The role of the father as mentor in the transmission of values:
A Pastoral-Theological study

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DEDICATION

This work is dedicated to all the fathers in the world who are the decorating piece in the family, and who will consider their function as mentor with regard to values and take-up their Godly role as priest in the home so that God can get the praise, glory and honour, and families walk under an open heaven.
This study is the effort and sacrifice of an individual, but its success amongst other things relies on the Eternal and Everlasting God, for His mercy and faithful presence in my life.

My sincere gratitude and thanks to:

- My promoter, Prof. G.A. Lotter who knew me since 1988, and who showed visionary leadership, guidance, patience, assistance, encouragement, motivation and continuous support. Prof. Lotter is one of those people who sacrificed and who are willing to make you a better person. May God richly bless him and his family.

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• My parents in law, Denzil and Grace Pillay for their interest and prayers with regard to the study.

• My spiritual mother, Mrs. Thelma (aunt Spunny) who prayed continually for me.
This study has been planned and carried out by three researchers from the North-West University. They were from the Faculty of Theology and the Faculty of Health Sciences. Each researcher’s contribution is listed in the table below.

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The following statement is a declaration by the co-authors to confirm their role in the study and agree to its nature of being in an article format for binding as a thesis.

**A declaration:**

I hereby declare that I have approved the inclusion of all five (5) articles mentioned above in this thesis and that my role in this study complies with what is described above. I hereby give consent that these articles may be published as part of the Ph.D thesis of Dr. Fazel Ebrihiam Freeks.

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Prof. Dr. G.A. Lotter

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CHAPTER 1
INTRODUCTION

1. PROBLEM STATEMENT AND SUBSTANTIATION

1.1 Background

In this background introduction the issues pertaining to the title and focus of the study namely the father’s role in the issue of transmission of values, will be briefly discussed before the different aspects of the study will be explained in separate rubrics.

According to Tseng and Verklan (2008:229) the father is in a crisis, whether it is due to illness, situational or moral issues. In America for example 25% children live under the age of 18 in mother – only families (Fagan et al., 2009:1389). Fathers have been misrepresented in many studies due to being evaluated by theories originally intended to study the relationship of mothers to their children (Ford et al., 2008:284), hence evaluating fathers from criteria not fitting to them. Research has also shown that where the father is absent, it is reflected in the development of masculinity in boys and femininity in girls (cf. Perrin et al., 2009:314). Many children then experienced a father hunger (a deep, persistent desire for emotional connection with the father that is experienced by all children (Perrin et al., 2009:315-316). These children are dissatisfied, and they degenerate in all sorts of bad behaviour and many negative consequences (Goodsell & Meldrum, 2010:250; Wong et al., 2009:454; Fagan et al., 2009:1390-1391). There are also the prolonged separations from families that limit fathers’ opportunities to engage in direct interaction with their children and it reduces the ability of the father to positively influence their children’s development (Willerton et al., 2011:521). Fathers are in a peculiar situation and in the whole world traditional roles of fathers are turned upside down. This problematic issue has negative consequences for their families, communities, and nations and are far reaching (Munroe, 2001:10). Newland & Coyl (2010:31) are of the opinion that fathers have an important role to play and we should measure what it is that fathers do that makes the difference because there is a crisis in society with respect to peoples’ values which also effects their character and morality (Algera & Sink, 2002:161-162; cf. Carr, 2000:49). According to Rens (2005:1), the media are overflowing with signs of the decline and even total collapse of human and societal values.
Some writers allege that we have entered an era of moral anxiety (Killingray, 2007:7). The following question was also raised by Rens (2005:1): “Why is society currently in a value-dilemma?”. South Africa as well as the rest of the world is suffering from a value-dilemma. Over the past years there has been a progressive concern about the behaviour and conduct of the youth (Challens, 2008:1). South African newspapers run daily reports on fraud, violence, murder, theft, gangsterism, divorce, drug dealers and so on (Jansen, 2001:2, cf. MacMaster, 2009:288-300 & 2003:59-76). Schools in South Africa have tremendous problems with the behaviour and values of learners (Challens, 2008:131-133).

The expressed opinion holds that today’s youth are not able to make good value judgements and therefore should receive education and support in this regard (Character education, 2004:1-2b). This statement has already been made seven years back and it would be interesting to assess how things have changed towards the present! The main problems facing young people in South Africa and the world are inter alia issues of violence, gang-rape; rave parties, where especially drugs and sex are freely available; social problems; and a lack of respect for each other and the world around them (Engelbrecht, 2001:32-34) to name but a few issues. It is for this reason especially that parents, educators and concerned citizens in many countries are combining their efforts in an attempt to try and halt the decline in values (Character education, 2004:1a; DoE, 2001). Since the reported concern was published some years have elapsed and there is no sign of a betterment of the situation in recent times.

Schaps (2005:1) argues that the family should play a much bigger role when it comes to values because values have lost their place in society. He states that the closer their family life, the less likely it is that children will become involved in violence and dangerous behaviour, such as bullying. An article in Perspektief (Pretorius, 2006:3) poses the pertinent question: “Where have all the parents gone?” The violence amongst children at school is becoming a dilemma and many are questioning the parent as primary caregiver to help the child develop self-respect (cf. MacMaster, 2007:284-286). In the same vain Malan (2011:14) suggests that the recent uprisings in London (August 2011) where street blocks were burnt down and many shops looted, were caused by moral decay and a weak school system. Some commentators placed the guilt on parents who could not control their children. On the other hand, a child with self-respect and good values will show it at home, school and in society, showing respect for other people’s time, property, relationships, work, animals, friends and family. Having such a child at school and at home makes it unnecessary for teachers to spend time on teaching manners. If a child has self-respect, he or she will not ‘steal’ time at school by disrupting classes, fighting with friends, using bad language and
displaying other improper behaviour (Pretorius, 2006:3). Llale (2003:3) puts this in perspective: “The way in which you raised your children obviously determines the course of their future”.

It is clear that there are serious problems with regard to values and urgent help is needed to help solve these problems (Freeks, 2007:5). Most of these problems and situations are probably to a great extent caused by absent fathers (Freeks, 2004:3-5; Freeks & Lotter, 2009:520-524; cf. Williams, 2008:18). Palkovitz (2007:195) indicates that unsuccessful father-child-relationships are often caused by absent fathers. Studies have also indicated that boys who grow up without a father can easily get involved in crime (Mandara et al., 2005:207-220). Historically, men have defined their manhood by the various roles they have fulfilled for their families and for society but now that these roles are in transition, and there are not any more a solid definition of masculinity to give children a cultural context for life, and as a result, many fathers believe they have lost part of themselves, but they don’t have anything concrete with which to replace it (cf. Munroe, 2001:11). Amidst all the changes in society (of which the role and position of the father is one of the more dramatic changes), children still enjoy a greater advantage when their fathers are involved in their lives and when the fathers demonstrate good values that can be followed (Vogel et al., 2006:189-209).

Children need their fathers in their lives and they want to spend some quality time with their fathers. The father’s value should be measured by the love and attention which he gives to his family and where he leads by example when it comes to values (Williams, 2008:18) and fathers should not only be there for the provision of money as is so often experienced. It is important to know that boys are looking forward to adopt the role model of the father where he leads by example, especially when it comes to values so that one day they will be able to take up their own role of fatherhood themselves. (Goeke-Morey & Cummings, 2007:221-225). Also girls are more balanced when having a normal relationship with their fathers. Many authors therefore direct an urgent appeal to fathers that they are in need of a God-given identity and good values to restore families, societies, nations and eventually the world (Freeks & Lotter, 2009:520-531, Williams, 2008:18, Steytler, 2007:36-38 & 76-79, Munroe, 2001:17). These authors strive towards the “normal” family which is nonexistent in the biggest part of Africa (and maybe the world) and adjustments should be made and different expectations set for the family in these changing circumstances. Since the title of the study focuses on the role of the father specifically the position of the father should therefore be investigated even in a situation where the outcomes are not favourable. Many children are uncertain and confused and they are looking for the father’s attachment, presence and probably a lifestyle of living according to good values because in identifying with their father.
They want a platform of certainty (Ford et al., 2008:284-299). What happens today in our world is that the place of the father is often taken by substitute fathers. The typical situation in the African rural culture is that the absent or deceased father is replaced by an older brother and this replacement may create serious problems such as wrong identification and wrong values (Olsen, 2007:174-196). In reality there are many single-parent families with only a mother-figure as head of the family, and these families are healthy with well-groomed and educated children. These mothers see themselves as more competent child care providers than fathers do, and they are also seen as playing a key role in determining father’s place in the family where they oversee, correct and criticize fathers’ parenting behaviour (Tremblay & Pierce, 2011:99-100) Other studies showed that the role of the father is ranked as the second priority in the family (cf. Ford et al., 2008:286). Martin et al. (2010:145) have shown that supportive fathers may influence child development more as potential buffers against unsupportive mothers.

1.2 Absent fathers and the transmission of values

It is imperative to keep in mind that although the father is present in the home, he can still be absent when he does not fulfil his fatherly role in the family. No proper transmission of values from his part will happen when the father is absent. With regard to families, a family can be described as a couple or a couple with children. A family is also a single parent and children. Most of the time single parents are single mothers who are obliged to raise their children on their own. A family may also include grandparents, uncles, aunts, cousins, nephews, in-laws, and nowadays people living together and care for each other my in a loose sense of the word be typified as “family”. There are also child-headed families with no parents where older children usually take up the responsibility on themselves to look after and take care of their younger brothers and sisters. The researcher has much respect and greater acknowledgment with regard to the complexity of families and for these mentioned family structures. He is also of the opinion that if families do not have a father-figure in the home and some of the mentioned structures exists for example the single mother, she should also be a mentor and be equip to transmit good values to her children. The focus of the study is primarily focused on the father as mentor in the home to transmit values to his children.

According to Seutter and Rovers (2004:43-49) the absent father or what they call weak father- may cause homosexuality when it comes to children especially boys. This point can be debatable, but the fact is, where the father-son relationship fails to a great extent, aspects such as self-image, values, good behaviour and healthy relationships with others are not
instilled (cf. Freeks & Lotter, 2009:521, Steytler, 2007:37). More research is needed to test this theory. Looking at girls, Grainger (2004:133) specifically indicated that the absent father with no transmission of any values causes a want, especially of information in their developing stage. Sexual freedom, unstable relationships and confusion are most of the problems that occur generally because of the father's absence and the lack of values. If the father is not involved and there is no transmission of values, there is a void in the family and some of the critical issues such as discipline, order, stability and growth are lost in the process. Krampe and Newton (2006:159-190) place emphasis on the fact that the physical presence of the father brings stability, responsibility and maturity to the child who is growing up. Although the father can be present and brings stability, responsibility and maturity but if he can't engage himself with his family to transfer/transmit good values, his physical presence means nothing and add no value to the growing up child.

According to Benghiat (2001:64) the lack of the father's role entails a huge shift towards emancipation. Boys experience identification problems because of the lack of a proper role model from the father and values (later in the study mention will be made of a Christian role model). It is thus clear that the lack of values and the father's absence in general may cause problems. Olivier (1997:19-20) distinguished between financial problems that imply poverty and social problems because of diminishing social contact and isolation. These are additional to the psychological problems already mentioned. It should be remembered that social problems can lead to a decreased standard of living and affective (emotive) problems.

When the father is not involved in the family and there is no transmission of values, spiritual and physical implications can be identified in the family. Spiritual damage and consequences are also visible in children. These children cannot identify with God as their Father because they do not have a relationship with their earthly or physical father (Warren, 2005:53).

Niskanen (2006:397-407) suggested that the father should be active in his role. His life is a practical example. The father is supposed to help and to rescue his family out of the unpleasantness that is mainly caused by a lack of values. He needs to lead by example and he needs to demonstrate values. It is therefore imperative that the father as mentor should be equipped to transmit values. Difficulty may arise when the father himself had never been taught or in any way experienced good and acceptable values! The important focus of the study is to propose a model to show how the father as mentor may be equipped with values. In this way a positive change can be brought about in society.
1.3 The importance of values

According to Roest et al. (2009:146) the attachment to values in life can be explained by transmission processes, and one should keep in mind that transmission of values is part of one’s socialization process and socialization takes place notably at home where fathers, mothers (or significant others), and children interact with each other on a daily basis. Parents express values more clearly, frequent, and consistent, in other words a higher degree of parent – to – child value transmission takes place than in other social circles (Roest et al., 2009:147). The researcher hypothesized that the father (and mother where applicable) as mentor should transmit proper values to the family. From a theological point of view the transmission of values for parents will be based on the idea that the human being is the bearer of God’s image. So the emphasis on an ethical and moral way of living is thus derived from the idea that the life of the human being should be in agreement with what the Creator intended. If the emphasis in the transmission of moral and ethical values is mainly on humanitarian insights the horizontal dimension in the transmission of values will be emphasized (Larney & Lotter, 2005:661). Carl and De Klerk (2001:22) proceeds from the viewpoint that man as a being of values is born with the potential to be conscious of values. Values are in the broadest sense verbal or non-verbal experiences, ideas or perceptions of man and can even have an emotional component. One may even ask the question: “Where do values come from?” Values are transmitted by parents because the father and the mother are the most important role-players when it comes to children and values, especially moral and ethical values (Larney & Lotter, 2005:663-664). Values also serve as guidelines for behaviour and criteria for evaluating people, objects and events. In addition, values give meaning and direction to a person’s existence and are determined by culture. Values are also contained in such aspects as attitude and belief. Carl and De Klerk (2001:22) summarise it as follows: “Values are something real in regard to a particular person within a society under certain circumstances”.

It is important for the study to mention different researchers and the different classification of values. These “lists” of values formulated are of course the views of those authors and other related or non-related lists may also be available and researched. The researcher had previous experience and exposure to these values and found them acceptable and valid for the foundational work of this study on values. The researcher was also attracted to the values in the sense that it appealed to the Christian viewpoint which the researcher adheres to.
The values will briefly be mentioned here but an extended discussion will follow in the chapter where the values as part of the literature study will be dealt with. The theorists on values will now be mentioned. Hattingh (1991:151-152) identified twenty living values that reflect on Christian values. It also has to do with the education of children in matters such as religion, morality, political, relationships and self. Joubert (1986:115-117) distinguished 7 values. Heenan’s (2004:4) cornerstone values focus more on morality, ethics and character. The cornerstone values serve two purposes namely:

1. to build character;
2. to develop the ability to distinguish between right and wrong, good and bad, appropriate and inappropriate.

Examples of the cornerstone values are honesty, reliability, respect, obedience, responsibility, and duty.

1.4 Pastoral Theology

1.4.1 Introduction

This study is done from a pastoral-theological paradigm and it is therefore necessary to give attention to Pastoral Theology and the place it takes. Numerous books and articles have been written on the subject of Pastoral Theology (cf. Wallace & Jarvis, 2009:65) and it was for many years under the spotlight and under discussions by many researchers and authors in the field of theology, and became the more vocal partner in the moral discussions taking place within the church and society (Thornton, 2001:301, Cosgrave, 2001:177). Pastoral Theology is not just a theology of or about pastoral care and counselling. It is a mode of contextual and Practical Theology (McClure, 2010:20). Theological inquiry is the genus of which Pastoral Theology is a sub-species of one branch, Practical Theology. Some kind of action of the human spirit is the primary object of inquiry. Theological inquiry as Pastoral Theology is an aspect of the divine-human relationship. Pastoral and Practical Theology is a diffuse and changing field that involves many diverse participants, methods, and concerns, and although the Practical Theological discipline is concerned with the theory and practice of pastoral care and counselling, Pastoral Theology is not a theology about pastoral care but rather a type of contextual theology, in other words, a way of doing theology pastorally (cf. Hunter, 1990:867 – italics by the researcher.). Lotter (2007:2) stated that Pastoral Theology is situated in the broader subject field of Practical Theology although many authors and
researchers indicated that the two concepts should be one. Müller (2005:73) referring to that Practical theology occur whenever and wherever there is a reflection on practice, from the perspective of the experience of the presence of God (italics by researcher). Cilliers (2009:634) built further on this through the social embodiment of faith which is advocated in the Practical theological approach (fides quarens societem). Pastoral theology consists of the certain elements such as scripture bound, practical application, empirical reality, focus on the church and other communities of faith and the world it should take notice of other relevant subject areas such as psychology, sociology, physiology, social work and even feminism (cf. Lotter, 2007:3). It is also clear that there are certain commonalities between Pastoral and Practical Theology for example both of them are concerned with practice and the Christian theological tradition. For both Pastoral and Practical Theology the Christian community, the church and its work and the ministry of the church are important foci (cf. Pattison & Woodward, 2000:6). Therefore should Pastoral Theology move into dialogue with other disciplines such as sociology, anthropology, inter-religious and cross-cultural studies, cultural theory, gender, feminists studies (cf Moore, 2002:18), queer theory and other disciplines wherever there are overlapping, because the potential for rich exchanges is great (Marshall et al. 2000;48, cf. also Capps, 2009:249-252).

Although the model of Lotter is used for Pastoral Theology he has not developed a theoretical framework in which he explains what is meant by Pastoral Theology and this is therefore a lacuna which may be filled by Lotter (or any other researcher) in future publications. For example Ballard (2000:59-61) indicated in his studies that Pastoral- and Practical Theology are merged. According to Miller-McLemore (2010:817-819) pastoral and practical theologies are not interchangeable. She stipulated further that she has used the two concepts until now as if they are one and the same, but they are not. The two concepts share interest in dynamic theology. It lies however beyond the scope of this study to give a full discussion on the relationship between these two concepts. Other disciplines of Practical Theology, such as religious education, liturgics, and homiletics, provide many resources in their parallel foci on the human spirit in action (cf. Lapsley, 1991:117-118). Practical Theology is further outlined by Heimbrock (2001:154) as empirical theology because Practical Theology relate to practice and religious life within congregations, and Practical Theology makes use of scientific models, concepts and methods and participates in overall theological reflection on faith, culture and life. However, Practical Theology is an intricate and complex enterprise (cf. Swinton & Mowat, 2006:v) but Browning (2000:9) described Practical Theology as an exciting, multidisciplinary way of doing theology. To the researcher, above explanations is definitely a break from older models of practical theology (cf. Osmer, 2008:ix). The researcher, however, focuses on Pastoral Theology because his study is a
pastoral study on the father as mentor in the transmission of values. The reason for Pastoral Theology to step to the front was its role of mediation between the world and the church, between that which is outside (without scripture) and that which is inside (with scripture). The pastoral encounter is always influenced by the view which the researcher holds about the human being (in this case the father), and vindicate or uphold it that way. According to the researcher Pastoral Theology aimed to link the idea of God with real and relevant experiences of humans so that existential meaning can be discovered (cf. Louw, 1999:3). Pastoral Theology has to do with the facilitating of meaning and meaning of experience in an effort to answer existential problems such as the role of the father as mentor in the transmission of values. For the researcher the focus of Pastoral Theology will be the practical and everyday assistance to people who have life problems for example the absent father, his role as mentor to transmit or instil values toward his children and the importance of values. It is important for the researcher that Pastoral Theology should be interdisciplinary, and in dialogue with other disciplines such as psychology, sociology, anthropology, religious, gender, pastoral care, counselling and education.

1.4.2 The history of different views and definitions of Pastoral Theology

Pastoral Theology was viewed in the past as a shepherding perspective with aspects such as the biblical, doctrinal, historical, ethical which are interrelated with each other. Pastoral Theology is an operation-centred or function-centred branch of theology rather than what we shall call for lack of a better name a “logic-centred” branch of theology. Pastoral Theology is systematic, as any branch of theology must be, but the principles around which the system is organized are those given by the nature of the shepherding perspective. For example the doctrinal theology is organized systematically around doctrines and their interrelationship and uses common currencies of the faith such as God, sin, salvation (cf. Hiltner, 1958).

The “shepherding perspective” means regarding experience and theology from the vantage point of the practice of pastoral care (Woodward & Pattison, 2000:27). According to Lapsley (1991:116-117) Pastoral Theology implies the biblical image of shepherding or shepherd as the one who cares for the flock both as a group and as individuals.

In the beginning of the 21st century Marshall et al (2000:49) indicated that Pastoral Theology is not a theology born only of the mind; it is a theology that germinates in the complex living world and remains grounded in the experience and concerns of parishioners, clients, and churches. They also pointed out that Pastoral Theology is the interdisciplinary and practical aim of the theology, and its task is to make informed interventions about the lives of people.
who are facing life transitions, stresses and crises. To accomplish its task, pastoral theological reflection must also take into consideration wider cultural issues that impact the lives of people including racial and ethnic traditions, inter-racial conflict, gender, equality, discrimination against people because of sexual preference, and issues related to technological and post-industrial economic changes (Marshall et al., 2000:58). This is of course a radical development from the earlier view on Pastoral Theology which focused mainly on the work of the church (Marshall et al., 2000:47-48, Couture, 1999:21-26). That is why Pastoral Theology is seen by McClure (2008:191) as promoting the flourishing of all. By all one may ask: who are included into the “all”, would that be only church-focused or people in general, also those “outside” the church? In the same vein Cole (2010:712) indicated that Pastoral Theology engages other sources relating to the human condition as well, drawing especially from the full range of human and social sciences. Cole has shown that it does not only welcome panoplies of focal subjects, but it remains less wed to prescriptive methods than some other academic fields. Hence, when engaging in pastoral theological thinking, writing, and practice, one may drink plentifully from deep wells of knowledge and wisdom that attend to some of life’s most profound, pressing and perplexing concerns (Cole, 2010:712). It is then clear that Pastoral Theology in its current approach seeks to bring religious and moral meanings to bear on the needs, problems, and activities of everyday human experience to interpret their significance, understand their etiologies, and guide appropriate and healing interventions. It also interrelates a normative vision, concrete understanding of human being, and practical wisdom about means of care (cf. McClure, 2010:20). Pastoral Theology includes further a study of the methods of care and healing as well as “studies of moral and religious life and development, personality theory, interpersonal and family relationships and specific problems such as illness, grief and guilt. Therefore it is a reflection on concrete human experience with the explicit goal of formulating practical methods of dealing with problems or crises that can be used in the context of ministry (McClure, 2010:19-20, Cole, 2010:711-719, Capps, 2010:249-257, Kwan, 2010:47-50).

Many researchers and authors formulated different definitions for the concept Pastoral Theology. One should ask the question: What are definitions? According to Lapsey (1991:116) definitions are statements that set the limits and describe the essence of something in relatively permanent and reliable fashion. Lapsey indicated further that definitions can also be viewed as signposts for the time in which they are constructed that may have some value in indicating directions and permeable boundaries. The same is with Pastoral Theology. The following definitions of Pastoral Theology enjoy preference:
Seward Hiltner defined Pastoral Theology is a formal branch of theology resulting from study of Christian shepherding and that it is just as important as biblical or doctrinal or historical theology (Hiltner, 2000:28). Hiltner was also called the “father” of Pastoral Theology in the United States of America who already wrote about the recovery of theology for pastoral care back in 1958 (cf. Thornton, 2001:301). In 1987, Dyson (1987:201) defined Pastoral Theology as the theological study of the Church’s action in its own life and towards society, in response to the activity of God. Lapsey (1991:116) defined Pastoral Theology as the theological inquiry into the care of persons in an ecclesial context, or by ecclesial representatives outside that full context. On the other hand, Imbelli & Groome (1992:27) defined Pastoral Theology as the theology that seeks to inform, form, and help to transform the praxis of the church in the world so that it can cultivate a particular sensitivity regarding dialogue and the conditions that foster genuine communication between the church and the world. Many years later McClure (2010:19) defines Pastoral Theology as shepherding and said that it is the branch of theology that is concerned with the basic principles, theories, and practices of the caring and counselling offices of ministry.

1.4.3 The importance of Pastoral Theology

Hiltner indicated that there are basically five reasons why Pastoral Theology is important. The reasons include the following:

1. The first is the peculiar nature and extent of the need for shepherding in our time. By joining the church and professing faith in Jesus Christ do not automatically eliminate personal needs and problems. The churches and ministers have now an opportunity to help many persons to whom previously they would have been denied access.

2. The second reason lies in the development of new knowledge, new tools, and new professions that bear upon helping and healing. The new knowledge that is coming from psychology, psychiatry, anthropology, and from other sources is not easy to assimilate, but its riches are such that no thoughtful person can set them aside.

3. Third, Pastoral Theology is important because without it the acts of shepherding will not illumine our understanding of the faith.

4. Fourth, Pastoral Theology is important because of the peculiarly psychological intellectual climate of it over time.

5. Fifth, Pastoral Theology is important in the context of our general theological revival today. The renewed and wide-spread concern among laymen as well as clergy for a deepened understanding of biblical and doctrinal theology is complete unless there is a new depth to Pastoral Theology.
1.4.4 The aspect of “care of persons” in the Pastoral Theology

According to Cole (2010:714-715) Pastoral Theology implies “care” where ministers of care or servants (pastoral caregivers) who seek to support and nurture others on behalf of God in Jesus Christ. Cole finds Pastoral Theology attractive because it works mainly with two broad fields of inquiry and practice, the field of theory and psychology (Cole, 2010:11). He also mentioned that pastoral care necessarily embraces what has traditionally been called “the care of souls”. Pastoral care also takes place in the foreground of what we may call “the Christian story”. This means that biblical narratives and theological principles necessarily shape the way that we conceptualize pastoral care and the way we practice it (Cole, 2010:715, cf. also Browning, 2000:81-82). It can be argued that mentioning of the church with regard to Pastoral Theology does not get the necessary attention in the discussion by Cole. Perhaps this is part of the developing scene within the approach to Pastoral Theology both in the academic as in the practical application thereof. According to McClure (2010:21) pastoral care is the practical arm of Pastoral Theology, and usually refers in a broad and inclusive way to all pastoral work concerned with the support and nurturance of persons and interpersonal relationships including everyday expressions of care and concern that may occur in the process of various activities of ministry. Pastoral care in many cases specify the function of a minister (either ordained or lay) and congregation in responding to the needs and yearnings of the parish (McClure, 2010:20). With regard to ministry Pembroke (2006:21-23) states that pastoral care is a demanding and subtle ministry because of its polyphonic nature. Polyphony is a musical term which denotes the simultaneous singing or playing of two or more melodic lines that fit together as equally important parts in the overall structure of a piece. Pastoral Theology deals with the “care of persons” such as individuals, families, small groups, whole congregations, mass media, whenever the intent is to care (Lapsley (1991:116, cf. Kwan, 2010:58-62)(Italics by researcher). However, Lapsley is clear on this point that Pastoral Theology is part of the ecclesial context in Pastoral Theology refers to the community of the church and its symbols. Representatives of the church who function in non-ecclesiastical settings, such as hospitals, take aspects of this context into those settings which affect their consciousness and, often those toward when their caring is directed (cf. Lapsley, 1991:118). McClure (2010:21) mentioned also that there are certain activities of pastoral care such as preaching, visitation, performing funerals, counselling parishioners, outreach to the homeless (McClure, 2010:21). In the changing social scene of South Africa, many other and new facets of the practicing of Pastoral Theology may come to mind, like *inter alia* the rise of what Mashau (2011: 2) calls the “white face of poverty”. It is just as
important to keep in mind that the care-giver needs an interpersonal style in which contrasting qualities are held together in a homogeneous manner (Pembroke, 2006:23).

1.4.5 The clinical aspect of Pastoral Theology

The clinical pastoral perspective sees life from below “--clinical--” in the sense of focusing principally in the aspects of hurt, need, conflict, and failure present in every human situation. Pastoral theologians have a vocation to zero in on human pain and brokenness. The clinical pastoral perspective focuses on human situations in their personal and interpersonal dimension. The clinical pastoral perspective seems to be concerned with the priority of “being presence", relationship and the potentiality, over doing over actual decision and action. Therefore pastoral care and counselling, and Pastoral Theology are concerned with public action and observable behaviour (Hunter, 1991:41-45). Thus is the clinical pastoral perspective the lens through which we can and in fact do view theological questions. Pastoral theologians should “do theology” pastorally where it means approaching theological questions and beliefs out of the particular angle of vision (cf. Hunter, 1991:47).

1.5 Mentoring

1.5.1 What is mentoring?

In order to connect and fit such a present-day issue as mentoring in the paradigm of pastoral theology, it is necessary to also briefly refer to what will later be discussed as discipleship and the overlapping and distinction of these two concepts: mentoring and discipleship (cf. Hull, 2006:214).

There are many explanations and definitions by various authors concerning mentoring. Tucker (2007:iii, vi) gives an appropriate and applicable explanation and definition that supports what is being proved in this study:

“Mentoring is about relationships and it is also about unleashing people’s potential and to allow these people to be the best they can be”
“Mentoring is a supportive, learning relationship between an individual -- the mentor -- who shares his or her knowledge, experience and insights with another less experienced person -- the learning associate (mentee) -- who is willing and ready to benefit from this exchange”.

From a business point of view there are the two parties (mentor and mentee) not necessarily connected in a line management structure, in which one party (the mentor) guides the other (the mentee) through a period of change and towards an agreed objective but they are in a one-to-one relationship. This one-to-one relationship through which the mentor invests time, knowledge and effort to help the mentee to reach all his/her potential in terms of behaviour, knowledge and skills imply the whole concept of mentoring (Columbine, 2011:1), and according to the researcher should the same pattern be applicable and appropriate in the family context where the father can operate as a mentor to transmit values to his children.

According to De Long et al. (2008:115-121) mentoring is personal and mentors should provide frequent and fair authentic advice and nurturing (cf. Herman & Mandel, 2004:1-2; Derrick & Dicks, 2005:9-10; Rudney & Guillaume, 2003:2; Allen & Eby, 2007:9-12; Johnson & Ridley, 2004:xv). Further mentoring is help by one person to another in making significant transitions in knowledge, work and thinking (Meggins et al., 2006:4-5). Mentoring can be a valuable aspect and tool to use especially in the confines of the family but it should never prompt or provoke the idea of competition and domination.

The origin of mentoring can actually be traced to the Bible by referring to examples such as Josua and Moses, Elijah and Elisha, Paul and Timothy (Lotter, 2007b:3) and other Biblical figures discussed elsewhere in this study.

1.5.2 The attributes of a mentor

A successful mentor has the following attributes (Johnson & Ridley, 2004:xv; cf. Pelletier, 2006:46, cf. also Lotter, 2007b):

- They encourage.
- They motivate.
- They nurture.
- They teach.
- They practice mutual respect.
1.5.3 The benefits for a mentor from a business perspective

A mentor has the following benefits (Columbine, 2011:3):

- An opportunity to further his/her own personal development.
- A chance to express and review his/her own ideas and thinking (that gives the mentee also the right to have a say in the mentoring process).
- Increased recognition and contacts.
- Increased personal reputation and job satisfaction.
- The satisfaction of seeing your advice being put into effect with good results.

1.5.4 The benefits for a mentee from a business perspective

A mentee has the following benefits (Columbine, 2011:3):

- To be able to adapt quickly and to find his/her feet in the organisation.
- A mentor can provide ready, impartial and trusted source of advice.
- A mentor can provide an accessible contact and communication link to people within the organisation.
- The mentor can be role model to help the mentee focus his/her career aspirations, set goals and work towards meeting them.
- The mentee gain a higher profile within the organisation through the encouragement and support of his/her mentor.

1.5.5 What makes a mentor?

A good mentor is a person who is absolutely credible and has a high level of integrity. He listens and responds in ways that show that the hearer has been understood. He encourages and gives the mentee (the one who is being mentored) confidence that he or she can move forward despite inner doubts and fears. The mentor gives honest feedback without being demeaning. He interacts in ways that are respectful and that encourage the mentee to do better and to take risks. He also shares ideas, presents opportunities and challenges that the person being mentored may not have seen or recognized as possibilities. He is not
threatened by the mentee’s capabilities and opportunities to succeed and get ahead. Instead, good mentors cheer others on and are not too proud to learn from the mentee’s questions and experiences (Collins, 2008; cf. Pelletier, 2006:6).

1.5.6 Current state of research

An extensive electronic research of the following databases has been done at the Ferdinand Postma and the Jan Lion–Cachet Library at the North–West University (Potchefstroom Campus). Key words that have been used in the above-mentioned research:

Role; father; mentor; transmission; values; pastoral study

- ATLAS – American Theological Library Association – Religious Database
- EBSCO HOST – Academic Search. Elite Database
- Library Catalogue
- NEXUS DATABASE SYSTEM – Dissertations and Theses
- SCOPUS – Multi-disciplinary Articles Database
- ISI – Web of Science
- ISAP – South African Journal Articles
- SABINET – SA Cat–Publications

From the literature it is clear that research has been done on values and how societies battle and are in crises with respect to peoples’ values including their character and morality (Algera & Sink, 2002:161-162; cf. Carr, 2000:49). It is also true that we have entered an era of moral anxiety (Killingray, 2007:7). Ample research has been done by way of theses (Abdool, 2005; Challens, 2008; Freeks, 2007; Rens; 2005 and Llale, 2003) on values at schools, colleges and even the community. No research has been found on the specific topic of the role of the father as mentor in the transmission of values from a Christian perspective.

In his previous research, the researcher focused his research on the role of the absent father figure in the South African context (Freeks, 2004:1). The research of Bergh (2002) was more focused on ministering to the family as part of the encouragement of the congregation but the problem of the father specifically was not addressed. In the light of the above-mentioned, it is the opinion of the researcher that a model to equip the father as mentor still needs to be
developed, proposing values for the father as a guideline so that a huge impact can be made in South African society.

The above discussion leads to the research questions below.

2. **RESEARCH QUESTION**

How should the father as mentor be active and effective in his role of transmitting values to the family?

The individual problems that will be investigated are:

- What Scriptural perspectives may be found on mentoring and the father’s role in transmitting values?
- What insights from the relevant literature may be found on mentoring and the father’s role in transmitting values?
- What does an empirical study reveal about the current problems where fathers lack values and what insights into the context within which the father lives can be of assistance in equipping the father’s role to become a mentor in the transmission of values within the family?
- How can the father as the mentor be equipped to deal with these problems and bring about positive change with regard to values in the society?

3. **RESEARCH OBJECTIVES**

The purpose of the research is to show that the father as mentor may be active and effective in his role of transmitting values to the family and to develop a model to equip the father as mentor in the transmission of values in the family.

- To investigate what Scriptural perspectives are to be found on mentoring and the father’s role in transmitting values.
- To research what insights from the human sciences and literature may be found that can help to equip the father for his role of becoming a mentor in the transmission of values in the family.
• To do a qualitative empirical study on the current problems of fathers on being mentors and transmitting good values to their families.

• To propose a model to equip the father as mentor in order to transmit values to his family.

4. CENTRAL THEORETICAL STATEMENT

Fathers have an active and effective role as mentors in transmitting values to the family and should be equipped for taking up this role.

5. METHODOLOGY

5.1 An analysis of the literature or sources

The method of research corresponds with the model of Lotter (2007a:4) which consists of three divisions, namely scriptural perspectives (exegesis and hermeneutics), context (literature and empirical research) and the pastoral-theological model. The theory behind this model is only discussed in Lotter’s inaugural address and has not been explained extensively elsewhere. In the model it is proposed that the scriptural perspectives that are attained through exegesis will have influence on the context of the proposed study, that is, on the empirical aspects of the study undertaken and the literature that will be used. These scriptural perspectives will impact on the proposed theological model. The context of the study, the literature research and the empirical study, will also affect the scriptural perspectives. It is in the reciprocity and inter-connectedness of the process that the pastoral-theological model is formulated (cf. Ferreira, 2010:21-22). This model also correlates with other models like those of Zerfass (1974), Heitink (1999) and Swinton & Mowat (2006).

In order to reach the first objective, to establish a basis theory, the appropriate passages in Scripture were studied and identified. In order to reach the second objective, to develop a meta-theory, a literature survey in Psychology, Sociology, Psychiatric Nursing, Social Work and Education was done by means of an electronic search of the databases. In order to reach the third objective, relevant literature was studied to be used to equip the father as mentor transmitting values in the family.
5.2 An empirical investigation

In order to reach the fourth objective, a qualitative empirical research will be done by means of individual in-depth interviews with 19 co-researchers with regard to the role of the father as mentor in the transmission of values. In the earlier part of the research, after discussion, it was decided not to use the term “Christian values” but only values. However, during the empirical research, it was proved that in the individual in-depth interviews co-researchers spontaneously used the term “Christian values”. Therefore the term “Christian values” will be used in the empirical research and also be reflected in the title of the chapter (article).

5.3 The proposed model

In order to reach the fifth objective, to establish a practice theory, scriptural perspectives that were attained by exegesis and hermeneutics, will have influence on the context of the proposed study which include the empirical aspects and the literature study. Scriptural perspectives will impact on the proposed theological model. The context of the study, the literature research and the empirical study, will also have an effect on the scriptural perspectives. The hermeneutical interaction between the different elements will form the pastoral-theological model to equip the father as mentor in the transmission of values in order to impact the family so that positive change can be brought about in society.

5.4 Other aspects

• The thesis is submitted in article format consisting of five articles (outlined below).
The articles comply with the requirements for an article according to the journals of Practical Theology in South Africa (which has in the meantime been incorporated by HTS) and In die Skriflig.

The Bible with different translations such as The Message, Good News Bible, TEV, Holy Bible, NIV is used for references, unless otherwise indicated.

This study is done in accordance with the guidelines required by the Research Ethics Committee of the North-West University.

When reference is made to the male gender, the female gender will also be included and vice versa.

6. DIVISION OF RESEARCH REPORT

SECTION A: Introduction, problem statement and aims

SECTION B: Journal articles

ARTICLE1: Scriptural perspectives: Pointers from the Old Testament about the role of the father as mentor in the transmission of values

ARTICLE2: Scriptural perspectives: Pointers from the New Testament about the role of the father as mentor and discipleship with regard to the transmission of values

ARTICLE 3: Context: Literature study on the father as mentor in the transmission of values

ARTICLE 4: Context: The role of the father as mentor in the transmission of values - An empirical study

ARTICLE 5: Pastoral-theological model on equipping the father as mentor in the transmission of values

SECTION C: Conclusions and suggestions for further research

SECTION D: Bibliography
7. REFERENCES


DoE see SOUTH AFRICA. Department of Education.


WARREN, R.C. 2005. Our fathers who are on earth: if satan thinks they are a key battleground, shouldn't we? *Christianity Today*, 49(5):53.


## 8. SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN

<table>
<thead>
<tr>
<th>PROBLEM STATEMENT</th>
<th>RESEARCH OBJECTIVES</th>
<th>METHODOLOGY</th>
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| How should the father as mentor be active and effective in his role of transmitting values in the family? | To show: objective 1, to establish a basis theory  
objective 2, to establish a metatheory  
objective 3 to use relevant literature to equip the father for transmitting values  
objective 4 to conduct an empirical research on a focus group of 12 people regarding values  
objective 5, to establish a practice theory | The pastoral-theological model of Lotter (2007a:6) will be used which consists of the following three sections:  
- Scriptural perspectives – Exegesis and Hermeneutics  
- Context – Literature and Empirical research  
- Pastoral-theological model |
<p>| What is mentoring and what Scriptural perspectives are to be found on mentoring?    | To investigate what the Bible says and teaches about mentoring.                                              | A grammatical, historical exegetical study will be performed to establish the Biblical explanation of mentoring and its origin.                                                                                   |
| How can the human sciences assist to equip the father as mentor for his task of transmitting values in his family? | To research how the human sciences can assist in equipping the father as mentor for the transmission of values in his family. | A literature survey in Sociology, Psychiatric Nursing and Social Work will be done with the help of an electronic search of the databases.                                                           |
| What values must the father as mentor recognise and adopt that will assist him to transmit them to his family? | To recognise and adopt certain values that will assist the father as mentor when he transmits them to his family. | Values will be identified from the Bible to assist the father as mentor |</p>
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<td>What does an empirical study reveal about the current problems that families</td>
<td>To do a qualitative empirical study on the current problems most families are</td>
<td>A qualitative empirical study will be done by using individual in-depth interviews with 19 different co-researchers where some of them live as mentors</td>
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<td>experiencing since they lack values.</td>
<td>and others as mentees who want to transmit values to their families.</td>
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<td>How can the father as mentor be equipped to handle these problems and bring about</td>
<td>To propose a model to equip the father as mentor for the transmission of values to</td>
<td>A synthesis and interpretation of the basis and metatheory in hermeneutical interaction will be done to propose a Biblical programme to equip fathers</td>
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<td>positive change in society?</td>
<td>impact the family so that positive change can be brought about in society.</td>
<td>as mentors in the transmission of values.</td>
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**KEY CONCEPTS**

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CHAPTER 2 (ARTICLE 1)

ABSTRACT

Scriptural perspectives: pointers from the Old Testament about the role of the father as mentor in the transmission of values

In this article the basic theoretical pointers from the Old Testament to the role of the father will be investigated by way of the revelation historical approach of Van der Walt (2007). The father as mentor in the transmission of values will be researched. For this purpose the background and narratives of some Old Testament figures such as Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Elijah, Elisha, David and Solomon are investigated. These mentor figures were chosen for their historical leadership and guidance throughout history. Abraham and Jacob (the article refers to them as mentors) were the patriarchs of the Bible and they played a significant role in the lives of their sons, Isaac and Joseph (the article refers to them as mentees). Moses (the article refers to him as a mentor) was and is still recognized as the greatest leader in history since he led approximately three million Israelites out of Egypt. His follower Joshua (the article refers to him as a mentee) observed every detail of Moses’ life and leadership abilities. Elijah (the article refers to him as a mentor) and David (the article refers to him as a mentor) were great and mighty prophets and a king to their followers and sons (Elisha and Solomon -- the article refers to them as mentees). Elijah never died and was taken away by God. He left a double portion of his prophesy, blessing and anointing to Elisha who demonstrated his power as prophet to the Baal prophets. David was a man after God’s own heart, the first king who was chosen by God to lead and to govern His people. Solomon was recognized as the wisest man ever in the history of mankind. These narratives are linked with mentoring and the people in them act as mentors who played a significant role in the transmission of values. These Old Testament figures are mentioned to prove that mentoring succeeded. And although mentoring is not mentioned in the Bible, the concept
may very well be found in the Bible for example where believers are called to follow their predecessors (mentors) when the transmission of values is displayed (cf. Heb. 13:7).

