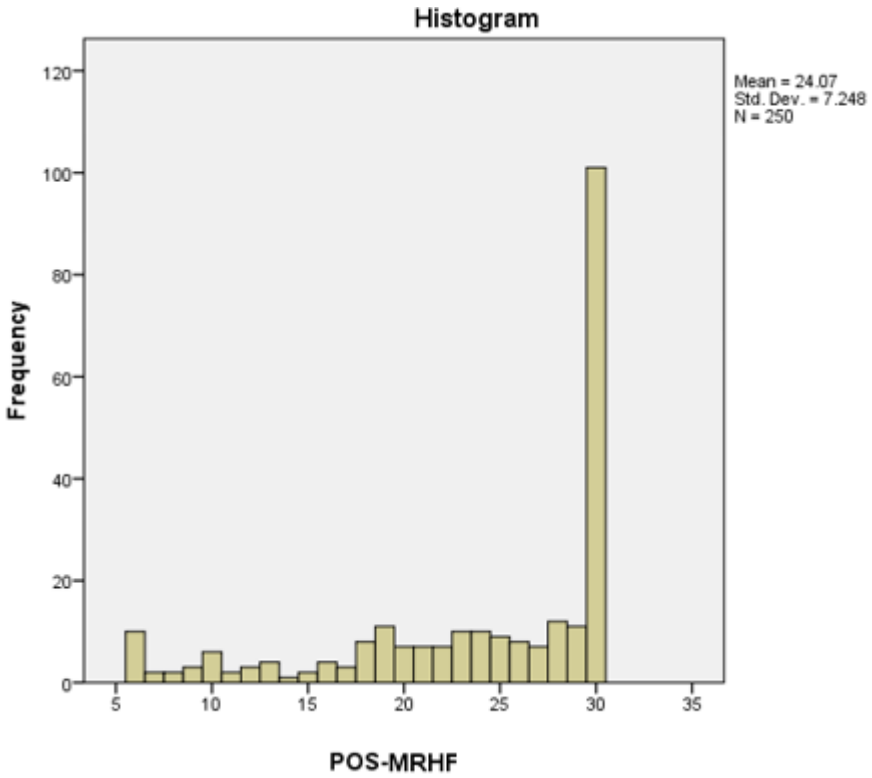


Figure 4.10: *Distribution of POS-MRHF*

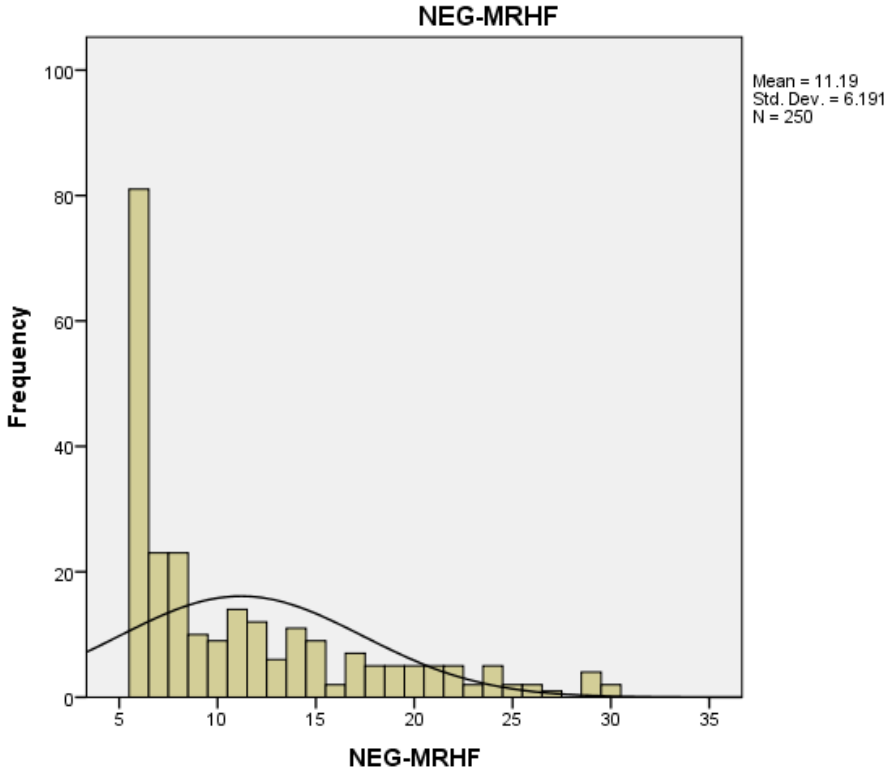


Figure 4.11: *Distribution of NEG-MRHF*