

Title: “A pastoral approach to unemployed young fathers”

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Submitted in Partial Fulfillment of the Requirement for the

Degree:

Master of Arts (MA)

In the Faculty of Theology – Practical Theology Department

At the University of Pretoria

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DECLARATION

AUGUST 2016

I, Sibusiso Anthony Gule, hereby declare that the dissertation which I submit for the degree of MA (Practical Theology) at the University of Pretoria is my own work and has not been previously submitted by me at this or any other University. All sources used have been indicated and duly acknowledged by means of complete references.

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DEDICATION

This study is firstly dedicated to my Mom, Mrs. Tenjiwe Cleopatra Gule, my mentor. This work is a result of your inspiration Mawe, (nick name that we use) when you're undergrad degree was conferred on you at the age of 50 I was inspired and I then decided that I was going to pursue further studies. Thank you for your love and support and for believing in me. This degree is for you. I love you mom, you are the best.

Secondly I dedicate this study to my late father, Mr. Jonas Fanyana Gule. (Born:06 June 1939 – Departed: 30 July 1996). My memory of him is that he departed too soon to have seen this milestone.

Lastly to the late Mrs. Nada Mayekiso who was the steward pro-term of Francis Herman Gow Temple African Methodist Episcopal Church in Orlando West, Soweto. She believed in me, not by words only, but by action as well. I thank God for a steward like her in this journey of our Lord Jesus' ministry. (She Departed: 16 January 2014).

ACKNOWLEDGEMENTS

To the almighty God, father to my saviour Jesus Christ; thank you for the wisdom, courage and strength you gave to me to finally complete this degree. I wouldn't have done it without you; you are the very best father ever. I love you Jesus! A big thank you to my lovely and beautiful wife Pale, for the love and support you gave during this journey. You are the best my love and I love you lots. To our 2 handsome and intelligent boys, Luthando and Siza, thank you for your love and support and thank you for understanding when I could not attend some of your hockey games. You are super stars and I love you big time.

To Prof. MJ Masango, thank you for accepting me into the BA Honours class and opening up my mind to see pastoral work from a profound and impactful perspective, you changed my paradigm for the better; blessings to you and your entire family. To the fellow students that shaped my study during the contact sessions at Alex. To all members of FH Gow Temple AME Church in Orlando West; thank you for your support and prayers during this journey. I love you ALL! To the Presiding Elder of the Johannesburg district, Rev. PJ Mengoi, thank you for believing in me and for all the well wishes and support you gave during this journey; blessings to you and your family. To Rev. Tebogo Masehela, thank you my sister for introducing me to Prof. Masango, you became the door to the path that I am enjoying and grateful for. God bless you and your family. Lastly, to all my co-researchers, thank you for sharing your stories with me to enhance this study and to Dr. Kefiloe Masiteng and Zandile Nonyana from Statistics South Africa for your assistance in getting the information I requested. May the good Lord grant you all your hearts' desires.

SUMMARY OF THE STUDY

The study was undertaken from a pastoral care perspective in order to understand the subjective effects of unemployment on young fathers and to ultimately develop a healing methodology for them. A qualitative approach was sought and 17 participants were invited to participate in the study. The sampling group was from the residents of Soweto, a township in Johannesburg, in South Africa. The political landscape of South Africa captured the researcher's attention and the researcher decided to examine how the current government of South Africa added to the high unemployment rate that has affected the young fathers.

An empirical study was conducted among young fathers between the ages 20 to 40 in order to understand their subjective experiences. Partners of unemployed young fathers were also interviewed and a wealth of information, which was significant to this study, was gathered. Pastors of different denominations were also invited to participate in this study in order to understand how much attention was being given to the unemployed young fathers. In order to validate the data that was collected from the unemployed young fathers and partners of unemployed young fathers; health professionals were also invited to participate in this study. Interviews were conducted with a social worker, physician and a psychologist. These participants provided a wealth of information that gave a deeper understanding, and a clearer perspective, on how unemployment affects the young fathers, their children, partners and family members.

A healing methodology was then developed by the researcher which was guided by authentic pastoral care theology and the researcher went all out to make sure that the

healing methodology he proposed is S.M.A.R.T i.e. it is Specific as it targets young unemployed fathers, it is Measurable as it suggests an indicator of progress in the process of healing, it is Assignable as it specifies who will do what, it is Realistic, meaning the ultimate goal of healing can be achieved and lastly that it is Testable through the wealth of theological models that were used. The study ends with the findings and recommendations for future research.

ACRONYMS

ANC	African National Congress
AME	African Methodist Episcopal
RDP	Reconstruction and Development Programme
GEAR	Growth, Employment and Redistribution
ASGISA	Accelerated and Shared Growth Initiative for South Africa
NDP	National Development Plan
NPO	Non-Profit Organization
NGO	Non-Governmental Organization
CO-OP	Cooperative – working towards a common goal
EFF	Economic Freedom Fighters
ILO	International Labour Organization
OHS	October Household Survey
LFS	Labour Force Survey
QLFS	Quarterly Labour Force Survey
QES	Quarterly Employment Survey
Q	Quarter
OECD	Organization for Economic Cooperation and Development
GDP	Gross Domestic Product
FDI	Foreign Direct Investment
MP	Member of Parliament

CHAPTER OUTLINE

Chapter 1 – The research proposal: Introduction, Problem Statement, Aims and Objectives and Research Gap.

Chapter 2 – Research method and design: This chapter outlines the research method that was followed. It dealt with data collection and analysis; described the participants and ethical considerations.

Chapter 3 – Exploring the reality of unemployment: In this chapter the unemployment phenomenon was extensively explored in detail; the historical background and its impact on the current unemployment problem, its causes, relation to the economy and complexity. This helped in understanding its impact and effects on the unemployed fathers.

Chapter 4 – Interviews and data analysis: Interviews were conducted among the unemployed young fathers, partners of unemployed young fathers, pastors and health professionals in order to understand their subjective experiences of unemployment. Reflection and processes experienced by participants of this study were also analyzed.

Chapter 5 – Healing Methodology: In this chapter, the narrative theory was applied to develop a healing methodology for the unemployed young fathers.

Chapter 6 – Findings and Recommendations: In the final chapter the findings and final reflections regarding the research are presented. This chapter also includes recommendations for further research on the phenomenon of unemployment and a conclusion.

TABLE OF CONTENTS

Title Page	i
Declaration	ii
Dedication	iii
Acknowledgements	iv
Summary of the Study	v
Acronyms	vii
Chapter Outline	viii
Table of Contents	ix

CHAPTER ONE

1.1 Introduction	1
1.2 Problem Statement	3
1.3 Aims and Objectives	3
1.3.1 Primary Aim	3
1.3.2 Objectives of the Study	4
1.4 Research Gap	4

CHAPTER TWO

2.1 Introduction	5
2.2 Theoretical Framework	5
2.3 Pollard's positive deconstruction model	7
2.4 Method	8
2.5 Inclusion Criteria	9
2.6 Pretesting the Interview	9
2.7 Audit Trail	10
2.8 Ethical Consideration	10

2.8.1 Informed Consent	10
2.8.2 Confidentiality	11
2.8.3 Voluntary Participation	11
2.8.4 Emotional Distress and Counseling	11
2.8.5 Non Maleficence	11
2.8.6 Limitations	12
2.9 Data Analysis	12
2.10 Preliminary Conclusion	12

CHAPTER THREE

3.1 Introduction	13
3.2 Imperialism, Colonialism and Apartheid	13
3.2.1 Imperialism	13
3.2.1.1 Imperialism in Asia	15
3.2.1.2 Imperialism in South Africa	17
3.2.1.3 The Consequences of Imperialism	18
3.2.2 Colonialism	20
3.2.3 Apartheid	22
3.3 Defining Unemployment	24
3.4 Unemployment Rate	27
3.4.1 Unemployment Rate among Young Men in South Africa	29
3.5 The Political Outlook of South Africa	32
3.5.1 The Gupters	36
3.6 South African Economic Outlook	40
3.7 The Effects of Unemployment	45
3.7.1 The Effects of Unemployment – Xenophobic Attacks	45

3.7.2 The Effects of Unemployment on Young Fathers	46
3.7.3 The Effects of Unemployment on Family Behavioral Health	48
3.7.4 The Effects of Unemployment on Fatherhood	49
3.8 Theology and Unemployment	51
3.8.1 Theological Conception of Work	51
3.8.2 Industrial Theology	53
3.8.3 Black Theology	54
3.9 Preliminary Conclusion	56

CHAPTER FOUR

4.1 Introduction	57
4.2 Voices of Unemployed Young Fathers	57
4.2.1 Background of Participants	57
4.2.2 Journey of Unemployment	59
4.2.3 Aftermath of Unemployment	61
4.2.3.1 On Self	61
4.2.3.2 On Relationship with Child/Children	63
4.2.3.3 On Relationship with Partner and Family	65
4.2.4 Under Current Government	67
4.2.5 in the Church	69
4.3 Voices of Partners of Unemployed Fathers	70
4.3.1 Background of Participant	70
4.3.2 Journey of partner's Unemployment	72
4.3.2 Perceptions about an Unemployed Young Father	75
4.3.4 Their Political View on Unemployment	77
4.3.5 The Role that Church Can Play	78

4.4 Responses from Pastors	79
4.4.1 Background of Participants	79
4.4.2 Membership of Fathers in the Church	80
4.4.3 The Relevance of Preaching and Teaching	83
4.5 Responses from Health Professionals	89
4.5.1 Social Workers Response	89
4.5.1.1 On Children	89
4.5.1.2 On Self (the father)	90
4.5.1.3 On Family Wellbeing	90
4.5.1.4 Stigmatization of the unemployed by Community Members	91
4.5.2 Physician's Response	91
4.5.3 Psychologist's Response	92
4.6 Analysis of Responses from Participants	94
4.6.1 Analysis of Responses from Young Unemployed Fathers	94
4.6.2 Analysis of Responses from Partners of Unemployed Fathers	100
4.6.3 Analysis of Responses from Pastors	104
4.6.4 Analysis of Responses from Health Professionals	108
4.7 Preliminary Conclusion	111
CHAPTER FIVE (Healing Methodology)	
5.1 Introduction	113
5.2 Pastoral Care	113
5.3 Understanding the Context of Unemployment	115
5.4 Prioritizing Unemployed Young Fathers	116
5.5 Restoration of Dignity	117
5.6 Combination of Preaching and Restoration of Dignity	120

5.7 Transformation Process	122
5.8 Types of Projects Church Can Run	124
5.9 Preliminary Conclusion	126

CHAPTER SIX

6.1 Findings	127
6.2 Recommendations for Future Study	129
6.3 Conclusion	130
6.4 Appendix A	132
6.5 Appendix B	134
6.6 Appendix C	138
6.7 Appendix D	139
6.8 Bibliography	140

CHAPTER ONE

1.1 INTRODUCTION

South Africa has a remarkably high unemployment rate (Klasen & Woolard 2008:2). Unemployment is defined as a condition of not working, for the purpose of earning an income, but would like to work and is actively seeking work or is too discouraged to continue looking. This includes many people involved in part-time and micro-enterprise or survival activities (Pieterse 2004:38). There are 7.4 million people who are unemployed in South Africa. During the campaign for the 2009 South African general elections, the ANC promised to create 500 000 job opportunities which further raised hopes and expectations. During the state of the nation address on 11 February 2010 President Jacob Zuma stated that 480 000 job opportunities were created. While the ANC and its alliance partners applauded this statement, many people from opposition parties and the NGO sector echoed their doubts and actually blamed the president for misleading the public by indicating that millions of jobs had instead been shed (Manala 2010:525).

One of the obvious consequences of unemployment is poverty among black South Africans. According to Oluwatuyi *“those suffering in extreme poverty lack access to the good things in life and life’s fulfillment and expectations are threatened. This undermining of human dignity makes the amelioration of poverty a moral as well as an economic issue”* (2004:1). Embedded in Oluwatuyi’s statement is the fact that in South Africa unemployment has recently been highlighted through acts of illegal mining, acts

that are life-threatening, where fathers, family providers, die as they embark on these dangerous activities because of poverty resulting from unemployment.

Fathers, in general, face a lot of pressure as they have expectations to meet, having to maintain their children and sometimes the mothers of their children. Expectations influenced by both culture and media inevitably put unemployed young fathers under the scale to measure their sense of responsibility, worth and value. Wimberly expresses that both culture and media reinforce a particular image of what it means to be a person of worth and value. Both culture and media promote the need to be successful, become rich, buy this car, live in this house, get married and have this many children(2003:10). This research, therefore, focused on fathers who have succumbed to these expectations.

The population of this study was the young Fathers who never worked before and those who had previously been employed but due to dismissal, retrenchment and resignation are currently unemployed. They were also between the ages 20 and 40, residing in Soweto, a township in Johannesburg, in South Africa. This study attempted to understand the pain of unemployment and its impact among young fathers; and was done within the context of pastoral care. Pastoral care *“is a sub-discipline of practical theology and is referred to as shepherding and soul care”* (Van der Ven 1993:37). Pastoral care deals with structures, practices and approaches to support the welfare, well-being and development of human beings. *“This is a caring ministry of all people of God”* (Buffel 2004:41). The findings from this study were useful in helping the researcher to develop an understanding around unemployment and its impact on young fathers. Thus allowing better pastoral interventions by pastoral care givers.

1.2 PROBLEM STATEMENT

The researcher was concerned about the sensitivity of the church towards the unemployed young fathers. To better understand the impact of unemployment on young fathers the following questions were explored:

- What is the subjective experience of unemployment by young fathers?
- What impact does unemployment have on young fathers?
- What pastoral strategies can be employed in assisting young fathers to rise above the challenge?
- How does unemployment affect fatherhood and family life?

The answers to these questions will empower pastoral care givers to assist young fathers to cope with the effects of unemployment.

1.3 AIMS AND OBJECTIVES

1.3.1 Primary aim

- The aim of this research was to explore perceptions of young fathers around unemployment looking at attitudes about joblessness and its impact on their worth and value in relation to self, community and their families.

1.3.2 Objectives of the study

- To explore the consequences of unemployment and its impact on young fathers.
- To come up with ways to restore the dignity of the unemployed young fathers.
- To explore ways in which family members coped with the situation.
- To create a pastoral care method that would positively strengthen the unemployed young fathers.

1.4 RESEARCH GAP

The psychology, sociology, economics, criminology, education and social work literature contains a wealth of information regarding unemployment, but very little research has investigated unemployment from a theological perspective. The existing literature contains valuable information relating to the causes and consequences of unemployment. The focus of the literature is mainly on the affective experiences of the unemployed in general. This research was addressing a research gap by focusing on unemployed young fathers from a pastoral care perspective.

CHAPTER TWO

METHODOLOGY

2.1 INTRODUCTION

This chapter deals with the research methodology that the researcher used to conduct this study. A detailed theoretical framework is explained as well as the model and method used. All ethical considerations are also shared and how data analysis was done in this chapter.

2.2 THEORETICAL FRAMEWORK

This study was conducted within the field of pastoral care, a sub-discipline of practical theology. Pastoral care is shepherding and soul care (Van der Ven 1993:37), a ministry carried out by pastoral caregivers. The main focus of pastoral caregivers is to help people internalise conversations that enable them to grow into persons of worth and value with capacity to commit themselves to the growth and betterment of others and of community (Wimberly 2003:121). Mucherera, who writes from the African context, states *“the type of counselor needed in these contexts is one using a holistic, narrative pastoral counseling approach in assessing and serving the three basic areas of human needs: the body, mind and spirit”* (2009:IX). Therefore, it should be the pastoral caregivers’ major role *“to find the most appropriate intervention methods”* (Wimberly 2003:122).

In order to understand the unemployment phenomenon and to get into the life stories of the young fathers, the researcher used a narrative technique. *“Narrative is the telling*

and retelling of a community's story, the meaning of which unfolds through the interaction of characters over time" (Wimberly 1997:3). This technique involves *"naming and externalizing processes in speaking the unspeakable"* (Mucherera 2009:X). Narrative theory starts from the assumption that narrative is a basic human strategy for coming to terms with fundamental elements of our experience and proceeds from this assumption to study how stories help people make sense of the world, while also studying how people make sense of stories. The *"underlying premise is that story sharing opens the way for cathartic moments for us to release concerns of the heart and honest feelings about very personal happenings"* (Wimberly 2007:12). In applying the narrative technique, the primary aim was *"to generate data which give an authentic insight into people's experiences"* (Silverman 2000:87). Thus it helped to understand the pain of the unemployed young fathers.

The narrative theory technique was further helpful in allowing the unemployed young fathers to *"lament, which is the voice of pain, and prayer, which opens the way to promise"* and through *"story-sharing they discover or rediscover the necessity, the courage, and the kinds of action needed to continue on"* (Wimberly 2007:12).

This study aimed to gather data that would be useful in developing a method of caring that would enhance the lives of the unemployed young fathers. This study was also specifically guided by Wimberly's (2003) publication *Claiming God Reclaiming Dignity* which affirms that we become persons by internalising the conversations which we partake in. *"The concept of conversation is important for pastoral theology because conversation is interpersonal communication"* (Wimberly 2003:18) thus exposing the unemployed young fathers to *"a caring environment and an audacious anticipation of*

God's hopebuilding, purpose-revealing, and sustaining presence and guidance, as well as their discovery of personal capacities and needed actions" (Wimberly 2007:30). The focus will now be on understanding the model that was used in this study.

2.3 MODEL

Wimberly states that *"as pastoral theologians, we must minister to all types of persons, including those who are too wounded or lack the energy to engage in much conversation"* (2003:18). So, in order to enter the sacred and delicate space of the unemployed young fathers and to understand their worldview, the researcher used Nick Pollard's positive deconstruction model. *"The process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed"* (Pollard 1997:44). By deconstruction one helps people to take apart what they believe to be true in order to look carefully at the belief or situation and analyze it. Positive means that the process of deconstruction is done in a positive way in order to replace it with something better. This model was helpful in the process of interviews to understand the worldview of the young fathers who were experiencing problems of unemployment; a process which buttresses the narrative theory that studies how stories help people make sense of the world. Through Pollard's positive deconstruction, the researcher was also able to find constructive information from other co-researchers which was helpful in enhancing a method to care for them.

2.4 METHOD

The study adopted the qualitative approach. The qualitative research approach provides the means for exploring the view of the research participants whose views provide the “*culturally honoured status of reality*” (Silverman 2004:127). The qualitative research approach embodies the nature of the study in which the views of the participants were accepted as subjective knowledge to gain an understanding of issues around unemployment.

Purposive sampling was used in this study. Purposive sampling proposes that the researcher should consider participants who will provide the best information in order to understand the phenomenon that is being researched; these are people who, according to the researcher’s opinion, are likely to have the required information and are willing to share it (Kumar 2005:179). Purposive sampling is a non-probability sampling method used to compliment the non-representative and non-generalist nature of the qualitative approach. Qualitative approach is much more interested in why particular people (or groups) feel in a particular way, the processes by which these attitudes are constructed and the role they play in dynamic processes within the organization, group, family or community. Embedded in this is the idea that who a person is and where that person is located within a group is important. Therefore, purposive sampling recognizes that research participants are not always created equal thus selecting only those individuals who were suitable to enhance the research. This research is exploratory in nature. The population of this study was the young Fathers who had employment but due to dismissal, retrenchment and resignation are currently unemployed. They also fell

between the ages 20 and 40 and were residing in Soweto, a township in Johannesburg, in South Africa.

Face to face in-depth interviews were used to collect data for this research. A semi-structured interview schedule containing a list of guide questions and probe areas to steer the interview were used (See Appendix B). The strength of the semi-structured interview is that the data given by the participants is rich, extensive, detailed and contextual. One was able to access private accounts of phenomena, beliefs and behaviour of respondents. In-depth interviews also allowed the interviewer to probe for further depth and detail as well as clarity on any possible ambiguity. All data collected through the interview was treated within the strictest confidentiality in accordance with the ethics of the University of Pretoria.

2.5 INCLUSION CRITERIA

Given the difficulties experienced by unemployed fathers which not only affect them but those they are related to which in turn affect the unemployed fathers; the researcher involved the partners of unemployed young fathers and health professional to gain a better understanding of what was being studied. Pastors of different denominations were also invited to participate to evaluate what ministries were there for the unemployed young fathers within the faith community. A participant information sheet was developed as an informative tool to recruit participants (See Appendix A).

