



**GREAT ZIMBABWE UNIVERSITY ROBERT
MUGABE SCHOOL OF EDUCATION
DEPARTMENT OF EDUCATIONAL
FOUNDATIONS**

**FATHERS AS ATTACHMENT FIGURES WITHIN THE KARANGA
SOCIETY IN CHIVI DISTRICT OF MASVING PROVINCE, ZIMBABWE**

BY

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**A DISSERTATION SUBMITTED TO THE DEPARTMENT OF EDUCATIONAL
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ABSTRACT

The study focused on fathers as attachment figures within the Karanga society in Chivi District of Masvingo province. The researcher used the qualitative descriptive survey method of collecting data from the four schools and the community. Simple random sampling was used to select eight teachers and two nurses who participated in the study. Questionnaires, interviews, and focus group discussion were used to collect data from the sample. Collected data was presented, analysed and interpreted following research sub-questions. The study established that Karanga people in Chivi are aware of the concept attachment and the factors that facilitate father-child relationship though they rarely engage in activities that promote attachment. The study findings revealed that father-mother relationship greatly influences father-child attachment, the Karanga society rarely play with their children hence their attachment between the father and child may not be that strong. The study also established that fathers within the Karanga society rarely engage in child caregiving activities due to cultural beliefs hence their cultural beliefs greatly influence father-child attachment. The researcher recommended that fathers within the Karanga society should engage in child caregiving activities and to play with their children to enhance father-child attachment. The researcher also recommended that parents within the Karanga society should value positive father-mother relationship since it greatly influences father-child attachment and that the society should repeal some of the cultural beliefs that act as barriers to father-child attachment promotion.

DECLARATION

I, Mutedzwa Nelson, hereby declare that this research project is my original work and affirm that it has not been submitted to this or any other university in support of an application for a degree or any other similar qualification.

Supervisor: Ms L Phiri

30 September 2018

A handwritten signature in blue ink, appearing to read 'L. Phiri', on a light green rectangular background.

Supervisee: A handwritten signature in blue ink, appearing to read 'Mutedzwa Nelson', with the first few letters circled.

Date: 30 September 2018

ACKNOWLEDGEMENTS

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Finally, I extend my gratitude to my wife Enita Makore for her moral, financial, encouragement and support during my study.

DEDICATIONS

I dedicate this piece of work to my family especially my wife Enita Makore, my children Omniscient and Omnipotent and the Almighty God who were my source of strength and inspiration. Without their support and help this research would not have been a success.

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CHAPTER ONE: INTRODUCTION TO THE STUDY

1.0 Introduction

This research focused on fathers as attachment figures within the Karanga society in Chivi District of Masvingo in Zimbabwe. It outlines the background to the study, the statement of the problem, the major research question, research sub-questions, objectives of the research, significance of the study, limitations of the study and delimitations of the study. It also covers the theoretical framework and the definition of terms.

1.1 Background to the study

The attachment theory propounded by Bowlby, Ainsworth and other researchers plays a crucial role in the care giving and child nurturing practices. Many researches have been conducted on fathers as attachment figures. However, there are geographic gaps, time gaps and theoretical gaps that need to be filled. Since most of these researches were carried out in the Western nations particularly Australia, United States of America (USA), United Kingdom (UK), German and many others, it is high time that such researches be conducted in Africa and in different African societies and communities. Hence, the need to carry out a similar research in Africa, Zimbabwe and particularly within the Karanga society in Chivi district. Some of these researches are already outdated since life and way of child rearing and nurturing is dynamic.

Many researchers have proved that attachment relationships during toddlerhood contribute to the lifelong survival of the child. Bowlby in Grossman, Grossman and Shwan (2007), state that every person needs someone to be attached to in order to achieve socio-emotional, physical and cognitive competencies. Hence, the need for attachment figures for children from an early age. Centuries back, mothers were viewed as the only primary caregivers who could form a secure attachment to newly born babies. In his research Bowlby (1958) in Bretherton (2015) made no mention of fathers as potential attachment figures. His theory was based on the psychoanalytic theory which emphasizes that infants love their mothers because mothers provide oral gratification. Hence, studies were carried out in various nations to find out if fathers can be positive attachment figures. Kapri and Razza (2013) posit that developmental perspectives proved that father-child attachment during the first few years of life is critical for the child's optimal development. In the same view, Ainsworth in Carlson, McLanahan and Brook Gunn (2008) found out that mothers and fathers` influence on child outcomes may be different and complementary but highly commendable. These notions go hand-in-glove with recent studies about father-child attachment which reinforce that fathers play a crucial role in the nurturing and upbringing of their children.

In a longitudinal study carried out by Bretherton (2015) in USA, Australia, German, Israel and UK on whether fathers can be attachment figures and whether they can execute roles performed by mothers to ensure secure attachment, results indicated that rather than regarding fathers as less influential, fathers foster secure attachment all fulfilling different, but equally important roles. In another research carried out in Germany on father-child and mother-child attachment, results indicated that fathers and mothers play unique as well as overlapping and

complementary roles in children's socialization (Martin, Brooks-Gunn and Ryan, 2010). The study indicated that males and fathers tend to put a great emphasis on play, on joint and exciting activities and membership. It is on the basis of this that the researcher sought to find out if the Karanga fathers in Zimbabwe and particularly in Chivi district serve as attachment figures.

According to a research study carried out in Indiana by Brown, McBride, Shin and Bost (2007) entitled Parenting predictions of father-child attachment security, interactive effects of father involvement and father quality, results indicated that multiple dimensions of father's parenting quality moderated the associations between father involvement in its original context, free sense and father-child attachment. The same study established that though fathers remain understudied in the domain of attachment to their children, these attachments are very important for their development. In the same vein, Save the Children Australia (2013) states that there is growing recognition around the world of the transformative roles that positively engage fathers` play in protecting and nurturing children. However, most of these researches were carried out in Western nations, hence the need for more researches to be conducted in Africa, in Zimbabwe and in Zimbabwean ethnic groups in particular. Based on this view, it is at the interest of the researcher to carry out a similar research in Zimbabwe within the Karanga society in Chivi district. The researcher sought to explore if the Karanga fathers are aware of father-child attachment issues, how they foster attachment with their children and cultural factors that influence father-child attachment.

Few researches carried out in Australia reveal that African fathers are also effective attachment figures. Save the Children Australia (2013) state that in the African context, social norms and prescribed roles confirms that men can also nurture and soothe young children for socio-emotional and cognitive competencies. Woodhead and Oates (2007) aver that although most attachment researches have been concentrated in North America, Europe and Australia, there is cross cultural evidence that is now available from studies in other communities which point out that the development of infant-caregiver attachment is a basic feature of our human species which is nevertheless significantly modulated by local cultural practices and living circumstances. This implies that there are a variety of ways in which infants are cared for by fathers and other community members in different societies and cultural settings. Based on these views, the researcher sought to explore the nature of father-child attachment within the Karanga society and how its culture influences father-child attachment and the children's cognitive, socio-emotional and physical outcomes.

A research carried out in 2014 by Richard Fletcher in Australia on African father's relationship with their children, recommendations were made for the African Dads and kids program that was designed to acknowledge and celebrate the importance of African fathers in the lives of their children and the critical leadership role that they play in helping their families adapt in Australia. The Australian News Bulletin (2014) state that the program now involves many African communities including the South Sudanese, Ethiopian, Egypt, Sierra Leone and those from Somalia. This indicates that throughout the world, fathers are supposed to undertake roles in sensitive responsibilities that build a secure attachment within their children. According to Save the Children Australia (2013) men in Australia and other

Western nations are spending more time caring for their children than in the past. Men in the Western nations engage in care giving activities like hands on routine care in addition to play, exploration, talking, education and leisure activities. Lewis and Lamb (2007) found out that demand for father active participation in the rearing and socialization of their children has intensified in recent years across all social sectors. This implies that young fathers in different social sectors are entitled to take a leading role in playing with children diapering, exploration within children, playing games, feeding the baby and having time for social discussion. According to Lamp and Tamis-lemonda (2014) attachment relationships are culturally bound and attachment life is determined by the specific socio-cultural context of a group of people. This implies that attachment behaviour patterns are context dependent and every culture has its own attachment patterns. It is in light of this that the researcher sought to find out whether the Karanga fathers in Chivi district play the same role that the Western fathers undertake to foster attachment.

In some countries around the world paternity leave is granted to fathers with wives who are on maternity leave. In Canada paternity leave is granted to fathers whenever their wives are on maternity leave (Zimmermann, 2002). This is done to give fathers great opportunities to influence development of their children and to promote gender equality. Similarly, the Australian government also grants paternity leave to fathers whose wives are on maternity leave, (Bretherton 2015). These policies are meant to create time for working fathers to participate in caregiving activities, hence the researcher sought to find out if there is enough time for the Karanga fathers to form attachment with their children.

The government of Australia also got interested in creating conditions that foster father involvement in family issues. Verissimo, Sandos, Torres, Monteiro and Orlando (2011) point out that time spent together enables the father to know and to be known by his children. This implies that the father can best discover his child's needs, emotions, hopes, fears and aspirations when he has enough time to interact with his children. Baxter and Smart (2010) affirm that children view time offered by the father as an indicator of love for them. Time is therefore very important in terms of father-child relationship since it makes the father more sensitive to his child's needs for love, attention, direction and discipline. It is in light of this that the research sought to find out the amount of time Karanga fathers give to their children's socio-emotional, educational and physiological needs.

In the African context, fathers are regarded as pillars of the home and protectors. Among the Maasai tribe of Kenya, fathers manage the leadership affairs of the home and are in charge of looking for food, taking care of and sheltering the family (Parenting in Africa Network (PAN), 2014). In the Maasai community boys are expected to learn from their fathers and they are more likely to be attached to the father than to the mother. According to PAN (2014) the Ndebele fathers uphold and pass on their culture and traditions to their children. They provide direction and advice in the home and work closely with mothers to maintain social order, provide food and protect the home from external threats. Similarly, like the Maasai, the Ndebele boys are believed to be more attached to the father than to the mother. Girls in these communities are more likely to be attached to their mothers than fathers (PAN, 2014). This reflects that different ethnic groups in different parts of Africa have their way of caring for children and their own ways of fostering attachment. It is in light of this that the researcher sought to find out how

traditional cultural practices within the Karanga society in Chivi district influence father-child attachment.

1.2 Statement of the problem

Demands for the father active participation in rearing, nurturing and socialisation of their children has existed for some decades and has intensified in recent years across most ethnic groups and social sectors. Martin, Brooks-Gunn and Ryan (2010) assert that recent studies have demonstrated that fathers' supportive parenting behaviours independently contribute to the cognitive, physical and socio-emotional development of young children. It is on the basis of this that young fathers generally, are bound to help mothers with child rearing and nurturing practices particularly during the first years of life. This concurs with developmental perspectives which posit that father-child attachment during the first few years of life is crucial for optimal development among children. (Kapri and Razza, 2013). Rather than regarding fathers as less influential, Grossman, Grossman and Kinder (2003) argue that fathers foster secure exploration while mothers foster secure attachment fulfilling different but equally important and influential roles. Since fathers through different researches have proved to be critical attachment figures globally, different nations and tribes should embrace father participation in all aspects of child rearing. It is in light of the importance of father-child attachment issue which motivated the researcher to explore fathers as attachment figures within the Karanga society in Chivi District of Masvingo, Zimbabwe.

1.3 Main objective

To explore the extent to which fathers from indigenous communities are attached to their children.

1.4 Research Objectives

1.4.1 To explore the concept attachment.

1.4.2 To examine the determinants of father-child attachment processes within the ethnic societies.

1.4.3 To find out the child caring activities that fathers in indigenous communities involve in.

1.4.4 To find out how traditional cultural practices within the Karanga society influence father-child attachment.

1.5 Major Research Question

To what extent are fathers from indigenous communities are attached to their children?

1.6 Research sub-questions

1.6.1 What is attachment?

1.6.2 What are the determinants of caregiver-child attachment processes.

1.6.3 What child caregiving activities are fathers in indigenous communities involve in?

1.6.4 How do traditional cultural practices within the Karanga society influence father-child attachment?

1.7 Significance of the study

The findings of the research will benefit children, caregivers, school administrators, parents and the researcher, by reflecting on how the Karanga fathers participate in child socialization, the importance of fathers in child rearing, awareness of the benefits of father-child attachment and the awareness of the cultural factors that influence father-child attachment within the Karanga society. The study results will help fathers to be aware of their roles and duties in upbringing children and to acquire knowledge and skills on child rearing and nurturing. They will be aware of the benefits of them being positively attached to their child.

ECD caregivers will also benefit from this study as they may get hold of it and may be aware of the roles and duties that fathers are supposed to undertake in order to build a secure attachment with their children. ECD caregivers may also use the research findings in educating parents on the benefits of father-child attachment to the toddlers and infants. This in turn will benefit the child in that fathers will undertake the roles that fosters secure attachment with the child. Father-child attachment will build confidence within the child hence he or she will explore the environment, learn and develop.

