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Reflections on the Father-Daughter Relationship and the Development of a Feminine Self: A Study of Contemporary, Young, Black, South African Women.

A Research Report

submitted in fulfilment of the requirements for the degree

Master of Arts

in

Clinical Psychology

in the

Faculty of Humanities

at the

University of the Witwatersrand

Johannesburg

by

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Supervisor

Dr Yael Kadish

February 2016

DECLARATION

I declare that this research report is my own, original and unaided work. It is submitted for the degree of Master of Arts in Clinical Psychology at the University of the Witwatersrand, Johannesburg. It has not been previously submitted, in its entirety or in part, for any degree, examination or alternate purpose at any university or institution.

Signed: _____ Date: 28/04 2016

Charity Mkone

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- To Emmanuel Tshuma, thank you for the laughter and the support, when my sanity was compromised, you were there!
- And lastly, to my Heavenly Father, God- I owe all of this to you, you forever were, and forever will be, my light in the dimmest places. When all else fades, you remain.

ABSTRACT

Fathering and fatherhood behaviour patterns have, in South Africa, been immensely influenced by the legacies of the apartheid regime, which displaced, fragmented and disunited families, as well as by the impact of the advent of democracy. Fathers constitute an essential component of the family, whichis recognised, in succession, as one of the most critical, significant and intrinsic units of society. There is a general epistemeand vast volume of existing literature centred on the adult daughter and father connexion, rendered by family studies and sociology disciplines. The principal aim of this research endeavour comprises ascertaining a comprehension of how young Black women, living in contemporary urban South Africa, consider and appreciate the manner by which their relationship withtheir father informs, impacts and influences their perception of three feminine identity developmental facets; viz.the Sexual, Reproductive and Competent Selves. This research project is a theory driven, deductive qualitative study. The selected participants comprisedeleven young, Black, urban women, aged from 21-25, enrolled as students at the University of the Witwatersrand. Alleleven participants had, from infancy, resided and matured in a home with a presentfather or a father figure. Data collection was undertaken in two phases, through dual methodologies, which comprised a focus group discussion conducted with five participants, in consort with six individual interviews. The amassed data was then analysed, utilising theory driven thematic content analysis. The results of the study evincedthat the socio-historical understandings of fatherhood in South Africa compose a powerful and intrinsic reference frame for the narratives of the respondents. This functioned as the lens through which the participants filtered their perceptions of the influences that their relationship withtheir fathersexerted towardsthe development and formulation of their personal Sexual, Reproductive and Competent feminine components.

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CHAPTER 1: INTRODUCTION

1.0 Introduction

The percept and construct of fathering and fatherhood is complex and intricate, influenced and affected by historical and cultural factors. Generally, in Africa and other developing nations, fatherhood is deemed a social role. Contrastingly, in the Western World, fatherhood is acknowledged as occurring when a man impregnates a woman (Morrel, 2006). However, this biologically-based measure of fatherhood is progressively subject to pressures effectuated by global and technological transformation and may become obsolete and nullified with the advent and advance of innovative procedures facilitating impregnation without a male presence. 'Fatherhood' is not automatically conferred upon a man who's sperm, through a sperm bank, is utilised to artificially inseminate a woman's ovum. DNA analysis, has in addition, contributed extremely accurate, scientific certainty in establishing paternity. A biological connection can no longer be considered a comprehensive or precise delineation of fatherhood and does not render a conclusive or exhaustive resolution to the issue of *"what constitutes a father?"* In severalsocieties men maybe identified as fathers, even if they there is no aganationor patrilineage, having not directly biologically created the child. Within multiple African contexts, being a father concerns kinship ties, rather than medically or genetically established paternity (Morrel, 2006). The concept of fatherhood is facilitates the discernment between the biological or genic status of a father from the role of fathering. Fatherhood is a functional capacity, which may be understood, applied and exercised in a multitude of diverse and different ways. Not all men accept the role of fatherhood; they may avoid it through abandonment, flight or denial. There are several interpretations of fatherhood for the men who acknowledge the role and attendant responsibilities (Morrell, Posel & Devey, 2003).The *isiZulu* word, *'Baba'* both denotes a social definition of fatherhood and correlatesto a deeper, more archetypal conceptionof what, in many cultures, is expected of a man called 'father'(Richter and Morrell, 2008).

In his investigation of what the role of the father involves, American psychologist, Micheal Lamb (2000), concluded that the role of the father involves complex conceptual difficulties, for instance consideration of the biological, economic, social and psychological forms and implications of fatherhood.Within the South African milieu it is deemed that any endeavour to conceptualise, define and understand fathering and fatherhood should be undertaken with

caution, insight and sensitivity. Customary practices and African traditions render the constructsof fatherhood and fathering complicated and nuanced (Morrell, Posel & Devey, 2003).

Extensive international and domestic research has elucidated multifarious and multifaceted representation of fatherhood, constituting a diversified, wide-ranging assortment of perspectives and philosophical approaches to the concept (Lamb, 1987, 2000; Morman, Floyd and Kory, 2006; Pleck and Masciadielli, 2004; Richter and Morrell, 2006, 2008). A significant episteme has comprised generating an elicitation of the role of the father throughassessing fatherhood from a historical perspective, evaluating and determining how fathers and fathering have altered over the preceding decennia (Morman, Floyd and Kory, 2006). An alternate, popular construct formulated by scholars has comprised analysing the role of the father from the perspective of paternal involvement. This perceptual ideation contends that the male parental engagement and participation is optimally understood by considering the accessibility thereof, i.e. the father's presence and availability to his children. Furthermore, this parent's connection and commitment to his offspring, augmented by the experiences of direct contact and caregiving, were postulated as contributing to theconceptof father involvement (Lamb, 2000; Pleck & Masciadielli, 2004). The predominance of the paternal involvement related literature focuses on the quality and effectiveness of a man's performance as a father, extending from the evaluation of certain specific and generally quantifiable aspects, for instance financial contribution or time spent with children, to the assessment of a gamut of academic, emotional, cognitive, and behavioural, as well as social, outcome variables (Palkovitz, 1997, 2000). The mere presence of a father does not automatically predict better-adjusted or well-cared for children. It appears that children benefit greatly and develop enhanced social skills when fathers are actively and affectionately involved with their progeny (Eisler, 1998). However, in psychological literature, the components, facets and factors of what constitutes 'good fathering' are essentially not truly established, remaining uncharted terrain. Despite this, the extant, available literature and research implies and indicatesthat daughters who have experienced 'good'or participatory fathering are usually more self-confident, self-reliant and more successful in school and in their careers (Kast, 1997; Erikson, 1998; and Nielsen, 2008).The preceding decade has evinced a marked deficiency and scarcity of research in psychological literature pertaining to the nature and complexitiesof the father-daughter relationship, in consort with the influence it

exerts on the manner by which the daughter structures, manifests and directs her feminine identity (Richter, 2006).

Freud explored the role of the father, particularly focusing on its import inthe development of female sexuality (Lamb, Owen and Chase-Landsdale, 1979). His conceptualisation was written within the contemporaneous context of a society dominated by patriarchy. Freud's construct of the Oedipal Complex postulates that femininity requires a disavowal of earlier phallic masculinity and that healthy female sexuality necessitates that a woman accepts an inferior moral and social status (Lamb et al, 1979). Essentially, Freud considered that a young girl begins her journey to a firm feminine identity, only attaining true femininity when she transfers her centre from her mother to her father in search of a penis (Benjamin, 1988).

Freud's (1905) theory of an Oedipus complex for both sexes is phallocentric, designating it as based on the model of the male. Freud conceptualised penis envy as comprising a girl's response to her perception of a deficiency or lack in her genitalia. Freud considered that the girl who has successfully managed the oedipal phase identifies with her mother. However,headvanced the percept that feminine identity ispremised on the ability to forego masculine/phallic strivings, thereby accepting and identifying with an inferior social standing, associated with biological and cultural binaries (Freud, 1905).The idea of penis envy has been greatly and extensively criticised by feminist psychoanalysts and scholars (Young-Bruehl, 1991). Certain reprehensions concern the actual concept, while other critics, for instance Karen Horney (1923), posited womb envy in boys, constituting a process whereby maternal/feminine creative power is envied by males, with these feelings commonly repressed. This postulate effectuated several debates and discussions, which will be expounded in Chapter Two. These deliberations compelled psychoanalysts to reconsider and re-evaluate the father-daughter relationship in order to reassess Freud's proposition that femininity is a complex creation of unconscious mental life, engendered by the successive process, wherein a girl's early idealisation of her mother is substituted by her focus on, and relationship with, her father, evolving into the fulcrum forthe formation of her feminine identity (Benjamin, 1988).

Fathering, as expressed inFreud's Oedipus Complex, differs from our contemporary classifications and perceptions thereof. He definitely implies the significance of father's presence apropos feminine identity formation; however the actual practice of fathering is not explicitly articulated or considered, i.e. the functions, actions and involvement the father

undertakes throughout his daughter's upbringing and maturing. Freud deems it implicit that the father would be present in the home, functioning as a role model of cultural conventions and would be the sole financial contributor (Freud, 1933).

Analogously, pre-colonial Africa endorsed patriarchy, contemporaneously with the circumstances of Freud's era. Within this period, the father composed the provider and protector. Within the context of the same period hierarchical and patriarchal authority systems, in succession, the father was at the apex of the power structure; succeeded by his eldest son, then any alternate male relatives, with women and female children constituting the lowest tiers (Lesejane, in Richter and Morrell, 2006). The 21st Century has evinced a transformation from prior traditional and historical categorisation of the father being deemed a man of wisdom, good judgment, care and consideration, revered and respected in African cultures, to a current person of suspicion, incertitude and distrust. Previously, the construct of a father as constituting the ultimate authority and retaining all responsibility comprised the central factors inthe role determination of men within the family and society, with patriarchy consequentially the norm Currently, in Africa and South Africa, the primary issue relates to the distortion and repudiation of the tralatitious African patriarchy, which has been altered and reshaped, with the resultant emergence of a new patriarchal form without obligations or reciprocity. This bestows men with power, but imposes few duties. Moreover, the connotations of fatherhood shifted with migrant labour creating absenteeism, detaching men from theirdomicile, wivesand children for exceedingly long durations. Consequentially, men became geographically distant 'providers' (Hunter, in Richter and Morrell, 2006, p100). The literature *vis-à-vis* the social constructions of fathering and fatherhood in South Africa contains and reveals a gamut of instances and claims of unprecedented crises at varying chronological and historical periods. The evolution of these constructions has been attributed and influenced by several, diverse factors, composed principally by issues of paternity denialism; parental disharmony; in conjunction with the reported high incidence and degree of male violence in South Africa, with these causal factorselucidated in Chapter Two.

This research project is focused on Black inhabitants of the Country, specifically comprising the daughters of Black South African fathers, in accord with how these women perceive their relationship with their male parenthas influenced the construction of their feminine identity. This investigation considers three aspects of feminine development; viz. the Sexual, Reproductive and Competent Selves. The Sexual Self percept conceptually encompasses a

woman's discernment of herself as desirable, in addition to her sense of being permitted to desire and to enjoy her sexuality. This research endeavour is intended to explore the extent to which the father-daughter relationship contributes to the formation of the participant's attitudes to experiencing, and/or their sense of being permitted to enjoy, sexual pleasure.It is noteworthy that the respondents are heterosexually identified women, with this trait specifically selected to engender an increased and defined focus. The Reproductive Self aspect centres on a woman's sense of her bodily health and goodness; associated with the production of healthy offspring and being mother of the next generation (irrespective of her choice to bear children or not).This study was motivated to elicit the manner by, and extent to, which the daughter attributes, perceives and considers her father's attitudes or ideas have impacted her beliefs relative to progeny. Finally, the Competent Self signifies a woman's sense of competence, adequacy and achievement in the world. A study by Lozoff (1973) reveals that the degree of autonomy inherent in daughters was colligated to early experiences with the father, inclusive of his encouragement of the daughter discerning and developing her own interests and abilities, unconcerned with traditionally defining, gender role scripts. Linda Nielsen (2014) in conducting a review of recent research studies based in the United States, evaluates the relationship between fathers and daughters, confirming that fathers who have been actively engaged in promoting their daughter's intellectual achievements and autonomy, consequently engender theadvancing and attainment of the daughter's success in college. Similarly, this research project was engaged in assessing and establishing how each participant perceived her father, along with the role and impact she perceived he exerted inthe formation of each of these three aspects of feminine identity.

Utilising the South African context as a focal point contributes an intriguing aspect to the inquiry, rendered by the hybrid of cultures and the intersection of Western ideologies with traditional African customs, culture and life. The manner by which fatherhood is conceptualised in Black South African culture, in conjunction with traditional practices, including *ilobolo* and the rites of passage, considered pivotal in the tralatitious process of *becoming a woman*, all factor into, and contribute to, the complexities of the father-daughter relationship within this context. It is deemed of importance to evaluate and comprehend the aspects by which contemporary South African women perceive and consider their femininity apropos their relationship with their fathers.Viewing the father-daughter relationship through a cultural lens will assist in eliciting a richer, deeper understanding of the influence exerted

bya father's association and interactions with his daughter, as well as establishing if, and to what degree, this connection and filiation moulds the development of the feminine self.

1.1 Research Rationale

The family has been acknowledged as an integral, crucial component of society, with fathers constituting an essential element thereof (Mkhize, in Richter and Morrell, 2006, p183). The initial Government Report on the Status of Women in South African Economy (2015) reported a dramatic increase in the number of non-intact families and female-headed households. *"There is a strong policy- based perception that the family life is under pressure and the dominant view is that fathers in the family are not fulfilling their roles"* (Ratele, Shefer & Clowes, 2012, p553). The preceding two decennaries have evinced an undefined, fluctuating and constantly altering ideation and conceptualisation of fathering and fatherhood in South Africa. Exceeded only by Namibia, the Country has the second highest levels of non-resident fathers in Africa (Posel & Devey, in Richter and Morrell, 2006). There are numerous and varied factors effectuating to father absenteeism, inclusive of, *inter alia*, labour migration, violence, abandonment, HIV/AIDS, violence and accident related deaths, and unemployment (Hosegood & Madhavan, as cited in Makusha & Richter, 2015, p1-2).

This research endeavour considers fatherhood as a conceived construct immersed within social, cultural, historical and economic contexts. Makusha and Richter (2015) contend that a primary reason for men not accepting the role of fatherhood arises from a lack of material resources. Financial provision and support is a deep-rooted inherent and basic facetof masculine identity within African society and dogmas. Men consider themselves emasculated or inadequate when they areunable to command and contribute material and financial resources, which undermines their familial involvement and commitment; practically and psychologically. Men who are unable to fulfil the responsibilities they deem intrinsic to their status as male parents in providing for their families, have an increased tendency to deny, desert or flee their financial and support obligations, as well asrepudiating the role of fatherhood (Coles, 2002; McAdoo & McAdoo, 1995, as quoted in Morrell, 2006).

The discernment of a panoptic definition of 'good-fathering' is compounded and obfuscated with regards to historical and cultural influences. A significant description of a good father accentuates taking responsibility for paternity, supporting the child and being a good role

model; however, this minimises the aspects of emotional engagement, placing greater emphasis on the material aspects of fatherhood (Morrell, 2006).

Nduna et al (2011, 2012, 2013) pioneered an extensive body of work pertaining to denied, disputed and undisclosed paternal identity, which highlights the crises of fatherless children and female-headed households in South Africa. The predominance of these undertakings evince that certain children deeply desire knowledge of their true, biological father, regardless of the presence of a social or perceived male parental figure and problems related to unresolved paternity (Nduna & Jewkes, 2011; Nduna, 2013). Various studies revealthat a quarter of all South African women may contend with denied paternity (Langa, 2011; Mayatshe, 2013; Nduna & Jewkes, 2011; Nduna, 2012, 2014).

The Oedipus Complex constitutes the fundamental basis of Freud's understanding of human sexuality. In his Oedipal Complex construct, Freud theorises that, for the girl, the moment of recognition of her anatomical lack of a penis, arouses anger and envy (Freud, 1905). Acceptance of the lack of a penis, along with anger towards her mother for depriving her of a penis, instigates the transference of her focus to the father as her love object and to the babies that he can supply, as a substitute for the organ. Converse to the recognition of sexual differences and fear of castration in the boy, ultimately effectuating the dissolution of the Oedipus Complex, Freud postulated that the recognition of sexual difference initiates it. Furthermore, Freud posited that the healthy post-oedipal girl identifies with her mother, nevertheless her perceptions of desirability as a woman and her desire towards future sexual partnersis principally developed and renderedthrough her relationship with her father (Freud, 1905).

Freud's theory of penis envy may appear out-dated in our contemporary social climate, but behaviourally, the concept still has validity and the ability to shape women's lives aproposher relationship to her father (Breen, 1993). The significance of the Oedipus Complex in the girl's development,, along with the manner by which it is resolved by the end of the oedipal period, have constituted,and still remain,the focus for a great deal oftheoretical disagreement, discord and dissension.

Central to the past and present controversies involving Freud's theory of the Oedipal Complex, is the percept that Freud created a false view of female development, as he was influenced by the supremacy of the phallus, which dominated and had sovereignty in the 19th

Century Vienna environment, in which he formulated his theories (Egle-Laufer, in Breen, 1993).

Freud's pivotal concept has been disparaged by feminist psychoanalytic writers as limited and phallocentric (Watts and Hook, 2009). Freud's construction of the female Oedipal Complex and his posit of a universal female penis envy, have been criticised and denounced by several experts and authors as overly embedded in, and interlinked to, Freud's socio-historical context. Freud barely acknowledges this aspect and, consequently, did not analyse its impact and connotations. Freud's and his patients' socio-historical integration within 19th Century Vienna resulted in an in eluctable effect on his theory of female psychological development. His fundamental belief comprised masculinity and femininity being constructed over a period of time, independently of biological gender (Breen, 1993).

There is an enduring chronicle of feminists castigating, denouncing, contending and alternately interpreting Freud's concept of penis envy (Kittay, 1981). One feminine writer, Karen Horney, authored a series of papers in 1922-1937, which were subsequently amalgamated into a single volume titled *"Feminine Psychology."* Horney was considered as Neo-Freudian for her revision of Freudian thought (O'Connell, 1980). In her psychoanalysis and work with male patients, Horney suggested that Freud's theory of penis envy was augmented and accompanied by a postulate she termed 'womb envy' (Horney, 1922). Despite Horney acknowledging and consenting with Freud on several issues, she was critical of his theory of penis envy in girls. Horney admitted that penis envy may occasionally occur in neurotic women, but was adamant that womb envy was presentin all men, deeming that males were envious of women's ability to bear children. She posited that the degree to which men strive for success may merely comprise a substitute for their inability to carry and bear progeny (O' Connell, 1980). Furthermore, Horney reworked the Freudian Oedipal Complex. She theorised that clinging to one parent, while exhibiting jealousy to the other, was simply the corollary of anxiety caused by disturbance(s) in the parent-child relationship (Horney, 1922). There have been multiple, subsequent debates centred on Freud's theorisation, with his postulations apropos femininity and female sexuality scrutinised and intensely expatiated. These debates will be delineatedin Chapter Two.

The preponderance of research focussing on the adult daughter and father is rendered by family studies and the sociological discipline (Sharpe, 1994; Krampe, 1997, 2006, 2009; Lamb, 2010; Nielsen, 2006; Punyanunt-Carter, 2005, 2008). Additionally, the research

pertaining to father-daughter relationships has been conducted with American college and High School students. Early empirical studies undertaken with fathers and their offspring primarily concern father absence and not father presence (Doherty, Kouneski, and Erickson, 1998; Marsiglio, 1991; McBride, 1990; Palkovitz, 1997, 2002 as cited in Krampe & Newtown, 2006).These findings will be expounded in the literature review.

This research evaluated and investigated the father-daughter relationship within the context of South African Black families, which encompasses certain traditional and cultural aspects and practices specific thereto. The study, in order to be comprehensive, considers the fatherhood deficit discourse and the construction of fathering and fatherhood in the Country (Nduna, 2011, 2013; Ratele, Shaffer & Clowes, 2012, Richter and Morrell, 2006). The recently published, extant literature and studies connotes the requirement to examinethe centrality of fatherhood in the lives of young woman, commencing a discourse and elucidation concerning the qualitative difference rendered by a father's involvement and presence in his daughter's life; in consort with especially focusing on how the daughter conceives, comprehends and construes the value, significance and import of this relationship. This investigative endeavour is thus motivated and intended as a pilot study, constituting an inaugural attempt to diminish and mitigate the aforementioned deficits in the to begin to address the gap in literature pertaining to the of influence the father-daughter relationship exerts towards the development of a 'feminine identity'. In addition, this research incorporates an elicitation and explication of the applicability and relevance, within participants' psyches and responses, of Freud's traditional ideas apropos the Oedipal Complex.

1.2 Research Aims

The primary aim of this research constitutes evaluating the three components of the feminine self, viz. the Sexual, Reproductive and Competent Selves, within the context of the father-daughter relationship. The selection of these three aspects of the female psyche engenders a potential elicitation of three feminine identity facets. This denotes that the foregoing features of feminine identity development will serve as the overarching themes of this research; in conjunction with being distinguished and selected prior to data collection and analysis.

Essentially, the principal objective of this study comprises ascertaining a comprehension of how young Black women, who are living in contemporary urban South Africa, consider and appreciate the ways in which their relationship to their father informs, impacts and influences their perception of these three aspects of the feminine identity developmental facets; i.e.the Sexual, Reproductive and Competent Selves. Furthermore, as an auxiliary goal, the research is intended to elucidate, from each participant, their discernment, comprehension and cognisance of the characteristics and features of each of these innate aspects within themselves. Additionally, the investigation will endeavour to establish and explicate each respondent's inherent opinion and insight into father, in consort with his role, behaviour or attitudes, which will effectuate an evaluation of the magnitude of his influence on these three aspects of the feminine psyche.

CHAPTER 2: LITERATURE REVIEW

2.1 Literature Review

This chapter commences by contextualising the concept of fatherhood and fathering. This incorporates eliciting and expositing several international and domestic theories, constructs and empirical studiesappraising fathering and fatherhood, with a subsequent expatiation of a historical and socio-cultural perspective thereof, within the South African context. This is succeeded by an elucidation of three components of the feminine psyche, viz. the Competent, Sexual and Reproductive Selves, selected to render a particularising perspective of possible feminine identity facets. This designates that three overarching themes were elicited prior to data collection and analysis. Furthermore, relevant empirical studies, along with Freud's theory of the Oedipal Complex, will be deliberated, *vis-à-vis* their applicability and appropriateness to the conceptualisation of the selected feminine psyche facets.

2.1.1 Contextualising Fatherhood and Fathering

Constructs and excogitationsof children, families and parenting in various societies, are grounded and mouldedby both scholarly and popular opinions.Typically, these conceptions are resultant to, and dependent on, the social and historical contexts in which they are conceived and postulated (Cabrera, Tamis-LeMonda, Bradley, Hofferthand Lamb, 2000). The constant presence of mothers as children's primary caregivers fostered the implicit premise that father-child relationships had minimal impact and influence on children's development, which was rendered by the mother's constant, ubiquitous role as primary caregivers. However, there has been a fairly recent shift in this dynamic, with several global and local research undertakings conducted in an endeavour to elicit and evaluate the detrimental effects father absence may effectuate in a child's capabilities, psyche and life (Langa, 2010; LaRossa, 1997 & Nduna, 2011). In the United States of America, in the latter half of the 19th Century, the primary cause for the absenteeism of fathers was engendered by men departing their small farms and businesses to seek distant employment opportunities in an emerging industrial economy (LaRossa, 1997). Analogously, in South Africa, similar trends of migrant labour, in consort with Apartheid law atrocities fragmented families, consequently multiple generations of children matured without their father's constant ubiety and interaction in their households (Ratele, Shaffer & Clowes, 2012). This will be expounded later in this chapter.