**OPSOMMING**

Skrifperspektiewe: perspektiewe vanuit die Ou Testament oor die vader as mentor by die oordra van waardes

In hierdie artikel word die basisteoretiese perspektiewe vanuit die Ou Testament oor die rol van die vader ondersoek by wyse van die openbaringshistoriese metode van Van der Walt (2007). Die vader as mentor by die oordra van waardes sal nagevors word. Vir hierdie doel word die agtergrond en geskiedenis van enkele Ou-Testamentiese figure soos Abraham, Isak, Jakob, Josef, Moses, Josua, Elia, Elisa, Dawid en Salomo ondersoek. Hierdie mentorfigure word gekies omrede hulle historiese leierskap. Abraham en Jakob (die artikel verwys na hulle as mentors) word die aartsvaders van Israel genoem en hulle het ‘n besondere rol gespeel in die lewens van hulle seuns, Isak en Josef (in die artikel word na hulle verwys as mentees). Moses (in die artikel word verwys na hom as mentor) was en word steeds geken as die grootste leier in die geskiedenis waar hy bykans 3 miljoen Israëliërs uit Egipte uitgelei het. Sy navolger Josua (in die artikel word verwys na hom as mentee) het alles van Moses se lewe en leierskapsvaardighede waargeneem. Elia (in die artikel word verwys na hom as mentor) en Dawid (in die artikel word verwys na hom as mentor) was ‘n groot en magtige profeet en koning vir hulle navolgers en seuns (Elisa en Salomo - in die artikel word na hulle verwys as mentees). Elia het nooit gesterwe nie, maar is weggeneem deur God. Hy het ‘n dubbele porsie van sy profesie, seën en salwing aan Elisa nagelaat wat op sy beurt weer sy krag as profeet aan die Baälprofete gedemonstreer het. Dawid was ‘n man na aan die hart van God, die eerste koning wat deur God gekies is om Sy volk te lei en te regeer. Salomo is bekend as die wysste man ooit in die geskiedenis van die mensdom. Hierdie narratiewe hou verband met mentorskap en die figure daarin tree op as mentors wat ‘n beduidende rol gespeel het by die oordra van waardes. Hierdie Ou-Testamentiese figure word juist aangeraak om te bewys dat mentorskap suksesvol was. Alhoewel mentorskap nie direk in die Bybel genoem word nie, kan die konsep daarvan wel in die Bybel gevind word soos byvoorbeeld waar gelowiges opgeroep word om hulle voorgangers (mentors) na te volg wanneer waardes ten toon gestel word (vgl. Heb. 13:7).
2.1 INTRODUCTION

The aim of this chapter is to determine from the Old Testament the role of the father as mentor and how values were taught to children. In order to reach the aim the researcher will attempt to identify examples of biblical figures from the Old Testament who served as mentors, and investigate how they succeeded in teaching values to those to whom they mentored. It is of course dangerous and not academically sound to use the Old Testament (or the Bible in its totality) in a mechanical matter as a “handbook”. However the revelation historical method as proposed by Van der Walt (2007:23) opens the way for what he calls “…the thematic … approach” which is the approach the researcher followed.

2.2 PROPOSED METHOD

The basis theory points to the scriptural perspectives in the Old Testament, which is also part of the model proposed by Lotter (2007a). This model is closely linked to the model of Osmer (cf. Smith, 2008:1-9) with four “tasks” as it is called. Osmer (2008:4) distinguishes between four tasks such as the descriptive or empirical task, interpretive task, normative task and the pragmatic task, whereas Lotter (2007a:4) identifies only three main perspectives namely the Scriptural perspective which contains the exegesis and hermeneutical, Context which includes the literature study and the empirical and finally the Pastoral Theological model. The findings from the scriptural perspectives will not only have an impact on the context and the empirical study but will also have an influence on the pastoral theological model that will be proposed.

Figure 2: Lotter (2007a:4)
2.3 OLD TESTAMENT FIGURES WHO SERVED AS POSSIBLE MENTORS

Mentoring (although the term itself is not used) is illustrated in the leaders (fathers) of the Bible in both the Old Testament and the New Testament. The leaders (fathers) were impacted, and able to help, lead, guide, counsel, teach and make disciples when it comes or came to their followers, as in the case of Moses, a mentor to Joshua and Elijah, a mentor to Elisha. Regarding for the purposes of this research sons as mentees there are the examples of Abraham, a mentor to Isaac; Jacob, a mentor to Joseph and David, a mentor to Solomon. Although the explanation of mentoring is given in Chapter 1, it is also important to mention it here with regard to the biblical figures. Mentoring is about relationships where the mentor shares his/her knowledge, experience and insights with the mentee who will benefit from the mentor’s advice and nurturing (Tucker, 2007:iii, iv). Mentoring is a relational experience in which one person empowers another person by a transfer of resources. The relationship was mostly between an older person and a young person where the older person was more experienced and the younger person less experienced (Johnson & Ridley, 2004:xv, cf. Steytler, 2007:39). Thus the mentor has attributes that are not only essential but to a great extent relevant to the study. These general attributes are encouragement, motivation, nurturing, teaching, and mutual respect (Johnson & Ridley, 2004: cf. Pelletier, 2006:46). Biblical mentoring is one of the most powerful means God uses to develop leaders (mentors) and the simplest definition of that leader (mentor) is that of a helper to help in the areas of personal growth and development (cf. Munroe, 2008:124-128). Mentoring therefore takes place when one person extends help and uses his or her resources in helping another person, with the end result of growth.

From a pastoral theological perspective the success of these mentors can only be reflected on and be visible if there is a personal relationship and daily fellowship with God.

Attention is now given to the following biblical figures with their background, history and mentoring role in the lives of their mentees. The biblical figures are Abraham, a mentor to Isaac, Jacob, a mentor to Joseph, Moses, a mentor to Joshua, Elijah, a mentor to Elisha and David a mentor to Solomon. The researcher chose these leaders (mentors) not only for their outstanding leadership abilities but also for their relationships in mentoring and their godly role in the lives of their mentees. Abraham, Isaac and Jacob were chosen because the Old Testament referred to them as the patriarchs. This term has been used to designate the ancestors of Israel (Gen. 12:50, cf. Metzger & Coogan, 1993:576). In the case of Abraham,
he lived a life of faith (model of faith) and godliness and Isaac observed every detail of Abraham’s life even when he was about to be sacrificed by his father (Gen. 21:8, cf. 22:1-8, Brueggemann, 1982:140-141). According to Metzger and Coogan (1993:6) Abraham was regarded as the father of the faithful and he models a lifestyle of faithfulness to Isaac. Jacob was the son of Isaac and Rebecca and also the younger brother of Esau (Gen. 24:67, 25:19-26). The Bible views Jacob in a double light because on the one hand Jacob is the revered ancestor of the people of Israel where he wrestled with God at Peniel and got the name of Israel (Gen. 32:28, 35:10). On the other hand Jacob is a liar, a trickster who deceives his brother into parting with his birthright (Gen. 25:29-34) and his father into giving him the blessing of the firstborn that belonged to Esau (Gen. 27). Jacob however is also presented as a pastoralist (cf. Gen. 25:27) who had twelve sons but loved only one dearly namely Joseph, his favourite son. Joseph’s brothers were jealous and they hated him very much (cf. Gen. 37:3-8, Metzger & Coogan, 1993:338). Moses was a primary leader of the Israelites especially in their exodus from Egypt and during their wanderings in the wilderness (Ex. 12:1-30, 13, 14, 15). Moses was also referred to as the mediator of the Law who kept and lived God’s commandments with the people of Israel (Metzger & Coogan, 1993:528-529). Moses did not only lead the people of Israel, there were also people like Joshua to whom Moses mentored as his first servant. Joshua became a highly trained and qualified leader who led the people of Israel into the promised land (Deut. 31:1-8, 34:9, Metzger & Coogan, 1993:530-531). Elijah was a prophet of God in the northern kingdom of the divided monarchy during the reign of Ahab, Ahaziah, and Jehoram (873-843 BC). Elijah preached and prophesied during the north for the survival of authentic Yahwism because both Ahab and his successor Ahaziah looked not only to Yahweh but also to Baal (1 Kings 17-19, 20, 220. The prophet Elijah acted as a mentor to Elisha who took over Elijah’s ministry after he had ascended to heaven (2 Kon. 2:1-15, cf. Metzger & Coogan, 1993:183-184). David was one of the best-known biblical characters who was a curiously elusive figure. He is also known as the sweet psalmist of Israel (2 Sam. 23:1) and was a man whom God had chosen (1 Sam. 16:12; 2 Sam. 10:5). David was a mentor to Solomon, the wisest man who ever lived. He guided, led and instructed Solomon to lead God’s people with his wisdom and knowledge (Metzger & Coogan, 1993:153-155, cf. 1 Kings 1, 2; 2:1-9; 14:8; 15:3-5, 11, Sam. 15:16; 20; 21:19; 21:24; 22:24).
2.3.1 Abraham

2.3.1.1 His history and background

The name “Abram” was used as a personal name in the second and first millennia B.C. This is clearly composed of two elements, Ab which means “father” and a verb rûm which means “be high, exalted”. Abraham may mean “he is exalted as to his father” in other words he is of noble birth and a man of height (Kass, 1994:18-20, Metzger & Coogan, 1993:4-5, Wenham, 1987:252). According to Gen. 17:5 it is narrated how Abram’s name was changed to Abraham, which means “father of a multitude” or “father of a host of nations” and he was a friend of God (Speiser, 1964:122). In Gen. 12:3 it is declared that through Abraham all the families of the earth would be blessed. According to Gen. 21:1 Abraham’s son Isaac was born and God claimed the life of Isaac the only son to test Abraham’s faith (Fischer, 2007:173-174, Yang, 2005:153, Feiner, 1992:11-12, Wenham, 1987:261, cf. Gen. 22:2). Before Abraham died, he arranged for the marriage of Isaac (Metzger & Coogan, 1993:4-5, Wenham, 1987:262).

2.3.2 Isaac

2.3.2.1 His history and background

According to Gen. 17:16-21; 18:10-15 the birth of Isaac was twice predicted. The name Isaac was associated with laughter (Wenham, 1994:80, cf. Gen. 17:17-19). Metzger & Coogan, 1993:325 refer to Isaac as the man whose birth caused a laugh. Although Isaac appears as a passive figure his name indicates the laughter of incredulity or the laughter of joy (cf. Ps. 113:9; 126:21). Isaac’s life was in danger when he was still a boy when God demanded that Abraham sacrifice him to test Abraham’s faith (Metzger, 1993:325, Speiser, 1964:160-161; Gen. 22:2). In spite of God’s demand Isaac was still the child of the covenant (Fischer, 2007:176, cf. Gen. 12:3, 26:4, 28:14, 24:35). Just like his father Abraham which was blessed with two sons (Ishmael and Isaac) who opposed each other and lived separately from one another, in the same way Isaac also had two sons (Esau and Jacob) who were the two nations in Rebecca’s womb. These two people would be divided even as they came out of Rebecca (Metzger & Coogan, 1993:338, Speiser, 1964:193). The one would be stronger than the other. The elder would be a slave of the younger (Wenham, 1994:175, cf. Gen. 25:22-28). Isaac was a dedicated man from the day of his surrender to death (Metzger, 1993:325).
2.3.2.2 Abraham a mentor to Isaac

Abraham was known for his two distinctive characteristic traits namely patience and faithfulness, and these same traits he taught to Isaac (Williamson, 2000:74). Isaac watched Abraham as he prayed to God, he watched carefully and observed how his father prayed (Abraham prayed for Sarah when she was barren), so he learned from his father how to pray or meditate (Feiner, 1992:11-12, Metzger & Coogan, 1993:4-5, Wenham, 1987:261, cf. Gen. 15:2; 20:17; 21:1-2). Isaac observed Abraham very closely and later became an interceder where he interceded with the Lord for his wife Rebecca. This he had learned and adopted from his father Abraham (Wenham, 1994:175, cf. Gen. 25:19-21). During the ordeal of Isaac when Abraham was commanded by God to sacrifice him on mount Moriah (Zakovitch, 2008:1036-1037, Fiscer, 2008:173-178, Lombard, 2008:911, Walton, 2001:556-557, Fretheim, 1995:52, Feiner, 1992:11-12, cf. Gen. 22), the Bible describes how they walked off together and they communicated about the offering (Zakovitch, 2008:1037, Fischer, 2007:176-178, Speiser, 1964:161, cf. Gen. 22:6-8). Here Abraham provided valuable information to his son that the Lord would provide, giving him the assurance that everything was going to be all right, increasing and confirming his faith as well as the faith of Isaac. This means that Abraham’s faith can be imitated by others (Yang, 2005:158-161, Feiner, 1992:11-12). Lies are not valuable traits and one cannot help picking up the lies from father to son, as in the case of Abraham and Isaac. Isaac - without knowing – adopted the bad behaviour of his father Abraham although Isaac had not even been born at the time when Abraham lied about his wife. Abraham lied about Sarah and told the Pharaoh that Sarah was his sister, because of her beauty (Zakovitch, 2008:1037-1042, Kass, 1994:20-25, cf. Gen. 12:11-13). This lie was repeated when Isaac told Abimelech that Rebecca was his sister, also because of her beauty (Metzger & Coogan, 1993:678, Speiser, 1964:198-199, cf. Gen. 26:7-11). It is imperative to understand in this study that irrespective of people’s failures, disappointments, unsuccessfulness, lies, etc., God may still use leaders or mentors to accomplish what He intends in the first place.

2.3.3 Jacob

2.3.3.1 His history and background

The name Jacob means “may God protect” or “God has protected him” (Zakovitch, 2008:1044-1045, cf. Metzger & Coogan, 1993:338). Jacob is described as a retiring man who kept to his tents with a quiet temperament, preferring to stay at home and pursue the life
of a shepherd. In other words, he was a plain and quiet character, unlike Esau, his brother, who was considered to be his father's son, an active, uncomplicated individual and a skilled hunter. So Jacob was his mother, Rebecca’s favourite (cf. Gen. 25:27, 28, Dunn & Rogerson, 2003:57-58, Speiser, 1964:193-194). He was sly, duplicitous, and occasionally timorous, an improbable choice to embody the fulfillment of God’s promise to the nation of Israel (Zakovitch, 2008:1044, Wallace, 2001:10-11). Jacob deceived Isaac his father for a blessing and he became a liar and a cheater (Dunn & Rogerson, 2003:58, Speiser, 1964:205-208, cf. Zakovitch, 2008:1044, Gen. 27). Later God changed Jacob’s name to Israel after he wrestled with God Who promised that he would be a mighty and prosperous nation (Metzger & Coogan, 1993:338, cf. Gen. 32:28; 35:10, Speiser, 1964:269-270). According to Zakovitch (2008:1052) Isaac still had a willingness and desire to bless Jacob after the ordeal of Jacob’s lies and deceit. It was also the blessing that Isaac reserved for his younger son, and he blessed Jacob out of his own free will. He blessed Jacob with the most important of blessings, the “blessing of Abraham”, the blessing of inheriting the land of Israel (Zakovitch, 2008:1053).

2.3.4 Joseph

2.3.4.1 His history and background

The name Joseph means “may Yahweh add another son for me”. He was the son of Jacob and Rachel (Metzger & Coogan, 1993:382, cf. Gen. 30:22-24, Speiser, 1964:230). Joseph was born to Jacob’s second wife and first love, Rachel, after years of barrenness (Gen. 29:16, 17, 18-20; 29:31-35, cf. Dunn & Rogerson, 2003:64). Joseph was reared in a very tense family atmosphere of jealousy and resentment (Humphreys, 1988:25-26). At the age of 17 years Joseph tended flocks with his brothers and was the one who brought bad reports about them to his father Jacob (Metzger & Coogan, 1993:382-383, cf. Gen. 37:2, 12, 13, 14). Joseph was loved by his father Jacob more than his other brothers and that caused Joseph’s brothers to hate him so much (Wallace, 2001:1-2, cf. Gen. 37:3-4, Longacre, 2003:304-305). Jacob loved him so much because Joseph was born to Jacob (now Israel) in his old age. He treated him with undisguised favouritism and that is why he gave him an ornamented tunic, a fabulous robe (garment with many colours) while his older brothers wore the simpler garments of hard-working shepherds (Zakovitch, 2008:1049, Metzger & Coogan, 1993:338, cf. Gen. 37:3). Joseph’s brothers called him the dreamer (Gen. 37:19) but he learned through adversity to be virtuous and wise and was also able to reconcile the discord between brothers (cf. Gen. 37-50, 41, 42, 43-45, 44:18-44, 45:5, Metzger & Coogan, 1993:382-383).
According to Wallace (2001:32-35) Joseph was a man who took action and made the decisions that brought peace to the troubled brothers during the famine period. After his brothers recognized him they were troubled by all the things they done to him (Gen. 37:3, 37:12-17, Gen. 42-45).

2.3.4.2  Jacob a mentor to Joseph

Jacob instructed Joseph to identify the wrong doing of his brothers and reported it to him (Gen. 37:2, 12, 13, 14). Jacob also taught Joseph to be virtuous and to be a man of good values like to be honest and have integrity. Jacob expected Joseph to not speaking lies and indulging in wrong doing (Metzger & Coogan, 1993:382-383, cf. Gen. 37). The fact that Jacob sent Joseph out to go and observe his brothers' behaviour indicates that Jacob trusted Joseph not to tell lies (Gen. 37). The time that Joseph fled from Potiphar's wife because she wanted him to sleep with her, was a clear indication that Joseph learned in his youth to be virtuous, honest and a man of integrity (Brueggeman, 1982:312-315, cf. Gen. 39:6-18).

2.3.5  Moses

2.3.5.1  His history and background

The name Moses is derived from the Hebrew verb masa which means “pulling out” or “drawn out” (of the water) (Metzger & Coogan, 1993:528-529, Marais, 1999:10). Moses was born to a Levite named Amram and his wife Jochebed (Ex. 2:3). Moses was a shy, humble man who sought obscurity. For 40 years he studied in Egypt. No Old Testament character had such training with the exception of Solomon, Daniel and Nehemiah (Cole, 1973:59, cf. Dan. 1:4). Moses was a high-ranking official in the Egyptian hierarchy and viewed as a prince by the king of Egypt. He was married to a shepherd’s daughter (Marais, 1999:10). Moses had immense leadership abilities for the mere fact that he was raised by the Pharaoh’s daughter as her son, so that he obtained an Egyptian education and leadership skills (Ex. 2:1-25) within the court of Pharaoh. With these skills, potential, and leadership abilities Moses convinced the most powerful ruler on earth, Rameses II of Egypt, to let his people (the Israelites) go (Marais, 1999:11, cf. Ex. 5, 6, 7, 8, 9, 10, 11, 12). He also convinced his people (the Israelites) to follow him into a journey of uncertain destiny and was known as a great spiritual leader of his people (Ex. 4:28-31; 5:1; 7:6-7; 12:24-28; 13:1-3; 13:17-18) in spite of the fact that he apparently stuttered. Moses also fought marauding tribes who attacked the Israelites (cf. Ex. 17:8-16). His leadership abilities are also seen in practical affairs, such as
asking God to provide food and water for the multitude of people in the desert. Moses also had to see to the personal health, cleanliness, and even the sanitary matters of all the people. Moses proved himself to be a lawgiver of exceptional insight (cf. Ex. 20 -- laws of God, Ex. 21 -- laws on freedom and relationship with others, Ex. 22 -- laws on the property of others, Ex. 23 -- laws on religious, personal and ethical matters). Contrary to the good qualities he possessed, Moses was also short-tempered and had his own weaknesses for which he could be criticized.

2.3.6 Joshua

2.3.6.1 His history and background

The name Joshua has the Hebrew meaning, “salvation”. The name then means “The Lord is salvation” or “Yahweh saves” (Hess, 1996:17, cf. Metzger & Coogan, 1993:384-385). Joshua was a model of faithful obedience to the Lord’s law and was a warrior who fought on behalf of Moses and who also led Israel to victory (Deut. 34:9—12, Jos. 1:1-18; 2, 3). His characteristic role was a general of the armies with an authority approved by Moses (Hess, 1996:20). Joshua was also the designated assistant of Moses when he ascended the mountain of God (Hess, 1996:21, cf. Ex. 24:13). According to Num. 27:18-23 Joshua was commissioned to succeed Moses. At that point in time he was referred to as someone in whom the spirit was (Hess, 1996:21-22). Joshua is further described as one who “stood before” Moses. So God commanded Moses to strengthen Joshua because Joshua would cause Israel to inherit the land (cf. Deut. 3:28). God spoke through Moses to tell Joshua to be strong and courageous (cf. Jos. 31:23) and according to Deut. 34:9 the spirit of wisdom filled Joshua when Moses laid his hands on him. These events demonstrated that Joshua’s leadership was based upon God’s instructions to Moses to appoint him.

2.3.6.2 Moses a mentor to Joshua

There was a distinctive relationship between Moses and Joshua. Joshua learned a lot from Moses during his time as Israel’s leader. Moses designated Joshua to defend Israel against the attack of Amalek (Jos. 31:1-8). Moses acknowledged Joshua’s qualities and indicated that all his victories in the future would depend on God fighting the battle for him. Joshua was Moses’ servant because he was the only person permitted to go up with Moses on the mountain of God (Ex. 24:13, cf. Moore, 2007:158-159). It was here that Joshua observed
everything that Moses did and how he approached God. A pattern that will later be explained which is part and parcel of what a mentee should do in following his/her mentor.

Joshua observed many things that Moses did and later did the same things. For instance, as Moses read the Law of God to the Israelites and reminded the people to be careful not to sin against God so did Joshua throughout his leadership. Joshua's activities echoed those of Moses. As Moses had led the Israelites through and out of the Red Sea onto dry land so did Joshua lead the people across the Jordan River onto dry land (Jos. 3:1-17; Jos. 4:1-24). Near Jericho Joshua encountered a man who identified himself as “commander of the army of the Lord” who told Joshua to remove his shoes, a similarity to what Moses did at the burning bush for “the place where you stand is holy” (Jos. 5:13, Jos. 5:13-15, Ex. 3:1-6). Moses mentored Joshua who was at first his servant to become one of the best trained and qualified leaders for the people of Israel to lead them into the promised land (Deut. 31:1-8; 34:9).

2.3.7 David

2.3.7.1 His history and background

The name David means “beloved” (House, 1995:95). The name is also associated with a shepherd, warrior, musician, outlaw, faithful friend, empire builder, sinner, saint, failed or poor father, ideal king, righteous king, adulterer, sage advisor, and a political animal (Metzger & Coogan, 1993:153-154, Brueggemann, 1990:120, cf., 1 Sam. 16:1-13, 1 Sam. 14:23, 1 Sam. 17). He was described as ruddy, had beautiful eyes, and was handsome (cf. 1 Sam. 16:12). David was the eighth son of Jesse who was chosen by Samuel and anointed as king of Israel (Brueggemann, 1990:122, Bergen, 1996:180). He was an unknown shepherd boy who was not esteemed but he became the “shepherd of Israel” and he rose to prominence and power. David’s era was known and acknowledged as the time to laugh, celebrate, and rejoice (cf. 11 Sam. 5:2). David was not a human accident but a divine intention and was seen as a “classic” personality (Brueggemann, 1990:120). In actual fact David was without credentials and had no social claim to make but he was recognized as a man of loyalty (Brueggemann, 1990:267, cf. 11 Sam. 8:2, 5). In spite of the above-mentioned David was a man after God’s own heart, a man because of the favour and the success that he found in the presence of the Lord (Bergen, 1996:176, 375, cf. 1 Sam. 13:14).
2.3.8   Solomon

2.3.8.1   His history and background

The name Solomon means “peace” or “prosperity”. He was also known as Jedidiah, meaning “beloved of the Lord” (Cogan, 2001:168-171). Solomon was the son of David and Bathsheba and he is depicted as a loyal son, wise king, a sage par excellence and an idolater (House, 1995:95, Metzger & Coogan, 1993:707-708). God indeed favoured Solomon and blessed him and that is why he was internationally revered as being exceptionally wise and just. God blessed him with wisdom, wealth and good relationships with other kings and countries (House, 1995:109, 147-148, 157-160-165, cf. 1 Kings 3:6-9, 8:5-61, 9:10-14, 10:1-29). Solomon achieved power through the court intrigues of his mother. Solomon, unlike his father David, won no military victories and he did not become a charismatic national hero but he was introduced to Israel as a wise man because his wisdom already started in his youth (Mulder, 1998:97, cf. 1 Kings 2:9). He prayed to God for wisdom to lead and to govern the people of Israel with justice. God did not only give him wisdom and knowledge but also riches, fame and a long life (1 Kings 3:1-15).

2.3.8.2   David a mentor to Solomon

According to House (1995:85) the transition of power was from father to son. Before David died he gave Solomon some sagely advice about how to secure the kingdom (cf. 1 Kings 2:1-12) and Solomon followed David’s counsel (cf. 2 Kings 2:13-46, Mulder, 1998:83, Boshoff, 2005:7-8). Like David, Solomon was also anointed with oil to be king of Israel (Wiseman, 1993:73-76, House, 1995:93, Mulder, 1998:72, cf. 1 Kings 1:38-40,). David advised Solomon (cf. 1 Kings 2:1-9), giving him spiritual advice that he had to ensure and take great pains to “observe” what God demands and this observing should grow into a lifestyle, in other words a “walking” in the ways of the Lord and commanded him to commit himself to God (House, 1995:95, 96, cf. 1 Kings 2:2-4). David’s political advice to Solomon was the elimination of Joab and Abiathar (House, 1995:97, cf. 1 Kings 2:5-6, 23-25) and to reward old friends. According to House (1995:97) Solomon received wise political counsel. The greatest mentoring part that David played was when he suggested to Solomon that he would only “be strong” and a “man” if he kept to the Mosaic covenant (cf. 1 Kings 2:1-4). The prominent counsel of David to Solomon was that he would only benefit if he stayed obedient. He would “prosper” in everything he attempted and God would show enduring favour to David's family (House, 1995:96). So Solomon focused his attention on domestic
issues, building on his father’s policies and organizational structure to gain greater central control in Jerusalem (Metzger, 1993:707-708).

2.3.9 Elijah

2.3.9.1 His history and background

The name Elijah means “my God is Yahweh” (Metzger & Coogan, 1993:182-183). The appearance of Elijah the Tishbite was described as a hairy man, girt with a leather belt around his waist (Dunn & Rogerson, 2003:261-263, Bronner, 1964:31). Elijah was also referred to as the “man of God” which also means “prophet of God” and also wonder-working “man of God” (2 Kings 1:11, 1 Kings 17:17, 24, cf. Cogan & Tadmor, 1988:28). During his life he was portrayed as an elusive wanderer and his ministry was filled with conflict and wondrous deeds such as when the widow at Zarephath did not have any food left. Because of Elijah’s prayer and miracle, her flour and oil lasted a long time (1 Kings 17:8-16). When the woman’s child got sick Elijah also performed a miracle and the child recovered (1 Kings 17:17-24; 18:11-12, cf. Cogan & Tadmor, 1988:33). Before he ascended to heaven Elijah offered his follower and mentee (Elisha) a final gift, the double gift or share of Elijah’s spirit (cf. 2 Kings 2:9). Elijah was the one who did not die but was taken away by God and that is why Elijah was acknowledged as precursor of the Messiah and of the Messianic Age (2 Kings 2:1-12, cf. Cogan & Tadmor, 1988:34).

2.3.10 Elisha

2.3.10.1 His history and background

The name Elisha means “God is salvation” and he was the son of a farmer, a man named Shaphat, from the ancient town of Abel-Meholah in the fertile Jordan River valley (Dunn & Rogerson, 2003:265-267, Metzger & Coogan, 1993:183). Elisha was seen as a provider for his followers because he provided food and water for those who were hungry and thirsty (2 Kings 4:1-7; 4:38-41; 4:42, cf. Cogan, & Tadmor, 1988:37). He was further seen as a man of compassion (which was a valuable virtue) because he was helping the poor (2 Kings 4:17; 4:8-37; 4:38-44). He was also a disciple of Elijah, a powerful prophet, a miracle worker, a master of prophetic guilds, and a dominant religious figure in Israel before he became a prophet (Metzger & Coogan, 1993:183-184). Elisha in his days was already an overseer where he was a driver of a span of twelve oxen (cf. Bronner, 1964:42).
2.3.10.2 *Elijah a mentor to Elisha*

Elijah cast his mantle upon Elisha as an indication that he would follow Elijah and received valuable advice and instructions from Elijah (Orton, 2000:61, *cf.* 2 Kings 19:19). Elisha was further the apprentice of Elijah because his own prophetic career did not begin until the end of Elijah’s work. The prophet Elijah acted as a mentor to Elisha who took over Elijah’s ministry after he had been taken up to heaven (2 Kings 2:1-18). He refused to be separated from Elijah the older man, which means that he kept to the things he learned such as valuable advice, instructions, faithfulness as a virtue, discipleship, etc. Though Elisha continued the work of his mentor, he was still a lonely, isolated voice (De Klerk, 1995:4-6).

2.4 **CONCLUSION**

In this article it has been indicated that the Old Testament figures served as mentors to their mentees in the transmission of values. The researcher focused on certain individuals who acted as mentors to their sons as in the case of Abraham, a mentor to Isaac, Jacob, a mentor to Joseph and David, a mentor to Solomon. In the case of followers Moses was a mentor to Joshua and Elijah a mentor to Elisha. Before the mentoring part was put under the searchlight, the focus was to identify the Old Testament figures who served as mentors and the reason why they were chosen as mentors to their mentees. The background and history of each of the mentors and their mentees were described, the meaning of their names, character and designation. The Old Testament figures discussed in this article were outstanding leaders, examples and mentors in the history of mankind. According to the researcher they sometimes failed in life as human beings and suffered humiliation, rejection and shame, but they were still God’s men, prophets and leaders (mentors) who left a legacy to their followers (mentees). The significance of their mentoring role is that their names are written in the history books but most importantly in the Bible. Thus the secret of successful mentoring lies in a personal relationship with God and daily fellowship with Him and the example one sets in your life. The researcher also felt that to be a great mentor in the transmission of values is to acknowledge God in all spheres of life, including mentoring.
LIST OF REFERENCES


**KEY CONCEPTS**

- Scriptural perspectives
- Old Testament
- role
- father
- transmission
- Christian
- values
- mentor
- mentee

**KERNBEGRIFFE**

- Skriftuurlike perspektiewe
- Ou Testament
- rol
- vader
- oordrag
- Christelike
- waardes
- mentor
- mentorant
CHAPTER 3 (ARTICLE 2)

SCRIPTURAL PERSPECTIVES: POINTERS FROM THE NEW TESTAMENT ABOUT THE ROLE OF THE FATHER AS MENTOR AND DISCIPLESHIP WITH REGARD TO THE TRANSMISSION OF VALUES

ABSTRACT

Scriptural perspectives: pointers from the New Testament about the role of the father as mentor and discipleship with regard to the transmission values

The primary focus of this article is to research Scriptural perspectives which may indicate a form of mentoring. Although mentoring is not mentioned as such and the concept did not exist, New Testament perspectives may indicate something similar which is currently viewed as mentoring. In this article certain New Testament figures (mentors/leaders) were identified which acted as mentors to their mentees (followers) and where this form of mentoring also served in the transmission of values. In the discussion of these New Testament figures the emphasis will be on their history, background and their mentoring role to their followers (mentees). The mentoring aspect is also seen from the specific perspective of the parental role in the process of transmitting values. These mentor figures are: Jesus as a mentor to his disciples, Paul as a mentor to Timothy, Titus and Onesimus. The role of Jesus Christ as mentor was more than a nationalistic one as "son of David". Jesus Christ came to proclaim and to effect the kingship of God, although He Himself also has a role as the universal king. His disciples were his audience who walked closely with Him and became God's faithful servants. Their appointment as disciples indicated that Jesus was intent on Israel's restoration (in a spiritual sense). These disciples were the messianic ambassadors after He went to God the Father. Paul was chosen for his designed strategy for evangelism. His establishment of churches and mentoring role to his mentees (Timothy, Titus, Onesimus) was evidently successful. Timothy and Titus are Paul's associates and successors to shepherd the churches entrusted to them and served as models and teachers. Onesimus
showed the true indication of humility when mentoring is displayed. In conclusion the process of mentoring is reflected on by looking at the outstanding and dedicated lives of the mentees (followers).

OPSOMMING

Skriftuurlike perspektiewe: perspektiewe vanuit die Nuwe Testament oor die rol van die vader as mentor en dissipelskap by die oordra van waardes

Die primêre fokus van die artikel is om Skriftuurlike perspektiewe in die Nuwe Testament wat kan dui op mentorskap na te vors. Alhoewel mentorskap nie spesifiek so genoem word nie en die konsep nie bestaan het nie, kan Nuwe Testamentiese perspektiewe moontlik dui op iets soortgelyk as wat huidig as mentorskap beskou word. In hierdie artikel word sekere Nuwe-Testamentiese figure (mentors/leiers) geïdentifiseer wat as mentors teenoor hulle mentees (volgelinge) opgetree het en waar hierdie vorm van mentorskap ook gedien het in die oordra van waardes. Met die bespreking van hierdie Nuwe-Testamentiese figure is die klem op hulle historiese verhaal, agtergrond en hulle rol van mentorskap teenoor hulle volgelinge (mentees). Die mentoraspek word ook gesien vanuit ‘n spesifieke oogpunt oor die ouerlike rol in die proses waar waardes oorgedra word. Hierdie mentor-figure is Jesus ‘n mentor vir Sy dissipels, Paulus, ‘n mentor vir Timotheus, Titus en Onesimus. Die rol van Jesus Christus as mentor was meer as net ‘n nasionalistiese uitbeelding soos in die geval van “seun van Dawid”. Inteendeel Jesus Christus het gekom om die koningskap van God te verkondig en te bewerk, alhoewel Hy self ook die rol van die universele koning gehad het. Sy dissipels was toeskouers wat baie na aan Hom beweeg het en God se getroue dienaars geword het. Hulle aanstelling as dissipels was ‘n aanduiding dat Jesus Christus vasbeslote was oor die (geestelike) herstel van Israel. Hierdie dissipels was die messiaanse ambassadeurs nadat Jesus Christus na God die Vader gegaan het. Paulus is gekies vir sy strategie met betrekking tot die verkondiging van die evangelie. Sy stigting van kerke en sy rol as mentor vir sy mentees (Timotheus, Titus, Onesimus) was klaarblyklik suksesvol. Timotheus en Titus was Paulus se medewerkers en opvolgers om die kerke wat aan hulle toevertrou is, te lei en het ook as rolmodelle en onderwysers gedien. Onesimus is die ware refleksie van nederigheid wanneer mentorskap ten toon gestel word. Ten slotte word daar oor die proses van mentorskap nagedink deur te kyk na die uitstaande en toegewyde lewens van die mentees (volgelinge).
3.1 INTRODUCTION

Since this is a Pastoral-Theological study, it is imperative to all along keep within the parameters of what was discussed earlier in chapter 1 regarding the elements of Pastoral Theology. One of the important elements of this approach is the use of the Scripture as “...God breathed and is useful for teaching, rebuking, correcting and training in righteousness (2 Tim 3:16)”. It lies without the bounds of this chapter to give a full explanation of the academic discussion on the different approaches to the use of Scripture, but it suffices to state that in this chapter the authority of Scripture will be accepted as a point of departure (De Klerk & Janse van Rensburg, 2005:6). The aim of chapter 3 is to determine possible perspectives from the New Testament about the role of “mentors” in conjunction with discipleship in transmitting values. As with the discussion about the Old Testament the concept and wording of “mentoring” is unknown and it will have to be shown how what was practiced in the time of the New Testament, was something akin to what today is called mentoring. In order to reach the aim by indicating that a form of “mentoring” was known in New Testament times, the researcher identified examples and figures from the New Testament who served as these “mentors”, and investigated how they succeeded in teaching values to their followers (“mentees” – a concept also not known within the context of the New Testament albeit related to the concept of discipleship as will be explained later). The occurrence of fathers as mentors may not be such as was shown in the chapter on the Old Testament, but the basic elements remain. The researcher cites to defend the use of the New Testament for research purposes regarding mentoring and the submission of values within the paradigm allowed for by the postmodern era. Lotter & Thompson (2005:701) gave an excellent example how this may be done and how the apostle Paul in his times, proceeded in proclaiming his message within the Hellenistic Pluralism and still showed respect to his listeners (cf. Acts 17:22).

3.2 PROPOSED METHOD

At the Faculty of Theology of the North-West University the operational scientific hermeneutical model of Zerfass (1976) as practical-theological methodology had been used for many years. For this study the model of Lotter (2007a) will be used, which also overlaps with the model of Zerfass (1974). This model is also linked to the model of Osmer (Osmer, 2008:7 cf also Smith, 2008:1-9). According to Elyon (2008:12) there are basic components which are similar in all the “models”. The only difference is where Osmer distinguishes between four tasks such as the descriptive or empirical task, interpretive task, normative task
and the pragmatic task, Lotter (2007a) identifies only three main perspectives namely the **Scriptural perspectives** which form the exegetical and hermeneutical part, **Context** which include the literature research and the empirical element and then the **Pastoral Theological model**. The findings of the scriptural perspectives will be used to propose a pastoral theological model. Within the postmodern era one may rightly criticize the use of a “model” being too modernistic, hence the recent development in using a “matrix” or “blueprint” as a point of departure as something which may continuously developing, or a *buoy* (cf. Van Wyk, 2011: 19). For the purpose of this research the concept “model” will still be used bearing in mind that the model should not be seen as unchangeable and “set in stone” but as *an opinion* which may be critiqued and bettered by another approach.

![Diagram](image.jpg)

**Figure 3:** Lotter (2007a:4)

### 3.3 NEW TESTAMENT FIGURES WHO SERVED AS MENTORS

It was pointed out and proved in Chapter 2 that mentoring was illustrated by some fathers in the Old Testament. In the New Testament there were leaders who also displayed mentorship. They acted as teachers, guides and persons to the best of their ability, in a compassionate way in plain view of the mentee (*cf.* Bell, 2002:xiv).