The school administration will also benefit from the research through gaining an insight into the nature of fathers as attachment figures, benefits of father-child attachment and the roles and duties that fathers should undertake for the benefit of their children. This helps administrator in the sense that if most of the learners who attend school will have secure attachment, behaviour problems will be highly limited within the school.

The researcher will gain an insight into the nature of fathers as attachment figures. The research may also benefit the researcher on how to groom children who are confident in exploring the environment. The researcher will also be aware of the benefits of father-child attachment, roles of fathers as attachment figures and the cultural factors that influence father child attachment. Furthermore, the researcher will benefit from wide reading and data collection on father-child attachment issues.

1.8 Limitations of the study

The researcher came across a number of financial constraints in carrying out the research. The researcher faced financial challenges to carry out the study for the whole Chivi district. To reduce costs, the research selected a ward to represent Chivi district. Ward 22 was selected since it is convenient to the researcher. To save time and costs, the researcher sometimes worked throughout the night typing the project. Some respondents seemed reluctant to divulge some of the information and some study participants were not willing to cooperate. To curb for such situations, the researcher familiarized with the participants before data collection.

The researcher also encountered a challenge in coming up with literature from indigenous ethnic groups, that is related to the study. To resolve this problem, the researcher resorted to the internet for journals on child rearing practices.

1.9 Delimitations of the study

The researcher carried out the research in Ward 22 in Chivi district of Masvingo province in Zimbabwe. The researcher worked with ten teachers, two nurses, six business people to represent the upper class and ten villagers to find the nature of fathers as attachment figures within the Karanga society in Chivi district. The researcher used Ainsworth and Bowlby's attachment theory. Other theories of infant and toddler development were also accommodated. The ten villagers represented the lower social class, teachers and nurses represented the middle class while the business people represented the upper class.

Time frame

Activity	Submission date	Comment
Proposal writing and approvals	February 2018	The research proposal was submitted and was corrected and approved.
Chapter 1 submission	March 2018	Submitted and returned on the 19 th of March.
Chapter 2 submission	April 2018	Submitted and returned on the 16 th of April
Instruments designing and	April 2018	Submitted and returned

approval		on the 12 th of May and then on the 28 th of May
Chapter 3	May 2018	Submitted and returned on the 16 th of April
Chapter 4	June 2018	Submitted and returned on the 20 th of June
Chapter 5	July 2018	Submitted and returned on the 4 th of September
Final report and binding	August 2018	Submitted
Research project submission	30 September 2018	Submitted

1:9 Theoretical framework

The study is grounded on the attachment theory that was pioneered by John Bowlby and Mary Ainsworth (Bowlby 1957 in Grossmann, Grossman and Shwan, 2007). Attachment refers to the emotional bond that infants develop with their parents and other key care givers (Fletcher, May, St George, Stoker and Oshan 2014). Bowlby believes that the survival of infants depends on their ability to maintain proximity to adults, motivated to protect, feed, care for and comfort them (Bretherton, 2015). This implies that Bowlby believes that for an infant to survive, there is need for committed fathers and mothers who are responsive to all the child's needs.

Woodhead and Oates (2007) states that in Bowlby's theory, infants rely on signals to entice adults to approach or stay near them while adults are pre-programmed to approach, soothe and pick up crying babies and to interact with nearby infants who smile to them. Connor and Scott (2007) point out that Bowlby's theory offers a clear explanation of why these attachment relationships are paramount importance for children's subsequent emotional and social development. This implies that despite gender, any adult who provide sensitive caregiving, responsiveness to child's emotional needs, recognition of the child's own thoughts and feeling creates a secure attachment with the child.

It is therefore on the basis of Bowlby's views, that the researcher is willing to find out the extent to which fathers from the Karanga society are attached to their children. The research will explore the nature of father-child attachment issues within the Karanga society in Chivi district. Since Bowlby believe that attachment figures are responsive, sensitive and protective to children's needs and interest, the researcher sought to find out if the Karanga fathers feed, diaper, interact and play with their children to ensure secure attachment.

Mary Ainsworth also contributed much to the attachment theory. Although Bowlby and Ainsworth worked autonomous of each other during their early careers, both were influenced by Freud and other psychoanalytic thinkers-directly in Bowlby's case and indirectly in Ainsworth's (Malekpour, 2007). Based on the psychoanalytic theory, they both believe that a child's personality is dependent upon the attachment pattern he or she is exposed to. Like Bowlby, Ainsworth

believe that young children need to develop a secure dependence on parents before induction into unfamiliar situations (Agishtein and Brumbaugh, 2013). She believes that the caregiver serves as a secure base from which an infant can explore the world feeling protected from all forms of harm. It is therefore on the basis of this theory that the researcher sought to find out the extent to which indigenous fathers within the Karanga society foster attachment to their children.

Much of the attachment model was informed by Ainsworth's innovative methodology and observational studies, particularly those undertaken in Scotland and Uganda (Freeman, Newland and Coyl-shephard, 2014). A unique aspect of Ainsworth's methodology was the emphasis on meaningful behavioural patterns in a context. Ainsworth's attachment theory encompasses a rich area of study that explains distinct differences in interpersonally-oriented thoughts, feelings, and behaviours, and is one of the most comprehensive models of social functioning in close relationships (Malekpour, 2007). The attachment theory got an empirical support through the work of Mary Ainsworth's cross-cultural field studies in Uganda and Baltimore (Ainsworth in Agishtein and Brumbaugh, 2013). While studying mother-infant relationships in Uganda, Ainsworth in (McKenna,2009) first noticed infants' variations in relating to attachment figures and termed these differences "attachment styles." These attachment patterns include, secure attachment, avoidant, ambivalent and disorganised. In her 1967 book titled *Infancy in Uganda*, Ainsworth identified three attachment styles, or patterns, that a child may have with attachment figures secure, avoidant and ambivalent or resistant (Malekpour, 2007).

According to Ainsworth, parents who foster secure attachment respond appropriately, promptly and consistently to the child's needs (Freeman, Newland and Coyl, 2014). In secure attachment infants use caregivers as a secure base for exploration, protest caregiver's departure, seek proximity and is comforted on return, returning to exploration. The infant may be comforted by the stranger but shows clear preference for the caregiver. In secure avoidant, the parent has little or no response to distressed child, discourages crying and encourages independence (Malekpour, 2009). The infant has little affective sharing in play, little or no distress on departure, little or no visible response to return, ignoring or turning away with no effort to maintain contact if picked up. The child treats the stranger similarly to the caregiver.

Ainsworth in (Malekpour, 2007) states that in secure ambivalent the infant is resistant and unable to use the caregiver as a secure base, seeking proximity before separation occurs, distressed on separation with ambivalence, anger, reluctance to warm to caregiver and return to play on return. The child is preoccupied with caregiver's availability, seeking contact but resisting angrily when it is achieved and not easily calmed by stranger. According to Ainsworth, this is caused by inconsistency between appropriate and neglectful responses on the part of the caregiver.

Disorganized attachment was later discovered and the infant feels stereotyped on return such as freezing or rocking, lack of coherent attachment strategy shown by contradictory, disoriented behaviours such as approaching but with the back turned (Agishtein and Brumbaugh, 2013) This is believed to cause the child to be

frightened or frightening behaviour, intrusiveness, withdrawal, negativity, role confusion, affective communication errors and maltreatment. Based on the attachment patterns or styles observed by Ainsworth, the researcher is willing to explore father-child attachment issues within Karanga society in Chivi district of Masvingo. The researcher intended to examine the extent to which indigenous fathers foster secure attachment to their children and how their children perform in academic and socio-emotional issues.

1.10 Conclusion

This chapter is an introductory chapter. It outlined the background to the study, the statement of the problem, objectives of the research, major research question, research sub-questions, significance of the study, limitations and delimitations of the study. It also covered the theoretical framework and the definition of terms. In the next chapter, the researcher explored literature that is related to fathers as attachment figures.

1.11 Definitions of terms

Attachment

Attachment refers to a reciprocal enduring relationship between an infant and a caregiver each of whom contributes to the quality of the relationship, (Bowlby in Malekpour, 2007). According to Allen and Daly (2007) attachment refers to a special emotional relationship that involves an exchange of, comfort, care,

interactions, protection, provision and pleasure. In this research, attachment refers to a psychological, physical and social connectedness between an adult and an infant or toddler.

Father

According to Diamond (2007) a father is a male parent or a man who is the founder of a family and has the responsibility of paternal care. Garfield, Clark, David and Clark (2006) define a father as a biological man who genetically contributed to the creation of a baby or a man who becomes a child's male parent through legal processes of child adoption. In this study, a father can be defined as a male parent who genetically contributed to the production of a baby or any male parent who has the authority of paternity by genes or adopting a child.

Child

According to the United Nations Committee on the Rights of the Child Report (2009) a child is a person below the age of eighteen unless the laws of a particular country set the legal age for adult younger. In the same vein, the African Charter on the Rights and Welfare of the Child (1999) defines a child as every human being below the age of eighteen years. In Zimbabwe, the Child Abduction Act (2005) views a child as a person under the age sixteen years. In this study, a child will refer to any human being below the age of eighteen years and who is still in need of parental care.

Toddler

A toddler is a child who is between the age of twelve months and thirty-six months (Follari, 2011). According to Adolph, Berger and Leo (2011) a toddler refers to an infant who is beginning to toddle. In this research a toddler is a baby who is beginning to walk up to the age of three years.

Infant

An infant is derived from the Latin word, “infans” which means unable to speak (Smith, Kamen, Irvine, Armitage and Barker, 2012). An infant is defined as a child who is aged birth to one year (Follari, 2011). In this study, an infant refers to a child who is between birth and one year when he or she cannot verbally express himself or herself clearly.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

It is of paramount importance in research to find out what other researchers have established in relation to the concept under study. Literature review provides the context within which to place your study. This chapter reviews literature related to Fathers as attachment figures within the Karanga society in Chivi district of Masvingo province. The researcher discussed the concept Attachment, determinants of father-child attachment, child caregiving activities that fathers in indigenous communities involve in and the traditional cultural practices that influence attachment.

2.1 The concept attachment

The concept attachment was pioneered by a British psychoanalyst Bowlby in the 1950s. Bowlby (1969, 1988) in Mckenna (2009) describes attachment as the essential relationship that keeps the primary caregiver in close proximity to the infant and, conversely, the infant seeking the attention of the caregiver when he or she is feeling distressed. In simple terms, attachment refers to the bond that unifies the caregiver and the child. According to Mckenna (2009) the first formal statement of attachment theory, constructing on concepts from ethology and developmental psychology, was presented to the British Psychoanalytic Society in London in three now classic documents namely, *The Nature of the Child's Tie to His Mother* (1958), *Separation Anxiety* (1959) and *Grief and Mourning in Infancy and Early Childhood* (1960). These documents represent the first basic blueprint of the attachment theory as they outline the relationship between the caregiver and the child (Pruett, 2017). The documents give an impression that when parents provide care that is heartfelt, reactive, and proper to their child's needs, children develop a sense of trust in the caregiver that is demonstrated in the exploration, proximity-seeking, and secure base behaviour characteristic of attachment security. Hence, attachment is fostered through the parent's responsiveness to the daily needs and signals of an infant or toddler. Since these researches were carried out in the Western nations, the researcher therefore explored the nature of father-child attachment issues within the Karanga society in Chivi district of Masvingo.

Although Bowlby and Ainsworth worked autonomous of each other during their early careers, both were influenced by Freud and other psychoanalytic thinkers-

directly in Bowlby's case and indirectly in Ainsworth's (Malekpour, 2007). Based on the psychoanalytic theory, they both believe that a child's personality is dependent upon the attachment pattern he or she is exposed to. Like Bowlby, Ainsworth believe that young children need to develop a secure dependence on parents before induction into unaccustomed situations (Agishtein and Brumbaugh, 2013). They both believe that the caregiver serves as a secure base from which an infant can explore the world feeling protected from all forms of harm, discomfort, distress and hunger. It is therefore on the basis of this knowledge of the attachment concept that the researcher sought to find out the extent to which indigenous fathers within the Karanga society foster attachment to their children.

In the African context, much of the attachment model was informed by Ainsworth's innovative methodology and observational studies, particularly those undertaken in Scotland and Uganda (Freeman, Newland and Coyl-Shephard, 2014). A unique aspect of Ainsworth's methodology was the emphasis on meaningful behavioural patterns in a context. Ainsworth's attachment theory encompasses a rich area of study that explains distinct differences in interpersonally-oriented thoughts, feelings, and behaviours, and is one of the most comprehensive models of social functioning in close relationships (Malekpour, 2007). The attachment theory got an empirical support through the work of Mary Ainsworth's cross-cultural field studies in Uganda and Baltimore (Ainsworth in Agishtein and Brumbaugh, 2013). While studying mother-infant relationships in Uganda, Ainsworth in (McKenna,2009) first noticed infants' variations in relating to attachment figures and termed these differences "attachment styles." These attachment patterns include, secure attachment, avoidant, ambivalent and disorganised. In her 1967 book titled *Infancy in Uganda*, Ainsworth identified

three attachment styles, or patterns, that a child may have with attachment figures secure, avoidant and ambivalent or resistant (Malekpour, 2007).