A cross-cultural understanding of fathers requires sensitivity to the function of men within families. Engle and Breaux (1998), in their paper *"Father Involvement with Children: Perspectives from Developing Countries"*,assert that, although the role of the father is recognised in all cultures, responsibility for children and the paternal function and identity may be extended to men other than biological fathers, for instance, uncles and grandfathers.

There is minimal knowledge pertaining to factors contributing to changes rendered bya father's involvement in a child's life. Research on the development of fatherhood is challenging, complicated by there being no singular set of developmental endpoints or tasks that specifically demarcate and define competent, supportive fathering, for all male parents, (Cabrera et al, 2000). Despite the progressive, intensifying significance of, along with efforts to propel and cultivate, fathers being involved and interactive with their progeny's development, attention and exteroception must be incorporated in circumstances wherein this is not in the best interest of the child; for example, in instances of domestic or community violence (Engle & Breaux, 1998). There is a multifaceted complexity in endeavouring to establish a single, general and panoptic definition of successful fatherhood. It is deemed impossible to articulate and categorise an ideal father role, which could be universally accepted and applicable, as the father-child dyad is multifarious and diverse, as well as the contextual influence actuated by the cultural and ethnic variations attributed to the construct of fatherhood (Cabrera et al, 2000).

There have been a multitude of studies evaluating the detrimental effects of growing up without a father (Draper & Harpending, 1982; Hetherington, 1972, Langa, 2011). The impacts of father absence have been acknowledged to negatively effect cognitive, moral and social development, in consort with peer and romantic relationships, self-esteem and self-concepts (Lamb, 2010; Nduna & Sikweyiya, 2013; Ratele, Shefer & Clowes, 2012).

Greif and Bailey (1990) reviewed data in five social work journals published over a 27 year period (1961-1987); which revealed that the predominant perceptions of fathers constituted them being perpetrators of sexual abuse, missing and absent; i.e. never-married, or separated and/or divorced male parents residing in different domiciles to their children and their mothers. Contemporaneously, the authors could not establish any articles pertaining to father presence in the family, along with the impact thereof on his children. Available father-daughter relationship literature, written subsequent to Greif and Bailey's (1990) review,

connotes that fathers have a life-long impact on their daughters (Erikson, 1998; Kast 1997; Leonard, 1998; Nielsen, 2012; Secunda, 1992).

An ethnographic study of five adult, professional women, conducted in the United States, indicated that these daughters felt misunderstood by their fathers. They described their fathers as being more comfortable in sharing tasks and doing practical activities with them, as opposed to talking about emotions (Roiter, 1991). These findings are aligned to a fifteen year study, undertaken by Nielsen (2007), on College-attending daughter's relationships with their fathers, which elucidated that approximately 80% of these women desired better, easier and more intimate communication and conversation with their fathers concerning personal issues. The topics comprised a gamut of emotive factors, including marital unhappiness; alcohol; drugs; depression; eating disorders; adultery; and financial issues. The majority of the girls yearned for increased articulated information about their father's romantic relationships, as well as the father's ideas and insights concerning marriage and love. Eash (1997) examined fathers and adult daughter's perception of their relationship, interviewing twenty father-daughter pairs. These duets were separated for the interrogatory discourse, but were asked similar questions pertaining to aspects of the father-daughter relationship. The results indicated that the daughters stereotypically perceived their fathers as *"emotionally distant breadwinner and provider"* (Eash 1997,p92). Furthermore, it is noteworthy that the study results evinced, in assessing the needs and desires of the daughters, that theycoveted altering and changing how they related to their fathers. They articulated wanting to share and intercommunicate more with their fathers, yearning for them to be more emotionally responsive. However, it appears that the respondents only expressed an idealised father-daughter relationship, ostensibly retaining and accentuating the good, advantageous and/or beneficial elements thereof, thus engenderingasuperficial level of evaluation. Conveying and commemorating the favourable components exclusively,enabled the fathers to emotionally protect themselves from revisiting painful memories of their own paternal relationship; whereas the daughters felt pressured not to be viewed as sentimentallyburdensome to their fathers, as well as being required to evince the attributes their fathers deem as constituting a'good daughter image' (Eash, 1997).

2.1.2 Fathering and Fatherhood within Psychoanalytic Theory

Psychoanalytic theory has exerted an enduring impression on the field of psychology. Psychoanalytic theory contributes a foundation forthe psychology discipline, which has been utilised for the basis in formulating several alternate psychological theoretical constructs (Lemma, 2003).

Prominent psychoanalysts, inclusive of Freud, Ferenczi, Abraham and others, focused on the castration complex's significant role as the primary organiser of emotional growth (Jones, 2005). The preponderance of their theoretical outlook was patrocentric (centred on patriarchy) and phallocentric, manifesting a neglectful consideration of the import rendered by mothering and nurturing in human development (Etchegoyen, 2001). Within the study of psychoanalytic theory, a vast volume of the early ideas concerning the role of the father revolved around Freud's work, through his postulate of the Oedipal Complex. This conceptualisation of fatherhood portrayed the male parent as an authoritarian, castrating figure (Freeman, 2008). The advent of Object Relations Theory, pioneered by Melanie Klein (1928), proposed new mentations of fatherhood. Klein (1928) instigated the initial stages of conflict centred around Freud's Oedipal Complex, asserting that the Oedipal Complex manifested much earlier in infant development than when Freud (1905) proposed.

The inchoate psychoanalytic theories acclaimed the mother as primary caregiver and acknowledged her as contributing a pivotal role towards child development. These theories underwent modification incorporating and commencing to expound on the significance of the father and his involvement, relative to the support and enhancement he could conduce in the mother-child dyad (Jones, 2005). Certain theorists, for instance Winnicott, centred early childhood development on the mother's role, in consort with the percept of a sufficiently adequate mother actuating the optimal development of the child (Winnicott, 1964). However, he does acknowledge that the paternal function is relevant to this concept, with the father constituting a link for the mother-infant dyad to the external world. Additionally, Winnicott postulates that the father's primary role entails providing and fostering a nurturing and holding environment for the mother-infant dyad, although diminishing, dismissing or excluding the potentialities rendered by the father's direct interaction, as well as the consequential impacts on the child (Winnicott, 1960). Mahler, Pine and Bergman (1975) posited that an infant forms paternally-based representations, which assist infants in testing their emerging sense of self separate from the mother. The maternal representations of the

father in the child's mind facilitate the child developing a sense of distinctness and individuality. Mahler.et al (1975) contend that this sense of self is experienced in the mother-child dyadic relationship.

There is a scarcity of theories within psychoanalytic literature concerning the impact father involvement effects on children's development, and less specifically pertaining to the developmentof a daughter. Prior to the early 1970s, there was minimal psychoanalytic literature relating to fathering and the father-child bond considered from a developmental perspective (Etchegoyen, 2001). Ensuing from this time, there has been the gradual emergence of papers and books centred on this topic, primarily from America (Abelin, 1971; 1975; Cath., et al 1982; 1989; Lamb, 1976 as cited in Etchegoyen, 2001, p18). These texts comprised studies utilising observations of actual fathers in an attempt to conceptualise the father's direct relationship to the child, as well as the father's role outside of the mother-child dyad (Etchegoyen, 2001).

2.2 Fatherhood and Fathering in the South African Context

Over the preceding 150 years Black South Africans families have been moulded and reshaped by conquest; colonisation; colonialism; removal and resettlement; racial segregation; the labour needs of White-owned industry; and policies grounded in European family ideals (Townsend, Madhavana & Garey, 2006). Apartheid and its legacies dispersed and fragmented families, impacting and entrenching behavioural patterns in South African fathering and fatherhood. The migrant labour system disrupted all aspects of family life. For eleven months of the year, husbands departed the rural homestead to obtain intermittent and periodic employment in more urban areas, while wives remained, as the sole care-givers, tending and caring for their children and homes. There were several negative corollaries, including marital strife, resentment and tension, especially during the man's annual monthly visit, when he would attempt to reassert his authority over the household. Furthermore, there was a preponderance of dual families, with men consorting with an urban woman to satisfy his immediate sexual needs and a rural wife to keep the home stable. Consequently, commencing in the 1970s, these factors engendered a progressively intensifying determination and boldness in women, who defied the authoritarian regime's influx regulation controls, risking arrest and detention, leaving their remote homes to join their men in urban areas, delegating their children's upbringing to relatives, frequently the elderly.The

majority of these youths were raised with minimal or no contact with, or knowledge of, their fathers, which vitiated, impaired and subverted the significanceand import of paternal influence. The prevailing perception of a stable, contentfamily and home was, for these youngsters, commonly generated by their grandparents (Ramphele & Richter, 2006, in Richter and Morrell, 2006). The inequity, tyranny and oppressive laws of the oppressive apartheid regime resulted in a multitude ofhouseholds and families being atrociously and excruciatingly harassed, dissevered, fragmented and dislocated; effectuated by several associated factors, inclusive of, *inter alia*, restrictions on people's movements; migrant labour; forced resettlement;in consort withthe resultant penury, educational deficits and disarray (Richter & Morrell, 2000, p78).

Despite the advent of South African democracy, the abolishment and current attempts at ameliorating and rectifying the harsh apartheid laws, a vast majority of the Country's youth remain misfortunate, deprived or infelicitous apropos positive relationships with their fathers (Richter & Panday, 2006). Statistically, on the African continent, the Country has the lowest marital rates and, succeeding Namibia, the second highest degree of father absence (Posel & Devey, 2006). Swartz & Bhana (2009) conducted a study, which evinces several of the interviewed fathers articulating their poignant personal regrets, sorrow and sense of deprivation for having grown up without a paternal presence. These men acknowledge and elucidate that, due to this deficiency, they feel inadequate, having insufficient guidanceand experience concerning father roles and responsibilities, rendered by a lack of observed paternal behaviours and exemplars (Richter, Chikovore & Makusha, 2010).

In 21st Century South Africa fatherhood and fathering remains imbued with complexities and intricacies. Despite two decades of democracy, the number of children living without their fathers has increased. Fifty percent of South African children have fathers who are alive, but absent (SAIRR, 2012). Furthermore, the statistical evidence of this, in consort with the increment in female-headed households, has intensified and reinforced perceptions of men as not fulfilling their expected roles as fathers and/or performing these duties and functions poorly and inadequately (Ratele et al, 2012).

Ramphele and Richter (in Richter and Morrell, 2006, p98) assert that *" there seems to be growing conflict between the ideals of patriarchal system which installs the male as provider, protector and decision-maker on the one hand, and the harsh realities of lack of education and skills, compounded by high levels of unemployment and demoralisation on the other."* In

addition to stresses actuated by the political and socio-economic systems, various African traditional and cultural elements generate challenges for men who wish to be involved in their children's lives. For instance, in the majority of African cultures, children born before marriage are expected to stay with their mother's family, even subsequent to her future matrimony. This tradition arose and is reinforced by trepidations that an adoptive father will neglect, treat badly or abuse the child, as well as tension and conflict in the family concerning who rightfully belongs and who doesn't (Ramphele & Richter, 2006). There is a social value attached to fatherhood in the majority of Zulu cultures and traditions, including being or acting as a provider. For a preponderance of men, it is considered easy and simple to achieve biological fatherhood; however it is considerably more challenging and complex to effectuate and fulfil the social role of fatherhood. Frequently, in order to appease and satisfy his partner's family's tralatitious expectations, it remains necessary for a man to pay *Inhlawulo*or damages for impregnation. A man is often unable to afford *Inhlawulo*, when admitting paternity; this monetary deficit is exacerbated and compounded by the subsequent, ensuant expectations of *ilobolo* or bride wealth payment (Hunter, 2006 in Richter & Morrell, 2006).

Gender-based violence in South Africa comprises an additional variable complicating the state of fatherhood and fathering in South Africa. In the majority of the Country's African traditions, fatherhood constitutes an ascribed status, rather than a biologically achieved position (Richter; et al, 2010). Fundamentally, this denotes that a man does not become a father exclusively by having fathered a child. In all African Cultures, the father figure's principal responsibilities are to exercise moral authority; maintain family customs and laws, and to be theleader thereof (Lesejane, in Richter and Morrell, 2006). In the South African context this potentially constitutes a major concernrendered by the Country exhibiting one of the highest incidences of domestic and gender-based violence in the World.The 2012 South African Police Service Statistics (www.crimestatssa,2012)reveals that 64 514 sexual offences occurred between April 2011 and March 2012, equivalent of176 incidentsper day. Independent research conductedout in Gauteng, by Gender Links,indicates that78% of menadmitted, on one or more occasions,to having perpetrated emotional, economic, physical or sexual abuse on an intimate partner. Furthermore, the study evinces that 37.4% of males confessed to having raped a woman, who was a stranger, acquaintance, family member or intimate partner (www.brothersforlife.org). Intensifying and advancing the negative reputation and connotations associated with the 'father figure', is his frequent indictmentin cases of violence and sexual abuse of women and young children.The paternal parent, who

was historically respected in African cultures as a man of *"wisdom, good judgment care and consideration"*, has, in contemporary South Africa, apparentlybecome a man to distrust, of whom to be suspicious and wary. With the disruption of the family, both nuclear and extended, the authority of the father figure has declined (Lesejane, in Richter and Morrell, 2006).

2.3 Construction of the Feminine Self

A person's identity is composed of certain characteristics that are shared and common toothers. Feminine identity comprises and involves numerous aspects, which may be deemed fluid and in a constant state of flux (House, 2011). This research focuses on three aspects of feminine identity, viz. the Sexual, Reproductive and Competent Selves, which are expatiated below. Furthermore, the study intends to elicit and elucidate how each facet of the feminine self manifests, and is comprehended, in each participant. This study aims to evaluate how each participant perceives her father, his role, behaviour or attitudes, in consort witheducing how these may have informed the three aspects of the feminine psyche. It is important to note that this research is hetero-normative in nature, which was effected to render a more defined focus. A future comparable investigation for homosexually or bisexually identified women is deemed imperative.

2.3.1 The Sexual Self

An extensive gamut of international research evidence strongly connotesthat a supportive father involvement in family life is essential for the daughter's healthy sexual development (Fleck, Fuller, Malinand Miller 1980; Bowling and Werner-Wilson, 2000). Scheffler and Naus (1999) undertook a study investigating the relationship of fatherly affirmation to women's self-esteem, (measures included the daughter's sense of desirability and her physical attractiveness and other psychosexual characteristics), establishing a direct positively association and correlation. This conclusion was engendered through appraising the daughters' perceptions of the unconditional positive regard bestowed them bytheir fathers. Thus, this substantiated prior research that the more women feel affirmed by their fathers, the higher their self-esteemin relation to their sense of desirability. Self-esteem measures encompassed the daughter's senses of desirability and physical attractiveness. This outcome is aligned with Secunda's (1992) interviews with 150 daughters and 75 fathers, who

recounted their thoughts, feelings and experiences. Similarly, Sanftener, Ryan and Pierce's (2009) conducted research on college women, determiningthat well-fathered daughters are more satisfied with their appearances and body weights, consequently facilitating greater confidence and comfort with their boyfriends.

The sexual self-construct is conceived of as encompassing a woman'sperceptionof herself as desirable, in consort with her sense of being permitted to feel sexually desirable and enjoy her sexuality. This study deems it significant to assess the extent to which the father-daughter relationship mayshape the participants' attitudes to taking, or feeling allowed to savoursexual pleasure.

Results from studies in the United States, conducted to appraise theconception of sex roles and communication about sexual issues in adolescents, indicate that female adolescents are less likely to confer with their fathers about sexual matters. They conceive that the father's role is to reinforce the idea of abstinence. These studies establish that fathers were deemed the enforcer of cultural or traditional prohibitions around sexual pleasure (Diioro, Kelley Hockenberry-Eaton, 1999).

Scott, Schelar, Manlove and Curi (2010) investigated the attitudes and opinions of young adults in the USA, concerning relationships and the importance of marriage. Their findings designate that women in the 20-24 age group are delaying matrimony, only 20% of the young adult females in this study hadmarried, with 30-35% cohabiting and in a serious relationship. This denotes that this generation's fathers encourage a path of job, career and financial stability prior tomarriage and motherhood.

A daughter who has a secure, supportive and communicative relationship with her father prospectively has the greatest likelihood of creating, maintaining and sustaining emotionally intimate, fulfilling relationships with men (Scott et al., 2010). These women will more frequently rely on, and communicate with, their boyfriends or romantic partners for emotional comfort and support than poorly fathered daughters, especially when at college (Black and Schutte, 2006). The researchers' percepted being poorly fathered as constituting a paternal physical presence in children's lives, with no emotional support, along with, in certain instances, physical, verbal or emotional abusive elements.

Descriptive reports from therapists additionally corroborate that the quality of the father-daughter relationship is highly correlated with the quality of women's relationships with their

boyfriends and husbands (Leonard, 1998; Murdock, 2005, Rosenthal, 2010). Nielsen (2014,p 362), in her review of recent literature apropos adult daughters' relationships with their fathers, found that this research conducted in the past decade confirms that *"a daughter who has a secure, communicative relationship with her father is most likely to create and maintain emotionally intimate, fulfilling relationships with men."*.

The general international literature exploring daughters'/women's sex lives and how it pertains to the father-daughter relationshiputilises marital sex as a basis, exhibiting an inclination to consider sexual activity occurring external to marriage or a long-term committed relationship as a correlate of a tenuous relationship with the father (see Nielsen, 2014). The literature infers that a good and healthy father-daughter relationship is associated with abstinence or waiting longer to partake in sexual activity in heterosexual women (Bogle, 2008; Regerus & Uecker, 2011; England & Thomas, 2006). However, it is noteworthy and significant that the preponderance of the research on sexual behaviour involved female adolescents in the United States.

Fisher (1973), in a series of studies, largely based on White middle-class samples, established that a woman's degree of difficulty in attaining orgasm during sexual activity is positively and significantly correlated with, *inter alia*, a strained and fragile relationship with the father and exposure to unstable family conditions. Subsequently, Fisher (1980) conducted research to determine if several of the 1973-established parental attitude correlatives wouldbe shared and appear in a Black sample, assessing a selected group of Black, married women, living in New York, with an average age of 28. The study concluded that the sexual behaviour patterns in the White, middle-class sample were similar, with comparable sexual experiences to the selection of Black females. However, Fisher (1980) asserted that orgasm difficulties in Black women, unlike the White sample, was not associated with their perceptions of how casually easy-going the father was but,rather, was significantly negatively correlated with the degree to which the father was consideredas imposing demands and regulations on the daughter. Fisher (1973) interpreted this to denote that orgasm difficulties would be greater in women whose fathers did not clearly set standards, postulating that the absence of these standards renders the perception of the father relating ambiguously to the daughter and, therefore, he does not comprise a stable love object. This sense of ambiguity may filter and impact into her relationships with other men, playing a significant role in her sex life (Fisher, 1973).

Within the South African context, although there is diversification ingender identities, the dominant ideal constitutes Black manhood; characterised by toughness, strength and expression of grotesque sexual success, often to the detriment of female partners (Jewkesand Morrell, 2010). Both HIV and gender-based violence are highly prevalent. Predominantly, women negotiate their sexuality under conditions of patriarchal inequality (Varga, 2004). There are divergent, varied messages, ideals and interpolations positioning women and girls sexually, which extend from strong cultural roots to the didacticisms girls receive; that they should be passive, innocent and are responsible and accountable for the manner by which they are treated by men (Bhana, 2007). The prevalent and wide-spread sexual abuse in the Country, in consort with men frequently perceiving, as defiance and lack of respect, a female's attempts to negotiate, decide or contribute to sexual intercourse issues, conditions or terms, women have difficulties and challenges in exerting sexual agency or autonomy (Jewkes & Morrell, 2010).

Jewkes & Morrell (2011) conducted a study on the narratives of sexually active teenage women from a very poor area in South Africa, evaluating the agency and autonomy of these adolescents in their relationships. The authors concluded from the respondents that these young femaleswere able to exercise a relatively fair degree of agency with regards to choosing who to date, however, once in a dating relationship, they were trapped and dis-empowered by the *"powerful matrix of heterosexual masculinities that constrained their sexual agency"* (Jewkes & Morrell, 2011:1735).

A similar study, conducted in the Western Cape by Lesch & Kruger (2005), considered at the mother-daughter relationship and how it shaped female adolescents' experiences of sexual behaviour. The results indicated that participants who evinced enhanced and communicative relationships with their mothers formed better sexually behavioural decisions and made less sexually risky choices. There is minimal research available pertaining tothe impact and influence that fathers have on sexual behaviour and sexuality of daughters in South Africa.

2.3.1.1 Freud's Theory of Sexuality and the Development of Femininity

In his essay on *Femininity*, Freud (1933) postulated there is a requisite for women to be able to assume a somewhat passive role in relation to men to effectuate a socially normative *feminine* outcome; however, this was based onwhat Freud's socio-cultural context dictated for women. In Freud's (1905) *Three Essays on Sexuality*, the Oedipus Complex created the

formative basis for his understanding of human sexuality. For this pioneering therapist, the Oedipus Complex occurs concomitant to the phallic phase of a child's psychosexual development. He exploited the Oedipus Complex when authoring texts concerning the intrapsychic, as well as the interpersonal webs of the parent-child relationship. In both the boy and girl child, the mother is the original love object (Freud, 1924).Freud states that, for a boy child, the mother is the first love object and she remains so during the formation of his Oedipal Complex and essentially, throughout his life. The boy considers his maternal parent the focus of his romantic and sexual desire; wanting to take his father's place with his mother. The father is, however, simultaneously admired and viewed as a punitive rival by the boy. The boy's aggressive instinct is manifested by the desire to kill his father in order to have his mother to himself (Freud, 1910, as cited in Ogden, 2006). The boy child; ridden with guilt, fears punishment for his murderous and incestuous wishes, the trepidation of which comprises the form of castration at the hands of the father. It is immaterial whether actual castration threats are articulated or merely thought, emasculation is extant in the cogitations of the child as a 'primal phantasy' (a universal unconscious fantasy that is a component of the human psyche) (Freud, 1916, p370). Freud (1923) contended that the castration threat terminates the Oedipal conflict for the boy; out of the emasculation fear, the boy is forced to abandon his rivalry with the father, manifested in his wish to possess the mother; thus, resulting in his resolution of the Oedipal Complex.