2.6 PRETESTING THE INTERVIEW

This study pre-tested the interview schedule with two participants who did not participate in the actual study. Through pre-testing the interview schedule practical

aspects of establishing access and the actual interviewing were assessed as well as the quality of interviewing skills.

2.7 AUDIT TRAIL

The researcher considered the trustworthiness of data which was crucial in assessing the quality of research that is of a qualitative nature. To also maintain the validity of the study, a research diary was kept where feelings, thoughts and whatever necessary processes that occurred during the study were recorded.

2.8 ETHICAL CONSIDERATIONS

2.8.1 Informed consent

Informed consent was obtained from participants by first providing them with an information sheet to explain the research (See Appendix C). It was also explained verbally and participants were given the opportunity to clarify any discrepancies they had. The research participants were made aware of the information that was anticipated from them, where voluntary participation was encouraged without pressure of any kind (Kumar 2005:212) and it was clearly stated that the information gathered would be shared for educational purposes only. All the steps were explained to the research participants and they were provided with a consent form to sign, which stated that they had agreed to voluntarily participate in the research. They were also provided with a consent form to tape record the interviews (See Appendix D).

2.8.2 Confidentiality

Confidentiality was kept according to the University of Pretoria's ethical guidance. *"Sharing information about a respondent with others for purposes other than research is unethical"* (Kumar 2005:214). Therefore, whatever the participant divulged in an interview remained confidential and will not be accessed by everyone. This was achieved through informing participants that all demographic details provided would not be used and that the raw data would only be privy to the researcher and the supervisor.

2.8.3 Voluntary participation

Participants were never forced into the research and they were given the option to remove themselves from the research if they were no longer comfortable with it. Therefore, their participation was voluntary.

2.8.4 Emotional distress and counseling

Given that the study focuses on Unemployment among young fathers and issues surrounding that, and may lead to psycho-social challenges, the researcher acknowledged that participation may evoke feelings of distress or cause psychological harm; participants were, therefore, advised that they could seek counseling, with the help of the researcher should the need occur. (Babbie & Mouton, 2001).

2.8.5 Non maleficence

This ethical principle speaks to the fact that no harm should be brought onto participants, thus any risks that were involved in the research were kept to a minimal level (Kumar 2005:214). Participants were encouraged to seek counseling if any

emotional distress incurred as a result of the information being sought during the interviews.

2.8.6 Limitations

With the expectations that the community may have on fathers as providers, the unemployed young fathers were reluctant to genuinely speak out about their pressures and difficulties as a result of unemployment. It was, therefore, difficult to find participants who were willing to talk about unemployment openly without feelings of betrayal or fear of judgment from the researcher, thus it became a touchy subject to tackle.

2.9 Data Analysis

During data analysis the researcher grouped together similar stories of pain, shame, stigmatization and loss of dignity which led to designing a healing methodology that is relevant to the young fathers.

2.10 Preliminary Conclusion

This chapter mapped out the research methodology and how empirical data was to be collected in order to understand the subjective experiences of unemployment by young fathers. The data collected helped in designing a healing methodology for the unemployed young fathers. A better and in depth understanding of unemployment was considered and explored in the next chapter.

CHAPTER THREE

UNEMPLOYMENT

3.1 INTRODUCTION

Unemployment is an important economic and political matter in many countries. For South Africa to become more inclusive, many more people need to be provided with the opportunity to work and make a productive contribution to the economy and society. Unemployment does not only represent the past, imperialism, colonialism and apartheid and a waste of potentially productive resources, but it also has a negative effect on future output. This chapter therefore endeavours to understand the unemployment phenomenon through various themes and the researcher finds it necessary to explore what unemployment is, the historical background of South Africa that has left a lifelong economic crisis that leaves a number of South Africans unemployed, among those being the young fathers. But first the researcher will explore previously implemented policies such as imperialism, colonialism and apartheid which have negatively impacted the economy of South Africa that is unable to provide jobs for its citizens.

3.2 IMPERIALISM, COLONIALISM AND APARTHEID

3.2.1 Imperialism

Imperialism is a policy of extending a country's power through colonisation. In order to understand the history of imperialism and its impact, it is important to start by exploring the theory of imperialism. In his discourse on a structural theory of imperialism, Galtung

(1971) believed that the theory of imperialism departs from two very strong facts about this world:

- 1) the inequality within and between nations, in almost all aspects of human living conditions;
- 2) and the resistance to change.

He continues to state that in the world exist Centre and Periphery nations; and in each nation, in turn, exists its centre and periphery. When Galtung is referring to Centre nations, he is talking about developed countries and when referring to Periphery nations, he is talking about developing and underdeveloped countries. Embedded in this theory is that the Centre nation has a bridgehead in the Periphery nation. This is designed in such a manner that the Periphery centre is tied to the Centre centre. With the above mentioned in mind, imperialism can be clearly defined as *“one way in which the Centre nation has power over the Periphery nation, so as to bring about a condition of disharmony of interest between them”* (Galtung 1971:97).

Adding to the above mentioned theory is the Marxist theory of imperialism which is accounting on the role of imperialism in the spread of world capitalism. In unpacking this theory, Brewer (2002), points out the theories of capitalism as a world system. He explains that the Marxist theories of the development of capitalism fall into two groups:

- 1) those that focus on the progressive role of capitalism in developing the forces of production; meaning that capitalism creates the material preconditions for a better (Socialist) society, as well as the class forces that will bring it about.
- 2) And those that present capitalism as a system of exploitation of one area by another; this approach

suggests that it is precisely the failure of capitalism to generate economic development that makes revolution necessary (Brewer 2002:6-7).

The above thoughts show that capitalism generates massive economic advances and enormous geographical disparities in economic development (Brewer, 2002). Another interesting view on imperialism is that of Lenin (1999), which is limited purely on economic concepts and believed to represent a special stage in the development of capitalism. He states that *“imperialism is capitalism in that stage of development in which the dominance of monopolies and finance capital has established itself; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun; in which the division of all territories of the globe among the biggest capitalist powers has been completed”* (Lenin 1999:106). Thus imperialism is viewed as the monopoly state of capitalism. The features of the above mentioned theories and definitions are seen in countries like Asia and South Africa. To clearly understand these features, the researcher will explore them in the following manner:

3.2.1.1 Imperialism in Asia

It is important to note that between the year 1870 and World War 1 a high rate of imperialism was experienced, every large European nation state as well as the USA and Japan participated in acquiring territories outside Europe (Stuchtey, 2011). Early in the seventeenth century Great Britain formed and maintained an economic relationship with India. For decades, Britain used its military victories and naval superiority to ensure uninterrupted routes to India and beyond. By the end of the eighteenth century, British

rule over India was firmly planted and as a result London came to view India as the jewel of its empire and the so called Indo-British economic ties were so entrenched in a neo-mercantile system that provided a stepping stone for British trade with China (SparkNotes Editors, 2005).

The theory of imperialism as shared by Galtung (1971) highlights the conditions of disharmony of interest between two nations. Buttressing this theory and adding to its elements, it is the theory of the development of capitalism by Brewer (2002) which highlights the exploitation of one area by another. The elements of these theories manifest as we discover that in the 1830's, Britain decided to sell the Indian opium into the Chinese market, making opium Britain's most profitable and important crop on the world's markets. Eventually opium poured into China faster than tea poured into British hands; soon, Chinese merchants, already addicted themselves and buying for an addicted population, paid British opium traders in pure silver. This led to several opium wars where China went on to destroy British opium. But the British dominated the backward Chinese forces and as a result the British expeditionary force blockaded Chinese ports, occupied Shanghai and took complete control of Canton. By the end of the century after several wars between China and various European powers, China having been defeated, France, Britain, Germany, Japan and Russia held territorial and commercial advantages in China.

These territories included ports, shipping lines, and rivers in which one nation held exclusive rights to profits and investments. This imperial era saw some primitive nations receiving the necessary infrastructure to develop, while others were destroyed by economic and social exploitation (SparkNotes Editors, 2005). To further explore the

very nature of imperialism and for the purpose of the relevance of the study, it is important to explore imperialism in South Africa.

3.2.1.2 Imperialism in South Africa

The discovery of minerals, the diamonds in Kimberly and the gold in the Witwatersrand, in the late 19th century led to the transformation of South Africa from an agricultural society to an industrial society. This process of industrialization of South Africa attracted the British imperialism, which led to the growth of Boer-British antipathy (Byrnes, 1996). Again, here we see the Centre nations moving into the Periphery nation for economic and political advancements as described by Galtung (1971) in his theory of imperialism.

In 1870 the British seized the South African diamond fields and as a result they swept aside many Boer land claims. The British also took advantage of the Pedi war against the South African Republic in 1877 and formally added to their spoils the Boer state, of the Transvaal. The Transvaal, however, rose and at the battle of Majuba Hill in 1881, they defeated the British army (Byrnes, 1996). The British never gave up though, with the discovery of gold in the Witwatersrand, the tensions increased between the Boers and the British. To respond to the British advancements, the then president of the South African Republic, Paul Kruger, made an effort to reduce relations and dependency on the Cape merchants by developing a rail link to Portuguese East Africa. This link threatened the British commercial interest and as a result the British feared that the Boers would gain direct access to the sea and thus to other European powers (Byrnes, 1996).

Later, the British, having gained ownership in the mines and also with the rise of the gold industry; South Africa was inundated by a lot of English speaking immigrants who had great mining skills and had no loyalty to the South African Republic resulting in their lack of interest in reinvesting their gold profits in the local community. (Byrnes, 1996). The above show how the South African economy left its shores when the Center nation (Britain) entered the Periphery nation (South Africa) for economic advancements that damaged the possible economic stability that could have prevented the high unemployment rate that still remains a problem now. Other effects of imperialism are further explored by the researcher.

3.2.1.3 The Consequences of Imperialism

The outcome of Imperialism was the development of an interdependent world economy with Europe at its centre. A process which saw colonies providing necessary raw materials for the advanced industrial production in European factory centers such as London, Manchester and Berlin. Capital became fluid throughout the world (SparkNotes Editors, 2005). The dark side of imperialism, the arguments for cultural and racial superiority of the European peoples, was common throughout the imperial world. African and Asian men and women were viewed as cheap labour for European factories; therefore, slavery conditions persisted (SparkNotes Editors, 2005). Galtung (1971:102) describes the effects of imperialism both on the centre nation and the periphery nations in the following manner:

- **The subsidiary economic effects:** on centre nation, new means of production are developed; while in the periphery nation nothing is developed, just a hole in the ground.
- **Skill and education:** in the centre nation, these are needed to carry out processing; while in the periphery nation nothing is needed, just a hole in the ground.
- **Social structure effects:** in the centre nation, change needed for ability to convert into mobility; while in the periphery nation no change needed, extraction based on ownership, not on ability.
- **Psychological effects:** on the centre nation, a basic psychology of self-reliance and autonomy is seen; while on the periphery nation, a basic psychology of dependence prevails.
- **Political position in the world structure:** on the centre nation, Central position is reinforced; and on the periphery nation, Periphery position is also reinforced.

From the above discussion one may conclude that the after effects of imperialism are more trade based and manipulative in the countries' resources, and produced a lot of unskilled labour that was forced to depend on others for survival; thus leaving those countries' economies low resulting in a high rate of unemployment. The focus will now shift to the understanding of colonialism to see how it also influenced the high unemployment rate in South Africa.

3.2.2 Colonialism

Colonialism is a practice of domination, which involves the oppression of one people by another. It is further a form of conquest that was expected to benefit Europe economically and strategically. It can also be described as the process of European settlement and political control over the rest of the world, including the Americas, Australia, and parts of Africa and Asia (Stanford encyclopedia of Philosophy, 2012). According to Stuchtey colonialism *“has existed in almost all periods of world history in different degrees of expression. Even after the official dissolution of its formal state in the age of decolonization, it was possible to maintain it as a myth”* (2011:4). Another interesting view of colonialism is that of Mucherera, who writes from an African and postcolonial context; he states that *“the goal of colonialism was to destroy everything African within an African person and create a new African being, modeled after the European”* (2009:8). It is important to understand the colonial oppression history of the people in or from colonized contexts and the severe spiritual and psychological injury and intergenerational trauma that has occurred as a result. While the imperialism after effects are trade based, colonialism effects are more socially based with an impact on one’s emotional and psychological well-being.

Paulse and Lazarus, who were reporting on the proceedings of a symposium on colonisation, apartheid and historical trauma as creating a risk for male violence, bring to light the importance of viewing the effects of colonisation and oppression from a historical trauma point of view. They explain that historical trauma has been defined as *“the cumulative emotional and psychological wounding, over a lifespan and across generations, emanating from group trauma experiences or as an assessment of*

psychological ‘fragmentation’ within the context of colonial and postcolonial frames” (2010:53). They further state that historical trauma exists in South Africa through the entrenched mental and emotional habits in which people perceive themselves as inadequate and worthless (2010:55).

Mucherera buttresses these interesting statements by expressing that *“colonisation of the mind is buried so deep in some of the indigenous people’s psyche that it is hard for them to believe in themselves to be equals of Westerners”* (2009:11). South Africa first experienced colonialism in the 17th century, developed by the Dutch as a settlement colony (Stuchtey 2011:12). In the 19th century, the Dutch who were now called Afrikaners and had settled in the South African Republic, experienced and suffered from British colonialism. After the 19th century experiences, the Afrikaners decided to reorganize themselves. They began to appreciate and celebrate the Afrikaans language and demonstrated its beauty in poetry. They set up their own schools, insisting that their children should be taught in Afrikaans and not be limited to English. They also established new political parties for self-government (Byrnes, 1996).

With their own suffering and dislike for the black people, supported by the British, the Afrikaners, after receiving their political power, could still not recognize the black peoples of South Africa as equals to themselves. Colonialism in South Africa saw the development of new laws, especially against black people who are in the majority in South Africa, one of them being apartheid which heavily plagued South Africa between 1948 and 1994. The focus will now shift towards the understanding of apartheid.

3.2.3 Apartheid

The Population Registration Act (No. 30) of 1950 provided the basis for separating the population of South Africa into different races. Under the terms of this act, all residents of South Africa were to be classified as white, coloured, or native (later called Bantu) people (Byrnes, 1996). Apartheid is *“a system of legalized and institutionalized race discrimination and segregation”* (Lipton 1986:2). Added to the above, apartheid is a social arrangement that is designed to oppress and exploit with the intent to dislocate indigenous solid structures, disrupt family and community systems, and assault the identity of the oppressed (Paulse and Lazarus 2010:53). Paulse and Lazarus further state that *“the defining characteristic of apartheid was racism which was enforced via messages that systematically defines some people as being worth less than others in a variety of ways, such as through residential segregation and separate amenities”* (2010:55).

This was a situation that never sat well with the black people and led to a number of protests against apartheid. According to Davis *“Black resistance to white minority rule is as old as the first act of colonial conquest in South Africa”* (1985:8); but one of the highlights against apartheid was the 1976 Soweto uprisings.

The black Soweto students took to the streets marching and rioting against Afrikaans being the medium of instruction at schools as a result of apartheid and colonialism at work. As a result the young men, who were born around and or after the 1976 Soweto student rebellion, began school later in their lives than the U.S. students or South African whites. This led to a situation where a teenager would be in primary school

while high school students were frequently young adults. As a result this meant that a 20 year old would be refused entry into the last two years of high school, which meant only a few thousand black students managed to graduate from high school each year, thus limiting their chances of further skills development (Davis 1985:10). The above highlight the underlying possible contributors to lack of skills for employment, lack of interest in further education and lack of interest in innovation and ambition; thus developing a dependency syndrome and many other factors that contribute to the unemployment of young fathers.

The effects of colonisation and apartheid have been argued to have long-term consequences at individual and societal levels. This includes the internalization of oppressive behavior by the oppressed, where the oppressed become agents of their own oppression, often resulting in destructive behaviors towards self and others (Paulse and Lazarus 2010:53). This is a circle of failure leading to a discouraged and disheartened community.

This study seeks to explore this view in order to evaluate how the above may possibly have played a role in the unemployment among young fathers and this will be done during data collection and analysis. The above shared historical background gives a picture of how a black person has always been disadvantaged and how the past has impacted the economical land scape of South Africa. We saw how South Africa was robbed of her natural resources which, if kept and preserved within South Africa, the economy would be healthy and a lot of employment opportunities would have been enjoyed by the citizens of South Africa. The focus will now move toward understanding what unemployment is exactly.

3.3 DEFINING UNEMPLOYMENT

Unemployment is defined as a condition of not working, for the purpose of earning an income, but would like to work and is actively seeking work or is too discouraged to continue looking. This includes many people involved in part-time and micro-enterprise or survival activities (Pieterse 2004:38). Statistics South Africa (Stats SA) defines unemployment in the following four categories which are going to help during the data analysis to understand which unemployment category the participants fall under:

- a) **A Discouraged work seeker:** this is a person who was not employed during the reference period, wanted to work, was available to work or start a business, but has not taken active steps to find work during the last four weeks, provided that the main reason given for not seeking work was any of the following: no jobs available in the area; unable to find work requiring his/her skills; lost hope of finding any kind of work.
- b) **Underemployed (time-related):** these are employed persons who were willing and available to work additional hours but whose total number of hours actually worked during the reference period was below 35 hours per week.
- c) **Underutilised labour:** comprises three groups: persons who are underemployed, persons who are unemployed, and persons who are discouraged.
- d) **Unemployed persons are those (aged 15-64 years) who:**
 - Were not employed in the reference week and;

- Actively looked for work or tried to start a business in the four weeks preceding the survey interview and;
- Were available for work, i.e. would have been able to start work or a business in the reference week or;
- Had not actively looked for work in the past four weeks. But had a job or business to start at a definite date in the future and were available.

Unemployment is further understood through the narrow and expanded definitions (National Treasury 2010:38):

a) The narrow (official) definition:

This definition of unemployment includes individuals who currently do not work due to retrenchment, resignation, and end of contract or crime based reasons; but wanted to work and have taken active steps to find work or start a business.

b) The expanded definition:

This definition of unemployment includes those who wanted to work, but have stopped trying to find a job and those who have made a conscious decision not to work.

We further learn that there are different types of unemployment which will help to understand the causes of the high unemployment rate in South Africa among young fathers. Barker (2007:163-167) asserts that there are four types of unemployment:

- a. **Frictional unemployment**, which arises as a result of normal labour turnover, where people are moving between jobs, and the processing of new entrants to

the labour market, where there are both unemployed persons and vacancies which can be filled by them. Frictional unemployment results from the time lags involved in the re-employment of labour as well as the time it takes for those seeking work to find and fill vacancies. It is usually of brief duration.

- b. **Cyclical unemployment**, which arises during recessionary periods, when demand for labour is usually low. During recessionary periods few or no jobs are created for new entrants to the labour market and even existing workers may lose their jobs as a result of retrenchment.
- c. **Structural unemployment**, which generally refers to the overall inability of the economy, owing to structural imbalances, to provide employment even at the peak of the business cycle. Structural unemployment may be related to a mismatch in skills or geographical location.
- d. **Seasonal unemployment**, due to normal and expected changes in economic activity in a single year, such as occurs in the agricultural sector.

The major proportion of unemployment among young fathers could be found under structural unemployment, the reason being the possibility that young job seekers usually do not have the experience and training needed for employment. Embedded to that, young fathers could be geographically mismatched due to the location of the job vacancies or could be entrants to the job market and their numbers exceeding the number of available entry-level positions in the job market. The study will now evaluate the severity of unemployment through statistics.

3.4 UNEMPLOYMENT RATE

The persistently high rate of unemployment in South Africa is one of the most pressing socio-economic challenges facing government. Only two in five working age adults in South Africa (those aged 15 to 64 years old) have a job and more than 4 million people – 24 per cent of the workforce – are currently unemployed (National Treasury 2011:9). As we look into the unemployment rate it must be understood that, the unemployment rate is the proportion of the total labour force that is unemployed (Stats SA). For the purpose of this study, unemployment among young fathers will be viewed as the proportion of labour force in the age group 20 to 40 that is without work but that is available for and seeking employment.