According to Ainsworth, parents who foster secure attachment respond appropriately, promptly and consistently to the child's needs (Freeman, Newland and Coyl, 2014). In secure attachment infants use caregivers as a secure base for exploration, protest caregiver's departure, seek proximity and is comforted on return and returning to exploration. The infant may be comforted by the stranger but shows clear preference for the caregiver. In secure avoidant, the parent has little or no response to distressed child, discourages crying and encourages independence (Malekpour, 2009). The infant has little affective sharing in play, little or no distress on departure, little or no visible response to return, ignoring or turning away with no effort to maintain contact if picked up. The child treats the stranger similarly to the caregiver.

Ainsworth in (Malekpour, 2007) states that in secure ambivalent the infant is resistant and unable to use the caregiver as a secure base, seeking proximity before separation occurs, distressed on separation with ambivalence, anger, reluctance to warmth from caregiver and return to play on return. The child is preoccupied with caregiver's availability, seeking contact but resisting angrily when it is achieved and not easily calmed by stranger. According to Ainsworth, this is caused by inconsistency between appropriate and neglectful responses on the part of the caregiver.

Disorganized attachment was later discovered and the infant feels stereotyped on return of the caregiver and lack of coherent attachment strategy shown by contradictory, disoriented behaviours such as approaching but with the back turned (Agishtein and Brumbaugh, 2013) This is believed to cause the child to be frightened or frightening behaviour, intrusiveness, withdrawal, negativity, role confusion, affective communication errors and maltreatment. Based on the attachment patterns or styles observed by Ainsworth, the researcher is willing to explore father-child attachment issues within Karanga society in Chivi district of Masvingo. The researcher intended to examine the extent to which indigenous fathers foster secure attachment to their children and how their children perform in academic and socio-emotional issues.

2.2 Determinants of the father-child attachment process

Close relationships are associated with participants having strong influence on one another over an extended time period and in multiple ways (Agishtein and Brumbaugh, 2013). Parent-child relationships display many of the core characteristics of close relationships. For example, they are relatively enduring, extending over time even without proximity, usually have strong elements of emotional involvement and commitment, with mutual influence a powerful component of the relationship (Fletcher, May, George, Stocker and Oshan, 2004). Although features of parent-child relationships overlap those of other close relationships, such as in the roles of affection and conflict, parent-child relationships have been argued to contain a number of unique characteristics of reciprocity (Fletcher, et al, 2004). This implies that in father-child relationship, the

players display important and similar behaviours that solidifies the relationship. For example, if an infant smiles at the adult, the adult should smile back or if a toddler or a pre-schooler kicks the ball to the adult, the adult should kick the ball back to the child and the play goes on and on.

By middle childhood, children are likely to reciprocate both positive and negative moods and behaviour from parents (Fletcher et al, 2004). The latter went on to say that children have power to accept or reject parental behaviour and efforts at socialization or relationship formation. Mutual benefit between parents and children involving negative behaviour and relationship qualities is likely to be associated with difficulties in the relationship (Pruett, 2017). This system of negative reciprocity relates to insecure attachment where the child has the sense of fear, uncertainty, emotionally disturbed and has no hope and trust in her or his caregiver and the environment, and cannot engage in the exploration of the environment hence, the child's development is greatly limited. On the other hand, a system involving positive reciprocity and mutual cooperation has been argued to be a foundation for successful socialization (Lamb, 2004). This system of reciprocity fosters secure attachment which include a strong bond and mutual responsiveness which gives the child confidence in the caregiver and the environment. Hence, the possibility of exceling in academic and socio-emotional competences. In light of this, the researcher, sought to find out whether the relationships that exist between fathers and their children evidence reciprocity within the Karanga society.

Father-child attachment fosters holistic development to the toddlers and infants. In a research carried out in Australia by Fletcher et al (2004) on engaging fathers in child rearing, results indicated that father-child engagement boosts the child's social, emotional and academic competences. In the same vein, Bowlby 1969 in Brown, McBride, Shin and Bost (2007), state that attachment security represents the child's confidence in his or her caregiver and is evidenced through the child's preferential desire for contact with the caregiver and the use of the caregiver as a secure base from which to explore the environment. This is in line with Eric Erikson's idea that if a caregiver is sensitive and responsive to the child's needs, the child will learn to trust the caregiver and a sense of autonomy will be built in the child (Follari, 2011). Trust will build up autonomy and the child will be able to explore the environment, learn and develop.

Grossmann et al (2008) argue that both parents can foster secure attachment and exploration and thus provide psychological security for the child. In support of this, Martin, Brooks and Ryan (2010), argue that an attachment figure is a secure base whom a child leaves to explore and to whom he or she turns as a safe haven when depressed or hurt. Cabrera and Lamb (2004), suggest that father's supportive parenting behaviours, dependably contributes to the cognitive, social, emotional and physical skills. This implies that the child who is provided with secure attachment is bound to explore the environment, socialise with others, use language properly and so on. In light of this, it is therefore important to find out if the Karanga fathers in Chivi district are aware benefits of personality traits displayed father-child attachment.

Caregiver-child relationship serves as the basis for future relationship and the child uses the relationship as a template to apply future relationship experiences (Gearity, 2005) This implies that the quality of future life and relationship is determined by the early parent-child relationships. Positive parent-child relationship builds the child's trust in the caregiver and the surrounding world (Erik Erikson in Follari, 2011). A securely attached infant exhibits continuity of development and the interrelationship of emotional, social, cognitive and physical development (Papalia et all in Malekpour, 2007). When there is trust in the world, there is exploration and high competences are achieved.

The child is more likely to comply with parental requests. They show autonomy and cooperation at 2 years (Agishtein and Brumbough, 2013). They are more likely to be confident and resilient when confronted with peer pressure. Secure bonding leads to psychological wellbeing and resistance and attachment toddlers are more social. From the age of 3 to 5 securely attached children are more curious, competent, empathetic, resilient and self-confident, get along with others and are more likely to form friends (Malekprur, 2007). They interact positively with parents, teachers and peers. Preschoolers have a positive self-image and initiates activities. Through exploration, cognitive development is tuned to the mental inputs that in turn shapes brain development. The early socio-emotional environment influences brain structure development that are responsible for the individuals socio-emotional functioning. Based on this, the study sought to explore father-child attachment issues within the Karanga ethnic group and its impact on child growth and development.

Securely attached children develop a range of cognitive skills. Clearfield (2010) affirms that toddlers are active explorers who are determined to touch, test, smell taste, hear and talk about the object of the environment. When they explore the environment, they talk, look around and interact with materials and objects. Within the environment, toddlers discover plants, animals, flowers, landforms, colours, shape of objects, meet people and talk, hear sounds from birds and so on. Hence, they develop cognitive skills such as problem solving and reasoning abilities.

As securely attached toddlers explore the environment and join other peers in play, they meet friends and interact with them (Karasik, Adolph, TamisLeMonda and Zuckerman, 2012). A research carried out by Lawson Foundation (2011) revealed that toddlers who join groups of toddlers and adults form relationship can also learn to solve conflicts that arise during play. During interactions and play with other children and parents, toddlers imitate norms and values expected in the society. This is in line with Bandura's social learning theory that children learn by observing, emulating and imitating (Bandura, 2001). Toddlers imitate adult roles, social etiquettes, norms and values from others. Children also learn to engage in social roles side-by-side with adults. This relates to the apprenticeship theory of Rogoff (Rogoff, 2014). When toddlers join groups of different aged people, they learn to share materials, give and take turns, ask for play materials and to give also. Children in groups can engage in house play (*mahumbwe*). In *Mahumbwe* toddlers rehearse adult roles, cultural beliefs, norms and value of the society through pretend play. In light of this, the study sought to find out if the Karanga fathers apprentice their children in play that will in turn benefit their children's optimal development.

Exploration by securely attached children propels language and vocabulary development in toddlers. The Toddler Fact Sheet (2013) revealed that a toddler's exposure to different environments facilitates vocabulary and the pragmatic use of language. The environment gives toddlers opportunities to wonder, master and discover the environment that speaks to their inherent curiosity and innate yearning to talk about the environment and what is within it (Quon, Kretch and Adolph, 2010). Children with the help of more knowledgeable others or experts learn new vocabulary while interacting with the environment. They talk about the objects of the environment, ask their names, uses, colour and even the sizes and quantity. This is in line with Vygotsky's view that children need to be scaffolded by experts in order to gain new knowledge (Follari, 2011).

Exploration by securely attached children facilitates emotional regulation in toddlers. Adolph and Robinson (2014) point out that fathers who engage in nature walks with their children expose them to activities like social interactions, sports, music, movement and dance which facilitates emotional regulation. They latter went on to say that, engaging toddlers in locomotor activities and social talk enable the formation of relationships among peers and adult (Clearfield, 201). It is therefore crucial for fathers to engage children in music and dance in order to regulate toddlers' emotions. Through music and dance, action games and locomotor activities, children learn to belong, feel loved and attached to the group hence building a sense of self confidence, self-esteem, self-image, self-awareness and self-concept. In light of this, the studies above reflected that fathers engage in nature walks with their children. Hence, the researcher sought to find out if the Karanga fathers engage in nature walks with their children.

2.3 Child rearing activities that fathers in indigenous communities involve in

Erikson in Follari (2011) alludes that it takes the caregiver's effort to provide basic needs so that the child will learn to trust and engage in play knowing that there is a secure base. Maslow in Morrison (2010) is also of the view that children's physiological needs should be met so that they play and develop. In the same vein, the American Department of Education and Training (ADET) (2006) says, children develop a sense of trust if their physiological needs are consistently provided. This implies that the mother, father and caregivers' nurturing abilities and care bring about attachment, optimism, trust, confidence and a sense of security in the child.

Responding to the emotional needs of the child is one of the roles that enhances father-child secure attachment. Bowlby in Follari (2011) believe that not only feeding the baby can enhance attachment. The father is also capable of becoming a secure base or attachment figure through responding to the infant or toddler's signals such as smiles, cries, cooing, bubbling, gazing, discomforts and so on. In light of this, the researcher will try to find out if the Karanga fathers can engage in caregiving roles and also if they respond to infant and toddler signals.

One of the most important roles of good fathers are treating the mother of their children with affection, respect and considerations. Rosenberg and Wilcox (2006), postulate that the attachment of a child to the father begins with the father's attachment to the mother. In support of the above sentiments, Allen and Bretherton (2015) state that, the psychological support that the father offers to the mother during pregnancy until date of delivering creates a bond between the father and the mother. The bond also extends to the unborn baby. It is therefore very crucial for

fathers to treat mothers with affection, respect and consideration during pregnancy. Fathers should have time to interact, sing and comfort the mother and the unborn baby. The father should be always emotionally available for the mother and the baby. Rosenberg and Wilcox (2006) are of the view that the father's attachment to mother sets an example for children. Children can read minds of their parents in times of happiness or sadness as Wellman believes (Lamb, 2004). For example, a father's violent acts against the mother in the presence of a toddler can lead to insecure attachment between the toddler and the father. A father who is calm, loving and caring to the mother is more likely to form a strong bond with his children. The researcher therefore sought to find out whether Karanga fathers engage in activities that foster father-child attachment.

Frey (2003) States that decades of researches on parenting has led to the conclusion that, at least in Western cultures both parents dominantly practice authoritative parenting which is the appropriate combination of warmth and control. Such parents predict higher levels of competence in their children in school achievement, self-esteem and social competence, lower levels of emotional and behaviour problems. Lewis and Lamb (2007) argue that in the western communities, the contributions males can and should make to their children's development is the daily ongoing care and nurturing of their children. This implies that fathers in the Western communities highly participate in child care giving activities such as bathing them, feeding them, clothing them, listening and responding to their emotional needs. Hence, in light of this, the study sought to find out the child caregiving activities that Karanga fathers in the African context involve in and also the type of parenting that they practice.

Many studies have found out that fathers in the western communities play more with their toddlers and preschool children than do mothers, hence children prefer to play with their fathers (Frey 2003). Based on these, it reflects that Western fathers are generally more attached to their children since they participate in child care giving and nurturing activities such as playing with the children, feeding them, bathing them and dressing them. It is in light of these, that the researcher sought to explore the child care giving activities that fathers in the Karanga community in Chivi district of Masvingo involve in.

In many African societies, fathers' role was traditionally defined as breadwinners or providers (Lewis and Lamp,2007). The latter went on to say that, it is no surprise then that fathers were generally found to have lower level of engagement in childcare tasks, especially for young children. With the advent of industrialization, globalization, urbanization, changes in patterns of employment and work by men and women, more men are transforming into good child carers (Richter, 2004). More men are performing household tasks and taking responsibility for childcare due to the changes in life styles and culture.