This is analogous to the postulates concerning the girl; the mother comprises her initial love object. However, if the girl is to become heterosexual, the father needs to displace mother in her affections and desires, forming her love object, during the Oedipal stage of development, if she is to be heterosexual (Freud, 1905). The girl now has the awareness of anatomical lack of a penis, the girl has an idea that she either has been castrated, or that a penis has been withheld from her by her mother. This leads her into the oedipal complex. It is due to this 'discovery' that she turns her love interest to the father, as he possess a penis and might be able to provide her with her own. Eventually, she realises that her father won't give her, her own peni, neither will he be her sexual partnener. She must come to accept instead that she can one day produce a baby (with her own partner) as a penis substitute. Freud contends that girls notice the anatomical difference between boys and girls, observing the significance of the penis as a symbol of power. The little girl then retains this longing for a phallus, the desire for which persists in her unconscious mental life (Freud, 1905).

The process of the girl's turning away from the mother as love object is driven by hostility, rendered by the child considering her mother responsible for her lack of a penis, there by disadvantageously positioning her. This penis envy actuates a diminishing and reduction of the activities undertaken by a woman, who becomes more passive. Freud (1933, p125) avers that the assuming of this passivity *"smoothes the ground for femininity."* In the preceding assertions, it must be noted that Freud was describing typical gender norms prevalent in Europe during his lifetime.

The girl turning to the father with the wish for a penis, subsequently realising she cannot attain one, substitutes this desire with one for a baby, preferably a masculine infant, as his having a phallus, through which she perceives power is actuated will bestow her the same authority. Freud extended his penis envy theories, considering its effect and contributions to the *"physical vanity"*of women (Freud, 1933, p132). He posits that females would be inclined to place greater value on their charms, e.g. physical beauty and outward adorning, as a late compensation for their original sexual inferiority (Freud, 1933).

When the woman attains maturity, her selection of a love object is frequently aligned to the narcissistic ideal of theman whom she wished she could become. If the girl has retained her attachment to her father in the Oedipal Complex, her choice of a love object (romantic partner) is usually in accordance to the paternal parent (Breen, 1993).

Freud avows that the phases of the affectionate pre-Oedipal and Oedipal attachment to her father are decisive for a woman's future. Freud considers that during the girl's Oedipal stage preparations were made for the acquisition of the characteristics with which she would later fulfil her sexual function and perform her social tasks (Freud, 1905).

2.3.1.2 Objections to Freud's Theory of Sexuality and Development of Femininity

Freud's subsequently developed constructs *vis-à-vis* female sexuality elicited fierce opposition and criticism, especially his paper on the anatomical distinctions between sexes (1925), which was considered extremely misogynistic and extensively critiqued and judged, particularly by psychoanalytic feminists. Incorporated in the discourse, is Freud's description of the sense of inferiority that a woman experiences due to her anatomical lack of a penis (Chasseguet-Smirgel, in Breen, 1993). Freud continues that, only as a consequence of her recognition of her lacking a phallus and inadequacy, does the girl turn to her father; hence commencing the Oedipus Complex (1925). This designates that femininity for Freud is

purely psychological development, based on the girl's *"original disappointment of her lack"* (Chasseguet-Smirgel, in Breen, 1993,p99).

The anti-psychoanalytic views which are prominent in respect of Freud's theory centring on female sexuality, especially among radical feminists, condemn the constructs, considering it an element of the ideological apparatus that oppresses women and reinforces heterosexuality and patriarchy (Gardiner, 1992). Psychoanalytic feminists, however, believe that Freud was a sexist product of contemporaneous era and, although they express strong condemnation of anatomical female inferiority, they defend the importance of psychoanalytical cogitation (Chodorow, 1989; Flax, 1990). Feminist writers, for instance Mitchell (1974) and Benjamin (1988), realised that to completely reject and discredit the theory of penis envy was equivalent to viewing femininity as a simplistic concept, innate and merely biological. Freud's theorisation of the Oedipal Complex was substantial and complex, and did not view the development of femininity as simplistically as the critics asserted.

Karen Horney (1885-1952), one of the first female psychiatrists, authored a series of papers in 1922-1993, amalgamated into a single volume titled "*Feminine Psychology.*" Horney was later termed a Neo-Freudian, for her revision of Freudian thought (O' Connell, 1980). Although Horney evinced many commonalities and great consensuswith Freud on many issues, she was critical of his perceptof penis envy, she posited that it may occur in neurotic women, but advanced that womb envy is extant to the same degree in men (Horney, 1922). She asserted that this was engendered by men beingenvious of women's ability to bear children and deemed that the degree to which men were driven to success may merely comprise a substitute for their inability to carry and bear children (O'Connell, 1980). Furthermore, Horney (1926) reworked the Freudian Oedipal Complex. She postulated that the clinging to one parent and jealousy of the other was simply the result of anxiety caused by disturbances or disruptions in the parent-child relationship.

Juliet Mitchell (1974) maintained that it is necessary to acknowledge the power of the phallus, as represented by a penis and the hold that it endues within the unconscious. The modified theory of penis envy has the pivotal stance postulating that the father is not powerful merely as he has a penis, but because he, additionally, represents freedom from dependency on the powerful mother in early infancy. The penis is the organ; the phallus is a symbol of potency. Thus, the penis can act as a phallus, but they differ. In the pre-Oedipal world of the infant, the father and the phallus are powerful because of their ability to signify

separation from mother, constituting the onset of autonomy and independence. The father, therefore, happens to be the bearer of the power simply because of his symbolicpenis, which is as it is perceived and represented in the girl's ideations (Chasseguet-Smirgel, 1985).

Jessica Benjamin, a contemporary psychoanalytic feminist, avers that, in the Freudian system, because of the early attachment between the mother and the child, the father must enter as a figure of independence and separation for children of both sexes (Benjamin, 1992). Because the mother is not recognised as a subject, the father represents agency, subjectivity and authorship for the child. The father, perceived as exciting and stimulating, also represents freedom and inspires a love founded on identification. Benjamin (1992) contends that, for male children, this identification with the father idealises male power and autonomous individuality. The boy, whose father confirms that his son is like himself, is said to reproduce a healthy, patriarchal man. Conversely, Benjamin (1992,p107) deems that girls are denied this identification with an exciting father, and her desire for this seeks recognition and attains pleasure by giving up its agency; i.e. by accepting the role of the *"good, little girl"*. Additionally, Benjamin assertsthat the terminationof the patriarchal, male dominated world would require alteringboth parental roles. Ideally, this denotes the mother and father serving as figures of separation, as well as of attachment for their children, rather than dividing the functions.

This research is intended at evaluating the way that participants perceived the role of their father in exerting an influence on their feminine identity.

2.3.2 Reproductive Self and Traditional Practices in South Africa

The concept of theReproductive Self refers to the participant's sense of her own bodily health and goodness. That she considers she possesses the ability to produce healthy offspring and be a mother to the next generation (whether she chooses to have children or not). In this study, participants were asked about their father's role in fostering or impairing this aspect of their identity. The study wished to ascertain whether eachparticipant perceived her father as conveying that she could be a mother to the next generation, or if he deemed this concept complicated.

This constitutes the ideation of the father having the prescience to conceivehis daughter as a mother of the next generation. This construct concerns whether the daughter believes she has her father's 'blessing' and permission to take a husband and start a family.

As previously explicated, Scott, Schelar, Manlove and Curi (2010) investigated the attitudes and opinions of young adults in the USA, concerning relationships and the importance of marriage. The results indicated that in the 20-24 age range, young females deferred marriage, with a mere 20% married and 30-35% cohabiting, in a serious relationship. The connotations imply that fathers are encouraging their daughters to establish career and financial stability, prior to marriage and children.

2.3.2.1 The Tradition of 'Lobola'

Social anthropologist, Laura Bohannan (1949), in her discussion of Dohomean marriage (a West African Kingdom), createdthe terms rights in *uxorem* and rights on *genetricem* to distinguish two classes of rights that may be allocated to females in marriage. Bohannan (1949) asserts that payment of the full bride-wealth marks the transfer of ritual and jural authority over a woman, as wife and mother, to the husband's family/lineage; these transferred rights in a woman as wife, *uxor*, and as mother, *genetrix.* This construct and distinction of the rights that the payment of bride-wealth confers on a woman, that the idea of '*lobola'* gained traction in most African societies (Kuper, 1982).

South Africa has a diverse cultural wealth and traditions. Although certain traditions have been forsaken, others remain an integralelement in the majority of Black South Africans' lives (Magubane, 1998). One of these traditional practices is *lobola* (bride-wealth). The husband presents *lobola* to the father of his bride as a token of appreciation, in honour for rearing the girl. The size or amount of the *lobola* indicates the bride's status and chastity. Several theories have been postulated to explain the practice of *lobola*. One of these links the payment of *lobola* to the rights of inheritance it confers on the wife and the children she bears in the marriage; others posit that *lobola* helps with the establishment of relationships between the groom's and bride's families; an alternate enduring percept, deemed applicable in a multitude of tralatitious African cultures throughout generations,considers the practice of *lobola* transfers the reproductive and productive labour rights of the woman to the groom and his family (Goldschmidt, 1974; Ngubane, 1981; Mizinga, 2000, as cited in Magwaza, 2008).

Another hypothesis links *lobola* payments to the economic value of women. This postulate is of particular interest to this research, as it delineates the dynamics of the father-daughter dyad from contemporary Western culture. An interesting aspect, considered in this research, was whether the father of an African woman would place an emphasis on the construction of Reproductive Self of the daughter, especially because the daughter's marriage and fertility have an economic value for the family (Magubane, 1998).

Rudwick & Posel, (2015) endeavoured to elucidate the role of women in maintaining and shaping the custom of *lobola.* Several of the female participants in this research interpret *lobola* as a reward for their good conduct and as conferring dignity upon their position as a wife. The predominance of data collected in this study indicates that urban Zulu people hold quite 'traditional concepts' about the character of a woman who deserves to be *lobola'd* and married. These are described as women who are shy, modest and those who wait for the advances of young men. Rendered by this perspective, the author argued that the value and worth of a Zulu woman is perceived to manifest itself through *lobola* and was perceived to be a reward for 'good behaviour.' This included, i*nter alia*, the girls' childlessness and her education level. The young women in this study equated the foregoing attributes as denoting self-respect and dignity; therefore warranting an increased *lobola* worth. The study's female participants considered having been *lobola'd* as a reward for having conducted yourself well as a woman, in consort with something that provided a female additional worth. The majority of interviewees accepted that with *lobola* and marriage, a woman acquired security and a superior socio-cultural status relative to other unmarried women.

In 21st Century, post-apartheid South Africa, contemporary young Black South African women embody a Western way of life. The practice and adherence to cultural and traditional practices are not as prevalent as before in the urban areas of the Country (Magubane, 1998). Certain traditions, for example *umemulo* (a traditional Zulu coming of age ceremony for women) are still practiced by a predominance of Zulu people, constituting the largest population group in South Africa (Magwaza, 2008).

Magwaza (2008) penneda chapter on fieldwork conducted from November 1987 toAugust 1999, which examined the central features of *umemulo* in several locations in KwaZulu-Natal. *Umemulo* is historically known as the 'coming-of-age' ceremony, held for a girl reaching marriageable age. Several Zulu people still enact *umemulo,* with traditionalists believing that, if the parents of the daughter do not choose to perform this coming of age

ceremony for their unmarried daughter, they can put her at risk of being harmed or renderher vulnerable to encountering future problems. It is deemed that the ancestors will not have been informed that the girl has reached a stage where she is sexually mature and would not, therefore, be able to support the girl's aspirations to become a wife and a mother, or simply, *"a full woman"* (Magwaza, 2008, p482). *Umemulo* is, additionally, considered as the'blossoming forth' of a girl into womanhood, which requires ritual notification of, and permission from, the ancestors.

Historically, fromat least the 19th Century, *umemulo* was connected to the onset of a girl's menarche, but recently this is not always true. Certain parents perform the ceremony for their daughter when she has finished higher education. Occasionally, parents choose to have the celebration on the same day as the girl's 21st birthday or just before she marries (Magwaza, 2008, p484). Historically and traditionally, the young ladies partaking in this ceremony maintained virtuous practices, for instance abstaining from premarital sex, seen as preventing the girl from having a child out of wedlock, however, contemporarily, the breaking of these vows does not halt a planned *umemulo* (Magwaza, 2008).

For a patriarchal father, initiating his daughter's coming of age is as much a milestone in his life as it is in hers. *"A father leading an umemulo ceremony publicly confirms that he is willing to uphold relationships of gendered authority"* (Magwaza, 2008, p485). A major purpose of *umemulo* constitutes the father offering gratitude to his daughter for embracing ideals and respecting one's elders If for any reason, a girl's father or any elder acting on behalf of her father, is unable to perform a 'coming of age' ceremony; typically,traditional Zulu people would express that she willprobably endure serious anguish. Such misfortune would be attributed to the ancestors, who have no *umemulo* ritual through which to contact and protect the young woman (Magwaza, 2008).

This study sought to explore whether or not the peculiarities of the traditional practices made a difference in the dynamics of the father-daughter relationship, as perceived by the participating daughters. Additionally, this study was interested in eliciting and elucidating the nuances that the concept of the aforementioned traditional practices exerted, along with their implications and inferences on the way in which the daughters perceive the influence that the father-daughter relationship has on the construct of the Reproductive Self. The researcher wanted to establish whether or not this discussion would be raised in the interviews and, therefore, did not pose a direct associated question in the interview schedule. The researcher

was more concerned with how the girls made sense of, and conversed about, *lobola* in connection with her relationship toher father.

2.3.3 The Competent Self

Fischer (2004), writing from the Western psychoanalytic tradition, noted that tralatitiously, the father is the stimulator, and the mother is perceived as the comforter of the baby. Fathers excite their babies; they throw them up in the air, they poke at them, they donot sit passively waiting for the child to seek them out. Through this interaction, the father acts as a bridge to the external world for the baby. A daughter's relationship to her father, from the outset, is characterised by a fostering of independence and exposure to the external environment.

The idea of a Competent Self within a feminine identity, involves a woman's sense of competence within the world and her milieu. This research endeavours to assess the way in which participants perceive the role of their father as having an influence on their sense of being competent, strong, capable and effective in the world.

Research conducted in the preceding three decennia (Hennig, 1973; Lozoff, 1973; Chhin, Bleeker and Jacobs, 2008) has confirmed that professional women, exhibiting success in their romantic and career domains, evince a close and warm relationship with their father and share similar interests to him. These fathers support their daughters and participate with them, in all areas in the workforce, even those conventionally regarded as male dominated.

Research undertaken in the United States confirms the assertion that the father fosters the desire inthe daughter to be skilled and successful in the outside world. Lozoff (1973) found that the degree of autonomy the daughters possess is linked toearly experiences with the father, which included his encouraging the daughter's development of her own interests and abilities, disregarding gender role stipulates, an additional exemplar, comprises a study conducted by Chhin at el.(2008), which examined the relationship between parents gender-typed occupational expectations for their children at age 15, in consort with their children's own self reports of occupational expectations at age 17. Additionally, they reviewed long-term relations between the parents; projected gender-typed occupation for their children at 17 and their children's actual occupation at 28. The results indicated that the parents' gender-typed occupational expectations were significantly related to the children's own expectations and their actual career choices. Furthermore, the research found that the fathers' expectations

were related to their daughters' later gender-typed occupational expectations, but not their sons.

Linda Nielsen's (2014) review of recent research, on western studies based in the United States, looked at the relationship between fathers and daughters and confirmed that fathers who have been actively engaged in promoting their daughter's intellectual achievements and autonomy, consequently advance the daughter's college successes (Perkins, 2001 as cited in Nielsen, 2014). Lamb (2010), in his study, concluded that a daughter's academic achievement is more closely related to a daughters' relationship withher father than to the mother. Flouri's (2005) research, involving 13 000 children, revealed that a daughter's career achievements were more closely related to the quality of their childhood relationships with their fathers than those of the sons (as cited in Nielsen, 2014).

Greamer and Laughlin (2005), undertaking a study involving young adult daughters, established that daughters are more likely than sons to ask their fathers for advice about school and career plans. The willingness to ask for the advice, however, is highly dependent on the quality of the father-daughter relationship. Additional studies confirmed this assertion, revealing that daughters who were perceived to have a closer relationship with their fathers were more willing to reconsider their career plans if their fathers disapproved (Li & Kepelman, 2007).

These findings accentuate the importance of father's perceptions about the competence of their daughters. This evidence suggests that fathers exert a pivotal impact to the daughter's sense of competence in the outside world.

2.4 Conclusion

The literature review has focused the three aspects of the feminine self, viz. the Sexual, Reproductive and Competent Selves. These three senses of self components have been presented and expatiated in relation to perceived influences on these aspects. This was contextualised by elucidating fatherhood and fathering. International and locally conducted theories and empirical studies related to fathering and fatherhood were considered and expounded. Subsequently, the chapter elucidatedand provided a historical and socio-cultural perspective pertaining to fathering and fatherhood within the South African context.

Discussion of the three central conceptualisations of the feminine self; viz. the Sexual, Reproductive and Competent Selves, included evaluating and reviewing various studies and research conducted, in order to reinforce and substantiate this study, in conjunction with determining the primary discussants for consideration when surveying this research's results.

CHAPTER 3: METHODOLOGY

3.1 Methodology

3.1.1 Research Design

This research project is a theory-driven, deductive qualitative study. Participants were young, Black, urban women, aged 21-25, enrolled as students at the University of the Witwatersrand. The eleven participants had, from early childhood, lived and grown up with a present father or someone that they considered a father figure. Data was collected in dual phases, utilising two different methods, viz. a focus group discussion, conducted with five participants and individual interviews with the additional six participants. The data was then appraised through thematic content analysis.

The use of qualitative methodology was deemed appropriate and particularly useful in this study, as, rather than simply testing a very specific hypothesis and quantifying the responses of each participant, the researcher wished to engender a deeper understanding of participants' perceptions of their father-daughter relationships and the extent to which each participant felt this had influenced her development of her feminine identity (discussed in the foregoing chapters). As stated, participants comprised young, Black, urban South African women; raised with fathers in the home.

The three feminine self components, exposited in the previous chapters, were selected prior to the study being initiated, in order to focus the study. This denotes the study as theory-driven and deductive in nature. The researcher's choice of these three self aspects, does not infer that a conceptualisation of feminine identity is static and/or delimited (House, 2011). The researcher acknowledges the fluid nature of identity; she intended to elicit a comprehension of the manners by which her participants viewed their own identity development, in consort with their narratives concerningthe influence of their fathers in relation to themselves as women, specifically apropos their sexual, reproductive and competent/professional perceptionsof themselves (Magwaza, 2008).

The exercise of focus group interviews involves organised discussion with a selected group of individuals, to elicit information, views and experiences focussing ona particular, specified topic. Focus group interviewing is particularly suited for deriving and collecting several

perspectives of the same topic (Macun & Posel, 1998). The decision to utilise focus group discussion for this research was motivated by the potential for generating dissenting opinions and discernments concerning young women's perceptions of their relationships with their fathers, apropos the formation of the three selected aspects of their feminine identity. Additionally, the use of focus group interviewing was deemed appropriate, practicable and functional, as it facilitates the researcher inexploitingthe group dynamics of the participants, ensuring interaction and discourse when sharing their experiences with one another. It is deemed significant to note that focus group discussions may minimise the opportunity for participants to exaggerate or misrepresent their responses, as it is probable their peers in the group will notice any attempt at obfuscationand challenge them.Additionally,focus group interviews facilitates interactive discussions between participants concerning aspects of the proposed topic, simulating a social interaction,which renders invaluable information apropos the way in which individuals of similar demographics may potentially consider and deliberate the issue or topic under scrutiny (Macun & Posel, 1998).

Taking into account the father absence discourse affecting Black South African children (Langa, 2011), the employment of a focus group enabled evaluating and probing the attitudes and views of the participants concerning this issue and the reported statistics thereof (SAIRR, 2012). The focus group discussion was grounded on these statistics and additional discourse relating to fatherhood and fathering in a South African context (reviewed in Chapter Two). A factor that aided the interactions comprised the popularised notion of 'daddy issues,' the colloquial term utilised to refer to the father-absence concern among young Black South Africans; this facilitated the researcher's exploitation of the social interactions of the focus group participants to determine whether the issue would arise explicitly or be referred to indirectly or latently. In addition, this informed the analysis of the responses the group chose to share.The pivotal conception motivating the employment of the focus group discussion method, thus constituted the group processes facilitating, actuating and enabling informative interaction and deliberation, between the participants and researcher, as well as within the group, which aided in eliciting, expanding and elucidating opinions, views and considerations, less accessible in one-on-one interviews. The focus groups are symbolised and characterised by their explicit exploitation of group interactions and dynamics to produce data and insights, which without this interface would be far more challenging to ascertain (Morgan, 1997, p 2).

A potential limitation of using focus group discussions as a research method in this study constituted the possibility of having one or several dominant individuals within the group, permitting only one opinion to be heard. Furthermore, confidentiality is limited in a focus group discussion and consequently, participants may censor their responses. However, this did not present a major concern, as the researcher was focused on utilising the group interactions, dynamics and processes to generate information and insight. This elicitation of data was deemed essential to determine and appraise how these young women express their opinions, along with ascertaining their perceptions and views, regarding the father-daughter relationships, in a general, overall conceptualisation and contextualisation, taking into account the data and statistics which categorise the issues and associated elements, within Black South African daughters. An additional possible constraint, which is a frequent and probable concern, could be engendered by the group dynamics obscuring certain of the more controversial and unpopular perspectives (Smithson, 2000).

The use of in-depth, semi-structured interviews in this research facilitated the researcher in creating an insightful ideation of the internal realm of the participants (Macoby & Maccoby, in Lidzy, 1954). This method enabled eliciting and gaining a holistic understanding of the participants' understanding, perceptions and opinions of the influence that their relationships with their fathers exerts or has effected on the formation of the three aspects of the feminine self. Additionally, through utilising in-depth individual interviews, the researcher intendedto actuate an element of privacy for the interviewees, which could enhance their willingness to provide honest and comprehensive responses, rendering the opportunity to delve into particularly sensitive or difficult areaswithin her relationship with her father. A particular strength of this method is arises from confidentiality being guaranteed, augmented by the researcher being able to interact and connect, with the freedom to empathise, and reflect on, query or discuss stories, anecdotes and issues the participant shares. The motivation for utilising individual interviews constitutes the potential that the data obtained there from will contain greater depth and are possible to query to increase comprehension, facilitating explication, allowing insight into the internal realm and psyches of the participants. Furthermore, the interviewee is not affected by peer pressure or alternate stresses, effectuated partially by confidentiality guarantees, in consort with the characteristic individual interaction and connexion with the researcher, thus will not be compelled or inclined to alter or modify responses to conform to other's views or opinions, which is probable in focus group or multi-person discussions. The focus group discussion involved six participants, with an additional

five participants individually interviewed, all selected randomly, in accordance with the stated criteria.

The research utilises a hybrid process of inductive and deductive content thematic analysis to appraise the assembled data. Thematic content analysis comprises *"a method for identifying, analysing and reporting themes within data"* (Braun and Clark, 2006). It entails ascertaining and determining themes as they emerge, distinguishing their importance and significance to the description and evaluation of the phenomenon. This process is constituted by identifying the themes through *"careful reading and re-reading of the data"* (Rice & Ezzy, 1999, p258). It comprises a form of pattern recognition within the content of the data; where nascent and evolving themes become the categories for analysis (Boyatzis, 1998). The analysis of data in this research however, diverges from a pure definition of thematic content analysis, as the themes were determined prior to the collection of data. The pre-identified themes are composed of the three senses of self, viz. the Sexual, Reproductive and Competent Selves, which function in an overarching capacity, through which the analysis of the data and emerging of themes will be facilitated.