The focus will now be on certain biblical figures, specifically their background, history and the mentoring role to their mentees with regard to values. These biblical figures are Jesus Christ, a mentor to His disciples, and Paul, a mentor to Timothy, Titus and Onesimus. The researcher chose these leaders (mentors) because they were able to invest time in somebody else’s future and they had the perseverance to encourage the mentee (follower).
The Lord Jesus Christ was not only a mentee, but He was the ultimate leader and mentor to those He later mentored and is still today in a spiritual way a mentor to many. He is the perfect model for mentorship. He is the main character of the Gospel and God’s representative promised by the Bible. Jesus Christ demonstrates the stories of mentors such as Jacob (Israel) going down to Egypt, Moses leading the people of Israel out of Egypt, and David ruling over the people as God’s anointed king (cf. Dunn & Rogerson, 2003:1037, Ray, 2001:332-333). The best example set by Jesus Christ was that of a servant (cf. Mark. 10:45) and teacher (John 13:13). The essence of Jesus Christ’s mentoring was displayed in the relationship with His disciples. The message that came through under His mentoring and leadership was love, service and the commission to make disciples (John 13:15). Even today the Lord Jesus Christ invites everybody to follow Him as a mentor and to learn from Him (cf. Matt. 11:28-30). Following Jesus Christ in the 21st century will of course mean many other things than it meant for the first disciples and be applied in completely different settings than those of the New Testament Sitz im Leben. In current life and world views these adaptations should be made and also reflected in academic ventures and old fashioned patterns should be revisited and evaluated within radical new contexts and challenges.

The disciples who struggled with their inadequate faith became the greatest men who spread the gospel over the world (Matt. 17:18-20, cf. Dunn & Rogerson, 2003:1039). This constitutes a vital feature of all the Gospel narratives (Matt., Mark, Luke and John). Paul was chosen because he is one of the prominent authors and leader figures in the New Testament, also by his example of spiritual strength (Lotter, 1995:550). He established many churches and this establishment of churches was evidently successful because of his leadership and mentoring role (Gal. 1:14, Phil. 3:6). Paul was the suitable mentor who took the gospel to the Gentiles (Gal. 1:15-16; 2:7-8) and he was not only a mentor to three great leaders in the Bible, such as Timothy, Titus and Onesimus, but also an outstanding example of someone who was himself mentored by Barnabas (cf. Acts 11:25-26). After Paul was a mentor to Timothy, Timothy’s faith became his way of life and he could also teach other men about God (2 Tim. 2:2). The same happened to Titus. He became one of the greatest and most influential persons spreading the gospel, the emissary of the churches. Onesimus, the runaway slave, was the perfect example of humility to go back to his master Philemon (Col. 4 and 9, cf. Phil. 1:8-21).

According to Leader Breakthru (2006) mentors usually do the following (and this is also applicable to the New Testament mentors who will be discussed).

- They help people to learn the basics of walking with Christ (discipler).
They help people to learn how to mature in depth in their Christian life (spiritual guide).

They help people to learn to do things (coach).

They help people by giving wise advice to help them through difficult situations (counselor).

They help people to learn essential ideas and get perspectives (teacher).

They help a person to teach another person how to access important resources or help develop the person along a career track

3.3.1 Jesus Christ

3.3.1.1 His history and background

The name “Jesus” means “Jehovah is salvation/ has saved” (Wardlaw, 2007:7). This name Jesus has the same meaning as the Hebrew term Messiah, and it also refers to Christ which means “God’s anointed one” (Wright, 1996:477-481, Hare, 1993:5-6).

About Jesus’ childhood there is little but to be read in the Bible, only that He grew up as a child to become an adult to fulfil His mission. The New Testament describes his calling as the Messiah and to do God’s work until He was crucified and died on Calvary (Van der Walt, 2006:129, cf. Seamands, 2003:25-28).

According to Seccombe (2002:90-91) the mission of Jesus Christ the Messiah was to fulfil the law and the prophets which are reflected first in the Old Testament and then in the New Testament (cf. Matt. 5:17, Lubeck, 2001:332-333). At Jesus’ birth the angel told Joseph and Mary that He would be called “Immanuel” which means “God with us” (Wardlaw, 2007:9, Mendenhall, 2001:42, cf. Matt. 1:23). His identity is stated unambiguously by the voice from heaven which addressed Him at his baptism, “you are my beloved Son...” (Mark 1:11) and proclaimed on the mountain of transfiguration: “This is my beloved Son, listen to Him” (Mark 9:7, Matt. 1:1-17, cf. Hare, 1993:8). Seccombe (2002:601, cf. Carson et al., 1998:905) implies that the task that was given to Jesus Christ at His baptism was to establish the Kingdom of God and extend its authority to the ends of the earth. He is the One in whom God is perfectly revealed, He is the King Messiah, and although God is King, Jesus Christ represented Him and would represent Him in the coming kingdom. He rendered service to others instead of receiving it from them and is called the Good Shepherd (cf. Carson et al.
Jesus Christ demonstrated that humble service is the highest honour (Seccombe, 2002:90-91, cf. Sherman, 2004:116-117).

Jesus Christ is the central figure to Christians and His life fulfilled the promises of God which were made by the Old Testament prophets about the manifestation of God in the lives of humans (Wardlaw, 2007:7, cf. Lubeck, 2001:332-333). He also is the founder of Christianity and his life is known from the four Gospels (Cohn-Sherbok, 1998:150). The story of Jesus Christ is paramount and relevant because it is told four times over in the New Testament and that is why He can be acclaimed the God-man regardless of His physical or human nature (Riches, 2006:485-486, Lubeck, 2001:332, Hagner, 1993:6-7).

3.3.2 Discipleship and the disciples of Jesus Christ

3.3.2.1 Discipleship

The term disciple within the New Testament was generally used in the Gospels and also Acts to refer to the wider group of the followers of Jesus Christ and not only to a specific group. At a later stage twelve were selected whom Jesus Christ chose specifically (Belsterling, 2006:78). Jesus Christ proclaimed the gospel and therefore called fishermen to follow him. Every time when someone “followed” Jesus Christ in the Gospel, he/she served as an example of what discipleship should be like (Huizenga, 2008:405).

3.3.2.2 The history of the disciples and their background

The twelve disciples were those chosen by Jesus Christ and remained with the Lord throughout his earthly ministry. They were distinguished from the unnumbered disciples who followed Jesus Christ and who played a prominent role in Luke and Acts (Robertson, 2005:273). They later became the Messianic ambassadors of Jesus Christ. “Apostolos” means representative of a sending person (Luke 6:31) and denotes the agent that is sent to act on his behalf (Seccombe, 2003:247).

portrayal of the disciples (cf. Vincent, 2005:155-159). A thorough discussion of discipleship will not be done here since it lies beyond the scope of this research (cf. Hull, 2006 & Malpurs, 2009).

The fidelity of Jesus Christ and the sometimes faithlessness and frailty of his chosen disciples are evident because time and time again the disciples displayed dullness, fear and pride, while the Lord calls for and exemplifies understanding, faith and sacrificial service (Van der Walt, 2006:164). The disciples had different careers. Most of them were fishermen. There also were among them a doctor, a tax collector, businessmen, etc. (cf. Van der Walt, 2006:164). It is significant that these disciples came from all walks of life and social standings and this is perhaps a vision of the way the church later became structured representing all kinds of people without any distinction.

Most of these disciples left everything and travelled with nothing, only the clothes they wore and still followed Jesus Christ. Maybe they had the prospect of a new way of doing business but at the same time, it was a risky business with the potential to fail. They could become bankrupt in the process (cf. Spencer, 2005:145, 152, Seccombe, 2002:401-402).

The effect of journeying without food or money was that they became totally dependent on God’s provision.

According to Robertson (2005:276-278) four outstanding points may play a significant role in the lives of the disciples:


Although there was no job description or plan of action for the twelve disciples, they responded individually and uniquely to their own calling, especially when Jesus Christ made a paramount statement of: “I will make you fishers of people” (Spencer, 2005:144, cf. Matt. 4:19, Mark 1:17). They became Jesus Christ’s audience and faithful servants in spite of their
failures and disappointments (Matt. 5:11-16, Mark 4:21; 9:50, Luke. 6:22-23; 8:16; 14:34-35, cf. Carson et al., 1998:911). Jesus Christ indicated to the disciples that they were now working for Him, not for Antipas, nor the Roman-Galilean empires (cf. Spencer, 2005:145). It seems almost as if the disciples were following the Lord blindly because He led his followers on a homeless course, with no place to lay down their heads but then Jesus Christ referred to them as his true family, those who were seated around Him, who were doing the will of God (Huizenga, 2008:406, Spencer, 2005:152, Williamson, 1983:85, cf. Mark 3:34-35, 4:3-9).

Those (disciples) around Him (Jesus) had been given the mystery which is the truth, and the truth is for insiders, not outsiders, in other words those who walk with Him, stay close to and follow Him (Huizenga, 2008:406). A very difficult situation for the disciples was to move to Jerusalem to fulfil a ministry and to deal with problems in a relational system that was outside their own experience. Many times their lives were at stake (Robertson, 2005:289).

3.3.2.3 Jesus Christ a mentor to His disciples

According to Crow (2008:87-99, cf. also Lottes (2005:128) Jesus Christ is already used in the New Testament as a mentor figure by the Gospel writers. The Evangelists Matthew, Mark, Luke and John selected episodes and sayings from the very life of Jesus Christ that would serve as mentoring encouragement in each of their contexts. Jesus Christ implemented a humble mentoring approach for example the narrative of John 13 about his unique approach as a servant teacher where he also prepared his disciples to lead a new messianic community (Belsterling, 2006:78-80).

According to Seccombe (2002:247) the disciples had an elementary education because they were quite capable of memorising Jesus Christ’s sayings and parables. Jesus Christ was a mentoring figure to them. He chose and trained them to transmit His teachings to other (cf. Camille, 2005:43-45).

The humble example and lesson of Jesus Christ was not necessarily provided to the disciples for them to comprehend fully at the moment. The Lord was very much concerned with the long-term impact and results (Belsterling, 2006:85). Jesus Christ was not only mentoring to His disciples, He was also discipling them. A suitable example is found in Matt. 28:19 where He said: “make disciples of all nations and teaching them to obey everything I have commanded you” implies that we are to make disciples who could make disciples who could in their turn make other disciples (Crow, 2008:89).
According to Reid (2009:45) while Jesus Christ was busy mentoring and leading His disciples they were wrangling among each other over who was the greatest in the Kingdom of God. He explained and directed His disciples’ attention to those who are most vulnerable and whose gifts were undervalued and least developed. Jesus Christ addressed His disciples and invited them to a leadership style based on relinquishment and service to all, especially the most needy. He practiced what He preached about the inclusive love of God (cf. Lottes, 2005:137).

The mentoring methodology Jesus Christ used was His initiation process and it included aspects such as broadcast proclamation, mentoring courtship, personalised calling, etc. His methodology on the selection process was for example a larger public, prayerful consideration, mentee response, etc. His methodology on the characteristics includes instances where He modelled holistically, inspired small group interaction, He mentored one-on-one, etc. (Crow, 2008:90-92).

Jesus Christ emphasised the necessity of self-sacrifice instead of self-praise and therefore explained this to the disciples after their argument about who would be the greatest in the kingdom of God. Jesus Christ told them “whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For even the Son of Man came not to be served but to “serve” (Huizenga, 2008:409, cf. Gundry-Volf, 1999:57-58, Mark 10:43-45). The Lord here used a child to show and explain to the disciples some virtues such as love, compassion and so invested value in their lives (cf. Gundry-Volf, 1999:59-60). The term “mentor” according to Belsterling (2006:77-78) is never used in Scripture but the Greek term, “meno” which means “enduring relationship”, does occur in the Bible. Jesus Christ used the term frequently in His farewell discourse and it describes an abiding relationship especially the type of relationship that He desired with His twelve disciples (cf. Köstenberger, 2004, Joh. 14, 15). The Lord desired to love and counsel His disciples in this way so that He viewed the disciple-teacher relationship as an enduring one. An example of a very close and relational way of leading and mentoring was the fact that Jesus Christ washed the disciples’ feet. To them it was humiliating but to Jesus Christ it was the humiliation He was to suffer on the cross (Thomas, 2000:28-29, Belsterling, 2006:80-81, cf. Joh. 13:1-17). He used the foot-washing as an object lesson to teach His disciples that loving others means humbly serving them as He even laid aside his dignity (Belsterling, 2006:84). This shows that Jesus Christ mentored the disciples to be humble and encouraged them to love in humility and make sacrifices for one another. His love for His protégés was
enduring (cf. Joh. 13:1). Discipleship is therefore taught by word and deed, meaning one must see to follow and follow to see (Huizenga, 2008:408).

Belsterling (2006:78) said that Jesus Christ protected the twelve and retreated with them from the masses of other disciples who followed Him. This indicates that the relationship that Jesus Christ had with the Twelve was at a more intimate level than that which He had with all others (cf. John 6, Luke 8). It is clear that with those on whom He intended to have the greatest impact He did not wait to be selected as a mentor. He demonstrated respect, nurturing each according to his needs (cf. Köstenberger, 2004, Köstenberger & O’Brien, 2001:91-94). Jesus was faithful even when He had an intense psychological struggle in Gethsemane but He yielded to the will of God. The disciples, however, did not. They fled (cf. Mark 14:50-52) but still they held a special place in His heart and He was about to lay down His life for them (Huizenga, 2008:410, Belsterling, 2006:83). Although the twelve neglected and rejected Him, He was still passionate to lead and to guide them until the very end (Seccombe, 2002:601).

3.3.3 Paul

3.3.3.1 His history and background


When Paul was still a youth, his family moved to Jerusalem where he was educated and had a strict religious training (Acts 22:3, Phil. 3:3). Paul’s Pharisaic roots led him to study with one of the leading teachers of the time, Gamaliel the elder who was the grandson of the great Hillel who was the leading Jewish teacher of the first century BC (Mitchell, 1992:641-662, Daube, 1986:40-43, Winter, 1984:203-212, Goodenough, 1929:181-183, cf. Gal. 1:14).
Besides being an educated man, Paul also learned the craft of tent-making as a trade in order to support his study of the Law (cf. Acts 18:3).

Paul was not only a great missionary and church builder but also a stirring preacher and gifted writer. Of the 27 books of the New Testament he was the author of 14 (Acts 13:16-41; 17:22-31). Paul believed that the work God had given him to do was to plant strategic churches through which the gospel could be proclaimed (Rom. 15:19, cf. Carson et al., 1998:1115). Thus for the sake of the gospel Paul suffered shame and the pain of imprisonment, but could still lead and mentor individuals such as Timothy, Titus and Onesimus (Magee, 2008:338-353, cf. Hiebert, 1976:213).

3.3.4 Timothy

3.3.4.1 His history and background

The name “Timothy” means “honoured of God”, “worshipping God” or “valued of God” and he was the child of a godly heritage (Cohn-Sherbok, 1998:294, Mitchell, 1992:653 cf. Acts 16:1, 2, Tim. 1:5). He was born in a religiously divided household, with a Jewish mother and a Greek father and although he was not circumcised as a Jewish boy, he was strongly influenced by the deep faith in God by his mother, Eunice, and his grandmother, Lois (Houston, 2004:229, cf. 2 Tim. 1:5-7).

Timothy was a young man from Lystra in southern Asia Minor who became one of Paul's principal aides, a youthful reader of Scripture and ordained for the work of preaching (2 Tim. 3:15). He was Paul's most responsible associate and helped nurture the small far-flung congregations of believers around the Greek world, and became a co-sufferer with Paul in the afflictions of the gospel (Couser, 2004:295-316, Mitchell, 1992:641-662, Hiebert, 1976:213-228 cf. 2 Tim. 1:8).

3.3.4.2 Paul a mentor to Timothy

Paul was the great apostle to the Gentiles and a great leader and mentor to Timothy, Titus and Onesimus (Magee, 2008:338-353, cf. Hiebert, 1976:213). He was impelled by his faith to spread the gospel of Jesus as widely as he was physically able to do.

When Paul recognised Timothy’s abilities, a close bond of faith and affection developed between them. He spoke of Timothy as his beloved and faithful child (1 Cor. 4:17, cf. Hiebert,
CHAPTER 3 (ARTICLE 2)

SCRIPTURAL PERSPECTIVES: POINTERS FROM THE TESTAMENT ABOUT THE ROLE OF THE FATHER AS MENTOR AND DISCIPLESHIP WITH REGARD TO THE TRANSMISSION OF VALUES

1976:215). Through the mentoring process of Paul Timothy was encouraged not to be ashamed of the gospel and testimony for Jesus Christ (Couser, 2004:295-296). Paul mentored good traits to Timothy and was using Timothy as an emissary to nurture congregations when Paul could not himself visit them (Houston, 2004:231-233).

He was sent to the Thessalonians to strengthen their faith and exhort them (cf. 1 Thess. 3:1-3), to Philippi because he took an interest in their welfare (cf. Phil. 2:20, 22) and to Corinth to remind them of Paul’s ways which he adopted by following Christ (cf. 1 Cor. 4:17). Some of the valuable moral traits and virtues Paul mentioned and mentored to Timothy was to implement aspects such as sensibility, self-restraint, vigilance, orderliness, hospitality, teachability, good reputation, etc. (Mappes, 2003:207-212, cf. Hughes, 1999:104-207). Timothy was assisted and led by Paul till the end to be just, even when judgement was to be passed on him (Couser, 2004:311).

3.3.5 Titus

3.3.5.1 His history and background

The name “Titus” means “honourable” or “honour” and comes from the Greek “Titos” (Mitchell, 1992:647). Titus was the first Gentile (being a young Greek) to become one of the apostle Paul’s co-workers in spreading the gospel of Jesus. Titus became like Timothy, an important emissary in dealing with congregations that the apostle could not visit. Titus was taken to Jerusalem by Paul and Barnabas for a conference with the leaders of the church (Lea & Griffin, 1992:263-264).

3.3.5.2 Paul a mentor to Titus

Paul and Titus did not yield to the false brothers not even for a moment (Gal. 2:4, 5) but still Titus was an inspiration to Paul (cf. Gal. 2:1-3). Just like Timothy a peculiar bond of affection developed between Paul and Titus (cf. 2 Cor. 7:6, 13). Paul described him as his partner and fellow-worker and true child in a common faith (cf. 2 Cor. 8:23, Tit. 1:4).

When Paul was mentoring Titus the most difficult assignment Paul gave him was to deal with the church at Corinth. With the leadership and values of Paul Titus became successful in combating false teaching and in repairing the relationship between Paul and the Corinthians (Genade, 2011:19-20, cf. 2 Cor. 7:5-6). Paul inspired Titus to set things straight by ordaining

3.3.6 Onesimus

3.3.6.1 His history and background

Onesimus is a Greek name which means “useful” and “profitable” (Philem.: 11, Mitchell, 1992: 652, Dunn & Rogerson, 2003:1447). Although Onesimus was a slave Paul refers to him as the faithful and beloved brother (Melick, 1991:338, Daube, 1986:41, Col. 4:9). The runaway slave was from Philemon’s household and as he escaped it, was detected that he had defrauded his Christian master by robbing him (Nordling, 1997:263, Winter, 1984:203, cf. Col. 4).


According to Dunn and Rogerson (2003:1447) Onesimus had deliberately sought Paul out in prison because Onesimus had offended his master and Philemon and wanted Paul to intercede on his behalf. When Paul sent Onesimus back to Philemon he clearly expected Onesimus to accept patiently whatever decision Philemon would make (Daube, 1986:41).

Paul set an example of self-restraint, he beseeched instead of ordering and appealed to love and partnership. One could say the approach of Paul was sincere and humble towards Onesimus (Daube, 1986:41).

3.3.6.2 Paul a mentor to Onesimus

Paul had fathered Onesimus in prison (Philem :10) in a spiritual sense and this was Paul’s main reason why he expected Philemon to welcome Onesimus as a fellow-Christian, a brother in Christ (Philem:10-11, 1:16, 17). The pressing need of Onesimus was to get himself reinstated with his master and after a while he persuaded Paul, while Paul observed it by himself, that he was a changed man. This moved Paul to go to great length of writing his
letter to Philemon in all sincerity, appealing to Philemon to let go of his wrath against Onesimus because the slave was now a brother in Christ. He urged him to receive him not as a slave but as a brother (Nordling, 1997:282, Daube, 1986:40, Winter, 1984:205, Goodenough, 1929:183, cf. Col. 4, 9).

Onesimus’ conversion was a complete change because the very person that was once subject to Philemon was no more. The present Onesimus was a different being in every respect and Paul’s guidance, mentoring and leadership played a role in this process (Daube, 1986:41).

Onesimus - now a fellow-Christian - discovered new faith and Paul was not only a mentor and leader to him but also a mentor and leader to Philemon. Philemon was enlightened by the truth of which Paul spoke and what he taught - Paul had the Christian freedom of Philemon in mind (Nordling, 1997:277, Winter, 1984:204-206).

3.4 CONCLUSION

In this article it has been indicated that New Testament perspectives refer to something similar to what is currently known as mentoring and that these figures thus identified served as mentors to their mentees with regard to the transmission of values. The focus was on leaders (mentors) who made an impact on their followers (mentees). They were Joseph and Maria, mentors to Jesus Christ, Jesus Christ, a mentor to His disciples and Paul, a mentor to Timothy, Titus and Onesimus. These mentor figures showed outstanding leadership and mentorship abilities. In the discussion of those who acted as mentors and the role they played in the transmission of values, the significance of discipling (as a form of mentoring) in the New Testament was highlighted.

It is therefore clear that also in the New Testament (as was indicated) a person acting as mentor can do a lot for the mentee with regard to the transmission of values, even if such a person is not a father in the general sense of the word.
LIST OF REFERENCES


KEY CONCEPTS

Scriptural perspectives
New Testament
role
father
discipleship
transmission
Christian
values
mentor
mentee

KERNBEGRIFFE

Skriftuurlike perspektiewe
Nuwe Testament
rol
vader
dissipelskap
oordrag
Christelike
waardes
mentor
mentee
CHAPTER 4 (ARTICLE 3)

CONTEXT: LITERATURE STUDY ON THE FATHER AS MENTOR IN THE TRANSMISSION OF VALUES

ABSTRACT

Context: literature study on the father as mentor in the transmission of values

The present world is not just in a moral crisis but is also experiencing challenges and enormous changes. The world experiences devastating issues such as violence, murder, rape, drug and alcohol abuse, free sex, corruption, youth crime, dishonesty, racism, child molestation, lack of order and discipline at schools and homes. These phenomena, challenges and changes could easily cause children into hate, rage and pain. The researcher is aware of other alternative family structures and therefore accepts the other family structures such as mothers, single parents, child-headed households, children who are raised by grandparents and guardians. In this study the researcher selected the father as mentor in the transmission of values while the role of the mother, grandparents, single parents, guardians and child headed households will not be overlooked. The focus of this study is, however, mainly on the father being such a mentor from whom his children can learn and copy values and good character traits. Such a father figure as mentor will be able to contribute greatly to the social development of his children and will build healthy relationships. A father figure is needed, someone who does not only provide for their physical needs, but also cares and acts positively when it comes to the transmitting of values. This father figure as mentor will offer wisdom, knowledge, insight, perspectives, guidance, support and practical help that is useful and of great help during life crisis. The father as mentor will also provide advice and nurturing even in a delicate and sensitive situation.

Although numerous forms of family structures exist (as mentioned earlier) where these family structures may play a role, the primary focus of the study is on the father as mentor in the transmission of Christian values to children. To propose values for the father the two paradigms of values according to Joubert (1986) and Heenan (2004) will be researched and certain values mentioned by these theorists will be proposed for the father as a mentor which can be used as guidelines in the transmitting of Christian values.
OPSOMMING

Konteks: literatuurstudie met betrekking tot die vader as mentor in die oordrag van waardes

Die huidige wêreld is nie net in 'n morele krisis nie, maar dit ondervind ook uitdagings en enorme veranderinge. Die wêreld ondervind geweldige dilemma soos geweld, moord, verkrachting, dwelm- en alkoholmisbruik, vrye seks, korruption, ingerigtheid, rassisme, kindermolestering, gebrek aan orde en dissipline by skole en ouerhuise. Hierdie verskynsels, uitdagings en verandering kan kinders maklik beïnvloed om vol haat, woede en pyn groot te word. Daarom is dit vir kinders belangrik om 'n mentor in die huis te hê wat as roolmodel kan optree en wat waardes weerspieël. Die navorser is bewus van ander alternatiewe familiestructuur soos moeders, enkelouers, voogde, huishoudings met kinders as hoofde, kinders wat deur grootouers grootgemaak word, ens. Maar in hierdie artikel fokus die navorser op die vader as mentor by die oordra van Christelike waardes. Die rol van die moeder, voogde, enkelouers, grootouers en huishoudings met kinders as hoofde word egter nie misken nie. Die artikel gee egter hoofsaklik aandag aan die vader as so 'n mentor by wie sy kinders waardes kan leer asook goeie karaktereis. So 'n vader as mentor dra in 'n groot mate by tot die sosiale ontwikkeling van sy kinders en tot bou van gesonde verhoudinge. 'n Vader is nodig, iemand wat nie net in hulle fisiese behoeftes voorsien nie, maar wat omgee en positief optree as dit kom by die oordra van waardes. Die vader as mentor bied wysheid, kennis, insig, perspektief, leiding, ondersteuning en praktiese hulp wat bruikbaar sal wees gedurende lewenskrisisse. Die vader as mentor voorsien ook advies en versorging selfs in delikate en sensitiwe situasies.

Alhoewel verskeie vorms van familiestructuur bestaan soos vroeër genoem en hierdie familiestructuur 'n rol mag speel, is die fokus van hierdie studie op die vader as mentor by die oordra van waardes. Ten einde goeie waardes vir die vader te bied, word daar eers gefokus word op die twee voorbeelde van waardes geformuleer deur Joubert (1986) en Heenan (2004). Na aanleiding daarvan word sekere waardes vir die vader as mentor voorgestel wat hom kan ondersteun by die oordra van Christelike waardes.

4.1 INTRODUCTION

In this chapter (article) a literature study or meta-theory) with regard to the father as mentor in the transmission of values will be done. According to Venter (1993:247) and Pieterse (1993:51) a meta-theory or literature study is a theory where specific disciplines are studied
and where the aspects of the disciplines reflect the same significance. Larney (2009:58) confirms that the assistance of other disciplines is essential with regard to a meta-theory. Therefore an inter-disciplinary approach will be applied in this article, which will be used interchangeably without necessarily indicating the specific discipline (cf. Theron, 2008:56).

Any research (especially for a Doctoral thesis) should be approached with the idea of the highest level of judgement and critique from an academic point of view and justification and substantiation of viewpoints and points of departure. The researcher realizes that the connection of the topics of the father, mentoring and the transmission values presented challenges which could not have been fathomed at the onset of the study. Added to that the paradigm of Pastoral Theology even more complicated the matter, but it gave a sound theological grounding to the study which is done within the parameters of Pastoral Studies. This chapter is by far the most challenging since most of these “lines” (except the Pastoral Theology which still has to be born in mind) flow together. It was therefore endeavoured to discuss all the relevant matters as a literature study within the category of Context (in the Pastoral Theological model of Lotter).

Life is changing at a more rapid and unpredictable table rate than ever before. From technology to economics to family life, the world that professionals in every discipline have been trained to understand and serve is ever so quickly (cf. Clark & Clark, 2010:37). Over the last several decades, there has been a momentous debate sweeping across the world over the present health and future prospects of families, and the complexity of world family transformations are on the increase (Browning, 2003:1). Thus is the family context not only a difficult task but also a complicated dilemma because of the complexity of family structures, and one should keep in mind that socialization has always had its challenges for parents to help children grow into adulthood (cf. Clark & Clark, 2010:38). However, Welch (2007:2) is of the opinion that parents do not need a course in family life to allow you to be active family members but the researcher is convinced that although many parents are active family members they still needed to be equipped with life changing attributes such as values. Active parent’s is not enough with regard to the problems and dilemmas that the world is facing and experienced (cf. chapter 1). White (2009:xii-x111) clearly indicated that children or illegitimate children bear the sins of their fathers and mothers. He also stated that the world examining the pathos of child abuse and rape, child poverty and homelessness, juvenile delinquency and violence and illegitimacy and infanticide. Keep in mind that nothing tears the heart of a parent more than watching a son or daughter who is struggling in life (cf. Havens, 2010:45). Hence, is it important for the researcher that parents should be examples and mentors in the lives of their children, especially the father.
Although the father plays numerous roles in the household, the most important role is that of a co-provider and it concern financial, physical and material aspects. It should be kept in mind that the specific role of mentorship has been accentuated. The problem statement of this study is that the father as mentor is crucial in the transmission of values. This study will therefore attend to and critically reflect upon methodology, values and also Christian values. In the discussion it was decided not to use the term “Christian values” but only values. However, during the empirical research (chapter 5), it was proved that in the individual in-depth interviews co-researchers used the term “Christian values”. Therefore the term “Christian values” became the main focus in the study. The researcher is of the opinion, and believes that mankind stands in relationship with God and reflects also the image of God. It is therefore imperative that the father should consider and focus on Christian values when he does the transmission of values. Then the complexity of families and family structures in the real world is explained including parenting and fathering, mentoring as part of a bigger social development, the father as mentor in the transmission of Christian values and conclusion. With regard to values, the research will focus on the two models of Joubert (1986) and Heenan (2004).

4.2 PROPOSED METHOD

The following method of Lotter (2007a:4) which consists of three divisions namely scriptural perspectives (exegesis and hermeneutics), context (literature and empirical research) and the pastoral-theological model will be used as a methodological framework in order to facilitate the interaction between the three divisions. The theory behind this model is only discussed in Lotter’s inaugural address and has not been explained extensively elsewhere. In the model it is proposed that the scriptural perspectives that are attained through exegesis and the hermeneutics will have an influence on the context of the proposed study which includes the literature and the empirical aspects. These scriptural perspectives will impact on the proposed pastoral theological model. The context of the study (the literature research and the empirical study) will also have an effect on the scriptural perspectives. It is in the reciprocity and inter-connectedness of the process that the pastoral-theological model is formulated (cf. Ferreira, 2010:21-22). This method also correlates with the model of Zerfass which consists of a basis theory, a meta-theory and a practice theory that will promote actualization of theory in practice (Theron, 2008:56, cf. Heyns & Pieterse, 1990:7, Heitink, 1999:113, Reinecke, 2001:9, Ferreira, 2010:21-22).
4.3 THE CONCEPT OF VALUES

In present-day society, the concept of values has become an even more relevant and contemporary subject to many writers and researchers, perhaps due to the growth of the postmodernity (where everything goes!) and discipline is challenged. Especially "old values" as portrayed by grand narratives are rejected. It is even described by Nicholas Handler (2007) as the “posteverything generation”. Authors researching and writing about values identify specific values and these values are applied in society (such as adoration, trust, certainty, obedience, respect, duties, peace, discipline, expectations, etc.). Other writers take a more specific stand and refer to these values as Christian values (cf. Carl & De Klerk, 2001, Heenan, 2004, Hattingh, 1991, Bagarette, 1995, Joubert, 1986, Rens, 2005, Abdool, 2005, Lepholletse, 2008, Challens, 2008, Freeks, 2007, Llale, 2003).

4.3.1 What are values?

According to Carl en De Klerk (2001:22) there is no universal definition for values, because of the complexity of the concept. Llale (2003:7) also claims that because of the manner in which the concept is generally used, it makes it difficult to capture the precise meaning. In literature it is easy to see that the term “values”, is often confused with other terms such as attitudes, norms, faith, ideals, needs, goals, importance and interests.

The word values is derived from the Latin word valere and the French word valoir which means “that which is truly valuable, which is worth striving towards, that which truly makes life worthwhile” (De Klerk, 2004:3). Rens (2005:12) is of the opinion that values means to be “strong and powerful”. cf. also Odendal & Gouws, 1994:1257)
According to Haydon (1997:7) values are an expression of a deeper truth beyond, and less ephemeral than, our material lives and they provide ideals to live up to.

Davies (2001:1) refers to values as *cherished beliefs and standards for right or wrong* (italics by researcher) and they also serve as determinants that influence a person’s choices in life for a long period of time (*cf.* Rokeach, 1973:5).

One should understand that values connect with beliefs that determine ones’ attitude and behaviour. An individual has to make a decision concerning a certain behaviour or behavioural pattern.

For the researcher, it is essential to see that values serve to give life purpose and it should also contain a religious or spiritual element that can give meaning or direction or make sense of one’s life.

Although other values exist besides biblical values, is it important for the researcher to point out in this study that the Bible provides us with a clear description of the origin of values. Some of the values that are discussed correlate with Christian values (see point 4.3.6). God governs His creation through the principles of values and these spiritual laws are valid and binding for all created beings.

Van Wyk (1996:533) argues that values are set in a value system, that hold the Bible as the authoritative Word of God, and that faith springs out of the belief in the Trinity. De Klerk and Rens (2003:355) agree that persons’ values should flow out of their beliefs. In other words, one gets one’s world and life view from religion or a belief system. According to Hattingh (1991:117-118) a human being is born with potential *value consciousness*. She indicates that the human being becomes conscious of values so that one can evaluate and form opinions about certain elements of life such as religion, ethics, culture, economics and the law (*cf.* Fourie *et al.*, 1990:95, Stofberg & Gray, 1988:77). Carl & De Klerk (2001:22) agreed with this statement that the human being is born with potential value consciousness, but without specific values. De Klerk and Rens (2003:356-357) are also convinced that a human being is born with the ability to internalise values.

We can clearly see from the above-mentioned discussion, that researchers agree that the human being is not born with values, but rather a value consciousness that is rooted in his/her religion or faith or worldview (Van der Walt, 2008:13-21). It should be developed by the work of parents (father and mother). The researcher agrees with Hattingh (1991:117-118)
who shows that human value consciousness enables them to evaluate certain aspects such as religion.

It is therefore clear that the roots of values lie deep within human beings. Materialistic possessions and lifestyles are not the only aspects that indicate values, but values are deeper, and include more spiritual aspects that need to be tapped into, to live a fruitful and more meaningful life. It is something for one to crave and strive towards, thereby living for it.

4.3.2 Values determine behaviour and actions

There are different kinds of values and values determine behaviour and actions in the life of individuals and, hence the interest and focus on values when research is done on a father’s role as mentor in the transmission of values. Values determine our actions and even our attitudes (cf. De Klerk & Rens, 2003:37) and these attitudes and actions shape our hearts and thoughts. They shape who we are as individuals, how we live from day to day, as well as how we view and treat others. Thus we can conclude that the human is a sensitive being who is influenced by his environment, events and society and always one with values, whether it be good or bad.

If values make life worthwhile, and they are worth striving for, as the previous researchers have alleged, Green (2004:108) refers to values as “virtues that can be described as convictions” which are embraced and prioritised by individuals and around which they arrange their lives (cf. Rhodes & Roux, 2004:25, Hill; 1991:4). In reality these values are the highest priorities in life and all this refers to a worldview which is important and cannot be ignored (De Klerk, 2004:3, cf. Van der Walt, 2008:2-3). According to Theron (2008:80) a worldview is the comprehensive framework of one’s basic beliefs about things. In the worldview of Christians their worldview will be shaped and even tested according to the Bible especially when it comes to values.

4.3.3 Values as directives

Values are directives, especially when an individual is faced with making a decision. A certain group of values will influence each decision that he or she has to make. A good example of this would be a learner, choosing to be obedient to the instructions of an educator in a classroom scenario. This scenario highlights specific values, such as moral and authoritative values to name but a few.
4.3.4 Values give meaning and function

Values give meaning to life and help us face and solve life problems (Kok, 1999:2). These problems stem from situations and relationships with others. Conflict and problems are inevitable and in the solving of these challenges decisions need to be made. Thus core values play an essential role in these decisions.

Values are not just meaningful but they also play a big part in the reaching of one’s goals, and the verbal and non-verbal experiences, perspectives and even the concept of being human. Carl and De Klerk (2001:22) are of the opinion that values of human beings form a value system which serves as a guideline for behaviour as well as setting criteria against which one evaluates people, objects, events and other issues. Values also form an internal structure on which human beings’ decisions are based (De Klerk, 2004:3).

4.3.5 The different groups of values

The extended mentoring role of the father is his responsibility in his involvement in his children’s education at home. Here his role should be vital and effective in transmitting values.

According to Freeks (2007:22-31 & 92-118) different values and programs exist such as:

- The divisions of values according to Joubert
- Hattingh’s twenty life-values
- Heenan’s cornerstone values
- Living values: An educational program
- One character education program that works
- The Manifesto on values, education and democracy from the Department of Education
- Starfish values program

For the purpose of this study the researcher will select only two models for discussion, namely the prescribed values of Joubert (1986) and the cornerstone values of Heenan (2004). The two models are chosen because they do not only reflect on Christian values (which will be discussed later) they are also relevant and practical for the role of the father as mentor.
4.3.5.1 **Values according to Joubert (1986:115-117)**

![Diagram of values aimed at humankind](image)

Figure 4.2: Values aimed at humankind (Joubert, 1986: 115-117)

The divisions of values as indicated above are all aimed at humankind. And one’s whole life is determined by these values. For the purpose of this study the focus and emphasis will be more on religious, educational and super-ego values. Religious values have an influential aspect on people’s life view and worldview. Educational values are based on direction, meaningfulness and attitudes, and refer to the fact that the father as mentor has to educate when he transmits values. Super-ego values are about knowledge, discipline and respect.

4.3.5.1.1 **RELIGIOUS VALUES**

Religious values are core values and part and parcel of humankind. It is a broad category and not necessarily connected to one religion, but a human characteristic. Later in this chapter specific Christian values will be discussed, which are also religious values. It is therefore imperative to note that religious values (as briefly presented here) should not be confused as Christian values (which will be discussed later in this chapter).

It is imperative for the researcher that the father as mentor should focus more on religious values when he transmits values to his children because mankind reflects the image of God, and therefore stands in relationship with God. This indicates that man is a religious being with religious values (Van der Walt, 1999:330). According to Lepholletse (2008:27) religious values are described as a feeling of being influenced by or of being in communication with
something holy or sacred. These religious values are love, respect and honour (Cunningham, 2008:54-57). Brown (2007:216) stated that religious values are more than the above-mentioned values; it also includes faith, worship, prayer, sanctification and obedience. Hattingh (1991:148) and Bagarette (1995:46) state that religion has a definite influence on the individual’s worldview and lifeview which also incorporates his or her view of religion. Therefore one should not underestimate the importance of religious values in society today. Religious values are associated with man and his view of life, his attitude towards life, his religious training and submissiveness and a non-violent attitude (Mitchell, 2007:10-11, Abdool, 2005:10, Bagarette, 1995:47). Religious values play a critical part in interpersonal and intergroup relationships. For example, a certain grouping can believe that one should love all people, regardless of their religious beliefs or culture, while another group may believe that only those people with the same belief system should be loved and respected (Beckmann & Nieuenhuis, 2004:58).

Focusing on the role of the father as mentor in the transmission of values it is necessary to identify the indicators of religious values because the father will need this type of values when he plays his role as a mentor (cf. Hattingh, 1991:148, Vorster, 2007:179, Vorster, 2008a:476).

Religious values also have certain indicators such as religious practices, faith, worship, prayer, sanctification, obedience, friendship, love, respect, honour, assurance in faith, human dignity, obedience, deliverance, diligence, justice, kindness, generosity, self-control, righteousness, honesty, caution, gentleness, integrity, humility, purity and patience. These values can be helpful for the role of the father as mentor in the transmission of specific Christian values (see the results of the empirical research in chapter 5 to follow).

4.3.5.1.2 EDUCATIONAL VALUES

Values can be verbal or non-verbal experiences, views or opinions of people and therefore include an emotional element. Educational values serve as guidelines for behaviour or actions as well as criteria by which people, situations, or even objects will be judged and evaluated. These values are also referred to as higher values, because they have to do with the intellectual, spiritual and moral aspects of life (Hattingh, 1991:149).

Educational values help to make sense of, give direction and meaning to human existence.
Educational values also include certain indicators such as convictions, attitudes, making sense, directive/directional and meaningfulness.

Van der Ven (1998:31) made a huge contribution to the issue of education, religion and morality. He indicated that the moral criteria of moral education the good, the right, and the wise. Van der Ven also identifies a notion of moral communication as the common basis of the various modes of moral education such as discipline socialization, transmission, cognitive development, clarification, emotional formation, and education for character. He defines moral communication as “the ongoing process of moral exchange and understanding in the search for truth. This new way of understanding morality, cannot be objectively guaranteed but is known through attestation or trust. The good as defined by one’s community, must pass through the sieve of the right, understood to be universally, applicable, and be applied by the spirit of practical wisdom-in-situation which recognizes the singularity and contingency of any given situation (Van der Ven, 1998:70-79).