It is important to be pointed out that there are two principal sources of labour market data in South Africa; this will help to understand how the statistics are put together. The first is household survey data, which began in 1995 with the October Household Survey (OHS) and has since evolved into the biannual Labour Force Survey (LFS) and, more recently, the Quarterly Labour Force Survey (QLFS) in 2008. The second source is from surveys of employers. This survey of employment and earnings was discontinued in 2005 and replaced by the Quarterly Employment Survey (QES). Changing survey methodologies and sample frames make consistent analysis over long time periods difficult (National Treasury 2010:38).

Differences in employment outcomes between the QLFS and the QES, both produced quarterly by Statistics South Africa, also sometimes call the validity of labour data into question. Divergent findings can relate to the differences in survey objectives. The QES

derives its data from the payroll records of businesses registered for the VAT and tracks the demand for labour in the non-agricultural formal sector, while the QLFS is a survey undertaken at a household level with a focus on labour supply (National Treasury 2010:38).

Since 2010, the first quarter (Q) of each year consistently recorded increases in unemployment levels. The unemployment change in Q1: 2016 is comparable to the unemployment change observed in Q1: 2015. The number of unemployed people had increased by more than half a million in both Q1: 2015 and Q1: 2016 (626 000 and 521 000 respectively). Unemployment increases in Q1: 2015 and Q1: 2016 were the largest increases since 2010 (Stats SA 2016:12).

According to the narrow (official) definition of unemployment, the unemployment rate increased by 2,2 percentage points in Q1: 2016 compared to Q4: 2015 and is now at 26,7%. While according to the expanded definition of unemployment, between Q4: 2015 and Q1: 2016, the unemployment rate increased by 2, 5 percentage points to 36,3% (Stats SA 2016:13).

While unemployment remains a global problem, it seem that other countries are able to fight this phenomenon; in the first quarter of 2016 Unites States was at 4,9%, JAPAN at 3,2%, and Australia at 5,8% (OECD Stat, 2016). This is according to the official definition of unemployment. This proves that too many South Africans are unemployed; let us further explore it around young men.

3.4.1 Unemployment rate among young men South Africa

South Africa has had a growing problem with unemployment for at least the past 16 years, among other age groups, but also in the age group 20 to 40. Figure 1 shows the unemployment rate according to black African men aged 20-40 years, 2001 to 2015.

Figure 1 (Source: Stats SA)

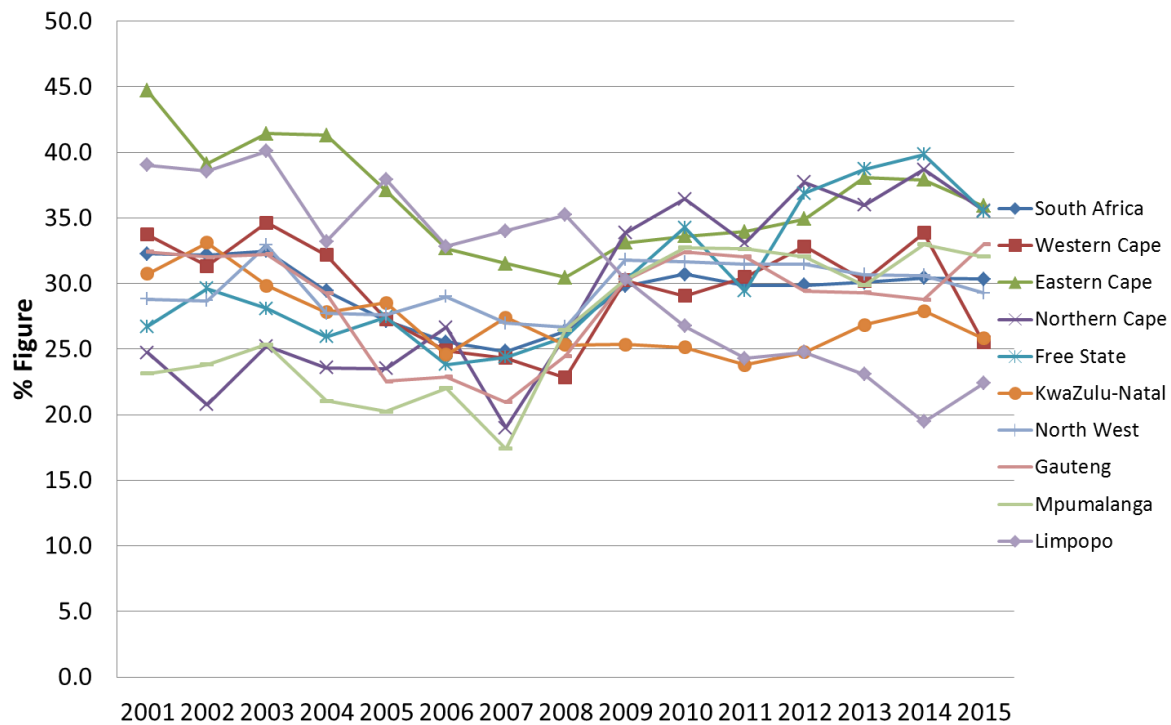
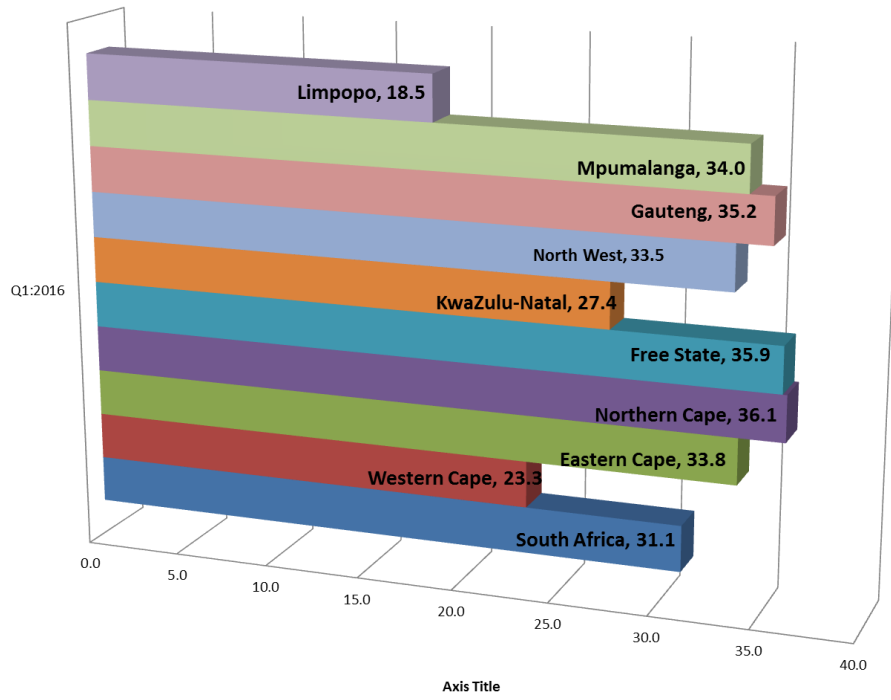


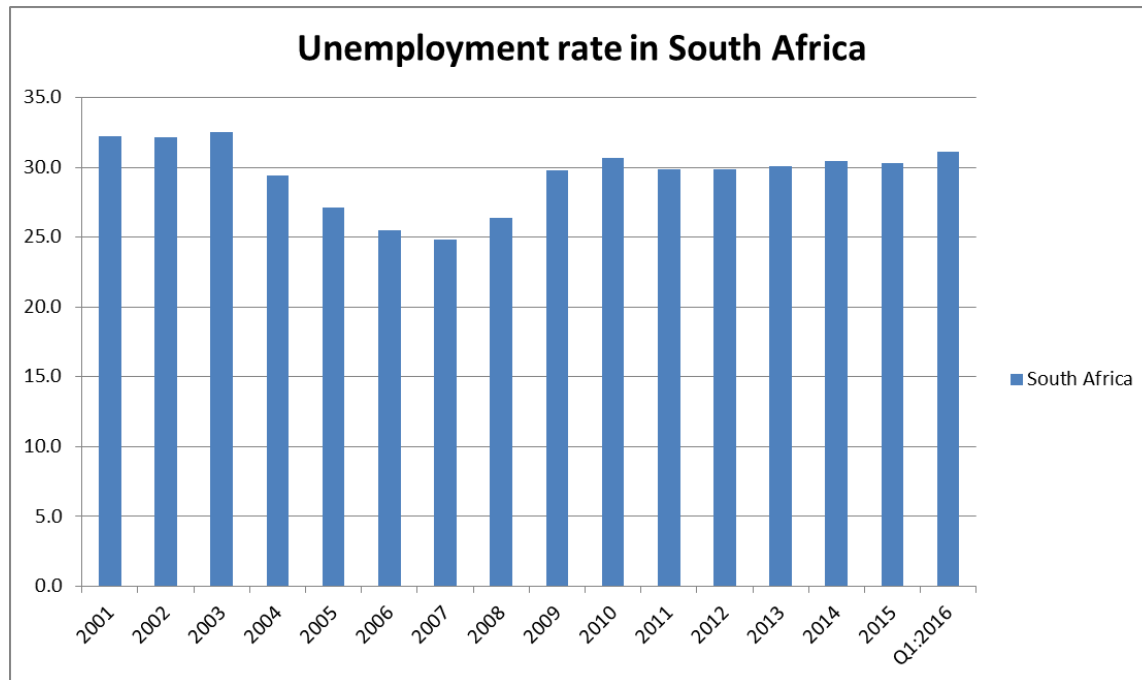
Figure 2 demonstrates unemployment rate during Q1 among black African men aged 20-40 years, 2001 to 2015, according to provinces.

Unemployment rate Quarter 1 2016



(Source: Stats SA)

Figure 3 Shows the Unemployment rate among black African men aged 20-40 years, 2001 to Q1 of 2016 in South Africa.



(Source: Stats SA)

Given these figures, unemployment has been, and continues to be, South Africa's challenge and needs to be addressed urgently. The study will now explore the political land scape of South Africa to see how the current government system impacts the economy.

3.5 THE POLITICAL OUTLOOK OF SOUTH AFRICA AND ITS IMPACT ON ECONOMIC GROWTH

South Africa witnessed the surprising dismissals and appointments of three separate finance ministers in less than a week in December 2015 which deepened investor concerns (ILO, 2016:8); a situation that weakened the Rand value and shook the political status of the country as well. The study will now evaluate the impact of the South African political landscape on economic growth and unemployment. *“The birth of a democratic state founded on the values of human rights and equality following the end of the apartheid system in 1994 necessitated a government that would be accountable, open, and responsive to the needs of the people of South Africa: a government that would ensure that the people of South Africa are able to live in peace and harmony, free from fear and want”* (Thipanyane 2015:126). In other words, with the new democratic government in power, people had hopes for better living conditions with plenty of opportunities to make a decent living.

Much has taken place in the past 20 years of democracy in South Africa. Over the past twenty years of democratic governance, much has been done to strengthen constitutional democracy. For example, the Independent Electoral Commission (IEC), a body established by the constitution to promote and safeguard democracy in South Africa, has managed five national and provincial elections that have been declared free and fair (SA History Online, 2016), and has received regional and international recognition for its many achievements (Electoral Commission South Africa, 2016). This has been a major accomplishment for an emerging democracy and has helped to put the country on a firm course of democratic governance. The Auditor-General, through

its audit of state expenditure, has promoted better usage of public resources and enhanced the credibility of state bodies in cases where its negative audit findings and recommendations are acted upon and taken seriously (Mail & Guardian, 2013).

South Africa also appreciates the Public Protector SA, a constitutional institution, established in October 1995, which plays a key role in entrenching a culture of respect for the rule of law and human rights and in helping to ensure that the state and its various bodies are indeed accountable, transparent, and responsive to the needs of the people. The Public Protector is meant to help the people exact accountability in the exercise of state power and control over state resources through administrative scrutiny (Madonsela 2014:2).

The Public Protector generally responds to the complaints they receive from the public in relation to abuse of power and the violation of human rights through investigations and public hearings. The Public Protector has further helped to promote proper and effective use of public power and contributes to exposing and rooting out corruption in government. These are all good measures that the constitution of South Africa has put in place in order to have a healthy democratic state.

One of the matters that was brought before the Public Protector, which has tarnished confidence in the leadership of South Africa, were the allegations of impropriety and unethical conduct relating to the installation and implementation of security and related measures at the private residence of the President of the Republic of South Africa, His Excellency J G Zuma, at Nkandla in the KwaZulu-Natal Province.

On 19 March 2014, the Public Protector, Advocate Thuli Madonsela, released her long-awaited report on the spending of taxpayers' money to upgrade President Jacob Zuma's Nkandla homestead. According to Pillay (2014), Madonsela's report uncovered a trail of maladministration, from Ministers to officials, starting with a lack of basic knowledge about the laws and policies governing security upgrades for projects such as Nkandla. Pillay (2014) further stated that Madonsela mentioned in her report that systemic policy gaps and administrative deficiencies had led to the inflation of costs.

The Public Protector's 400-page report on Nkandla, titled 'Secure in Comfort', conservatively estimated the value of the Nkandla upgrades at R246 million, following her probe. The report also states that the President should have questioned the scale, costs and affordability of the upgrades. The Public Protector further argued that, Mr. Jacob Zuma had told Parliament that his family had built its own houses, the state had not built any of it and the President and his family had not benefited from the improvements; according to the Public Protector, this was not true, adding that the President and his family benefited from a government-built visitors' centre, a cattle kraal and chicken run, a swimming pool and an amphitheater, among other facilities (Vecchiatto & Marrian, 2014).

It is on the above mentioned bases that the Public Protector concluded that Mr. Jacob Zuma unduly benefited from upgrades to his private Nkandla residence in KZN, and would have to pay back at least part of the spending on improvements to the property not related to security (Madonsela, 2016). This finding that, Mr. Jacob Zuma, unduly benefited from the upgrades has damaged the government's credibility. The massive increase in the costs of the upgrade from R27 million to in excess of R200 million,

coupled with the president's failure to take steps to prevent or even query clearly escalating costs revealed that he placed personal and family interests above those of the public. Thus Mr. Jacob Zuma violated the Executive Ethics Code by failing to protect state resources (Madonsela, 2016).

The Nkandla project failed to include and address the community's needs (employment) and has clearly demonstrated that when people enter into leadership roles, which have certain privileges and benefits, and as they accumulate wealth; their riches do not respect the needs of the people. One can clearly see from the Nkandla debacle the traces of capitalism; Merriam-Webster defines capitalism as an economic system characterized by private or corporate ownership of capital goods, by investments that are determined by private decision, and by prices, production and the distribution of goods that are determined mainly by competition in a free market. The sad effect of capitalism is that it *"encourages tribalism that concentrates wealth with a few and withholds wealth from the poor"* (Masango 2014:3).

The Workers and Socialist Party (WASP) believes that since the ANC has been in power for over twenty years, they have implemented capitalist policies that are completely unable to address the problems of unemployment, poverty and inequality (WASP, 2015); an unfortunate situation that destroys the poor. Masango argues that since the dawn of democracy in South Africa *"capitalism has [demonstrated] no respect for humanity, and that it oppresses the poor, leaving them to survive on the crumbs or leftovers that fall from the tables of the rich. The system [capitalism] produces inequality and widens the gap between rich and poor"* (Masango 2014:2).

The security measures, implemented at Mr. Jacob Zuma's home, were in fact not security measures at all under the legal framework. Furthermore, some of the additions, like the visitors' centre, a swimming pool, the SAPS guard room, the clinic and an amphitheater could have benefited the larger community of Nkandla, if implemented properly and with thought. With the R200 million excess spent on one family' a lot of jobs could have been created to deal with the problem of unemployment. It does not just end there; South Africa also witnessed the surfacing of one family that seems to have influence in some of the major decisions of the country.

3.5.1 The Guptas

While South Africa was still shocked with the Nkandla issue and disturbed with the xenophobic attacks; another disturbing and corrupt act surfaced through the Gupta family. The Gupta family is an Indian-South African business family whose most notable members are the brothers Ajay, Atul, Rajesh "Tony" Gupta as well as Atul Gupta's nephew Varun Gupta (Prinsloo, 2015). They are controversial for their close relationship with the South African president His Excellency Jacob G Zuma (Times Live, 2016). The Gupta family owns a business empire spanning computer equipment, media and mining (Van Vuuren, 2016). The family migrated from the Indian state of Uttar Pradesh to South Africa in 1993, shortly before the country's first democratic elections, to establish Sahara Computers. The family is based at the Sahara Estate in Saxonwold, Johannesburg, a compound comprising at least four mansions (BBC, 2013) and Dubai, United Arab Emirates (Business Day Live, 2016). Gosam (2016) shares that, the Guptas and then Vice-president Mr. Jacob Zuma first met at a function hosted by the Guptas at Sahara Estate in 2003 and since then, the Gupta family has been involved in

a number of events involving Mr Jacob Zuma and his family. He further states that the Gupta family is also known to have been a supporter of Mr Jacob Zuma during his power struggle for leadership of the African National Congress (ANC) with then president Thabo Mbeki in 2005.

To further demonstrate the relationship between Mr Jacob Zuma and the Guptas; BBC (2013) reported that the Gupta family is believed to have employed one of Mr. Jacob Zuma's wife's Bongji Ngema-Zuma. Embedded to that, one of Mr. Jacob Zuma's sons, Duduzane Zuma is also believed to have been a director in a number of Gupta owned firms and also one of his daughters, Duduzile Zuma, was made a director of the Gupta owned Sahara computers shortly after Mr. Jacob Zuma's election to the presidency in 2008. Mr Jacob Zuma's close relationship with the Gupta family is a source of tension within the whole of South Africa.

In 2016 a series of allegations of the Guptas' influence over appointments to the South African Cabinet came to the fore:

- The former African National Congress (ANC) Member of Parliament (MP) Vytjie Mentor claimed that in 2010 the Guptas had offered her the position of Minister of Public Enterprises (a South African government cabinet position), an event which took place at the Guptas' Saxonwold residence, while President Zuma was in another room. The condition of this offer was that, she arranged for South African Airlines to drop their India route, allowing a Gupta linked company (Jet Airways) to take on the route; an offer which she declined (Gosam, 2016).

- The Deputy Finance Minister of the Republic of South Africa, Mr Mcebisi Jonas, also confirmed that he had been offered the Finance Ministerial position by the Guptas shortly before the unscrupulous dismissal of Finance Minister Nhlanhla Nene in December 2015, but had rejected the offer stating that ‘it makes a mockery of our hard-earned democracy, the trust of our people and no one apart from the President of the Republic appoints ministers’ (The Sowetan).
- The Minister of Mineral Resources, Mosebenzi Zwane, and then Minister of Co-operative Governance and Traditional Affairs, David van Rooyen (who was controversially appointed by President Zuma as Minister of Finance in December 2015) are also reported to have met with members of the Gupta family in Dubai. Van Rooyen allegedly met with them only a few days after his unsuccessful appointment to be Minister of Finance on the 20 December 2015. Minister Zwane is believed to have assisted in the sale of a large coal mine to a Gupta owned company (Jika & Hunter, 2016).
- The Former bodyguards of the Gupta family have stated that they often saw important government officials, such as Hlaudi Motsoeneng the CEO of the state broadcaster the SABC, and also witnessed large amounts of money in cash moving out of the Gupta's Saxonwold estate. The bodyguards also stated that Ajay Gupta would visit President Zuma up to three times a week until 2015 at the presidential guest house in Pretoria (Bezuidenhout, 2016).

The above clearly demonstrate that the Gupta family has illegally taken a position of power to influence the appointment of senior ministers and executives in government

and state owned companies; thus putting into question the leadership of the ruling party and Mr Jacob Zuma. One of South Africa's opposition parties, the Economic Freedom Fighters (EFF), has stated that the Gupta's have de facto colonised South Africa, with Mr Jacob Zuma being the chief colonial administrator (Malala, 2016); this being achieved by allowing one group of people, in this case the Guptas, to take control in crucial matters of the country.

The South African political instability *“produces inequality and widens the gap between rich and poor, where, the focus is on self-interest and produces injustices among human beings”* (Masango 2014:2). The Nkandla, Xenophobic attacks, Guptas and the changing of Finance Ministers debacle is corrosive because of the damage it has done to the South African economy. These issues have further created an environment where people may feel freer to be corrupt if they sense that people at the top are getting away with it. And it is hard to avoid an impression that the politically connected are somehow immune to prosecution.