The analysis method selected for this research comprises an amalgam of the qualitative methods of thematic content analysis, incorporating the data-driven inductive approach, as proposed by Boyatziz (1998). The coding process involved recognising quotes from the transcripts which captured the qualitative richness of the conceptualisation of the three aspects of the feminine self.

Crabtree and Miller (1999) outline what they term a 'template approach.' This involves a template in the form of codes, from a codebook, to be applied as means of organising text for subsequent interpretation. This research did not utilise the template in the form of codes, instead substituted the three aspects of the feminine self as a method of organising the data; conducted to effectuate that the data would be structured and organised for subsequent interpretation and analyses. The three aspects of the feminine self function as the primary theoretical framework through which the data will be appraised and extrapolated; essentially, denoting that these themes function to actuate the organisation of the data for appraisal, utilising content thematic analysis. Data analysis was undertaken on the information generated by, and subsequent to, both the focus group discussion and the individual interviews. Both interviews methods were subjected to a similar kind of analysis, which will be elaborated further in the chapter.

An essential step in the formulation of an expedient and functional analysis framework comprised ascertaining the applicability of the data to the selectedaspects of the feminine self. The questions in the interview schedule were prepared systematically, with the intent of comprehensively covering all three constructs of the feminine self, rendering simplicity, ease and straightforwardness in categorising, assigning and channelising the data/response sets with the relevant or apposite construct. Each response was meticulously evaluated, expatiated and particularised, in an endeavour to adjudicate overlaps or dualities in responses. Essentially, this denoted fastidiously identifying and distinguishing participant statements which could encompassmore than a single pre-selected facet of the feminine self. Subsequently, on completion of this process, the six stage successive procedureof conducting thematic content analysis, advocated by Braun and Clark (2006), guided the appraisalof the transcripts, further elaborated in this division of the discourse.

Comparably aligned to Feredy & Muir- Cochrane's (2006) study, theory-driven codes were educed from the transcripts. Emerging themes were derived, classified and clustered in accord with the percept or aspect of the feminine self deemed most germane, eliciting the initial, unrefined response/theme divergence or variation, which was rendered apparent by contrasting the data generated by the focus group activities with that which emerged from the individual interviews.

The chosen conceptual framework designated that the analysis of the transcripts involved assaying the responses to distinguish those apposite and associated with the way in which these young women comprehend, consider and conceive their feminine self, with reference to their relationship with their fathers. The methodological implications for this research comprised exploiting the characteristics of semi-structured interviews and focus group discussions to render a deeper, richer, exposited comprehension, *vis-à-vis* the participants' conceptions, mentations and internal comprehensive view of their previous or existing relationships with their fathers or male perceived as a paternal entity. The researcher formulated and structured an interview schedule, which functioned as the basic and essential delineation of the objectives or datarequired from the interviews; however a degree of flexibility and allowances for exposition was incorporated within the interview guide prospectus or framework. This pliability and adaptability, in consort with it rendering the facilitation of response/answer interpretation, extrapolation or elaboration, was deemed especially significant and practical in the focus group discussion, as it enabled the researcher

to actuate the partial and intermittent direction or channelisation of the discourse to be guided by the group processes and dynamics.

3.1.2 Research Questions

Principal Research Question:

How do these participants; constituted of young Black South African women understand the influence and impacts of the father daughter relationship on the development of the three aspects of the feminine self? (viz. Sexual Self, Reproductive Self & Competent Self)

Secondary Questions:

1) By what manner and in which ways is their father-daughter relationship construed to have influenced and moulded the participants' romantic/sexual interactions andpartnerships?
2) Do the participants deem their father-daughter relationship has exerted any bearing on, or educedin any manner, their chosen career paths, in conjunction with their sense of competency within school and workplace environments? If so, in what ways?
3) a) What are the participants' excogitations, perceptions and ideations concerning their maternal potential and the possible future motherhood?
   b) Do they consider that these maternalistic cerebrations or mentations have been influenced by their relationship with their fathers, if so how and in which ways?

3.2 Sample

Eleven young, adult, Black women, aged between 21 and 25, were invited to participate in the research; through an advert posted on social media and a flyer on a notice board in the main student cafeteria of the University of Witwatersrand. This constituted a volunteer, snowball sample, excluding two of the participants of the focus group discussion, who were known to, and are friends of, the researcher. The sampling method that was used was purposive sampling, selected from a student population due to convenience.

Respondent criteria stipulated that the eleven participants had to have, from early childhood, resided and grown up with their father or a male who represented a paternal presence or father figure. The focus group was composed of five University of Witwatersrand students. Subsequent to the focus group discussion, a different group of six young women, also

enrolled as students at the University, who had volunteered to participate in the study, interviewed individually by the researcher, through the utilisation of an in-depth, semi-structured interview method.The motivation for the selection of University students in this age range, is due to these women being considered adults, as well as their studenthood status rendering significant import towards the element of the Competent Self construct. It was anticipated by the researcher that women of this age are beginning to contemplate and consider issues surrounding their feminine development, in consort with reflecting on their relationships with others. There is a limitation rendered by sampling University students, constituted by there being an implicit connotation that they have an established and inherent degree and sense of their potential competence within the world. Thus, implied in the research was the element that this construct may be perceived and excogitated in a different manner by a dissimilar.

3.3 Data Collection

Data collection was effected through a single focus group discussion and six semi-structured interviews. The focus group interaction and discourse was of an hour's duration, with a group of five participants, facilitated by the researcher. This was succeeded by approximately hour long, one-on-one interviews, individually conducted by the researcher, with a different sample of six respondents. Both processes were recorded on audio-tape to ensure accuracy when evaluating responses.

3.3.1 Data Gathering Techniques/Instruments

In this study, a focus group discussion was undertaken with five participants, with six individual, in-depth interviews ensuing, with young women who did not form part of the focus group discussion.

3.3.1.1 Focus Group Discussions

Focus group discussions are in-depth group discourses and deliberations, utilising a group of people who possess characteristics or exhibit criteria applicable to the investigation, as identified by the researcher. These interviews are considered valuable at an early stage of the research, facilitating the elicitation of factors, facets or alternate issues the participants feel are relevant (Smithson, 2000).

Certain researchers, including Duggleby, (2005) and Kitzinger, (1995), postulate that data generation utilising focus groups is the result of group interaction. Although the social context in a focus group discussion is not a natural one, the discourse presents an opportunity to observe group interactions within this contextual dynamic (Morgan,1996). Engaging in interpersonal discussions ispivotal and effective, as these can accentuate cultural values or group norms (Kitzinger, 1995). This was deemed crucial for this research, as it assisted in ensuring that the researcher did not ask leading questions, engendered from pre-conceived notions of the lives and experiences of the respondents, when conducting the individual interviews, subsequent to the focus group discussion.

Through analysing the operation of humour, consensus, and disagreement and examining different types of narrative utilised within the group, the researcher could identify shared and common knowledge possessed and articulated by the participants (Kitzinger, 1995). Additionally, this research renders a psychological analysis of the intrapsychic dynamics of the participants, group dynamics. As focus group interviewing is centred on distinguishing group interaction, it is critical to determine, from the data sources, the dynamics predominant in the group, not merely those of one or two dominant individuals in the group (Duggleby, 2005). The analysis procedures utilised for appraising data generated by focus group discussion research varies in accord with the study, based on the methodological approach. The method of analysis employed for this study will be reviewed under the heading 'data analysis,' in this chapter.

Kitzinger, (1995) noted that if the group dynamics work well, the respondents, in consort with the researcher,collaborate and coordinate, elevating the research level and depth. This denotes that the data obtained in the focus group interaction constituted a component of the appraisal method. Essentially, instead of the researcher asking each person questions in succession, the participants in the group were encouraged to converse and interact, effectuating an interchange of ideas and perceptions, which enabled the facilitator to observe and extract a more comprehensive gamut of considerations. This was deemed of particular import, as the researcher possessed an insider view status, i.e. the demographics of the researcher are very closely related to those of the participants. This, therefore, bestowed the participants with the confidence and security to freely express themselves, articulating personal experiences honestly and openly. The atmosphere and environment in which the focus group occurred, was intended to create a relaxed atmosphere for the participants.

Refreshments and snacks were available, with the respondents encouraged to partake, if they desired. The researcher initiated the group discussion with an ice-breaker, which comprised the participants sharing with the group an example of a father-daughter relationship from a movie or a television series. This enhanced the development of a relaxed atmosphere, as well as easing the participants into the space and dynamics, prior to them sharing their individual anecdotes and ideas with the group. Confidentiality was encouraged; however, the researcher stated that it was not guaranteed.

3.3.1.2 Semi-Structured Interviews

This type of data collection method denotes the compilation of a number of questions, prepared in advance. The pre-determined enquiries should be sufficiently flexible and open-ended to facilitate a range of responses, with the researcher enabled to ask for more detail, extrapolation or explication of the participant's answer (Wengraf, 2001). The characteristic features of the semi-structured interview constitute the interviewer and the respondents engaging in a formal interview, in which the interviewer uses an interview-guide. An interview guide is a list of broad questions through which the process is steered, and delineates the issues or elements that should be covered during the interview. The interviewer normally aligns with the interview guide, but may deviate when deemed warranted, determined by the participant's responses. The imperative aspect is to proceed via a topical trajectory as provided by the respondent (Cohen and Crabtree, 2006).

The principal significant benefit of semi-structured interviews is their effectuating the respondents with the freedom to express their views and opinions in their own terms, hence rendering rich, descriptive data, capturing the latent and express content of interviewees' statements (Cohen and Crabtree, 2006). Furthermore, the use of in-depth, semi-structured interviews in this research aided in attempting to establish a representative ideological schematic of the internal worlds of the participants (Macoby& Macoby, in Lidzy, 1954). The usage of this method assisted in eliciting and gaining a holistic comprehension of the participants' mentationsof the influence her relationship with her father has or has had on the formation of the three aspects of her feminine self. This method, unlike the focus group interview, minimised the censorship, potentially caused by fear of non-conforming or ridicule apropos peer pressure that the focus group participants may have possibly employed.

3.4 Data Analysis

3.4.1 Focus Group Data

There is scant and minimal literature pertaining to the data analysis of focus group discussions. The preponderance of methodological literature concerning focus group discussion data analysis focuses on the analytical difficulties encountered when one endeavours to analyse and report thereon (Kitzinger, 1995; Smithson, 1998; Wilkinson, 1998). Duggleby (2005), addressing issues related to analysing and reporting focus group interview data, summarised published articles on analysing group interaction therein.

Carey (1995, as cited in Duggleby 2005) notes that it is important to describe the group interaction data and utilise it to interpret group data. Morrison-Beedy, Cote-Arsenault and Feinstein (2001) extend, that the analysis of group interaction data includes the incorporation of all aspects of the group process into the transcript, with the succeeding analysis of all the data using subsequent approaches. Stevens (1996), proposes a list of 12 questions to differentiate between group interaction and group data.

This research incorporated the methodological analysis proposed by Carey (1995). For example, it is significant to note whether humour was utilised, the occurrence of a heated debate or a dominant member, all of which is functional and relevant when interpreting the transcripts. In this research, the group interactions in the focus group interview will be utilised in analysing the intrapsychic defence mechanisms employed by the group members. It was deemed interesting by the researcher to determine which defence mechanisms surfaced, in consort with at what point(s) in the interaction they arose.

3.4.2 Semi-Structured Interviews

There are multiple approaches to analysing data in qualitative research. A common and popular way of understanding and arranging the presented data is to analyse texts or meanings behind the narratives expressed by the participants. Narratives are the way or anecdotal manner by which individuals articulate stories and experiences, concerning their lives, along with how the narrator positions/constructs the 'characters' in their story (Padgett, 2004). This study will use thematic content analysis in analysing the data.

The three feminine self-components, which have been discussed in the previous chapters, were chosen before the study commenced in order to slightly focus the study. This denotes the study was somewhat theory-driven and deductive in nature. The method of analysis that was chosen for this research comprised an amalgam of the qualitative methods of thematic content analysis, with the incorporation the data-driven inductive approach as proposed by Boyatziz (1998). The coding process involved recognising quotes from the transcripts which captured the qualitative richness of the conceptualisation of the three aspects of the feminine self.

Thematic content analysis is a method for *"identifying, analysing and reporting themes"* within the established data, constituting a flexible and useful research tool, which provides a detailed and rich account of data (Braun and Clark, 2006, p79). This method is appealing asit offers a model for systematic qualitative analysis. Thematic content analysis allows the researcher to combine the quantification of the data in codes (as is accomplishedin content analysis) with the analysis of the meaning of the data (Marks and Yardley, 2004).

Relative to coding, thematic content analysis considers sections of text and labels them as falling into certain categories (Braun & Clark, 2006). A theme in this type of analysis comprises something that appears important in the data in relation to the research, rather than merely enumerating the frequency or the prevalence of a certain construct and then deciding that it is a theme. The designation or classification of a theme is reliant on the core research question. An additional fundamental factor is the determination of whether the identified theme is a key theme or not, which is decided by the requisite revisiting of the core research question, constituting whether or not the participants' memories of their relationship with their fathers have moulded the manner by which they think about the development of their feminine self as young women. The themes (three aspects of the feminine self) in this research however, were identified prior the data collection. The data that was collected was then arranged and aligned in a manner that the researcher considered most suited and apposite to the pre-conceived and pre-defined three aspects of the feminine self.

Qualitative research is concerned about two forms of content, viz. semantic and latent content. Semantic content of the data denotes merely describing the blatant surface meaning of the text. Conversely, latent content focuses on unravelling the underlying, inherent connotations of the data, which commonly and typically forms the focus of thematic content analysis. The utilisation of latent meaning is intended at identifying or examining the

underlying ideas, assumptions and conceptualisations, established in the expression and stage of semantic content data (Braun & Clarke, 2006).

Therefore, this type of analysis is not rigid, has no precise, stipulated or universally applicable rules that can be used to analyse the data. Frequently, analysis is a laborious task, as there are generally no standardised categories to assist in analysis (Marks & Yardley, 2004). Typically, the process is initiated when the researcher notices and looks for patterns of meaning within the data. The analysis entails constantly returning to, and cycling through, the entire data set.

This research is concept driven; denoting that there are three broad constructs which cluster the participants' responses, thus, the employment of a theory-driven thematic concept analysis. In this type of research, the existing theory guides the questions asked, in consort with the understanding of the answers (Marks and Yardley, 2004).

3.4.3 Coding

Coding involves taking note of the patterns in the data, and separating the data to clarify their detailed content, through labelling the patterns with codes (Marks & Yardley, 2004). In this research, the researcher was acceptive to any emerging themes, ensuring that all perspectives were considered, not only her established and expected delineation of the aspects of the three feminine self. These three percepts were exploited by the researcher as a filter, in order to determine to what extent each construct of feminine development captures the respondents' spontaneous attitude and beliefs concerning the influence that their relationship with their fathers has or had apropos a particular aspect of the three conceptual factors.

3.4.3.1 From Coding to Analysis

Once the codes have been developed and clearly defined, it is imperative to determine the reliability with which the codes can be applied. An impression of reliability may be generated through applying the codes to the same pieces of text on two occasions (Marks & Yardley, 2004). In this research, the researcher will establish the codes and the supervisor will serve as a 'reliability measure', testing the initial codes developed by the researcher on the text. The analysis commences subsequent to the categorisation of all the data. From the categorised data, patterns and themes will be noted. These themes are enumerated and tallied, to determine whether the theme is common or rare. This enables the extrapolation or extraction

of a story from the data, which is relatable to the literature review. Frequently, the literature review conducted at the proposal stage requires expansion after the data is established (Marks and Yardley, 2004, p63). The stories will be utilised to confirm/corroborate or disprove the three constructs of feminine development, as proposed in this research. What may appear as anomalies to the literature review surrounding the three constructs will be considered as new insights into the three constructs of feminine development, as theorised therein.The validity of thematic content analysis is heavily reliant on the lucid argument, which is supported by the data (Braun and Clark, 2006). Therefore, verbatim extracts from the interview transcripts were quoted comprehensively. However, non-essential repetitions and non-fluencies, insignificant to a particular analysed theme, have been removed from the quotes. Three ellipses serve to indicate the omissions.

3.5 Ethical Considerations

The principal intention of ethics in research is protecting the welfare of the respondents participating in the study (Terre Blanche, Durheim, & Painter, 2006). The notion of 'subjects first' has been afforded a great deal of significance and attention in all research (Nair, 2008). Informed consent ensures that the respondents have an appreciation of the nature of the research, facilitating understanding, and actuating acceptance, without reservation, to participate therein. Additionally, comprehension of the objectives, intent and method of the research is essential (Gravetter & Forzano, 2009). This entails the participants being equipped with a thorough knowledge and understanding of what their participation in the research involves; the benefits and limitations of their involvement, prior to consenting to being subjects in the study (Nair, 2008). This research project endeavoured to recognise, institute and employ the enduring, established and universally prescribed ethical considerations. Ethical approval was sought and granted by the ethics committee of the University of the Witwatersrand.

Prior to conducting the focus group discussions and the interviews, the respondents were given informed consent forms to read and understand (Appendix B). The form supplied a synoptic description of the aims, intent and methodology of the study, rendered in simple and accessible English. It was stressed to the participants that participation was voluntary, with them retaining the right to withdraw from the research at any point of the process, without any penalties (Terre Blanche, Durheim, and Painter, 2006). Finally, the participants were

informed verbally, as well as incorporation on the consent form, that the conversations in the focus group discussion and individual interviews would audio-taped, with the researcher having exclusive access to the recordings.

Anonymity within the study incorporates not mention of the participants' names, thus they cannot be linked in any way to the investigation (Gravetter & Forzano, 2009). In order to maintain anonymity, pseudonyms were used in the transcription of the interviews and the focus group discussion.

Confidentiality ensures that the identity of the participants will not be revealed, resulting in any information that particularly identifies the respondent arising from the interview procedures was disguised when composing the research finding report (Gravetter & Forzano, 2009). The sole challenge, which could result in a possible breach of confidentiality, was encountered in the focus group discussion, the participants were encouraged to keep the information shared there confidential; however this could not be guaranteed by the researcher, thus she expressed this concern to the group, articulating that 100% confidentiality and anonymity could not be ensured. Confidentiality was guaranteed with the individual interviews.

There are minimal risks involved in participating in this research. If, however, the respondents felt emotionally distressed, consequent to their participation, the number to the Emthonjeni Centre and the Counselling and Careers Development Unit at University of Witwatersrand was supplied prior to the initiation of the data gathering process.

3.5 Self- Reflexivity

Qualitative research is usually informed and grounded within the interpretivistapproach. This approach isregularly informed by the subjective values and attitudes, motivation and intention of the researcher (Tolman & Bydon Miller, 2001). The consistent criticism of research within social sciences and humanities has been that it lacks positivist, empirical rigour (Tolman & Bydon-Miller, 2001, Seale, 2009). Additionally, the qualitative approach conducted within psychology, emphasises the pivotal role of the researcher (Tolman & Bydon-Miller, 2001).

The researcher's own subjectivity and reflexivity is reflected in their intentions, the research process, the outcome of the research and how this is presented (Seale, 2009). While

thispersonal involvement is contended to inevitably taint the research process, a counter-argument would be that *"an awareness of the inevitability of this influence, allows the researcher to guard against undue biases that may direct processes in favour of the researcher's needs, but also makes explicit a level of complexity and challenge which may be hidden in other research forms"* (Nair, 2008, p1). The researcher, therefore, acknowledges her influence on the research process.

It is also important to take into account that when conducting psychological research, it is a requirement that one knows oneself and one's position within the research process (Nair, 2008). Psychology promotes insight and reflexivity among those who make use of these services; however, the American Psychological Association prescribes that psychologists have sufficient insight in practice and in research (Smith, Constantine, Dunn, Dinehart and Montoya, 2006, as cited in Nair, 2008). Thus I deem it imperative to locate myself as the researcher within this study, as that, in itself, has informed the research topic.

I am a young Black woman, who grew up with her biological father. My relationship with my own father has revealed how my feelings towards him have influenced the way I view myself as young adult female in the world. I am aware that by undertaking this research, my own relationship with my father, in consort with the various influences that I feel that relationship has exerted upon me, could introduce subtle biases in how I interpret the findings. As I possess similar demographics to the participants in the study, I have considered how my status as an insider could be utilised in interpreting and reporting of the results.

During this research, I experienced a great deal of emotions, whichwere stimulated and arose in respect of my own relationship with my father and my perceptions of the ways in which I believe he formulated and moulded my own femininity and development. This propelled me to maintain a personal journal, exploring and expatiating difficult issues in my relationship with my father, in my own therapy. Special attention wasrendered to the feelings and emotions evoked during the interviews. The relevant material which surfaced was duly analysed, and subsequently deliberated, to assess if it had effected or educed any influence or bearing on data collection and/or analysis. Any significant journal entries couldbe included in the final composition, if required.

CHAPTER 4: RESULTS

4.1 Introduction

The transcripts were subjected to a thematic content analysis, in alignment with each of the three organising themes comprising the constructs of the feminine self, viz.the Sexual, Reproductive and Competent Selves. The themes distinguished, deemed pertinent to each construct are demarcated as follows:

- The Sexual Self
  - The father's communication concerning the daughter's sexuality;
  - Paternal or fatherly affirmation involving the daughter's sense of desirability;
  - Participants selecting partners or romantic mates reminiscent of their father; and
  - The significance of their names.
- The Reproductive Self:
  - The perceived blessing ofthe father conferred on the daughter, bestowing the capability and capacity to become a mother of the future generation;
  - *Lobola* as a transfer of the daughter's reproductive rights;
  - Performing of the *umemulo* (the Zulu coming of age ceremony); and
  - The attributionof marriage as a marker of normalcy.
- The Competent Self:
  - Perceptions of the father's implicit and explicit influence on a daughter's career choice and ambitions;
  - Trusting,and abiding with, the father's judgement on which career path would lead to success; and
  - Establishing and choosing to secure their success, education and independence prior tomarriage, in consort withimplications and considerations of thedaughter's level of education and the associated, potentially enhanced or incremental price of *lobola.*
- Meta- Analysis of Focus group discussion
  - Areas of Contention and disagreement
  - The relevance/importance of the use of humour
- The 'presence' of the absent father for girls who were raised by their fathers
  - The attribution of great significance of having grown up with a present father

The final theme relates to the significance of the absent father issue, in women/girls who were raised by their fathers. This theme incorporates participant comments and data generated in the individual interviews and focus group discussion.

The data rendered by the focus group discourse and interviews was analysed and presented in the findings and discussion chapter. The focus group discussion facilitated formulating questions in a non-proscriptive, unbiased, impartial and non-leading manner, with the themes emerging from the conversations and interactions therein rendering interesting findings. Certain themes elicited in the focus group interaction actuated notable and appropriate reflections and anecdotal evidence conveyed by participants, apropos the influence that their relationship with their father effected on their feminine development. Primarily, the interaction in the focus group discussion accentuated and distinguished the feminine development areas, deemed cardinal by the participants, in consort with their typical articulation and conceptualisation of their relationships to with fathers within everyday social settings. The data rendered from both interview procedures is presented, appropriately classified under the relevant aspect of the feminine self. The responses generated in the focus group discussion were analysed and sited within the headings, as joint, shared, or communal group answers, rather than individual rejoinders. The interactions and dynamics of the focus group are portrayed as a separate theme; allowing the data formulated in the focus group discourse to be evaluated and expounded, in consort with the theme considering the discussion as an analysis of the intrapsychic processes. Furthermore, this chapter considers several elements and facets, inclusive of, *interalia*, participants' humour usage, the role of disagreements and areas of contention. Finally, the principal intent of the chapter comprises demonstrating and evincing the manner by which the the analysis of the group interaction relates and is connected to each of the three aspects of the feminine self.