4.3.5.1.3 SUPER-EGO VALUES

Super-ego values are the intrinsic values that a human being has about himself/herself (Hattingh, 1991:150, cf. also Bagarette, 1995:50). These values involve self-knowledge, self-actualisation, and self-maintenance.

Super-ego values also have certain indicators such as self-discipline, self-respect, one’s own feelings or emotions and expectations.

4.3.5.2 Heenan’s cornerstone values (2004:4)

![Diagram of eight cornerstone values](image)

Figure 4.3: The eight cornerstone values (Heenan, 2004:4)
According to Heenan (2004:3), parents are the first and most important educators of values. Nothing can replace the home as the primary place where values are instilled. With or without parents, children develop values, character and attitudes in their formative years. There is actually a conscious and unconscious process that takes place in the child while watching his or her parents (Heenan, 2004:3).

Heenan (2004:4) further underlined that the moral and ethical aspects of values reflect character. These eight cornerstone values refer to those values that are consequential and universal, as well as trans-cultural. These values guide and determine people’s behaviour and attitudes towards the outside world. According to Abdool (2005:73) cornerstone values determine each individual’s course of life, and their actions and these values should be carried over to the next generation. Abdool (2005:74) also maintains that these values are the ideal key for worth and character building. The values of Heenan are built into a character-building programme in New Zealand, which is implemented by various schools. Heenan also argues that these values are acceptable to each and every person (cf. Rens, 2005:36). Heenan’s cornerstone values bring the behaviour to the fore that leads to good healthy relationships and community well-being (cf. Abdool, 2005:75). The eight cornerstone values include the following:

- honesty and trustworthiness,
- kindness/friendliness,
- regard and concern about others,
- sympathy/mercifulness,
- obedience,
- responsibility,
- respect and
- duty (hardworking).

The above-mentioned values have the following as their goals:

- To build character
- To develop the ability to discern right from wrong, good from bad and whether something is or is not appropriate to a given situation.
Every value contains three elements of development which Heenan (2004:4) calls *moral knowledge, moral emotions* and *moral behaviour*. An example of this is as follows:

When someone wants to implement the value of honesty, he or she must first understand what honesty is in terms of themselves and others. Secondly they should then develop a passion for honesty, in other words, they connect with the concept on an emotional level to be able to implement it. Lastly the person should behave in an honest way in his or her relationships with others, even as a citizen of a certain country. This means that you have to help build an honest and righteous society (Heenan, 2004:4).

It is clear that Heenan does not have general values in mind with his eight cornerstone values but that he is mainly focused on the intrinsic values that describe good character which are paramount to the researcher with regard to the role of the father as mentor in the transmission of these values.

### 4.3.6 CHRISTIAN VALUES

As was indicated earlier religious values and Christian values are not necessarily the same and should be discussed separately. For the purposes of this study, a discussion will not be done about Christian values since it is important for the outcomes of the research. According to Van der Walt (2008:2) Christian values can also be understood as a worldview and one’s choices can either be bad or good and it can have good or bad consequences where they light up one’s life or darken it. These values do not exist by themselves; they have meaning which is based on God’s ordinations for life (Van der Walt, 2010:45, Banner, 2009:11-14). Vorster (2008c:60-61) refers to it as a worldview of ethics and norms. Theron (2008:80) states further that a worldview refers to the comprehensive framework of one’s basic beliefs about things and when values are proposed, Christians require that their worldview be shaped by values and tested against the Bible (*cf.* Nimmo, 2007:43-44, Vorster, 2004:87, 179). In the light of the above-mentioned explanation, one can say that this Christian view can be instrumental in bringing about change, especially in a family (*cf.* Vorster, 2007:170).

An example is the fruit of the Holy Spirit such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control that can be regarded as Christian values (Van der Walt, 2010:215, *cf.* Cunningham, 2008:158-159, Vorster, 2008b:200, Vorster, 2007:221, *cf.* also Gal. 5:22, Phil. 4:8). Van der Walt (2010:215) defines Christian values within the context of faith (faith, trust, devotion and surrender), moral values (integrity, honesty and forgiveness) and political-juridical values (justice and fairness). Cunningham (2008:158-159, 160-161) sees Christian values in the light of cardinal values (justice,
courage, temperance, and practical wisdom), and theological values (faith, hope and love) (cf. 1 Cor. 13:13). Vorster (2008a:475-476, cf. also Vorster, 2007:179) sees these values as attributes to instruct children for example in diligence, justice, kindness, generosity, gentleness, purity, and patience. Lepholletse (2008:27) mentioned the aspect of communication with something holy or sacred, something worthy of veneration and worship (cf. Llale, 2003:11, Rens, 2005:14-15, Hattingh, 1991:148, 173 & 200, Freeks, 2007:25, Bowes, 2008:56-58). The question may of course be asked if Christian and religious values could be viewed as overlapping or even synonymous?. A clearer distinction would be to explain Christian values separately from religious values (which are not necessarily Christian in a secular, post-Christian society). Life views, attitude towards life, religious training, submissiveness and worship are all connected to values (Abdool, 2005:10 and Bagarette, 1995:47, cf. also Van Wyk, 1996:532-545). Abdool (2005:10) also underlines Christian values as faith values which are based on the individual's worldview with indicators such as faith, truth, commitment and salvation. Christian values can be significant not only for one's personal life, but for the whole of life for example marriage, family, business, education, professional life, etc. (Van der Walt, 2008:2).

Joubert (1986:2) states the idea of Christian values as follows:

“The realization that values play a basic role in people's lives and even the society is now more than a far-flung notion. Many believe and others defend the notion that values are the most important and eventual principles of social norm activities. Values represent a social holiness and it is this holiness that causes society to question values”.

Although Joubert refer specifically to Christian values, this will be applicable to all the values.

Parents (father and mother) know that there are certain things that are right and some of these things are labelled as Christian values (cf. Cahill, 2009:71-79).

honour, generosity, courage, hope, self-control, temperance, practical wisdom, human
dignity, salvation, honesty, kindness, respect, responsibility, duty, freedom, deliverance,
ways of living, worship, assurance or certainty and redemption.

From the focus of the above-mentioned discussion on Christian values, it is clear that all the
writers indicate that these values have their origin in the Bible. Christian values reflect the
holy, sacred, worthy of worship and flowing from the religious belief. Other writers such as
indicate that above-mentioned values are significant for the whole of life such as marriage,
family, business, education and even professional life. The researcher is therefore of the
opinion that Christian values are inevitable when parents take up their roles.

4.4 THE COMPLEXITY OF FAMILIES AND FAMILY
STRUCTURES IN THE REAL WORLD

Families are systems, made up of subsystems and individuals. Problems in one member of
the system typically impact the entire system (cf. Mintle, 2010:28). The family in the 21st
century, in the world, experienced disappointment and crises as never before. In 2010,
America for example showed statistics that 40% of all American births and 80% of minority
births occurred out of wedlock; 84% of these homes will have no father. If current trends
continue, the total number of fatherless homes created by unwed childbearing will surpass
the number created by divorce. Similar recent statistics of South Africa is not available but
the situation may be even worse, bearing in mind the overall societal situation in South
Africa. Kimmel is of the opinion that God has not give up on the vital role of the family. He
also said that families need the proactive impartation of biblical principles (cf. Kimmel,
2010:8). From a Christian and Pastoral perspective the concept of family is compelling within
the Biblical narrative and requires consistent attention. South Africa is presently on the brink
of significant developments in relation to children affected by HIV/AIDS, and child-headed
households more particularly, as well as the result of stepfamilies, gay and lesbian as
parents, single-parents, feminist, etc. However, the broader familial influence cannot be
underestimated in the development of values, beliefs and interactive behaviours (cf. Kimmel,
2010:8). The word family still brings to mind the image of an intact two-parent home with two
children, a dog, and gray-haired grandparents which is of course a stereotyped typical
American representation bearing no relevance to the African situation with its array of family
constructions. Welch (2007:7-10) substantiated the thought by stating the fact that a family
consist of two or more people related by birth, marriage, or adoption residing in the same
unit. Hence, the nuclear family consist of a biological father, a biological mother, and their
biological or adopted children, but in reality we can no longer define the family in this way because of the complexity of families and family structures in the real world as was mentioned earlier (cf. also Moore & Asay, 2008:28).

In 2005 Adams and Trost (2005:47-56) indicated that South Africa has a population of just under 45 million people and it is made up of numerous different ethnic groups. In the mean time the population has grown and some even that it may be closer to 50 million people. The planned census in October 2011 will give a more accurate picture. Family like all societies is South Africa stratified along gender lines. Families are conceptualized as “havens in a heartless world”, as a refuge from brutal, uncaring, bureaucratic world outside. Families are also places where violence occurs and where individuals abuse each other and where fathers not fulfilling their fatherly role. Despite the challenges that families are facing across time, the family remains the world’s oldest form of relationship, a universal phenomenon (Moore & Asay, 2008:4).

Over the last several decades, there has been a momentous debate sweeping across the world over the present health and future prospects of families, and the complexity of world family transformations are on the increase, and the challenges to families are many such as demands of work, financial strain, marital tension and conflict, the drive for success, and the modern day stresses on children (cf. Clinton, 2010:33; Browning, 2003:1). It can be concluded that the family context is complicated due to the complexity of family structures. Welch (2007:2) states that people do not need a course in family life to allow you to be active family members, . but the researcher is of the opinion that although many parents are active family members they still need to be equipped with life changing attributes such as values and be made how important values are and the way they transmit it to children. White (2009:xii-x111) indicated that children or illegitimate children bear the sins of their fathers and mothers and learn what values their parents either teach them or live as an example. He also stated that the world examining the pathos of child abuse and rape, child poverty and homelessness, juvenile delinquency and violence and illegitimacy and infanticide. Therefore parents need to be examples and mentors in the lives of their children. It is imperative for the study to identify and elaborate on the various family structures.

Different forms of households (families) will now be discussed.
4.4.1 Child-headed households

In 2004 approximately 840000 children in South Africa lost their mother (parents), mostly because of HIV/AIDS (Slot-Nielsen, 2004:1). That was 11 years ago, and the assumption is that the figure’s has drastically changed because by 2015, it is expected that there will be three million Aids orphans unless comprehensive health interventions make it possible for children care-givers to live longer (Slot-Nielsen, 2004:1). These health interventions refer to programmes such as tests and better access to drugs. These interventions are good and very helpful however it is important and relevant that those children are in need of good parenting. London (2010:58) substantiate and indicated in his recent research that primary influences in the life of children are not sports, figures or rock stars, but the benefit of families where parents, father and or mother should influence children especially with values. He indicated further that society who is supposed to influence children do not give proper values (London, 2010:58).

In South Africa child-headed households are generally those where the main care-givers are younger than 18 (rather than 15) and it is in line with the Constitution which defines a child as a person younger than 18 years. It is true that children younger than 21 do not have the legal capacity to perform certain acts (cf. Slot-Nielsen, 2004:1) although this has changed to 18 in later legislation. Child-headed households are children that are been looked after by older siblings, who are still children themselves. Children growing up in child-headed households are facing many challenges and deprivations such as difficulty in getting food and shelter, serious threats to their education because of poverty, high risk of being sexually abused by neighbors and relatives, more child prostitution and child laboring and more likelihood of pursuing life on the streets. These children may also struggle to get births registered and to get health care treatment and social security (Slot-Nielsen, 2004:2). Therefore the researcher has great empathy and understand the complexity of this typical family structure and have been working personally amongst these cases. These factors and challenges cannot be ignored and creates a vacuum that need to be fulfilled. The role of the father as mentor with regard to values should be the ideal suggestion and asset to these children and their challenges, but unfortunately there are no fathers and also no mothers. Other solutions should be found for these tragic circumstances which lie beyond the scope of this study to still be researched. Solutions may include provision for emotional and psychological support, assistance for these children to access education.
4.4.2 Gay men as parents

Gay fathers are a diverse group varying not only in race, social class, age, ethnicity, ability, religion, and demographic factors but also in how they became fathers. They explicitly choose to become parents (Mallon, 2004:2-3). Gay and lesbian families consist of same-sex partners who live together in the same household, and may include either natural-born or adopted children (Welch, 2007:13-14). According to the researcher there is no doubt that gay men can be outstanding fathers and mentors with regard to values because gay dad may feel that they succeeded in their fatherhood but they are often restrained by societal or familial pressures. The question is: “Are gay dads good dads? Some researchers indicate that they are. A study that was released in 2001 suggests that gay men who are planning to become fathers often give it much more thought than their heterosexual peer, and they also feel that they will manage their families (McGarry, 2003:31). They even felt that they take risks by coming out of the closet as gay men, and eventually, they are emotionally happier because they took those risks to become fathers and they have the instincts for parenthood (cf. McGarry, 2003:1). However the term gay dad or father sets off two alarms. The first alarm related to sexism, which is the enduring belief in any society that parenting is the natural and sole domain of women. The second alarm is related to entrenched heterosexuality and parenting which is inextricably intertwined in our culture that the suggestion of gay fatherhood appears alien, unnatural, and even impossible. In any study of the family cognizance should be taken of families which are not representing the “traditional” family.

4.4.3 Divorce and stepfamilies

According to Deal (2010:49) divorce and stepfamily relationships became quite common. Deal mentions an example of research that confirmed that 42% of adult Americans (95.5 million adults) have step relationship with either a step parent, a step or half sibling, or a step child. Deal also mentioned that a divorce open the door to serial family transitions, and does not necessarily end family life. Unfortunately no statistics of this kind is available in South Africa as yet. In an earlier research, Berger (1998:9-10) mentioned that a stepfamily created by a remarriage into which either one or both spouses bring at least one child from a previous marriage. It indicated that stepfamilies are never simple because of their complicated structure, intricate dynamics, and multifaceted issues, however, stepfamilies are becoming the fastest growing family structure and have become so common that it was then (1998) the predominant family structure for example in the United States of America (cf. Berger, 1998:4-5). Stepfamilies are a major type of family, and they are here to stay, to
expand, and to become more and more visible. They are experiencing individual, marital, or family problems that motivated them to seek treatment (cf. Welch, 2007:11). Since 1998 from the research of Berger the number of stepfamilies are on the increase, with more children affected now than ever before. Statisticians and sociologists debate the number of stepfamilies, and estimates vary greatly because in many countries these are no accurate census data on stepfamilies.

4.4.4 Feminism

Since this study is focused on the pastoral theological paradigm, is it crucial also to briefly discuss the role of feminism perspectives on Pastoral Theology (Moore, 2002:8 ff). The feminist aim is (generally speaking) to improve women well-being by linking their personal predicaments and often untold private sorrows with their social position and status in society (Dominelli, 2002:6). They also sought to improve the conditions in which women live from their own point of view. The feminist believe that some kind of rights-orientated realist ethics is necessary to protect women from abuses such as genital mutilation, discrimination in employment and education, starvation of mothers and their children and they are very concerned with the reconstruction of marriage (Browning, 2003:166). Hence the challenging of unjust social relations that have oppressed women for centuries in different ways in every country in the world. Feminist also involved in mobilizing women who have not had a single view of either the causes of women’s oppression, or of the ways for ending it (Dominelli, 2002:3). Just as the feminist women movement made a mockery of the traditional female behaviour so did society question the conduct and position of the masculinity and the leadership of the men. The leadership of men was actually labelled as “hyper masculine” (Dobson, 2003:95). Feminists highlighted the gendered nature of social relations in all spheres of public and also private life. They indicated that men are privileged at the expense of women in many dimensions of social existence, including their exclusion from the waged labour domain and men collar high-paying jobs (cf. Dominelli, 2002:5) as one of many areas where injustices of women were rampant.

4.4.5 Single parents

The dawn of the new millennium saw an increase in parenting households where there is no spouse. Single-parents result either from divorce, the death of a spouse, or unmarried parenthood and are on the increase (Welch, 2007:10-11). The ones that are mostly affected
is of course the children, and when children are living with single parents, they often have poor well-groomed emotional outcomes (cf. Deal, 2010:50).

4.5 PARENTING

As parents the father and mother are leaders of their family, and therefore they occupy a powerful role in shaping the tone, texture, mood and quality of this interconnected, interactive and vitally important unit (cf. Brooks, 2008:7, Austin, 2007:4, Gupta & Theus, 2006:86-87). The role of the parent is the highest, noblest calling that anyone will ever have in his/her life and parents should be aware of this standing, deeply committed and pointedly proactive (cf. Steytler, 2007:28-30, Hobart & Frankel, 2003, McGraw, 2004:10, Freeks, 2004:43 & Bergh, 2002:105-110, 119 & 121-122). In fact they are the first "teachers" who teach their children in positive ways what they need to learn to become effective people, especially where values are concerned.

Parenting is both a relation and an activity and if parents can manage this system (family), they can parent their way to a phenomenal family (cf. McGraw, 2004:8). In this structural-functional framework of parenting the father is depicted as the instrumental leader of the family and the mother as the expressive parent who provides care and nurturing for the man and their children (Neethling et al., 2005, Dienhart, 1998:23). However, the mother could also be the leader and the father could probably provides the nurturing and care aspect in the family. In this nurturing, caring and protection of children, values can and should be instilled (cf. Rens, 2005:29). But apart from nurturing, caring and providing, children also need protection (Brooks, 2008:8).

The socialization process is lifelong and takes place notably at home where fathers, mothers and children interact and continually influence each other on a daily basis (cf. Roest et al., 2009:146). Therefore the best way to keep children at home is to make the atmosphere at home pleasant (cf. Goldenberg & Goldenberg, 2008:80-83, McGraw, 2004:245). However, before parents can be the best parents they can be, they need to take the best possible care of themselves (Morris, 2007:12). Every family has certain values and values give children a basis of what is important. Although some values are not always stated, Dinkmeyer et al. (1997:27) argues that it is still obvious to any child, which make the understanding and observance of values a very vague matter. It is therefore imperative that parents set a good example to their children because if they don’t do it, their own behaviour as parents are likely to be copied by their own children. Values should also be verbally communicated otherwise it may only be a behavioral pattern followed by children. A devaluation (or neglect) of values
and parents may cause harm and put children at risk (Gupta & Theus, 2006:87, Dobson & Bauer, 1990:210-211). Parents should stay involved and partake in all aspects of their children’s lives and refuse that issues such as behaviour, bad influences and the moral crises damage their family (Hart & Hart, 2010:19).

### 4.6 FATHERING

#### 4.6.1 The meaning of fathering

God created the male with a particular purpose in mind (cf. Gen. 1:26-31). He intended men to be fathers and that is why God designed them to be as they are (Munroe, 2008:23, Vorster, 2007:176). The father is in many cases also the husband in the house and greater emotional involvement like warmth, caring and security is of paramount importance (Visagie, 2005:93, cf. Vorster, 2007:174) except for the other roles fathers have to fulfill.

In the Western world it is understood that a man becomes a father when he impregnates a woman and in many African contexts being a father has much more to do with kinship ties than with medically established paternity (Richter & Morrell, 2006:13). Fathering has a much broader meaning than just the biological production of children. Fathering is inherent in the man’s very nature and author’s such as Munroe (2008:24) is of the opinion that for a male it is not a choice to be a father because he underlined the aspect that the essence of the male is fathering but God also gave man the task of stewardship where man has to rule over God’s creation. It should be kept in mind that feminists believe that men are a luxury in the family (cf. Ericson, 1996:39), but however the feminist has huge implications for men and children because they highlighted the gendered nature of social relations (as discussed at point 4.4.4). Looking at the significant purpose of fathering, Munroe (2008:26) is of the opinion that the male was designated a father by the Creator, and he indicated that God was thinking “father” when He created man (Munroe, 2008:26). It seems than that fathering is associated with manhood because a man is someone who is expected to be able to take on the fathering role (Richter & Morrell, 2006:14-15).

#### 4.6.2 The impact of fathering

Fathers have the unique opportunities to make an eternal investment in the lives of their children (Munroe, 2008:7; Williams, 2008:18; Richter & Morrel, 2006:17), and therefore it is relevant to say that fathering can be the most fulfilling job a man can have. Dienhart
(1998:35) summarizes the impact of fathering as the child-centered aspect that meets the needs of the child by ongoing work to create and maintain the relationship between father and child. This implies that fathers are important to their children and also children to their fathers and the impact of this involvement may result in happier families (Cohen, 2001:5). Dienhart (1998:4) broadens this impact by saying that most fathers have the desire, ability, and sense of obligation to care effectively for the next generation. It is clear that both writers emphasize the importance of the father and his impact on the family. This behaviour is not only his secular obligation it is also a God-given assignment concerning his children as long as he lives.

4.6.3 Duties, responsibility and accountability

Fathering consists of several duties, accountabilities and responsibilities, such as communication, rules, managing their children’s behaviour, keeping them healthy, educating them, guiding them (physically, socially and emotionally), and taking care of them and loving them (Blackthorn, 2004:4-5). The same can also be said about the demands on women when they are single parents or in co-operation with the father. All these duties, accountabilities and responsibilities are not only good but relevant in the upbringing of children (Austin, 2007:4). Most of these duties, this responsibility and accountability are realized in his practical and physical interaction with his children such as fishing together (father and son), participating in activities or games, sports, family activities, outgoings and educational activities to name but a few (Coakley, 2006:153-161).

Most young fathers still need to learn the purpose, principles, and functions of true fatherhood (Munroe, 2008:17). These principles are more than just formulas, they are God-given imperatives which lay down laws that govern life and these principles are not learnt through any course but applied by way of the values the fathers themselves maintain. It is expected of the father living in these times to be more involved with the children, not only instrumental but more affective (emotive) because his role will help in the forming and fixing of the child’s identity as well as of his sexual identity, and shape diverse child outcomes such as depression, behaviour and adjustments (Cruz et al., 2011; Bergh, 2002:83, cf. Freeks & Lotter, 2009:530).

4.6.4 The father as a positive role model

There are many roles that the father fulfils such as a father to his children, a husband to his wife, a teacher/educator, community leader, spiritual leader and others. In this study it is
important to focus on the father as a positive role model and mentor in the transmission of values (cf. Freeks & Lotter, 2009:530).

Children look up to people to whom they can relate and whom they can emulate. It can be anyone, someone you want to be like or someone who is well liked. To be a positive role model as a parent is paramount because children look up to parents as an example of how to behave. The actions of parents and behaviour play a significant role when the child’s personality develops (Blackthorn, 2004:5).

The father can be a successful role model if he adheres to certain values, and in this case Christian values will be the ultimate way of direction because these values are applicable in all walks of life and it has the tendency to ensure order, stability and love (cf. Van der Walt, 2010:215-219, Theron, 2008:82, Freeks & Lotter, 2009:530).

A good role model is not necessarily someone who is perfect in every way. According to Blackthorn (2004:5) one may just try the things that you know are right and some of the things are labelled as Christian values. Freeks (2004:102) not only agreed with the above-mentioned but also emphasized that the father is the ideal role model for his children because his children could learn from his behaviour and attitude. The father can also be a role model for other fathers by demonstrating how he helps and supports his children. If children grow up without the involvement and presence of the father they could forfeit the necessary discipline and socializing with the father (Freeks, 2004:102). The actions of parents and behaviour play a significant role when the child’s personality develops (Blackthorn, 2004:5).

In any case research confirms the fact that children who have the best chance of success are those growing up in a home where both parents are present (Dobson & Bauer, 1990:166). The father figure portrays the ideal model to transmit Christian values because of his position as priest in the house (cf. Munroe, 2001:122).

4.6.5 The father as parent and disciplinary figure

If relations are good between parents and children, one of the principal functions of the parent in teaching for example discipline, is to set limits of behaviour. The element of discipline is also an important part of the mentoring process of the father and a way of transmitting good values to his children. In ordinary mentoring (for instance in the business world) discipline is not involved as with parenting. Since this study is about the father and transmitting values, this issue should be addressed here.
Effective discipline requires not only wisdom but also patience and persistence (Drescher, 1988:101). Discipline is one of the most important aspects that need attention when a child is trained and educated and although discipline is concerned with authority and tasks, it also requires responsibility and duty from the side of the child (Nel & Steyn, 1985:32).

If parents - and especially the father - do not use punishment, they actually withhold a potentially effective measure (cf. Faber & Mazlish, 2003:100). According to Munroe (2008:123) the father is the one who disciplines and discipline is not always punishment. Munroe further indicates that discipline takes teaching to the next level where the child is not only taught but also corrected and instructed. This will help to shape a child’s character because discipline now becomes training (Munroe, 2008:123). Austin (2007:4) combined the discipline process with affection by saying that the father should care and love his children while he disciplines them (cf. also Larney, 2009:44). Where Munroe (2008) sees discipline as to teach and to correct the child, Henley (1997:118) refers to discipline as a two-sided coin where the one side is direction and the other is correction. According to Henley this discipline actually refers to discipling, in other words making disciples or followers of good behaviour and conduct. Discipleship can be best taught and demonstrated by the father as parent and children will copy what he does and echo what he says (Henley, 1997:117). Correction and direction imply similar outcomes because to direct a child from a wrong behaviour is also to make a good disciple (child) from wrong behaviour and conduct. It further signifies that the child is direct from a wrong path to a right one.

Fathering without good guidance on how to discipline your child will not be successful but a disciplinary strategy will probably be the most effective way for the father as parent to accomplish what he wants, especially in the transmitting of Christian values (Christophersen & Mortweet, 2003:65). The father can also be seen as the ideal figure when he educates and disciplines his children in the fear of the Lord (Freeks, 2004:102, cf. also Prov. 1:9).

## 4.7 MENTORING

### 4.7.1 Introduction

In the last few years an increase in the focus on mentoring has been experienced, as in the field of education, the business sphere, health field, e-mentoring, practical theology, pastoral narratives and also in the family dimension (Masango, 2011; Lotter, 2010; Fourie & Van den Berg (2007), Steytler, 2007). Fourie and Van den Berg (2007:96) indicated in their study that
mentoring has developed in North-America and Europe. They mentioned that mentoring focus in America on career and psycho-social functions. In Europe, especially Britain focus mentoring on mutual learning and development. According to Masango (2011:1-5) is the meaning behind the term “mentoring” very wide and is often used interchangeably with the word “coaching”. Masango indicated that the term “mentoring” is used to help, advise and guide employers through the complexities of the business. In the industrial world means mentorship that junior, inexperienced people are mentored by older and more experienced persons who will teach and mentor them. In a working relationship is a more skilled or experienced person with a lessor skilled or experienced person. Masango mentioned also the importance of mentoring in a South African context and culture. He said that it is important for the mentor to know the cultural background of the mentee. He is also of the opinion that mentorship begins on the day of birth and continues throughout one’s entire life, and that parents are the first mentors where the mother in particular who already cares for the fetus during pregnancy and also continues to do after birth (Masango, 2011:3). In his recent article he also mentioned that he, himself was mentored by his mother and indicated that good parents will give good advice that will nurture a child, especially when parents are having negative experiences in life, like in his case (Masango, 2011:3).

As mentoring is been used to help, advice, coach and guide employers in the business- and industrial world or any other field such as education, nursing, sports, etc., so is the researcher convinced that mentoring can also be use in the family context where the father can be the mentor in the transmission of values to his children.

4.7.2 The origin of the concept “mentor”

Hendricks and Hendricks (1995:17-18); Fourie and Van den berg (2007:94-95); Steytler (2007:12) reflect on the origin of a mentor. Odysseus was a Greek combatant, who fought in the Trojan War and he left his son in the hands of someone he trusted (confidant) with the name of Mentor. The war lasted for ten years and it took Odysseus another ten years to return to his home. When Odysseus finally returned to his home, he experienced and witnessed that his son with the name of Telemachus was fully mature (had became a person of good values) due to the influence of Mentor. According to this interpretation a mentor is someone who has an immediate or direct influence on someone’s life and that is the reason why the concept of mentoring has been developed through the ages.
Clutterbuck (2004:11-14) indicates that mentoring has its origins in the concept of apprenticeship. He further states that intimate personal relationships will frequently develop between the mentor and the mentee especially when skills are acquired.

From the above-mentioned discussion it is not only necessary but also relevant to say that the same function of a mentor (to influence the life of someone positively) can be seen in the father as a mentor to his children where he transmits Christian values. It needs to be kept in mind that a thorough research about mentoring is beyond this study but the idea and the focus and emphasis is on the father to be a mentor in the transmission of Christian values.

4.7.3 Description of mentoring

Mentoring is about relationships between people and this relationship involves attributes such as motivating, encouraging, nurturing and teaching (Johnson & Ridley, 2004:xv). Tucker (2007:iii, vi) gives the following definition of mentoring:

Mentoring is a supportive, learning relationship between an individual -- the mentor -- who shares his or her knowledge, experience and insights with another less experienced person -- the learning associate (mentee) -- who is willing and ready to benefit from this exchange.

From the above definition it is relevant to say that a mentor is a person who has a direct influence on someone’s life. This confirms the reason why Hendricks and Hendricks (1995:18) describe a mentor as follows:

Mentors look inside us and find the man we long to be. Then they help to bring that man to life. At their best, mentors nurture our souls. They shape our character. They call us to become complete men, whole men, and, by the grace of God, holy men.

According to Mulaudzi et al. (2009:49) mentoring is the smooth transition of knowledge, influence, self-confidence in relations and offer vision, encouragement, trust, care and provide protection, while Clutterbuck & Megginson (1999:3) explained mentoring as the offline help by one person to another in making significant transitions in knowledge, work or thinking (cf. Corey & Corey, 2007).
Although mentoring indicates the help by one person to another especially in transmitting of knowledge (Meggison et al., 2006:4-5), mentoring is also personal where mentors should provide frequent and fair authentic advice and nurturing (De Long et al., 2008:115-121; cf. Ndabazandile, 2006:14). Proper mentoring with a longer duration may even go beyond these definitions and lead to a mature friendship and reciprocal mentoring as the researcher has experienced.

Mentoring is also the pairing of a more experienced individual with a less experienced one and in this relationship individual, or mentees, with less experience or less skill are able to develop their capabilities through the guidance and support of more seasoned people like the father (Masango, 2011:3-4; Wood & Duck, 2006:156).

Steytler (2007:39) explains a mentor as an older person who does not only believe in the younger person but who also leads and empowers the younger person. This specific mentor has an open relationship with the younger person so that trust may develop between them. Sometimes these mentoring relationships are quite complex but their core is the everyday interactions through which growth and development occur (Wood & Duck, 2006:156). Mentoring should of course not be limited by age difference as Steytler indicated above but other elements may be the initiating factors like better known skills or experience by the mentor and less with the mentee.

From the discussion it is clear that the above-mentioned aspects of mentoring may also be applied and are imperative and relevant to the role of the father when it comes to the transmission of values. Attributes such as encouraging, nurturing, teaching and motivating are essential. The aspects of sharing knowledge, experience, insights, advice, skills and influencing someone’s life is paramount for the father as mentor in the transmission of values to his children (cf. Johson & Ridley, 2004). In the relationship of the father and children, age is of course implied.

4.8 THE FATHER AS MENTOR IN THE TRANSMISSION OF VALUES

Becoming a good father is not easy and definitely not automatic because it takes time and effort but being a father and a mentor as previously mentioned can be the most fulfilling task a man may have, especially in the transmitting of values.
For a long time family scientists have considered men’s contribution to and participation in the family life to be important. The study of men in families, as fathers in particular over the years has evolved to a current interest in the complex and diverse ways men contribute to the family (cf. Visagie, 2005:93, Dienhart, 1998:19). It was also shown earlier in this chapter that families became more and more complex which influences also the position of the father.

Parents are living in communities with tremendous changes where people change, families change, society changes in fact the whole world changes but the father still needs to be the responsible mentor to transmit values to his family (Welch, 2007:2). Most of these changes demand a lot from parents especially the father, but a good parent will still make the necessary sacrifices when it comes to the family and values and mentoring (McGary, 2003:12).

The father as mentor should be responsible when transmitting values in a very kind and gentle way. When transmitting these values, he doesn’t need to negotiate the values with his children. He needs to set the rules and establish clear limits. His children may not like the rules (values) but they are aware of them (Wood & Duck, 2006:49). Brown (2003:7-8) wrote that parents should not be afraid to be too strict and afraid that their children will dislike or rebel against them. The teaching and reprimanding including transmitting of Christian values should come from the heart of the father (Freeks, 2004:102, cf. also Prov.1:9).

The role of the father as mentor in the transmission of values is to show that he can be a model to be identified with for his children so that his children can live a high quality of life (Steytler, 2007:39). When it comes to children, they are open to ideas and experiences and it is not only possible but also important to bring about meaningful changes in their lives. Here the father should be the leading figure who will have real influence on their long-term development especially of values and character traits (Miller, 1990:6).

The father as mentoring figure in the family has to adopt and implement a strategy of everyday talk (dialogue) which will ensure good relations in the family (Wood & Duck, 2006:156-165). Using this strategy the father will not only have sound relations with his family but he will be capable of transmitting and instilling values in his family.

According to Freeks (2004:89-95) the father already fulfils his role in the different stages of the child’s life (baby, pre-school child and the teenage stage) and that qualifies his position as mentor in the transmission of good values.
In summary the idea of the father as mentor can be the most fulfilling task a man can ever have. Although many parents living in communities with tremendous changes which have a huge influence on children, is it still the responsibility of the father to be a mentor to them with regard to values. The children may not like the values but they will be aware of them. For the father to ensure that his children will copy and adopt these values, he needs to establish sound relations with his family and be an example of values to be followed.

4.9 CONCLUSION

In this chapter (article) it has been indicated that the pastoral theological model has been utilized and addressed. The explanation of a meta-theory (literature study) and the broader family context was investigated. The concept of "values" was placed under the spotlight. Then emphasis was placed on values and the different kinds of values. From the studies of Joubert (1986) and Heenan (2004) a selection of values has been made. The emphasis was on religious, educational and super-ego values. Their different indicators have been discussed so that it can be used as a model to assist the father in showing how to transmit Christian values to his family. For the researcher the focus and point of departure was Christian values. These values were proposed to the father as mentor. Examples of these values are respect, honour, obedience, kindness, humility, caution, patience, human dignity, love, responsibility, courage, non-violence, goodness and caring. Values such as religion practicing, faith assurance, human dignity, honesty, respect, integrity, purity, justice, self-control, generosity, kindness and fairness have also been considered that can serve as values in the transmission role of the father. The complexity of families and family structures in the real world was discussed. Although numerous family structures such as child-headed households, gay men as parents, divorce and stepfamilies, feminism and single parents exist, acknowledge and accept the researcher these structures but in this study the focus and purpose is on the father as mentor in the transmission of Christian values. Although the father plays numerous roles in the household, his role as mentor is accentuated in this study. His aim and starting point is to transmit Christian values. The process of parenting and fathering with focus on the father has been discussed. The concept of mentoring, including origin and description have been explained to show the reasons, importance and relevancy why the father as mentor should transmit Christian values. 
LIST OF REFERENCES


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### KEY CONCEPTS

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The article below gives the empirical part of the research in a comprehensive format. This comprehensive format reflects the total and in-depth scope of the findings.

ABSTRACT

There is a crisis in society with respect to peoples’ values. Families are living in an era of moral anxiety and not only South Africa but also the rest of the world is suffering from a value-dilemma. Homes, schools and institutions have problems with the behaviour and values of children. This empirical study explored and described the views about the Christian father as mentor in the transmission of values with co-researchers from three different population groups (fathers, mothers and young adolescents) as well as developed and formulated guidelines for the father as mentor with regard to value transmission to children.

An explorative, interpretive descriptive qualitative design was followed in this research using purposive voluntary sampling. Co-researchers were selected by knowledge, community involvement, status, leadership and prominence in society. Data was collected by means of in-depth interviews with the three designated groups in the broader Tlokwe Municipality. Field notes were taken after each in-depth interview. Data analysis was conducted using open coding as well as using an independent co-coder.

The results of the empirical research in which co-researchers from different areas of the broader population were involved indicated that the role of the Christian father is vital and relevant in the current situation of families. Mentoring by the father is paramount in the lives of children, and should be implemented and emphasised in the family context. Suggestions and possible solutions by co-researchers were incorporated into the formulation of guidelines to equip Christian fathers in their role as mentors in the transmission of values to children.
CHAPTER 5

INTRODUCTION AND PROBLEM STATEMENT

For the purpose of this current study it is imperative to outline previous research that the researcher has done in terms of fatherhood, values and training and equipping programme:

Research was done on the absent father (Freeks, 2004), and reported by Freeks and Lotter (2009) as a practical theological investigation into the effect of absent fathers. Freeks (2007) also completed another study about values and character building at Further Education and Training Colleges
(FET), and it was reported by Freeks and Lotter (2011) as values and the need for a character education program in college context. Freeks (2008) also completed a registered and accredited training and equipping programme (LIFEPLAN® - Life Inequalities amongst persons addressed by means of Purposeful Living interventions) with regard to community engagement. The current study is a new and fresh research undertaken in a different context and situation.

South Africa as well as the rest of the world is suffering from a value-dilemma (Algera & Sink, 2002:161-162, Carr, 2000:49). The media reveal definite signs of superficial or decreased human and society values and even a total collapse thereof (Rens, 2005:1). South African newspapers run daily reports on fraud, violence, murder, theft, divorce, drug dealers and so on (Jansen, 2001:2). Some researchers even allege that we are entering an era of ‘moral anguish’ (Killingray, 2007:7). The crisis in society is worse because the values of people, their character as well as their morality had become a dilemma (Algera & Sink, 2002:161-162; cf. Carr, 2000:49).

The world is also full of violence, corruption and dishonesty and can easily influence children in homes to become full of hatred, rage and pain (Williams, 2008:18). Looking at homes and schools, we find that they experience tremendous problems with the behaviour and values of children (Challens, 2008:131-133). Many homes and even schools have tremendous problems with the behaviour and values of children (Schaps, 2005:1, Homan, 2002:2, Engelbrecht, 2001:32-34, Mangcu, 1999:9).

The opinions and perceptions of different people is that children don’t have the ability to make good and effective value judgements and that they need teaching, mentoring and guidance to do such decisions (Character Education, 2004a:1-2, Character Education, 2004b:1-3, Character Education, 2005:1-4). The expressed opinion is that today’s youth are not able to make good value judgements and therefore should receive education and support in this regard (Character education, 2004:1-2b).

The main problems facing young people in South Africa and in the rest of the world are violence, gang-rape; rave parties, where especially drugs and sex are freely available; social problems; and a lack of respect for each other and the world around them (Engelbrecht, 2001:32-34). It is for this reason especially that parents, educators and concerned citizens in many countries are combining their efforts in an attempt to try and halt the decline in values (Character education, 2004a:1; DoE, 2001).
The closer the family life, the less likely it is that children will become involved in violence and dangerous behaviour, such as bullying. An article in *Perspektief* (Pretorius, 2006:3) poses the pertinent question: “Where have all the parents gone?” The violence amongst children at school and homes is becoming a dilemma and many are questioning the parent as primary caregiver to help the child develop self-respect. A child with self-respect will manifest this at home, school and in society, showing respect for others’ time, property, relationships, work, animals, friends and family. Having such a child at school and at home makes it unnecessary for teachers and parents to spend time on teaching manners. If a child has self-respect, he or she will not ‘steal’ time at school by disrupting classes, fighting with friends, using bad language and displaying other improper behaviour (Pretorius, 2006:3). Llale (2003:3) puts this in perspective: “The way in which you raised your children obviously determines the course of their future”.

It is clear that there are serious problems with regard to values and urgent help is needed to solve these problems (Challens, 2008:131-133; Abdool, 2005:50; Rens, 2005:1 & Freeks, 2007:5). The father has many roles to fulfil in the family for example his role as leader (Tseng *et al.*, 2008:229-230; Barker, 2008:5; Munroe, 2008:139-141: Morrel, 2006; Munroe, 2001:125-130), teacher (Coakley, 2006:157-159; Bergh, 2002:81-86; Freeks, 2004:92-95) disciplinary figure (Williams, 2008:18; Dickie *et al.*, 2006:59; Munroe, 2008:123-129), role model (Erickson, 1996:38; Warren, 1998:102; Newland & Coyl, 2010:25-31; Warren, 2005:53; Wall, 2007:66-70; Freeks & Lotter, 2009:530) and also as a mentor (Steytler, 2007:54-62 & 69-90). The family especially where the father acts as mentor should play a much bigger role when it comes to values because values have lost their place in society (Schaps, 2005:1; Lovat & Clement, 2008:1; Roest *et al.*, 2009:146-148). In the mentoring process it should be ideally for the father to act as a mentor because mentoring is about is a one to one relationship through which the mentor (in the case of the father) invests time, knowledge and effort to help the mentee (in the case of the child) reach all his/her potential, both as an individual and as a professional in terms of behaviour, knowledge and skills (Columbine, 2011:1). Thus is mentoring a supportive, learning relationship between an individual -- the mentor -- who shares his or her knowledge, experience and insights with another less experienced person -- the learning associate -- who is willing and ready to benefit from his exchange (cf. Tucker (2007:iii, vi). A way to address this is through Pastoral Theology. The latter is that Pastoral Theology is the interdisciplinary and practical aim of the theology, and its task is to make informed interventions about the lives of people who are facing life transitions, stresses and crisis. To accomplish its task, pastoral theological reflection must also take into consideration wider cultural issues that impact the lives of people including racial and ethnic traditions, inter-racial conflict, gender, equality,
discrimination against people because of sexual preference, and issues related to technological and post-industrial economic changes (Marshall et al., 2000:58).