Political leadership challenges have played a key role in poor performance/economic growth. Antelme asserts that *“the biggest immediate challenge is to restore some confidence that the economic management of the country is in steady safe hands in order to deal with unemployment in South Africa”* (2016:27). The government of South Africa still has more to do to fight corruption, against those who continue to enrich themselves with the money that should be used for social support. Only the very few, high-ranking politicians, their relatives and friends benefit from the growth and development; this creates great frustration among the unemployed who end up losing all hope for a better life. Furthermore as only one family benefited, and that one family

being that on the head of state of the Republic of South Africa, confidence in investing to such a state for economic growth is unfortunately tarnished. The above amounts to corruption and leaves scores of South Africans unemployed, among them are the young fathers. The study will now explore the economic outlook of South Africa.

3.6 THE SOUTH AFRICAN ECONOMIC OUTLOOK

In order to further understand the unemployment phenomenon, it is imperative to explore the South African economic outlook. For a long time, *“South Africa has managed to attract sufficient foreign investment to meet the shortfall between domestic saving and the investment needed to fund growth. Investments in South African equities accounted for most of these foreign flows, although fixed income has also grown materially in the period following the global financial crisis”* (Antelme 2016:25).

Despite the above; global economic events, together with domestic policy uncertainties, have led to low levels of economic growth in South Africa since the global financial crises. Projections of Gross domestic product (GDP) growth of less than 2% are expected in 2015/16. South Africa has a poor savings rate, currently 15.4% of GDP and the percentage of household debt to household income is approximately 80% (Stats SA, 2015). The overall weakness in South Africa’s industrial output reflects a wide range of factors including problems with low productivity, frequent labour market disruptions and infrastructure congestions, especially the supply of electricity; embedded to that, Foreign Direct Investment (FDI) flows into the country have seen a decline, dropping by 31.2% in 2014 and investor confidence has declined in the face of

proposed changes to legislation impacting on the investment climate, and government's cancelling of a number of bilateral investment treaties (ILO 2016:8).

It is important to note that the pace of economic growth has slowed down in many countries. For the world as a whole, growth declined from 3.4 per cent in 2014 to an estimated 3.1 per cent in 2015. The oil price has fallen by 50% since December 2014. In Sub-Saharan Africa, the decline was from 5 per cent to 3½ per cent. It is to be noted though that faster growth is being achieved in countries which have undertaken bold structural reforms, such as India's scaling back of subsidies for industry and opening up of trade opportunities, and the promotion of skilled immigration, urban investment and labor-intensive manufacturing and agro-processing in South-East Asia and several African economies. *"These efforts have helped to boost investor sentiment and reduce economic vulnerabilities"* (Gordhan 2016:7).

According to Antelme the South African economy has persistently underperformed its peers, even in the pre-crisis boom periods, earning a reputation as 'an emerging market with a developed economy growth rate. She further states that this has only worsened in the post-crisis world; the problem being that, the country still has significant economic and social challenges and its ability to address these challenges is increasingly restrained by its low growth rate that fails to generate sufficient employment and productivity (2016:26).

The effects of lower growth rates and depressed tax revenues further weakens South Africa's economic outlook. Since its transition to democracy in 1994, South Africa has pursued a number of macroeconomic policies to redress the numerous socio-economic

challenges inherited from the country's apartheid past. These include the Reconstruction Development Plan (RDP), the Growth Employment and Redistribution plan (GEAR), the Accelerated and Shared Growth Initiative (ASGISA) and the New Growth Path (NGP), all of which have fallen short in meeting their economic growth targets. In 2013, the government adopted the National Development Plan (NDP) as South Africa's long term socio-economic development blueprint, which proposes to accelerate economic progress and a more inclusive society. The NDP's vision is to grow the country's GDP by 5.4% per annum and reduce inequalities (ILO, 2016:9).

South Africa's economic prospects are intertwined with global economic developments. Gordhan (2016:7) argues that a period of unprecedented monetary stimulus in response to the 2008 recession is not yet over, and global volatility and structural imbalances are far from being resolved. South Africa's economic growth rate is below 1 per cent and falls short of what is needed to create employment. The National Treasury currently expects growth in South African economy to be just 0.9 per cent in 2016, after 1.3 per cent in 2015. This reflects both depressed global conditions and the impact of the drought; embedded to the above, South Africa's major exports – platinum, gold, iron, ore and coal - have seen declines in global demand and in prices. The effects on South Africa's economy are thus widespread:

- Lower export earnings,
- Lower revenue,
- Declining investment,
- Job losses and in some cases business failures (Gordhan 2016:7).

As a result, South Africa's economy is not growing fast enough to increase employment or improve average incomes.

As this study's sample group lives in the Gauteng province, it is important to state that Gauteng's economy mirrors that of the country. When the Gauteng economy slows down, the impact is hugely felt on the national economy (Gauteng Provincial Treasury 2016:6). It is also important to note that 70 per cent of Gauteng population is below the age of 40. 64.3 per cent of the South African population lives in urban areas. Gauteng is the centre of urbanisation, it remains the province of choice and the cities remain the engine of economic growth (Creecy 2016:4). With a lot of people flocking to Gauteng for a better life and employment opportunities, it therefore becomes even more difficult for young fathers to find employment or to generate income.

While South Africa has earned esteem for its macroeconomic stability over the years, the country is currently facing economic uncertainty. According to the International Labour Organisation (ILO 2016:9), stagnant economic growth (downgraded in early 2016 by the World Bank to 0.8%), rising unemployment and inequalities will continue to put pressure on the government's tight fiscal monetary policies. Possible downward adjustments in the country's investment ratings, together with increased capital rebalancing globally may serve to raise South Africa's economic vulnerabilities to global shocks.

The World Bank, an international financial institution that provides loans to developing countries for capital programs, conducts an annual Doing Business survey. The Doing Business survey analyses regulations that apply to an economy's businesses during

their life cycles. It does not, however, measure variables such as security, macroeconomic stability, corruption, skill level, or the strength of financial systems.

The survey measures and tracks changes in 11 areas that affect the life cycle of a business, from starting a business, dealing with permits, getting electricity, labour market regulation, paying taxes, enforcing contracts and the protection of minority investors. For each of the 11 subcomponents there is a comprehensive set of component indicators.

The survey, published since 2003, provides a useful tool to assess how well positioned a country is to grow and how serious policymakers are about providing the right kind of foundations for investment. It also allows one to benchmark a country's relative position, as well as assess any relative improvement or deterioration in key indicators over time. Of the 189 countries surveyed in 2016, 122 economies improved their rankings. However, South Africa's overall rank fell four places in one year, from 69 to 73. Not all subcomponents deteriorated; some other countries simply did better. A closer look at South Africa's score shows 'macro' indicators remain weak – the weakest being 'getting electricity', with an overall rank of 168; registering a property fell to 101 from 97; starting a business fell from 113 to 120; enforcing contracts declined to 119 from 117; and trading across borders was unchanged at 130. Disappointingly, South Africa's best-scoring indicator, a 'micro' indicator that measures the protection of minority investors, remains very high, but fell to 14 from 12 as other countries outpaced South Africa (World Bank, 2016).

The above also demonstrates how hard it is for a local entrepreneur to open and run a small to medium-sized business while complying with all laws. Looking at the direction in which South Africa's scores have moved, according to the World Bank's survey, it is very discouraging and clear that each country's economy has its challenges and is positioned at a different level of development, but South Africa needs to compete with all of those countries to attract the capital flows it needs to fund growth. The researcher will now explore effects of unemployment.

3.7 THE EFFECTS OF UNEMPLOYMENT

Over the last 20 years of democracy in South Africa, globalisation along with the economic recession has put considerable strain on the labour market. As a result, a lot of companies were forced to cut on costs, resulting in unemployment. It therefore needs to be evaluated as to how unemployment affects the health and well-being of those who lose their jobs, especially the young fathers.

3.7.1 The effects of unemployment on the community - Xenophobic attacks

The brutal conditions of capitalism are the main reasons that people resort to many illegal acts. No wonder South Africa is experiencing violence in townships which are home to the majority of unemployed people. It is not surprising to see unemployed people responding with violence in order to be noticed. They are seeking ways to have their problems addressed by the government. It makes sense to assume that the xenophobic attack that erupted in Soweto in 2015 had its roots in the brutal social conditions of the capitalist system. These attacks also demonstrate the consequences

of the political vacuum that exists in South Africa. The capitalist system and the politicians that defend it are the real causes of people's suffering.

In 2015 a second trail of xenophobic attacks erupted in Soweto and spread throughout most of the townships in South Africa. The people of Soweto blamed foreigners for stealing their jobs by running 'spaza' (a small township grocery business) shops, not paying taxes and taking business opportunities from South Africans (WASP, 2015). Brian Ashley, director of the Alternative Information and Development Centre (AIDC) believes that racism and xenophobic attacks are perpetuated mainly by unemployment and inequalities (SABC, 2015). The South African Human Rights Commission (SAHRC) chairperson advocate Lawrence Mushwana also agrees that the high unemployment rate plays a major role in acts of violence (SABC, 2015). The Workers and Socialist Party further argues that *"Unemployment and inequality are the real cause of the anger felt by the tiny minority of South African-born Soweto residents who took part in the [Xenophobic] violence"* (WASP, 2015). The above clearly demonstrate that the high unemployment rate plays a major role in acts of violence.

3.7.2 The effects of unemployment on young fathers

The consequences of unemployment can be traced as far back as the Great Depression, a severe worldwide economic depression that took place during the 1930's (The Concise Encyclopedia of Economics), where men who experienced unemployment became more irritable, tense, and explosive. As a result children suffered as their fathers became more harsh and tyrannical in their parenting. Such paternal behaviour, in turn, produced temper tantrums, irritability, and negativism in

children, especially boys, and moodiness, hypersensitivity, feelings of inadequacy and lowered aspirations in adolescent girls (Elder, 1974; Elder, Caspi, & Nguyen, 1986).

Unemployment is associated with high rates of mental and physical health problems, increases in loss of life, and detrimental changes in family relationships and in the psychological well-being of spouses and children. There is convincing evidence from diverse fields that unemployment has adverse effects that go beyond effects associated with income loss. Research comparing unemployed people with employed people show that higher levels of psychological distress and depression and lower levels of self-esteem are prevalent among the unemployed (Mckee-Ryan et al., 2005; Waters & Moore, 2001).

Unemployment has significant adverse effects on physical, psychological and sociological well-being. Specifically, unemployment lead to poorer physical health such as an increase in headaches, stomach aches complaints (Ferrie et al. 2002: 450; Mohren et al. 2003), poorer self-rated health (Ferrie et al. 2002), coronary heart disease (Lee et al. 2004:24-29), hypertension (Levenstein et al. 2001), sleep problems, lack of energy (Hanisch, 1999) and obesity (Ferrie et al. 2002:451). In addition, unemployment has been found to cause poorer psychological health and well-being, for example, psychological distress (Virtanen et al. 2002:569-574) which include increased hostility, depression, anxiety, stress, anger, fear, despair, loneliness and social isolation, and decreased self-esteem, with life satisfaction, aspiration, concentration and personal identity at their lowest levels (Hanisch, 1999). While Family (sociological) effects include an increase in spousal abuse, marital friction, spousal depression, family conflict and child abuse and a decrease in family cohesion (Hanisch, 1999). Gore (1978:160) found

that unemployed men who had a lower level of supportive connections with wives, friends, and relatives also had significantly worse health as evidenced by self-reported illness symptoms and by elevated cholesterol levels.

Jahoda (1982) from his deprivation model states that unemployment deprives individuals from income, structure in life, social contact outside the family, status and prestige, opportunities for self-realisation and activity, and the ability to deploy one's capacities to fully contribute to society.

3.7.3 The effects of unemployment on Family Behavioural Health

Unemployment among young fathers does not only affect family income. The stress of unemployment can lead to declines in the well-being of spouses as well (Rook, Dooley, & Catalano, 1991). McLoyd (1990) argues that unemployment may even impact decisions about marriage and divorce, where men are less likely to marry and more likely to divorce than men who are employed or who are more economically secure. During periods of unemployment, according to Dr. Sudeepa Varma, a psychiatrist at New York University Medical Centre, spouses are found to be fighting more often; they may turn to drugs or alcohol, smoking and overeating, the anxiety and the depression and the substance abuse [that can follow] are often extremely more damaging than the job loss (CBS News, 2009). While in Soweto, where this study was conducted, a sad event occurred where a young black father who, due to unemployment, was unable to meet the needs of home and children and was kicked out of their home by his companion. As a result he decided to end his life (Moussaoui, 2011).

Unemployment also impacts child development. Richter, Chikovore & Makusha believe that *“men may desert their children out of shame for not being able to provide for them”* (2010:6). Research shows that unemployment, especially among fathers, can have negative consequences for children’s academic achievement, behaviour in school. A study conducted by the Chronicle of Higher Education (2007) emphasises that parental job loss can derail a child’s tertiary education aspirations. Children, whose fathers lost their jobs due to structural changes in the economy, experience a higher likelihood of repeating grades in school and of being suspended/expelled from school compared to children whose mothers were involuntarily unemployed, and compared to those whose parents were employed. Much of the negative impacts on children are due to family dynamics that are exacerbated by male head of household unemployment (Kalil & Ziold-Guest, 2008). Yet it needs to be noted that some studies show that children are less concerned about receiving status and possessions from their father than they are about being the recipient of his attention and affection (Richter & Smith, 2006). But that does not take away the possibility that unemployment poses a high risk of ill health on the father as they see the above mentioned challenges manifest. The above highlight the intricacy of unemployment from an individual, to family and social wellness, a situation which makes this phenomenon worth researching from a pastoral care perspective.

3.7.4 The effects of unemployment on Fatherhood

The Star, of Wednesday, 27 March 2013 reported that *“men who father children are everywhere, but those who father their children are remarkably few”*. Tölke & Diewald, who are examining the relationship between work and family among men in West Germany, state that insecure circumstances in career patterns causes men to delay

their transition to fatherhood (2003:2). This means that a successful career development increases the propensity to have a child soon after having secure employment.

In South Africa Fatherhood is almost the exception as in many communities single-mother families are a norm (The Star). It is estimated that between 45–50% of men, both married and unmarried, aged from 15–54 years have fathered a child in South Africa (Posel and Deyer 2006: 38-52). According to Lesejane *“the notion of ‘fatherhood’ in the South African context has been undergoing fundamental change over the years. Fathers were providers and protectors in pre-colonial times... (he further states that) a father today is an object of suspicion in cases of violence and sexual abuse of women and young children”* (2006:173).

In addition to this notion, it is popularly held that if the fathers are not financially supporting their child (as a result of unemployment); they would rather distance themselves from their children (The Star). Lesejane points out that in South Africa exists a very strong concept that contributing to the conception of a child does not necessarily make a man into a father. He further states that a man becomes a father, and is treated with the respect attached to the role, when he takes responsibility for his family (2006,175). On YouTube accessed on 2 October 2015, a homemade video on how a father is perceived in the township is posted. The person who explains this perception is a Black African Setswana speaking man. He expresses that in a black South African family; when a father is employed, he is addressed as “Papa” (Setswana) which means father. But when a man is no longer employed he is addresses as “motho

wa Modimo” (Setswana) which means God’s creature. God’s creature in this context means a useless of no use individual.

While in West Germany it is a norm for man to have secured employment before fathering a child; in South Africa it appears to be different with the prevalence and increase of single parenthood. But with both West Germany and South Africa one common thread remains, that of providing for family by a father. When a father does not have a job, it therefore means he is not fit to be called a father. This, therefore, destroys their self-worth. After exploring the effects of unemployment, the researcher will now explore what theology says about unemployment.

3.8 THEOLOGY AND UNEMPLOYMENT

Work has always brought a sense of value to a human being. According to Manzi *“it is a human being’s God given task of dominating nature and of collaboration with the creator in continued work of creation whereby a service is rendered to God, neighbor and self.”* (Manzi 2004:103) With this in mind let us move to understanding the theological conception of work both from the Old and new testaments and exploration of industrial and black theologies.

3.8.1 Theological conception of work

a) Old Testament

From the beginning of scripture, creation as an activity is presented in the form of work done by God in six days (Gen 1:31), after which God rested on the seventh day (Gen 2:2). We also get to know from scripture that God created a human being with His own

hands, work which is said to have taken serious effort (Manzi 2004, 103). From the scripture we also understand that to help in creative work, God gave human beings authority to administer over nature, to till and care for it in order to exploit its resources and fulfill proper human needs achieved in and by means of work (Gen 1:26-27, 2:15).

Thus Manzi further arguing that God gave work a value far above what is generally enjoyed by those who work; this he buttresses by emphasizing that work is a crucial human value that was instituted by God from creation as a basic dimension of human existence (Manzi 2004, 104). Having seen the value of work afforded to human beings from Manzi's perspective; Sherman and Hendricks bring to light a deeper understanding of work among human beings. They state that God uses individuals' work to meet the needs of other people; this may be obvious for certain jobs, but is just as true for those who have secular jobs: a bank teller, journalist, street sweeper etc. thus through work we serve God's people. Through work we also meet our own needs, and those of our family, with this we are fulfilling something important that God wants done in the world. They further state that through work we love God where we need to understand that what we are doing in our jobs is something that God wants done, and that we are doing our job because God wants it done (Sherman & Hendricks, 1987). We shall now shift to understanding the theological conception of work from a New Testament perspective.

b) New Testament

The New Testament scripture portrays work as the means to economic independence and freedom as expressed by Paul (Manzi 2004:104). The apostle Paul wrote a letter to

the Thessalonian church where many believers refused to do their part and expected the church to take care of their needs. Paul, therefore, offered this word of instruction *“If anyone is not willing to work, then he is not to eat, either. We hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.”* (2 Thess 3:10-11) From this verse it is clear that slothfulness is condemned and the community is encouraged not to support an undisciplined life. Paul is further quoted by Manzi to be giving instructions on the subject of work saying *“In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat”* (2 Thess 3:12). By this Manzi sees *“Theology having its own approach to work as an activity in which human beings cooperate with God in the unfolding of the potentialities of creation”* (Manzi 2004:105).

3.8.2 Industrial Theology

The nature and role of industrial theology is to first evaluate the world of work where issues of competition, slander, hostility, opposition, conflict, discrimination, exploitation, defamation, isolation, suspicion and the like set in and worsen as the years go by. These being issues which lead to hurt, low self-esteem, trust, powerlessness, declining motivation and fulfillment each day of working life where work shifts from a blessing with challenges to a necessary curse.

Such may also lead to one being miserable at home, struggling with fatigue and burnout and wrestling with unhealthy psychological thoughts. Secondly, industrial theology evaluates how much interest the church has in the well-being of those in the world of work to see how the affairs of the religious community relate to the daily activities of

those in the world of work. Moreover, it evaluates the sufficiency of theological literature concerning what it means to survive and thrive in the world of work.

According to Le Bruyns *“theologians are usually rebuked for apportioning far too little consideration and attention to an activity and realm of life that consumes most of our time, energy and concern (the world of work). We live no longer in a “how do you do?” world, but more correctly in a “what do you do?” world.”* (Le Bruyns 2006:330). In other words, theologians have to take great interest with respect to the world of work because we are faced with a challenge where *“human preoccupations such as labour are viewed separately from the life of faith as something secular and ‘other’ to what concerns God and God’s people”* (Le Bruyns 2006:331). West further argues that *“our responsibility as theologians in South Africa within the world of work is to become the servants of workers”* (West 1999:35). Therefore, the critical question is how resourceful is the theological community in dealing with the challenges of the world of work. At this point the focus shifts to the black theology perspective.

3.8.3 Black Theology

The main task of Black theology is *“to analyze the black man’s condition in the light of God’s revelation in Jesus Christ with the purpose of creating a new understanding of black dignity among black people, and providing the necessary soul in that people, to destroy white racism”* (Cone 1969:117). This idea of black theology is buttressed by Motlhabi who points out that human suffering *“had to be addressed by becoming practically involved in the struggle of the here and now and by seeking to make the Christian Gospel relevant and meaningful to this struggle”* (2008:15). Maimela sees

Black theology as characterized by the fact that *“it arises from human oppression, thus focusing attention on the concrete and particular broken relationships in society”* (1998:111). In the present context, Black theology should have the aim of continuing to morally and materially support the struggles of the black poor.