4.2 Sexual Self

The Sexual Self construct encompasses the woman's sense of herself as desirable, supplemented by a sense of permissible sexual desire and delectation. The aspects considered apposite under this construct include the woman's sense of herself as a desirable female, essentially deems herself attractive, along with the perception she is a desiring woman (feels entitled to be aware of her attraction to potential mates) as well as feeling entitled to enjoy

her body and sexuality. Illustrative excerpts from the data have been incorporated within each theme.

4.2.1 Father's Communications Regarding Daughter's Sexuality

The majorityof participants admitted to never having open conversations about sex and relationships with their fathers. The participants stated that sexuality and associated facets would be communicated bytheir fathers in the form of passing comments or off=hand remarks, rather than a blatant, direct and expressive interaction.

> Kate: *He says things quite in passing so it's never been an actual sex talk, sit down type of sessions.*
>
> Christina: *...things like boys as well, that was a sensitive topic. I think my dad had never understood why I had to have male friends.*
>
> Jazz:*I have been able to approach him with guy stuff, obviously not the sex, not the details. But I have been able to approach him with lots of guy stuff.*

Generally, the impression rendered constituted that fathers' comments related to promoting abstinence.This appeared to affect the manner by which the respondents consider, articulate and express issues of their sexuality.

> Christina: if *I was walking with my guy friends, I would need to tell them,* "ok guys, we need to like walk apart now in case my dad sees us when he drives past, coz I don't want him to think that there is something going on." *And the funny part is that a lot of the time, there would really be nothing happening between me and these guys. I will have a boyfriend and stuff, but even when I am in a relationship, I tell the guy,* "dude, we

not gonna have sex, coz I don't want to fall pregnant or have AIDS".*But that's literally what it is to me. I don't really want to disappoint my parents, so that shaped my outlook in terms of why I don't sleep with the guys that I date.*

Kate: *He could never think that I could possibly be dating... He doesn't like the idea coz in his mind I think dating equals sex. This isn't true. Like I say, before we even start dating, I need to think about it in-depth,if this is even really worth it typa situation.*

Maria: *And the only comment on sexuality or whatever was when my sister was going to Varsity and I was still in High School. All he said to her was* "just be careful, AIDS can kill you..."

There was a consensus expressed by the participants, assigning topics related to sex and sexuality as the mother's responsibility, which the predominance of respondentsexperienced, with their mothers more vocal, conducting discussions about sex and dating. Despite the almost unanimous agreement and experience, the majority of respondents also exhibited an implicit desire for a more open and candid relationship with father. This was evidenced by the defence mechanism of intellectualisation arising, when contending withher yearning for engagement with the father, which does not occur, concerning issues of sex and sexuality.Only two of the eleven participants expressly stated the disadvantage felt due to paternal silence and reticence on the issue.

Maria: *Only my mom speaks about such. She is the one who is pretty comfortable in that department. I think it (it being dad speaking to her about sex instead of mom) wouldn't make a difference...I don't think that he is very good at speaking about it. And I think what helped him*

is that he has got a very talkative wife. She talks about it.

Focus Group Discussion: *He doesn't give me advice about it. I have to kinda figure this life out man. I feel like sometimes even though my dad really wants to talk to me about boys and stuff. Sometimes, he doesn't know how to come at it in a nice way. In a way that is comfortable for him.*

Rose: *I would actually love to know (what he thinks) because I think me and my mom have a very open relationship so I know where she stands. My dad... sometimes he is very hard to read. So I actually don't know what he thinks about me growing up and becoming a woman. So... Honestly, I wish I knew. I really don't know where his thoughts are.*

4.2.2 Fatherly Affirmation in Relation to the Daughter's Sense of Desirability and Physical Attractiveness

The participants garnered and inferred their fathers' impressions of their attractiveness through comments made *"in passing"*.Certain memories pertained totheir father's comments on their physical appearance, especially considerations of their body size or weight. The implications and inferences gathered by the majority of participants concerned a leaner, svelte body being more desirable, as well as approved as more acceptable to the fathers.

Christina: *...it was a time when I was still playing sport, and then I stopped playing sport at some point and he said* "yoh, you are getting fat" *and I said Dad that is not a very nice thing to say. And he said* "no, like I don't mean that

you look ugly, but you are getting fat." *And as I grew older, I learned to shrug it off.*

Maria: *The only person that my dad compliments is my mom. For the rest of us... no... We know our roles. We are not his wife; Um... and so he has never really said anything. Except for my matric dance, I can't really remember a time when he said*"oh you're so beautiful"*.' On the day that he commented about it, I was very shocked coz he never comments on anything I wear. I think that in terms of sexuality, he helped me to become very comfortable in my own skin because he has never made an offensive comment or whatever so it's made me comfortable with my weight.*

Focus group discussion: *The comments that my dad makes actually, have shaped my view on the kind of guys I like you know. As far as physical attractiveness goes, my dad is on a take care of your weight. For a young mind, I mean he has been saying this for a long time, so it kinda tells me that a smaller weight is more desirable than others. Like for me, I'll gain an inch and he will be like...*

Inherent in their communication, was the nuance that the participants longed for input from their fathers on their physical appearance, constituting the marker and facilitator of their feelings of desirability.

Rose: *He has never really said* "this is too long or this is too short" *or you know, like some dads would comment. You can almost see it thought, coz he will give me that sideeye of...*"Look at

what you are wearing..." *the only time was at my 21st and my matric dance.*

Jazz: *When you leave the house and your father told you like two minutes ago like inside that you look awesome, you just walk out feeling so awesome because he noticed the effort that you put in. I mean I personally love it when he comments, like even when we buy things, we will go to him first instead of going to my mom first to ask her what she thinks, when we are wearing something.*

FGD: *From a young age, I mean he would throw away our jewellery. Coz he didn't want us to grow up too fast right. And only like later, by the time we were in matric, like for matric ball and stuff like that... he was like* "ok, you are grown, you can put on make-up now. You can look like a woman". *But then we were so used to being... like just keep it on the regular. Like the most make-up we would wear on an average day is like eye make-up, that's all. Um, him having done that kinda shaped the type of women that we are.*

4.2.3 Picking Partners who Remind Participants of their Father

The participants who expressed that they would gladly date or marry someone like their father comprised the individuals who articulated and expressed idealised conceptions and mentations of the paternal parents, as well as those who accentuated idealistic and positive paternal characteristics, substituting and suppressing an honest reflection of possible agnatic elements and attributes they dislike.

> Jazz: *I think I go out with guys that remind me of my father. It is honestly a thing. I always say to myself if I can find a man who is like him, although I don't know how good that is. But like when I am dating someone or something, it's usually someone who reminds me of him because I think he is great!*
>
> Maria: *I think my dad is that person who is just funny, outgoing and stuff, not necessarily the centre of attention, but that bubbly person that is fun to be around him. I sort of tend to gravitate towards guys like that.*

Certain participants expressed unease in regards to dating someone reminiscent oftheir father, as well as the implications and feeling they would, inevitably, marry or conduct a permanent relationship with a man exhibiting similar character traits to their fathers. Ambivalent feelings were rendered by this particular discussion, possibly engendered by consideringand owning the potentially uncomfortable feelings which would arise should the participants expressly and explicitly articulate and acknowledge how their father's less positive traits affect them.

> Maria: *One thing that I said is that I will never date a guy who is very high on saving and funny enough; I am in a relationship with a guy like that. And it's true what they say that you gravitate towards someone like your father.*
>
> Rose: *it's not like my dad is horrible person, I just think that maybe a lot of my interactions with him almost created that complex. I generally don't date people who are just as confrontational and stubborn as me, because I have seen how it goes down when I have confrontations with my dad. So if you are*

confrontational, not gonna happen, if you Zulu, not gonna happen.

FGD: *I have noticed with my group of friends, we come from different background. But with the guys we date, or our relationships have always been informed by the relationships we have with our father. I have noticed that there is a pattern with the guys I have really liked and the characters that my dad has.*

In the focus group discussion there was a theme centred primarily around the kinds of men the fathers would approve of, in consort with the participants reflecting that their choicesof mate relied on their father's approval of certain types of men, rather than others.

FGD: *just picking up on the comments, I can also pick up on loads of times where my dad has made comments about even guys I have checked out in my neighbourhood. He would say things like* "oh my God, that guy with baggy pants, like those are disrespectful boys". *Like those immediate comments make me think that if I am bringing a boy home with baggy pants, immediately it's a no-no for him. So comments are huge as a guideline.*

4.2.4 Significance of Names

This was a theme which spontaneously emerged from the research, without any probing from the interviewer. The majorityof the participants were able to reflect on, and extrapolate meaning from, the names bestowed by their parents, making an inference as to their father's feelings apropos their femaleness. There was an apparent great significance to their status as daughters attributed and attached by participants to their parentally (paternally) chosen names,

The participants who only have female siblingswere able to gauge the level of their father's excitement by theirsisters' names; which, in addition, contributed an inherent awareness of paternal longing and disappointment that these offspring weren't male, This was mitigated by the sense of pride and satisfaction, expressed by participants, as they perceived themselves as wanted and desired by their fathers throughthe names they had been bestowed.

> Puseletso (FGD): ... *I think the name thing is kinda telling... [my name], means: 'we are happy.'..... This all means, 'There is Joy, and then there is another girl, and then there's another girl. So I don't know if it's an expression of anything. I would need to think further about it.*
>
> Belinda (FGD): *hmmm, I was named after my dad's mom as well. So I don't know if after she passed on my dad thought... hey, let me name my daughter that... hai, I don't know.*
>
> Rose: *I know my dad wanted a child. He was ready to have a child and that's how I got the name '{my name}' which means, 'We have prayed' Coz he prayed to have a child and they didn't know the sex of the baby until, but all I know is that my dad wanted to have a child.*
>
> Christina: *so there's like three of us in the family. I've two sisters, they are older and I am the last one.... My middle sisters name means 'enough'... so like not enough kids but enough girls. They expected her to be a boy. So ya, I don't know. I don't know if I am supposed to be offended or what, but I think I was wanted because of the name that I was given. My name*

means 'loved one' so obviously I knew that they embraced me nonetheless.

4.3 Reproductive Self

This aspect involves the participant's sense of her potentiality as a mother to the next generation, whether or not she decides to procreate. This construct encompasses the comprehensive gamut of implications personally and culturally. It is deemed significant to explore how the participants perceived theirfather's attitude, along with their opinion of how this has informed (or hasn't) by her relationship with her father. The principalthemes under this construct include the perceived paternal blessing to be a mother tothe future generation; the significance of performing the traditional coming-of-age ceremony; *lobola* as a transfer of the daughter's reproductive rights; and marriage as a marker of normalcy.

4.3.1 Perceived Blessing from the Father to be a Mother of the FutureGeneration

There seemed to be a denial, possiblyavoidance,in even considering or acknowledging that thefathers could conceive their daughters as futuremothers This may be engendered by respondents desperately wanting to remain 'Daddy's little girl', maintaining the status quo, which she may feel would be lost should she procreate or be considered a potential maternal figure. This was evidenced by the participants' reluctance to comment or cogitate the question, with it being superficially glossed over in the individual interviews, as only two of the six interviewees even engaged or considered the question. In the focus group discussion, nervous laughter accompanied the posing of the question, with a change of subject and introduction of a new topic. There is also the possibility that the issue concerns a sexual factor, and it was apparent that the preponderance of respondents were uncomfortable discussing sexuality related aspects.

Jazz: *he never speaks of me as a parent. Never ever.So I'm not sure. I mean, he never really goes into that kind of stuff. I don't think that he has ever envisioned that himself either.*

Maria: *I mean I like kids and I teach Sunday school classes and whatever, but he has never*

related to me as a future mother or whatever. Even when I do things, he doesn't say things like "one day, when you are a mother" *type of thing... he has never.*

4.3.2 'Lobola' *as a Transfer of Daughter's Reproductive Right?*

Traditionally and historically, as highlighted in the literature; lobola serves as a tralatitious transfer of the daughter's reproductive rights from her original family of origin to the family into which she is marrying (Bohanann, 1949).This is significant, the daughter's marriage and her value as a fertile woman effectuatethe transfer of money or livestock to the bride's family when she marries. The findings of this research were not aligned with the traditional customs; this could perhaps be consequent to acculturation or the fathers of these women considering their daughter's education and professional self greater assets than the status bestowed by her marrying.It appears that the fathers advocatethat the daughters garner their sense of worth and acceptance from alternate factors, not being married, although the paternal expectations for *lobola* sire high, actuated by her being educated, contrary to the tralatitious conceptions of lobola.

Kate: *he doesn't want the absurd* lobola *things. He is very traditional; I mean he is a Zulu teacher so he does know a lot about culture. So he knows that when the* lobola *money comes, it is not for him and for his personal improvement but it needs to be towards the wedding.*

Jazz: *I mean he always jokes about it and I'm not sure if he is joking but he always says that he is gonna expect a lot of* lobola *money. A lot of money because he says I have paid a lot of money to get you guys through school.*

Precious: *it's usually about the price and 'I'd be like I don't get the whole thing and if I do get it, if I do have to tolerate it, I don't see why it has*

> *to be so hefty. What am I gonna eat, you know. And he will be like* "oh, Precious, are you like gonna expect R10 000? We took you to school, that alone is R200 000. We won't charge this man R10 000" *and then I'll talk about* "oh no, what if he is also educated, what do you think of that? What am I gonna eat, where am I gonna live?"

4.3.3 The Performing of 'Umemulo' *(Coming-of-Age Ceremony)*

The majority of Zulu speaking participants mentioned this tradition, frequently without prompting from the interviewer. Analogously aligned with the practice of *lobola*, the historical and staunch adherence to the processhad been modified, due to acculturation and the daughter's education. The three participants, who spontaneously mentioned the tradition, expressed that the manner by which their fathers framed the significance of the tradition conferred dignity and respect onthem, contrasting with historical and tralatitious application. Historically, the performing the ceremony constituted the father declaring that the daughter is a virgin, therefore is ready for matrimony, and a high *lobola*, due to her chastity.The attitudes and perceptions held bythe daughters of the manner by which their fathers upheld and practiced cultural traditions, ensured the participants considering tralatitious routines positively along with their ethnicity and cultural ethos.

> Kate: *so basically it's {*umemulo*} gonna be appreciating the young women that we have grown up to be. I feel like for him he wants to do it for us, for my sister and I because of what we have had to put up with and how our lives has been shape my mom passing away. So for him it's like, in my opinion it's more of a 'thank you thing' so he is thanking us for stepping up and helping him raise us.*

> Christina: *I just think that in terms of really important stuff, like* lobola *and marriage and all*

that. They are strict. With other stuff like wearing skirts at certain times, they kinda chilled about it. Like my sister had umemulo, *you know what it is right, a coming of age. You usually have it at 21. So my sister had hers much later coz at the time she was 21, my mom was away, she was at school, so nje my family was just scattered everywhere. I think back in the day, in the proper Zulu culture in the villages they do it when you are 21. So my sister has to do that before she gets married. So for things to go right in her marriage and for things to go right in their own household, my parents must have this for her. So my dad wants to have* umemulo *for me and my other sister at the same time and I am not looking forward to it only because it's a lot of work, but I am excited about having Zulu dances and stuff, I think it's fun.*

Rose: *Luckily for me, we are not very traditional, so I have never had that issue of 'hey lets slaughter a cow, whatever whatever, or where*is'phanadla *or virginity testing... luckily I have never had to do those. Coz even when I had my 21st, I did have a bit of a traditional thing, wechanged into traditional gear and did some traditional dancing, but that was because I wanted that. We didn't even slaughter. So like, my family, we don't do those things.*

4.3.4 Marriage as a Marker of Normalcy

There was only one participant who expressed her reluctance to get married and be someone's wife. Consequently, she deemed she had disappointed or sensed she had let her

father down, with her her failure to aspire to matrimony would ascribe her a socially unacceptable label/status.

> Rose: *I mean my dad would love for me to get married! In his mind, it's part of the life process. I know that he is concerned about the fact that I said I don't wanna get married. I know for a fact that that would be a concern for him because he has this idea that* "ok so you gonna be dating other people's husbands...'

For the rest of the participants, there was a general consensus that even though their fathers did not openly discuss dating relationships with them, they felt that there was an implicit paternal expectation for them to get married and as one participant from the focus group discussion expressed,

> "*show them that they are normal.*" *...he realises that being successful is great. Like get your degree, get your job but at the end of the day, you do need a companion and the sooner you can find him the better because you can grow something together. Somebody once told me that much as our dads may be disappointed that we have had a child out of wedlock and whatever, there is still some element of* "shoo, she's normal".

4.4 Competent Self

This aspect of the feminine self looks at the participant's sense of competence as a person in the workplace, although the competency sense has evolved from school days. This concerns what a woman feels she now has to offer the world in a career sphere. It encompasses, *inter alia*, a sense of intelligence, capability and personal efficacy, in conjunction with how each participant believes this was shaped (or not) by her relationship with her father. The themes within this construct incorporatethe perception of the father's implicit and explicit influence

on career choices and ambitions;trusting the father's judgement apropos the most suitable career path for success;the price of *lobola* and the daughter's level of education; as well as the idea of success and independence before marriage.

4.4.1 Perception of Father's Implicit and Explicit Influence on Career Choice and Ambitions

The participants had a strong sense that what they had chosen to study was not as a result of the 'pressure or persuasion' of their fathers. However, certain participants mentioned that Arts-related degrees were not necessarily deemed an apposite, suitable or functional course of career path, as it has minimal potential for financial security and independence. The participants appeared to perceive a paternal anxiety, if the father felt that the daughter would not be financially independent, thereby having to rely on a man.

> Precious: *I don't remember a point where I thought 'what would my dad have me do?' I think it's always because they always said I must tell them what I wanna do so they were waiting on me. So you choose where you wanna go, you obviously can't choose something crazy as doing the arts or something. But you choose where you wanna go, what you wanna do and then the money comes.... just so your education can work for you. I think he just wants us to be independent and successful, not depend on some guy or someone, you know.*

> Rose: *I think there was time when he was anxious coz he was just like sooo, what's going on? Which is understandable you know, because any parent would be worried about that if they don't understand what you are doing and where it's gonna take you, but even throughout the panic, there was always an emphasis on 'get educated, get a degree' and hope that that*

degree will get you somewhere. But I feel like there was always an element an of 'but I told you to study accounting and had you done that you wouldn't be in that situation...' but now that its picking direction, at least I can see where I am going... it's more of a... oh okay, it's cool.

One of the participants; studying a degree in Dramatic Arts, felt that her father was open to what she was studying, without greatconcern about money and her financial stability. This participant felt that her father was supportive of the career path she had selected, due to his personal experience of changing careers, now doing what he had always been passionate about, as explicated in the ensuing extract.

Kate: "...pick stuff that you know you are good at and you know you are gonna do well in. Because I don't want you at the end of the day when you're not enjoying your day or when you're failing, for you to blame me" so he was always like 'do you' type of situation. So when it comes to my career, he is very proud of my achievements and what I am doing. The fact that I love it so much, that's how he felt about teaching. He used to be a clerk, but then he realised that his passion was to teach. He went back to school and studied teaching. So he sees that passion for performing that I have and he is really proud of my plays and all the things that I am doing.

4.4.2 Trusting the Father's Judgmentabout which Career Path would Lead to Success

The father's level of education, additionally, appears to be an essential pivotal factor in the daughter's personal career ambitions and hersense of competent self. Correspondingly, the more educated the father was, the more the daughter trusted herfather's judgment relative to

which career path would lead to success, this does not exclusively involve her ambition but her willingness to accept his advice.

> Maria: *Up until I was about 15, my parents have always been studying. My mom would be getting her honours, next year a masters, etc. My dad went back to school whilst I was still young, so education has been a big thing. Not that if you don't get a PhD you not someone, it's like* "get your degree, and the afterwards, you can go do painting or whatever".

For the fathers who were not highly educated, there seemed to be an element of vicariously living their dreams through their daughters. These were the fathers who pushed their daughters to continue studying.

> Jazz: *my dad only finished school like in standard 8, I don't know what grade that is... grade 10, ya. So, naturally he emphasised education like you won't believe. He didn't want me to do a BA. Like I said earlier he is really good with numbers and he really wants us to be like that as well. He expected us to study things in the accounting field; you know that kind of thing.*

> Christina: *...his brother, his youngest brother is the first one to do matric so my dad was telling us how lucky we are and that I'm young and Black and female and that I just need to keep studying. He said if I spend too much of time outside of school than I would not be able to go back once I am done so he said that I should actually go ahead and do it (PHD). I think he is*

really fascinated by the idea of me wanting to go as far as I can.

4.4.3 Success, Education and Independence before Marriage

Particular participants felt that their fathers viewed marriage, settling down and starting a family as factors which would diminish or slow their daughter's rate of success. It was apparent that for the participants, the father's emphasis on education and success before marriage served as a cautionary advocation, which implied that a woman dependency upon a on a man for financial security is negative and detrimental.

> Rose: *All he ever says is*"get a car, get a house before you get a child"*so always make sure that you are financially stable especially because men are silly. Just because he had a child with you, it doesn't mean that he is gonna raise that child. So even if he up and leaves, you'll be ok and your child will be ok.*

> Kate: *If you wanna be a grown up, finish what you are doing. If you are studying, finish that. Be able to have your own things, get your own house, get a car, be financially independent and then you can start saying you're a grown up. To him, we still his children coz we still under his roof in a huge sense. To him I think until we are ready to let go of him and be completely independent, then like it's not even something worth talking about- you can't be a woman, you can't be a grown up if you are still under my roof, eating my food.*

> Focus Group Discussion: *My dad keeps telling me to enjoy my life and not hurry in settling down and trying to get married. He says to me that I should work yes, and after that just travel the world. And after travelling the world, I can*

> *decide to settle down and find a husband and then have kids.He used to keep pushing me to be like this other cousin of mine who I didn't like at first... but anyway, we are very similar in our characters. She like bought a house before she was 25. She is not married though. She has kids, but she is independent. So my dad is like* "be like her".

4.4.4 Price of 'Lobola' *and the Daughter's Level of Education*

There was a sense that certain participants prized themselves, based on the level of their education. It was implied that paternal comments concerning *lobola*, enlarged their sense of self-worth and effectuated their considering themselves an asset to their fathers because of their level of education.

> Christina: *he would say things like*"oh for *lobola*, we gonna charge them like a hundred and fifty thousand."*He will always say though that I need to make sure that I do marry somebody who is educated, who is on your level.*

> Focus Group Discussion: *my father's brothers always talk about* lobola. *They always forward about that... they say things like* "you know what, we are going to charge an arm and a leg because we took you to school so they must pay".