According to (Lesejane, 2004) informed observation in south African communities indicated that men are increasing attending health centres with their children who require immunization or health care, walking children to school and home because their female partners are employed. This reflect that the involvement of mothers in labour market leave fathers with no option but to engage in child caregiving activities that were used to be done by mothers. However, this will foster father-child attachment since fathers will tend to be responsive to the child's needs. The

study therefore, sought to find out if the Karanga fathers engage in such activities that fosters attachment to their children.

Higher levels of father engagement in child caregiving were stimulated by industrialization and engagement of mothers into the labour market. Lamb (2010) states that in 1993 in the United States of America, more than 1.6 million preschoolers were cared for by their fathers while their mothers were at work. Frey (2003) also point out that men are likely to provide care when family income is low and when there is no overlap of maternal and paternal work schedule. It seems like men only commit themselves to childcare activities such as bathing them, feeding them, diapering and so on when mothers are engaged in productive work activities. This can be true to some communities yet to some communities`, fathers engage in child caregiving and nurturing activities fully knowing that, it fosters secure attachment to their children. For instance, in Australian communities, fathers engage in child caregiving activities realizing the benefits of their attachment to the child (Malekpour, 2007).

A research carried out in one of the Portuguese community reflected that fathers play a significant role in babies and toddler development (Lamp, 2004). In the same vein Bowlby in Vershueren and Marcoen (2005) state that fathers may act in support of the mother both emotionally and instrumentally. This therefore implies that fathers can perform family roles and duties that enable them to be proper attachment figures for infants and toddlers. In a research carried out by Bretherton in America, on whether fathers can act as attachment figures, results indicated that fathers can be involved in personal care activities such as changing of diapers,

feeding, bathing, and talking to the baby (Bretherton, 2015). This indicates that fathers are quite capable of becoming attachment figures since they can execute duties and roles that assist the formation of a secure attachment. It is on the basis of this that the researcher sought to find out the nature of fathers as attachment figures within the Karanga society in Chivi district.

According to a study on The Roles of Fathers carried out by the Parenting in Africa Network (PAN) in the Maasi community of Kenya in 2014, results indicated that fathers are viewed as breadwinners and protectors of the home in that community (PAN, 2014). Within the Maasi community of Kenya and the Gabra of Ethiopia, fathers guide the home towards common goals and teach young children herding lambs, checking out warts or bugs, basic feeding and milking of lamb and eventually the children will graduate to taking care of cattle (PAN, 2014). Fathers are regarded as pillars of home and protectors. Father defends the family in times of war and are in charge of looking for food, taking care of and sheltering the family and animals. Boys above the age of three are expected to learn from their fathers as they engage in daily family routines of food gathering (PAN, 2014). The paper did justice in exploring the roles of fathers in the upbringing of children who are above the age of three years. However, the study is silent about the role of fathers with regard to child caregiving activities for children below the age of two years. It is on the basis of this, that the researcher sought to explore the child caregiving activities that the Karanga fathers in Chivi involve in with their children from birth till they are beyond childhood.

In the African context, fathers are regarded as pillars of the home and protectors. Among the Maasai tribe of Kenya, fathers manage the leadership affairs of the home and are in charge of looking for food, taking care of and sheltering the family (Parenting in Africa Network (PAN), 2014). In the Maasai community boys are expected to learn from their fathers and they are more likely to be attached to the father than to the mother. According to PAN (2014) the Ndebele fathers uphold and pass on their culture and traditions to their children. They provide direction and advice in the home and work closely with mothers to maintain social order, provide food and protect the home from external threats. Similarly, like the Maasai, the Ndebele boys are believed to be more attached to the father than to the mother. Girls in these communities are more likely to be attached to their mothers than fathers (PAN, 2014). This reflects that different ethnic groups in different parts of Africa have their way of caring for children and their own ways of fostering attachment. It is in light of this that the researcher sought to find out how traditional cultural practices within the Karanga society in Chivi district influence father-child attachment.

2.4 Traditional cultural practices that influence attachment

Culture is a critical component of life. Factors surrounding children development is hinged on culture of a group of people. Culture plays a significant role in child development and care, and different communities differ in the ways they socialize their children to norms, values and beliefs that are cherished by their societies. Culture influences parenting styles. The nature of parenting style determines the pattern of attachment to be developed by children.

Culture contributes much to father-child attachment. Mckenna (2009) asserts that the attachment theory is essentially universal with culturally specific expressions of infant and maternal behaviours related to specific societal values and beliefs. This implies that more researches are needed to determine the validity of the attachment hypotheses in diverse cultures. In the same vein, Woodhead and Oates (2007) aver that although most attachment researches have been concentrating in North America, Europe and Australia, there is cross cultural evidence that is now available from studies in other communities which point out that the development of infant-caregiver attachment is a basic feature of our human species which is nevertheless significantly modulated by local cultural practices and living circumstances (Agishtein and Brumbaugh, 2013). Based on these views, the researcher is willing to find the nature of father-child attachment within the Karanga society. More so, the researcher intends find out how the Karanga culture influences father-child attachment and the children's cognitive, socio-emotional and physical outcomes.

Agishtein and Brumbaugh (2013) state that one potential moderator of the culture-attachment link is individualism and collectivism. This social psychological construct can be defined simply collectivists merge their identity with that of them in group, prioritizing the collective goals over their personal goals (PAN, 2013). For example, in collectivism children belong to a group of family members from the nuclear to the extended family. According to Mckenna(2009) collectivism is common in African ethnic groups where child rearing is communal. The latter went on to say that in collectivism children are more likely to experience multiple attachment hence, fathers are viewed as family protectors and guides. In light of

this; the researcher sought to find out if Karanga culture influences father engagement in child caregiving activities that foster attachment.

According to the Parenting in Africa Network (PAN) (2013) Changamwe, Butula and Kayole communities of Kenya value, regular family meetings that are meant to socialize children so that they appreciate and learn right from wrong and how to behave on different situations they encounter in daily lives. According to the research, family regular meetings are done on daily basis and are considered as an avenue to open communication among family members. Parenting in Africa Network (2013) observed that families in Changamwe, Butula and Kayole hold meetings during specific times of the day discussing issues of life. It is through these regular meetings that children in such communities engage in question and answer sessions, story and game introduction. Parents in such communities believe that children need to be socialized to the family and societal expectations as early as at birth. The idea of open discussions is in line with Lancy (2012) who postulates that through free conversation in the family circles; children quietly observe and imitate expected norms, values and standards of the family and the society. This relates to Bandura's view that behaviour is learned through observation and imitation (Follari, 2011). For example, children imitate pragmatic language use or proper registers, norms, values and standards of the society. Social skills such as sharing, turn talking, cooperation, tolerance, friendship formation and so on. In these cultural settings, fathers are viewed as the facilitators of the meetings. However, the document is silent on how fathers relate to their children.

During the regular meetings children are given opportunities to listen to elders and ask questions and to make some contributions to the discussions and stories. By listening and asking questions, children internalize the expected social values that are depicted from the stories, games and discussions. Hodza (1979) in Ndondo and Mhlanga (2014) states that folk stories inculcate community unity, hard work, conformity, tolerance, acceptance, respect, honesty, love, faithfulness, empathy, obedience and uprightness. Nyandiya-Bandy (2000) in Makuvaza and Gatsi (2014) points out that in the traditional cultural context, young children are taught social and moral values through listening to folk stories told by their grandparents. This shows that stories are important vehicles of transmitting social values to young children, since they learn to give and take, turn taking, cooperation, respect, tolerance and social etiquettes, moral values, beliefs and norms through discussions, stories and taboos. This way of transmitting knowledge and skills relates to the African traditional education (Adeyemi and Adeyinga, 2003). Based on this, the researcher sought to find out if such meetings are being done within the Karanga society in Chivi district of Masvingo and the impact of such meetings.

The Parenting in Africa Network (2013) also highlighted that during regular meetings a combination of parenting behaviors like setting and enforcing clear rules and shareholders encouraging autonomy and communication with parents. It is through these regular meetings, that children as early as three years are given guidance and counseling. Religion is also fostered through the meetings as the families engage in prayers during the meeting (PAN, 2013). Such a cultural practice is ideal for young children since it nurtures children accruing to the family societal expectation. During such meetings children are trained to depict moral values from stories, songs as well as games. They are also taught to derive lessons

or meanings from stories hence critical thinking develops at an early stage. The parents believe that these meetings prepare children for future education and greatly influence children's social participation in the society. It is light of this that the researcher sought to explore how Karanga fathers nurture their children.

In Ryan's (2011) study of urban Nunga and Koorie mothers in Australia, the researcher observed that men's roles in their children's lives was missing. Similarly, to many other Aboriginal communities, because of policies introduced by the State, Koorie men's supportive family roles changed as they were offered only menial and erratic jobs which ultimately resulted in prolonged absences and shortened life spans (Ball, 2009). Ball (2009) remarked that by 2020, if no effective interventions take place, half of the rapidly growing population of Aboriginal children will still be growing up without a father. In Ball's study of Aboriginal fathers from Canada, many men acknowledged that they did not know how many biological children they had and were not fathering them. This reflects that in the Aboriginal communities' fathers rarely have time with their time which make them difficult to foster attachment to them. In light of this the study sought to find out it how the Karanga fathers relate to their children.

2.5 Conclusion

This chapter reviewed literature related to Fathers as attachment figures within the Karanga society in Chivi district of Masvingo province. The section has discussed the concept Attachment, determinants of father-child attachment, child caregiving activities that fathers in indigenous communities involve in and the traditional

cultural practices that influence attachment. The next section of the study focused on Research Methodology.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

Research methodology is a road map or plan of action that should be followed in coming up with the relevant data that needs to be analyzed (Winterstein and Kimberlin, 2008). It unravels or unpacks the path which the researcher will use in carrying out the study. This chapter describes the research paradigm, the research design, the population, the sample and sampling procedures, data collection procedures and data collection methods. The chapter also discussed the reliability and validity issues, ethical considerations and the data presentation and analysis issues.

3.1 Research paradigm

Various research problems fall under two paradigms of research or basic broad approaches to research which are qualitative and quantitative. In this research, the researcher used a qualitative paradigm on account of its efficacy in providing people`s own words and also its flexibility (Winterstein and Kimberlin, 2008). Creswell (2012) states that qualitative research is a means for exploring and

understanding the meaning individuals or groups ascribe to social or human problems and that the process of research involves emerging questions and procedures and data is typically collected in the participant's setting. In this research, the researcher chooses qualitative approach in form of a descriptive survey since it enables the researcher and the participants to interact to gather live words and experiences needed by the researcher on the nature of fathers as attachment figures within the Karanga society in Chivi district.

3.2 Research design

Begley (2008) defines a research design as a body of laid out procedures for carrying out a research. In the same vein, Burns and Grove (2001:223) define a research design as, “a blue print for conducting the study that maximizes control over factors that could interfere with the validity of the findings”. The research design guides the researcher in various stages of the research. Cockburn (2005) states that a descriptive survey is a design which concerns itself with the present phenomena in terms of conditions, practices, beliefs, processes, relationships and trends. Patton (2004) defines descriptive survey as a design that is devoted to the gathering of information about the prevailing conditions or situations for the purpose of presentation, description, analysis, interpretation and discussion. The researcher chose a descriptive survey because it offers the actual conditions, approaches and the processes on the ground on the nature of fathers as attachment figures within the Karanga society in Chivi district.

3.3 Population

Bret and Bret (2011) define population as all the individuals or units who have certain characteristics and are of interest to the researcher. According to Patton (2002) in Merriam (2009), a population is a group of individuals whom the researcher would intent to generalize the results of the research. Therefore, population can be defined as all the individuals, units or items of a particular place or institutions that are of interest to the researcher. In this study the researcher`s population include all school teachers, two business communities and a clinic in ward 22 Chivi and all villages in ward 22 Chivi district. Since the population was too large to be observed, a sample was drawn to represent a population. This was done in order to have a workable and manageable number of respondents and to reduce costs.

3.4 Sample and sampling procedures

Bret and Bret (2011) view a sample as a subset of a population selected to participate in the study. It is a fraction of the whole, selected to participate in the research project. According to Merriam (2009), a sample is a representative group from the population that services as respondents. In the same vein, Bobbie (2007) also view sample as subgroup, subunit or subset of the population from which information or data is obtained. Therefore, a sample can be defined as a fraction of the population that is used in a research to represent a population. The researcher

chose a couple from each of the four schools in ward 22 as some of the respondents as part of the middle class. Two staff personnel of the opposite sex from the clinic in ward 22 was also part of the middle class respondents. A couple from each of the selected sample of villages was also used as respondents. Four respondents of opposite sex from each of the two business communities and two nurses from the ward clinic participated in the gathering of data. The remaining population was used for the pilot study. Teachers and nurses are used as participants to represent middle class parents. Teachers are also selected because they work with children from different families. Nurses also play an important role since they also work with parents from different families.