Most of these problems and situations that were mentioned are probably to a great extent caused by absent fathers (Williams, 2008:18; cf. Freeks, 2004:3-5. Palkovitz (2007:195) indicates that unsuccessful father-child-relationships are experienced when fathers are absent. A study by Mandara et al. (2005:207-220) indicated further that boys who grow up without a father can easily move towards crime. The place of the father is often taken by substitute fathers. The typical situation in the African rural culture is that the absent or deceased father is often replaced by an older brother. This replacement creates serious problems such as wrong identification and wrong values (Olsen, 2007:174-196).

Children are supposed to enjoy a greater advantage when their fathers are involved in their lives and when the fathers demonstrate Christian values (Vogel et al., 2006:189-209). Fathers should not only be there for the provision of money. Children need their fathers in their lives to spend quality time (Williams, 2008:18). The father’s value should not be measured by material or financial needs but it should be measured by the love and attention which he gives to his family and where he leads by example when it comes to values (Williams, 2008:18).

It is important to know that boys are looking at the father as the role model where he leads by example especially when it comes to values, and in the mentoring process could the father be the role model to his children. One day they will be able to take up their own role of fatherhood themselves (Goike-Morey & Cummings, 2007:221-225). Most of the literature refers to boys but the study is also applicable to girls. One of the main reasons why society is in such a bad state is probably the absence of fathers and the lack of values that results from it in the lives of children. An urgent and immediate appeal should be made to fathers (Williams, 2008:18). Most of the children are uncertain and confused and are looking for the father’s attachment, presence and probably a lifestyle of living good values because these children want to identify and they want a platform of certainty (Ford et al., 2008:284-299).

From the above-mentioned it is evident that there is a dilemma, the effects of the “absent” father. Most of the time the father is present but not available, not supportive and not involved in his family which leads to little or no value transmission and mentoring from the father. Relationships suffer because there is no relationship with people. A good relationship involves attributes such as motivation, encouragement, nurturing and teaching (Johnson & Ridley, 2004:xv). The father is absent as role model and mentor and value transmission suffers.
The objective of this article is to report on the empirical study which explored and described the views on the Christian father’s role as mentor in the transmission of Christian values. The research process, findings and conclusions will be discussed. The proposed guidelines for the Christian father as mentor in the transmission of Christian values, is discussed in chapter 6 (Pastoral-Theological model on equipping the Christian father as mentor in the transmission of Christian values).

5.2 RESEARCH OBJECTIVES

The research objectives were formulated from the background mentioned:

- The study explored and described the views of Christian fathers as mentors in the transmission of Christian values.
- The study developed guidelines that will assist the Christian father as mentor in his Christian values transmission to children.

5.3 RESEARCH DESIGN

An exploratory interpretive descriptive qualitative and contextual design was used (Thorne, 2008, cf. De Vos, 2005:267-273 & De Vos et al., 2001:15, Mouton & Marais, 1992:45). Linked to this approach, the model of Lotter (2007:4) was used. Although the model of Lotter is used for Pastoral Theology, he has not developed a theoretical framework in which he explains what is meant by Pastoral Theology, and this is therefore a lacuna which may be filled by Lotter in future research. This model (see figure 5.1) consists of three divisions: Scriptural perspectives (exegesis and hermeneutics); Context (literature and empirical research) which leads to the Pastoral-theological model. As seen in the diagram (Lotter, 2007a:4) the focus of this article will be on the “Context of the literature” and the empirical research. The model of Lotter used in this study also correlates with other models like Zerfass (1974), Heitink (1999) and Swinton & Mowat (2007). It helps practical theologians to understand and have insight in the lives of people (cf. Lotter, 2007:2-7).

The phenomenon that was explored and described was about Christian fathers as mentors in the transmission of Christian values. The context of this study is within the Tlokwe Municipality with the three traditional groups namely Coloureds, Blacks and Whites living here. These groups are situated in the areas Promosa, Ikageng and the greater Potchefstroom. In these households there are examples of absent fathers, drug and alcohol abuse, violence and unemployment.
In this research the participants are referred to as co-researchers. They included Christian fathers, mothers and adolescents. The term *co-researcher* is used because of the participation of individuals in the study, as well as their involvement and interest in the field (cf. Maxwell, 1998:94).

![Diagram](image)

**Figure 5.1:** Lotter (2007a:4)

### 5.4 RESEARCH METHOD

The method of research that the researcher used for data-gathering was in-depth interviews (Botma, 2010:204-206) with three groups of co-researchers.

#### 5.4.1 Permission to conduct research

Permission to conduct in-depth interviews with co-researchers was granted by the research committee of the Faculty of Theology, the Ethics Committee of the North-West University, Potchefstroom Campus and the individual co-researchers in the study. Permission was given by the individuals through informed consent (Botma, 2010:12, 16-17). Letters was written to each co-researcher in the broader Tlokwe municipality explaining the study. This was followed by each co-researcher signing a consent form that they would partake and that audio tape recording could be used. In the case of adolescents permission was obtained from parents and consent from the adolescents.
5.4.2 Sample

5.4.2.1 Population

With regard to this study the population consisted of three groups of people namely Christian fathers, mothers and adolescents. These individuals possessed specific characteristics and all the measurements of interest (cf. Babbie & Mouton, 2001:175; Struwig & Stead, 2001:118; Burns & Grove, 2009:355). They were from the broader Tlokwe municipal area with the places such as Promosa, Potchefstroom and Ikageng. The demographic layout of the Tlokwe municipal area is: black people traditionally living in Ikageng, coloured people in Promosa and in the greater Potchefstroom the majority of residents are white but there are also black and coloured people.

5.4.2.2 Sampling

In this study purposive voluntary sampling was conducted. In the case of purposive sampling, the choice of the specific co-researchers was made because they were the most knowledgeable and experienced in the phenomenon as well as representing the characteristics or attributes the researcher wanted to study (cf. De Vos et al., 2005:202, Babbie & Mouton, 2001:166-167, Berg, 1998:228-229, De Vos et al., 2005:202). These co-researchers were selected because they were knowledgeable, were involved in the community, had status, showed leadership and had prominent role in the community (Annexure E). In the end fathers were represented by religious leaders, teachers and fathers playing prominent roles in the community. The group of the mothers were teachers, housewives and social workers. The group of the adolescents were matriculants and students. Co-researchers were carefully chosen because many variables reflected in the representation of the group were considered (Janse van Rensburg, 2009:8; cf. Neuman, 2003:210).

The following inclusion criteria were used for the three groups (Strydom, 2005:206):

For the father:

- He should be a father in a family.
- He must have children.
- Be a confessed Christian.
- He must play a role and be involved in the community.
• He must be able to express himself verbally.
• He must be prepared to be audio taped.

For the mother:
• She should be a mother in a family.
• She must have children.
• Be a confessed Christian.
• She must play a role and be involved in the community.
• She must be able to express herself verbally.
• She must be prepared to be audio taped.

For the adolescents:
• They should be part of a family where both parents (mother and father) are present or if only one parent, they must have other mentor figures.
• They must be matriculants and older to ensure effective verbalisation.
• Be a confessed Christian.
• They should be 17 years and older.
• They must be involved in Church activities such as youth programmes, Sunday school, etc.
• Permission has to be granted by parents if younger than 18.
• They must themselves consent.
• They must be able to express themselves verbally.
• They must be prepared to be audio taped.

5.4.2.3 Sample size

The size of the sample with each of the three groups was determined by data saturation. Data saturation is the point at which no new information is obtained and redundancy is achieved (Pollit & Beck, 2004:308, cf. Botma et al., 2010:202, 290). The fathers were nine in total and data saturation was experienced when the sixth interview was conducted. With regard to the mothers, they were five in total and the young adolescents were also five in
total. Leedy (1997) indicate that qualitative research indeed works on a much smaller scale than quantitative research.

5.5 DATA GATHERING

The researcher identified the co-researchers in the different communities and contacted them by telephone to arrange for an appointment for the time and place where individual in-depth interviews were going to be conducted. Aspects such as anonymity, confidentiality, privacy, risks, withdrawal and even possible termination were discussed (Botma, 2010:13-14, 17, 22-24). The physical setting where the in-depth interviews were conducted was at the homes of the co-researchers or at a place of their choice. The settings were private, pleasant and comfortable with little or no distractions (cf. Pinkoane, 2005:293).

Only 3-4 open ended questions were formulated to ensure that similar exploration will be done with all participants (Botma, 2010:134-135). The open-ended questions for the in-depth interviews were first evaluated by experts in the field of Pastoral Theology, qualitative research, Nursing and Social Work to determine whether the questions (Annexure D) in the interviews were clear and understandable as well as appropriate. They were refined and adjusted using the feedback from experts (cf. Botma et al., 2010:207-208). The researcher then conducted a pilot study with an in-depth interview with one person in each of the three identified populations. The data were usable and included in the total data set.

An audio-tape was used to ensure that all information was captured. The tape recorder was placed in such a manner that it did not cause a distraction during the interview. Because the goal in this research was to understand co-researchers during interviews rapport was established with the co-researcher by a cordial and open atmosphere without any threats or uneasiness (cf. Fontana & Frey, 2000:655, Botma et al., 2010:208). The communication techniques such as paraphrasing, reflecting, summarising, probing, clarifying and minimal verbal responses were used (Okun, 1997:70-71; De Vos et al., 2005:289-290). At the end of the interview the researcher asked the co-researchers if they had anything else to add besides the interview questions that were asked. Most of the co-researchers added meaningful and relevant information.

The questions for the three groups were the following:
Fathers:

- Tell me about your experience of having been mentored as a child or young person, either by your father or a father figure in terms of values?
- Tell me, how did you as a father play the role of a mentor in the lives of your children or other children regarding the transmission of values?
- Tell me what your opinion is about the role of the father in the transmission of values within the family?
- Tell me, how important mentorship is to you as a father and the transmission of values to your children?
- Anything else you would like to add to our discussion?

Mothers:

- Tell me about your experience of having been mentored as a child or young person, either by your father or a father figure in terms of values?
- Tell me, how would you like to see the role of the father as mentor concerning the transmission of values in the family?
- Tell me about your views of how you would like your husband to be as a mentor in the transmission of values in the home?
- Anything else you would like to add to our discussion?

Adolescents:

- Tell me about your experience of having been mentored as a child or young person, either by your father or a father figure in terms of values?
- Tell me, if you were the father in your house, how would you conduct your role as mentor concerning the transmission of values to your family?
- Tell me, how important are values to you as a person?
- Anything else you would like to add to our discussion?

Field notes were taken by the researcher after each interview describing the “what?”, “where?”, “who?” or “how?” of the interview. It included written accounts of the things the
researcher felt, heard, saw, thought and experienced during the interview and were used for verification (Botma et al., 2010:217-219). Field notes were ordered into personal, observational and methodological notes (Botma et al., 2010:217-219).

5.6 DATA ANALYSIS

The voice recordings were transcribed verbatim (Botma, 2010:214-215, 227-230; cf. Greeff, 2005:298). The method of open coding as described by Cresswell (2009:185-187) were used. The steps that were followed were: organise and prepare the data for analysis. This involves transcribing interviews, optically scanning material, typing up field notes, etc., develop a general sense of the data by reading through all the data and to reflect on its overall meaning, code the data because coding is the process of organizing the material into chunks or segment of text before bringing meaning to information, description and themes and representational by getting a sense of the whole, pick one document (i.e., one interview) – the most interesting one, shortest one, etc. The coding process include also codes on topics that readers would expect to find, based on the past literature and common sense, codes that are surprising and that were not anticipated at the beginning of the study, codes that are unusual, and that are, in and of themselves, of conceptual interest to readers and codes that address a larger theoretical perspective in the research. These data were then compared with the field notes to ensure that the meaning of the data was represented correctly. With regard to data analysis the researcher made use of an independent co-coder (cf. Botma, 2010:2-4). The co-coder received copies of the transcriptions, field notes, and a work protocol that indicated the purpose, objectives of the research, method of analysis and the questions as asked to all co-researchers. The co-coder independently coded the data. The two coders then got together for consensus discussion between the co-coder and the researcher and the data were finalised.

5.7 TRUSTWORTHINESS

Trustworthiness with regard to this study was ensured using the model of Lincoln and Guba’s (quoted by Krefting, 1991:215 & 222) and summarised by Klopper (2008:70) and tabulated by Botma et al. (2010:232-235). The main aspects covered are epistemological standards (truth value, applicability, consistency and neutrality), ensured through the strategies of credibility, transferability, dependability and conformability (Botma et al., 2010:234-235). Table 5.1 gives an outlay of the application of the criteria for this study.
### Table 5.1 Strategies for ensuring trustworthiness with regard to this study

<table>
<thead>
<tr>
<th>EPISTEMOLOGICAL STANDARDS</th>
<th>STRATEGIES</th>
<th>CRITERIA</th>
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<tr>
<td>Truth value</td>
<td>Credibility</td>
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<td><strong>Prolonged engagement:</strong> The researcher lives in the community, knows the people and conducted the interviews.</td>
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<td><strong>Reflexivity of the researcher:</strong> The researcher reflected on the study through field notes and regularly discussions with the promoters.</td>
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<td><strong>Triangulation:</strong></td>
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<td>• Sources-The researcher used different sources such as literature, in-depth interviews, observations and field notes.</td>
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<td>• Investigator-the researcher was guided by two experienced promoters in this research.</td>
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<td><strong>Co-coder:</strong> The researcher made use of a co-coder with regard to the data analysis.</td>
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<tr>
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<td><strong>Authority of the researcher:</strong> Researcher in a research unit and student under guidance of two experienced promoters.</td>
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<tr>
<td>Applicability</td>
<td>Transferability</td>
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<td></td>
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<td>• The researcher made use of purposive voluntary sampling.</td>
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<td></td>
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<td>• Key informant in-depth interviews and data-gathering with rich description were conducted with co-researchers who were familiar with the environments under study and for their specialised knowledge and unique perspective on the topic. Sufficiently dense description of the phenomenon under investigation provided and literature control of the findings.</td>
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5.8 ETHICAL CONSIDERATIONS

5.8.1 Informed consent

Before the research started the researcher approached the different selected co-researchers and explained to them their involvement and participation. The researcher then held different meetings with the co-researchers where he explained to them the letter (Annexure A) and consent (Annexure C) as proof of their permission to be part of this valuable study. The researcher also explained the ethical considerations. He also provided co-researchers with information regarding the purpose of the research, its procedure, and general details regarding the protection of confidentiality (Annexure B).

5.8.2 Right to self determination

The right to self-determination is based on the ethical principle of respect for people and therefore the researcher treated all co-researchers as autonomous agents who have personal freedom. The researcher also informed co-researchers about the proposed study and that their participation was completely voluntary, also that they had the right to withdraw from the study at any time without a penalty (cf. Burns & Grove, 2005:101, Brink, 2007:32).
5.8.3 **Right to privacy, anonymity or confidentiality**

The researcher respected each co-researcher’s right to privacy especially when co-researchers shared their personal information, and ensured that the participants’ names were not be mentioned on the tape and only pseudo-names and interview numbers were used (*cf.* Burns & Grove, 2005:107). The researcher and his promoters also handled co-researchers’ information in a confidential manner by protecting their anonymity after they had given the authorisation required for the researcher to use and disclose their personal information (Strydom & Delport, 2004:61).

5.8.4 **Right to fair treatment**

The researcher treated all co-researchers fair and with dignity, whether they were young or older people (*cf.* Burns and Grove, 2005:107).

5.9 **RESULTS OF THE STUDY**

Results obtained from three main groups who participated as co-researchers in the empirical research namely fathers, mothers and young adolescents are discussed. Richness is provided by verbatim quotes and a literature control to validate the findings. The purpose of literature control is to compare the findings of the study with existing literature and to draw conclusion about (1) confirmation that the findings have been reported on before in a similar way; (2) identification of other findings in the literature closely related to the study but not evident in the present study; or (3) that the findings of the study are truly unique and not found in the literature (Botma *et al.*, 2010:196-197). A bullet is used to indicate a subcategory under discussion.

5.9.1 **Results from in-depth interviews with fathers**

The following six main themes emerged from the in-depth interviews with the fathers. The first theme portrays the personal experiences of mentorship while growing up. The second theme highlights the importance of values. The third theme depicts the role of the father as mentor in the lives of his children and other children. The fourth theme reflects the importance of mentorship. The fifth theme indicates the problematic factors preventing mentoring and the transmission of values. Theme six suggests that the role of the father
should be grounded within biblical context. Each theme is discussed in detail including the various sub-categories.

5.9.1.1 Theme one: Personal experiences of mentorship while growing up

This theme portrays the fathers’ experiences of mentorship and close relationship with their fathers. Specific sub-category findings include the closeness of the biological father or other important figure; laying the foundation of Christian values; the fathers believing in them; teaching them values; and the father as a leader.

- The closeness of the biological father or other important figure

Most of the fathers had the experiences of closeness with their biological fathers or from other father figure’s such as foster fathers and pastors. They expressed these close relationship with phrases like: “we lived as a family where we eat and do things together”, “we grow close to one another where a strong bond was formed between us”.

Freaks (2004:104-105), Bergh (2002:105-110) and Steytler (2007:28) confirmed the findings by indicating that closeness between fathers and children strengthen the bond between them. It is also clear that both authors emphasised that the attitude of the father should have an intimate function and his love should be proved by quality time spending.

- Laying the foundation of Christian values

Most mentors were Christians and served God in their own unique way. Christianity was an important facet of fatherhood and of teaching values. They expressed their views in words: “they laid the foundations in terms of the Christian faith and therefore they believed in them and saw something in them that only God had placed inside of them”, “they laid principles, norms and values that we are still live by today”, “they taught us about the Bible”, “their mentorship was like a deposit in our lives”, “it is like a precious investment”.

Munroe (2008:7) confirmed the findings that fathers lay the foundation of Christian values because they have the unique opportunities to make an external investment in the lives of their children.
• They believed in us and taught us values

The biological fathers played a positive role in moulding co-researchers’ lives by believing in them, encouraging them, teaching them values through their entire life. Co-researchers indicated that their mentors were not talkative but they were exemplary role models in a very quiet way. Co-researchers expressed their feelings and views in words: “he was the one who really believed in me”, “he was the one that was actually the real and the true father to me”, “they taught us values such as discipline and obedience” “…..not so much a talker but a believer….”

It is clear that literature from both the Old Testament and the New Testament confirmed these findings that leaders (fathers) impacted, and were able to help, lead, guide, counsel, teach and discipline when it came to their followers, as in the case of Moses a mentor to Joshua, Joseph a mentor to Jesus and Jesus a mentor to his disciples (Moore, 2007:158-159, Bell, 2002:xiv). These leaders (fathers) portrayed mentorship and acted to the best of their ability, acting in a compassionate way with the mentee (follower). Tucker (2007:iii, vi) does not specifically talk about the father but he says that in general mentors and mentoring is about relationships and it unleashes people’s potential and it allows people to be the best they can be. This learning relationship is between an individual who is the mentor, and who shares his knowledge, experience and insights with another less experienced person, who is the learning associate (mentee) who is willing and ready to benefit from the exchange with the mentors. This learning relationship will also be applicable with regard to the father and his children because the exchanges come into place when values are instilled through certain attributes such as motivating, encouraging, nurturing and teaching, and the father is responsible for that (Johnson & Ridley (2004:xv, cf. also Steytler, 2007:39).

• The father as leader

The father was the leader in the family, and led by example. He was the one who ensured that values were transmitted. The father was the co-ordinator and the one who limited the family. The father should be the one who manages the family by principles and should plan where to take his family and to make sure what works for his family and should organise things for his family to make them happy. Co-researchers expressed their experiences with regard to the father as leader in words such as: “the father is leader because he brings others to their destiny”, “God has called him to be a leader of his family”, “he must be an example and lead by example as good fathers, good Christian fathers”.

Most of the literature that was studied confirmed the findings that the father should be the leader in the family to ensure that values are transmitted. He should be the leader in the
activities within the family such as house duties, education, provisioning, mentoring, children's school activities, church and community obligations. The father is the figure who gives direction to his family because God put him in the position of parenting where he should lead to educate and to discipline his children. He leads also in the area of responsibility where he should carry out his obligations and find solutions with regard to problem areas, crises and situations that need to be handled (cf. Freeks & Lotter, 2009:530-531, Munroe, 2008:124-128, Steytler, 2007:54-56, Vorster, 2007:176, Richter & Morrell, 2006:13, Larney & Lotter, 2005:675, Visagie, 2005:93, Freeks, 2004:33-38, 105-106, Bergh, 2002:81-86, 119, 121).

5.9.1.2 Theme two: The importance of values

This is the second theme and it indicates the essence of transmission of values with regard to the role of the father as mentor. Co-researchers saw that values need to be transferred when the role of the father as mentor is displayed. Specific sub-category findings include: values give direction; the importance and significance of values; attributes instilled by the mentor; values which are grounded in the Word of God; children with values differ from those who lack values; the father should teach discipline and patience as important virtues within the family; and the father instills Christian values in the family.

- Values give direction

Co-researchers indicated that values are important because it gives direction. They said values need to be instilled because of the impact it has on communities. Co-researchers expressed their ideas and views in words, such as: “values is something to re-educate our communities”, “values guide you”, “values is a blessing to have in one's life as it gives direction on your path because no - person can't live without values”.

The findings are confirmed by literature that values give direction, especially when an individual is faced with making a decision. It is also indicated that values make life worthwhile and it is worth striving for because it shapes who we are as individuals, how we live from day to day, as well as how we view and treat others (De Klerk and Rens (2003:356, Eyre & Eyre, 1993, Green, 2004:108, Rhodes & Roux, 2004:25, De Klerk, 2004:3, Van der Walt, 2008:2-3).
The importance and significance of values

Co-researchers said that the church should play an important role with regard to values. The church should make fathers aware of values and teach them about values. Co–researchers expressed their ideas in words: “through values you become a better person”, “you need to follow certain principles”, “we need a restoration of values where parents must lead as examples to influence their children positively”, “to love one another, respect people, behave, believe in yourself, love others, love yourself, integrity, righteousness not only before man but also before God”.

Authors such as Freeks and Lotter (2009:530), Van der Walt (2010:215), Cunningham (2008:158-159), Vorster (2008:475-476, Vorster (2007:179, Larney and Lotter (2005:677) confirmed the findings by indicating the importance of the above-mentioned values or virtues. They said that these values are regarded as important virtues in the lives of children because it can bring change in the lives of individuals. According to Johnson and Wilson (2001:121-131) virtues such as love and integrity are a foundation for the practice of mentoring. These virtues are somewhat synonymous with the apostle Paul’s list of the greatest virtues of faith, hope and love (cf. 1 Cor. 13:13).

Attributes instilled by the mentor

Co-researchers indicated that the mentor figures instilled certain attributes in their lives. Some of these attributes are: “humour”, “there should be laughter in the house”, “to accept different people with different languages and different viewpoints”, “reading is important because it broadened your views and outlook on life”, “principles, norms and values are important attributes because it builds relationships”, “wisdom and knowledge is important because it helps with critical thinking”.

Munroe (2008:23-26) confirmed some of the findings by giving a deeper meaning to the father. He said that God was thinking “father” when He created man, and therefore is it imperative that mentors should look inside mentees and find the man they long to be (cf. also Hendricks and Hendricks, 1995:18). Johnson & Ridley (2004:xv, cf. also Pelletier, 2006:46) indicated in their research that mentors should consider attributes such as encouragement, motivation, nurturing, teaching and mutual respect. But although mentoring relationships are quite complex, it has to be kept in mind that the core of the relationship is the everyday interactions through which growth and development occur (cf. Wood & Duck, 2006:156).
• **Values which are grounded in the Word of God**

Co-researchers mentioned that values should be grounded in the Word of God. The father should *live out* his values. His actions, behaviour and attitude should be based on the Bible. He needs to perceive how God is doing things, and then he needs to practice values such as praying with his family and always thanking and praising God for His provision. With the father as priest of the house, families should hold Bible studies, prayer meetings and house alters. If a family prays and do home Bible studies, co-researchers believe that the family is busy instilling and transmitting values. Co-researchers expressed their views and experiences in words, such as: "we need to hold Bible study, prayer meetings and house alters", “If you as a family apply this principle there are definitely positive signs and”, “we must bring closeness to the Heavenly Father so that these children can understand that their lives are precious and there is destiny with regard values in their lives”, “children need to be connected to the Heavenly Father, even if they do not have an earthly father”, “they need to be guided and be help so that they will see for themselves how beautiful, how wonderful our Heavenly Father is”.

Theron (2008:80) confirmed the results by indicating that values should be tested against the Bible. Should one apply this principle and refer to Christian values, the positive signs that were mentioned will be evident in aspects such as personal life, marriage, family, business, education and professional life (Van der Walt, 2008:2). FREEKS (2004:97) mentioned in his research that children understand the concept of God the Father better when they understand their earthly father, and God is the One who puts the father in the family to act as a leader and to carry the responsibilities of the family. Warren (2005:53) put the findings in perspective. He said that these children cannot identify with God as their Father because they do not have a relationship with their earthly or physical father. Therefore it is imperative that the father should demonstrate a godly character where he became a follower (disciple) of Jesus Christ, and reveal certain characteristics such as humbleness, patience and a good heart (Gushee, 1995:443-444).

• **Children with values differ from those who lack values**

Co-researchers indicated that differences can be seen in the lives of children who are being mentored and who are not. Co-researchers expressed their feelings in words: “you can see and you can tell the differences”, “differences can be spot immediately with two children”, “the child, whose parents mentor with regard to values and the child whose parents don’t care about mentoring and values”, “differences can be seen in a school environment as well as the community”.

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CONTEXT: THE ROLE OF THE FATHER AS MENTOR IN THE TRANSMISSION OF VALUES – AN EMPIRICAL STUDY
This finding is unique to this study because no literature that was studied by the researcher could confirm such findings.

- **The father should teach discipline and patience as important virtues within the family**

Co-researchers combined love and discipline and mentioned that these are important virtues within the family. They said that fathers should love and discipline their children without boundaries. If children need to be punished the father should do it because it is what the Bible suggests. He must be the one who disciplines them. On the other hand co-researchers mentioned that teenagers tend to be impatient, and therefore needs mentoring in this regard. They said teenagers judge and demand things easily but most of them are of the opinion that the Holy Spirit gives a family patience because God works in you and He teaches you patience, and to work hard. Co-researchers expressed their views in words, such as: “discipline is important and it goes hand in hand with disciple”, “discipline your child because you are doing it with the purpose of making them a disciple in other words a follower of your example”, “children are not doing their homework and other duties they were told to do”, “the recipe for patience is hardworking”.

The findings are confirmed by Dinkmeyer et al (1997:103), Faber and Mazlish (2003:100) and Munroe (2008:123). These different researchers and authors emphasised the meaning of discipline in their research. They said that discipline is the most effective way for the father to accomplish what he wants with regard to his children. Christophersen and Mortweet (2003:65), Freeks (2004:102) and Prov. 1:9 also confirm these findings by indicating that the father can be seen as the ideal figure to apply discipline. Munroe (2008:123-127) indicated further that the father needs to discipline and exercise his authority with regard to his children so that values can be embraced by the family. Therefore the impact and the importance of fathers with regard to values in the family are emphasised because they should instil values within the family (Williams, 2008:18, Richter and Morrell, 2006:17, Munroe (2008:7).

- **The father instils Christian values within the family**

Christian values were called very important in the lives of co-researchers when they dealt with relationships. Co-researchers mentioned that their fathers taught them how to have good values so that they would not indulge in the bad things of life. They said that Christian values always had a positive influence in their lives as young men. That is the reason why those values have to be brought back to families because a father can take better care of his family when he transmits values to his children. The values he must portray should be
morals, respect and standards. They expressed their view in words: “he influenced my thoughts with Christian values”, “biblical values must be instilled back in the homes”, “biblical values need to be adhered to”.

Van der Walt (2008:2) confirms the findings in his research. He says that Christian values influence a person’s life positively. The influence is positive and significant because the whole personal life of an individual such as marriage, ambition, business, education and professional life is influenced. Christian values relate to man and his view of life, attitude toward life, religious training and submissiveness (Abdool, 2005:10 & Bagarette 1995:47). Even Prov. 22:6 says the following: “Teach your children to choose the right path, and when they are older, they will remain upon it”. It implies that parents have the obligation to live out Christian values and they should teach their children about Christian values, and they need to keep in mind that it does not imply indoctrination. Van Wyk (1996:533) points out in his research that biblical values are put in a value system and this system holds the Bible as the authoritative Word of God.

5.9.1.3 Theme three: The role of the father as mentor in the lives of his children and other children

Theme three indicates the role of the father as mentor in the lives of his children and other children. Many of the co-researchers were mentors to their own children as well as other children in the community and in the church. Co-researchers indicated that if there is no father in the lives of children, they would be their fathers in the community, and they would try by all means to help these young boys and girls who are looking for a true and a real father. These children without fathers need the encouragement and support from them as fathers. Specific sub-category findings include: the role of the father as mentor is vital; children should have a voice; dependent on God; the importance of the church in the lives of children; the significance of the love of God to children; to show love and respect is an investment from a father to his children; the need for strict fathers and the aspect of discipline in the home; and the father should discipline his children through love and mentoring.

• The role of the father as mentor is vital

Co-researchers indicated that the role of the father as mentor is paramount in the lives of teenagers, especially when they are faced by relationship problems and life’s challenges. These children are looking up to them as role models especially in the community. His role comes into play where he should sit down with his children and talk, advise and encourage them. His involvement as mentor should not only be at home but also at the learning
institutions such as schools, colleges and universities as well as the environment of mentees (children). Co-researchers expressed their opinion in words: “fathers should know that they are a somebody who can make a contribution and a difference in society with regard to values”, “dad is the boss in the house”, “he is the captain of the ship, but today we have a ship without a captain”, “fathers need to teach and instruct their children the appropriate behaviour and conduct”, “fathers need to see that their children are obedient”, “mothers do a very good job and we as fathers appreciate it, but the role of the father is vital, he must be there”.

Bergh (2002:83, 120) confirmed the findings from a family and church perspective by indicating that the role of the father is paramount in the lives of children because God put His seal on the man to take up his role as father (cf. 1Thes. 2:11-12) and therefore the involvement of the father is relevant in the upbringing of children (Austin, 2007:4& Blackthorn, 2004:4-5). De Long et al. (2008:115-121) and Ndabazandile (2006:14) describe mentoring from a business point of view but the principle also applies in a family context between a father and his children. They mention the fact that mentoring should be a personal act where mentors provide frequent and fair authentic advice and nurturing to their mentees. Capps (2000:114-115) mentioned in his research that sons experienced and developed a father-hunger, and they may have their mothers but the need and the desire towards a father figure will always be there. Barker (2000:195) also indicated that if there is no male figure in the house, and the woman presents the role of the father figure, the search for a father will always there.

- Children should have a voice

Co-researchers indicated that children should learn from their own opinions and learn how to think for themselves and express their own opinion because they are individuals in their own right. They should have the freedom to be themselves. Children should have the right to agree or disagree with you as a father, and although different viewpoints between father and his children may occur there must be no animosity. Co-researchers expressed their views and opinion in words such as: “children must be free to say what they believe and what they stand for amongst friends and peers”, “children take things with them that you as a father taught them and they follow the example that you as a father set”.

London (2010:58-59) and Bergh (2002:120)indicated in their research that the role of the father should impact the family where children should have a say in the family context. If it’s not the case they may be influenced negatively and it can result in social maladjustment. According to Dickie et al. (2006:58) parent-child relationships influences self-image. Fathers
should also keep in mind that children learn from their behaviour and attitude and most of the children refuse to make the same mistake that their fathers did. Therefore the father should not be too critical and strict toward his children because a good self-image is important for children, and if the father is too critical and strict, children will develop a poor self-image (Williams, 2008:18), cf. also Ef. 1-4, Col. 3:20-21).

- Dependent on God

Co-researchers mentioned that their role as fathers was a gift through the Grace of God. Their approach is that fathers are not perfect and fathers do not always succeed in their role as fathers. They expressed their feeling in words: “the Heavenly Father is the perfect Father and they as fathers can never be like the Heavenly Father”, “earthly fathers should reflect the Heavenly Father in their fathering and mentoring role in the lives of our children”, “It was through His Fatherly Grace that is was possible for me to play a positive role in my children’s life”.

The findings are confirmed by Crow (2008:89-93) who indicated in his research that Jesus Christ is the good and perfect example who gave His life into the hands of His Father and He never questioned His Father’s will. Therefore the role of the earthly father should be the same in the family where the mother and children should put their lives and their trust in the hands of the father who received his power and strength from the Heavenly Father (cf. Joh. 18:11, Matt. 7:7-11). Bergh (2002:119) mentions in his research that God gave life to parents (father and mother) and equipped them for raising their children, and therefore parents are dependent on and responsible to God. God appointed them as parents, and from a Christian point of view the responsibility of parenthood involves a divine calling.

- The importance of the church in the lives of children

Co-researchers said that children have always been part of the congregations they served as ministers. They argued that children are not the church of the future but the church of today. Children need to be taken seriously, and as father figure you should do your best in terms of values and through your ministry. Co-researchers expressed their opinion in words: “fathers should go on church camps and spend time with these children”, “church is important to our children”, “the church is a wonderful opportunity and privilege to instil values to children”.

Pitout et al. (1990:37) confirmed the findings that the church is not only a place to praise and worship God but also a place where people could be educated and taught so that religious
and cultural values be instilled. Hattingh (1991:148) and Bagarette (1995:46) confirm in their research that religion (church) has a definite influence on the individual’s worldview and life view which also incorporates his or her view of religion or church. Louw et al. (2002:467) are of the opinion that the church should have an influence on the socialising process because of values, norms and principles. Therefore it is imperative that the church should be an integral part of every human being (Abdool, 2005:47, Haydon, 1997:44). Freeks (2004:97) is of the opinion that the father should demonstrate a godly character whether in church or at home where he should be a follower of Christ and portray certain Christian values such as humbleness, gentleness and patience towards his children.

- **The significance of the love of God to children**

Co-researchers mentioned that they told the children that God loves them dearly and He cares for them and if they know that God loves them, they should start to love themselves and also transfer that love to others. This love will then result in respect and honouring of people irrespective of who they are. Co-researchers expressed their opinion in words: “*God the Father really cares and loves you deeply*”

This finding is confirmed by Dickie et al. (2006:59) where they indicate that children perceive God as loveable and kind, and feel closer to Him. This finding is also confirmed both in the Old and New Testament that God is *Abba* Father who loved His children very dearly. The significance of *Abba* is the love, protection and provisioning of God to His children (*cf.* Freeks, 2004:17). Bergh (2002:117) indicated in his research that God is specifically and significantly involved at the birth of children, and He loved them very much, and this love is proven at the Cross of Calvary (*cf.* Joh.3:16, Matt. 27:32-55).

- **To show love and respect is an investment from a father in his children**

If fathers show love and respect they invest in the lives of their children. These children will not only be respectful to him but also to other people where they will honour everybody like a father or a mother. When the father shows love to them, they will know that they are loved by their father. They expressed their views in words: “*this love is not only words but it goes with actions*, “*this love is an investment, pure and holy*, “*it is not selfish but it is love that you rather prefer to give instead of receive*”.

Blackthorn (2004:4-5) confirms the findings by indicating that fathering consists of several duties and to show love is one of the essential duties. The father should take care of children, loving them physically, socially and emotionally. Freeks (2004:91) indicates in his
research that the father should show the child that he loves him/her. He also says that most of the fathers feel that it is not for a man to embrace and to kiss his child, especially boys. But if a father shows his children that he loves them, children will normally grow up as loving people.

- The need for strict fathers and the aspect of discipline in the home

Co-researchers said that families are in great need of strict fathers. Co-researchers argued and said that people in former days were brought up very strict. Children did not have any option to argue when their parents disciplined them. The child was asked to do a certain thing and it was expected of the child to do it. If the child did not do it, that child was in trouble. Co-researchers expressed their opinion in words: “the father is not strict anymore and they are not teaching the children values anymore”, “no nonsense, if children must get a hiding, they must get it”, “I am the man of the house”, “I set the example”, “discipline is important and necessary in the home”, “love without discipline is not love, and discipline without love is not discipline”.

Some of the findings are confirmed in the Word of God It says: “Spare the rod, spoil the child” and in Prov. 22:15 it says: “Folly is bound up in the heart of a boy, but the rod of discipline drives it far away”. It is clear in Scripture that children who are undisciplined should be punished. Munroe (2008:124-126) confirms these findings by indicating that fathers should be strict by giving undisciplined children a hiding when it is needed but the father should also be their friend and hero. Bergh (2002:120) mentioned in his research that children should be educated and disciplined with a sense of responsibility. Munroe (2008:123) confirms the findings by stating that the father is the one who disciplines and discipline is not always punishment. He says discipline takes teaching (mentoring) to the next level where the child is not only taught but also corrected and instructed and this will help to shape a child’s character because the discipline now becomes training. Austin (2007:4) takes it a step further by combining the discipline process with affection and stating that the father should care and love his children while he disciplines them (cf. also Larney & Lotter, 2009:44). Henley (1997:118) draws the picture differently by viewing discipline as a two-sided coin where the one side refers to direction and the other to correction. This way of discipline is actually discipling in other words making disciples or followers of good behaviour and conduct. Discipling puts the focus on the father as parent and children will copy what he does and echo what he says (Henley, 1997:117).
5.9.1.4 Theme four: The importance of mentorship

This theme demonstrates the importance of mentorship which is necessary within the family context. Specific sub-category findings include: mentorship stems from the Bible; mentoring impacts lives; fathers need to mentor; children should be mentored; mentoring is teamwork; and mentorship never ends.

- Mentorship stems from the Bible

According to most co-researchers mentorship has a biblical viewpoint, stemming from the Old Testament and the New Testament as well as a biblical significance that families should stand up and be active and proactive. Co-researchers underlined the fact that parents cannot relax because mentoring is a calling and values are made clear in the Scriptures and the Bible is very clear about the importance of mentorship, particularly in the Old Testament with regard to the patriarchal system. They mention that the Bible indicates that fathers are the priest and leaders of their homes. Co-researchers expressed their feelings in words: “the Bible is a guideline and path for the role of the father as mentor”, “as earthly fathers we are imperfect but God is giving us the responsibility of mentorship and fatherhood over children”, “in the Bible and in the book of Deuteronomy, there is a lot of scriptural portions that talk about mentoring”, “the Israelites had to also teach the commandments to their children”, “mentoring is a spiritual obligation to the families as parents”, “it is a calling from God to do that”.

Lotter (2007b:3, cf. Hendricks & Hendricks, 1995:17-18) confirmed the findings by indicating that the origin of mentoring can actually be traced to the Bible by referring to examples such as Joshua and Moses, Elijah and Elisha, Paul and Timothy, etc. Johnson and Ridley (2004, cf. Pelletier (2006:46) also confirm the findings by indicating that biblical mentoring is one of the most powerful means to develop leaders. Biblical mentoring helps people to learn the basics of walking with Christ (discipler) and help people learn how to mature in depth in their Christian life (spiritual guide). It must be kept in mind that the family in the Old Testament was a kind of home congregation, and a father who mentored had to reflect the fatherhood of God. In the New Testament it was Paul’s strong intent to develop others and it can be seen in his mentoring role to Timothy, Titus and Onesimus (cf. 2 Tim. 2:2). He was a spiritual guide, counsellor, teacher, contemporary model and sponsor to these mentees. Metzger and Coogan (1993:576, cf. Gal. 1:15-16; 2:7-8; 1 Tim. 2:2-3; 4:7-8; 6:6; 2 Tim. 1:8; 3:10-11; 3:14-19; Tit. 2:12; Phil. 1:6, 10, 11, 16, 17) concur with the findings with regard to Paul by stating that Paul was God’s agent to give direction to the lives of people. These men whom
Paul mentored were his associates and successors and they served as models and teachers, which pleases God.