The high rate of unemployment in South Africa plays a major role in poverty escalation, especially among the black people who are suffering the consequences of apartheid. Black theology, therefore, evaluates the role of the black church in such circumstances. On the issue of the role that the church has to play; Koopman points out that *“as witnesses of Jesus Christ, the church has a threefold presence in public life; namely, to be vulnerable prophets, priests and royals. “A vulnerable church is a faithful church and therefore a relevant church”* (2008:240). In other words, the church can only be meaningfully helpful if it identifies with the vulnerable persons in a prophetic, priestly and kingly presence and action. Black theology, therefore, is concerned about the relevance of theology especially among the poor who previously experienced oppression. The above theological exploration shows that God cares for the unemployed and that church can play an impactful and influential role in changing the lives of unemployed young fathers for the better.

3.8 PRELIMINARY CONCLUSION

Unemployment among young fathers is associated with elevated rates of mental, emotional and physical health problems, increases in mortality rates, and detrimental changes in family relationships and in the psychological well-being of spouses and children. The broader economic and political climate including unemployment rates also influences the level of distress experienced. The current economic instability coupled with the injustices that prevail in South Africa makes family life very difficult for the young fathers. Due to previous [Apartheid] and current [corrupt] political instability, the labour market is affected. We talk about economic growth; but for the majority of South Africans, this growth has brought nothing, it does not create jobs, instead we see the manifestation of misery and pain. For the unemployed young fathers, employment remains an inaccessible dream, like a distant mirage. In the next chapter, the study will now explore the reality of unemployment through the stories of unemployed young fathers and other participants.

CHAPTER FOUR

EXPLORING THE REALITY OF UNEMPLOYMENT

4.5 INTRODUCTION

This chapter explores the subjective and affective experiences of unemployed young fathers, after which an analysis of obtained data will follow. The experiences narrated by each of the participants were scripted during the interview. Where necessary, the transcripts were paraphrased, with their original words indicated clearly with the use of quotation marks. Interview guide questions were utilized for the interviews, and the guide questions are attached as Appendix B. A total of 17 participants were interviewed who fell into the following categories: (1) five unemployed young fathers who all met with the researcher as individuals. (2) Four partners/spouses of unemployed fathers, these are not direct partners/spouses of the unemployed fathers who participated in the study. (3) Five pastors of different denominations in Soweto to find out what ministries there were to help the young unemployed fathers. (4) Three professional health care givers namely: a social worker, physician and a psychologist to help to validate and further understand the affective experiences of unemployment.

4.2 VOICES OF UNEMPLOYED YOUNG FATHERS

4.2.1 Background of Participants

Participant 1

The participant is a 31 year old unemployed young father of a 3 year old child; he lives at his parents' house with his parents, nephews and nieces, and his partner and their

child in Zola, in Soweto. He has been unemployed for 4 years. He has a grade 12 certificate and a one year certificate in computers. He is currently working on getting a driver's license as he aspires to work for a courier company as a driver. He described himself as a good cricket and soccer player and was good at those sporting activities as he grew up. He further shared that he was a person with a positive attitude, who was waiting on his turn for a blessing from God. The interview was conducted at the participant's parents' residence.

Participant 2

The participant is a 22 year old single father of a 3 year old boy. He resides with his mother, aunt and cousin at his mother's house in Mofolo, in Soweto. He only has a matric certificate and worked in the call center industry as a call center consultant for 3 years. At the time of the interview he was 9 months out of employment. The interview was conducted at the participant's parents' residence.

Participant 3

The participant is a 28 years old single father of a 6 year old boy. The participant was born in the Free State province and moved to the North West in pursuit of his career in soccer. He is a professional soccer player, a career which brought him to Johannesburg 6 years ago. He has been out of employment for 5 years at the time of this interview. He is currently renting an outside room in one of the houses in Diepkloof, in Soweto and living by himself. He has odd jobs, spotting prospective clients for one of the car dealerships in Soweto and it is a commission based job. The interview was conducted at the participant's room that he is renting.

Participant 4

The participant is a 39 year old single father of two children, and resides with his mother. His first born son is a teenager, whose mother passed on and stays with his maternal grandparents and the second born son is a four years old and stays with his mother who has a full time job. The participant worked in the banking industry for 10 years but throughout the 10 years was on contractual employment. He was out of employment for 6 years at the time of this interview. The interview was conducted at the participant's relatives' residence.

Participant 5

The participant is a married 40 year old father of three children renting an outside room in one of the houses in Meadowlands, in Soweto. He is a qualified training practitioner and worked for different companies until the last one he worked for lost a number of contracts it had with different companies. He has been out of employment for 8 years at the time of this interview. The interview was conducted in the participant's room that he is renting.

4.2.2 Journey of Unemployment

Participant 1

The participant shared how happy he was to have found employment after his studies, though he did not work in the computer industry, but he was happy with the job he had. He worked for that company for two years and they all lost their jobs as the company was liquidated. After this mishap, the participant shared that they tried to open their own

company, but unfortunately it never took off. He found himself dependent on his partner and parents for financial support and unable to meet the needs of both home and child. He found himself now having to go out to friends and neighbours to borrow money when his child ran out of disposable nappies. He further shared that there would be those days where “ngigalela sengathi ngingabakhipha” loosely translated (I wish I could take out both my partner and child for a meal).

Participant 2

Lost his job when the company he worked for lost a contract with one of the cell phone companies in Johannesburg. The participant stated that it had been difficult to be without a job as he is now unable to contribute to his overall home income and the grocery items he used to buy. He also has not been able to provide for his son’s well-being and schooling. He shared how frustrating it was that he now has to wait on his mother’s salary to provide for his needs and those of his son. The participant further stated that “as a young person I do wish to work but jobs are scarce these days”.

Participant 3

The participant’s difficulties started when his contract was not renewed and was left without income. He then moved in with a family friend who was also renting a house in Soweto, and that family friend later relocated to another province. The participant was then forced to look for a place to live and rented an outside room and was later kicked out as he was unable to pay rent. He then found another place and is still facing the challenge of not being able to pay rent, though the current land lord is patient with him. At the time of this interview he owed 6 months of rental fees. The participant shared

that he realized that “when you are broke no one ever takes you seriously”. He further shared that his friends did not want to associate with him anymore because he was always unable to contribute to any of their gathering to share food and drinks. As a result he started hanging out with younger boys because he felt they never put pressure on him financially and otherwise.

Participant 4

He stated that things started to be tough 5 years ago when his contract was not renewed. During employment the participant had always rented an outside room in one of the houses in Soweto. After losing his job he was forced to move in with the mother of his second son who stayed at her mother’s house in an outside room.

Participant 5

The participant’s house and car were repossessed and their children had to change schools, from previously “model C” schools to “kasi” (meaning township’s schools) schools. They have move from one house to the other in the past 6 years, causing a strain on children and their marriage. With children, it was a matter of change of school; but with the wife of the participant it was the shame of moving to a “poorer” area, which for the wife was embarrassing. His wife recently got a job as she was also out of employment for years.

4.2.3 Aftermath of Unemployment

4.2.3.1 On Self

Participant 1

The participant shared that he missed being independent, as he felt as though he could not stand on his own as a man and had to wait for someone to “spoon feed him”. He had often had ideas to resort to crime, to “stealing cars”, in order to make a living. But he is grateful to the fact that he spent a lot of time with older men of his community who were working, and who kept him motivated. He was also not happy about the fact that his extended family members and family friends called him the “black sheep” of the family, a term that demoralized, and discouraged him.

Participant 2

The participant stated that when he was working he felt independent and having to depend on his mother for survival made him “feel like a child again”. He felt as though something had been taken away from him, but he could not state exactly what. He was very grateful for the support he was getting from his mom.

Participant 3

The participant shared that as he was unable to sustain himself and contribute financially in anything that required finances, he was constantly told that he was a “flop” loosely translated (a useless individual). As a first born in his family, he had realized that his own father never took him seriously on anything and did not even recognize him as a family member, a very painful situation he found himself in.

Participant 4

The participant shared that his unemployment status caused him frustrations as he was no longer able to provide for his two children, he further stated that “this situation

messed me up big time to almost a point of mental derangement, a situation which led to me being diagnosed with acute bipolar”. At the time of the interview the participant confirmed that he was on medication, which he took twice a day and saw a psychologist once a week. He also shared that he had a left eye and left ear problem which were both not functioning properly.

Participant 5

The participant shared that he experiences a lot of sleepless night, tossing and turning through the night and would develop very painful lumps in his body and that would happen around 12 midnight and they would dissipate in the morning around 5am. Reflecting on his life, the participant said “I am still puzzled as to what kind of sickness is this”.

4.2.3.2 On relationship with Child/Children

Participant 1

“Fortunately for me, my boy is still young for him to see my situation” shared the participant, but he felt pressure as his child grew up. He wished he was able to provide all his materialistic needs. He was grateful though that he spent a lot of time with him and hoped to continue giving him support in the future.

Participant 2

The participant had a very close and special relationship with his 3 year old son as he stayed with him. He was able to prepare him for school, take him to school and fetch

him as well. There were months though, where his son was unable to attend preschool, when the participant's mother was financially unable to pay preschool fees.

Participant 3

The participant only met his child once when he was 3 years old for only a few hours and had not been in touch with him as he is refused access to his child by his ex-girlfriend's family since he was not contributing anything to his son's upbringing.

Participant 4

"It kills me not being able to participate fully in the bring up of my children, not being able to financially support them by buying them clothes, food and taking them out on trips and excursions. Not being able to provide a home also for my boys, these are the bitter things that affect me as an unemployed parent", stated the participant. The participant further stated that he did not get to spend time with his first born son as he was attending a boarding school which was paid for by his son's maternal grandparents. He only spent some of the weekends with his second son; whenever he fetched him from his mother's house by taxi, they would go through the mall and the son would ask the father if they could get to Mc Donalds for a meal. He shared that this pained him when he was unable to buy his son a happy meal, which was meant to put a smile on his face. The participant also shared that he attempted committing suicide twice.

Participant 5

When asked how has his relationship been with his children since being unemployed, the participant stated that “the relationship with our children was still healthy, though our youngest child, the boy, had some academic challenges in the past 3 years”.

4.2.3.3 On relationship with partner and family

Participant 1

“As my partner has a job, I feel less of a man when I have to be taken care of by my partner”. He further stated that sometimes his partner lost patience with him as he was a burden to her, especially when he was unable to provide for their child. As a result their relationship does go through some strain.

Participant 2

The participant was no longer with their child’s mom, but they communicated concerning their child. He was only concerned about financial strain on his mother as she now had to care for him and the son. The participant has now had to accept that his son had to take priority on his mother’s budget.

Participant 3

The participant broke up with the mother of his child when he lost his job. Relations between himself and his family were not that good either except with his mother who, when she could would send him some money. His relationship with the land lord was not very good either and was constantly threatened to be thrown out.

Participant 4

The participant shared that as a result of his unemployment status, he suffered a lot of emotional abuse from his girlfriend; who constantly told him how useless he was because he was not working telling him that “uhleli nje uneke amasende esofeni” loosely translated: (you are just sitting there hanging your balls on the sofa). He further stated that his girlfriend insulted him a lot and mentioned also that on occasions where he would come back late from church his girlfriend would say: “ngales’khathi ubuya esontweni? Isonto lamasimba” loosely translated: (only now you are from church? soil your church). The relationship was so bad to a point where the participant’s family had to fetch him from the girlfriend’s house.

Participant 5

On his relationship with his partner the participant had a lot to share with tears in his eyes. “The relationship with my wife is no longer the same since I lost my job”. According to the participant being unemployed had put a lot of strain on their marriage to a point where he considered taking drugs to “forget about the problems”. The wife of the participant was recently employed and things had since become very difficult for the couple. “At first it was a relief when the wife was employed” stated the participant as there was no stable income in the family for years. The wife met all the needs of family, paying rent, buying food and clothes for the family. A few months after the wife started working, she would come back home from work tired and would sit on the sofa and fall asleep. At first the husband understood because the wife had not been working before and was very accommodating as he thought that with time the wife would adjust. But he

later realized that they were no longer communicating with each other, they no longer related as they used to. The participant further shared that after a while his wife substituted sleeping on the sofa with television by watching the soaps, “I thought it was her way of unwinding”, this further affected their communication and companionship as they could no longer discuss and be spontaneous. “I found myself having to compete with television as I would have to wait for the right time to raise issues and concerns” (Participant’s words). As the time went by the wife stopped cooking and doing laundry (but did only hers) without communicating with the participant, her job became more important to her than her marriage and family. “It is bad when a man is unemployed because respect for him goes out of the window, this destroyed my self-esteem and I feel as though I am nothing”.

4.2.4 Under the current Government

Participant 1

The participant shared his views on the current political state of South Africa and the role that the church should play to help the unemployed young fathers.

The participant shared that after years of oppression, him and his peers, expected Nelson Mandela on his release from prison to share something else; but much to his disappointment, Mandela said all youth must go to back school. With time he took that positively and went to school. But he felt “side lined” by the current government, he shares that according to him, with ANC (African National Congress) in power there is a lot of “nepotism”; only those related to those in power got opportunities and this had “killed” his spirit and hope for a better future.

The participant also felt that women were more empowered than men, “e.g. there is women’s month celebrated every year which continues to strengthen women. But when it comes to men it is only father’s day that is being celebrated, which is not that popular either”.

Participant 2

The participant felt that the current government was not meeting the needs of young people; the opportunities were there but not enough to cater for the number of young people who were unemployed.

Participant 3

The participant believed that the current government had provided enough support to all young people in order for them to find employment. He supported his statement by mentioning the fact that the government had provided free Wi-Fi hot spot which helped to search for jobs and sending out CV’s to potential employers.

Participant 4

The participant stated that “the disparities of apartheid are still prevalent”, asserting that black people had not yet been emancipated financially. He believed that the many different programs introduced and implemented by government had not worked; programs like the GEAR, RDP, ASGISA and NDP. He further stated that entrepreneurship has offered some relief to some but there was no significant change.

Participant 5

“We can’t divorce ourselves from the past”, stated the participant. He further stated that apartheid had affected the manner in which we lived and how the children grew up.

4.2.5 In the Church

Participant 1

The participant believed that when he went to church, his purpose was to praise and worship God and to relieve the stresses and burdens. But he often felt pressure as he did not have decent clothes for church due to affordability as a result of unemployment; he wished to look decent and respectable as a young father. He also felt that unemployment should not hinder him from attending church, but he felt like “disappearing” during offering time as it hits hard, the fact that he could not give. At the same time the participant felt that, as he was a smoker, he could sacrifice some of the cigarette money for offering.

Participant 2

According to the participant, his unemployment status should not stop him from attending church as he believed that church did give support to the discouraged through worship and word of God.

Participant 3

The participant did not think that church gave support to the unemployed fathers in its teachings and projects.

Participant 4

The participant stated that he became sad when he was unable to give at church, but that did not stop him from attending church as he drew his spiritual strength from the worship and the gospel and he left the sanctuary hopeful to be blessed with employment.

Participant 5

The participant firmly stated that the church did not address or deal with pressures of unemployment, further stating that church messages are always the same and do not address a lot of social ills.

4.3 VOICES OF PARTNERS OF UNEMPLOYED YOUNG FATHERS

The researcher decided to engage the partners of unemployed fathers to further understand the affective experiences of unemployed young fathers from a different perspective.

4.3.1 Background of Participants

Participant one

This is a 37 year old female, married and has a 10 year old son together with her husband who, at the time of interview, was unemployed. The interview was conducted at the participant's parents' house at Emdeni, in Soweto, because the participant had just moved back to her parents' house the day before the interview after she was kicked out of their home by her husband. At the time of this study this couple was 10 years in

marriage. The participant's husband worked for one of the parastatal companies and had a very good and permanent position in that company.

Participant two

She is 26 years of age with full time employment. She is in a 2 year old relationship and they have a 1 year old son. The participant's partner is currently unemployed and has been out of a job for a year, his employment contract was not renewed. The participant and her partner are not staying together but both live in Central Western Jabavu, in Soweto. The interview was conducted at the participant's parents' house.

Participant three

The Participant is a 36 year old female and mother of three children. The first child is an 11 year old boy that she had on her first marriage and the other two children are from her current marriage. She is employed and has a diploma in office administration. It is from her first marriage that she narrated her journey of living and being in a relationship with an unemployed father.

Participant four

Is a 40 year old mother of a 20 years old girl and married. She has a full time job and a bread winner in her family. Her husband lost his job 5 years ago after being caught stealing from the company he worked for and as a result he has a criminal record which has been a hindrance in finding employment.

4.3.2 JOURNEY OF PARTNERS' UNEMPLOYMENT

Participant one

In the third year of this couple's marriage journey, the husband decided to resign from his permanent job, in pursuit of business. At the time of the husband's decision to resign, the couple had just completed a year residing in their new home. Part of the participant's husbands' pay out after resignation, paid up their home loan and they also built 3 outside rooms which they are renting out to non-South African citizens who are running a small grocery shop. The rental fee charged to their tenants was their only source of income.

The participant stated that she had observed several changes in her partner since he had resigned from work; mentioning that they now fight more often over petty things and that her husband is now a moody person. Several times, the participant shared that, she tried to find a job and at some stage she got one and as she was preparing to start on her new job, her husband told her that she must not go and work. She also tried to embark on a cosmetic sales business and again the husband did not allow her to. Every time the participant would buy something for their home, things like bread, vegetables and some crockery the husband would threaten to hit her to a point where the participant resorted to hiding what she had managed to buy in order for their child to eat and have a lunch box at school.

The participant also observed that her husband distanced himself from his friends, his family and their child and often locked himself up in his room. She also shared that her husband drank more alcohol and slept the whole day as well.

The participant stated that that her reason for moving out of their home started when she bought six glass tumblers for their home and the husband as a result told her that he hated her for having bought those glasses and she should move out of their home. Embedded to that, the participant felt that she should indeed move out because her husband would now keep and use towards alcohol, all the money he collected from their tenants.

Participant 2

This participant stated that when she had first met with her partner, he was working. Her partner losing his job has put a bit of strain in their relationship, but they were coping. She shared that her partner had expressed the fact that being unable to provide for their child make him feel “less of a man”. She further shared that her partner told her that he wished to help financially in the upbringing of their son. The participant shared that she did not mind providing for both their son and her partner, though sometimes it was “tiring”, as she sometimes felt burdened. She further raised her concern that she even had to maintain her partner’s car. The other strain she expressed was that her partner would sometimes have specific financial requests from her, which she would not be able to cater for and her partner would be persistent to a point where they would argue and her partner would not speak to her for days. In his persistence, he would even force her to borrow money from her associates so that he could get what he wanted.

Participant 3

One of the major issues the participant expressed was the financial strain she endured as she had to cater for all home needs and paying school fees for their son. She also expressed that as she paid for their child's school fees, the father would sometimes not take their son to school out of laziness and as a result she felt she was wasting her money when the child would not be taken to school. She also experienced a lot of physical abuse in her marriage. Her husband's moods would fluctuate, as some times her husband would be happy and sometimes very angry. "When things would not go his way he would abuse me physically". She further shared that her ex-husband would be very comfortable with not providing financially and would actually demand money from her. Her ex-husband had a car as well and she recalls him demanding money for petrol and maintenance. When it came to his relationship with his son, the participant's ex-husband did not spend much time with his son and was still unable to contribute financially towards the upbringing of their son. At the time of interview, the participant stated that her ex-husband last saw their son in December 2015. As a result their son, of late, is a bit reserved and there are some complaints from school concerning his behaviour.

Participant 4

From the husband's provident fund after losing his job, they were able to build outside rooms in order to rent them out for extra income in the house. The participant shared that her husband had been very helpful and supportive as he had taken a "house wife's role"; he cleaned the house, did the laundry and cooked supper every day except on

weekends; “this is so humbling to me as I know and have heard from some of my friends who are in a similar situation as I am, of an unemployed husband, that their husbands and partners don’t do what my husband does”. The participant also shared that sometimes her husband became moody and would keep himself in his room for some hours and would bottle up a lot of issues around his unemployment status. They had also not been able to go out to bond as a couple like they used to before because they only have one income. The participant’s husband would also express to her that sometimes he feels useless as he is unable to contribute financially to the home. When asked what the relationship was like between her husband and their daughter she said: “my husband has a very special relationship with our daughter. I have accepted my husband’s situation and am content about everything”.