Sampling refers to the process of selecting a portion of the population (Bobbie, 2007). According to Mugo (2002) sampling is the act, process, technique of selecting a suitable sample or representative part of a population for determining the parameters or characteristics of the whole population. Sampling can therefore be referred to as a systematic process of selecting the place and participants the researcher needs to collect data from, to represent the larger population. A simple random sampling technique was used in selecting couples from the four schools and one couple from five villagers in ward 22. In selecting the respondent caregivers at a school where there were more than two caregivers, the one whose surname comes first in the alphabet were the participants. Since there is only one school head per school, four school heads of the selected schools automatically became the respondents. Heads of schools also play an important role as they witness parents accompanying their children to school.

3.5 Data collection procedures

Data collection procedures refers to detailed steps which the researcher will follow in collecting data on finding the nature of fathers as attachment figures within the Karanga society in Chivi district. Initially, the researcher will collect a research clearance from Great Zimbabwe University. Permission to carry out a research in schools will be sought from the Ministry of Primary and Secondary Education`s Provincial Offices. The researcher also sought for permission from the heads of schools where the research was carried out. The researcher also planned the dates on which he visited the schools for data collection. The instruments which were used for data collection are questionnaires, interview and focus group discussion guide to find out the nature of fathering within the Karanga society in Chivi district.

3.6 Data collection methods

A research instrument is a survey, questionnaire, test, scale, rating, or a tool designed to measure the variables, characteristics, information of interest, often a behaviour or psychological characteristics, (Pierce, 2009). Cohen and Manion (2011) view research instruments as tools used by the researcher to gather data from the respondents. In this research, the researcher will use open ended questionnaires, `interviews, and a focus group discussion to collect data.

A questionnaire is a document consisting of questions that call for written responses from the research participants. Best and Khan (2005) define a questionnaire as a document that contain questions designed as a set of pre-test questions. According to Creswell (2012) a questionnaire is a set of typed questions to be answered in written response. Questionnaires are very relevant in this research since they ensure maximum confidentiality. Patton (2002) states that questionnaires guarantee confidentiality since no names are written and the respondents answer freely. The questionnaire also enables quick collection of data and respondents are given enough time to consider their responses carefully. This also enabled the researcher to collect accurate data for the study. Questionnaires were administered to the nurses and teachers since the researcher is sure that they are literate.

However, questionnaires can have their own disadvantages. Questionnaires cannot allow the respondents to enquire more from the researcher and also the researcher has no room for further clarification of the questions. Haralambos and Holborn (2010) suggest that though questionnaires are effective, it cannot probe deeply into respondents` opinions and feelings hence they give no room for the respondents to ask the researcher areas that need clarification. To overcome such a problem, interviews were also used in collecting data from parents.

Interviews are a systematic way of talking and listening to people or a way of collecting data from an individual through conversations. Creswell (2012) defines an interview as a direct method of obtaining information in a face to face situation. According to Wintertein and Kimberlin (2008) an interview is regarded as an

interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production and emphasizes the social situations of research data”. Interviews are planned conversations between two parties during which questions are asked and answers supplied.

The major advantage of interviews is that there is great use of open ended questions and the interviewer can further explain to aid the respondent for better understanding. Interviews allow the researcher to rephrase the interview questionnaires for the sake of clarity (Patton2002). The researcher used formal interviews so that the questions will follow a set of patterns. Annum (2016) asserts that structured interviews are formal because, sets of questions known as interview questionnaire are posed to each interviewee visited and the responses are recorded on a standardized schedule.

However, interviews have their own limitations. Creswell (2012) posit that an interview has disadvantages of being time consuming and expensive as the researcher will have to personally contact each respondent. Winterstein and Kimberlin (2008) also state that responses from interviews may not reflect the real behaviour because the interview may impend the respondent`s ability to express themselves. With regard to the limitations of the interview, the researcher created a good rapport with the interviewees during bookings. Furthermore, during the interview the interviewer started with easy questions to avoid threatening the respondents. Interviews were administered to the parents.

Creswell (2012) defines a focus group discussion as a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment. It is usually conducted on a group of less than ten people by a skilled interviewer. The researcher prefers this method of data collection because the discussion is relaxed, comfortable, and often enjoyable for participants as they share their ideas and perceptions on how father-child attachment issues within the Karanga society goes about. Group members influence each other by responding to ideas and comments in the discussion (Krueger, 2002). Participants can nourish each other as they react to each other's comments and support or disagree with one another, creating more energy and thus more data. Open-ended structured interview format must be used.

Group discussions have their own short comings. Krueger (2002) affirms that groups are more difficult to manage than one individual, since unexpected conflicts, power struggles, and other group dynamics may constrain the discussion. The researcher needs to be more focused to overcome the shortcomings. The business people responded to focus group discussions.

3.7 Data presentation and analysis procedures

After the collection of data, it was presented, interpreted, and communicated as findings. Data presentation refers to the organization of data into tables, graphs or charts, so that logical and statistical conclusions can be derived from the collected measurements (Singh, 2014). Data may be presented in textual, tabular or graphical form. Data presentation and analysis forms an integral part of all

academic studies as well as professional practices (Singh, 2014). Data analysis helps in the interpretation of data and take a decision or answer the research questions. The purpose of analyzing data is to obtain usable and useful information. All data collected using interviews, questionnaires and focus group discussions were done in narration. The researcher used descriptive analyses while following research sub-questions. The general findings of the research were discussed.

3:8 Validity and Reliability

Reliability refers to the measure of stability or consistence of the test scores (Creswell, 2012). It is the extent to which results are consistent over time and are an accurate representation of the total population under study (Winterstein and Kimberlin, 2008). Validity means the tests or the instruments are accurately measuring what is supposed to (Winterstein and Kimberlin, 2008). For reliability and validity, the researcher will use triangulation and a pilot study.

Triangulation is a strategy used to increase validity and reliability of the research findings (Winterstein and Kimberlin, 2008). Creswell (2012) states that in triangulation different methods and approaches are used to validate data by cross verifying the same information. Creswell (2012) point out that there are five types of triangulation which include data, investigation, theoretical, methodology and environmental triangulation. In this research, the researcher used data triangulation, where by data is going to be collected from different sources which include both fathers and mothers, different social classes such as teachers, nurses

and business people. Methodological triangulation was also used. The researcher used interviews on business people, open ended questionnaires for teachers and nurses and a focus group discussion guide for the villagers.

To improve the validity and reliability of the research instruments, the researcher carried out a pilot study. A pilot study is a systematic way of testing various features of the study with the sample of the population displaying similar characteristic within the targeted population (Annum, 2016). Marshall and Rossman (2011) assert that a pilot study is a small scale preliminary study conducted before the main study. In this study, the researcher prepared the tools and do the pilot study. The results of the pilot study reflected that the instruments were valid and reliable.

3.8 Ethical considerations

Ethics in research refers to the code of behaviour of the researcher. These behaviours are vital to consider since they observe certain rules so that humans are not harmed, physically, emotionally and spiritually, (MacDonald and Headlam, 2006). The researcher took into consideration these research ethics. For this research, it is very important to keep the confidentiality of the respondents. To ensure confidentiality the researcher submitted and collected all the instruments in person. The researcher also assured the participants that the data collected will only be used for the research and is not to be published. The researcher also used pseudo names instead of real names of schools and people. The researcher also

considered informed consent. For example, permission to carry out the research will be sought from the school heads and from individual participants.

3.9 Conclusion

The chapter explored the research paradigm, the research design, the population, the sample and sampling procedures, data collection procedures and data collection methods. The chapter also outlined the reliability and validity issues, ethical considerations and the data presentation and analysis issues. In the next section, data collected will be presented, analyzed and interpreted.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Introduction

The chapter presents data gathered on fathers as attachment figures within the Karanga society in Chivi district of Masvingo. The data was gathered using the questionnaire, interview and focus group discussion and is presented, analyzed and discussed following the research sub-questions. The data being presented was in an effort to answer the following research sub-questions:

- What is attachment?
- What are the determinants of caregiver-child attachment processes?
- What child caregiving activities are fathers in indigenous communities involve in?

- How do traditional cultural practices within the Karanga society influence father-child attachment?

4.1. Data Presentation

4.1.1 The concept attachment

In response to the question that sought to find the participants' understanding of the term attachment, six respondents out of ten who answered questionnaires managed to outline the meaning of attachment as the bond between the parent and the child. One of the participants described attachment as the bond between the father and the child while the child is under the father's guidance. One of the six participants went on to state that attachment is the joining of the two people out of love and affection. Out of the ten participants who answered questionnaires, three defined attachment as the connection of a trainee to the mentor during job training. This implies that the three failed to clearly outline the term attachment between the father and the child. One out ten respondents defined attachment as the bridging of the family but the definition is not clear.

With respect to interviews, five out of six said that attachment refers to a bond, relationship and friendship between the father and the child. One of the six interview respondents highlighted that attachment is the tutoring or mentoring of the child to the appropriate way of life desired by the parents. Since five out of six

managed to define attachment, interviewed participants showed that they have a general understanding of the term attachment.

From the focus group discussion, the participants said that attachment is a bond, closeness, friendship, love and affection between the parent or caregiver and the child. The group managed to outline some of the words that can be used to describe attachment hence they have a general understanding of the term attachment.

In response to the question that sought the participants' understanding of the benefits of father-child attachment, all the ten participants who answered questionnaires outlined that the child will feel secured, achieve academically, feel free and open to share his or her problems, needs and will be good decision makers both at school and at home. Two of the participants went on to state that the child feels free to express his or her feelings, thoughts and can be free to approach the father for help in times of need. One respondent also elaborated that father-child relationship enables the child to be a responsible member of the society. The benefits stated by participants indicate that families within the Karanga society are aware of the concept attachment since they also appreciate the benefits of father-child attachment.

Responding to the question which sought to find the participants knowledge of the factors that facilitate father-child attachment, six out of ten participants who answered questionnaires established that parent relationship contributes much to a

positive father-child relationship. One of the six participants elaborated that the more positive father-mother relationship is the more the father-child relationship is strong. All the ten participants who were given questionnaires stated that playing with children and having enough time with children will enable the father to have a strong bond with the child. Questionnaires also highlighted that the father's ability to be responsible in providing the child with basic needs, care giving and love for the child will create a bond between the two.

In response to the question that sought participants' understanding of the factors that facilitate father-child attachment, from the interviews, several factors were listed. All the six respondents stated that the father should fulfill the child's basic rights to education, health, shelter, food, clothing, play, freedom of expression and to be heard. All the six participants also agreed that the father should have time to do all child caregiving duties for this will enable a strong bond between the father and the child. The interviewees stated that fathers should feed, bath and dress their children and to have time to play with the children. One of the six interviewees pointed out that fathers should have time to interact with the child, cuddling, kissing, hugging and comforting the child and to provide the child with play materials such as toys. Another interviewee highlighted that the father need to protect the child from all forms of abuse such as physical abuse, sexual abuse, neglect and psychological/emotional. According to the respondent, a protected child has confidence in his or her father hence a strong bond is formed.

From the focus group discussion, there is a quite a number of factors which were outlined by the study participants. The participants agreed that for the young

children below the age of five years, materials things are of greater importance of fathers are to relate to their children. One of the respondents said that the father should give sweets, snacks, biscuits, world fruits and even play materials to their young children. The group also highlighted that father-mother relationship plays a significant role in father-child relationship. The group has a belief that where there is domestic violence between the father and mother, the child will have left without an option than to hate the father.

The group also agreed that time is an important factor that facilitates father-child relationship. One of the participants elaborated by saying that the father should have time to interact, play with and even undertake child caregiving activities such as bathing the child's clothes. The group agreed that it is vital for fathers to do all such duties as mentioned above but because of culture it may be viewed as a taboo in the Karanga society for most fathers. One of the respondents also said that fathers should have time to tell or read stories for their children during bedtime and this can help strengthen father-child attachment. One of the male respondents affirms that fathers should be role models of their children and should be approachable. He went on to say that most fathers fail to relate to their children because in the most cases the child is referred to the mother if he or she approaches the father for any help. The group also agreed that the father should strive to fulfill the child's basic rights such as education, health, food, shelter and protecting the child from all forms of abuse. These and many others mentioned above was agreed by group as the main factors that can facilitate father-child relationship.

On the basis of the questionnaires, interviews and focus group discussion, the finding that is drawn is that the Karanga people in Chivi are aware of the concept attachment and the factors that facilitate father-child relationship. Bowlby (1969, 1988) in Mckenna (2009) describes attachment as the essential relationship that keeps the primary caregiver in close proximity to the infant and, conversely, the infant seeking the attention of the caregiver when he or she is feeling distressed. In simple terms, attachment refers to the bond that unifies the caregiver and the child (Pruett, 2017). In the same vein, Filp-Hanke (2015) posits that attachment is an inborn system in the brain that evolves in ways that influence and organize motivational, emotional and memory processes with respect to significant caregiving figures.