- Mentoring impacts lives

Co-researchers indicated that mentoring is very important in the lives of children whether the children are young people, working students or at the colleges or universities. They said that mentoring is not only about instilling knowledge but it is also about to be available to them as a father. Co-researchers expressed their views in words: “with mentoring families can raise up a generation” mentoring brings others into their destiny which God has called them for”, “mentoring is an opportunity to impact the lives of children with values”.

Hendricks and Hendricks (1995:18) confirm the findings where they pertinently indicate the impact of mentoring in their research. They say that through mentoring, mentors have the ability to shape the characters of their mentees and bring out the person to be by nurturing so that these mentees reach their destiny. Ndabazandile (2006:14) mentioned that through influence mentors could help mentees to be able to achieve their goals. This is the reason that Tucker (2007:iii, vi) verifies that mentoring is about unleashing people’s potential and it allows these people (mentees) to be the best they can be. In this case with regard to the father as mentor, he should drive his children with values through mentoring because values guide behaviour and give meaning and direction to a person’s existence (cf. Larney & Lotter, 2005:663-664, Carl & De Klerk, 2001:22). Mulaudzi et al. (2009:47) confirm the findings from a nursing perspective which is also applicable in this study. They state that mentors are obliged to nurture and affirm their young, and these young (children) that find that real sense or spirit of fatherhood within themselves should share it with others. The child thus becomes self-reflective and self-confident because his mentor offers vision, develops trust, encourages, cares and protects for a lifetime. Mentors reflect these human qualities during the process of guiding and socialising through life because the principle of “I am because you are” makes it possible for people to be with each other and for each other and to value each other (Mulaudzi et al., 2009:49).

- Fathers need to mentor

Co-researchers stipulated that fathers should do mentoring in their families. They said that parents cannot relax because it is important for them to do mentoring. They emphasised the fact that if the father is not exercising his role as mentor and priest of the house problems such as child-molesting, child-trafficking, drug abuse will occur. Co-researchers expressed
their feelings and concerns in words: “where there’s no father there is no mentoring”, “if we as fathers don’t mentor and we don’t guide our children there is someone out there who will mentor and guide them in a wrong and deceitful way”, “parents has to do mentoring”, “mentoring is a matter of a must in a Christian family”, “mentoring is the heart’s desire of the father”.

Williams (2008:18, cf. also Richter & Morrell, 2006:14-15) confirm the findings by stating that mentoring through fathering has a lifetime impact on the lives of children, and advocating that it should be revered and approached with a sincere passion. This indicates more responsible, more tolerant, and a more supportive role and function. Steytler (2007:100) indicates in his research that men have the focus of a mentor. He should interpret his role as mentor where he gives direction and be a role model for the child.

- **Children should be mentored**

Co-researchers indicated that children should be mentored. They need to be taught that drugs (just to mention one dilemma) are dangerous and can do great harm and affect the child very badly. Co-researchers expressed their views and opinions in words: “parents can’t just ignore their children and say that they will see for themselves”, “our children will become victims if we as parents are not doing anything”, “and children need to be mentored” “mentoring is a must in the lives of children”.

Williams (2008:18) confirm the findings by stating the danger if children are left alone and ignored. He says that the present world is full of violence, corruption and dishonesty and this world can easily influence children to become full of hatred, rage and pain. Killingray (2007:7), however, emphasised the fact that children enter an era of moral anxiety. Engelbrecht (2001:32-34) already put the dilemma in perspective in 2001 by stipulating that the main problems that are facing young people in South Africa and the world are issues of violence, gang-rape, rave parties, where especially drugs and sex are freely available. Because of the dilemmas mentioned it is important that children should be mentored by a mentor (father) who believe, support and assist them (cf. Steytler, 2007:79).

- **Mentoring is teamwork**

It was indicated by co-researchers that mentoring is teamwork where the father, mother and the rest of the family should work as a team. They also indicated that this teamwork includes grandfathers and grandmothers, uncles and aunts and guardians to play the role as mentors. Co-researchers expressed their views in words: “mentorship is not only confined to
fathers only, but also to other parent figures”, “it is not only the father who is a mentor in the family but also the mother”, “parents should mentor older brothers and sisters so that the extended family can become mentors of the young ones”.

These findings are confirmed by Steytler (2007:79) who points out in his research that a mentor can be an alternative for the absent father. This mentor figure can be a teacher, a role model, pastor or minister, guardian or any other family members such as uncles, aunts, grandfathers, grandmothers, etc.

- Mentorship never ends

Co-researchers pointed out that mentorship never ends. They said that the duty of the father is to mentor his children until they matured and as adults they can mentor their own children. Co-researchers said that the father should go the extra mile to mentor, instil values, guide, show, up till the end of his lifetime. He should encourage, manage, show his family how to survive – endlessly teach them survival skills. They expressed their feelings in words: “mentoring is a none stop race which parents have to pass on as generations grow down”, “the role of the father as mentor can't be limited, it continues forever”.

These findings are unique toward this research because no literature that was studied before, during and after by the researcher could confirm these findings.

5.9.1.5 Theme five: Problematic factors preventing mentoring and the transmission of values

The above-mentioned fifth theme reflects the problematic factors inhibiting mentoring and the transmission of values. Specific sub-category findings include: a failure to transfer values if the father is absent; the gap between the father and his role; present democracy creates problems; wrong and distorted messages over television with no proper invigilating and parental guidance; excessive cell phone use and poor tuition and guidance from the father.

- A failure to transfer values if the father is absent

A lack of values is actually caused by the absent father, which creates a trend in the lives of families. If there is no father, the missing elements such as the lack of values in the lives of sons and daughters are evident and this problem emphasises the danger when a father figure is absent. The lack of values can be solved if the importance of a father is acknowledged. Co-researchers expressed their opinions in words: “......homes do not have
a father anymore……”, “if children cannot find this love with their fathers, they will search for love from other men”.

McGraw (2004:10) confirms the finding by defining the role of the father as the highest, noblest calling that anyone will ever have in his life, and fathers should be aware of this standing, deeply committed and pointedly proactive. Williams (2008:18) and Freeks, 2007:1-4) indicates in his research that most of the problems such as sexual freedom, unstable relationships, confusion, just to mention a few is probably to a great extent caused by absent fathers. Girls and boys who do not have self-respect, have no respect for their bodies (Grainger, 2004:133). Palkovitz (2007:195) clarifies in his research that the absent father causes a lack by not providing information in the children’s developing stage and it results in an unsuccessful father-child-relationship.

• The gap between the father and his role

Most co-researchers indicated that there is a big gap with regard to the role of the father as mentor. They said fathers forget their roles as fathers, and they should be educated again to understand their roles as fathers. Co-researchers expressed their feelings in words: “this lack is the biggest problem in life today”, “this gap causes problems such as marital problems”, “they are hurting their family by drinking and therefore neglecting not only the family but also neglecting themselves”.

These findings are confirmed by Williams (2008:18) where he states in his research that the main reasons why society is in such a bad state is probably the absence of fathers and their role and the lack of values in the lives of children. Gushee (1995:440-441) states that men (fathers) are struggling with substance abuse and it brings menace into children’s lives.

• Present democracy creates problems

Co-researchers are of the opinion that the present democracy allows a person to speak to anyone just as you like, and without respect. They further state that there are too many children’s rights and this causes problems and children are lost without values. Everyone has a right and these rights are confusing especially to parents. Co-researchers expressed their feelings and concerns in words: “democracy is a diabolic thing because children don’t care anymore”, “It comes from hell”, “we call it demon’s cracy and not democracy”, “children smoke and drink in front of their parents and in the streets and go on as they please and no one can tell them anything”, “democracy causes that many duties
of parents have been taken away and most of these duties are actually the transmission of values”.

De Klerk (2003:361) confirms the findings by indicating that democracy sets very high demands on the moral fabric of people. The present democracy in the country will, however, not succeeded if the people are not able to discipline themselves. Hardin (2002:96-99), Carl & De Klerk (2001:21), Cairns et al. (2000:249-255) and Mangcu (1999:9) express their views by indicating that democracy and the “new” South Africa are only based on nation building, democracy and the rights of people with the aim to overcome inequalities and injustice of the apartheid regime.

- Wrong and distorted messages over television with no proper invigilating and parental guidance

Co-researchers are worried that their children are always in front of the television. They said that the television distracted the children from important duties to do in the house. Co-researchers implied that children tend not to accept biblical values but they accepted what is on the television and written in newspapers. Co-researchers expressed their disappointment with regard to the television in words: “parents watch the rubbish such as pornography with the children on TV”, “families sit with their children and watch evil pictures”, “children watch bad things over the television without parental guidance”, “children accepted wrong people over television as their role models”, “It is rather these glitzy people on television who wear fancy dresses and drive smart cars, they see as role models”.

Rens (2005:1) confirms the findings by indicating that the communication media are overflowing with signs of the decline and even total collapse of human and societal values. Abdool (2005:30) is of the opinion that television has a negative influence on children. This negative influence suggests poor role models to viewers. Codrington (2000:34-35) also mentions that television portrays poor characters and actors as role models for the youth. He puts it like this: “It is via the media that the youth encounter the examples of ill-disciplined people whom they perceive to be role models to look up to”.

Engelbrecht (2001:30) confirms these findings in his research. He mentions that television causes children to be exposed on a daily basis to violence and crime. Bergh (2002:170-172) indicates that the influences of television in homes should not be underestimated. He says that anti-Christian norms are priority in the houses of parents, in the hearts of families and family life.
• **Excessive use of cell phones**

With regard to cell phones co-researchers felt that it keeps children so busy, that they cannot concentrate anymore. They mentioned that the things on the cell phones, which children are communicating with each other, are inappropriate. Co-researchers expressed their worries and concerns in words: "**children are using “mxit” and it influences their spelling and writing abilities**, “**children are writing the same type of language in their essays and letters at school because of the cell phones, where the teacher has to figure out what the child wanted to say**, “**many teachers experience trouble at school with the spelling mistakes of the child**, “**the spelling of the children in their books are worrying**”.

Engelbrecht (2001:32-34) confirms the findings by underlining that excessive use of cell phones has a negative influence on children such as spelling and writing abilities, and that cell phones also stimulate the violent factor and free love (sex). McQuade (2009:2-9) mentions in his research cyber bullying operates through cell phones where children send and make threats, intimidate and embarrass other children. McQuade said that most children of today have access to mobile phones, which makes cyber bullying and other related problems even more profound.

• **Poor tuition and guidance from the father**

Co-researchers said that most of the children do not want to read and one of the reasons is probably television. They mentioned and advises that the father should force children to sit down and to read their books. Co-researchers expressed their concerns and worries in words: "**reading is gone and out of fashion which supposed to be the important aspect in the life of a child**, “**we are going into a world illiterate**”.

It is evident that the focus of this sub-category is on poor discipline as an obstacle in the way of the transmission of values by the father. Euvrard (2006:3-4) however confirms the findings by putting the function of the father as teacher at home and discipline in perspective: “**A class (or home) without discipline is like a football game without a referee, therefore is it disqualified. If there is a lack of discipline, lessons are not able to reach their goals.**”
5.9.1.6 Theme six: The role of the father should be grounded within biblical context

The above-mentioned perception emerged as theme six indicating that the role of the father should be grounded within biblical context. Specific sub-category findings include: the Christian role of the father; fathers should be teachers at home; fathers should be committed; fathers should be role models; fathers should live by example; and solutions to solve problems.

- The Christian role of the father

Co-researchers indicated that most families moved away from the biblical values where the father is the priest of the house. Co-researchers expressed their views in words: “fathers should know Jesus Christ in their lives”, “fathers should attend church”, “fathers should know those Christian values and convey it to their families and than their families will go from strength to strength”.

These findings are confirmed by Munroe (2008:127); Barker (2008:5); Coakley (2006:153-156) who indicates in their research that the father should demonstrate a godly character where he should become a follower of Jesus Christ, and should reveal certain characteristics such as love, patience, humbleness and respect. If the father practices his way of living from a biblical point of view such as attending church and doing Bible study with his children, his family will be the ones who benefit the most.

- Fathers should be teachers at home

Co-researchers indicated that it is the duty of the father as mentor to see that his children can spell and do their work with regard to school properly. Children are no longer learning effectively especially how to spell correctly. Co-researchers felt the main reason why children cannot write properly and perform to their level best in school is because of lack of motivation from the father and the lack of knowledge. They expressed their opinions in words: “the father should not wait for the teacher to do it”, “it is his duty as father to teach the child because if the child goes to school, the child must be school readiness”, “his duty is also to teach his children, how to survive”.

Heenan (2004:3) confirms the findings in his research by underlining the fact that parents (father and mother) are the first and most important educators especially when values are considered. Bergh (2002:81) mentions in his research that the father holds significant responsibilities for the education and socialisation of his children. Freeks (2004:91) also
implies that it is imperative that the father shows interest with regard to his children’s education. Coakley (2006:154) however goes beyond the father as a teacher by indicating that the father serves not only as a teacher but as a coach, manager, agent, mentor and even an advocate for the sake of the child.

- Fathers should be committed

Co-researchers indicated that fathers should be committed and should not ignore their role as a father figure. They should function in this role, fully committed. Co-researchers expressed their views in words: “the father should be committed wholeheartedly”, “his role is not only big but also committed”, “a committed father should ask himself the following questions: “what is it that I am teaching to the children?”, “am I living it out?”, “do children see these particular values in my life?”.

Barker (2008:1-3) confirms the findings by indicating that fathering means commitment and leadership. Coakley (2006:154-159), however, says that fathers who do not actively advocate the interests of their children are seen by many people as not meeting standards for good parenting. He suggests that fathers who are committed actively promote their children’s success because parental commitment is a key factor. Therefore it is essential for co-researchers that fathers lead by example and be good Christian fathers so that their children can see them as good role models and want to be like them when they are grown-up.

- Fathers should be role models

Co-researchers indicated that the father as the role model to his family forms part and parcel of the process when values are transmitted to his children. They pointed out that most families would be lost along the way without the father. They also mentioned that the father is the one to whom children can go when they are experiencing teenage problems. Co-researchers expressed their opinion with regard to the father as role model in words: “the father is the role model and children don’t have anyone else to admire or to worship as a role model”, “to be a role model the father must do things together with his children”, “he must swim and play together with them”, “he need to bath with them when they are still small because it will strengthen the bonding process”, “children need to know that we as fathers are their role models”.

Bergh (2002:168) and Munroe (2001:201-203) confirm the finding by indicating that the father is the best role model for his children because children learn through the behaviour
and attitude of their parents, and the father portrays the ideal model to transmit values because of his position as priest in the house. The father as role model is imperative especially in the shaping of the child’s knowledge of God (Bergh, 2002:168). Barker (2008:1-3) also indicates in his research that the father as role model helps in the development of his children. Blackthorn (2004:5) is of the opinion that the actions of parents (father or mother) and their behaviour play a significant role when the child's personality develops. Coakley (2006:154) emphasises that the father should be actively involved in the lives of his children, even if it includes bathing or swimming together with them. De Klerk and Le Roux (2003:16) consider other factors where the father features as role model. They add aspects such as strong emotions, better relationships and academic standards.

- **Fathers should live by example**

Co-researchers made it very clear that the father should live by example and should not use any excuses. They said that it does not matter what situation, circumstances or dilemma the father might be in or whatever happened in his life. Co-researchers expressed their views in words: “we are examples to our children”, “even if I am a failure or a disappointment, I should be an example to my children”.

Niskanen (2006:397-407) confirms these findings in his research by advocating that the father should be active in his role where he practically lives by example. Goek-Morey and Cummings (2007:221-225, cf. Blackthorn, 2004:5, cf. De Klerk & Le Roux, 2003:15) also confirm the findings when they say that children are looking to the father as example of how to behave. They are looking forward to adopt the example of the father, and the fact that one day they will be able to take up their own role as father and they will be examples and role models to their own children. So, even if parents are not setting a good example to their children, their own behaviour (good or bad) as parents are likely to be copied by their own children (cf. Gupta & Theus, 2006:87).

- **Solutions to solve problems**

Co-researchers shared some solutions for the problems that families might experience today.

➢ **The answer is in the Bible**

Co-researchers said that families should return to the Bible, and do things from a biblical perspective. Parents should discipline undisciplined children. Co-researchers indicated that families are no more practising discipline and that is the reason why children are doing what they want. They feel that parents should not become soft and pity their children by saying:
“they are fragile like porcelain, we cannot hit them anymore”. They also underlined the fact that the Bible teaches: “the twig is bent, so the tree is inclined”.

Williams (2008:18) and Munroe (2001:205-207) confirms this solution in their research by formulating that the father is not only the perfect role model for his children but the ideal figure when he disciplines them in the fear of the Lord (cf. Prov. 1:8-9). He needs to practice his way of living from the Bible and apply in a practical way in the daily lives of his children (Freeks, 2004:97). Co-researchers felt that discipline is one of the most important aspects when a child is trained and educated. This solution is also confirmed by Munroe (2008:123) where he clearly indicates that the father is the one who disciplines and discipline is not always punishment. Christophersen and Mortweet (2003:65), Austin (2007:4), Larney and Lotter (2009:44), Henley (1997:117) and Freeks (2004:102) also confirm in their research that fathering without good guidance on how to discipline your child will not be successful.

- Time-scheduling

Co-researchers mentioned that there are ways for the father to function in his role as father and to do mentoring. One of these ways is to make a timetable not to watch television but to sit together as a family and spend time together as a family. They also said that no family member is supposed to watch television during breakfast, lunch or supper. Co-researchers expressed their feeling toward the solution in words: “no one must watch television while eating”.

Niskanen (2006:397-407) confirms the finding in his research. He indicates that the father should be active in his role where he practically lives by example and plans things for his family. He says that children need their fathers in their lives because they want to spend quality time with their fathers (cf. also Warren, 2008:18). Bergh (2002:170-171) also confirms the solution by indicating that parents need to be guided to use the television for the best and to the advantage of the child. Bergh advises that parents should be alert about how much time children are spending in front of the television. He mentions that if children watch too much television, they will be confused with the values and norms of their parents and the ones they absorb when watching television. This will cause serious conflict between parents and children, and that is why parents have to be cautious that the television does not discredit the values that they teach their children. Bergh also implies that parents do not need better television for the children but less television because television is stealing precious moments such as quality time of the family.
The aspect of effective communication in the family

The father had the duty to exercise control over the family and to make sure that effective communication is exercised because families need to do things accordingly. The link between parents and communication is inevitable. Co-researchers expressed their ideas about the solution in words: “families should talk, they must not keep quiet”, “children should learn how to talk and how to communicate”, “families should talk and communicate about the challenges of life”.

Cloud (2010:68-69) confirms the solutions by indicating that communication between children and their parents, especially the father should be always a two-way process. The father should not only talk and demand obedience but first has to listen, give advice and discipline. Someone who listen gives answers to the needs and challenges, and provides trust (Steytler, 2007:85). The whole process of communication should be a mutual process so that trust can be the ultimate value in the family especially between the father and his children (cf. Steytler, 2007:61).

Co-researchers are of the opinion that if families applied these solutions many things will be solved. They expressed their view in words: “and then we will have a better world”.

5.9.2 Results from in-depth interviews with mothers

The following seven themes emerged from the interviews with the mothers. The first theme reflects on the experience of mentorship. The second theme depicts the role of the father as mentor. The third theme indicates the views of mothers with regard to the father to be a mentor in the home. The fourth theme indicates that values need to be brought back. The fifth theme highlights the God factor, and co-researchers indicate that God should play an important role in the family. Theme six views the obstacles in the way of fathering and mentoring. Then theme seven suggests possible solutions. Each theme is discussed in detail including the various sub-categories.

5.9.2.1 Theme one: Experiences of mentorship

The first theme indicates the experiences of the mothers with regard to mentoring by their biological fathers and other father figure such as uncles, grandfathers, teachers and other family members. Specific sub-category findings include: the absent father; other father figures as mentors; fathers should be present; and the essence of time-spending.
• **The absent father**

Some of the co-researchers indicated that they had no father figure. They mentioned that the absent father is a disadvantage in homes. They expressed their feelings in words: “*if there is no father figure it has a negative influence on the children*” “*the absent father is a disadvantage*”.

Freeks and Lotter (2009:520-521), Williams (2008:18) and Palkovitz (2007:195) confirm the findings by indicating that the absent father causes tremendous pain and suffering in homes. The narratives, views, perceptions and experiences of respondents in the empirical research of Freeks and Lotter (2009:520) proved that society is in a dilemma, because of the absence of fathers in the lives of children. Steytler (2007:36) indicates that the absent father has an undeniable effect on sons and it causes a poor self-image. Fathers’ absence has a direct influence on the social functioning of son’s because they become unemployed and even uninvolved in the lives of their own children (Steytler, 2007:37-38). Sons experience identification problems and daughters are under severe pressure because of the absent father (Seutter & Rovers, 2004:43-45). Their search and yearning for a father is tremendous. They are disturbed, and it leads to negative emotions like hatred and disappointment (cf. Freeks & Lotter, 2009:528). The absent father does not only cause problems in a home or community, the entire nation could be harmed (Freeks, 2004:2-3).

• **Other father figures as mentors**

Co-researchers pointed out that their mothers and other parent figures such as uncles, grandmothers and teachers were the ones they depended on and from whom they received a great deal of mentoring. These father figures gave them a great deal of attention and many people and friends in the community learned values from these men. They were respected teachers in the community, church and school. Co-researchers expressed their feelings in words: “*they taught us well*, “*they were father figures to look up to because of their involvement in the lives of students*, “*his actions speak louder than words*, “*I perceived him as mentor in my life*” “*they taught us to take our responsibilities seriously*”

Wilson and Johnson (2001:122) confirm the findings in their research. They indicate that through mentoring mentees receive the necessary teaching, advice and guidance from their mentors. This mentoring process enables them to help others who need assistance. It is a fundamental transmission between the mentor (i.e father) and mentee (i.e child). It is thus
evident that mentors (fathers or other fathers) have a positive and beneficial influence on mentees (children).

- **Fathers should be present**

For co-researchers it was important that fathers should be present in the lives of their family. They said that fathers had that certainty and knowledge in the house, and they would always make sure that everything in the house was okay. Co-researchers expressed their views in words: "the father must be present in the home", "most of the things in the house should be done by the father", "when he is there we could pull some strength from him that are still applicable in our life today".

Steytler (2007:55-56) confirms the findings in his research by indicating that fathers should be present in the lives of their children because children should be directed, empowered and the best in children should be brought forward (cf. Williams, 2008:18). Freeks and Lotter (2009:530) confirm the findings in their study. They indicate that fathers should be present so that families are restored from all the bad that happens to them, and that children experience the love, intimate bond, protection and clear direction in life. The involvement and presence of the father ensures that children become involved, productive and effective in their own lives (Williams, 2008:18). Barker (2008:5) mentions that the present and involved father plays a huge role in the development of his children. This involvement creates commitment and leadership (cf. Freeks, 2008:62-66). Olsen (2007:174-177) indicates in her research that fathers should be present because their role is meaningful and significant for the growth and character-forming of the child.

- **The essence of time-spending**

Time spending was of essence and crucial to co-researchers because of the amount of family interaction. They expressed their experiences in words: "remember that time is important", "do your work in time", "don't waste your time on other things that is not important".

Freeks (2008:5-9) confirms the findings in his research. He states that time-spending and time management are precious and important. Time is money and time is life. Time cannot be reversed nor can it be replaced, and therefore is it important that constructive things should be done to prevent a waste of time.
5.9.2.2 Theme two: The role of the father as mentor

This is the second theme and it indicates the role of the father as mentor within a family. The specific sub-category finding includes: fathers should take a more responsible role in their families.

- Fathers should take a more responsible role in their families

Co-researchers are of the opinion that fathers should be more responsible with regard to their family. They expressed their views in words: “fathers should interact more with their children because interaction is very important in the household”, “fathers need to have expectations with regard to his family”, “there must be a bond between a father and his children and this bond must be visible”.

Coakley (2006:154) confirms the findings in his research. He states that the father should interact more with his children in order to promote their success. Wall (2007:59) argues that fathers should have expectations for their children and plans for their future while Roest et al. (2009:146-148) indicates in their research that the physical contact and interaction of the father is imperative because it strengthens the bond between him and the children. Responsible fathering provides the need of all children and accomplishes success (cf. Freeks, 2004:58).

5.9.2.3 Theme three: Views of mothers with regard to the father to be a mentor in the home

This is the third theme and indicates the views of the husband to be a mentor in the home. Specific sub-category findings include: the husband should be more involved; mutual understanding and co-operation between the mother and father for the sake of the children; the father should have the final say; how the father-child-relationship should be with regard to problems?; the father as teacher at home ensures respect; the father as role model in the community with regard to education; children need fathers and should understand the indispensability of the father; the father should communicate the aspect of sexuality with his children; and fathers should spend more time with their children.

- The husband should be more involved

Co-researchers indicated that the father should be more involved as mentor in the home. He should be very much involved in everything. Co-researchers expressed their views in words:
“a dad should be more involved especially with boys positively, and not destructively but in a joyous but strict manner”.

Krampe and Newton (2006:159-161) confirm the findings in their research. They indicate that father involvement shows father presence, and it results in happy families because happy families indicate the love of the father as his overall involvement (cf. Gushee (1995:442)). Warren (2005:53) mentions in his research that the reason for involved fathers is because of their responsibility and their commitment towards the family. Pleck (2007:196) indicates that father involvement benefits children to the most. Mandara et al. (2005:208) found a negative factor in their research. They say that when the father is not involved and not present, boys could be more passive and will exhibit more feminine and less masculine traits.

- Mutual understanding and co-operation between the mother and father for the sake of the children

Co-researchers mentioned that the home should be a 50/50 sort of home. In other words the father should give 50% and the mother 50% toward a 100% co-operation and understanding between fathers (husbands) and mothers in the home for the sake of the children. They believed that families are there to discuss family matters with the whole family and they are not supposed to do things independently but as a family unit. To them a close family is very important because it is where a child feels safe. Co-researchers also mentioned that the wonderful relationship and understanding between the father and mother prevents disrespect in the home. They expressed their views in words: “the mother should teach children to support the father in everything”, “the father needs the support of the mother”, “the family should work together for the sake of the children”.

Brooks (2008:7) confirms the findings in his research. He points out that the father and the mother are the leaders of their family and they work together to shape the tone, texture, mood and quality of this vitally important unit, the family. Van Aarde (1999:97) also indicates in his research that the mother (and the father) is the source of the family, not only in the biological sense but also to put in place interactions with children so that the structure of society can be formed and be strengthened. According to Updegraff et al. (2001:655) parents (father and mother) should be involved in the social life of the child, and play a critical role on the social level of the child and encourage interactions whereby children socialise with other children.
• The father should have the final say

Mothers feel that their husbands should make the final decision. They said the father remains the father figure and authority figure in the house, and they as mothers should not by all means jeopardize the peace in the home. Co-researchers expressed their views in words: “we should never lay any laws or rules in the home without discussing it with the father first”, “important rules should be laid by the father”, “he remains the authority figure in the house”.

Freeks (2004:106) confirms the findings with regard to the final decision of the father. He explains that the father is the one who is responsible for the future of his family and the one who provides direction. He should be the one who has the final say in any decisions or choices that are made by the family.

• How should the father-child-relationship be with regard to problems?

Co-researchers mentioned that a child should have the freedom to go to the father and talk to him and not always consider the mother. Co-researchers expressed their views and feelings in words: “the child needs to speak to his father with regard to his problem”, “if the child makes a mistake, he/she must admit it”, “the father needs to tell the child that they can make mistakes”.

Steytler (2007:59) confirms the findings in his research. He states that relationships in any family are the golden thread, it is the father with his children, the mentor towards a child or the father and his family. He also mentions that active participation between father and child or mentor and child results in an energetic act between family members. Munroe (2008:136-137) confirms this finding in his research by stipulating that the role of the father is to point out the mistakes of his children and to give them guidance not repeat the same mistakes. The father needs to be an example where he establishes values to the child, and together with his children and the mother needs to model a formidable team against any problem situation, and together find a solution with regard to the problem.

• The father as teacher at home ensures respect

Co-researchers are of the opinion that the impact of the father as a teacher brings a natural authority in the house. Co-researchers expressed their perspectives in words: “the father as teacher prevent disrespect in the home”, “he need to teach how to handle issues”
McGraw (2004:10) confirms the findings in his research by indicating that the parents (father or mother) are the first teachers who teach their children in positive ways what children need to learn to become effective people, especially when values are to be considered. Heenan (2004:3) indicates in his research that parents (father or mother) are the first and most important educators of values (cf. Freeks, 2007:81). So, when the father teaches his children, he also disciplines them (cf. Munroe, 2008:123; Munroe, Munroe, 2001:205).

**The father as a role model in the community with regard to education**

Co-researchers indicate that it is important for their husbands to be role models in their community. Co-researchers expressed their views in words: “our husbands are principals of schools”, “they are great role models to the teachers and children”, “he applauded, encouraged and motivated them in their studies”.

These findings are confirmed in literature by Blackthorn (2004:5). He indicates that children are looking up to people whom they can relate to and try to be like. He also mentions that children look up to parents as an example on how to behave. Freeks (2004:102) indicates in his research that the father is the ideal role model for his children because his children could learn from his behaviour and attitude. According to Steytler (2007:54) the father is the natural role model and children look for someone to whom they can relate and identify with. With regard to education Ellis et al. (1991:120) underline that education is one of the most important activities in which human beings engage. They indicate that education is one of the major ways in which people try to change or improve their societies. Thus education brings growth, development, self-reliance, maturity and moral freedom in the physical, psychological, social and religious living world (cf. Abdool, 2005:44, Rens, 2005:29).

**Children need fathers and should understand the indispensability of the father**

For co-researchers it is important that every child has a father figure, especially the young boys and young girls. They said that the presence of the father is vital and children should understand the importance and indispensability of the father. Co-researchers expressed their feelings in words: “children need their fathers for social support”, “boys want to be like their fathers”, “boys want to follow in their father’s footsteps”, “the father should be there to show how to handle tragedies in life”, “children should not be raised independently, they need the love of the father”

Williams (2008:1-3) confirms the findings in his research. He indicates that the world is badly in need of good fathers. He says that fatherhood will continue to have a lifetime impact in our
lives, and should be revered and approached with a sincere passion. He also mentions that if parents provide mentoring, families will have lesser problems with emotional baggage. According to Steytler (2007:55) children have a need to have a father that can fulfil their lives. Barker (2008:5) mentions in his study about the indispensability of the father, that fatherhood and being a good provider is one of the most important things to the father, and therefore the presence of a father in the family is imperative. Gushee (1995:438-440) mentions that the presence of the father changes the atmosphere in the home. His mere presence has to do with his physical availability in the family. Wall (2007:54, cf. also Coakley, 2006:154) agrees with Gushee by indicating in their research that the father’s presence implies his activeness in the home. Olsen (2007:175-176) claims that when the father is not at home, children shout with a non-verbal voice: “daddy come home”. Williams (2008:18) puts this whole concept about a father’s indispensability into perspective. He states that the father has a desired quality, and that is the ability to instil traits in the lives of children to make them productive and successful adults. It is therefore imperative to say that fathers are important in the lives of their children (Anon., 1998:96).

- The father should communicate the aspect of sexuality to children

Most of the co-researchers felt that the mother could not talk to children about the sexuality aspect especially sons but the husband (father) should translate it to them because they are boys and there are certain things that relates to them that she could not relate to. Co-researchers expressed their feelings and views in words: “the father needs to talk about the sexuality aspect with his son”, “they need to know how to treat girls”, “boys are not supposed to sleep with girls until they made a commitment so that no children are born out of wedlock”.

Bergh (2002:83) confirms the findings in his research by pointing out that the father plays a paramount role in the sexual identity of the child. This point is supported by previous studies that show the importance of a strong father connection in the child’s developing sexuality (cf. Louw, 1989:23; Gous, 1989:185). Seutter and Rovers (2004:44) argue in their research that if the father fails in this attempt, he may cause homosexuality in his children.

- Fathers should spend more time with their children

Co-researchers are of the opinion that fathers should spend more time with their children. They also mentioned that it is the responsibility of the father to make time for his children. Co-researchers expressed their views in words: “parents are not spending time with their children”, “the father need to sit down and listen to his children”, “they need to sit
together, bath together, watch television together”, “if fathers spend time with their children the bond will just be stronger between them”.

Steytler (2007:55) confirms the findings in his research by indicating that children reveal a need that their father should spend more time with them. Freeks (2004:94) indicates in his research that the father should form a formidable team with his family (mother and children) against problem situations, and together search for a solution with regard to the problem. He further states that the father should spend quantity as well as quality time with his children because children need to spend more time with their parents instead of receiving gifts and money. This quality and quantity time-spending and proposed programmes include activities such as outdoor activities (Freeman & Almond, 2010:243), sitting together and bath (cf. Anon., 1998:96), sports (cf. Coakley, 2006:157-159) and watching television (Bergh, 2002:170-171). When fathers irrespective their race spend sufficient time with their children the emotional bond will be much stronger (Freeks, 2004:46, 49, 90, 97).

5.9.2.4 Theme four: Values should be brought back into the homes

Co-researchers’ perceptions, views and attitudes about values to be brought back in the homes emerged as the fourth theme. Co-researchers requested that values should be brought back in the homes because of the bad state which families are in. Specific sub-category findings include: consequences if values are not in homes; children should know that values changes lives; and values the father should consider in the home.

- Consequences if values are not in homes

Co-researchers are of the opinion that if values are not present in homes there will be serious consequences in that home and that is the reason why they request that values be brought back into homes. Co-researchers expressed some of the consequences and concerns in words: “parents are going to sit with high numbers of children who are in jails”, “children will be neglected and will live in children’s homes” “there will be violent children and undisciplined children”.

Van der Merwe (2009:239) confirms the findings in his research. He points out certain consequences if values are not in homes. He mentions aspects such as drugs, free sex and churchless as serious effects if values are not considered. Williams (2008:18) states in his research that the world is full of violence, corruption and dishonesty and Rens (2005:1) speaks about the total collapse of human and societal values Therefore people live in an era of moral anxiety (cf. Killingray, 2007:7). No nation in history has survived for long without a
basic consensus of values (De klerk, 2004:3), and therefore the family should play a much bigger role with regard to values (Schaps, 2005:1).

- **Children should know that values change lives**

  Co-researchers indicated that when certain values are instilled in children’s lives that children will grow up with those values. Co-researchers also mentioned that these values might turn these children’s destiny, and children should have these values. Probably most people think today that values do not count anymore but co-researchers felt they do and are important. Co-researchers expressed their views in words: “moral values change life for the good”, “moral values make children better adults”, “moral values are respect, loyal, respect, apologize, integrity”.

  Wall (2007:67) confirms the findings in his research by analysing that children need to learn the moral values in home so that they gradually expand in the moral and social worlds. Larney and Lotter (2005:663-664) indicate in their study that moral and ethical values are imperative with regard to children, and the important role-players with regard to the transmission of moral values should be the father and mother. De Klerk and Rens (2003:37); Green (2004:108); Hattingh (1991:117-118) also confirm the findings in their research by indicating that values make life worthwhile and definite to follow. De Klerk and Rens (2003:356) mention that values are essential because they offer direction in any human beings life.

- **Values the father should consider in the home**

  Co-researchers were of the opinion that the father should consider certain values with regard to children. They expressed their choice of values in words: “to be loyal to your partner when you are getting married”, “to be able to communicate”, “how to budget and how to work with money”, “how to be a good citizen of South Africa by paying your TV licence and obeying the traffic rules”.

  The findings are confirmed by various researchers such as Hattingh (1991), Heenan (2004), Bagarette (1995), Rens (2005), Abdool (2005) and De Klerk (2004) but Freeks (2007:93-95) notes the importance of loyalty. Although the focus is on education, it is also imperative to have the same view in this study. Loyalty encompasses honesty in any relationship with people. Freeks (2008:52) shows the importance of communication as a valuable virtue in any family. He mentions in his research that effective communication ensures better understanding of instructions, requests and duties. Children should know how to work with
money and how to draw up and use a budget so that they should not indulge and land in financial difficulties (Freeks, 2008:10-16). Heenan (2004:3-4) and Freeks (2008:16-23) underline the essence of a good citizen. They say that children should live as honest citizens and practice honesty in all their relationships. As a citizen they should help build toward an honest and just society. If children are honest and just citizens, they will obey the rules of the country (like traffic rules), and they will behave in a good manner.

5.9.2.5 Theme five: The importance of God within the family

Theme five is about the importance of God within the family. Co-researchers identified God as an important aspect within the family. Specific sub-category findings include: the godly role of the family; God is the first priority within a family; families should love and study the Word of God; families should go to church; the godly role of the father within the family; and the father is the superior in the family.

- The godly role of the family

Co-researchers indicated that God wanted unity (father, mother and children) from the beginning. They expressed their views in words: “God did not create a single parent but He created both to take responsibility and care for the children He gave them”.

The findings are confirmed in literature by McGraw (2004:10). He indicates that the role of families is the highest, noblest calling from God. He says that parents should be aware of this standing, deeply committed and proactive role. Munroe (2008:23) and Vorster (2007:176) state that God created male with a particular purpose in mind. He intended men to be fathers and therefore God designed them to be so. The male was designated a father by the Creator because God was thinking “father” when He created man (cf. Munroe, 2008:26). Christenson (as cited by Bergh (2002:47) states in his research that God expected from a family to be a higher dignity and power, for it is God’s holy ordinance, through which He wills to perpetuate the human race till the end of time. Bergh states further that God created them both male and female. Male shall be father and female shall be mother (cf. Gen. 2:7-25).

- God is the first priority within a family

Co-researchers mentioned that God is the first priority within a family, and He should always come first. They expressed their views in words: “God is priority and comes first in everything”, “God is an important aspect within the family”, the family are important in the eyes of God”, “God should always be mentioned in families and society”, “fathers
should know that God comes first in everything because families with a strong religious background result from the position of the father figure”.

God as priority is confirmed in the research by Dickie et al (2006:58-59). They indicate closeness to God when children perceive Him as Father God in the home. Bergh (2002:110) substantiates that parents should teach their children about God’s truths and parents should lead and direct children so that children may find their own faith in God. These findings are also confirmed in the literature by Munroe (2008:25-31). He indicates that God is important in the lives of a family because the Fatherhood of God is the original image of earthly fatherhood and the origin of human fatherhood is born out of the Fatherhood of God (cf. Steensma, 1995:183). Thus the identity of families is established in Christ and therefore families should realise that God is priority and important in the family (cf. Bergh (2002:158-159).

- Families should love and study the Word of God

Co-researchers indicated that families should read the Bible and gain confidence from the Bible. They expressed their feelings in words: “the Bible is the constitution in the home” “families should do things that the Word of God prescribed”, “God has good plans for you according to his Word, not plans to harm you but to prosper you and give you a hopeful future”.

Hart and Hart Frejd (2010:8-9) confirmed the findings in their research. They stated that families should cultivate a passion for the love of God and his Word so that God becomes priority in the home and in the lives of the family. The father and the mother stands in a relationship with God and the effect of their faith cascades to the children where the relationship and faith of children are nurtured in God through the working of the Holy Spirit. It is therefore crucial for parents to understand that their faith lives influence the child to seek God’s presence. Bergh (2002:168) mentions in his research that house altar is an effective way where a person can study the Word of God and develop a love for God. God has good plans for a family, and therefore families should consult the Word of God to prosper in every area of their lives (cf. Jer. 29:11).

- Families should go to church

Co-researchers are of the opinion that families should attend church together as a family. They expressed their views in words: “families need to go to church”, “the father, mother
“and children must go together to church”, “when you look on a Sunday in church the church is full with women and there is a scarcity of men in the church”.

The findings are confirmed by Nieuwenhuis (2004:58), Bagarette (1995:46) and Hattingh (1991:148) where they indicate that religion (attending church) has a definite influence on families’ worldview and lifeview which also incorporates their view of God and religion.

- The godly role of the father within the family

Co-researchers indicated that the father has a godly role and should practice his way of living from a biblical perspective and should apply it in a practical way in the family. Co-researchers expressed their views in words: “it is important for children to see the godly role of the father”, “fathers should first have love for God and then they will have love for their family”, “fathers should realize that they should be more with their family instead with their friends”, “he should teach and show children how to talk to God”, “he should demonstrate that children should rely and depend on God when they experience a crisis”.