4.3.3 PERCEPTIONS ABOUT AN UNEMPLOYED YOUNG FATHER

Participant 1

The participant stated that an unemployed father “bamu bhekela phansi” loosely translated: (he is looked down upon by the community). To illustrate her point, she shared that, she remembered that when her husband was still employed, he was looked up to by younger boys in his community as he drove past they would all greet him; but after losing his job and his car and when he walked around his community, “no one greeted him and gave him that respect and acknowledgement”. She further stated that her husband shared with her that the last time he went to where he used to go and have a drink, was when he entered and ordered his usual drink and all his friends were

there, a few minutes later, they all disappeared and left him alone now that he was no longer employed.

Participant 2

According to the participant it was quite normal these days for men not to be employed. In her case, she was happy that her partner took care of their one year old son and was able to transport her to and from work. She laughed as she shared that these days, men who were unemployed are called “bhuti makoti” loosely translated (male house wife). The participant stated that her partner was always grateful for the help she gave to him; but she felt that her partner was now too comfortable and dependent on her too much.

Participant 3

The participant thought that generally, unemployed young fathers are seen as useless, inadequate and irresponsible as they are unable to take care of their families

Participant 4

The participant shared that the community saw an unemployed father as useless, and “uyindoda ezwa ngomfazi” loosely translated (he is a man who is controlled by the wife), and had no value.

4.3.4 THEIR POLITICAL VIEW ON UNEMPLOYMENT

Participant 1

The participant shared that since ANC came into power a lot of companies closed down and as a result a lot of people lost their jobs.

Participant 2

This participant believed that the current government did provide jobs and business opportunities but not enough to curb the current unemployment rate. She then contradicted herself by stating that the government actually “puts up a face that they provide job opportunities, while they actually don’t”. She believed that government needed to provide more job opportunities, skills development programs and mentors for those who aspired to start up their own businesses. “People have a lot of business ideas, but they lack guidance and direction”.

Participant 3

The participant stated that she did not think that the government was doing much to help men in general and the unemployed young fathers in particular. She believed that women and mothers were the ones that were being supported by government through social grants.

Participant 4

According to the participant the Government was not doing anything to help the unemployed fathers, she said much support and empowerment was given to women

through women's month, 16 days of activism against women and mother's day celebrations.

4.3.5 THE ROLE THAT THE CHURCH CAN PLAY

Participant 1

The participant believed that the church could help to motivate and heal the unemployed young father.

Participant 2

They attended church together once or twice a month and this was due to the fact that they did not have enough money for petrol as they were both relying on one salary. She further shared that her partner enjoyed church and would always leave church motivated and encouraged.

Participant 3

When asked what role could church play to help the unemployed young fathers, the participant gladly shared that her church was sensitive when it came to the unemployed in general and this she expressed by stating that when it came to offering time, they didn't do an alter call type of an offering. Instead they put envelopes on the pews and those who wanted to give would then put their offering in them and then bags would be passed around to collect those envelopes.

Participant 4

She thought church could help unemployed fathers by motivating them, make them feel at home when at church and build a trust with them so that you could minister to them in a relevant manner. The participant also shared that it would be appreciated that during offering people should not be called by names to come and offer as that would expose those who did not have.

4.4 RESPONSES FROM PASTORS ON THEIR MINISTRIES TOWARDS UNEMPLOYED YOUNG FATHERS

Five pastors from five different denominations were interviewed to understand how they reached out to the young fathers who were unemployed.

4.4.1 BACKGROUND OF PARTICIPANTS

Participant one

Is a 47 year old male and ordained minister of the AME Church in Diepkloof, he has 15 years of experience in the ministry. He holds a BA Honours degree in theology. The interview was conducted in the participant's home.

Participant two

Is a 62 year old male ordained minister of the Nazareth Witness Apostolic church in Orlando West, with no formal theological training and has been in ministry for 20 years. The interview was conducted in the participant's home.

Participant three

He is a 53 year old male pastor of his own ministry called His word ministries in Senaoane, in Soweto. He holds a BA degree in theology and has been in ministry for 18 years. He runs the ministry with his wife who is the prophetess. Their ministry is based on the poor people of the community of Senaoane to offer them support. They are also ministering to the alcoholics and the unfaithful in their marriages. In their church yard they are housing three young unemployed couples and their families. The interview was conducted in the participant's church.

Participant four

Is a 65 year old female pastor of The Christian Family Church International in Dube, in Soweto. She has been in ministry for 10 years and holds a diploma in theology. The interview was conducted in the participant's home.

Participant five

Is a 68 year old male pastor of the Baptist Church in Meadowlands, in Soweto. He has been in ministry for 44 years and has a master's degree in theology. The interview was conducted in the participant's church.

4.4.2 MEMBERSHIP OF FATHERS IN THE CHURCH

Participant one

In his congregation, men are only 10% of the total membership of the church, between the ages 25 to 75. 60% are pensioners, 20% are employed, while the remaining 20% are unemployed. In terms of their attendance, especially of the unemployed fathers, the

participant shared that it had been good of late because of the meals that they provided every Sunday after their church services.

Participant two

Men in his congregation made 40% of his total membership, between the ages 18 to 90 years of age. 5% were pensioners, 20% employed and 15% were unemployed. Their attendance in church was relatively good, especially that of the unemployed.

Participant three

When it came to the membership of men in his congregation, he said out of 10 men in his church, 6 were not working. In terms of their attendance, he shared that it fluctuated. He has observed that on the first and last Sunday of the month they were absent from church. Upon further enquiry he discovered that on those Sundays, because it was month end, they would be out there trying to make a living by selling things and offering their skills. The participant also shared that during counseling sessions with families of the unemployed, he had discovered that due to unemployment, unfaithfulness had been one of the after effects, where either of the spouses would resort to extra marital affairs for financial gain as they would be in a relationship with someone who was financially stable. He also believed that the greatest challenge facing South Africa today was hunger, “our people are hungry, they don’t have food to eat, and our country is in a state of hunger”. As a result, he further shared; “there is a lot of instability in the communities and within families”.

Participant four

In her congregation, fathers were about 20 between the ages 18 to 65. 90% of them were unemployed while the other 10% were pensioners. Most of these young fathers had odd jobs over the weekends which affected their church attendance.

Participant five

The fathers in this participant's church make up only 20% of the total membership and they were between the ages 20 and 70. About 60% of them were unemployed and 20% had employment while the other 20% were pensioners. The attendance of the unemployed young father had improved from the previous years and he attributed that to the church's vision "to be a well of healing and empowerment". In carrying out this vision; those who were employed were encouraged to hold workshops for the unemployed to empower them through information on how to look for a job and how to put together a CV and how to present yourself in job interview.

They also held prayer meetings for the unemployed and as a result they were made to feel at home in a place that cared for them. He also believed that the attendance of the unemployed fathers became better when the church started running a soup kitchen on Thursdays. He then shared this encounter as he would do his house visitations; that in a home where there is an unemployed father, that father would often have a very low self-esteem. Then he stated that women these days are given more attention and empowerment than men. He believed that "a man's authority does not come to him from God based on his employment status, but by virtue of being man. But men, due to unemployment, have moved away from this God given expectation of men as

husbands”. He also observed that when a man was not working, the home missed the voice of a father while he was there in a home as he feared being shut down by the wife who was a provider. He also believed that they had managed to keep the attendance of young fathers consistent by visiting them, especially when there was a soccer game, where they would bring and share food and braai while they watched soccer in the home of an unemployed father. By this he believed they were sending a message to them that said “you are not one of us because you can and are able, but you are one of us having or having none”.

4.4.3 THE RELEVANCE OF PREACHING, TEACHINGS AND PROGRAMS TO THE UNEMPLOYED YOUNG FATHERS

Participant one

He expressed that the messages he shared from the pulpit did not necessarily address and reach out to the unemployed fathers, but through the feeding scheme they ran every Sunday he felt they were reaching out to the unemployed by providing a meal once a week for them. When asked what the church should do to help the young unemployed fathers, he shared the following:

- That their skills should be identified and developed
- That church should use the open land they have in their church yards for food gardening

- That the church should get into partnership with some of the government departments that help with business development, entrepreneurship, mentorship and career development.
- Through men's ministry, fathers can network, sharing their skills and even take it further to market such in different congregations in order to help them make a living.

When asked how he dealt with offering time in his church he said:

- The sensitivity of asking for offering depends on the leadership of the church, stating that, if the pastor knows his flock, he would be in a position to be sensitive and considerate of those who are unemployed.
- He would also embark on training his finance team.
- He proposes that churches should not call people by names to come and offer as it may put those who can't give in an embarrassing situation.
- He thinks offering envelopes should be used rather in order to protect the image and dignity of those who cannot give.
- That church should not put a price tag on offering by announcing that "all fathers should come forward with their R100 notes to show that they are the heads of families".

He proposes that the in-kind services offered to the church by the unemployed fathers should be recognized and shared with others in the congregation in order to lift their confidence.

Participant two

He shared that in his congregation they did reach out to the unemployed through the word of God and some of the programs they ran. He said they preached messages of hope that encouraged the unemployed. He also alluded to the fact that they held special prayer and counselling sessions every Thursday for the unemployed. They also collated food donations from various grocery shops in their area in order to meet the needs of the unemployed. When asked what church could do to help the unemployed, he shared the following ideas:

- That church should have food gardens to provide food to the unemployed and that would also create skills that will lead to employment or business development.
- Church should also conduct a survey to pull out information to find out what is it that the unemployed need in order to do a needs analysis so that they are able to introduce and implement project that are relevant to the needs of the unemployed.
- Church should also provide assistance in the up skilling and crash courses to prepare the unemployed for what they wish to achieve.

- Church should also develop a fund that the unemployed can tap into for their formal training towards their dream.
- Lastly he proposed that churches should be resource centers, offering information on internships, scholarships and job opportunities.

Participant three

Felt that generally church did not attend to the community needs; he asserted that pastors were too spiritual and not practical in meeting the needs of the congregation and those of the community. He further stated that the Holy Spirit would never cook for a person; he could only teach a person how to cook. He believed that the Holy Spirit inspired one to act, to lift up a shovel, to do some gardening. When asked what he thought the church could do to reach out to the unemployed, he shared what he was already doing in the following manner:

- They have a 200 square meter food gardening which has been producing peaches, carrots, pumpkins and spinach. They also have free range chickens whose babies are shared with the needy and are encouraged to grow them and share with others as well.
- He believes in preaching a gospel that addresses the needs of the community and the poor and he calls it social gospel and further stated that “we bring God where we are, where we go and where he is”.

- On Saturday afternoons him and the unemployed fathers, put on their overalls and picked out a house that needs cleaning in the community and by this he believes he revives the worth and value of the unemployed fathers.
- Once a month they buy groceries and share it with the unemployed members of the church, he added that “I believe that every person on earth deserves to eat”.

Participant four

She stated that very little was done by church to address issues of unemployment and to empower the unemployed. She asserted that pastor’s preaching did not have the woks, in other words, pastors preach and teach the word but they do not follow it up with works. She also believed that the unemployed could also be engaged in programs like:

- Food gardening
- Skills development
- Offer them counseling
- Invite them to seminars where they can open up about their pressures and be encouraged to act in changing the situation.
- The young father should also be encouraged to have their own special days with their shepherd (the pastor) for mentoring.

She also stated that church should “teach the unemployed about how to catch a fish rather than to spoon feed them”. When asked how church could be sensitive when it

came to the offering she shared that: “giving in the church should not be done by bringing the money to the table at the altar”, as she felt that it intimidated those who had little and those who did not have. She proposed that envelopes be used rather than a bag be passed around the church pews by ushers.

Participant five

The participant thought that on a very small scale attention was given to unemployment by the churches. He further stated that churches do not prioritize the seriousness of unemployment and its effects. He viewed unemployment as an “untapped trend that exists and not much is done to deal with it”. When asked what he thought the church could do to help the unemployed he shared the following:

- Church should conduct surveys to check how many are unemployed in order to provide a relevant ministry.
- Church needs to pray for the unemployed for them to know that God has given them homes and mouths to feed.
- Churches should also consider holding services to honour fathers as heads of families to revive their worth and value.
- Church should help men to discover their God given talents and skills in order to help them realize that they can also be self-employed.

4.5 RESPONSES FROM HEALTH PROFESSIONALS ON THE EFFECTS OF UNEMPLOYMENT ON YOUNG FATHERS

An interview was conducted with a social worker to examine the affective effects of unemployment in a family and the social environment. Another interview was conducted with a physician to understand the effects of unemployment on the physical aspect of the young fathers. Also a psychologist was interviewed to evaluate the psychological effects of unemployment. These interviews were mainly conducted to validate the literature gathered by the researcher on the effects of unemployment.

4.5.1 SOCIAL WORKER'S RESPONSE

The social worker the researcher interviewed works for childline, an NGO that dealt with abused children. They also worked with families of such children. She is a registered social worker and has 7 years of experience in this field. She was asked to share the subjective effects of living with an unemployed young father; first on children, then spouse, self and family well-being.

4.5.1.1 On children

The social worker shared that preteens would be more scared, angry and fearful at a father's outburst when he would become angry, when he was trying to deal with his own pressures of being unemployed. As a result he takes it out on the children unwillingly and unknowingly. She also mentioned that children also worry about what they are going to eat and how they are going to live even at their young age, they worry about their future. As preteens can't express themselves, they would sometimes wet themselves or soil themselves to express their anger and frustration; such were signs

that there was something going terribly wrong in their families. And then with teenagers she shared that there was a lot of shame involved as other people saw them as poor and as a result they were stigmatized. Generally, children's performance at school gets affected and their marks drop as well. Some become bullies towards their school mates and become disrespectful towards their teachers while others start stealing. She further stated that in cases where a child was sexually abused by their father, the father was not working. She stated that this could be due to lack of confidence from a father to go out there and have relations with other people.

4.5.1.2 On self (the father)

She stated that she had seen that when a father was not employed, he would tend to have low self-esteem, and be prone to anger and panic. She shared that in most cases the fathers would express that as a result of their unemployment status. Their spouses would refuse to have sexual relations with them and they would be told by their spouses that they would only get to enjoy that benefit as soon as they found employment. Fathers would also engage in substance and alcohol abuse. Further the father would be more withdrawn, have fewer friends or no friends at all and even avoid their own family members. She had also observed that unemployment does sometimes lead to mental illness, as people suffer from depression and are suicidal as they are under pressure and stigmatization.

4.5.1.3 On family wellbeing

She had seen that there was a lot of anger that manifested in a family of an unemployed father, as a result of a father's frustration and fear of losing their property

and other possessions, there would be a lot of arguments between the partners which would often lead to violence and abuse. She had observed that when a father was not working and when the children wanted something, they would always go to the mother because they knew the father was not working; as a result a lot of conflict would erupt between the parents where the father started blaming the mother that she was the one influencing the children not to respect him anymore. She believed that when the father was angry, the whole family became angry, a situation that became perpetuated throughout generations.

4.5.1.4 Stigmatization of the unemployed by community members

She stated that “unfortunately we live in a society that respects people who have money and when one does not have money, they lose their respect, dignity and everyone undermines them”. She had observed that the community got angry and lost patience with someone who was unemployed. They regarded them as useless and not important anymore. They were also avoided by the community.

4.5.2 PHYSICIAN’S RESPONSE

The interview with the physician took place in her consulting rooms at Mfuleni Medical Clinic. She has 12 years of experience as a doctor. She shared a wealth of information on the physical effects of unemployment.

She described those effects in the following manner:

- That unemployment leads to a lot of stress and as a result the immunity gets affected, the immunity drops down and that invites a lot of diseases. Mostly

diseases like infections. To demonstrate this she made an example where one uses public transport and when another person with TB coughs and the one with low immunity inhales the cough of the TB infected person, it becomes easy to contract the diseases because of a weak immune system.

- Due to stress and anxiety it is easy to end up with chronic diseases like hypertension, which may lead to stroke and diabetes which may lead to blindness, amputations of limbs and several complications.
- Also due to anxiety one may experience headaches as well.
- She also mentioned that the lives of people with weak immunity deteriorate very quickly and that also affects their look; where they would look older than their age.

She also stated that as a result of stress, men also suffer from erectile dysfunction; she explained that sex is a psychological thing, when the mind is heavily preoccupied by pressures of life it becomes difficult to channel thoughts to think of sex.

4.5.3 PSYCHOLOGIST'S RESPONSE

The interview with the psychologist took place in her offices at Chris Hani Baragwanath Hospital in Soweto. She has 12 years of experience as a Psychologist. She shared the following information on the Psychological effects of unemployment:

- That many psychological problems develop as a result of stress.

- In her encounter with unemployed male patients she observed that they become manic which make them to become elated. Here she explained the fact that depression and manic are one class of mood disorders; where patients' moods fluctuates, sometimes they are manic then become depressive.
- She also alluded to the fact that male patients tend to mask what they are going through, they suppress or hide it.
- Stress also causes one to lose interest in many things, which makes one not to stimulate their brain and as a result the brain shrinks down which may lead to loss of memory, get into a depressive mode and a person further becomes withdrawal. In other instances patients lose their rationality as well and they end up making wrong decisions and ultimately all this leads to inferiority complex and mental illness.

She also mentioned that such also have suicide ideations and in most cases she has realized that when men commit suicide and it does not become successful, when they go back home they finish off what they started and make sure it is successful. Therefore, when men commit suicide they are not seeking attention, they want to die.

Through pressures of unemployment, men do end up developing psychiatric disorders. The researcher will now do the analysis of the above responses from participants.

4.6 ANALYSIS OF RESPONSES FROM PARTICIPANTS

4.6.1 Analysis of responses from young unemployed fathers

The first analysis was done on responses from young unemployed fathers. An attempt was made to identify similar or different experiences in relation to:

a) Exploring the subjective experiences of unemployment by young fathers.

Five different young fathers were interviewed. The first one was a single 31 year old father. He lost his job due to company liquidation. The second one was a 22 year old single father, who lost his job due to the ending of his company contract and was 9 months out of employment. The third one was a 28 year old single father. He was under professional soccer contracts since high school and lost his job due to a non-renewed employment contract. The fourth was a single 39 year old that lost his job due to his non-renewed employment contract. The fifth one is a married 40 year old who lost his job because the company he worked for lost a number of contracts it had with other companies.

The mixture of different ages was deliberately chosen to examine the experiences of unemployment by different youth age groups. The researcher observed that the participants were employed on a contractual basis which made them vulnerable to loss of employment as they may be the first ones to be affected when structural imbalances took place thus affecting the economy of the country as stated by Barker (2007:163-167). The researcher also noticed that loss of income affected the participants in many different ways: three of the participants were still living in their parents' residence when they lost their jobs, while one of the participants was renting an outside room in one of

the houses not too far from his home. The last one had his own house and car when he lost his job. The participants without their own houses lost only cash assets as a result of unemployment. While the one who had already acquired more assets, like property and car had a lot more to deal with. Some of the participants' partners were no longer with them and the other participants were already staying with their partners in their parents' home in one of the outside rooms.

Unemployment moved the participants from financial independence to dependency on someone else for survival. The first participant had to depend on his partner to provide for their family needs. The second participant found himself completely dependent on his mother who was a bread winner, embedded to that, his son also was being taken care of by his mother. The third participant realized that he was now a burden to non-family members because he was a tenant and was unable to pay rent as he did not have a stable income. The fourth participant found himself dependent on his girlfriend who later started to abuse him emotionally. The fifth participant did not get to benefit from his wife's income; he often depended on friends and neighbours to assist him financially. What came out of the stories of participants was that they were now voiceless, abused and burdensome and in a situation that led to their low self-esteem as stated by Mckee-Ryand et al. (2005) and Waters and Moore (2001).