Based on a study that was carried out in South Africa by Freeks (2017) on Responding to the Challenge of Father Absence and Fatherlessness, results gave an impression that when parents provide care that is heartfelt, reactive, and proper to their child's needs, children develop a sense of trust in the caregiver that is demonstrated in the exploration, proximity-seeking, and secure base behaviour characteristic of attachment security (Freek,2017). Thus, attachment is fostered through the parent's responsiveness to the daily needs and signals of an infant or toddler. Hence, having the knowledge of the concept attachment and the factors that facilitate attachment, fathers within the Karanga society have to take it into good use in order to stimulate positive or secure attachment with their children.

Ainsworth and Bowlby the pioneers of the attachment theory believe that young children need to develop a secure dependence on parents before induction into unaccustomed situations (Agishtein and Brumbaugh, 2013). Malekpour (2007)

established that based on the psychoanalytic theory, Ainsworth and Bowlby believe that a child's personality is dependent upon the attachment pattern he or she is exposed to. They both believe that the caregiver serves as a secure base from which an infant can explore the world feeling protected from all forms of harm, discomfort, distress and hunger (Kapri and Razza, 2013). It is therefore commendable that fathers within the Karanga community engage in activities that enhance attachment.

Kapri and Razza (2013) posit that developmental perspectives proved that father-child attachment during the first few years of life is critical for the child's optimal development. In the same view, Ainsworth in Carlson, McLanahan and Brook Gunn (2008) found out that mothers and fathers' influence on child outcomes may be different and complementary but highly commendable. These notions go hand-in-glove with recent studies about father-child attachment which reinforce that fathers play a crucial role in the nurturing and upbringing of their children.

In a longitudinal study carried out by Bretherton (2015) in USA, Australia, German, Israel and UK on whether fathers can be attachment figures and whether they can execute roles performed by mothers to ensure secure attachment, results indicated that rather than regarding fathers as less influential, fathers foster secure attachment all fulfilling different, but equally important roles. In another research carried out in Germany on father-child and mother-child attachment, results indicated that fathers and mothers play unique as well as overlapping and complementary roles in children's socialization (Martin, Brooks-Gunn and Ryan,

2010). The study indicated that males and fathers tend to put a great emphasis on play, on joint and exciting activities and membership.

4.1.2 The determinants of father-child attachment processes within the ethnic societies

In response to question that sought participants' understanding of behaviours that reflect a positive father-child relationship from the questionnaire, all the respondents marked all the behaviours that depict a positive father-child relationship. The participants agreed that a child with a positive relationship with the father allows to be comforted by the father in the presence of the mother, explores the environment, socializes with other children, engages in play with other children, achieves academically and accept father's call to play.

From the interviews, all the participants stated that a child who has a good or positive relationship with the father usually performs well in school, socializes well with others, explores the environment and seeks proximity to the father even in the presence of the mother. One of the interviewees said that the child becomes confident and achieves in whatever he or she does and that the child seeks the father's protection most of the time when faced with troubles or challenges.

From the focus group discussion, the participants agreed on several behaviours that the child reflect where there is a positive relationship with the father. The group agreed that the child sees the father as a role model, protector, provider and even the guider. The child is said to seek protection, provision, approval and motivation

from the father. The group also highlighted behaviours like seeking proximity to the father in the presence of the mother, ability to explore, to socialize and to achieve very well academically.

In response to the question that sought the participants' understanding of the benefits of father-child attachment, all the ten participants who answered questionnaires outlined that the child will feel secured, achieve academically, feel free and open to share their problems, needs and will be good decision makers both at school and at home. Two of the participants went on to state that the child feels free to express his or her feelings, thoughts and can be free to approach the father for help in times of need. One respondent also elaborated that father-child relationship enables the child to be a responsible member of the society. The benefits stated by participants indicate that families within the Karanga society are aware of the concept attachment since they also appreciate the benefits of father-child attachment.

In response to the question which sought the participants' knowledge on the benefits of father-child attachment, from interviews, all the six participants stated that it shapes the child's future life academically, norms and values expected in the society (*Unhu/Ubuntu*) and that the child is free to report problems faced and to air own ideas and views. One of the participants went on to say that the child learns to relate to others that is to be cooperative, to share, care, give and take turns, to be tolerant and to accept team work. Another participant elaborated that child learns to play with others, be confident and have high self-esteem in whatever he or she does. Basing on the interviews it is quite clear that people within the Karanga

society are aware of the benefits of father-child attachment. Hence this reflects their understanding of the concept attachment between the father and the child.

In response to the question that sought to find the participants' understanding of the benefits of father-child attachment, from the focus group discussion several benefits emerged. The participants managed to state that the child will develop socialization skills since he or she will be able to explore the environment and engage in play with other children, adults and the environment. The group also highlighted that the child will succeed well academically as he or she has the potential to explore the environment and learn. The group also established that father-child attachment enables the child to be free to air own views, ideas and is free to disclose issues of abuse if he or she encounters any. The study participants went on to say that the child may take the father as a good role model and learn or acquire good moral values, norms and standards expected by the family and the society at large. These responses indicate that people within the Karanga society are aware of attachment issues and appreciate the benefits of father-child attachment.

Basing on the questionnaires, interviews and focus group discussion the general finding that is drawn is that the Karanga people are aware of the behaviours that can be displayed by children when they have a positive relationship with the father. Freeks (2017) posits that father-child attachment fosters holistic development to the toddlers and infants. In a research carried out in Australia by Fletcher et al (2004) on engaging fathers in child rearing, results indicated that father-child engagement boosts the child's social, emotional and academic competences. In the

same vein, Bowlby 1969 in Brown, McBride, Shin and Bost (2007), state that attachment security represents the child's confidence in his or her caregiver and is evidenced through the child's preferential desire for contact with the caregiver and the use of the caregiver as a secure base from which to explore the environment. This is in line with Eric Erikson's idea that if a caregiver is sensitive and responsive to the child's needs, the child will learn to trust the caregiver and a sense of autonomy will be built in the child (Follari, 2011). Trust will build up autonomy and the child will be able to explore the environment, learn and develop.

Pruett (2017) believes that there is a reciprocity behaviour between the caregiver and the child which is either positive or negative depending on the nature of attachment. Mutual benefit between parents and children involving negative behaviour and relationship qualities is likely to be associated with difficulties in the relationship (Pruett, 2017). According to Freeks (2017), the system of negative reciprocity relates to insecure attachment where the child has the sense of fear, uncertainty, emotionally disturbed and has no hope and trust in his or her caregiver, the environment, and cannot engage in the exploration of the environment hence, the child's development is greatly limited. On the other hand, a system involving positive reciprocity and mutual cooperation has been argued to be a foundation for successful socialization (Lamb, 2004). This system of reciprocity fosters secure attachment which include a strong bond and mutual responsiveness which gives the child confidence in the caregiver and the environment.

Grossmann et al (2008) argue that both parents can foster secure attachment and exploration and thus provide psychological security for the child. In support of this, Martin, Brooks and Ryan (2010), argue that an attachment figure is a secure base whom a child leaves to explore and to whom he or she turns as a safe haven when depressed or hurt. Cabrera and Lamb (2004), suggest that father's supportive parenting behaviours, dependably contributes to the cognitive, social, emotional and physical skills. This implies that the child who is provided with secure attachment is bound to explore the environment, socialize with others, use language properly and so on.

The child is more likely to comply with parental requests. They show autonomy and cooperation at 2 years (Agishtein and Brumbough, 2013). They are more likely to be confident and resilient when confronted with peer pressure. Secure bonding leads to psychological wellbeing and resistance and attached toddlers are more social. From the age of 3 to 5 securely attached children are more curious, competent, empathetic, resilient and self-confident, get along with others and are more likely to form friends (Malekprur, 2007).

In response to the question that sought the participants' views on whether father-mother relationship contributes to father-child relationship, all the ten respondents who answered questionnaires, strongly agreed that it greatly contribute. One of the ten respondents went on to say that if the father shows love to the mother in front of the children, the children in turn will imitate the father. Another participant pointed out that the bond between the mother and the child cannot be broken so easily so if father-mother relationship is not stable it affects father-child

relationship. Another respondent pointed out that in situations where parents have a stable relationship, the mother refers children to the father for help, support, protection, comfort, cuddling and so on, hence children will get close to the father therefore the bond is formed.

From the interviews, all the participants strongly agreed that father-mother relationship play a significant role in the father-child attachment. One of the participants stated that conflicts between the father and the mother can destroy the relationship between the child and the father. The respondents established that mothers have a weakness of back biting the father with the children hence father-child relationship is tarnished. One of the respondents highlighted that the way father-mother relate to each other promote father-child relationship. One of the participants stated that a positive father-child relationship is only achieved when fathers handle mothers with affection, passion and love. Another participant suggested that parents should treat each other with mutual respect and to think about the child first when conflicts arise. All the six respondents agreed that fathers should be good role models of love to their children.

From the focus group discussion, the participants agreed that father-mother relationship play a significant role in father-child relationship. The group highlighted that a positive father-mother relationship promotes a positive father-child attachment and that a negative father-mother relationship promotes a negative father-child attachment. One of the respondents argued that mothers who have a negative relationship with the father usually back bite the father with the children hence the children will end up hating their father.

The finding that can be drawn from questionnaires, interviews and focus group discussion is that father-mother relationship greatly influence father-child attachment. Freeks (2017) established that one of the most important roles of good fathers are treating the mother of their children with affection, respect and considerations. Rosenberg and Wilcox (2006), postulate that the attachment of a child to the father begins with the father's attachment to the mother. In support of the above sentiments, Allen and Bretherton (2015) state that, the psychological support that the father offers to the mother during pregnancy until date of delivering creates a bond between the father and the mother. The bond also extends to the unborn baby. It is therefore very crucial for fathers to treat mothers with affection, respect and consideration during pregnancy. Rosenberg and Wilcox (2006) are of the view that the father's attachment to mother sets an example for children. Children can read minds of their parents in times of happiness or sadness as Wellmen believes (Lamb, 2004). For example, a father's violent acts against the mother in the presence of a toddler can lead to insecure attachment between the toddler and the father. A father who is calm, loving and caring to the mother is more likely to form a strong bond with his children. In support of this, Hoffman (2011). Mothers are a key influence on the fatherhood role. Fathers tend to be more involved in parenting when their partners are supportive and encouraging, hence mothers should create an environment that is supportive to father involvement.

4.1.3 Child caregiving activities that fathers in indigenous communities involve in

In response to the question which sought to unveil the cultural child nurturing duties that the Karanga fathers perform, nine out of the ten participants who answered questionnaires gave various duties. Some of the duties included providing food, clothes and shelter for the family, protecting the family from all forms of harm, abuse, violence, poverty and praying, blessing the family and disciplining children. One of the respondents went on to say that fathers sometimes take care of the children in the absence of the mother and when the mother is busy with household chores. Another respondent said that fathers play a significant role through imparting cultural, traditional and societal values through discussions and bedtime stories. Such activities enhance father-child attachment. One of the respondents highlighted that fathers within the Karanga society teach their children self-reliance skills such as fishing, hunting, farming, building, carpentry and games at an early age.

From the interviews, all the participants gave answers that are almost similar to those of the questionnaires. One of the participants who was interviewed stated that fathers within the Karanga society provide basic needs for the family and protect their children from all forms of harm. Fathers also engage in childcare giving activities in the absence of mothers. One of the interview respondents stated that fathers enforce discipline, good moral values through stories and discussions. Another interviewee highlighted that fathers within the Karanga society strive to

fulfil children's basic rights to education, health, protection, nondiscrimination and self-expression and this can enforce father-child attachment.

The focus group discussion also came up with various responses on the cultural duties that Karanga fathers performs. The group stated that fathers within the Karanga society provide for their children, discipline them, give moral teaching and guidance through stories and discussions. One respondent affirmed that it is the duty of the father to impact and support the moral wellbeing of their children. On the same note, another respondent elaborated that societal norms and value (*Unhu/Ubuntu*) are fostered into the boy children by fathers through social interaction, discussions and telling or reading story books for their children. The group agreed that all these duties are good but fathers fail most of the duties due to economic hardship and ignorance on the importance of father-child attachment.

The finding that is drawn from the questionnaires, interviews and focus group discussion is that the Karanga fathers execute their traditional duties as family providers and protectors. In many African societies, the fathers' role was traditionally defined as breadwinners or providers (Lewis and Lamp,2007). The latter went on to say that, it is no surprise then that fathers were generally found to have lower level of engagement in childcare tasks, especially for young children. With the advent of industrialization, globalization, urbanization, changes in patterns of employment and work by men and women, more men are transforming into good child carers (Richter, 2004). In the same vein, Save the Children Australia (2013) states that there is growing recognition around the world of the transformative roles that positively engage fathers` play in protecting and nurturing

children. Few researches carried out in Australia reveal that African fathers are also effective attachment figures. Save the Children Australia (2013) state that in the African context, social norms and prescribed roles confirms that men can also nurture and soothe young children for socio-emotional and cognitive competencies.