Scalise (2010:56) confirms the findings in his research. He states that the father should demonstrate a godly character as a follower of Christ, and he should reveal certain attributes such as humility, gentleness and patience towards his wife and children. The father should also cultivate a passion for the love of God and should implement Bible studies, house altar, cell church and prayer meetings within his family. It is therefore imperative for fathers to practice their lifestyle from the Bible, and then in a practical way apply it in the daily lives of their children. Bergh (2002:176) mentions in his research that the church is responsible to guide, support and to serve fathers so that they mature spiritually. Bergh indicates that it is paramount to equip the father for this godly role.

- The father is the superior figure in the family

Co-researchers indicated that God does not want mothers to become superior to the fathers in the relationship but the mother has to listen to what father has to say within the family. They expressed their views in words: “the mother is not superior over the father”, “mothers should listen to fathers”.

Bergh (2002:82-83) confirms the findings in his research. He states that the roles of the father and mother are clearly pointed out. He mentions that the role of the father is instrumental and affectionate and the role of the mother is expressive and instrumental. The
father is the head of the home and the mother is the one who should support and assist him in everything (cf. Freeks, 2004:15, Anon., 1998:96).

5.9.2.6 Theme six: Obstacles in the way of fathering and mentoring

This is theme six and it reflects the problems and obstacles mentioned by co-researchers that are preventing the father from functioning fully in his role as father figure and mentor. Specific sub-category findings include: politics as an obstacle in the way of fathering and mentoring; the government as an obstacle in the way of fathering and mentoring; disrespect; shifting roles; fathers are afraid; men lost their way; problems at home; problems at school; the absent father is a vicious cycle; social problems as an obstacle in the way of fathering and mentoring; and the mother as an obstacle with regard to the role of the father and children are the ones who suffer.

- Politics as an obstacle in the way of fathering and mentoring

   Co-researchers are of the opinion that politics are taken to the family and it creates huge problems for the father especially when it comes to the rights of children. Co-researchers expressed their views in words: “freedom is granted to children who misused and misunderstood it”, “rights go with responsibilities especially in the context of the home”, “women are now playing a bigger role especially in politics”.

   Steytler (2007:33) confirms the findings in his research. He indicates that men are no longer necessarily the breadwinner in the family because the role of women changed drastically on corporate levels, and these roles were emphasised and women are lifted up. The progress of women in the corporate world and the decline of men in higher management positions created a change in the family system. Apparently feminists believe that men are a luxury in the family (cf. Ericson, 1996:39). One of the devastating consequences is that fatherhood was shifted back, and the focus and emphasis was more on the career world although it was supposed to be on the family.

- The government as an obstacle in the way of fathering and mentoring

   With regard to government co-researchers felt that government is dictating values to families and certain things are taken away from families. Co-researchers expressed their feelings in words: “families have to adhere to government”, “families should not allow government to dictate certain things because it is not government function to dictate how to treat somebody else”, “the function belongs to the home and church”.

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Carl and De Klerk (2001:21) confirm the findings in their research. They indicate that the current government started with a value education process in schools but the values that they focus on are nation building, democracy and human rights with the aim to overcome inequalities and injustice of the apartheid system (cf. also Mangcu, 1999:9). These values are more based on governmental matters, and not on families. Bergh (2002:171) mentions in his research that government is concerned over the moral condition of the country. He also states that the previous president, Nelson Mandela said that South Africa is a sick society. Bergh suggests that the church should join hands and negotiate with government on a local, provincial and national level to indicate the contradiction that exists.

- **Disrespect**

According to co-researchers the divorce rate has escalated because of disrespect for men. Co-researchers expressed their feelings in words: “if women have continued respecting their husbands they won't have this high divorce rate, single parent issues and the violence rate of men”, “men are frustrated because they don't know how to voice out their frustration”.

Gushee (1995:440-441) confirms the findings in his research. He points out that fathers are present in the lives of their families but in a destructive and harmful way. Abuse (physical, spiritual, emotional and verbal) is one of the outstanding factors in marriages because fathers can harm their children through flaws in character, personality, or behaviour. Gushee also mentions that many fathers today have lost an awareness of their critical role in the moral instruction of their children.

- **Shifting roles**

Co-researchers indicated that the shifting of roles are creating big problems within the family. By referring to the new generation where both parents are working co-researchers implied that the mother is not there to teach the basic education and the basic religious upbringing of the children. Co-researchers expressed their views in words: “the father is supposed to deal with the development of the children such as personalities and developing the children's role in society”, “these roles have become blurred and a new social structure has rise in families”, “the mother had to take on a lot of the functions, which the father did before”, “fathers are now taking up the role of the mother”

Wong et al. (2009:452-454) confirms the findings in their research by stating that families now and then experience changes or the situation has stayed the same. He says that the
father should stay the primary breadwinner and the mother the primary caring and loving figure of the child. Both of them can play the fulfilling role in the family. If this pattern is not practiced, the situation is totally unsocial.

Co-researchers said that fathers are afraid to take up their role because of their responsibility. They expressed their feelings in words: “fathers are rather standing backwards because they are afraid of failure of being a role model in the household”, “the world and the media represent the role of the father as distorted”, “fathers are now leaving their marriages and children”, “men feel inferior, incompetent, unsure and not worth to women”.

Coakley (2006:154) confirms the findings in this study by raising the fact that fathers who do not actively advocate the interests of their family are seen by many people as not meeting standards for good parenting. He should be a committed and responsible father in the home. Munroe (2008:131 &139) also confirms the findings in his research by indicating two aspects with regard to the father. He said that men are worthy because they were created in love and God loves them. The role of the father should be acknowledged and it should be transparent. Muncie et al. (1993:218-220) explain in their study that the father should not only be acknowledged in the private side of life but also in the community as worthy of respect.

Men lost their way

Co-researchers feel that men have lost their way and now they are unsure because of feminism. They express their views in words: “our men lost their way”, “men are feeling inferior towards women because women are earning more salary than their husbands”, “some men lost their certainty in the family”, “men lost their knowledge about their role as father”.

Bergh (2002:84) confirms the findings in his research. He indicates that confusion reigns more in the modern milieu of family life, especially in the area of the husband’s role in marriage. He also states that men struggle and are unsure about their role in marriage, and therefore escape their role of fathers. Freeks (2004:55, 95-98) also states in his research that the role of the father is in actual fact accepted by the community as an authoritarian position and worthy according to the Word of God.
• Problems at home

Co-researchers mentioned that television is a big problem in the home. They expressed their concerns in words: “our children are watching television too much, and they are influence by a lot of worldly influences and perspectives”.

Abdool (2005:30) confirms the finding in his research by underlining the truth that television has a negative influence on children by holding up bad role models to viewers. Codrington (2000:34-35) also indicates in his study that television portrays poor characters and actors as role models to the youth.

• Problems at school

Co-researchers indicated that certain problems occur in schools, and it affected children in a negative way. Co-researchers expressed their views in words: “schools are losing teachers and children are losing their role models especially the male teachers which are the mentors in the school”.

De Klerk (2004:3-4) confirms the finding in her research by underlining the fact that teachers are leaving their teaching career because of workload and the tremendous lot of administrative tasks that teachers have to do. She says that many teachers feel that they are not respected for their vision and the role that they play in children’s education. Gardner et al. (2000:127-129) indicate in their research that many teachers do not want to teach values because they themselves do not have good values and they do not have a well-established value system.

• The absent father is causing a vicious cycle

Co-researchers implied that the absent father causes tremendous problems and it results in a vicious cycle. They expressed their view in words: “the father is not only absent from his family but he is also absent from society, work, socially and church and therefore he does not represent his family”

Seutter and Rovers (2004:43-49) confirm the finding in their research. They indicate that the absent father causes homosexuality in children especially boys. Grainger (2004:133) indicates that the absent father with no transmission of any values causes a void especially in providing information in the children’s developing stage. Aspects such as sexual freedom, unstable relationships and confusion are most of the general problems that occur because of the father’s absence and the lack of values.
• The mother as an obstacle with regard to the role of the father and children are the ones who suffer

Co-researchers indicated that mothers are sometimes the obstacle in homes because they have no regard for the role of the father. This creates serious problems because this type of behaviour of the mother influences the children negatively. Co-researchers expressed their feelings in words: “if the role of father is not acknowledged by the mother, children will be neglected and abandon”, “mothers refused to allow children to know who their fathers are”, “children are vulnerable to abuse”.

Doherty et al. (2000:571) indicate in their research that mothers do the gatekeeping for fathers to be active and involved in the homes, and minimise the role of the father to be active in the lives of children. According to Boberg (1988:35) mothers are most of the time the root cause of absent fathers because in many scenarios mothers refuse that the father fulfils his role.

5.9.2.7 Theme seven: Possible solutions

The co-researchers identified certain possible solutions that emerged as the seventh main theme. Specific sub-category findings include: aspects such as respect, partnership and co-operation between the father and the mother and understanding of roles; the role of the church; community involvement and projects; and house altars.

• Respect, partnership and co-operation between the father and the mother and understanding of roles

➢ Respect

Co-researchers implied that women need to respect their husbands by knowing how to talk to them in an appropriate way. They expressed their views in words: “women should respect their husbands”, “women should respect themselves and then men will respect them”.

Lowe (2000:32) confirms the findings in his research. He indicates that the un-involvement of the father creates conflict and disrespect between the father and mother.

➢ Partnership and co-operation between the father and the mother

Co-researchers indicated that the mother-figure should become prominent and in partnership with her husband and not the dominant role player in the family. They expressed their views
in words: “**forming partnerships, parents will be able to lead and control their children because one parent can’t do it alone**, “**I can’t survive without a partner**, “**the relationship between men and women is very important**, “**men must give guidance to women because they need that guidance and they can’t operate alone**, “**it was not meant for woman to operate alone**”

Mandara *et al.* (2005:210) confirm the findings by indicating that parents have relatively equal influence on their children. The mother’s tendency to raise their daughters and love their sons would be balanced by the fathers’ tendency to do the opposite. Therefore children would receive a balanced amount of control (raised) and warmth (loved). Updegraff *et al.* (2001:655) also confirm the findings in their research. They indicate that the father and mother should be involved and work together. They also mention that this co-operation between father and mother benefits the child’s social life because both parents provide opportunities for their children to grow socially cognitive and develop in relationships and skills. Bergh (2002:117) mentions that aspects such as education, questions and life’s wisdom with regard to the children should be shared by the father and the mother. Thus it is imperative that both parents come to an agreement so that the situation in the family does not cause any confusion (*cf.* Freeks, 2004:34).

**Understanding of roles**

Co-researchers indicated that both father and mother should understand their individual roles in the home. They expressed their views in words: “**they should understand what their roles are**” “**if they do know their roles in society there will be no more dysfunctional families**”.

Bergh (2002:81-86) confirms the finding in his research. He indicates that the father cannot dissociate himself from his role as father and so the mother too. Both of them should understand each other’s role. The father’s role should be instrumental and emotional and the mother’s role should be expressive and instrumental. Collins indicates (as cited by Bergh, 2002:85) that father and mother should attempt to communicate with understanding and to arrive at a jointly agreed demarcation of roles and responsibilities, making sure that this demarcation shows mutual respect and is consistent with biblical teachings.

**The role of the church**

Co-researchers indicated that churches should teach the young men the way Angus Buchan teaches men at conferences. They said that the church should be a place where information
is exchanged and shared. They expressed their views in words: “the church should offer reading and short programs to the fathers and young couples about parenthood before they get married and have children”, “churches should prepare young couples for parenthood”, “training from the church about values especially moral values would be a huge advantage to men and young people”, “what the child sees and get at in church must be so strong that it outweigh all that things that they get from the outside world”.

Pitout et al. (1990:37) confirm the findings in their research. They indicate that in general the church has always been seen as the gathering of people or gathering of believers to praise and worship the Lord but besides the worship and the praising the church also is a place where people are educated and taught so that religious and cultural values may be imprinted.

Abdool (2005:47, cf. also Haydon, 1997:44) indicates that the church and religion is not only about the existence of God but it is also a devotion towards values, and therefore every human being’s religion should be an integral part of his/her life. According to Louw et al. (2002:467) the church and religion influence the process of socialising because values, norms and principles are described. Lickona (1999:21) mentions in his study that the church, religion and teaching is essential and in the best interest of the community. Lickona and Davidson (2005:193-196) also say that the church is the main institution, that deals and serves in issues such as faith, confidence, prayer, spiritual character, etc.

- Community involvement, projects and programmes

Co-researchers indicated that community involvement is very important especially to children without parents, and who are neglected have unhappy home circumstances. They expressed their views in words: “the community must provide projects and programmes for fathers, mothers and children”, “projects and programmes must be there for children because they received bad influences”, “children who are sexually abused and involved in drugs must get attention in the community projects and programmes”, “community projects and programmes will ensure that children will not be exposed to bad practices”.

Abdool (2005:47) confirmed the findings in his research by indicating that the community has an important influence with regard to the forming of values, and the values of the community is imperative in the lives of every individual who lives in that specific community.
Bagarette (1995:42) indicated that in this community are basic elements of a culture that consists of prescriptions and recommendations which sees the community as valuable and eligible.

Schaps (2000:2) and Kamper (1997:46-55) mentioned that the community has a tremendous impact and influence on children and young people with regard to their future because it renders projects such as community education, community learning centre, community services, schools and ABET. Starr (1999:3) said that the community is a beacon of success in the life of every child.

- **House altars**

Co-researchers indicated that families where the father is the priest of the house need to implement house altars again where they can pray for one another. They expressed their views in words: *“house altars must be back in homes”, “the father is the one who leads his family in prayer”, “he must bring their requests to the Heavenly Father”, “in the house altars the father should mentor and instil Christian values in children”.*

Freek (2004:95-98) confirms the findings in his research. He suggests that the father needs to be a model where he cultivates a love for God and His Word and he should be a follower of Jesus Christ, and he should implement house altar (home fellowship) in the home. This godly role involves his leadership ability where he leads his family in prayer and where he makes their requests known to God.

### 5.9.3 Results from in-depth interviews with adolescents

The following four themes emerged for the young adolescents during the analysis of data. These themes indicated co-researchers' opinions, views, perceptions and ideas with regard to the father as mentor in the transmission of values. The first theme reflects on the experience of mentorship. The second theme depicts the support groups in mentoring. The third theme indicates the aspect of, *if I were the father in the house*. The fourth theme indicates the importance of values. These themes are discussed in detail including the sub-categories.

#### 5.9.3.1 Theme one: Experiences of mentorship

The first theme portrays the adolescents' experiences of mentorship. Adolescents indicated that they were mentored by father figures in terms of values, even up till today. Specific sub-
category findings include: aspects such as believe in yourself and in your dreams and goals; also believe in God; the father is a rock in the house and in the lives of children; fathers and mothers are anchors in the family; and the danger of peer pressure, rights and decisions.

- **Believe in yourself and in your dreams and goals**

The adolescents indicated that they had the experiences of mentoring from their biological fathers, mothers, pastors, teachers and grandfathers. Most of these mentor figures motivated them and told them that they should believe in themselves, in their dreams and their goals. Co-researchers expressed their feelings in words: “you should believe in yourself”, “believe in the things that you want to achieve”, “study hard and finish grade 12”, “you can achieve your goals”, “your dreams will be realized”.

The findings are confirmed in the research of Freeks (2008:1-6). He states that people should believe in themselves because most people in life have a distorted picture of themselves, and they also have a distorted picture of how God sees and looks at them. It is important for young adolescents to a have good self-image, and they need to know that nobody else can be you, as efficiently and effectively as only you can be. They should also grasp and understand the fact that God made them perfectly and wonderfully (cf. Ps. 139:14). Williams (2008:18) also confirms the findings in his study. He indicates that fathers should love their children unconditionally, and they should praise their children whenever they accomplish a noteworthy feat. He should also instil traits that will make them productive and successful adults.

- **Also believe in God**

Co-researchers reported that their fathers requested from them not only to believe in them as mentors and father figures but also to believe in God as their Heavenly Father. Co-researchers expressed their fathers’ views in words: “believe also in God”, “God is there and you can get help from Him”.

These findings are confirmed by Gushee (1995:442). He indicates that children should not only believe in God, they should love God with all their heart, soul and with all their strength (cf. Deut. 6:5-8). If children believe in God, their faith will develop in God and also their relationship through the Holy Spirit. God is the One who helps when children are in all sorts of problems such as contemplating suicide, drugs, alcohol, etc.
• The father is a rock in the house and in the lives of children

Co-researchers mentioned that their fathers are a rock in their lives because they did a great job raising them and teaching them good values. They expressed their views in words: “the father is the rock in the house”, “children should trust and depend on their fathers”, “he showed us the right direction”, “we were always willing to listen to him”.

These findings are confirmed by Steytler (2007:54-55 & 61). He indicates that the father's role is steady because he serves as an example, role model, educator, listener when he provides knowledge, advice, counselling, support and opportunities. The father himself has the need to listen to his children when they approach him with whatsoever.

• Fathers and mothers are anchors in the family

Co-researchers indicated that their fathers and their mothers are anchors in their lives. They expressed their views in words: “fathers and mothers are anchors in the family”, “parents are protective over their families”, “fathers and mothers are trying very hard to keep us on the right track”, “they warned us to not repeat the same mistakes and not to use drugs”.

Groenen and Volling (2007:205) confirm the findings in their research. They indicate that co-parenting results in warmth and it cancels behavioural problems within children. Parents just need to assist one another in their parenting efforts. Bergh (2002:19) also confirms the findings by pointing out the fact that the father is the priest of the house or family. He is the one who presents his family before God (cf. Freeks, 2008:24-25). Cohen (2001:5) indicates that the impact of the father in the lives of his children results in happier families.

• The danger of peer pressure, rights and decisions

Co-researchers indicated that their father always warned them about peer pressures, rights and decisions. They expressed their views in words: “he always said that we should be careful with regard to peer pressure because friends can influence you”, “he encourage me to stick to my decisions and it is my right to say no”, “he said that I should tell my friends that a thing is wrong and that is not the way I were raised”, “if your friends can’t respect your decisions, then they are not true friends”, “every person’s right should be respected” “no one should feel bad because of the decision you made”. 
The findings are confirmed by Steytler (2007:30) in his research. He indicates that peer pressure can sometimes be harmful because it results in negative activities such as the misuse of substance (to name only one). Freeks (2007:48) mentions in his research that peer pressure sometimes works against the instilling of values with regard to children. Gouws et al. (as cited by Abdool, 2005:50) indicate that peer pressure has a negative influence on children because children stand up against the values and norms of the family, school, church and other societal institutions just to fit in the group’s so-called values and norms. De Klerk (2004:4) mentions in her research that the rights of children are important to them but these rights could be influenced by peer pressure because the group can feel that they are always right. De Klerk also says that there is an absence of respect with regard to the rights of others. According to Freeks (2008:16-23) rights are very important to each citizen of the country, and good citizens show true character, live out good values and respect one another’s decisions.

5.9.3.2 Theme two: Support groups and other mentor figures

This is the second theme and reflects where co-researchers can get help and assistance from support groups and other mentor figures when they are in problem situations. Co-researchers indicated that fathers and mothers can’t be the only mentors they should have. Specific sub-category findings include: aspects such as the teacher as a mentor; the pastor/minister as a mentor; and friends as mentors.

- The teacher as a mentor

Co-researchers indicated that teachers should also be counted as mentor figures because they play a significant role in their lives. They expressed their views in words: “teachers should also acted as mentors”, “teachers play a significant role in our lives”, “teachers give advice and encourage us in our work, tests and examination”.

Freeks (2007:47) supports the finding by illustrating that teachers do spend a huge part of their lives with children, and therefore children have to look up to teachers and see them as their role models and directors on the way towards values and education. Lephelsetse (2008:267) indicates in her research that teachers have an impact on the behaviour of learners and they regard themselves as role models concerning correct behaviour, and when they are role models they should transmit values in their regular teaching activities. According to Rens et al. (2005:220) it is important that teachers should first be equipped so that they can act as role models and transmitters of values to children. Theron (1990:254-
is of the opinion and indicated in her research that teachers should have a Christian
teaching and management ethics regarding children and values.

- **The pastor/minister as a mentor**

Co-researchers mentioned that pastors/ministers should also be mentors to children. These
pastors and ministers do a great deal of mentoring in the lives of co-researchers. They
expressed their views in words: *“pastors or ministers should be our mentors”, “they
mentored us when we were stubborn and disobedient to their parents”, “these pastors
did not rule our lives, but they were just parent figures that help us to stay on the right
path, and to learn through our mistakes”.*

Steytler (2007:57) confirms the findings in his research. He indicates that children, especially
sons need father figures or mentors (pastors or ministers included), someone who believes
in them and someone who supports them. This person (mentor) serves as an example, role
model and educator because he provides him with knowledge, advice, counselling, support
and opportunities. Freeks (2007:87) indicates in his study that pastors and ministers are part
of the church where people can be educated and to be taught to accomplish religious and

- **Friends as mentors**

Co-researchers indicated that support groups such as friends also acted as mentors in their
lives. They expressed their views in words: *“our friends assist us when we were
confronted with problems”, “they listen, correct and helped us to do the right thing”,
“friends were supportive when we share homework”, “friends are caring and concern
when you don’t feel okay”, “friends help you to make the right decision”.*

Scrimshaw (2005:1-3) confirms the findings in his research. He indicates that to have friends
is both a privilege and a responsibility. This friendship needs engagement and self-sacrificing
because pure friendship has the potential to promote positive values.

5.9.3.3 **Theme three: If I were the father in the house**

The indication from co-researchers *if they were fathers in the house* emerged as theme
three. Specific sub-category findings include: aspects such as what a father should do; the
importance to attend church; the importance to attend school; children should be taught not
to do bad things; children should be taught to stay away from bad friends and wrong places;
a father should be strict in the home; children should be allowed to make mistakes; children should learn to trust their parents; and fathers should spend more time with their daughters.

- **What a father should do?**

Co-researchers indicated that they would do their best to keep their children on the right way and away from bad things. They expressed their views in words: "I would try my utmost best to keep my children on the right track or path", "as a father I would discipline them", "I would try to avoid that my children do the wrong and bad things", "I would teach my children the difference between right and wrong", "I will also set the example".

The findings are confirmed by Freeks (2007:48) in his study. He underlines the aspect of self-discipline as a huge problem in South Africa. He further mentions that this dilemma creates frustrations and it can be a stumbling block for values and value education (cf. also Euvrard, 2006:3-4). The father’s role is also to point out the mistakes of his children and give them guidance that they should not repeat the same mistake and be an example to instil values in the child (Freeks, 2004:93).

- **The importance of attending church**

Co-researchers indicated that going to church with their children, and explaining to them why people are going to church and what impact church can have on your life are very important. They expressed their views in words: "going to church is very important", "we would teach that giving in church is very important for example your tithes and offerings", "we would explain the importance of tithing for example the 10% from your salary".

The findings are confirmed by Bergh (2002:160) in his research. He indicates that church is the heart or centre of the family’s work activities. He further indicates that church is the ultimate place where families are being taught and served out of the Word of God. It is at this place that they are taught about giving (tithes and offerings). Pitout et al. (1990:37) mentions that the church is the place where people are educated and taught so that religious and cultural values be instilled.

- **The importance of attending school**

Co-researchers indicated that they would teach their children to attend school and study very hard to achieve their goals or dreams. They expressed their views in words: "attending school is very important", "you should study hard to accomplish your dreams".
The findings are confirmed by De Wet (as cited by Lepholletse, 2008:150-157 in her research). She indicates that schools provide regular access to learners throughout the developmental years. She also mentions that the school assists in discipline regarding the children’s behaviour. Rens et al. (2005:189-220) indicate in their research that the school is the best suitable place to instil values and to ensure that children’s dreams will be realized. The school is also the place where most young people spend their time to develop knowledge and skills.

- **Children should be taught not to do bad things**

Co-researchers indicated that they would make their children aware of the bad things such as drinking, smoking, swearing, etc. They mentioned that if their children were doing the bad things they would not tolerate it. They expressed their views in words: “*don’t do bad things such as drinking, smoking and swearing*, “*there are consequences if you are doing the things you not supposed to do*”.

Engelbrecht (2001:32-34, cf. also Lepholletse, 2008:1-3) indicates in his research that children are sitting with bad dilemmas such as violence, gang-rape, drinking or alcohol abuse, rave parties, drugs, free sex, etc. Many parents are concerned and try everything in their powers to stop this slide in values and bad behaviour (cf. Freeks, 2007:1).

- **Children should be taught to stay away from bad friends and wrong places**

Co-researchers indicated that they would encourage their children to stay away from bad friends and wrong places. They expressed their views in words: “*you should get away from bad friends and their influences*, “*don’t go to wrong places*, “*choose good friends*”.

According to Larney and Lotter (2005:663-664) the key role of parents is the transmission of ethical and moral values with regard to children. When parents apply this golden rule, it is evident that children will benefit when they develop as adults. Thus, parents should encourage their children to distinguish between right and wrong, and make a priority of avoiding wrong places and friends.

- **A father should be strict in the home**

Co-researchers implied that if they were the father in the house they should be sometimes very strict but with love. They expressed their views in words: “*I will be strict but with love*, “*I will not put my children in prison or keep them in bondage but will be strict to
them”, “I will give them some freedom but if I need to punish them, I will punish them”.

The findings are confirmed by Freeks (2004:93) in his research. He indicates that the father should be strict in his education with regard to his children. He should not only punish but also give a lot of love. De Klerk (2004:3) in her research points out the aspect of discipline and self-discipline as rules of the strict father that children should obey. She says that self-discipline is the end result of moral development, and therefore parents discipline should or punish their children.

- Children should be allowed to make mistakes

Co-researchers indicated that they would allow their children to make mistakes but they should learn from their mistakes. They expressed their opinions in words: “grant your children some freedom, and allow them to make mistakes”, “I can't expect that they never will make a mistake”.

The findings are confirmed by R.E.B (1992:2). They raise the opinion that no person has the right to judge another person whether they sin or not. The suggestion that is made is to hate the sin, but love the sinner. If children repeat the mistake, they should be disciplined and encouraged not to repeat the mistake but to learn from the mistake. Munroe (2008:126-127) mentioned in his research that the father should allow children to make mistakes but he should also reprimand them not to repeat the mistakes. Children should also learn through their mistakes.

- Children should learn to trust their parents

Co-researchers said that they would teach their children to trust them as parents because trust is a very important value. They expressed their views in words: “children should trust you as parent and disclose certain things that bother them”.

Bergh (2002:119) confirms the findings in his research. He indicates that a strong bond between parents and children are essential. This bond creates a trust between parent and child so that children will take the liberty to consult their parents when they are in problem situations.
• Fathers should spend more time with their daughters

Co-researchers mentioned that fathers should spend some time with their daughters. They expressed their views in words: “fathers should sit down and talk to their children because young people are facing a lot of things outside and they don’t know how to handle it”, “fathers must explain to their daughters why they can’t date”, “they must not shout and chase our boyfriends out of the house”, “fathers must spend more time with their daughters by taking them out and show how a girl must be treated by another guy”.

O’Connor et al. (2006:504) state in their research that conflict between fathers and sons are more than conflict between fathers and daughters. By implication fathers should not spend more time with daughters but spend equal time with his children. He should advise and make his daughters more alert and cautious to the dangers outside. Freeks (2004:93-95) indicates in his research that children (sons and daughters) sometimes experience the feeling that one child is more privileged and fortunate than another. He says that the father should act fair, righteous and with love in that particular situation. Towards the daughter the father should be protective and towards his son his role is more a role identification because the son has to follow the example of the father to carry out certain responsibilities. Steytler (2007:77) mentions in his study that the presence and involvement of the father are of the essence to his children. Therefore quality time-spending with children (sons or daughters) is paramount. Children have a need for their parents’ time and not their money or gifts. It is the duty of the father to take out his children (sons and daughters) for meals, educational activities, films, theatres, etc. so that he could ask certain questions that instil values, norms and ethical principles to the child (cf. Freeks, 2004:92).

5.9.3.4 Theme four: The importance of values

The importance of values emerged as the fourth theme. All the co-researchers indicated that values are most important in the home. Specific sub-category findings include: aspects such as values make you a better person; the values or virtues that were taught in the home; values should be practiced; and Christian values.

• Values make you a better person

Co-researchers indicated that values are important because without them they would not be the persons they are now. They express their views in words: “values are helping your self-esteem and making you a better person”, “values help you to handle certain
situations and avoiding certain situations like for instance fighting when someone picks a fight”, “values give you direction”, “if I don't have values, how would I live?”, “if I don't have respect for that person, people are going to think, I have a heart of stone”.

De Klerk and Rens (2003:357) confirm these findings in their study. They indicate that values are important in the lives of children. Values give direction, sense and meaning to a person's life. They also imply that values should be viewed from a biblical perspective so that the child can develop a mature or adult view on life. De Klerk and Rens (2003:37) mention that values determine the actions and attitude of people, and these attitudes and actions form our hearts and thoughts, in other words who we really are, and how we live and how we treat other people. Larney and Lotter (2005:661) indicate that ethical and moral values influence the worldview of children and their attitude.

- The values or virtues that were taught in the home

Co-researchers mentioned that certain values or virtues were taught in the home and had a tremendous impact on them, their parents and their friends. They mentioned the following values or virtues in words: “respect”, “love”, “trust”, “honour”, “honesty”, “believe”, “giving”, “do good”, “be tidy”, “trust”, “clean after yourself and be tidy persons”, “obedience”, “respect other people especially elderly people”, “communication”, “don’t lie but always speak the truth”.

Various researchers such as Rens (2005), Abdool (2005), Freeks (2007), Challens (2008), Lliale (2003), De Klerk (2004), Joubert (1986), Hattingh (1991), Bagarette (1995), Heenan (2004), Lickona and Davidson (2005) and many more confirm the importance of values in their studies and research. They also identify values such as respect, love honesty, honour, believe, communication, etc. in their research. Freeks (2008:16-17) indicates that good communication prevents unnecessary conflict, and people understand each other better through effective communication. Good communication results in trust, loyalty and good relationships. Therefore you should trust someone if you want a good relationship. Children should trust their father for the sake of an open communication channel between them (cf. Bergh, 2002:173).

- Values should be practiced

Co-researchers mentioned that these values that were indicated should be practiced. They said that their fathers expected from them to live out these values in their daily and practical
lives. They expressed some of the values that should be practiced in words: “they should respect people, elderly people and other children”, “help people, especially those who are in need”, “give them food and donate clothes to needy people”, “try to make their life better”.

Cottom (1996:54-58) confirms these findings in his research. He indicates that values should be practised and tested because aspects such as goodness, honesty, co-operation, responsibility, respect, helping other people, etc. are values that should be lived. To live out or practise values is important in the lives of people because it gives direction and guides them on how to act properly (cf. Euvrard, 2006:3-4).

- Christian values

Co-researchers mentioned that their parents taught them to exercise and practiced good Christian values as teenagers. They expressed their feelings in words: “children must accept (repent) the Lord as their Saviour”, “they must do it with their whole body, mind and spirit”, “children must give God praise and worship Him wholeheartedly”.

Bergh (2002:122-123) confirms most of the findings as family ministry in his research. He indicates that these values are actually family matters. He mentions that these values should be practiced so that growth, maturity, spirituality and sanctification be the end purpose for the family. He also says that these values and family ministry involves communicating to people of all ages, in as many ways as possible, the biblical and practical truths related to family living.

5.10 Conclusions

The conclusions described here are for the total research, which are the conclusions for the fathers, mothers and adolescents.

5.10.1 Fathers

It is imperative to take into consideration that the results of the fathers form an integral part of the central theoretical statement of the study in chapter one. The fathers focused strongly on three important points of the study namely the role of the father, mentoring and the importance of values. Their entire view is based on the importance and prominent role of the father in the context of the family such as leader, he should be strict, committed, his role as
teacher and role model. Second to that is the importance of God and his Word in the family. They also highlighted the importance and relevance of the church and its impact on the family. Fathers showed throughout the entire study that the father should incorporate God and the Bible in his role to transmit values. Thirdly they emphasized that mentorship stems from the Bible which correlates with chapter four where it deals with the origin of mentorship. Fourthly the fathers focused on the relevance and significance of values in the family. According to fathers values are a blessing to have in one’s life because they believe that no human being can live without values. Fifthly the fathers mentioned that there are problematic factors that prevent mentoring and the transmission of values but paramount is the fact that they also indicated some solutions that can be a help to the problems mentioned. The ministers and pastors were very clear that the role of the father was neglected and should be restored according to Biblical principles. They also indicated that a lack of values contribute mostly to the moral problems in the lives of families. The principal felt that the father should be the authoritative figure in the home and should apply discipline to correct improper behavior and attitude.

The overall view of the fathers is the father is the leader and authority figure in the home, and he should govern his family out of the Word of God.

5.10.2 Mothers

The results of the mothers focused more on aspects such as the absent father, his involvement, which link up with the problem statement about the absent father, problems when he is not present in chapter one. A difference with the results of the fathers is that the mothers emphasized his responsibility, involvement, affectionate role and that he should be present in the lives of his children. It is significant that both the results of the fathers and mothers indicated the role of the father such as teacher, role model, the importance of God within the family, the Word of God, church and the godly role of the father. With regard to children it is only the mothers who mentioned the importance of children and that fathers should be more involved with their children. It is also evident that mothers just as fathers mentioned the importance of values in the home. They indicated that values change lives.

The fathers mentioned that there are certain problematic factors that prevent mentoring and the transmission of values, the mothers indicated certain obstacles in the way of fathering and mentoring. Both of the groups of co-researchers (fathers and mothers) mentioned certain solutions that should assist the father in his role as mentor in the transmission of values. A valuable point and perspective from the mothers that they mentioned were the irreplaceable role of the father in the home. Although some mothers indicated that
importance, others felt that it is not only the father who should play an important role with regard to values in the home but also the mother, however, all felt that when the anchor which is the father of a family fails, disaster is inevitable.

The overall view of the mothers is the father should be responsible in his role as father in the home with her forming a supportive role. The father should also be more involved in the family, especially in the lives of children.

5.10.3 Adolescents

The results of adolescents focused on the importance of the father as mentor just as with the fathers and mothers. They indicated that the father should be consistent in his role as mentor. They also mentioned that he should have expectations for his family and be present especially with regard to the transmission of values with clear disciplinary actions. The adolescents mentioned further aspects such as the importance of God, church and the relevance and importance of values, which are similar to those the fathers and mothers mentioned. It is also evident that all of the co-researchers (fathers, mothers and adolescents) mentioned that fathers should be strict in the home because of the dilemma which families are experiencing with undisciplined children and the issue of values. Adolescents and the fathers and mothers indicated and emphasized the essence of values. Fathers said that values are a blessing and no person can live without values. Mothers said values change lives, and adolescents said that values make you a better person. The significance of the above-mentioned lies in the necessity of values in the home. The fathers felt that role of the father should be brought back with Biblical principles, and should be the authoritative figure and apply discipline in the home to rid children from improper behaviour and the lack of values. Adolescents argue that not only fathers but also mothers should do discipline because it is not only the role of the father but also the mother who should see that children behave properly and who should instill values.

The overall view of adolescents is that they have the desire and expectation that the father should be present and available to transmit values and discipline in the home.

5.10.4 General conclusion

All three groups (co-researchers) agreed on the importance of mentoring as part of the father’s role in the family. They indicated that the father should be equipped with Christian values so that he can transmit these values in the lives of his children so that it will impact
society and affect institutions such as other families, schools, colleges, universities, churches and the broader community.
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CHAPTER 6 (ARTICLE 5)
PASTORAL – THEOLOGICAL MODEL ON EQUIPPING THE FATHER AS MENTOR IN THE TRANSMISSION OF CHRISTIAN VALUES

ABSTRACT

*Pastoral – Theological model on equipping the father as mentor in the transmission of CHRISTIAN values*

In this article an integrated pastoral model on the father as mentor in the transmission of Christian values is presented. Worldwide, people experience political and economical changes and challenges as well as changes in the social structures such as marriages and families which influence values that people have. Children are not excluded from these changes and challenges. Scriptural perspectives, context of the human sciences, literature study and an empirical study are used to show how the father may be equipped as mentor who can transmit Christian values in the family so that a positive influence and change may impact society. Father figures and leaders from the Old Testament were used as an indication of successful mentoring to mentees (followers). From the New Testament leaders and father figures were explored who served as mentors with outstanding leadership and guidance capabilities toward their mentees (followers). With regard to discipleship Jesus Christ is a visible and measurable practical example of successful mentoring in the lives of his disciples. In the scientific world researchers, authors, philosophers, institutions, businesses and experts support the idea that mentoring is a positive and effective tool to use in relationships. The father who acts as a mentor transmitting values will help children and have a positive outcome in terms of behaviour and successful living. Mentoring and values may lead to a successful and well-live family life and should have a positive influence and impact in society.
OPSOMMING

Pastoraal – Teologiese model om die vader as mentor toe te rus in die oordrag van Christelike waardes

In hierdie artikel word 'n geïntegreerde pastoraal-teologiese model vir die vader as mentor in die oordrag van Christelike waardes bekendgestel. Wêreldwyd word mense deur veranderinge en uitdagings gekonfronteer deur politiese en ekonomies asook in maatskaplike strukture soos huwelike en families. Kinders is nie van hierdie veranderinge en uitdagings uitgesluit nie. Skriftuurlike perspektiewe, inhoud van die menslike wetenskappe, literatuurstudie en empiriese studie is gebruik om die vader as mentor toe te rus met Christelike waardes in die familie sodat 'n positiewe invloed en verandering 'n impak kan hê in die samelewing. Vaderfigure en leiers van die Ou Testament is gebruik as indikasie van suksesvolle mentorskap aan mentees (volgelinge). Die lewe van Jesus Christus is 'n meetbare en sigbare voorbeeld van suksesvolle mentorskap in die lewe van die dissipels. In die wetenskapwêreld is daar navorsers, skrywers, filosowe, instansies, besighede en deskundiges wat die idee ondersteun dat mentorskap as 'n positiewe en effektiewe instrument gebruik kan word in verhoudinge. Die optrede van die vader as mentor in die oordrag van waardes sal kinders help tot 'n positiewe uitkomste van gedragsverandering en suksesvolle lewe. Mentorskap en die oordrag van waardes lei tot 'n suksesvolle en verhoogde vlak van familielewe en behoort 'n positiewe invloed en impak in die samelewing te hê.

6.1 INTRODUCTION

The purpose of the research was to investigate the role of the father as mentor and the transmission of values and to suggest contours for a model to equip him to have a positive influence in the family and bring about positive change in society. In order to attain this goal, the researcher endeavoured to reach the following objectives as was indicated in chapter 1:

- To investigate what Scriptural perspectives are to be found on mentoring and the father’s role in transmitting values

- To research what context of the human sciences and literature may be found that can help to equip the father for his role to become a mentor in the transmission of values in the family
• To do a qualitative empirical study on the current problems of fathers lacking the values to be good mentors

• To propose a model to show how fathers may be equipped as mentors transmitting values in order that a positive change can influence society.

It is paramount to keep in mind that the research objectives in this study had to be modified due to the unexpected change which was caused by the results of the empirical research (see article 4 [chapter 5]) where the co-researchers *en masse* chose and preferred Christian values.

In this chapter contours of a model will be given which resulted from a synthesis and interpretation of the Scriptural pointers (Old- and New Testament), literature study and empirical findings in hermeneutical interaction. In order to get to the Pastoral-Theological model an abbreviated summary of the preceding research will be given:

In chapter two (article one) scriptural pointers in the Old Testament are discussed of leaders and fathers who were mentors to their followers (mentees). From the information summarized from the chapter, it is deduced that the leaders and fathers from the Old Testament served as mentors to their followers (mentees) with regard to values. Any leader or mentor can apply the principles and guidelines from the Old Testament to fathering, mentoring and transmitting values to a situation in everyday life.

Chapter three (article two) deals with scriptural pointers about the leaders and father-figures as mentors to their followers (mentees) in the New Testament. From the information summarized from the chapter, it is deduced that the leaders and father figures from the New Testament served as mentors to their followers (mentees) with regard to values. Discipleship indicated the importance and significance of followers (mentees). Any leader or mentor can apply the guidelines and principles from the New Testament about leading, mentoring and discipling with regard to values even today.