Only one of all the participants deemed her father was concerned about her age and that if she does not get married soon, her father may start to worry. This particular participant mentioned that her father spoke about *lobola* in a different manner expressed by the balance of respondents.

> Puseletso (Focus group Discussion): *with regards to* lobola, *he does express a view. I think*

my dad would be happy if I get married, the sooner the better. My cousin got married in December and we are the same age. .. I mean with lobola, *he always speaks of it in the context of people overcharging. He doesn't think it should be punitive. Like the fact that you are educated, he would say something like* "it was our job to send you to school. That does not increase your value as a commodity". *He doesn't feel as though a man who is genuine about loving you should be punished for the fact that you are educated. So I know that my* lobola *will be reasonable'*

4.5 Meta-analysis of focus group interactions

A pivotal aspect in the focus group discussion was the employment of particular defence mechanisms and the interactional patterns to determine the possible intrapsychic conflicts and unconscious processes at play. This was evidenced by the marked differences between the participants in the individual interviews and those in the focus group, in consort with how each of these groups engaged with the questions asked by the interviewer.

The use of humour in focus group discussions; this can be used to maintain solidarity, negotiate power and navigate coping strategies (Wilkinson, Rees & Knight, 2007). Humour could be used to soften the views that the participants deemed socially unacceptable.

There was great deal of disagreement apparent among the participants centred on several issues. Laughter was often used to cushion disagreements when the views conflicted.

The prevalent issues of contention related to the father and not the self, that is, were unrelated to the research and the question asked. The first area of disagreement involved the percepts of fathers being viewed as, or expected to be, providers. One participant felt it is unrealistic to expect fathers to be providers in a South African context, considering that men earned significantly lower than their female counterparts and therefore, the 'father as provider' conception was 'unrealistic.' The alternatenarrative around the father as a provider, involved

him being deemed a better 'logical thinker', naturally capable of making sound financial decisions, thus should be the one with the onus of being the breadwinner in the family.

> Puseletso: *The concept of a provider, a protector... those are the common ideas associated with fatherhood... I don't think it's always fair in a South African context, especially looking at the concept of provider... where I think according to stats, males earn significantly less than female partners in the households. I mean, a man is always portrayed as having special qualities. Like for instance in the bible. We expect super human qualities from these men and that's not fair to expect because they are only just human.*

> Nomasonto:...*in terms of it being a fair depiction of fathers, I think that it is a fair depiction... well, in my gendered world, men still get paid significantly more than female counterparts with the same qualification. So ya, I would expect the father of my children to be that kind of father. You know, to be a protector, a provider to be all of the abovementioned.*

Another disagreement was around the father who encourages the daughter not to rush into marriage/romantic relationships versus fathers who are watching the daughter's proverbial 'biological clock' and wondering when, if ever, she will get married. There seemed to be opposing views and then, interestingly, when one of the participants mentioned that she feels like her father 'is worried' when she doesn't bring anyone home, there was consensus. The ideas expressed by the participants relate to the reproductive aspect, under the sub-theme of the perceived blessing from the father to be a mother of the future generation.

> Lalla *My dad keeps telling me to enjoy my life and not hurry in settling down and trying to get*

married. He says to me that I should work yes, and after that travel the world. And after travelling the world, I can then decide to settle down and find a husband and then have kids. It shouldn't be something that I have kids now and not be able to achieve what I wanted to achieve. So with him, it's always been "achieve all that you have set for yourself to achieve. And then you can actually start a family".

Belinda... *He is all up on some if you wanna be at school a little longer, be at school. I'm still here, I will take care of you.... he is just like*"don't be in a rush".

Masechaba: *He never made mention of it at all. Actually, he wants me to stay at school. I don't think he pictures me as someone's wife. To him, I am his little girl but I think in his mind, he thinks that it is going to happen soon because there are girls in my township who are my age and have babies.*

Puseletso: *I think my dad would be happier if I do get married, the sooner the better. My cousin got married in December and he broke the news. And I think he started the conversation...*"so, you and your cousin are the same age".

Puseletso: *I think my dad is worried that I might end up single at the pace that I am going. Like you know, I'll be that single woman you know that successful is great. Like get your degree, get your job but at the end of the day, you do need a companion and the sooner you find him, the*

better because you can grow something together.

Lalla: *I think my dad is trying to fish for what's going on because my granny the other day said that my dad asked her if I am dating anyone. And I was just surprised... he is supposed to ask me if he wants to know something.... she was like*"no, he is just concerned that you are growing up".

Puseletso: *...somebody once told me that as much as our dads may be disappointed that we have a child out of wedlock and whatever, there is still an element of* "shoo, she is normal".. *They need to know that at least there is nothing wrong with my child, that she is desirable... they also want to see that we are normal, that we are balanced somehow.*

There was an apparent dominant narrative of the daughter's feeling like their fathers did want them to be married and settle down. This narrative swayed the discussion and the majority of participants expressing that they sensed that their fathers valued them being independent and successful, as opposed to them being mothers/being married. However, participants who had previously stated that their success, travelling the world and careers were most important to their fathers, were swayed and influenced by the contrasting viewpoint, acknowledging and allowing that it was equally, or even more, important that they be in relationships, get married and have children, as this denoted their 'normalcy.'

Belinda: *Um... I think my father is ok with the idea of me dating but he does not want me to lean too easily on a guy. I mean, it's the same thing that Puseletso said... they want to know that you are normal.*

Only three out of the five participants considered the element of their father's expecting them to be girl children, along with the events leading up to their birth. One of the three participants told a utopian story of her father being presentduring the birthing process, expressing it with much endearment. Two of the five participants mentioned the significance of names, inferring that their given names implied that the fathers were not too happy with them being female. This engendered uncomfortable feelings, which caused the participants to foreclose the exploration of how they may have felt should they have learnt their parents were expecting to have a boy.

> Belinda: *.they named my little brother Vuyo, Like Joy because he (dad) was so happy to have someone carry his family name.*
>
> Puseletso: *I think the name thing is quite telling... My name means 'we are happy' my other sister is 'girls are increasing' and after that it's 'a girl again?' which means there is Joy, and then there is another girl and then there is another girl so I don't know if it is an expression of anything. I would need to think about that.*
>
> Nomasonto :(right after the comment made by Puseletso) *I don't remember any stories. I don't think I have ever asked.*

The discomfort rendered bydelving into the possibility of their fathers wishing that they were boys, along with the sense that the anecdotes focused on their recollection of events leading to their births were necessarily 'grand and utopian', was evidenced by the humour utilised and subject changes which were educed soon after the humorous comment made by Nomasonto.

There appeared to be a duality or double bind, in that those who had male siblings perceived they received different paternal treatment.This denoted to the participants that their fathers do not foster their independence as he does for their male sibling(s). Conversely, these women

believed that their fathers encouraged them to be independent of a man (primarilyfinancially), through the pursuit of education and professional success.

There was also disagreement over the abovementioned double bind. It appeared the participants considered their father felt that their daughters would need companionship rendered by being in relationship with a man and that pursuit of a career/professional success arenot the exclusive factorsin a complete and complex life (See quote from Puseletso and Lalla, above).

This may be so, taking into account these women are considered, educationally the crème-de-la-crème of society, well advanced towards the achievement of professional success, therefore, despite fathers encouraging their pursuit of career/professional success, there is anelement within the father concerned that the daughter's 'dating market value' will be way too high due to her being highly educated. This accentuates the concept of normalcy being designated by the idea of a daughter having a family, being married and having kids etc.

4.5.1 The Use of Humour

The first instance where humour was utilised, occurred when the interviewer asked about the events leading up to their births and the question whether their fathers expected them to be girls. This was perceived as an absurd question and only two participants were prepared to consider the issues. (See above for the possible purpose served by humour in this instance).

The ensuing humour application was when the group was discussing a father's disappointment should a participant have a baby out of wedlock, associated to responses to the question around the father conceiving theirfuture motherhood, which is based on the theme around the perceived blessing from the father to be a mother to the future generation, under the Reproductive Selfconstruct. The participants describe what impact this would have on theirrelationships with theirfathers.

> Puseletso: *I think with regard to the kid thing, I think my dad would be so hurt if I fell pregnant before I get married. Because we are very religious, very Christian. Um... ya, that would kill him. He would disown me. I would be excommunicated from the family.*

Subsequent to this comment, made by Puseletso, was another round of humorous comments concerning other reasons for a father to disown their daughters.

> Masechaba: *I think my dad would disown me if I marry a Nigerian.* [Group laughs]
>
> Belinda: *ooooh. Me too. Is over.*[Group bursts into laughter]

There was the additional incorporation of humour accompanying the question about whether the father comments on/speaks about dating relationships and the daughter's appearance. The laughter continued when one of the participants commented that her father does not comment on her physical appearance. There was a resounding consensus concerning the fathers' oblivion to their daughters' physical appearance. This discussion related to the sub-theme of fatherly affirmation in relation to the daughter's sense of desirability and physical attractiveness, found under the Sexual Self.

My dad is oblivious to everything. Hairstyle whatever... unless you show him, like dad... look at me. And then he will be like "oh okay, what it is?"[Group laughs].

There humour was used when the interviewer asked the question "*does the way in which your father talks about men affect the type of men you are attracted to?"*A participant responded *"that's the main reason why I am here"*, which actuated hysterical laughter among the group.

The possible reason for the use of humour in this instance would be due to the cliché and popular view of fathers being the dominant factor in a daughter's dating life and selection of mates.

There was an express consensus over the fact that fathers don't talk to daughters about men/dating relationships, although none of the participants expressed a desire to change this, as opposed to the interview with Rose. In the focus group discussion, Puseletso articulatedthat she takes her father's advice more seriously because he is a man (oedipal narrative), generating the realisation that fathers rarely give express advice but whatever they say, even in passing, is seen to hold precedence.

Humour was employed when Belinda conversed about her boyfriend reminding her of her father.

confrontational, not gonna happen, if you Zulu, not gonna happen.

FGD: *I have noticed with my group of friends, we come from different background. But with the guys we date, or our relationships have always been informed by the relationships we have with our father. I have noticed that there is a pattern with the guys I have really liked and the characters that my dad has.*

In the focus group discussion there was a theme centred primarily around the kinds of men the fathers would approve of, in consort with the participants reflecting that their choicesof mate relied on their father's approval of certain types of men, rather than others.

FGD: *just picking up on the comments, I can also pick up on loads of times where my dad has made comments about even guys I have checked out in my neighbourhood. He would say things like* "oh my God, that guy with baggy pants, like those are disrespectful boys". *Like those immediate comments make me think that if I am bringing a boy home with baggy pants, immediately it's a no-no for him. So comments are huge as a guideline.*

4.2.4 Significance of Names

This was a theme which spontaneously emerged from the research, without any probing from the interviewer. The majorityof the participants were able to reflect on, and extrapolate meaning from, the names bestowed by their parents, making an inference as to their father's feelings apropos their femaleness. There was an apparent great significance to their status as daughters attributed and attached by participants to their parentally (paternally) chosen names,

The participants who only have female siblingswere able to gauge the level of their father's excitement by theirsisters' names; which, in addition, contributed an inherent awareness of paternal longing and disappointment that these offspring weren't male, This was mitigated by the sense of pride and satisfaction, expressed by participants, as they perceived themselves as wanted and desired by their fathers throughthe names they had been bestowed.

> Puseletso (FGD): … *I think the name thing is kinda telling... [my name], means: 'we are happy.'..... This all means, 'There is Joy, and then there is another girl, and then there's another girl. So I don't know if it's an expression of anything. I would need to think further about it.*
>
> Belinda (FGD): *hmmm, I was named after my dad's mom as well. So I don't know if after she passed on my dad thought... hey, let me name my daughter that... hai, I don't know.*
>
> Rose: *I know my dad wanted a child. He was ready to have a child and that's how I got the name '{my name}' which means, 'We have prayed' Coz he prayed to have a child and they didn't know the sex of the baby until, but all I know is that my dad wanted to have a child.*
>
> Christina: *so there's like three of us in the family. I've two sisters, they are older and I am the last one.... My middle sisters name means 'enough'... so like not enough kids but enough girls. They expected her to be a boy. So ya, I don't know. I don't know if I am supposed to be offended or what, but I think I was wanted because of the name that I was given. My name*

means 'loved one' so obviously I knew that they embraced me nonetheless.

4.3 Reproductive Self

This aspect involves the participant's sense of her potentiality as a mother to the next generation, whether or not she decides to procreate. This construct encompasses the comprehensive gamut of implications personally and culturally. It is deemed significant to explore how the participants perceived theirfather's attitude, along with their opinion of how this has informed (or hasn't) by her relationship with her father. The principalthemes under this construct include the perceived paternal blessing to be a mother tothe future generation; the significance of performing the traditional coming-of-age ceremony; *lobola* as a transfer of the daughter's reproductive rights; and marriage as a marker of normalcy.

4.3.1 Perceived Blessing from the Father to be a Mother of the FutureGeneration

There seemed to be a denial, possiblyavoidance,in even considering or acknowledging that thefathers could conceive their daughters as futuremothers This may be engendered by respondents desperately wanting to remain 'Daddy's little girl', maintaining the status quo, which she may feel would be lost should she procreate or be considered a potential maternal figure. This was evidenced by the participants' reluctance to comment or cogitate the question, with it being superficially glossed over in the individual interviews, as only two of the six interviewees even engaged or considered the question. In the focus group discussion, nervous laughter accompanied the posing of the question, with a change of subject and introduction of a new topic. There is also the possibility that the issue concerns a sexual factor, and it was apparent that the preponderance of respondents were uncomfortable discussing sexuality related aspects.

Jazz: *he never speaks of me as a parent. Never ever.So I'm not sure. I mean, he never really goes into that kind of stuff. I don't think that he has ever envisioned that himself either.*

Maria: *I mean I like kids and I teach Sunday school classes and whatever, but he has never*

related to me as a future mother or whatever. Even when I do things, he doesn't say things like "one day, when you are a mother" *type of thing... he has never.*

4.3.2 'Lobola' *as a Transfer of Daughter's Reproductive Right?*

Traditionally and historically, as highlighted in the literature; lobola serves as a tralatitious transfer of the daughter's reproductive rights from her original family of origin to the family into which she is marrying (Bohanann, 1949).This is significant, the daughter's marriage and her value as a fertile woman effectuatethe transfer of money or livestock to the bride's family when she marries. The findings of this research were not aligned with the traditional customs; this could perhaps be consequent to acculturation or the fathers of these women considering their daughter's education and professional self greater assets than the status bestowed by her marrying.It appears that the fathers advocatethat the daughters garner their sense of worth and acceptance from alternate factors, not being married, although the paternal expectations for *lobola* sire high, actuated by her being educated, contrary to the tralatitious conceptions of lobola.

Kate: *he doesn't want the absurd* lobola *things. He is very traditional; I mean he is a Zulu teacher so he does know a lot about culture. So he knows that when the* lobola *money comes, it is not for him and for his personal improvement but it needs to be towards the wedding.*

Jazz: *I mean he always jokes about it and I'm not sure if he is joking but he always says that he is gonna expect a lot of* lobola *money. A lot of money because he says I have paid a lot of money to get you guys through school.*

Precious: *it's usually about the price and 'I'd be like I don't get the whole thing and if I do get it, if I do have to tolerate it, I don't see why it has*

> *to be so hefty. What am I gonna eat, you know. And he will be like* "oh, Precious, are you like gonna expect R10 000? We took you to school, that alone is R200 000. We won't charge this man R10 000" *and then I'll talk about* "oh no, what if he is also educated, what do you think of that? What am I gonna eat, where am I gonna live?"

4.3.3 The Performing of 'Umemulo' *(Coming-of-Age Ceremony)*

The majority of Zulu speaking participants mentioned this tradition, frequently without prompting from the interviewer. Analogously aligned with the practice of *lobola*, the historical and staunch adherence to the processhad been modified, due to acculturation and the daughter's education. The three participants, who spontaneously mentioned the tradition, expressed that the manner by which their fathers framed the significance of the tradition conferred dignity and respect onthem, contrasting with historical and tralatitious application. Historically, the performing the ceremony constituted the father declaring that the daughter is a virgin, therefore is ready for matrimony, and a high *lobola*, due to her chastity.The attitudes and perceptions held bythe daughters of the manner by which their fathers upheld and practiced cultural traditions, ensured the participants considering tralatitious routines positively along with their ethnicity and cultural ethos.

> Kate: *so basically it's {*umemulo*} gonna be appreciating the young women that we have grown up to be. I feel like for him he wants to do it for us, for my sister and I because of what we have had to put up with and how our lives has been shape my mom passing away. So for him it's like, in my opinion it's more of a 'thank you thing' so he is thanking us for stepping up and helping him raise us.*

> Christina: *I just think that in terms of really important stuff, like* lobola *and marriage and all*

that. They are strict. With other stuff like wearing skirts at certain times, they kinda chilled about it. Like my sister had umemulo, *you know what it is right, a coming of age. You usually have it at 21. So my sister had hers much later coz at the time she was 21, my mom was away, she was at school, so nje my family was just scattered everywhere. I think back in the day, in the proper Zulu culture in the villages they do it when you are 21. So my sister has to do that before she gets married. So for things to go right in her marriage and for things to go right in their own household, my parents must have this for her. So my dad wants to have* umemulo *for me and my other sister at the same time and I am not looking forward to it only because it's a lot of work, but I am excited about having Zulu dances and stuff, I think it's fun.*

Rose: *Luckily for me, we are not very traditional, so I have never had that issue of 'hey lets slaughter a cow, whatever whatever, or where*is'phanadla *or virginity testing... luckily I have never had to do those. Coz even when I had my 21st, I did have a bit of a traditional thing, wechanged into traditional gear and did some traditional dancing, but that was because I wanted that. We didn't even slaughter. So like, my family, we don't do those things.*

4.3.4 Marriage as a Marker of Normalcy

There was only one participant who expressed her reluctance to get married and be someone's wife. Consequently, she deemed she had disappointed or sensed she had let her

father down, with her her failure to aspire to matrimony would ascribe her a socially unacceptable label/status.

> Rose: *I mean my dad would love for me to get married! In his mind, it's part of the life process. I know that he is concerned about the fact that I said I don't wanna get married. I know for a fact that that would be a concern for him because he has this idea that* "ok so you gonna be dating other people's husbands...'

For the rest of the participants, there was a general consensus that even though their fathers did not openly discuss dating relationships with them, they felt that there was an implicit paternal expectation for them to get married and as one participant from the focus group discussion expressed,

> "*show them that they are normal.*" *...he realises that being successful is great. Like get your degree, get your job but at the end of the day, you do need a companion and the sooner you can find him the better because you can grow something together. Somebody once told me that much as our dads may be disappointed that we have had a child out of wedlock and whatever, there is still some element of* "shoo, she's normal".

4.4 Competent Self

This aspect of the feminine self looks at the participant's sense of competence as a person in the workplace, although the competency sense has evolved from school days. This concerns what a woman feels she now has to offer the world in a career sphere. It encompasses, *inter alia*, a sense of intelligence, capability and personal efficacy, in conjunction with how each participant believes this was shaped (or not) by her relationship with her father. The themes within this construct incorporatethe perception of the father's implicit and explicit influence

on career choices and ambitions;trusting the father's judgement apropos the most suitable career path for success:the price of *lobola* and the daughter's level of education; as well as the idea of success and independence before marriage.

4.4.1 Perception of Father's Implicit and Explicit Influence on Career Choice and Ambitions

The participants had a strong sense that what they had chosen to study was not as a result of the 'pressure or persuasion' of their fathers. However, certain participants mentioned that Arts-related degrees were not necessarily deemed an apposite, suitable or functional course of career path, as it has minimal potential for financial security and independence. The participants appeared to perceive a paternal anxiety, if the father felt that the daughter would not be financially independent, thereby having to rely on a man.

> Precious: *I don't remember a point where I thought 'what would my dad have me do?' I think it's always because they always said I must tell them what I wanna do so they were waiting on me. So you choose where you wanna go, you obviously can't choose something crazy as doing the arts or something. But you choose where you wanna go, what you wanna do and then the money comes.... just so your education can work for you. I think he just wants us to be independent and successful, not depend on some guy or someone, you know.*

> Rose: *I think there was time when he was anxious coz he was just like sooo, what's going on? Which is understandable you know, because any parent would be worried about that if they don't understand what you are doing and where it's gonna take you, but even throughout the panic, there was always an emphasis on 'get educated, get a degree' and hope that that*

degree will get you somewhere. But I feel like there was always an element an of 'but I told you to study accounting and had you done that you wouldn't be in that situation...' but now that its picking direction, at least I can see where I am going... it's more of a... oh okay, it's cool.

One of the participants; studying a degree in Dramatic Arts, felt that her father was open to what she was studying, without greatconcern about money and her financial stability. This participant felt that her father was supportive of the career path she had selected, due to his personal experience of changing careers, now doing what he had always been passionate about, as explicated in the ensuing extract.

Kate: "...pick stuff that you know you are good at and you know you are gonna do well in. Because I don't want you at the end of the day when you're not enjoying your day or when you're failing, for you to blame me" so he was always like 'do you' type of situation. So when it comes to my career, he is very proud of my achievements and what I am doing. The fact that I love it so much, that's how he felt about teaching. He used to be a clerk, but then he realised that his passion was to teach. He went back to school and studied teaching. So he sees that passion for performing that I have and he is really proud of my plays and all the things that I am doing.

4.4.2 Trusting the Father's Judgmentabout which Career Path would Lead to Success

The father's level of education, additionally, appears to be an essential pivotal factor in the daughter's personal career ambitions and hersense of competent self. Correspondingly, the more educated the father was, the more the daughter trusted herfather's judgment relative to

which career path would lead to success, this does not exclusively involve her ambition but her willingness to accept his advice.

> Maria: *Up until I was about 15, my parents have always been studying. My mom would be getting her honours, next year a masters, etc. My dad went back to school whilst I was still young, so education has been a big thing. Not that if you don't get a PhD you not someone, it's like* "get your degree, and the afterwards, you can go do painting or whatever".

For the fathers who were not highly educated, there seemed to be an element of vicariously living their dreams through their daughters. These were the fathers who pushed their daughters to continue studying.

> Jazz: *my dad only finished school like in standard 8, I don't know what grade that is... grade 10, ya. So, naturally he emphasised education like you won't believe. He didn't want me to do a BA. Like I said earlier he is really good with numbers and he really wants us to be like that as well. He expected us to study things in the accounting field; you know that kind of thing.*

> Christina: *...his brother, his youngest brother is the first one to do matric so my dad was telling us how lucky we are and that I'm young and Black and female and that I just need to keep studying. He said if I spend too much of time outside of school than I would not be able to go back once I am done so he said that I should actually go ahead and do it (PHD). I think he is*

really fascinated by the idea of me wanting to go as far as I can.

4.4.3 Success, Education and Independence before Marriage

Particular participants felt that their fathers viewed marriage, settling down and starting a family as factors which would diminish or slow their daughter's rate of success. It was apparent that for the participants, the father's emphasis on education and success before marriage served as a cautionary advocation, which implied that a woman dependency upon a on a man for financial security is negative and detrimental.