A research carried out in South Africa by Freeks (2017) on responding to the Challenge of Father Absence and Fatherlessness in the South African context: A case study involving concerned fathers from the North West Province, results established that it is important to understand that boys in particular need fatherhood role models. Leading by example, especially in terms of values, the boy is able to successfully take up his own role of fatherhood when he matures (Goeke-Morey and Cummings, 2007). In many families, there are prolonged periods of separation, which limit the father's opportunity to engage in direct interaction with his children and which reduces the ability of the father to positively influence the children's development (Willerton et al. 2011). Unsuccessful father-child relationships are often caused by absence of fathers (Palkovitz 2007; Perkins 2008). Barker (2008) indicated in his research that the father as role model helps in the development of all children's domains.

In Ryan's (2011) study of urban Nunga and Koorie mothers in Australia, the researcher observed that men's roles in their children's lives was missing. Similarly, to many other Aboriginal communities, because of policies introduced by the State, Koorie men's supportive family roles changed as they were offered only menial and erratic jobs which ultimately resulted in prolonged absences and

shortened life spans (Ball, 2009). Ball (2009) remarked that by 2020, if no effective interventions take place, half of the rapidly growing population of Aboriginal children will still be growing up without a father. In Ball's study of Aboriginal fathers from Canada, many men acknowledged that they did not know how many biological children they had and were not fathering them. This reflects that in the Aboriginal communities' fathers rarely have time with their time which make them difficult to foster attachment to them. Fathers should not only be there to provide material security, as is so often the case in different communities but to provide emotional support and motivation.

According to the Parenting in Africa Network (PAN) (2013) Changamwe, Butula and Kayole communities of Kenya value, regular family meetings headed by fathers and are meant to socialize children so that they appreciate and learn right from wrong and how to behave on different situations they encounter in daily lives. According to the research, family regular meetings are done on daily basis and are considered as an avenue to open communication among family members. It is through these regular meetings that children in such communities engage in question and answer sessions, story and game introduction (PAN, 2013). Parents in such communities believe that children need to be socialized to the family and societal expectations as early as at birth.

The idea of open discussions is in line with Lancy (2012) who postulates that through free conversation in the family circles; children quietly observe and imitate expected norms, values and standards of the family and the society. This relates to Bandura's view that behaviour is learned through observation and imitation

(Follari, 2011). For example, children imitate pragmatic language use or proper registers, norms, values and standards of the society. Social skills such as sharing, turn talking, cooperation, tolerance, friendship formation and so on. In these cultural settings, fathers are viewed as the facilitators of the meetings.

In response to the question that sought to understand if fathers within the Karanga society regularly engage in child caregiving activities, from the questionnaire, six out of ten respondents pointed out that fathers do not feed, cook for, bath, diaper nor wash children`s clothes. The six went on to say that fathers neither accompany their children to school or to hospital. They believe that such duties are for mothers. Two out of ten participants affirmed that fathers in the society do such child caregiving activities as cooking for the child, bathing the child, diapering, washing the child's clothes, accompanying the child to school and to health care centres. The other two out of ten said that fathers feed and wash children's clothes but they indicate that fathers do not remove diapers or cook for children citing that such duties are for women.

Based on interviews, all the six participants outlined that fathers within the Karanga society do not do child caregiving duties like cooking, feeding, washing and bathing the children regularly. All the six respondents agreed that fathers within the Karanga society just do child caregiving duties in the absence of mothers. One responder went on to say that fathers do some of the child caregiving duties when mothers are occupied with productive duties. All the six interviewees stated that child caregiving duties are for mothers. One of the respondents highlighted that it is seen as a taboo for fathers to do child caring duties like

diapering, bathing and feeding in the present of mothers. All the six respondents elaborated that the Karanga people value gender roles hence they believe that men who engage in child caregiving activities are bewitched (*kudyiswa*). They believe that men have their own specific roles as well as women for child caregiving. This will have a negative influence on father-child attachment since the father will not have a direct contact with the child.

According to the focus group discussion, fathers within the Karanga society do not regularly engage in child caregiving duties. The group agreed that fathers engage in child caregiving activities in the absence of mothers, when they are left without any option. One of the female group members highlighted that fathers usually are free to feed and bath the child but washing clothes and diapering are women's duties. One male respondent affirmed that within the Karanga society, roles are gender biased, hence gender roles are valued. The group agreed that it is good for fathers to engage in the child caregiving duties but due to culture very few men are trying to engage in such duties within the Karanga society. The group also pointed out that men who engage in child caregiving activities are believed to be bewitched. Women who were part of the group also highlighted that due to culture it is shameful and humiliating for father to engage in child caregiving activities in the presence of the mother. For example, if the mother may be visited by friends and relatives.

Drawing a finding from questionnaires, interviews and focus group discussion, it is clear that fathers within the Karanga society rarely engage in child caregiving activities due to cultural beliefs. They engage in such activities when mothers are

occupied by productive work. Erikson in Follari (2011) alludes that it takes the caregiver's effort to provide basic needs so that the child will learn to trust and engage in play knowing that there is a secure base. Maslow in Morrison (2010) is also of the view that children's physiological needs should be met so that they play and develop. In the same vein, the American Department of Education and Training (ADET) (2006) says that children develop a sense of trust if their physiological needs are consistently provided. This implies that the father's nurturing abilities and care bring about attachment, optimism, trust, confidence and a sense of security in the child.

According to Save the Children Australia (2013) men in Australia and other Western nations are spending more time caring for their children than in the past. Men in the Western nations engage in care giving activities like hands on routine care in addition to play, exploration, talking, education and leisure activities. Lewis and Lamb (2007) found out that demand for father active participation in the rearing and socialization of their children has intensified in recent years across all social sectors. Freeks (2017) pointed out that fathers in different social sectors are entitled to take a leading role in playing with children, exploration within children, playing games, feeding the baby, diapering and having time for social discussion. A research carried out in one of the Portuguese community reflected that fathers play a significant role in babies and toddler development (Lamp, 2004). In the same vein Bowlby in Vershueren and Marcoen (2005) state that fathers may act in support of the mother both emotionally and instrumentally. This therefore implies that fathers can perform family roles and duties that enable them to be proper attachment figures for infants and toddlers. In a research carried out by Bretherton in America, on whether fathers can act as attachment figures, results indicated that

fathers can be involved in personal care activities such as changing of diapers, feeding, bathing, and talking to the baby (Bretherton, 2015). This indicates that fathers are quite capable of becoming attachment figures since they can execute duties and roles that assist the formation of a secure attachment.

In a study carried out in New York by Barker (2008) on Fatherhood means Leadership and Commitment, the results reflected that Western fathers are generally more attached to their children since they participate in child care giving and nurturing activities such as playing with the children, feeding them, bathing them and dressing them. According to (Lesejane, 2004) informed observation in South African communities indicated that men are increasing attending health centres with their children who require immunization or health care, walking children to school and home because their female partners are employed. This implies that the involvement of mothers in labour market leave fathers with no option but to engage in child caregiving activities that were used to be done by mothers. This issue relates to the finding which emerged among the Karanga society where fathers engage in child caregiving activities in the absence of mothers or when mothers are occupied by productive work.

4.1.4 How traditional cultural practices within the Karanga society influence father-child attachment

In response to a question that sought to find the cultural beliefs within the Karanga society that are associated with father-child attachment, all the ten participants who responded to questionnaires came up with various beliefs. The participants came

up with the following beliefs: The Karanga people believe in gender roles hence the father will be attached to the boy child. The father is not allowed to stay with his daughter alone and the father has to play with the boy child not the girl child. Children give their request to the father through the mother hence there is no direct contact between the child and the father. The Karanga people believe that child caregiving activities are feminine (female duties). The Karanga people believe in involving their children into their religious beliefs at an early age. Fathers who go to church with their children are positively connected to them. Another respondent who answered questionnaires highlighted that since children talk to the father through their mothers, it labels fathers to be unapproachable and hard for the children hence it will be very difficult for them to have a bond with them. Nine out of ten of the questionnaire respondents reported that fathers who engage in children caregiving duties are believed to have bewitched (*kudyiswa*). Such beliefs deprive the father an opportunity to have a direct contact with their children hence attachment is hindered.

From the interviews, all the six interviewees highlighted that within the Karanga society, it is a taboo for fathers to engage in child caregiving activities such as diapering, feeding and bathing the child. One of the participants who was interviewed stated that fathers who engage in child caregiving activities are believed to have been bewitched (*kudyiswa*). One of the respondent also said that fathers within the Karanga society are given special treatment especially for food (meat, fish and eggs). This system hinders father-child relationship since the child will label the father as someone who is greedy. One of the participants who was interviewed pointed out that the Karanga people value gender role hence the fathers do child caregiving duties in the absence of the mother. The father is more

attached to the boy child than to the girl child. Another respondent who was interviewed pointed out that mothers within the Karanga society are viewed as home bearers who do almost all the child caregiving activities as a gender role hence fathers fail to form an attachment since they have no direct contact with the child.

In response to the question which sought to unpack the cultural beliefs within the Karanga society that are associated with father-child attachment, the focus group discussion came up with various beliefs. The group agreed that the Karanga society value gender roles. One of the participants elaborated by saying that fathers are more attached to boy child as they take much of their time training the boy child for masculine (male) duties like animal tending, farming, bird chasing, wild fruits gathering, fishing and hunting at an early age. Girl children are also believed to be more attached to the mother than the father as they take much of their time doing household chores like cooking, cleaning, baby minding and mothering duties with the mother. Another respondent also articulated that since culture is dynamic, some families are transforming into a modern way of life in which some few fathers are now engaging in duties which were once viewed as feminine duties. Hence, that fosters a positive attachment of father to both the girl child and the boy child. The group also agreed that fathers are given special treatment at the expense of children. One of the participants went on to say that fathers are given special meat, fish and eggs in the eyes of the children hence they take the father as a greedy person and attachment between the father and the child will be compromised.

The finding that can be drawn out from the questionnaires, interviews and focus group discussion is that the Karanga cultural beliefs greatly contribute to father-child attachment. Mckenna (2009) asserts that the attachment theory is essentially universal with culturally specific expressions of infant and maternal behaviours related to specific societal values and beliefs. Freeks (2017) established that factors surrounding child development is hinged on the culture of a group of people. Culture plays a significant role in child development and care, and different communities differ in the ways they socialize their children to norms, values and beliefs that are cherished by their societies. According to Lamp and Tamis-lemonda (2014) attachment relationships are culturally bound and attachment life is determined by the specific socio-cultural context of a group of people. This implies that attachment behaviour patterns are context dependent and every culture has its own attachment patterns.

Culture influences parenting styles just like what is evidenced by the cultural beliefs within the Karanga society of Chivi. According to a study carried out in Canada by Paquette (2004) on *Theorizing the Father-Child Relationship: Mechanisms and Developmental Outcomes*, results established that in many cultures, fathers give very little or no direct care to children however, they generally assume an important provider role as well as various responsibilities related to the child's adaptation to the physical and social environment, depending on the culture. The nature of parenting style determines the pattern of attachment to be developed by children (PAN, 2013). Agishtein and Brumbaugh (2013) aver that although most attachment researches have been concentrating in North America, Europe and Australia, there is cross cultural evidence that is now available from studies in other communities which point out that the development

of infant-caregiver attachment is a basic feature of our human species which is nevertheless significantly modulated by local cultural practices and living circumstances.

Agishtein and Brumbaugh (2013) state that one potential moderator of the culture-attachment link is individualism and collectivism. This social psychological construct can be defined simply collectivists merge their identity with that of them in group, prioritizing the collective goals over their personal goals (PAN, 2013). For example, in collectivism children belong to a group of family members from the nuclear to the extended family. A research by Hoffman (2011) in Canada on Father Factors revealed that men raising children can be grandfathers, uncles, step-fathers, adoptive fathers or big brothers. Fathers come from a diversity of situations that do not reflect the traditional family structure, including single fathers, stepfathers, newcomer fathers and young father. According to Mckenna (2009) collectivism is common in African ethnic groups where child rearing is communal. The latter went on to say that in collectivism children are more likely to experience multiple attachment hence, fathers are viewed as family protectors and guides (Barker, 2008). This has emerged within the Karanga society that fathers are providers and protectors of the family.

In response to the question which sought to establish whether Karanga fathers in Chivi District play with their children, six out of ten of the questionnaire respondents strongly disagreed. All the six out of ten participants cited the issue of time. One respondent said that most fathers in the Karanga society do not have adequate time with their children because they will be occupied by income

generating activities like projects, going to work and even vending. All the six cited economic hardships as the main cause of the father not attending to children since they leave home for work while children are asleep and came home at night when the children have slept. On another note, one of the respondents cited lack of knowledge. He said most fathers think that playing with children is a feminine business or duty in the home. Two male respondents also highlighted that most fathers in the Karanga community spend time in the beer halls or drinking homemade beer failing to give themselves adequate time to attend to their children's need to play.