From the participants' stories it can also be seen that they have experienced shame, which Wimberly describes as *"feeling unlovable, that one's life has a basic flaw in it"* (1999:11). The first participant felt that he was no longer able to stand on his own as a man because he now had to wait for somebody else to "spoon feed him". The second participant stated that he felt like a child again, the manhood he was enjoying when he

was still employed had been destroyed by the loss of an income. The third participant said he was no longer able to sustain himself and his own father no longer recognized him as his first born son that he used to be proud of when he was a rising soccer star. The fourth participant shared that the loss of income messed him up big time because he now felt useless and found himself at a point of mental derangement. The fifth participant also expressed that he felt useless.

b) How stigmatization added to their pain

As a result of being stigmatized because of unemployment a person loses who they are, Hanisch (1999) calls it loss of personal identity. The first participant referred to the fact that since he lost his job he was called the “black sheep” of the family. The second participant never really experienced any stigmatization; this could be due to the fact that he lived with his son and his mother was able to close that gap by maintaining her grandson. The third participant mentioned that he had been told that he was a “flop”, loosely translated (a useless person). The fourth participant now has acute bipolar and he feels that no one thinks that he is mentally normal. The fifth participant was referred to as “umahlalela”, loosely translated (an unemployed person).

Many other names were used to stigmatize the unemployed young fathers and will be shared when analyzing responses from partners of young unemployed fathers. In order to understand the damage caused by the names given to the unemployed it is important to mention that *“depth psychology, objects relations theory, psychoanalytic theory, self-psychology, and the psychology of shame all point to the fact that self-identity develops*

based on the quality of internalization we take in from the significant others in the environment of our early lives” (Wimberly 1999:61).

c) Unemployment and fatherhood

The first participant mentioned that he was fortunate that his son was still young and unable to see his current situation, but he also felt pressure as the son was growing up. The second one felt he had a very close relationship with his son because he stayed with him and was able to give the gift of love though he was unable to give his son financial support. The third participant sadly did not have any relationship with his 3 year old son as he was refused access to him due to the fact that he was not contributing financially towards his upbringing. The fourth one stated that it “kills” him when he is unable to participate fully in the upbringing of his children. The fifth participant expressed that the relationship between himself and his children was healthy, though the youngest child was encountering some academic challenges at school.

I am reminded of Lesejane who pointed out that in South Africa exists a very strong concept that contributing to the conception of a child does not necessarily make a man into a father. He further states that a man becomes a father, and is treated with the respect attached to the role, when he takes responsibility for his family (2006:175). The participants have shown great interest in active participation in the upbringing of their children, but lack of income hindered them from being the kind of father Lesejane talks about.

d) Unemployment and relations with partner and family members

The first participant mentioned the fact that his partner sometimes lost patience with him, especially when he was unable to provide for their child and as a result their relationship went through some strain. The second participant stated that he is no longer dating his son's mother, but they did communicate on matters concerning their son. He also felt that his family, especially his mother, was very supportive of him regardless of his situation. The third participant broke up with the mother of his child as a result of unemployment. He was not in good terms with his land lord as he was unable to pay rent. The fourth participant experienced a lot of emotional abuse from his girlfriend and that affected him greatly. The fifth participant shared how much he lost all respect from his wife and that their relationship was now in turmoil, they were no longer communicating and had no companionship anymore. From the above one can clearly see the swapping of roles and responsibilities and authority in these relationships; leaving a lot of scars on the unemployed fathers.

e) Government's apparent failure in meeting the needs of the unemployed

The first participant feels that there was a lot of nepotism with the current ANC government. He believed that only those who were related to those in power got opportunities. The second participant stated that the current government did not meet the needs of young people also adding that the opportunities presented by the government for the youth were not enough to cater for the number of young people who were unemployed. The third participant believed that government had provided enough support to the youth by providing free Wi-Fi hot spots which enabled them to search for

job opportunities. The fourth participant felt that the disparities of apartheid were still prevalent. The fifth one mentioned that we could not divorce ourselves from the past.

Participant two and three were appreciative of some of the things that the government was providing, while the other participants felt there had not been much change with the current government. I am reminded of Thipanyane's words *"The birth of a democratic state founded on the values of human rights and equality following the end of the apartheid system in 1994 necessitated a government that would be accountable, open, and responsive to the needs of the people of South Africa: a government that would ensure that the people of South Africa are able to live in peace and harmony, free from fear and want"* (2015:126). I believe this is what the participants hoped for in the current government of South Africa but were sadly unable to enjoy it.

f) The church's role in the context of unemployment

The first participant believed that going to church for him was to relieve the stress and burdens he carried, though he felt pressure as he thought he did not have decent clothes for church. He also mentioned that he felt like disappearing during offering when he was unable to give. The second participant believed that church gave support to the discouraged through worship and sharing of the word of God. The third participant did not think that church gave support to the unemployed. The fourth one stated from church he drew Spiritual strength and hope. The fifth participant felt that church did not address or deal with pressures of unemployment, further sharing that church messages were always the same, and were not addressing the social ills. None of the participants strongly asserted that church was addressing the issues of unemployment; though they

did believe that it offers hope to the stressed which is positive as it shows that there is still room to reach out to the young fathers who are unemployed. Unemployed fathers need help, *“they need help hearing the voice of God or distinguishing its pitch and tenor. Sometimes people are just too wounded to hear anything other than their own suffering and shame. They need a person of God from the faith community to facilitate the process of learning to listen. Persons trained in pastoral counseling and in pastoral theology can help people learn to begin conversations with God and later learn how and what it means to privilege that conversation”* (Wimberly 2003:12-13). And church can play that pivotal role.

4.6.2 ANALYSIS OF RESPONSES FROM PARTNERS OF UNEMPLOYED YOUNG FATHERS

The researcher saw it important to find out more about the affective experiences of unemployment from those who were or are in a relationship with an unemployed young father. The aim of this exploration was to understand further how unemployment affected the fathers from a different perspective. Four participants were interviewed and the following was deduced:

a) Experiences of living with an unemployed father

The first one was a married mother who was unemployed and who had just separated from her husband and they have a 10 year old son who is in grade 4. The second participant is a single mother with full time employment and is dating an unemployed father of their one year old son and is still staying at her parents’ house. The third participant is a married mother of three children. She shared experiences of her first

marriage where the husband was unemployed and they had an 11 year old son together and is staying with her second husband in their own house. The fourth participant is a married mother of a 20 year old daughter and is living with her husband in their own house. Of the four interviewed participants, 3 were employed and one was not. They all gladly shared their very touchy stories which I believe give more insight into the subjective experiences of unemployed young fathers.

The first participant shared that her husband voluntarily resigned from his job in pursuit of business and as a result things worsened in their marriage because she was also not employed and her husband never wanted her to work anyway. She shared the following behavioral changes in her husband:

- Husband became irritable and that made them to have more fights over petty matters.
- Husband developed mood swings.
- Husband does not want her to have a job or buy anything for their home.
- Husband distanced himself from friends and family members and often locked himself up in his room.
- Husband started drinking more alcohol.

The second participant shared the following experiences:

- Partner told her that he feels less of a man.
- Partner would demand money from her.

- Partner is content with his unemployment status.

The third participant highlighted the following observations:

- Ex-husband became lazy.
- He became very abusive physically.
- Demanded money forcefully from the participant.
- Ex-husband was too comfortable with not working.
- Does not spend time with their son.
- Developed mood swings.

The fourth participant shared the following experiences:

- Husband is very helpful in house hold maintenance, cleans and cooks.
- Sometimes he is very moody.
- Sometimes locks himself up in his room.
- He keeps stuff inside.
- He shared that he sometimes feels useless.

Firstly it is very noticeable and interesting to observe that the affective experiences of unemployed young fathers were expressed clearer and in more detail by partners of unemployed young fathers. This may suggest that perhaps men cannot express their pains through talking. Secondly from what these participants shared one is able to see

what Hanisch (1999) speaks of when he points out the psychological distresses which include: increased hostility, depression, anxiety, stress, anger, fear, despair, loneliness and social isolation and decreased self-esteem.

b) Stigmatization of unemployed young fathers

The first participant stated that an unemployed young father “bam’thathela phansi”, loosely translated (he is looked down upon). Second participant shared that an unemployed young father is called “Bhuti Makoti”, loosely translated (A male house wife). The third participant stated that when you are not working, you are useless, inadequate and irresponsible. The fourth participant stated that an unemployed young father is believed to be “Indoda ezwa ngomfazi”, loosely translated (A man who is controlled by his wife). These add to the list of words and phrases that continue to destroy the image, ego, worth and value of unemployed young fathers.

c) Government’s apparent failure in meeting the needs of the unemployed

The first participant believed that since ANC came into power a lot of companies closed down and as a result a lot of people lost their jobs. The second participant basically thought that the current government was not truthful in delivering their promises. The third participant did not think government was doing much to help the current unemployment crisis. The fourth one thought government was not doing anything to help men. This clearly showed that these participants had lost confidence and hope in the current government.

d) The role that church can play in helping the unemployed young fathers

All participants had key words to share in order to help the church in reaching out to the unemployed young fathers, words like:

- Mentoring
- Motivation
- Encourage
- Innovative

This showed that perhaps the church may be the remaining engine of hope that people can rely on and use to acquire a better life. I am reminded of Gerkin's words that it is not enough simply to wish our parishioners well or to express our desire that they have a good day (1997). We, therefore, need to take an active role in helping the unemployed young fathers.

4.6.3 ANALYSIS OF RESPONSES FROM THE PASTORS

The third analysis is done on responses from pastors. An attempt will be made to identify what different churches do to help in dealing with issues of unemployment and its subjective experiences of young unemployed fathers.

a) Membership of young fathers in churches

During the interviews with the participants it became evident that they had not conducted a survey of unemployed young fathers as four of the participants scratched their heads and ended up providing estimates and only one participant knew the

membership of unemployed fathers in his church. This may suggest that not much consideration is given to reach out to the unemployed fathers.

b) The relevance of preaching, teachings and programs to the unemployed young fathers

The first participant admitted that he did not give much attention to the unemployed in his church, but he ran a feeding program to generally cater for the members of his church every Sunday. The second participant stated that they reached out to the poor in general through preaching, but he never elaborated on how, they also collated in-kind donations and gave them out to the needy. The third participant focused on the needy and more specifically the unemployed young families. He proved to be an example to follow to reach out to the unemployed. The fourth participant did not do much for the unemployed. The fifth participant had tried to be innovative in reaching out to the unemployed fathers by visiting them.

The sample group was not big enough to conclude that churches were not doing much to deal with unemployment; but one can safely assume that not much was done by church to deal with this important phenomenon. The worrying part is that the church collects offering every time they gather for worship, but there seems to be less done to ensure that those they expect offering from are helped to have an income.

This reminds me of the words of Pieterse *“preachers should be theologically sensitive to the traces of God’s praxis in everyday events, interpret them in terms of the biblical message and proclaim them to the congregation”* (2004:2). This calls for church to preach a gospel that reaches out to the people and that meets their needs.

Of the five participants only one demonstrated that he was helping the unemployed by stating the following:

- They have a 200 square meter food gardening which has been producing peaches, carrots, pumpkins and spinach.
- They have free range chickens whose babies are shared with the needy and are encouraged to grow them and share with other as well.
- On Saturday afternoons him and the unemployed fathers, put on their overalls and pick out a house that needs cleaning in the community and by this he believes he revives the worth and value of the unemployed fathers.
- Once a month they buy groceries and share it with the unemployed members of the church, he added that “I believe that every person on earth deserves to eat”.

c) What is proposed can help the unemployed young fathers

Here four of the participants had a lot to share and the following was proposed:

- Church should conduct surveys to check how many are unemployed in order to provide a relevant ministry.
- Church needs to pray for the unemployed for them to know that God has given them homes and mouths to feed.
- Churches should also consider holding services to honour fathers as heads of families to revive their worth and value.

- Church should help men to discover their God given talents and skills in order to help them realize that they can also be self-employed.
- That church should use the open land they have in their church yards for food gardening
- That the church should get into partnership with some of the government departments that help with business development, entrepreneurship, mentorship and career development.
- Through men's ministry, fathers can network, sharing their skills and even take it further to market such in different congregations in order to help them make a living.
- He proposes that churches should not call people by names to come and offer as it may put those who can't give in an embarrassing situation.
- Offering envelopes should be used rather in order to protect the image and dignity of those who cannot give.
- That church should not put a price tag on offering by announcing that "all fathers should come forward with their R100 notes to show that they are the heads of families".
- In-kind services offered to the church by the unemployed fathers should be recognized and shared with others in the congregation in order to lift their confidence.

- Offer them counseling
- Run seminars where fathers can open up about their pressures and be encouraged to act in changing the situation.
- Church should also provide assistance in the up skilling and crash causes to prepare the unemployed for what they wish to achieve.
- Church should also develop a fund that the unemployed can tap into for their formal training towards their dream.
- Churches should be resource centers, offering information on internships, scholarships and job opportunities.

A lot of valuable and insightful suggestions were shared by participants and it would be great to begin to implement such good program as participant three is doing according to his story in the group of pastors interviewed. I also believe that the church's physical help to the unemployed young fathers in their hopeless situation is important.

4.6.4 ANALYSIS OF RESPONSES FROM THE HEALTH PROFESSIONALS

The researcher saw it important to find out more from health professionals about the affective experiences of unemployment. A social worker, physician and psychologist were interviewed. A social worker gave the following insight:

The effects of unemployment on children:

- They become scared, angry and fearful

- They wet and soil themselves to express their anger and frustration – this shows that there is something wrong in the family.
- Performance at school drops.
- They become bullies and disrespectful.
- They steal.

Participant five of the unemployed young fathers mentioned that their son's performance at school had dropped. Participant one of partners who were or are in a relationship with an unemployed young father mentioned that their 10 year old son wet himself both at school and at home. Participant three of the partners who were, or are in, a relationship with an unemployed young father shared that they were getting complaints about her 11 year old son from school and his father last saw him in December.. We also learned earlier in this study that as a result of the unemployment of a father; children suffered as their fathers became more harsh and tyrannical in their parenting. Such paternal behaviour, in turn, produced temper tantrums, irritability, and negativism in children, especially boys, and moodiness, hypersensitivity, feelings of inadequacy and lowered aspirations in adolescent girls (Elder, 1974; Elder, Caspi, & Nguyen, 1986).

Effects of unemployment on the father:

- Low self-esteem, anger and panic.
- Became Withdrawn.

- Substance and alcohol abuse.
- Mental illness.
- Depression.
- Suicidal.

These effects were the same as those mentioned by the psychologist who added to the above:

- Mood disorders.
- Inferiority complex

These became evident when the partners of young fathers who were unemployed were interviewed. Therefore, both the social worker and the psychologist validated the shared subjective experiences of unemployed young fathers.

On family life the social worker pointed out the following:

- Anger in the family.
- Domestic Violence.

Most of the partners of unemployed young fathers expressed the fact that there was a lot of anger that prevailed as a result of unemployment. The third participant from the partners of unemployed young fathers group shared the domestic violence that manifested in her first marriage with an unemployed husband. These were the

detrimental changes in family relationships mentioned by Mckee-Ryan et al., 2005; Waters & Moore, 2001.

A physician gave the following insight that:

- Stress affects immunity and that invites infections which lead to many different diseases.
- Hypertension.
- Diabetes.
- Headaches.
- Early ageing.
- Erectile dysfunction.

What the physician shared validated what this study mentioned earlier on the effects of unemployment in that:, specifically unemployment, led to poorer physical health (Ferrie et al. 2002:450; Mohren et al. 2003), and poorer self-rated health (Ferrie et al. 2002).

4.7 PRELIMINARY CONCLUSION

The interviews showed that unemployment had ripple effects which were exposed through the sharing of stories by:

1. Young unemployed fathers,
2. The partners of the unemployed young fathers, and
3. The health professional.

It was also revealed through interviews that both the government and the church were not giving much attention to the unemployment phenomenon. The government needed to give equal opportunities to all for a better life and to open more opportunities for companies to invest in South Africa in order to create jobs leading to the country's economic growth, which unfortunately was unlikely to happen with the current political instability and the corruption by government leaders.

The church must begin to be more relevant to the current needs of our communities. The social worker, that was interviewed, commended this study, stating that she believed that helping the unemployed young fathers would be dealing with the source of many social ills. Ills like, child and spousal abuse, homelessness, drug abuse and crime. There was undoubtedly a need for a pastoral care intervention by offering care, support and empowerment to the young unemployed fathers. The next chapter explores a healing methodology for the young unemployed fathers.

CHAPTER FIVE

HEALING METHODOLOGY

5.1 INTRODUCTION

At last we can refer to the main question asked at the beginning in the problem statement of this study: what pastoral strategies can be employed in assisting unemployed young fathers to rise above their challenge? The discourse below is meant to serve as a guideline in the process of healing. It should be noted that healing is a process hence it requires commitment from both the church and pastoral care givers. The various aspects of the healing methodology are presented so as to reflect the various steps in the process of healing.

5.2 PASTORAL CARE

From the epistemological and empirical data gathered in this research it was clear that when a father lost a job, he lost his self-worth and the feeling of shame kicked in. Wimberly defines shame as *“feeling unlovable”* (1999:11). Sadly we live during times where a person is noticeable and lovable when they achieve materialistic things in life. A father gains love and respect when he is able to provide. Their voice and authority is adhered to when they have a job. When a father loses a job he becomes less attractive and that makes him to be unlovable. His family, partner, children and the community find it difficult to love him. One of the participants that were interviewed, a social worker, stated that when you are unemployed people avoid you. In this situation then church and pastoral care is needed to close the void, and to offer a voice of hope.

Pastoral Care is shepherding and Soul Care (Van der Ven 1993:37). In other words, pastoral care calls for the church and the pastoral care giver to journey with the afflicted and to provide, maintain and protect that spiritual aspect of God's creation. Pastoral Care deals with Christians caring for one another, Wimberly calls it "*a caring ministry*" (1999) Buffel (2004:41) adds to Wimberly's statement by stating that pastoral care is a caring ministry for all God's people. Hulme on the other hand points out the importance of having a holistic approach to caring for God's people by suggesting the inclusion of all in the ministry by defining pastoral care as being "*synonymous with the entire ministry of the church*" (1970:10).

The pastoral care gurus further provide us with a profound tool that can be used to care for God's people one of them being Charles Gerkin. His narrative hermeneutical model recognizes and appreciates the importance of human needs in pastoral care. To Gerkin, the "*living human documents*" (1999:97), were as important as the biblical and historical text and they could thus also be read and interpreted.

I agree with Gerkin, the stories shared by the unemployed young fathers prove beyond measure that the church has to come in to offer support and hope. This, therefore, challenged the researcher to look for a suitable or relevant and practical model to help the church and pastoral care givers in caring for the unemployed young fathers. I am, therefore, reminded of Wimberly's words when he said: "*genuine pastoral care from a narrative perspective involves the use of stories by pastors in ways that help persons and families to visualize how and where God is at work in their lives and thereby receive healing and wholeness*" (1999:9).

The researcher will then attempt to propose a healing methodology in light of the above profound information. Before going any further, the study will explore the context of unemployment.

5.3 UNDERSTANDING THE CONTEXT OF UNEMPLOYMENT

What became clear to the researcher was that we must not only rely on the empirical profile of unemployment that has plagued South Africa, but we must go out and listen to the unemployed young fathers with open minds. We must listen to them within the scope of the authority of the Christian church and we must hear what plans can be devised.

This reminds me of Nick Pollard's positive deconstruction model: *"The process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed"* (Pollard 1997:44). The process of deconstruction helps people to take apart what they believe in order to look carefully at the belief or situation and analyse it. Positive means that the process of deconstruction is done in a positive way in order to replace it with something better. In the instance of unemployed young fathers, this model will help to understand their subjective experiences. All this needs to be done under the guidance of the pastor and the caring team of the local congregation. Upon gathering the stories of unemployed young fathers, it would then be easy to contextualize the biblical messages through relevant sermons.

It is also important to mention that the church that reaches out to the unemployed young fathers must listen to them and their needs in order to understand their own needs and be helped to liberate themselves. One of the participants in this study, a pastor, said as the church we must teach unemployed young fathers how to catch the fish, not to fish for them. Another participant in this study, a pastor also, stated that the Holy Spirit would never cook for a person, but He can teach a person how to cook.

The church, therefore, as mentioned by one of the participants, needs to conduct a needs survey in order to do a needs analysis that will afford a relevant and effective ministry. After understanding the context of unemployment, the researcher was convinced that the church would be able to give priority to the unemployed young fathers.