> Rose: *All he ever says is*"get a car, get a house before you get a child"*so always make sure that you are financially stable especially because men are silly. Just because he had a child with you, it doesn't mean that he is gonna raise that child. So even if he up and leaves, you'll be ok and your child will be ok.*
>
> Kate: *If you wanna be a grown up, finish what you are doing. If you are studying, finish that. Be able to have your own things, get your own house, get a car, be financially independent and then you can start saying you're a grown up. To him, we still his children coz we still under his roof in a huge sense. To him I think until we are ready to let go of him and be completely independent, then like it's not even something worth talking about- you can't be a woman, you can't be a grown up if you are still under my roof, eating my food.*
>
> Focus Group Discussion: *My dad keeps telling me to enjoy my life and not hurry in settling down and trying to get married. He says to me that I should work yes, and after that just travel the world. And after travelling the world, I can*

> *decide to settle down and find a husband and then have kids.He used to keep pushing me to be like this other cousin of mine who I didn't like at first... but anyway, we are very similar in our characters. She like bought a house before she was 25. She is not married though. She has kids, but she is independent. So my dad is like* "be like her".

4.4.4 Price of 'Lobola' *and the Daughter's Level of Education*

There was a sense that certain participants prized themselves, based on the level of their education. It was implied that paternal comments concerning *lobola*, enlarged their sense of self-worth and effectuated their considering themselves an asset to their fathers because of their level of education.

> Christina: *he would say things like*"oh for *lobola*, we gonna charge them like a hundred and fifty thousand."*He will always say though that I need to make sure that I do marry somebody who is educated, who is on your level.*

> Focus Group Discussion: *my father's brothers always talk about* lobola. *They always forward about that... they say things like* "you know what, we are going to charge an arm and a leg because we took you to school so they must pay".

Only one of all the participants deemed her father was concerned about her age and that if she does not get married soon, her father may start to worry. This particular participant mentioned that her father spoke about *lobola* in a different manner expressed by the balance of respondents.

> Puseletso (Focus group Discussion): *with regards to* lobola, *he does express a view. I think*

> *my dad would be happy if I get married, the sooner the better. My cousin got married in December and we are the same age. .. I mean with* lobola, *he always speaks of it in the context of people overcharging. He doesn't think it should be punitive. Like the fact that you are educated, he would say something like* "it was our job to send you to school. That does not increase your value as a commodity". *He doesn't feel as though a man who is genuine about loving you should be punished for the fact that you are educated. So I know that my* lobola *will be reasonable'*

4.5 Meta-analysis of focus group interactions

A pivotal aspect in the focus group discussion was the employment of particular defence mechanisms and the interactional patterns to determine the possible intrapsychic conflicts and unconscious processes at play. This was evidenced by the marked differences between the participants in the individual interviews and those in the focus group, in consort with how each of these groups engaged with the questions asked by the interviewer.

The use of humour in focus group discussions; this can be used to maintain solidarity, negotiate power and navigate coping strategies (Wilkinson, Rees & Knight, 2007). Humour could be used to soften the views that the participants deemed socially unacceptable.

There was great deal of disagreement apparent among the participants centred on several issues. Laughter was often used to cushion disagreements when the views conflicted.

The prevalent issues of contention related to the father and not the self, that is, were unrelated to the research and the question asked. The first area of disagreement involved the percepts of fathers being viewed as, or expected to be, providers. One participant felt it is unrealistic to expect fathers to be providers in a South African context, considering that men earned significantly lower than their female counterparts and therefore, the 'father as provider' conception was 'unrealistic.' The alternatenarrative around the father as a provider, involved

him being deemed a better 'logical thinker', naturally capable of making sound financial decisions, thus should be the one with the onus of being the breadwinner in the family.

> Puseletso: *The concept of a provider, a protector... those are the common ideas associated with fatherhood... I don't think it's always fair in a South African context, especially looking at the concept of provider... where I think according to stats, males earn significantly less than female partners in the households. I mean, a man is always portrayed as having special qualities. Like for instance in the bible. We expect super human qualities from these men and that's not fair to expect because they are only just human.*

> Nomasonto:...*in terms of it being a fair depiction of fathers, I think that it is a fair depiction... well, in my gendered world, men still get paid significantly more than female counterparts with the same qualification. So ya, I would expect the father of my children to be that kind of father. You know, to be a protector, a provider to be all of the abovementioned.*

Another disagreement was around the father who encourages the daughter not to rush into marriage/romantic relationships versus fathers who are watching the daughter's proverbial 'biological clock' and wondering when, if ever, she will get married. There seemed to be opposing views and then, interestingly, when one of the participants mentioned that she feels like her father 'is worried' when she doesn't bring anyone home, there was consensus. The ideas expressed by the participants relate to the reproductive aspect, under the sub-theme of the perceived blessing from the father to be a mother of the future generation.

> Lalla *My dad keeps telling me to enjoy my life and not hurry in settling down and trying to get*

married. He says to me that I should work yes, and after that travel the world. And after travelling the world, I can then decide to settle down and find a husband and then have kids. It shouldn't be something that I have kids now and not be able to achieve what I wanted to achieve. So with him, it's always been "achieve all that you have set for yourself to achieve. And then you can actually start a family".

Belinda... *He is all up on some if you wanna be at school a little longer, be at school. I'm still here, I will take care of you.... he is just like*"don't be in a rush".

Masechaba: *He never made mention of it at all. Actually, he wants me to stay at school. I don't think he pictures me as someone's wife. To him, I am his little girl but I think in his mind, he thinks that it is going to happen soon because there are girls in my township who are my age and have babies.*

Puseletso: *I think my dad would be happier if I do get married, the sooner the better. My cousin got married in December and he broke the news. And I think he started the conversation...*"so, you and your cousin are the same age".

Puseletso: *I think my dad is worried that I might end up single at the pace that I am going. Like you know, I'll be that single woman you know that successful is great. Like get your degree, get your job but at the end of the day, you do need a companion and the sooner you find him, the*

better because you can grow something together.

Lalla: *I think my dad is trying to fish for what's going on because my granny the other day said that my dad asked her if I am dating anyone. And I was just surprised... he is supposed to ask me if he wants to know something.... she was like*"no, he is just concerned that you are growing up".

Puseletso: *...somebody once told me that as much as our dads may be disappointed that we have a child out of wedlock and whatever, there is still an element of* "shoo, she is normal".. *They need to know that at least there is nothing wrong with my child, that she is desirable... they also want to see that we are normal, that we are balanced somehow.*

There was an apparent dominant narrative of the daughter's feeling like their fathers did want them to be married and settle down. This narrative swayed the discussion and the majority of participants expressing that they sensed that their fathers valued them being independent and successful, as opposed to them being mothers/being married. However, participants who had previously stated that their success, travelling the world and careers were most important to their fathers, were swayed and influenced by the contrasting viewpoint, acknowledging and allowing that it was equally, or even more, important that they be in relationships, get married and have children, as this denoted their 'normalcy.'

Belinda: *Um... I think my father is ok with the idea of me dating but he does not want me to lean too easily on a guy. I mean, it's the same thing that Puseletso said... they want to know that you are normal.*

Only three out of the five participants considered the element of their father's expecting them to be girl children, along with the events leading up to their birth. One of the three participants told a utopian story of her father being presentduring the birthing process, expressing it with much endearment. Two of the five participants mentioned the significance of names, inferring that their given names implied that the fathers were not too happy with them being female. This engendered uncomfortable feelings, which caused the participants to foreclose the exploration of how they may have felt should they have learnt their parents were expecting to have a boy.

> Belinda: *.they named my little brother Vuyo, Like Joy because he (dad) was so happy to have someone carry his family name.*
>
> Puseletso: *I think the name thing is quite telling... My name means 'we are happy' my other sister is 'girls are increasing' and after that it's 'a girl again?' which means there is Joy, and then there is another girl and then there is another girl so I don't know if it is an expression of anything. I would need to think about that.*
>
> Nomasonto :(right after the comment made by Puseletso) *I don't remember any stories. I don't think I have ever asked.*

The discomfort rendered bydelving into the possibility of their fathers wishing that they were boys, along with the sense that the anecdotes focused on their recollection of events leading to their births were necessarily 'grand and utopian', was evidenced by the humour utilised and subject changes which were educed soon after the humorous comment made by Nomasonto.

There appeared to be a duality or double bind, in that those who had male siblings perceived they received different paternal treatment.This denoted to the participants that their fathers do not foster their independence as he does for their male sibling(s). Conversely, these women

believed that their fathers encouraged them to be independent of a man (primarilyfinancially), through the pursuit of education and professional success.

There was also disagreement over the abovementioned double bind. It appeared the participants considered their father felt that their daughters would need companionship rendered by being in relationship with a man and that pursuit of a career/professional success arenot the exclusive factorsin a complete and complex life (See quote from Puseletso and Lalla, above).

This may be so, taking into account these women are considered, educationally the crème-de-la-crème of society, well advanced towards the achievement of professional success, therefore, despite fathers encouraging their pursuit of career/professional success, there is anelement within the father concerned that the daughter's 'dating market value' will be way too high due to her being highly educated. This accentuates the concept of normalcy being designated by the idea of a daughter having a family, being married and having kids etc.

4.5.1 The Use of Humour

The first instance where humour was utilised, occurred when the interviewer asked about the events leading up to their births and the question whether their fathers expected them to be girls. This was perceived as an absurd question and only two participants were prepared to consider the issues. (See above for the possible purpose served by humour in this instance).

The ensuing humour application was when the group was discussing a father's disappointment should a participant have a baby out of wedlock, associated to responses to the question around the father conceiving theirfuture motherhood, which is based on the theme around the perceived blessing from the father to be a mother to the future generation, under the Reproductive Selfconstruct. The participants describe what impact this would have on theirrelationships with theirfathers.

> Puseletso: *I think with regard to the kid thing, I think my dad would be so hurt if I fell pregnant before I get married. Because we are very religious, very Christian. Um... ya, that would kill him. He would disown me. I would be excommunicated from the family.*

Subsequent to this comment, made by Puseletso, was another round of humorous comments concerning other reasons for a father to disown their daughters.

> Masechaba: *I think my dad would disown me if I marry a Nigerian.* [Group laughs]
>
> Belinda: *ooooh. Me too. Is over.*[Group bursts into laughter]

There was the additional incorporation of humour accompanying the question about whether the father comments on/speaks about dating relationships and the daughter's appearance. The laughter continued when one of the participants commented that her father does not comment on her physical appearance. There was a resounding consensus concerning the fathers' oblivion to their daughters' physical appearance. This discussion related to the sub-theme of fatherly affirmation in relation to the daughter's sense of desirability and physical attractiveness, found under the Sexual Self.

My dad is oblivious to everything. Hairstyle whatever... unless you show him, like dad... look at me. And then he will be like "oh okay, what it is?"[Group laughs].

There humour was used when the interviewer asked the question "*does the way in which your father talks about men affect the type of men you are attracted to?"*A participant responded *"that's the main reason why I am here"*, which actuated hysterical laughter among the group.

The possible reason for the use of humour in this instance would be due to the cliché and popular view of fathers being the dominant factor in a daughter's dating life and selection of mates.

There was an express consensus over the fact that fathers don't talk to daughters about men/dating relationships, although none of the participants expressed a desire to change this, as opposed to the interview with Rose. In the focus group discussion, Puseletso articulatedthat she takes her father's advice more seriously because he is a man (oedipal narrative), generating the realisation that fathers rarely give express advice but whatever they say, even in passing, is seen to hold precedence.

Humour was employed when Belinda conversed about her boyfriend reminding her of her father.

> Belinda: *Our dads are the first men we fall in love with so obviously you gonna replicate that into your dating life. Whether consciously or unconsciously. I know with my boyfriend, I sit with him and think,* "dammit, you remind me of my dad..." [Group laughs].

In speaking about fathers and the daughters choice in men; all the good was attributed to the fathers. Only Puseletso mentioned that she wants something opposite to her father. However, the anecdotes accounted concerning friends whose fathers were 'less than ideal' and these friends were portrayed as hard done by and destined to have problems in their dating relationships due to their inadequate and deficient relationship with their fathers. (This was Puseletso's individual opinion expressed in spite of the group consensus).

There was a continuation of the topic after I declared the interview over. This serves as an indication of what they viewed as important in their relationship with their father, as it affects their feminine self. The participants spontaneously returned to the topic throughout the discussion (i.e. the discussion around how they carry themselves as young women and how they are in relationships as a function of their connexionswith their fathers).

4.6 The 'Presence' of the Absent Father for Girls who were Raised by their Fathers'

This theme was related to the way in which the participants made sense of, and decided to respond to, certain interview questions. It was clearly elicited from the responses that all of the participants attributed significant value to having grown up with their biological fathers. It appeared that most of the participants framed themselves as being in a more fortunate/enviable position, due to this factor, perceiving it as enhancing their status, developmentally and in relation to others.

> Focus group discussion (Puseletso): *our fathers have set the standard for what the minimum requirement is. Life is hard for girls who grow up without fathers...* [All group members nod in agreement/}

Rose: ... *It's what we call 'daddy issues' outchea in these streets...*[Laughs]. *Daddy issues will always affect your interaction with men*

Maria: *I think the main thing that stands out for me is how much people sometimes undermine their {Father's} role... They feel like, if mother is there, then everything will be okay... And the girls, you see that in their relationships. For instance, if you ask some girls, how long have you been single? They will be like 3 months! I think that is because for them, there always has to be that male presence in their lives coz if your dad is always busy, not there, the time you missed out on, and you will replace with other men. Like you wouldn't mind going on random dates flamboyantly with another man. And I guess you'll just crave that male connection. And it can't just be male connection on a friendship basis you know, it has to develop to something else more than a friendship and be intimate relationships. So, like I've got a friend that's got a father who makes a lot of money, he is there, but he works a lot you know. But you see that what she does is the same as someone who has an absent father.*

Christina: *...And I think it would be so difficult for people who don't have dads, I mean moms are very motherly about stuff, they make you cry, they soothe you, they want you to be comfortable whereas dads will encourage you to stick it through and they tell you that you will be fine, so for me, that makes a huge difference.*

CHAPTER 5: DISCUSSION

5.1 Introduction

This study endeavoured to investigate how young Black women, living in urban, contemporary South Africa, engage with and understand the ways in which their relationship to their father colours the way in which they view aspects of their feminine development. Specifically, the primaryaim of this study was to probe the ways in which these young, Black adult females understand and make sense of their relationship to their fathers apropos the development of the feminine self, viz. the Competent, Sexual and Reproductive Selves. This study wished to consider the father-daughter relationship through alens formed by cultural and traditional practices. Since this was intended as an explorative study, no formal hypothesis or expectations were proffered. This chapter will discuss the three constructs of feminine development which the study sought to explore, as expanded aboveFurthermore, two themes, functioning as a grid through which the two constructs of the feminine self will be processed, will be expatiated. These themes will highlight the father-absence discourse; resulting in the use of defence mechanisms, the significance of names and the Oedipal narrative.

The response pattern under the theme, *presence of the absent father,* was the most striking. This theme was related to the way in which the participants made sense of, and decided to respond to, certain interview questions. There was a clear sense from the responses that all of the participants attributed significant value to having grown up with their biological father. Responses withinthe theme 'presence of the absent father', were not prompted by any particular question posedby the interviewer, however, this emerged latently and inherently in responses rendered by the participants. These contributed an indication of the underlying feelings and processes occurring during the interview, in consort with the latent meaning in the communicationsfrom which this theme was derived.

The South African Institute of Race Relations statistics reveal that only 33% of Black South African children live or experience growing up with both parents (SAIRR, 2013). The current father absence issues and the crisis in fatherhood and paternal identity (see Nduna and Jewkes, 2010; Langa, 2010; Manyatshe and Nduna, 2014) appears to have unconsciously

coloured the perception of the participants in this study. This perhaps implies that the participants considered themselves as special, and as rare instances in South Africa, taking into account the statistics of father absence among Black families. This was additionallyevidenced by the majority of this research's participants considering their fathers iconic figures. It seemed like the pandemic of absent fathers unconsciously propelledthe participants to feel they are required to possess and exhibit an idealised view of their own fathers, as they are constituents of a small set of paternal figures in the Country, who remain and have been enduring presences in the lives of their progeny. The implication of the aforementioned may have stifled the participants in their frank and open discussion of potentially less comfortable, less utopian and diminishin the iconic views of their father. Furthermore, this engendered the majority expressing opinions concerning the father, his behaviour in the world and his role in the family, as opposed to reflecting and thinking about the self. Reflecting on the direction of the focus group discussions, as well as particular individual interviews, a great deal of the narratives came across as indirect observations of the way in which the daughter related to the father, contrasting to an actual, real, live connection with the father, which would facilitate reflexive cogitation and contemplation of the elements of the feminine self, set forth inthis study.

This was an unexpected theme, more in the individual interviews than the focus group discussion. There was an expectation that the focus group discussion would remain somewhat superficial, merely providing a socio-cultural perspective, in consort with a possible insight into how daughters express their relationships with their fathers in everyday social settings. However, a similar phenomenon occurred in the preponderance of the individual interviews undertaken for this study. The majority of participants appeared to employvarious defence mechanisms in communicating and thinking about the details and the quality of the relationships with their fathers.

Defence mechanisms are utilisedby people when they feel that there is an imminent anxiety-provoking memory or impulse (Lemma, 2003). The concept of the *"defence mechanism in psychology began with Sigmund Freud's early papers (1894/1962; 1896/1966) in which he described a mental operation that kept painful thoughts and affects out of conscious awareness"* (Cramer, 2000)

Vaillant (1971) as cited in Lemma (2003) suggests that defences can alter ones perception of themselves, of others, of ideas or feelings. Human beings therefore have many devices at

their disposal facilitating their avoidance of disturbing ideas, feelings and thoughts. Due to the participants' needs to remain the 'apple of their father's eye,' it appearedthat most of them felt that they were requiredto uphold the good representedby their fathers. Frequently, interview responses and comments were prefaced by the articulation that the participants were fortunate they grew up with their fathers. The predominance of participants envisioned that life was difficult and unbearable for girls who did not have fathers. These assertions, especially in the focus group discussions, seemed to precludea great deal of exploration intotheir own relationship with their fathers, not as a discourse but as an interpersonal connection. There was the implication that perhaps these participants felt that they were being disrespectful, disloyal or ungrateful to their fathers for 'staying and not denying paternity', thus felt an immense responsibility and pressure to reinforcethe idealised,utopian, movie-like father-daughter relationship. This connoted that there was minimalexploration, careful consideration and reflection of how exactly their personal relationships with their fathers have impacted on the development of the aspects of their feminine self. This dynamic was more prevalent in the focus group discussion. This was evidenced by the researchers' phrasing of her questions, her own counter-transferential reaction to compelling requirement to present and reinforce the idealised, perfect, iconic father. Countertransference refers to the unconscious feeings that a osychotherapist, during the process of conducting psychotherapy; may have towards a client. These feelings may be determined by the psychotherapist's own life or by what the client is projecting onto the therapist (Lemma, 2003).

Interviewer: *Just to think for yourselves and your own fathers... do you know what the events leading up to your birth? Were there like any talks in the family about such things?* [Group giggles]. *I for one remember that when I was much younger, my dad used to say that he bought me at a hospital in a coke bottle and that there were a whole lot of boys around and he chose me because I was a girl*[Laughs].

In terms as the role as a researcher, the personal story that the researcher shared as an example, may have affected the types of responses offered by the participants. The researcher also in turn, seems to be enacting the same sort of 'daddy's girl' behaviour that the participants displayed. The way in which the question was phrased by the interviewer began an onrush of very utopian notions and stories centred onthe participants' relationships with their fathers. There was a sense that, even for the interviewer, the memories and narratives shared by the participants had to be idyllic.

An alternate usage of defences comprises managing interpersonal anxiety generated, for instance, by a fear of being taken over or controlled by another or being too intimate (Lemma, 2003). It appeared that the participants, in the focus group discussion and individual interviews, evinced the need to avoid being intimate by revealing and talking about the less comfortable aspects of their relationships with their fathers.

The preponderance of defences used by the participants served to minimise the anxiety of potentially unpleasant memories or character flaws perceived in their fathers, which may have impacted the development of their feminine self in less than ideal ways. In the focus group discussion, the over employment of humour may be suggestive of resistance to considerations of their own feminine self. The humour in the focus group discussion was utilised principally around discussions of sexuality and physical attractiveness. Humour was evinced in the focus group discussion any time a participant tried to introduce, or elaborate on, their personal relationship with their fathers. The collective use of the defence of intellectualisation was also incorporated. This defence involves discussing feelings in an emotionally disconnected manner. The conversations in the focus group discussions would swiftly transferfrom the participants' own relationships with their fathers to factual and theoretical statements involvingfathers and daughters.

In the individual interviews, the majority of participants utilised the defence of rationalisation. This defence involves the construction of logical justification for seemingly unacceptable feelings or behaviours (Lemma, 2003). Because the individual interviews facilitated greater privacy and in-depth discussion, they seemed to evoke intensified anxiety in the participants. All but one individual interview participants framed their fathers as heroic and iconic, without elaboration and elucidation to back up these assertions. Many responses were contradictory. The participants in the individual interviews would narrate a hurtful story relating to their relationship with their fathers, and then terminate it by proffering rational reasons as to why the father acted in the way he did. This is exemplified in, the comment made by Rose below.

Rose: *...I once got a hiding of my life from my father.... But I guess it was an appropriate because of the offence. I mean he was a police and he has left his gun, and I was child and playing with it... I mean I could've been killed. But he was a good kind of dad; he took me to crèche and stuff.*

There was also a sense of the participants requiring more emotional presence from their fathers; however; it appeared to be very difficult for the participants to express this. The use of rationalisation occurred in this instance too, as the majorityof participants supplied explanations and somewhat excused the inadequacy of the existing emotional closeness and connection, which they longed to ameliorate in their relationships with their father.

Many participants verbalised their rudimental understanding of the statistics of fatherless homes, along with theories and research centred on the negative impacts of father absence on a girl child. It appeared that this acute awareness of the 'rarity' and corollaries of having grown up with a father present in the house, caused them to filter their responses through the aforementioned knowledge. Peyper, de Klerk andSpies, (2015); suggest that father absence does not only mean the actual physical absence of the father, a father can be emotionally absent while maintaining physical proximity. This could potentially imply that an element of the anxiety experienced by, and defended against, by the participants constituted the possible realisation that perhaps certain of their fathers may have been absent emotionally, despite a physical presence.

Most of the literature reviewed under the Sexual Selfcomponent confirms the findings of this study. Despite the majority of the participants initially expressing that they did not have open communications with their fathers around matters concerning sex and sexuality, this was the most explored construct. The associated sub-themes identified appear to reflect the daughter's fantasies as to what their fathers might possibly be thinking concerning matters of sex and sexuality. There was a deep longing evinced by most participants for their fathers to be more vocal concerning this topic and aspect of the father-daughter dyad. Additionally, the participants seemed to rationalise their fathers perceived silence in this arena; articulating that he mothers' role involves the discussion and consideration of these issues. The sub-theme of fatherly affirmation and the daughter's sense of desirability appeared to evoke a great deal of emotion in certain participants, while it appeared to be an anxiety provoking subject for others. This was evidenced primarily by the defence mechanisms utilised (humour, minimising and avoidance, employed principally in the individual interviews.