Four out of ten participants who answered questionnaires support the idea that fathers within the Karanga society play with their children. One of the respondents said that fathers play with their children when mothers are busy with daily home schedules like cooking, washing and cleaning the rooms. One participant revealed that the few fathers who engage in play with their children have knowledge on the importance of playing with them. Another participant highlighted that fathers play with children but they do not take much time. They just interject and leave the children playing by self. Reflecting on the responses from the questionnaires it is clear that most fathers in the Karanga society do not have enough time to play with their children. The minority that play with children just do it to relieve mothers who would be very busy with daily chores.

From the interviews, all the six participants showed that playing with children is vital to their growth and development. However, due to limited time most fathers fail to do the activity. One of the participants highlighted that fathers value playing

with their children but are deprived by time. The respondent went on to say that generally fathers play with their children when mothers are busy with daily house chores. All the participants who were interviewed agreed that fathers do not regularly play with their children but sometimes join their children in social play or games like *pada*, *nhodo*, *tsoro*, *chuti*, ballgames, computer, *nyambo* stories and *mapere*. One respondent who was also interviewed said that fathers within the Karanga society usually play with their children while engaging in gender based roles like hunting, fishing and animal tending and that's where they build their bond. One of the interviewees cited that fathers fail to play with their children because of other important commitments like going to work, engagement into income generating activities to curb economic hardship. Another respondent elaborated that few fathers who engage in play, sometimes take nature walks with children, share bedtime stories and news with their children. The later respondent also stated that such fathers play *tsoro*, *pada*, *nhodo*, traditional games, *tsumo*, riddles and shopping together. These activities therefore strengthen attachment between the father-child.

Based on the focus group discussion, most fathers within the Karanga society do not regularly play with their children due to inadequate time. The group said that most fathers are always busy trying to make ends meet through projects, piece jobs and formal work hence time for children is very limited. One respondent from the group established that some Karanga fathers are ignorant of the value of playing with children. The group agreed that very few fathers within the Karanga society value playing with their children but fail to have adequate time. The group stated games like *tsoro*, ball games, storytelling, chasing, hide and seek, watching television, computer games, *chuti*, *mapere* and *pada* as some of the games that

fathers in the Karanga society engage in with their children if time permits. The group also showed that fathers play with toddlers while mothers are busy with daily house chores.

The finding that can be drawn from questionnaires, interviews and focus group discussion is that fathers within the Karanga society rarely play with their children hence their attachment between the father and child may not be that strong. A study carried out in France on siblings: parent-child attachments, perceptions, interaction and family dynamics by Jacquemin and Gaudron (2017) established and supported several studies which hypothesized that the father represents a different social context from the mother as he engages in play with the child. Many studies have found out that fathers in the western communities play more with their toddlers and preschool children than do mothers, hence children prefer to play with their fathers (Frey 2003). Stevenson (2016) posit that large proportion of father-child interaction spent in play is more true of western and industrial societies but not true for some cultures especially in Africa.

Solter (2015) posits that fathers should engage in an Attachment Play since it is a special kind of play that is interactive, strengthens connections, often involves laughter, can be child or adult initiated, does not require special equipment, can take place anywhere, anytime and includes many familiar activities. Gleave (2009) states that play is an ordinary, everyday activity for young children and something that parents and children often engage in together.

Verissimo, Sandos, Torres, Monteiro and Orlando (2011) point out that time spent together enables the father to know and to be known by his children. Baxter and Smart (2010) affirm that children view time offered by the father in play with them as an indicator of love for them. Time is therefore very important in terms of father-child relationship since it makes the father more sensitive to his child's need for love, attention, direction and discipline. This implies that the father can best discover his children's needs, emotions, hopes, fears and aspirations when he has enough time to interact and play with his children.

Solter (2015) established that Attachment Play help to solve children's behaviour problems with play, laughter and connection. Rayment (2013) pointed out that psychologists and psychotherapists have taken an interest in how different kinds of play behaviour might be associated with attachment and development and educationalists have been interested in children's opportunities to learn through play and be relieved of their emotions. Playful activities can reduce stress, strengthen attachment, and solve behaviour problems while bringing laughter and joy to the adult and the children (Solter, 2015). It is therefore clear that fathers should engage in play with their children in order to enhance attachment and use play as a therapy for children's stresses and depressions.

4.2 Conclusion

The chapter focused on data presentation, analysis and discussion of findings which emanated from the data presented. The study revealed that fathers within the Karanga society in Chivi are aware of the concept attachment, the factors that

facilitate father-child relationship and behaviours that can be displayed by children when they have positive relationships with their fathers. The study also revealed that fathers within the Karanga society rarely engage in child caregiving activities due to their cultural beliefs and that they rarely play with their children hence their attachment to their children may not be that strong. Views and studies from other authorities were acknowledged during the discussion. The next chapter will give the summary, conclusions and recommendations.

CHAPTER 5: SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND CONCLUSION

5.0 Introduction

The chapter presented a summary of the research study conclusions, recommendations and conclusion. The conclusion stated the results of analyzed data in relation to fathers as attachment figures within the Karanga society. Recommendations were made to fathers and parents so that they have knowledge of the importance of father-child attachment.

5.1 Summary of the study

The fundamental purpose of the research was to find out the nature of fathers as attachment figures within the Karanga society in Chivi district of Masvingo

province. The research is made up of five chapters. Chapter One focused on the background to the study, which is the core factor which drove the researcher to carry out the study. The chapter also highlighted the statement of the problem and the research questions. The significance of the study, limitations, delimitations and definition of key terms were also outlined.

Chapter Two mainly focused on review of related literature in which attachment theorists like Ainsworth and Bowlby were used as in the theoretical framework of this study. Current researches on attachment issues were also reviewed in chapter two.

Chapter three covered the methodology used which included the research design, sample, sampling procedures and research instruments used to gather data. The chapter outlined how the data was to be analyzed and presented. Qualitative research design was used with the questionnaire, interview and focus group discussion used as tools to collect data on the research questions. The advantages and disadvantages of the instruments were discussed to provide an insight into the validity and reliability of the study.

Chapter Four focused on the data presentation, analysis, interpretation and discussed the findings of the study. From the data collected, the findings that were drawn are that Karanga people in Chivi are aware of the concept attachment and the factors that facilitate father-child relationship though they rarely engage in activities that promote attachment. This is so because the findings indicated that

fathers within the Karanga society rarely engage in child caregiving activities due to cultural beliefs. Fathers within the Karanga society rarely play with their children hence the attachment between the father and child may not be that strong. The Karanga cultural beliefs greatly contribute to father-child attachment since some of the beliefs act as barriers to attachment promotion.

5.2 Conclusions

The study enabled the researcher to draw the following conclusions;

- Karanga people in Chivi are aware of the concept attachment and the factors that facilitate father-child relationship though they rarely engage in activities that promote attachment.
- Father-mother relationship greatly influences father-child attachment.
- Fathers within the Karanga society rarely play with their children hence their attachment between the father and child may not be that strong.
- Fathers within the Karanga society rarely engage in child caregiving activities due to cultural beliefs.
- The Karanga cultural beliefs greatly influence father-child attachment.

5.3 Recommendations

Taking cognizance of the facts obtained from the findings, the following recommendations were made;

- Fathers within the Karanga society should play with their children to enhance father-child attachment.
- Fathers within the Karanga society should engage in child caregiving activities to promote secure attachment.
- Parents within the Karanga society should value positive father-mother relationship since it greatly influences father-child attachment.
- The Karanga society should repeal some of the cultural beliefs that act as barriers to father-child attachment promotion.

5.4 Conclusion

This chapter summarized the research study and outlined the conclusions basing on major research findings. The chapter also showed recommendations that might be of great importance to caregivers, parents and administrators as well as other interested stakeholders on the nature of fathers as attachment figures within the Karanga society.

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Appendix A

Great Zimbabwe University
Robert Mugabe School of Education
Department of Educational Foundation

Questionnaire for teachers and nurses

The researcher is a student at Great Zimbabwe University studying for a Master of Education Degree in Early Childhood Development. I am doing a research study on *Fathers as attachment figures within the Karanga society in Chivi district of Masvingo*. All information gathered through this questionnaire will be used for research purposes only and will be treated confidentially. Indicate your response with a tick in the spaces provided and give explanation where needed. Please do not indicate your name.

Research Topic: Fathers as attachment figures within the Karanga society in Chivi district of Masvingo.

Purpose of the Questionnaire: The purpose of the questionnaire is for the researcher to gather data from the teachers and nurses on Fathers as attachment figures within the Karanga society in Chivi district of Masvingo.

Section A

General Information

1. **Sex:** Male Female
2. **Age:** Below 18 years 18 years and above

3. Highest Academic Qualifications:

Advanced Level Ordinary Level

Zimbabwe Junior Certificate Standard 6

Other Specify

4. Highest Professional Qualifications.

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Section B

1. Briefly outline your understanding of the term attachment.

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2. What are the factors that facilitate father-child relationships?

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3. List the benefits of father-child relationship.

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4. Tick any behaviours that reflect positive father-child relationship.

Behaviours	Tick
The child allows to be comforted by the father	
The child rejects being comforted by the father	
The child seeks proximity to the father	
The child is always depressed and distressed	
The child accepts father`s call to play	
The child achieves well in academic issues	
The child socialises with other children	
The child engages in play with other children	
The child explores the environment	
The child shows preference for the father in the presence of the mother	

5. What do you think are the circumstances that can hinder positive father-child relationships?

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.....

6. Do fathers in your community regularly engage in the following child caregiving activities.

	yes	no
Cooking for the child		
Feeding the child		
Bathing the baby		
Diapering		
Washing the child`s clothes		
Accompanying the child for health care		
Accompanying the child to school		

7. Does the father-mother relationship contribute to father-child relationship?

Yes		No	
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`Explain your answer

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8. Do fathers in your community engage in play with their children?

Yes		No	
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Explain your answer.

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9. List the child play activities that fathers in your community engage in with their children

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10. In your community, what are cultural beliefs that are associated with father-child relationship?

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12. In which ways does technology influence father-child relationship in your community?

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13. Which traditional cultural child nurturing duties do fathers in your community perform?

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14. In which way do these traditional cultural duties/roles influence positive father-child relationship?

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Thank you

Appendix B

Great Zimbabwe University

Robert Mugabe School of Education

Department of Educational Foundations

Interview Guide for business people.

Research Topic: Fathers as attachment figures within the Karanga society in Chivi district of Masvingo.

Purpose of the Interview: The purpose of the interview is for the researcher to gather data from the business people on Fathers as attachment figures within the Karanga society in Chivi district of Masvingo.

1. Briefly outline your understanding of the term attachment.
2. State factors that facilitate father-child relationship.
3. What do you think are the benefits of a positive father-child relationship?
4. Which circumstances can either promote or hinder father-child relationship?
5. How do you enhance father-child relationship in your community?
6. Do father in your community engage in the following caregiving activities?
 - a. cooking for the children
 - b. feeding the children
 - c. bathing the children
 - d. diapering
 - e. washing children's clothes
7. From the following, which child play activities do fathers in your communities engage in with their children?
 - a. chasing games
 - b. hide and seek

c. ball games

d. story telling

e. nature walks

f. watching television

g. computer games

h. state others not stated above if any

8. Does the father-mother relationship of influence the father-child relationship?

9. What are the traditional cultural beliefs that are associated with father-child relationship?

10. Name traditional cultural duties or roles that fathers in your community do to nurture their children.

11. In which ways does technology influence father-child relationship in your community?

Appendix C

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Focus Group Discussion Guide for villagers

Research Topic: Fathers as attachment figures within the Karanga society in Chivi district of Masvingo.

Purpose of the Interview: The purpose of the group discussion guide is for the researcher to gather data from villagers on Fathers as attachment figures within the Karanga society in Chivi district of Masvingo

1. Briefly outline your understanding of the term attachment.
2. State factors that facilitate father-child relationship.
3. What do you think are the benefits of a positive father-child relationship?
4. Which are the circumstances that can either promote or hinder father-child relationship?
5. How do you enhance father-child relationship in your community?
6. Do father in your community engage in the following caregiving activities?
 - a. cooking for the children
 - b. feeding the children
 - c. bathing the children
 - d. diapering
 - e. washing children's clothes
7. From the following, which child play activities do fathers in your communities engage in with their children?
 - a. chasing games
 - b. hide and seek



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- c. ball games
- d. story telling
- e. nature walks

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- f. watching television
- g. computer games
- h. state others not stated above if any

8. TO WHOM IT MAY CONCERN
Does the father-mother relationship influence the father-child relationship?

9. What are the traditional cultural beliefs that are associated with father-child relationship?
currently studying for Master of Education Degree in Early Childhood Development. He/she is currently doing research on:

10. Name traditional cultural duties or roles that fathers in your community do to nurture their children.
Fathers as attachment figures within the Karanga society in Chivi District of Masvingo.

11. In which ways does technology influence father-child relationship in your community?

Kindly assist.

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