5.4 PRIORITIZING THE UNEMPLOYED YOUNG FATHERS

When one prioritizes, it means they acknowledge the importance of that which they are prioritizing; and they recognize the worth and value it adds in life. In the life of church it is important to prioritize the well-being of young fathers as well. Why them? Simply because their wellbeing, will positively impact the wellbeing of their families, and that of the faith based community.

As has been highlighted before the South African unemployment rate is very high and we have seen its ripple effects. It, therefore, needs to be of importance for the church to offer hope in a hopeless situation. Unemployed young fathers need to know that God is on their side and that He will deliver them from their shame. They need to be inspired

and motivated to begin to visualize themselves having overcome their situation and having hope and believing in the saving grace of God.

The church therefore needs to enter into a lifelong commitment to journey with the unemployed young fathers. Mucherera asserts that *“there is no reason to be without hope, for God is in the unfolding drama of life and in the context of human activities, redeeming humanity”* (2009:79). He further states that *“God is our utmost hope”* (2009:80). In other words God is in the business of instilling and restoring human dignity. It is, therefore, in this light that the church should prioritize the wellbeing of unemployed young fathers. Embedded in that, is that they are after all looked up to by somebody, their child/children, and they therefore need to be given hope. They need to know that God cares for them, and they can get to see that care through the caring of the faith community. This faith community should also acknowledge the loss of dignity of the unemployed young fathers; let us explore further to see how it can be restored.

5.5 RESTORATION OF DIGNITY

a) WORTH AND VALUE

Having prioritized unemployed young fathers, I believe it will send a clear message to them that the faith community believes in their worth and value. When one loses their worth and value, their dignity gets tarnished. Unemployment has proven to have power to destroy the dignity of unemployed young fathers. The good news is that there is a remedy to the loss of dignity and we shall therefore draw from the knowledge of experts in the field of pastoral care. Wimberly believes that worth and value come as a result of a *“meaning-building process [that] comes about through conversations between*

individuals, between individuals and groups, and between groups” (2003:15), by conversation he means or talks about interpersonal communication. We further learn that *“if we encounter negative conversations over and over again, they tend to have a pejorative impact on how we feel about ourselves. Negative conversations produce negative evaluations about ourselves”* (2003:17).

As we have learned from the interviews, there are negative conversations around unemployed young fathers, conversations that stigmatize them. The historical background of stigmatization is traced back to ancient Greece where we learned that a stigma was a brand burned into a slave or a criminal’s skin to symbolize disgrace. We further learned that in the 1500’s, the word stigmatize meant literally to brand or tattoo (Vocabulary.com). Nowadays, to stigmatize is to shame or brand a person in a more allusive way. Unemployed young fathers are moving around with a branding that denotes being worthless and of no value. This takes away their identity. How then can we restore the worth and value of unemployed young fathers?

b) IDENTITY FORMATION

The good news is that restoration is possible, the fact that the word “restoration” exists, gives hope that with effort and action a person can be returned to their former condition. Unemployed young fathers can regain “isithunzi sabo” (IsiZulu), meaning their dignity. To achieve this goal, Wimberly proposes sacred identity formation (2003). This is an identity that is Godly and needs to be prioritized because *“God is our utmost hope”* (Mucherera 2009:80), finding that hope inside of us opens doors to overcome negative conversations and stories. Wimberly further states that *“negative stories always*

impoverish the person, negative stories lead us away from God and ultimately to sin and death” (2003:27).

I am convinced of Wimberly’s sacred identity formation because it is comprehensive; it encourages the involvement of the Christian church. He calls it a *“process of internalizing God conversation, and our faith community play vital roles in this process”* (2003:10). Meaning church can play an important role by encouraging the use of positive stories as they have the power to *“enhance and enrich [and] lead us toward a relationship with God”* (Wimberly 2003:27). Embedded in that, I note that, being in a relationship with God, people experience themselves as valuable with worth and dignity (Wimberly 2011:3). It needs to be noted also that *“sacred identity formation, like identity formation, is a lifelong process”* (Wimberly 2003:11), therefore church needs to come to a decision to join in God’s restoration task in the midst of unemployed young fathers as God’s co-workers.

In order to form this sacred identity, unemployed young fathers need to be encouraged, inspired and taught to begin to privilege conversations with God. *“Conversations with God are personal interchanges with God. They transcend human conversations and bring insight into our human condition in profound ways. As a result of these conversations with God, we gain a fuller understanding of our worth and value [the good news is that] while we may not always know the difference between the voice of God and the voices that otherwise fill our head, we can be assured that we can test our discernment within our Christian community”* (Wimberly 2003:8). How then can we infuse this knowledge into the sharing of the word of God?

5.6 COMBINATION OF PREACHING AND RESTORATION OF DIGNITY

It has already been mentioned that unemployment brings shame and we have explored that shame among young fathers. Wimberly (1999:67-68) talks about Kaufman's model which describes shame as the internalization of negative scenes occurring in life; in this case, the negative scene is unemployment. He further offers a solution to deal with this shame by emphasizing the importance of internalizing positive scenes, scenes that can occur or take place through new relationships, and stories that can actually reshape the internalized governing scene. The above highlight the importance of transforming a person's inner life.

Having realized that it is possible to heal the inner being through privileging conversations with God, I would like to bring this important factor to this discourse; Wimberly (2011:4-5) talks about Wesley's rhetorical methods and the use of biography and autobiography to enhance the preaching and to heal the shame in God's people.

On the rhetorical methods, Wesley suggests that they draw people into a relationship with God that helps a person to take a particular point of view and this is achieved by the use of authoritative sources such as scripture. Wimberly asserts that *"storytelling is [important] to our growth and development. We learn about our faith and what can be possible for us in our spiritual lives from hearing what others have to say about what God is doing"* (1999:13). On the use of biography and autobiography, Wimberly quotes Isabel Rivers' exploration on John Wesley's use of biography and autobiography in that in her discourse, she emphasized that Wesley believed that people knew God through scripture and through experience. She further stated that Wesley believed people

needed the testimony of others in the process of coming to know God. These biographies and testimonies were further used by Wesley to encourage people to continue to persevere in the faith.

From the above we can learn to be innovative, creative and effective in reaching out to the unemployed young fathers through preaching that incorporates storytelling. On the other hand, Pieterse suggests that the interpretation of biblical message/scripture has to be done in a manner that portrays God as a God that brings liberation, hope and inspiration to enable those in need to share in salvation and instill hope of a better future. (2004:72)

Wimberly believes, though, that preaching on its own is not enough to help people to internalise new and more positive scenes; he, therefore, asserts that a holistic approach should be considered. Preaching, pastoral counseling and new relationships should be considered and allowed to work together in order for the shame-based person to derive the best healing.

This, therefore, points out the importance of pastoral counseling as well. It is important to avail ourselves as pastoral care givers and refuse to allow society's view of worth and value and stigmatization of unemployed young fathers to stand in the way of healing activity. We also need to encourage new relationships which can be offered by the faith community in order to instill new and positive scenes that will produce or lead toward a relationship with God.

Since knowing that healing is a process, how then can we journey through this process with the unemployed young fathers?

5.7 TRANSFORMATION PROCESS

Transformation is a marked change in form, nature, or appearance and as this sub-heading has already stated the word process; meaning a series of steps that have to be taken in order to effectively help the unemployed young fathers.

Mucherera proposes a holistic approach in the transformation process. He firmly believes that *“counseling methods that can survive the test of time in indigenous contexts are the ones that are holistic in nature and have to take into consideration the totality of the human being that is body, mind and Spirit”* (2009:102). He further stated that *“at times the counselors may have to work as a team with those outside of their profession in order to help”* (2009:103) those who are afflicted.

To remind ourselves of the ripple effect of unemployment, the following were stated earlier in the study in that unemployment:

SOCIALLY produces:

- Anger in the family that severely affects the children.
- Domestic Violence.
- Substance and alcohol abuse.

PHYSICALLY produces:

- Stress that affects the immunity and that invites infections which lead to many different diseases.
- Hypertension.

- Diabetes.
- Headaches.
- Early ageing.
- Erectile dysfunction.

PSYCHOLOGICALLY produces:

- Suicide ideations
- Low self-esteem, anger and panic.
- Withdrawal syndrome.
- Mental illness.
- Depression.
- Mood disorders.
- Inferiority complex

It, therefore, makes sense that pastoral care givers should consider building relationships with those in fields mentioned above in order to apply a holistic approach in the transformation process of the unemployed young fathers. What else can the faith community do to help the unemployed young fathers, to make their means relevant and effective? The researcher proposes a few projects the church can embark on in the process of healing.

5.8 TYPES OF PROJECTS CHURCH CAN RUN TO HELP THE UNEMPLOYED YOUNG FATHERS

Church can help young unemployed fathers to access the following information and opportunities:

- Skills development centres
- Information on entrepreneurship
- Information on small business development
- Career development centres
- Scholarship information

The above can be achieved by implementing the following:

- a) Church to make available a computer/ laptop with internet access to be utilized by unemployed fathers to search for the above information and to type and e-mail their job applications.
- b) Church to subscribe to different job agencies and internship advertisers and distribute such information to the unemployed young fathers.
- c) Church to encourage the establishment of co-ops by unemployed young fathers.
- d) Church to avail its open land to start food gardening and to encourage young fathers to develop them in their homes as well when possible.

- e) Church to register NPO's in order to be able to raise funds and food donations to provide for the families of the unemployed.
- f) Church to encourage the staging of theatrical plays where stories about overcoming the challenges of unemployment are acted out. We are people who remember better what we saw and heard in a performance environment than any other setting. Therefore this can be an effective tool to reach out to the young unemployed fathers.
- g) Church to hold a **PALAVER**, *"an informal gathering usually for the purposes of providing counsel and support for those facing personal, family and/or community crisis and problems, and sometimes for the purposes of education and to share joys"* (Mucherera 2009:ix), for the unemployed young fathers.
- h) Church to have a skills bank of unemployed young fathers.
- i) Church to utilize the skills of fathers who are unemployed for the constant renovations that take place in our churches and remunerate them for their skills.
- j) Church to encourage literacy programmes and further education as it will provide a brighter, stable and sustainable future for the unemployed young fathers.
- k) Church to start up a trust fund to assist those who wished to further their studies.

Preaching should accompany these projects, inspire them and guide them in terms of biblical messages. The word of God should be combined with action to liberate the young unemployed fathers. In addition we should constantly celebrate successes as it will motivate those that are still waiting for their breakthrough.

5.9 PRELIMINARY CONCLUSION

Before the researcher could develop this healing methodology, a practical theology and pastoral care approach had to be explored so as to arrive at a method of healing for unemployed young fathers. On the basis of practical theological method, the researcher sketched an empirical profile of unemployment in South Africa so as to treat this problem concretely rather than in abstract terms.

The researcher then needed to understand the main thing that was taken away from an unemployed young father from a theological perspective and it became clear that their worth, value and dignity were tarnished thus leading to a feeling of shame.

Sacred identity formation became the only solution, from a pastoral care perspective, to be the focus. The sacred identity formation proposed is said to be achievable through privileging conversations with God and finding a new family that would instill positive scenes to the unemployed young fathers through the sharing of stories both from the bible and the use of biographies and autobiographies of those that have overcome challenging situations.

This could further be taken practically by implementing projects that could assist unemployed young fathers to begin to act on changing their lives. The church should also be willing to work with non-church organizations in helping with the process of healing of the unemployed young fathers. Findings and recommendations will be shared in the next chapter and will conclude this study.

CHAPTER SIX (6)

FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 FINDINGS

This study discovered that:

- The current government of South Africa is failing its people. People have lost trust and hope in the ANC government.
- The legal system of South Africa is in question because corruption by senior government officials continues to take centre stage and there is no proper implementation of the law.
- The economy of South Africa continues to decline due to poor decisions that were taken by the current government and as a result of such a weak economy petrol, food prices and interests rates have sky rocketed making it very difficult for the middle class and the poor to survive.
- This political instability has left millions of South Africans without employment; among those unemployed were the young fathers, whose unemployment status led to corrosive effects on the unemployed, their children, partners and family members.
- Unemployment has also left a number of children with a malignant future, as some of them turn into something else that was never created by God. As

previously stated, they stole, they became bullies, were not performing well at school, were mocked by their peers and they wet and soiled themselves.

- It was made clear that when an unemployed young father lived with an employed partner there was bound to be role reversal, where fathers had to manage home, something that was typically known to be a woman's responsibility. Society may not accept this, but we need to accept that role reversal is manifesting fast and furiously.

I am, therefore, convinced, after this study, that church and pastoral care givers can be the voice that leads to a paradigm shift by expressing positively that being a full time father, and managing a home is an important and much needed job. Also that being a good father goes beyond being able to provide financially; as fathers play an important role in creating a stable future for their children. Their emotional support is very important in their families. Fathers can regain their self-worth without necessarily having a job through the proposed sacred identity formation that can lead to positive self-esteem.

At the end of it all there is hope in God; a God who has the power to change any situation. We just need to enter into a lifetime commitment as the church and as pastoral care givers and learn to tap into God given resources like:

- a) His word,
- b) The scientific study that is available to enhance the knowledge needed to help the unemployed young fathers,
- c) The social workers,

- d) The physicians and
- e) The psychologists to help to heal the unemployed young fathers.

6.2 RECOMMENDATIONS FOR FUTURE STUDY

- a) There is a lot of pain and suffering in families as a result of unemployment. A healing methodology for the family is needed; therefore, a study to explore the pain in the family where the parents are not working may be a good research area.
- b) Children of unemployed young fathers need pastoral care intervention. A study may be explored on the children of unemployed parents.
- c) Partners of unemployed fathers suffer shame and abuse. A study to ultimately heal them may be explored.
- d) As this study focused on unemployed young fathers, it would be interesting to do a study on unemployed young mothers.
- e) The effects of political instability on families may also be evaluated in order to heal those who had placed their hopes on the government and are not benefiting from it.
- f) The effects of corruption by government officials on the youth (the impressionable group) of South Africa may be explored from a pastoral perspective.

- g) For the young fathers who are still staying with their parents and are now dependent on them; a study to develop a healing methodology for the parents of unemployed young fathers may be explored.
- h) A pastoral approach to the abuse of men by their spouses/partners.

6.3 CONCLUSION

This research project was undertaken to understand the subjective experiences of unemployed young fathers. The aim was to develop a healing methodology using a qualitative research approach. This helped to learn to care for the lives of the unemployed young fathers and their families.

The study did not only confine itself to the unemployed young fathers; pastors, family members of the unemployed fathers and health professionals were involved in the study. A systematic approach was used to gather information in order to be able to design a method of pastoral care intervention with them.

The focus was on unemployed fathers whose lives and work are vital to the future of South Africa. In the study it was pointed out that black South Africans had their freedom from apartheid, but the economic problems from the past have persisted in spite of freedom. A discourse was provided on imperialism, colonialism, apartheid as well as the role of some corrupt elected officials and their role in perpetuating the current economic situation. In short an account of the persistent social context, the poor economy, and the longevity of unemployment was provided.

A comprehensive presentation of literature review was explored which outlined how the historical economic trauma has a cumulative impact causing emotional and psychological wounding over the life span of unemployed fathers across generations. A case for the need for strategic intervention into the lives of the unemployed young fathers was made, drawing on the resources of pastoral care using the healing resources of the church.

The research drew from the stories and experiences of the unemployed young fathers across generations and used the academic and pastoral behavioural and social sciences as academic resources to design a practical strategic and pastoral theological approach to heal the unemployed young fathers. This demonstrated how social and behavioural sciences, along with practical theology can be correlated with each other for the purpose of the healing intervention.

6.4 APPENDIX A

Dear Sir/Dr/Prof/Rev.

INTRODUCTION AND REQUEST FOR PARTICIPATION IN ACADEMIC RESEARCH FOR MA DEGREE

Title Of The Study: “*A pastoral approach to unemployed young fathers*”

Researcher: Sibusiso A Gule, student number: 13421736

Contact Details: E-mail: revgule@yahoo.co.za Cell: 072 714 5482/082 563 3571

Dear participant

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Unemployment. Each participant must receive, read, understand and sign this document *before* the start of the study.

- **Purpose of the study:** The purpose of the study is to understand the subjective experience of unemployment by young fathers. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants’ names will be used in the final publication.
- **Duration of the interview:** The duration of the interview is estimated to be about 30 minutes.

- **Research procedures:** The study is based on unemployed young fathers. An in-depth interview will be conducted.
- **What is expected of you:** The participants will be expected to share their subjective and affective experiences of unemployment.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information collected through the interview will be treated within the strictest confidentiality. The tapes and the interview schedules will be kept for two years following any publications or for six years if no publications emanate from the study. The relevant data will be destroyed, should you choose to withdraw.

Kind Regards

Sibusiso A Gule

6.5 APPENDIX B

INTERVIEW GUIDE FOR UNEMPLOYED YOUNG FATHERS

1. Would you kindly give a brief background of yourself?
2. How would you describe the difficulties of your journey of unemployment?
3. How do people in your cultural group see an unemployed father?
4. What factors in your opinion affect fatherhood as a result of unemployment?
5. How has your position of being unemployed affected your relationship with you child/children and partner?
6. What impact do you think the current political status or government has on unemployment among young fathers?
7. Does unemployment affect your church attendance, if so, how?
8. In what way has the church supported you while unemployed?
9. How do you think the church can help the unemployed young fathers?
10. During offering, is the church sensitive to the unemployed fathers, especially when they are not able to contribute?

INTERVIEW GUIDE FOR PARTNERS

1. Would you kindly give a brief background of yourself and stating if you live or have/had a relationship with a young father who is unemployed?
2. How would you describe the difficulties of living or having/had a relationship with an unemployed young father?
3. How do people in your cultural group see an unemployed father?
4. What factors in your opinion affect their fatherhood as a result of unemployment?
5. What impact do you think the current political status or government has on unemployment among young fathers?
6. How is the relationship like between yourself and your unemployed partner?
7. What kind of support do you give to your unemployed partner?
8. How does he feel about the kind of support you give to him?
9. Does unemployment affect their church attendance, if so, how?
10. How do you think the church can help the unemployed young fathers?
11. During offering, is the church sensitive to the unemployed fathers, especially when they are not able to contribute?

INTERVIEW GUIDE FOR PASTOR

1. Would you kindly give a brief background of yourself?
2. What is the membership of fathers in your church and their different age groups?
3. Do you know how many are employed, self-employed, unemployed and pensioners?
4. How is their church attendance?
5. Does unemployment affect their church attendance, if so, how?
6. Does the preaching, teachings and projects in your church address the unemployed (specifically the young fathers)?
7. How do you think the church can help the unemployed young fathers?
8. During offering, is the church sensitive to the unemployed fathers, especially when they are not able to contribute?

INTERVIEW GUIDE FOR HEALTH PROFESSIONALS

1. Would you kindly give a brief background of yourself?
2. How would you describe the effects Social, Physical, Psychological of unemployment on young fathers?
3. How does unemployment affect their social, family, spousal relationships?
4. How does unemployment affect their fatherhood and relationship with their children?
5. How does the unemployment status of a young father affect their children?
6. How do people in their cultural group see an unemployed father?
7. What impact do you think the current political status or government has on unemployment among young fathers?

6.6 APPENDIX C

WRITTEN INFORMED CONSENT

Researcher: Sibusiso A Gule,

Student number: 13421736

Contact Details: E-mail: revgule@yahoo.co.za Cell: 072 714 5482/082 563 3571

Title Of The Study: *“A pastoral approach to unemployed young fathers”*

This serves to confirm that I.....agreed to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary and I am assured anonymity and confidentiality. The researcher will use fictitious name when referring to me and the information is treated as confidential.

Signed at.....On this.....day of.....2016

Participant's Signature.....

Researcher's Signature.....

6.7 APPENDIX D

CONSENT FORM FOR AUDIO- RECORDING THE INTERVIEW

Researcher: Sibusiso A Gule,

Student number: 13421736

Contact Details: E-mail: revgule@yahoo.co.za Cell: 072 714 5482/082 563 3571

Title Of The Study: *“A pastoral approach to unemployed young fathers”*

This serves to confirm that I.....hereby consent to audio- recording of the interview. I understand that my confidentiality will be maintained at all times and that the audio recording will be destroyed two years after any publication arising from the study or six years after completion of the study if there are no publications.

Signed at.....On this.....day of.....2016

Participant's Signature.....

Researchers Signature.....

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