Numerous studies, conducted in the United States, conclude that fatherly affirmation is positively correlated with the daughter's self-esteem, *vis-à-vis* their appearance and body weight (Scheffler, 1999; Nielsen, 2007; Saftener, Ryan and Pierce, 2009; Nielsen, 2014). These resultsare aligned with the findings of this research project. The majority of the

participants confirmed that their physical appearance, in consort with how they felt about their bodies, was reliant on their father's opinion. Certain participants commented that the affirmation they received from their fathers served as a marker of the level of their attractiveness to the opposite sex. The issue of body weight surfaced spontaneously in the focus group discussionand individual interviews; unprompted by the interviewer. This is analogous with literature concerning paternal rearing and eating psychopathology. A study by Jones, Leung and Harris (2006), which consideredthe associations among eating psychopathology, core beliefs and recollected and retrievedpaternal rearing behaviours, indicated that core beliefs incorporating innate ambivalences and feelings of inherent defectiveness; are deemed significant in the connexion between an unhealthy father-daughter relationship and body mass issues. Although this research did not focus on eating disorders and it was not ascertained if any respondent had previously, or did currently, suffer therefrom, weight issues featured in their narratives. This enabled particular participants to recall certain paternal comments pertaining to their body mass and appearance, which these women reported as extremely prominent memories.

The dominant perspective involving this construct, deemed of particular interest to, andasevinced by, the majority of participants, was centred around the fathers' influence exerted towards their daughters' dating relationships. This was evidenced by the participants, in both discourse processes, expanding and extrapolating this topic, subsequent to the interviewer havingasked all the interview schedule. Most of the respondents contributed anecdotal memory accounts concerning their fathers, which frequently mirrored descriptions of their current or ideal partners. Additionally, even those participants who articulated undesirable paternal traits, which they did not want replicated in their choice of mate, implied that their status was nevertheless enhanced by the presence of a father within their lives. The participants regardedand labelled young women who had matured without a paternal figure, or who did not have a current relationship with a father, as having 'daddy issues', a colloquialism encapsulating these inadequacies.

Linda Nielsen (2014), in reviewing two decennia of literature and research, evaluated studies investigating College attendingwomen'sfiliationswith their fathers, which revealedthat the qualities of the father-daughter relationship predicted risk-taking sexual behaviours, especiallyinadolescents. These studies, researching the manner by which a father influences his daughter' s conduct, mores and behaviours,accentuatethat a young woman's perception

and view of men is engendered from her early memories of the opposite sex, comprising her recollections and anamneses of her father, the nuances and elements of his attitudes towards, and interactions with, her and the women within her milieu (Rostad, Silverman and McDonald, 2006; Goosen, 2009)

The preponderance of studies signal that a daughter's psychological representation of the relationship with herfather constitutes the causal agent, once they mature, of similar paternal characteristics, qualities and traitsbeing anticipated, extant and sought in their selection of sexual and romantic partners (Krampe and Newton, 2006). Arnnett (2000, as cited in Krampe and Newton) asserts that emerging adulthood may be an appropriate time to ather retrospective reports of how one was parented. This is possibly because emerging adults often reflect back and look forward as they prepare for the future. An impression of valuing, respecting and revering their fathers' messages and the connotations inferred therefrom, was elicited from the young adult female participantsin this research project, denoting that they deemed thesepaternal considerations as authentic male perspectives. This substantiates a study conducted by Johnson (2003), involving Black, American College going woman,which intimatesthat most daughters construe their fathers' feedback as protection from manipulation and prospective harmful relationships. The participants this study, aligned with the young women in Johnson's (2013) study, continue to view their fathers as possessing innate and overt heterosexual knowledge, learnt through experience, which renders the fathers as providers of unique insight and perceptivity into the dynamics of male and femalerelationships. Additionally, the majority of respondents evinced a belief that their fathers' perceptions and excogitations of their sexual self was intimately colligatedwiththe preservation of their sexual innocence, with the implications of paternal considerations androles, when conveying issues concerning sex, deemed to primarily involve moral mattersand expectations of celibacy.

Several ideations, propositions and percepts are incorporated within the construct of the Competent Self, the preponderance of which confirm the empirical evidence concerning this topic, quoted in the literature review andprimarily generated in America. Additionally, representative of the unique South African nature of this study, participants spontaneouslyintegratedthe practice of *lobola* into this theme, unprompted by the interviewer. The sub-themes identified therein, comprise are career choices and ambitions; father's level

of education; success, education and independence prior to marriage;and price of *lobola* in association with the daughters' level of education.

Deemed salient in this theme, was the effect and influencerendered by the fathers' personal education levels to the daughter's own career goals and ambitions. Katz et al. (as cited in Lesch and Ismail, 2014) stress that, in the father-daughter relationship, the impact and implications arise from the daughter's perceptions of paternal involvement, rather than the involvement of the father per se. An investigative project, involving South African fathers of low socio-economic status, with minimal education, indicated that these men's paternal ambitions for their daughters merely comprised them having a man who would care for and supportthem (Lesch and Ismail, 2014). These findings are contrary to those established in this study, wherein the predominance of participants asserted that their father's principal objective and intent comprised them being educated, emancipated, self-sufficient and secure in financial matters, essentially,independent of,and non-reliant on, men for money support or any alternative element. These respondents deemed their fathers functionas aprotector, safeguarding them from a reliance and dependency on men, through facilitating and encouraging education and success. As the majorityof the participants in this research were raised in working and low middleclass families, they considered themselves to be on a path to financial independence. This was augmented by them predominantly completing their penultimate or final year of study, in consort with almost all having previously attained an initial degree.

Literature concerned withthe father-daughter relationship and its impact and influence on the daughter's career and competent self, strongly intimates a correlation and colligationbetween a daughter's success in her career ambitionsand her paternal filiation. Li and Kepelman's (2007) study posits that daughters with closer relationships totheir fathers exhibited greater willingness to alter or reconsider their career plans in accordance with paternal disapproval. No explicit evidence of this was evinced in the present study; however, there was an apparent, implicit participantacknowledgment that their fathers constituted a pivotal and fundamental factorinfluencing career choices and ambitions. Finley and Schwartz (2004) undertook research, from which evidence was elicited,implicating that if a young adult daughter deemed a high degree of paternal involvement in her childhood, the father's subsequent impact on herlife is a consequence of thisperception of high involvement, independent of the accuracy thereof. This signifies that a father's influence on his daughter is

more accurately reflected in the woman's aesthesisof his engagement, rather than the nature of his actual involvement. This was observed in this research. Finley and Schwartz (2004) aver that the long-termcardinalfactors, most intensely affecting theyoung adult daughter's current and future behaviours, are constituted fromtheir retrospective perceptions of their paternal filiation. This was educed and corroborated in the responses of participants in this current study, with the majority cogitating on and recalling memories of their high school periods, incorporating their fathers discussing education, along with his assurances of undertakingshe would conduce to aid the daughter's success then and in the future.

An American study, conducted with African American College students, investigated how Black women's relationships with their father shaped their responses to racialised gender ideologies. This study proposedthat Black girls are socialised to be concomitantly strong and respectable. This model effectuates contradictory expectations (Johnson, 2013). The ideal of strength is associated with specific traits, including independence and resilience, while; conversely, respectability concerns alternate, contrasting attributes, for example submissiveness and domesticity (Hill, 2002). This was substantiated in the current study, with the contradiction verbalised on numerous occasionsby most of the participants. The tenets of *lobola* appeared to engender a slight discomfort for particular respondents, especially *vis-à-vis*their level of education. Additionally, this dilemma was prominentin the participant's discussions concerningthe confusing antinomy rendered by their considerations of their fathers' encouragement and articulation of a desire for their independence from men. This paradox incorporated a perceptionof the paternal endorsement of the daughters' studies and education, accomplishment of successand attainment of financially stability and autonomy; contrasting with the implied expectations of betrothal, matrimony and reproduction. The reported paternal assertionsthat these women should understateor minimise her success or competent self, to negate or diminish any intimidation of possible suitors, is synonymous with the respectability versus Independence discourse, highlighted by Hill (2002). While elaborations and expatiations of strength and respectability exhibitconflicting expectations, they are essential elements of the racialised gender structure in which Black women are deemed fully responsible for their circumstances. Dissertates of strength are grounded in the ideationthat Black women should *"endure hardship, caretaking and selflessness"* (Blaubaeuf-Lafontant, 2001, p75, as cited in Johnson, 2013). Conversely, deliberations concerning respectability, solicitBlack women to conform to the standards of White middle-

class femininity; viz. *" purity, submissiveness and domesticity"* (More, 2011:10, as cited in Johnson, 2013).

In her study, Johnson (2013) examined the daughter's comprehensions of the manner by which the paternal filiations mould their attitudes apropos the demands and standards of asseverated, idealised Black femininity. The sample interviewed, comprised American, young, Black,college attending adults from a low-middle class background, with the findings of the research concluding that fathers are influential in forminghow women interpret and interact with the traditional notion, upheld even in the face of its absurdity of; Black femininity. Johnson observes that, despite the contradictory antinomy inherent in strength and respectability dictates, the majority of the women in the study endorsed both as ideal characteristics. This confirms the findings of this current investigative endeavour, wherein most of the participants were not perturbed by the ambiguity and paradox. Although they verbalised, acknowledgedand anticipated the contradiction and dilemma, it was elicited that they perceived this expectation to bring strength and respectability into dialogue. In Johnson's study, those participants who subscribed more towards the strength discourse, heldthat they needed to be strong to protect themselves, as they had distant fathers, from whom they deemed protection could not be sought. Frequently, the gendered expectations and contradictory positions were embedded in the narratives of the participants who perceived their fathers to be supportive. These women rarely criticise or challengethe gendered counselintegratedinto their fathers'expectanciesof their achieving academic success, rather interpreting them as 'well-meaning.' This was apparent in the present study. All but one of the participants deemed their father's disproval of careers in the creative arts was well-intentioned, even at the expense of the participants' own artistic expression and interests. While 'strength-based' messages maybe linked todiscernmentsof self and ability; the support of strength to the exclusion of vulnerability, conduces the idea thatthe daughters must always prevail and be confident (Johnson, 2013).

It is deemed noteworthy that acculturation and urbanisation appear to have significantly influenced the participants, in conjunction with their fathers. For example, the ways in which the daughters perceive their fathers'philosophiesand views pertaining totheir competent selves, diverges vastly from those elicited in patriarchal eras and contemporaneous ideations.Additionally, this was evidenced inthe daughters' discussions of the *umemulo* ceremony, despite its tralatitious nature and import as a traditional cultural practice for certain

of the respondents, there were no articulated trepidations that failure to perform the ceremony would bestow or impartmisfortune upon them, as anticipated,historically and culturallyby Zulu customs. This may be different in a contemporary rural sample, where there is less acculturation.Kodama (2013) undertaking research in rural Ethiopia,on the filial relationship between young women and their parents, indicates that the conventional and customarylife course of rural Ethiopian women was characterised by early marriage and a low educational profile.

The Oedipus Complex centres on the messages received growing up, as well as the daughter's current sexual life and mentations of her father apropos her choice of mate (Freud, 1933). When the woman matures, the choice of her love object is, therefore, commonly arrived atin accordance with the narcissistic ideal of theman the girl wished she could become. If the girl has retained, and remainedin, her attachment to her father in the Oedipal Complex, her choice of a love-object (romantic partner) is usually aligned to the paternal characteristicsof the love-object to whichthe girl was attached (Breen, 1993).

The participants' considerations pertaining to the meaning of their names was imbued a significant factor in the identity that the daughter adopts in her relationship with her father. The predominance of respondents construed deep and meaningful connotations from their appellations, which could potentially render an insight into the manner by which their births were viewed by their fathers, in consort with their being female. In the majority of African traditions and cultures, the meaning attached to names is a fundamental component in the identity and personhood of an individual (Koopman, 2008, in Carton, Laband and Sithole). This is engendered bynames being considered to exert an influence on the character of the designate, in conjunction with exhibiting or having eponymous correlations, highlighting historical events, experiences and emotions of the people bestowing a child names (Guma, 2001). The findings in this study intimate that participants attribute the meanings and eponymous facets of their names to the emotions of their fathers, concomitant to the period of her birth. It was elicited from the narratives concerningthe nuances and meaning of names hold a deeper Oedipal connotation, i.e. the desire for the little girl is to regard herself as constituting the being or subjectthe father loves above all else (Freud, 1924). It seems that the participants with female siblings, an attribution of good characteristics to their own names seemed to symbolise a sense of being special, and symbolising the son that the father longed for.

5.2 Conclusion

This study was intended at investigating and evaluatingthe three components of the feminine self, viz., the Sexual, Reproductive and Competent Selves, within the context of the father-daughter relationship. Specifically, the principal objective ofthis study comprised of ascertaining a comprehension of how young Black women, living in contemporary, urban South Africa, consider and appreciate the manner by which their relationship to their father informs, impacts and influences their perception of these three feminine identity developmental aspects.

The principal notable finding ofthis study centred on the presence of the absent father. This theme was related to the way in which the participants made sense of, and decided to respond to, certain the interview questions. The reactions and comments of the respondents were frequentlyprefaced with their perception of the privileged position rendered by their having lived and grown up with their fathers. Most of the participants envisioned that life would be difficult and unbearable for girls who did not have present fathers during their formative years. There was a clear sense that all of the participants attributed a significant value and status to this aspect of their biological father's enduring filiation and enduring ubiety. It appeared that the contemporary pandemic of absent fathers in South Africa unconsciously compelled participants to present an idealised view of their own fathers, due to the scarcity of past and on-going paternal involvement and presence within familial homes in the Country. The connotations of this preceding issue is deemed to have constrained and stifled participants, minimising the study's anticipated honest, frank and open elicitation, expatiation and discussion, which may have rendered a less comfortable, less utopian and iconic considerations of their fathers. Furthermore, this effectuate respondents articulating facets about the father, his behaviour in the world and his role in the family, rather than reflecting, excogitating and conversing about the feminine selves and identity.

The preponderance of themes identified within the aspect of the Sexual Self, appeared to reflect the daughters' fantasies ofwhat their fathers maypossibly think concerning matters of sex and sexuality. Elicited from participant responses, was an implied deep desire for their fathers to increase their vocalisations focussed on this topic and aspect of the father-daughter dyad. An inherent perception from respondents was intimated, wherein the daughters viewed the paternalattitudes towards their sexual selves to be intimately correlated to the preservation

of their sexual innocence, with the father's role in communications concerning sex primarily involving moral issues and expectations of celibacy.

Within the construct of the Reproductive Self, there seemed to be a denial, even avoidance in considering that their fatherscould possibly perceive the daughters as a future mother. This may be attributed to the interviewee's need to maintain the status quo of considering themselves 'Daddy's little girl.' The findings arisingwithin the Competent Self aspect, confirms empirical evidence, rendered by research principally conducted in the United States, as quoted in the literature review.

Overall, this study evinced the grave difficultiesin understanding how their relationship with their father influences or impacts the daughters' sense of feminine self and/or its development. It was conspicuous that the ominous 'absent father narrative'was effectuated with a magnitude of salience, prominence and import in research intended at investigating the influences of father presence in a daughter's life in South Africa. There was a clear cognisancethat the socio-historical context of fathering and fatherhood among Black South Africans functions as the contextualising factor in adaughter's perceptions of the impact of herfather on her feminine self. This could possibly be attributable to the representations in the media, as well as in society, of the father as absent and unreachable. It appearsthat it is acomplex endeavour to excogitate existing relationships between present fathers and daughters.

5.3 Limitations and Implications for Future Research

Aligned with qualitative research methods, this study sampled and interviewed 11 young, Black, urban, South African women. This small sample is not representative of the entire population of Black girls in the Country; therefore, the findings of this study cannot be panoptic, generalised or universally applicable. A study, more extensive and diverse in its sampling could facilitate capturing a greater insight and essence of Black South African girls' reflections on the development of their feminine selves. Additionally, this would be more representative, thus have the potential for generalisations and applicability. Furthermore; an increased sample may present and account for different reflections, incorporating, and affected by, contexts dissimilar to the milieus in which this study's participants exist.

An additional limitation comprised the employment of pre-existing themes within which the participants' responses were delineated. Future research may add value by conducting an exploratory study, which effectuates the respondents in creating and construing their own meaning of what constitutes aspects of the feminine self. Furthermore, this may render richer narratives around a woman's understanding of the influence and impact that herfather would possiblyexert towards the development of her feminine self.

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APPENDIX A:

PARTICIPANT INFORMATION SHEET- FOR FOCUS GROUP DISCUSSION

Psychology

School of Human and Community Development

Private Bag 3, Wits 2050, South Africa. Telephone: +27 11-717-4500/2/3/4. Fax: +27-11-717-4559

12 March 2014

Good day,

My name is CharityMkone and I am doing my Masters in Clinical Psychology at The University of The Witwatersrand. I am currently in the process of conducting research as part of the degree requirements. This research is assessing the father-daughter relationship and how young women at Wits University reflect on the way in which their relationship with their father influences the way in which they construct their feminine self. This study is of particular importance to those who are interested in knowing how a father's relationship with her daughter shapes the way in which she turns out in adulthood and is aimed at young women who did grow up with their father/father figure (e.g. Uncle). Your participation will be appreciated.

Participation would entail participating in a focus group discussionwhich will be which will take place at the Emthonjeni Centre at the University of the Witwatersrand, at a time that is convenient for you, the researcher and the other members of the group discussion. The focus

group discussion will last one hour each. I can only guarantee limited confidentiality in the focus group discussion. The participants in the focus group discussion will be urged to keep the information confidential and asked to sign a pledge to assist them to do so.With your permission, the focus group discussion will be recorded to ensure the accuracy of your responses yougivein the focus group conversation. The audio recorded focus group conversation will then be transcribed. Only I will have access to the tapes. Responses will be anonymous and your name will not appear anywhere on the transcripts. I will assign to your interview responses a fictitious name which I will refer to you by during the entire interview. Your participation in this study is completely voluntary. You are under no obligation to give answers to questions, which you feel uncomfortable responding to and you may withdraw from the interview at any point without consequence.

Dissemination of Results.

At the end of the study, the results will be made available to the participants if they so desire.

If the topics raised in the focus group discussion or the individual interviews raises any issues that you find distressing, feel free to go to the Counselling and Careers Development Unit (011 717 9140) at Witwatersrand or Emthonjeni Centre which offers free counselling (011 717 4513), and enquire about their free counselling services.

Thank you.

Charity Mkone (charitymkone@yahoo.com)

Supervisor: Dr Yael Kadish- Yael.Kadish@wits.ac.za

APPENDIX B:
PARTICIPANT INFORMATION SHEET- FOR IN-DEPTH INTERVIEWS





Psychology

School of Human and Community Development

Private Bag 3, Wits 2050, South Africa. Telephone: +27 11-717-4500/2/3/4. Fax: +27-11-717-4559

12 March 2014

Good day,

My name is Charity Mkone and I am doing my Masters in Clinical Psychology at The University of The Witwatersrand. I am currently in the process of conducting research as part of the degree requirements. This research is assessing the father-daughter relationship and how young women at Wits University reflect on the way in which their relationship with their father influences the way in which they construct their feminine self. This study is of particular importance to those who are interested in knowing how a father's relationship with her daughter shapes the way in which she turns out in adulthood and is aimed at young women who did grow up with their father/father figure (e.g. Uncle). Your participation will be appreciated.

Participation would entail participating in aninterviewwhich will be which will take place at the Emthonjeni Centre at the University of the Witwatersrand, at a time that is convenient for you. The interview willlastfor45 minutes to an hour. With your permission, the interview will be recorded to ensure the accuracy of your responses. The audio recorded interview will be

transcribed. To ensure confidentiality, myself and my supervisor will have access to the tapes. Responses will be anonymous and your name will not appear anywhere on the transcripts. I will assign to your interview responses a fictitious name which I will refer to you by during the entire interview transcription. Your participation in this study is completely voluntary. You are under no obligation to give answers to questions, which you feel uncomfortable responding to and you may withdraw from the interview at any point without consequence.

Dissemination of Results.

At the end of the study, the results will be made available to the participants if they so desire.

If the topics raised in the focus group discussion or the individual interviews raises any issues that you find distressing, feel free to go to the Counselling and Careers Development Unit (011 717 9140) at Witwatersrand or Emthonjeni Centre which offers free counselling (011 717 4513), and enquire about their free counselling services.

Thank you.

Charity Mkone (charitymkone@yahoo.com)

Supervisor: Dr YaelKadish- Yael.Kadish@wits.ac.za

APPENDIX C:

PARTICIPANT CONSENT FORM

I hereby confirm that I have been briefed on the research that Charity Mkone is conducting.

- I fully understand what participation in this research means and what it entails
- I understand that my participation is voluntary ☐
- I understand that I may choose not to answer any question that I do not feel comfortable with ☐
- I understand that I have the right to withdraw my participation in the research at any time I choose to do so, without consequence. ☐

- I understand that my identity will be kept confidential. ☐

Participants' Signature: _____

Date: _____

APPENDIX D:

PARTICIPANT'S CONSENT FORM FOR AUDIO-RECORDING

I _____ have been given the participant information sheet for the study being conducted by Charity Mkone. I have read, understood and signed this information sheet. I understand that the interview will be audio taped. I understand that pseudonyms will be used during the interview to protect my identity and that the interviewer and the supervisor will be the only people who will access the tapes and the audio taped conversation will be deleted at the end of the study.

_____

Participant's signature:

_____

Date:

APPENDIX E:
INTERVIEW SCHEDULE

1) Do you know anything about the event leading up to your birth, i.e- the circumstances that were surrounding your birth? For example, do you know if your father was excited when he found out that he has a baby girl or not?
2) What are your early memories of your relationship with your father?
3) Can you remember some of the feelings associated with your earliest memories of you and your interaction with your father?
4) What is your father's relationship with your mother like?
5) Do you have any siblings? If yes, what is the birth order and gender of the siblings and do you feel like there is a difference in the way that your father treats you as opposed to how he treats your other siblings
6) Was your father the disciplinarian when you were growing up or was he the one you could always go to when you wanted to 'get away' with something?
7) Did your father place an emphasis on you getting educated? Did he help you with things pertaining to school? For example, homework etc.?
8) In your teens, did your father comment or say anything about your developing into a woman or the changes in your body?
9) What do you think were some of the thoughts that he had about your pubertal body?
10) Did your father ever comment on your physical appearance? What sorts of things did he say?
11) Did your father ever speak to you about boys or talk to you about sex? If yes, please elaborate on what he said or did not say - say as much as you are comfortable with sharing.
12) Do you think that your father has shaped anyfeelings you have now about sexuality, your body and any sexual relations you might have had? If so, can you say in what way you see his influence on your attitudes or behavior in your romantic life?
13) How did he feel about you dating boys? What do you think was going on in his mind?
14) Has he ever discussed marriage or his ideas about you getting married?
15) In any discussions about you getting married one day, does he ever speak about lobola? Can you tell me about what he has said?
16) Has he ever discussed his ideas about you becoming a mother?

17) Does your father think that traditional and cultural practices are important? Are there any traditional ceremonies or rites of passage that you have had to undergo? If so please explain these and tell me how you felt about them. If not, how do you feel about not performing these cultural rituals?

18) What do you think are the educational or professional dreams that your father has for you, if any? How are they similar to, or different from what you want to achieve for yourself?

19) Is there anything you would like to add on the topic of your father's significance in your life, that you haven't told me yet?

Thank you