In chapter four (article three) the literature study on the fields of social sciences such as psychology, social work, psychiatric nursing and education were investigated in terms of family, fathering, mentoring and values. With regard to values those values according to Joubert (1986) and Heenan (2004) were used and integrated with values for the role of the father as mentor in the family context. The recommendations from this article are used to direct the empirical research on the role of the father as mentor with regard to values. The
broader aim was to show how society may be impacted positively by the role of the father as mentor.

Chapter five (article four) deals with the empirical research which found that mentoring is needed and fathers should be mentors to their families with regard to the transmission of values and that they should also be equipped with Christian values (the co-researchers consistently referred to Christian values which will serve as recommendation for further studies) in order to show that they can effect positive change to influence society.

In this pastoral-theological chapter the method which was used, is the following:

1. Objectives and purpose of the research
2. Method explained
3. Summary of Scriptural perspectives (Old and New Testament)
4. Summary of Context (literature study)
5. Summary of Empirical study
6. Proposed Pastoral-Theological model

Conclusion

First a summary of the research will be given to be followed by the proposed model.

6.2 PROPOSED METHOD

In the Faculty of Theology of the North-West University the operational scientific hermeneutical model of Zerfass is generally the used as a practical-theological methodology. Practical Theology is different from other disciplines in Theology because it has a bipolar focus (cf. Theron, 2008:121, Dreyer, 2008). For this study the model of Lotter (2007:4) will be used, which also correlates with the model of Zerfass (1974) and Osmer (2008). The theory behind this model is only discussed in Lotter’s inaugural address and has not been explained extensively elsewhere. In the model it is proposed that the scriptural perspectives that are attained through exegesis and hermeneutics will have influence on the context of the proposed study, on the empirical aspects of the study undertaken and the literature that will be used. These scriptural pointers will impact on the proposed theological model. The context of the study, the literature research and the empirical study will also have an effect on the scriptural pointers. It is in the reciprocity and inter-connectedness of the process that the pastoral-theological model is formulated from the findings of the empirical research that
will be used to propose a pastoral theological model (cf. Ferreira, 2010:21-22). In this article a pastoral-theological model will be established where contours of a model to equip the father as mentor in the transmission of values will be formulated.

![Pastoral Theological Model Diagram](image)

**Figure 6.1:** Lotter (2007a:4)

### 6.3 SCRIPTURAL POINTERS AND LITERATURE STUDY ABOUT THE ROLE OF THE FATHER AS MENTOR IN THE TRANSMISSION OF CHRISTIAN VALUES

It has been indicated that the Old Testament figures served as mentors to their mentees in the transmission of values. The researcher focused on certain individuals who acted as mentors to their sons as in the case of Abraham, a mentor to Isaac, Jacob, a mentor to Joseph and David, a mentor to Solomon. In the case of followers Moses was a mentor to Joshua and Elijah a mentor to Elisha (cf. 2.3, 2.3.1, 2.3.2, 2.3.3, 2.3.4, 2.3.5, 2.3.6, 2.3.7, 2.3.8, 2.3.9, 2.3.10, 2.3.2.2, 2.3.4.2, 2.3.6.2, 2.3.8.2 & 2.3.10.2).

Before the mentoring part was put under the searchlight, the focus was to identify the Old Testament figures who served as mentors and the reason why they were chosen as mentors to their mentees (cf. 2.3).

The background and history of each of the mentors and their mentees were described, the meaning of their names, character and designation. The Old Testament figures discussed in this study were outstanding leaders, examples and mentors in the history of mankind (cf. 2.3.1.1, 2.3.2.1, 2.3.3.1, 2.3.4.1, 2.3.5.1, 2.3.6.1, 2.3.7.1, 2.3.8.1, 2.3.9.1 & 2.3.10.1).
According to the researcher they failed in life as human beings and suffered humiliation, rejection and shame, but they were still God’s men, prophets and leaders (mentors) who left a legacy to their followers (mentees) (cf. 2.3).

The significance of their mentoring role is that their names are written in the history books but most importantly in the Bible (cf. 2.3).

Thus the secret of successful mentoring lies in a personal relationship with God and daily fellowship with Him (cf. 2.3).

The researcher is of the opinion that to be a great mentor in the transmission of Christian values is to acknowledge God in all spheres of life, including mentoring (cf. 2.3).

It is also indicated in the New Testament that certain figures served as mentors to their mentees with regard to the transmission of values (cf. 3.1 & 3.3).

The focus was on leaders (mentors) who made an impact and acted as mentor figures to their followers (mentees) (cf. 3.3).

The background and history of each of the mentors and their mentees were described, the meaning of their names, their characters and designation (cf. 3.3.1.1, 3.3.2.1, 3.3.3.2, 3.3.4.1, 3.3.5.1, 3.3.6.1 & 3.3.7.1).

They were Joseph, a mentor to Jesus Christ, Jesus Christ, a mentor to His disciples and Paul, a mentor to Timothy, Titus and Onesimus (cf. 3.3.1, 3.3.2, 3.3.3, 3.3.4, 3.3.5, 3.3.6, 3.3.7, 3.3.2.2, 3.3.3.3, 3.3.5.2, 3.3.6.2 & 3.3.7.2).

The importance of discipleship and the disciples of Jesus Christ were also placed under the spotlight of discussion. Every time when someone “followed” Jesus Christ in the Gospel, he/she served as an example of what discipleship should be like (cf. 3.3.3 & 3.3.3.1).

These mentor figures show outstanding leadership and mentorship abilities. In the discussion of those who acted as mentors and the role they played in the transmission of values, the significance of mentoring in the New Testament was highlighted (cf. 3.4).

With regard to the literature study (Social Work, Psychology, Psychiatric Nursing and Education) numerous family structures exist which is the complexity of families and family structures in the real world. The family in the 21st century in the world experienced disappointment and crisis as never before. Many social changes such as the massive entry of women into the workforce, and the diversification of family structures come into
prominence. These challenges had transformed the social and cultural context in which families evolve (cf. (4.4). These complex family structures are child-headed households (cf. 4.4.1) where children are running a family without parental guidance or parents involved. Gay men as parents who became fathers by adopting children (cf. 4.4.2). Divorce and stepfamilies where divorce open a door to serial family transitions such as stepfamilies which has a complicated structure, intricate dynamics, and multifaceted issues (cf. 4.4.3). Feminism who aim to improve women well-being, protect women from abuses but still has huge implications for men and children (cf. 4.4.4) and single parents who result from either divorce, death of a spouse, or unmarried parenthood, and the ones that are mostly affected is the children (cf. 4.4.5). The researcher does not only acknowledge and understand the complexity of families and family structures, he also accepted it however the focus and purpose in this study is on the father as mentor in the transmission of Christian values. Although the father plays numerous roles in the household such as leader, role model, teacher and disciplinary figure (cf. (4.6.4, 4.6.5), his role as mentor is accentuated in this study. His aim and starting point is to transmit Christian values (cf. 4.8).

The whole concept of “values” was placed under the spotlight with the different values reflected as Christian values (cf. 4.3, 4.3.1, 4.3.2, 4.3.3, 4.3.4, 4.3.5, 4.3.5.1.1, 4.3.5.1.2, 4.3.5.1.3 & 4.3.6).

From the studies of Joubert (1986) and Heenan (2004) (cf. 4.2, 4.3.5.1, 4.3, & 4.3.5.2) a selection of values has been made. The emphasis was on Christian, educational and super-ego-values. Their different indicators have been discussed so that it can be used as a model to assist the father in showing how to transmit Christian values to his family. These values were proposed to the father as mentor. Examples of these values are respect, honour, obedience, kindness, humility, caution, patience, human dignity, love, responsibility, courage, non-violence, goodness and caring (cf. 4.3.5.1.1 & 4.3.5.2).

Values such as practicing religion, assurance of faith , human dignity, honesty, respect, integrity, purity, justice, self-control, generosity, kindness and fairness have been named that can serve as Christian values. Further the father as mentor is underlined which implies according to the researcher the best suitable parent-figure in the transmission of Christian values (cf. 4.8).

The process of parenting with focus on the father has been discussed, especially in the light of mentoring. The concepts of fathering and mentoring have been explained to show the reasons, importance and relevancy why the father as mentor should transmit Christian values. Then emphasis was placed on the impact of fathering, duties, responsibilities and
accountability of the father, the father as positive role model and as disciplinary figure (cf. 4.5, 4.6, 4.6.1, 4.6.2, 4.6.3, 4.6.4, 4.6.5, 4.7, 4.7.1, 4.7.2 & 4.7.3.).

The findings from the empirical study indicated that the role of the father as mentor could have been effectively influenced by Christian values to promote personal change in his family. His role as mentor could also be effective to impact society for a positive change. The co-researchers specifically indicated that they adhered, respected and accepted Christian values.

The results from studying the fathers were indicated by six themes with their sub-category findings. The themes were personal experiences of mentorship while growing up (cf. 5.9.1.1), the importance of values (cf. 5.9.1.2), the role of the father as mentor in the lives of his children and other children (cf. 5.9.1.3), the importance of mentorship (cf. 5.9.1.4), problematic factors of mentoring and the transmission of values (cf. 5.9.1.5) and the role of the father should be seen in Biblical context (cf. 5.9.1.6). It was evident that co-researchers indicated the importance of fathering and mentoring in the home and in the lives of their children. They mentioned the necessity of mentoring as part of their fatherly role and the transmitting of values.

The results from studying the mothers were indicated by seven themes with their sub-category findings. The themes were the experiences of mentorship (cf. 5.9.2.1), the role of the father as mentor (cf. 5.9.2.2), views from the mothers with regard to the father to be a mentor in the home (cf. 5.9.2.3), values should be brought back in the homes (cf. 5.9.2.4), the importance of God within the family (cf. 5.9.2.5), obstacles in the way of fathering and mentoring (cf. 5.9.2.6) and possible solutions (cf. 5.9.2.7). Co-researchers indicated the important role of the father and mentoring. They mentioned certain obstacles that prevented the effectiveness of fathering and mentoring. Co-researchers also provided some possible solutions that could assist the father in his mentoring role (cf. 5.9.2.7).

The results from studying the adolescents were indicated by four themes with their sub-category findings. The themes were the experiences of mentorship (cf. 5.9.3.1), support groups and other mentor-figures (cf. 5.9.3.2), if I were the father in the house (cf. 5.9.3.3) and the importance of values (cf. 5.9.3.4). Co-researchers indicated through these themes not only the importance of fathering and mentoring but also the relevance of it in the home. They identified the values that they were brought up with and even suggested that these values should be important in the lives of children today. They referred to these values as Christian values (cf. 5.9.3.4) and pointed out that families will benefit from these values, if they applied it in their homes.
6.4 CONTOURS OF A MODEL TO EQUIP THE FATHER AS MENTOR IN THE TRANSMISSION OF CHRISTIAN VALUES

This study about the father as mentor in the transmission of Christian values is a Pastoral Theological study. The following dynamics are imperative with regard to Pastoral Theology and will be incorporated in this Pastoral Theological model (cf. 1.4.3).

- Pastoral Theology must reflect the Christian community and the ministry of the church.
- Pastoral Theology must be interdisciplinary with other relevant subject areas such as psychology, sociology, physiology, social work and other related disciplines.
- It has been shown that Pastoral Theology must inform, form, and help to transform the praxis of the church so that there can be genuine communication between the church and the world.
- Pastoral Theology is pastoral care or soul care where ministers/servants (pastoral caregivers) support and nurture others on behalf of God in Jesus Christ. The “care persons” are the individuals, families, small groups, whole congregations and mass media. It further includes the care and healing interpersonal and family relationships with regard to specific problems such as illness, grief, guilt or other counselling related matters.
- The role of Pastoral Theology is to link the idea or experience of God with real and relevant experiences of humans so that existential meaning can be discovered and answer existential problems such as the role of the father as mentor in the transmission of Christian values.
- Pastoral Theology can be the practical implication in the practiced and everyday assistance to people who have life problems such as the absent father, lack of values moral dilemmas and other family dilemmas.
- It must be a multidisciplinary way of doing theology by making informed interventions about the lives of people who are facing life transitions, stresses and crisis.
- It must also have the clinical aspect focusing in the aspects of hurt, need, conflict, and failure present in every human situation and concentrate on human pain and brokenness, approach, theological questions and beliefs out of the particular angle of vision, in other words doing theology pastorally.
- A very important task of Pastoral Theology is to bring religious and moral meanings to bear on the needs, problems and activities of everyday human experiences to interpret their significance and guide appropriate and healing interventions.
Throughout the entire study, it was shown that the role of the father as mentor is imperative and there is a need for good values in families and the importance of the transmission thereof. It is therefore essential that the father needs to be equipped so that families can be stronger and effective against the challenges, and have an impact and influence on children, whether in schools, church, society or community. Mentoring is inevitable in every family, and every father should apply that to his family.

Keeping in mind the results of the above-mentioned research on the role of the father as mentor in the transmission of Christian values, the model will now be presented and proposed as possible guidelines to be used by fathers in families. As was explained earlier in this study, mentoring is also done by the mother, but the focus of this study limits the range of application mostly to the father.

The contours of this model will be proposed with the pastoral-theological paradigm in mind.

### 6.4.1 The different roles of the father as mentor in the family

![Diagram of different roles of the father as mentor in the family](image)

**Figure 6.2:** Different roles of the father as mentor in the family

The above-mentioned figure is a presentation about the different roles of the father as mentor in the family. His roles are in leadership, mentorship, teacher and disciplinary-figure and role model to his children bearing in mind that matters as discussed earlier regarding the pastoral-theological points of departure.
6.4.1.1 The father as leader in the family

In the figure above the role of the father as leader is clearly indicated in the family. The Old- and New Testament identified and illustrated the father as leader. These leaders impacted, help, lead, guide, counsel, teach and make disciples of their mentees. They had outstanding leadership abilities (cf. 2.3, 3.3.3.3, 3.3.5.2, 3.3.6.2, 3.3.7.2). The researcher is of the opinion that God intended that a father should in the first place be an example for his son, as was indicated by Abraham who was a mentor to Isaac (cf. 2.3.2.2). It should be kept in mind that the complexity of families and family structures in the real world (cf. 4.4) make it extremely difficult for the father to be a leader in the family in the ordinary sense of the word. In any of these “no normal” family situations as will be discussed soon, it is from a pastoral-theological point of departure important that the church should be involved and not only cater for the “normal families”. These complex structures such as child-headed household (4.4.1) where no father or mother is involved and the children have to take care of themselves. It can also be in the case where the father is absent (cf. 1.1) and is a disadvantage in the home (5.9.2.1). Other debatable aspects are gay men as fathers (4.4.2), feminism (cf. 4.4.4), single parents (cf. 4.4.5) where for example single mothers have to take care of children but the researcher is convinced that mothers can also be good and effective leaders in the home.

In discussing the results of the empirical research and applying the data to everyday life, it is also imperative to bear in mind that these issues which will be addressed, should be embedded in the pastoral-theological framework. If this is not done, the study may as well be in Sociology or Education. The pastoral-theological framework should therefore be a kind of “default” in the further application of the researched matter.

In the empirical research (cf. 5.9.1.1) co-researchers identified and proposed the following important points which the father should keep in mind as the leader in the family:

- The father should be the leader in the family, and he should lead by example because through that co-researchers indicated that values (and in the case of the empirical research: Christian values) will have to be transmitted (cf. 5.9.1.1).

- The father should remain the father and take responsibility in the house and should and be involved in everything pertaining family matters such as house duties, education, provisioning, children’s school activities, church and community obligations (cf. 5.9.1.1).
- He should lead the family by setting reachable expectations for his children and not be too hard on them to be perfect in everything but grant them some freedom, allowing them to make some mistakes in life but also to learn from their mistakes (cf. 5.9.2.3, 5.9.3.3).

- The father should keep in mind that his role of leader is paramount in the lives of teenagers especially when they encounter challenges such as life’s problems and relationship problems. Co-researchers indicated that the father should encourage his youngsters to stay away from bad friends and their influences and rather choose good friends. The father should also advise them not to go to wrong places and show them the right direction (cf. 5.9.3.1, 5.9.3.3) and set the example himself.

- The father as leader should manage his family by principles from the Bible as indicated by the Biblical leaders and fathers (cf. 2.3.2.2, 2.3.3, 2.3.7, 3.3.4, 3.3.4.1, 3.3.3.3). Co-researchers indicated in the empirical research that his role should be founded within Biblical context (cf. 5.9.1.6) and God should be important within the family (cf. 5.9.2.5). Co-researchers also mentioned that the father as leader should be dependent on God himself (cf. 5.9.1.3). Co-researchers emphasized the fact that God has called the father to be a leader of his family, and he should lead by example as good Christian fathers. A pastoral-theological approach opens the space for this lifestyle to be pursued.

- The father as leader should ensure that his children are obedient and disciplined and they should perform the duties which are communicated to them. Co-researchers indicated that the post modern father is not strict anymore. They said that fathers love their children but love without discipline is not love, and discipline without love is discipline (cf. 5.9.1.3). The father should keep his children on the right path by disciplining them, and avoid that they do the wrong and bad things by teaching them the difference between right and wrong (cf. 5.9.3.3).

- As leader he should eliminate or limit all distracting elements such as watching television too much and watching it without parental guidance, excessive use of cell phones and wrong friendships that distract and influence his children negatively because these are problematic factors that prevent mentoring and the transmission of values (cf. 5.9.1.5).

- The father as leader should provide for his family, that is his primarily role (co-researchers referred to him as the boss in the house and the captain of his ship - his family, cf. 5.9.1.3) which may of course can be frowned upon, but if it was done in a good spirit, it says something about the relationship which exists.
6.4.1.2 The father as mentor in the family

- The father as mentor should keep in mind that mentoring is a personal act, and his main obligation is providing for, advising and nurturing the family, all this should be done within the parameters of the pastoral-theological parameters, which are the adherence to Scripture, the dependence in faith of God and the knowledge that what the father does outside the home, he always is Coram Deo (in the presence of God). He should also keep in mind that mentoring is all about relationships, between himself and his family (cf. 1.5, 1.5.1). In the New Testament Paul was a mentor to Timothy, and he recognised Timothy’s abilities. Paul encouraged him not to be ashamed of the gospel and testimony of Jesus Christ (cf. 3.3.5.2). Paul mentored certain values such as sensibility, self-restraint, vigilance, orderliness, hospitality, teachability and a good reputation. Paul inspired Titus by setting things straight like avoiding unprofitable discussions (cf. 3.3.7.2). Through Paul's mentoring Onesimus was a changed man (cf. 3.3.7.2). The father as mentor in the family should apply these same principles when he intended to transmit Christian values to his children. He should encourage them not to be ashamed of their Christian values and Christian lifestyle among their peers, live accordingly and also show it in society. The father as mentor is paramount in the lives of his children because God put His seal on him to take up his role as father. His presence should be visible in the home and must be involved with his children in a positive way and not destructively. Co-researchers indicated that he should sit down and talk to his children because young children are facing a lot of things outside and they don’t know how to handle certain problematic issues (cf. 5.9.2.1, 5.9.2.2, 5.9.2.3, 5.9.3.3).

- The father as mentor should lay down principles, norms and values for the family that are relevant in the home, and demonstrate these principles, norms and values to his children in practical life according to the principles he himself lives according to Scripture and Christian ethics. He should keep in mind that a good mentor listens and responds in ways that show that he understood. A good mentor also gives confidence and honest feedback (cf. 1.5.5).

- His role as mentor is vital in the family context and he should organise certain things for his family that will make them happy. He have the opportunity to make an eternal investment in the lives of his children, and should therefore realized that his role as mentor can be the most fulfilling job that a man can ever have (cf. 4.6.2).
• The father as mentor should display an attitude of giving and helping others within his family so that his children can adopt and portray that same attitude in their lives and also outside the family (cf. 5.9.3.3).

6.4.1.3 The father as teacher and role model

As teacher:

• The father as teacher is the ideal figure and important educator to instil values in his family and also the educational task should be done in accordance to his beliefs. The impact of the father as teacher brings a natural authority in the house (cf. 5.9.2.3). Co-researchers indicated in the empirical research that the father should not wait for the teachers at school to do it but it is his duty to teach the child so when the child goes to school, that child must be school readiness (cf. 5.9.1.6).

• His role as teacher is important toward his children when they are confronted with educational challenges. The father as teacher should instil reading as an important and valuable asset because reading broadens one’s views and outlook in life. Co-researchers indicated that most of the children do not want to read and that the father should force them to sit down and to read their books. They said that if this is not happening children are going into a world illiterate (cf. 5.9.1.5). The father should teach them how to handle life issues (cf. 5.9.2.3).

• He should teach his children the difference between right and wrong and should always set the example in the home for example to teach them not to use drugs and other bad things such as drinking, smoking and swearing. The ethical training (and example he himself sets) should also be within the bigger frame of what a pastoral-theological approach entails, namely in the name of God and a exemplary life. Co-researchers indicated that the father should also teach them with regard to peer pressure, that his children should stick to their decisions because it is their right to say no to wrong and bad things (cf. 5.9.3.1, 5.9.3.3).

• The father as teacher should teach his children from the Bible about life aspects such as relationships, marriage, children, birth, death and other matters. As indicated by co-researchers they said that the Bible is the constitution in the home, and families should do things that the Word of God prescribed. They should turn to the Bible, and do things from a Biblical perspective (cf. 5.9.1.6). They said that most answers of family problems could be found in the Bible. This is an important element in any pastoral-theological approach and contours set by the study. Co-researchers indicated that the father should
teach his children about the sexuality aspect especially his boys because they need to know how to treat girls, and that boys are not supposed to sleep with girls until they made a commitment when they are mature enough so that no children are born out of wedlock (cf. 5.9.2.3).

- The father as teacher should share his knowledge, experiences and insights with his children so that they develop their potential and become the best they can be in life (cf. 5.9.1.3, 5.9.2.3, 5.9.3.1). As indicated by co-researchers the father should teach his children to love others, love integrity and righteousness, and teach them to accept people, no matter who they are, and irrespective of their language or viewpoint in life (cf. 5.9.1.2). As was indicated earlier in this study, the involvement in society for the betterment thereof, is also a crucial pastoral-theological premise.

- The father as teacher should teach his children to believe in themselves, and also believe in God. He should teach his children about integrity, righteousness and love, and live out these values before people and before God. As indicated by co-researchers they mentioned that the father inspired and encouraged them to believe in themselves and in their dreams and goals. He should teach them to believe in the things that they want to achieve in life. The father should also teach his children to believe in God as their Heavenly Father because God is there and they could get help from Him (cf. 5.9.1.3).

**As role model:**

An important aspect in a pastoral-theological approach is faith in the living God and his Son Jesus Christ. As role model the father should prompt his children to accept the Lord Jesus Christ wholeheartedly (body, mind and spirit) as their personal Saviour, and demonstrate and live by example as a Christian as indicated by co-researchers. The stated that the family have a godly role because God did not create a single parent but He created both of them (man and women) to take responsibility and care for the children He gave them (cf. 5.9.1.6, 5.9.2.5, 5.9.2.7, 5.9.3.1, 5.9.3.4 and also Gen. 1:26-28).

- The father as role model should practice and demonstrate values at home so that his children can adopt the behaviour and exercise it at school, church and in the community (cf. 4.6.4). Co-researchers indicated that he is the role model because children don’t have anyone else to admire or to worship besides their father as role model. He must do things together with his children like swimming and playing together with them, sit together and spend time with his children, watch television together, bath together when they are still small because it will strengthen the bonding process between them. The task of the Pastoral Theology is also to show that people be involved in society but still have boundaries in where they participate or not. Co-researchers felt that it is via the
media that the youth encounter the examples of ill-disciplined people whom they perceived to be role models to look up to (cf. 5.9.1.1, 5.9.1.5, 5.9.1.6, 5.9.2.2).

- The father as role model should keep in mind that if he does not transmit values to his children, there are going to be consequences in the home, and as parents they will have bad, undisciplined and violent children who can land in jail, as indicated by co-researchers (cf. 5.9.2.4).

- As indicated by co-researchers the father should also be a role model in the community with regard to education where he can help, encourage and motivate other children in their studies (cf. 5.9.2.3) and not be focused on a selfish endeavour.

- The father (and mother as indicated by co-researchers) as role model should be the anchor in the family where he should warn his children not to use drugs, indulge in sexual activities, alcohol abuse and violence but rather keep them on the right path. Co-researchers mentioned that the father must explain to their daughters why they can’t date on an early stage, and also explained how a girl should be treated (cf. 5.9.3.1, 5.9.3.2, 5.9.3.3).

6.4.2 The father’s involvement in the family

- As indicated by co-researchers the involvement of the father in the family is paramount for the sake of the children because his physical contact and involvement promote their success. Co-researchers also mentioned that he should not be a father of distance (cf. 5.9.2.1, 5.9.2.2).

- A father should be more involved with both his boys and girls on a positive and joyous level, not destructively, but yet strict (cf. 5.9.2.3).

- The father’s involvement accomplishes a stronger between him and his children, and that bond is solid and visible. He should therefore interact with his children on a daily basis (cf. 1.5.5, 5.9.2.2).

- His involvement should be wholeheartedly because it makes him committed. Co-researchers indicated that an involved and committed father should ask himself if his children see his involvement, commitment and also the values in his life (cf. 5.9.1.6). As indicated by co-researchers the father is a rock in the house and in the lives of children, and therefore should children trust and depend on their fathers (cf. 5.9.3.1).
6.4.3 The role of the father as mentor toward his children

- The father as mentor should first of all advise, encourage and motivate his children to believe in God and trust that God can help them when they experience problems with which the father cannot help them. He needs to strengthen their faith in God so that they can trust God for everything they want to accomplish in life. Fathers must keep in mind that mentors look inside of their mentees (his children) and find the person they long to be, and help to bring that person to life by shaping their character, call them to become complete persons, whole persons, and, by the grace of God, holy persons. The father should grasp the thought that his role as mentor is a most fulfilling task a man can have with regard to children (cf. 1.5.2, 4.7.3, 4.8).

- His role as mentor should be responsible, kind and gentle toward his children. He should warn and advise his children against peer pressure, rights and decisions, and teach them to stick to their decisions and that they should know that it is their right to say no. He needs to set the rules and establish clear limits. His children may not like the rules but they are aware of them. He should know that his role is vital and that he can make a contribution and a difference in the lives of his children and even in society (cf. 4.8, 5.9.1.3).

- As indicated by co-researchers the father as mentor should keep his children on the right path and try to discourage them from doing bad and wrong things such as drinking, smoking and swearing. His role as mentor is to show that he can be a model to be identified with for his children so that his children can live a high quality of life (cf. 4.8, 5.9.3.3).

- The father should encourage his children to attend church (see full discussion on point 6.4.9) and school and study hard to accomplish their dreams. To attend school is just as important as attending church because it is there where children should realized that if they study hard they will accomplish their dreams and aims in life. (cf. 5.9.3.3).

- The father as mentor should encourage his children to trust their parents and disclose information, problems or situations they are troubled with. As indicated by co-researchers children should trust them as parents because trust is a very important value (cf. 5.9.3.3).

- The father as mentor should practice and demonstrate values at home so that his children can adopt the correct behaviour for example discipline and patience. He needs to explain them that discipline is important and it goes hand in hand with disciple. If you discipline your child you are doing it with the purpose of making them a disciple in other words a follower of your example. The father should avoid that his children do the wrong
and bad things by setting the example. He should practised what he model to them and convinced his children that values make you a better person but it should be practiced (cf. 4.8, 5.9.1.2, 5.9.3.4).

6.4.4 The father and mother should be in partnership when transmitting Christian values

Figure 6.3 illustrates the co-operation and partnership of the father and mother when transmitting values to children. Both of them can strongly and positively influence and impact the lives of children. The study is a Pastoral Theological study and Pastoral Theology enfold care or soul care where ministers/servants (pastoral caregivers), and in this case the parents (fathers and mothers) who support and nurture others (their children or mentees) on behalf of God in Jesus Christ. The “care persons” in this case are the families, the children, and Pastoral Theology is significant because it makes people’s life more productive and fulfilling, and that is the case in this study. The parents are doing theology pastorally, by transmitting values to their children (cf. 1.4, 4.5).

![Figure 6.3: The father and mother in partnership when transmitting Christian values](image)

- The father and the mother should keep in mind that their roles as parents with regard to values are vital in the family context and society. As indicated by co-researchers they are anchors in the family and should be protective over their families. It is imperative that they should understand what their roles are. They should not allow the aspect of shifting roles because it creates big problems. Co-researchers indicated that the father is supposed to
deal with the development of the children such as personalities and developing the children’s role in society. But they mentioned that these roles have become blurred and a new social structure has rise in families (cf. 4.4) because the mother had to take on a lot of the functions, which the father did before, and fathers are now taking up the role of the mother. If they are not acknowledging one another’s role, children will be neglected and abandon but if they do understand and know what their roles entails there will be no more dysfunctional families in society (cf. 4.5, 5.9.2.6, 5.9.2.7, 5.9.3.1). In this study, it is important for the researcher that children should not be confuse with the roles of their parents.

- There should be a mutual understanding between the father and mother where the mother is responsible to teach children to support the father in everything, and as parents they should work together for the sake of the children. As indicated by co-researchers they mentioned that the home should be a 50-50 % of managing the family. In other words the father should give 50% and the mother 50% toward a 100% co-operation and understanding between fathers and mothers in the home for the sake of the children (cf. 5.9.2.3).

- The father and mother should teach their children about mutual respect because interactions between family members ensure growth and development. It is important that parents first respect one another in the presence of the children because as it was indicated by co-researchers that the divorce rate has escalated because of disrespect for men. They said if women have continued respecting their husbands they won’t have this high divorce rate, single parent issues and the violence rate of men. Significant in the empirical research is that respect was one of the main values that co-researchers identified to be taught in the home. They said that children must be taught to respect people, elderly people and other children (cf. 4.4.3, 4.4.5, 5.9.2.6, 5.9.3.4).

- As indicated by co-researchers they should teach their children how to work with money (budget), how to be a good citizen of South Africa, for instance by paying their TV-license and obeying the traffic rules (cf. 5.9.2.4). As was explained earlier, Pastoral Theology is also about involvement and the example to society at large but also in a smaller circle.

- The father and mother should know that their children need them for social support and they should show them how to handle tragedies in life. As indicated by co-researchers children need their father and mother for social support. Boys want to be like their fathers, and want to follow in their father’s footsteps. Girls want to be taught about dating and how a girl should be treated by a boy. Children should not be raised independently because they need the love of their father and mother (cf. 5.9.2.3, 5.9.3.3).
6.4.5 The Pastoral Theological model with regard to Christian values in the different spheres of life

As was shown in Pastoral Theology (cf. 1.4) the element of society is very important and relevant with regard to human experiences. Pastoral Theology implies that people’s lives should be more fulfilling and productive, as was discussed in the clinical aspect when focusing on hurt, need, conflict and failure, human pain and brokenness that is present in every human situation. The purpose of the research is to show that the father as mentor may be active and effective in his role to transmit values to the family but he should be equipped to be a mentor in the transmission of Christian values in the family. Figure 6.4 indicates the different values that the father should recognise and have to transmit to his children so that children conduct and behave themselves in an appropriate manner.

![Figure 6.4: The different values for good behaviour](image)

6.4.6 Values that the father should be equip with

The father should be equipped with the following values (Christian values) so that he transmits it to his family, bringing about positive change that can influence society. Examples of these values are religious practices, faith, worshipping, prayer, sanctification, obedience, assurance in faith, deliverance, humility, purity and patience. These values have been named, and can serve as Christian values and should be helpful toward knowing the role of
the father as mentor in the transmission of values to his family (cf. 4.3.5.1.1, 4.3.5.1.2, 4.3.5.1.3, 4.3.5.2, 4.3.6).

6.4.7 Moral and ethical values are paramount for the father to be considered in his transmission role because it reflect character in the family

As shown in the empirical research co-researchers indicated that children should know that values change lives, and they refer to these values as moral values (cf. 5.9.2.4). In addition should the father and mother instil moral values in the lives of their children, because moral values do not only change lives it make children better adults (cf. 5.9.2.4).

Parents are the first and most important educators of values. Moral and ethical aspects of values reflect character. These values guide and determine people’s behaviour and attitudes and determine each individual’s course of life. These values are the ideal key for worth and character building. These values are honesty and trustworthiness, kindness/friendliness, regard and concern for others, sympathy/mercifulness, obedience, responsibility, respect and duty (hardworking) (cf. 4.3.5.2).

The above-mentioned values have the following as their goals:

- To build character in the family
- To develop the ability to discern right from wrong, good from bad and whether something is or is not appropriate to a given situation in a family.

According to the researcher is it imperative that the father should know that these values focus on the intrinsic part that describe good character which is paramount to the role of the father as mentor in the transmission of values.

6.4.8 The essence of communication in the family

The following element (communication) is important in Pastoral Theology (cf. 1.4), and as was shown by co-researchers in the empirical research (cf. 5.9.2.3). This element is an important need to Christian values as was reflected in the Old- and New Testament (cf. 2.3, 3.3). The father should be a good listener especially when his children consult him with problem situations. He is responsible to implement effective communication in the family and should consider the following:
- His primary role and duty is to exercise control over the family, and to ensure that effective communication is practised because families need to do things accordingly, and not keep quiet over certain things that happen in the family for example disappointments, failure, fear and threats that children are experiencing (cf. 5.9.1.6).

- The father should sit down with his children and talk, give advice, assistance and encourage them because he should be the co-ordinator who brings together the family, and who should eliminate confusion and misunderstandings between family members (cf. 5.9.1.1, 5.9.2.3).

- The father should encourage his children to have the freedom to communicate with him if they experience problem situations and peer pressure. As indicated by co-researchers they mentioned that peer is dangerous, and children should keep in mind that they have rights and they can make their own decisions because friends can influence you (cf. 1.1, 1.2, 5.9.3.1).

6.4.9 The essence of the church with regard to the family

This point is a focal dynamic within the Pastoral Theology and therefore is the father as mentor obligated to influence his children to attend church. Pastoral Theology concerns itself with the Christian community and the ministry of the church where it informs and helps to transform the praxis of the church so that better communication between the church and the people may result. Pastoral Theology may bring religious and moral meanings that should bear on the needs, problems and activities of everyday human experiences to interpret their significance and guide healing interventions (cf. 1.4). As co-researchers indicated in the empirical research that church is very important to our children and church is a wonderful opportunity and privilege to instil values to children. They clearly stipulated in the empirical research that families need to go to church. Father, mother and children must go together to church. Here should the father lead by example and motivate the family as indicated by fathers and leaders in the Old- and New Testament (cf. 2.3, 2.3.2.2, 2.3.6.2, 3.3, 3.3.2.2, 3.3.3.3, 3.3.5.2, 3.3.6.2, 3.3.7.2). Co-researchers also mentioned in the empirical research that the role of the church is very important because it is also a place where information is exchanged and shared for example in church you will learn the principle of giving (tithes and offerings). They explained that the church should offer reading and short programs to children as well as parents such as preparing young couples about parenthood before they get married and decide to have children (cf. 5.9.1.6, 5.9.2.5, 5.9.2.7, 5.9.3.3).

The father as mentor should consider the following:
• The father is responsible and should emphasise the importance and relevance of involvement in the church to his children (cf. 5.9.2.5, 5.9.2.7).

• The father should teach and instruct his children the appropriate behaviour and conduct in church (cf. 5.9.1.3, 5.9.3.3).

• The father should keep in mind that he must first have love for God and then he will have love for his family and this love will motivate them to love the house of God (church) (cf. 5.9.1.2, 5.9.1.3).

• The father should know that he is the priest in the house and head of the family and should therefore lead his family to attend church (cf. 4.6.4, 5.9.1.6).

• The father should encourage and motivate his children to accept the Lord Jesus Christ wholeheartedly (body, mind and spirit) as their personal Saviour in life (cf. 5.9.2.7).

6.4.10 Mentoring and the role of the father to transmit Christian values

This model used in this study is a Pastoral Theological model and therefore the practical implication is that it is practised by everyday assistance to people who have life problems such as the absent father, lack of values, moral dilemmas, family dilemmas, etcetera. It is a multidisciplinary way of doing theology by making informed interventions about the lives of people who are facing life transitions, stresses and also crisis. A significance of Pastoral Theology is that it intends to make the lives of people productive and fulfilling (cf. 1.4). The following figure illustrates that the father transmits values to his children to effect a positive change and influence society (cf. 4.8).
6.4.10.1 The importance of mentoring

Mentoring is important in the lives of children. Families may raise a generation through mentoring which is valuable and precious. Mentoring and leadership go together well when you lead others to the destiny to which God has called them. Mentoring is an opportunity to impact the lives of children with helpful values. Parents have to do mentoring and therefore mentoring is imperative in a Christian family (cf. 1.5, 1.5.1, 1.5.2, 1.5.3, 1.5.5, 4.7, 4.7.1, 4.7.2, 4.7.3).

6.4.10.2 Mentoring through fathering

Although the father is an earthly vessel and imperfect, God is giving him the responsibility of mentorship and fathering over his children (cf. 2.3, 2.3.2.2). Mentoring through fathering has a life-time impact in the lives of children, and should be revered and approach with a sincere passion. This impact entails responsibility, tolerance, and supportiveness of children. It is imperative in this study that children should be mentored by the father specifically because mentoring is the best way a father can transmit Christian values to his children. If the father does not fulfil his role as mentor and priest (cf. 4.6.4) of the house, problems such as child-molesting, child-trafficking, drug abuse, etc. will occur (cf. 1.1, 1.2, 1.3 & 5.9). The father as mentor should keep in mind that he is dependent on God and should always reflect the
Heavenly Father in his fathering and mentoring role in the lives of his children (cf. 4.5, 4.6, 4.6.1, 4.6.2, 4.6.3, 4.6.4, 4.6.5 & 5.9.2.6).

The following are attributes that could guide the father as mentor to transmit Christian values to his children so that a positive change can impact and influence the society:

- The important role of the father as mentor is to transmit Christian values because values are important and a blessing to have it in one’s life because it gives direction on your way (cf. 5.9.1.2).
- The father as mentor should teach his children that no person can live without values, especially Christian values (cf. 5.9.1.1, 5.9.1.2, 5.9.2.4, 5.9.3.4).
- The father as mentor is the ideal figure and important educator to instil values in his family (cf. 5.9.1.2).
- The father as mentor should ensure that values are grounded in the Word of God and any values that his family practice should be tested against the Bible (cf. 5.9.1.1, 5.9.1.2).
- The father as mentor should state in his family that Christianity and Christian values are important in the family. He should always see things in a positive way and in God’s way (cf. 5.9.1.3, 5.9.1.4).
- The father as mentor should encourage his children to respond positively to Christian values (cf. 5.9.1.6, 5.9.2.4, 5.9.2.5, 5.9.3.4).
- The father as mentor should teach discipline and patience as important values within the family.

6.4.10.3 Mentoring never ends

In figure 6.6 and indicated by co-researchers in the empirical study it is shown that the process of mentoring never stops. Mentoring is a continuous process from generation to generation. As the father mentors his children with Christian values, they will do the same with their own children when they are grown-up (cf. 5.9.1.4).
The duty of the father is to mentor his children until they mature and as adults they mentor their own children. The father needs to go the extra mile where he mentors and instils values, guides and shows his fatherly role (cf. 1.4.2, 1.3, 4.3.2, 4.3.3 & 4.3.4). The role of the father as mentor in the transmission of values cannot be limited. It continues forever. The father should encourage, manage, show his family how to cope and survive. The father’s role as mentor in the transmission of Christian values should also continue in the lives of his grandchildren (cf. 5.9.1.3).

6.4.10.4 Mentoring is teamwork

The father should know that mentoring is teamwork where he, the mother and the rest of the extended family such as grandparents, uncles, aunts, guardians, are involved in the mentoring process. The father should keep in mind that mentorship is not only confined to fathers only, but also to other parent-figures. Thus the entire extended family is involved in mentoring and the transmission of values. They should all act accordingly with regard to mentoring and values for the sake of the children. The father needs to ensure that there is a good understanding between the different parent figures when they assist in the process of mentoring so that children do not become confused and negative (cf. 5.9.1.4).
6.4.5.5 **Fathers have to be trained in mentoring (cf. 5.9.2.7)**

The researcher trusts that one of the important outcomes of this study may be that people are made aware of the importance of mentoring. Even if this cannot be done by the study itself, it may be pursued in other ways like training seminars at schools or churches. As the research has shown, there often is ignorance on the part of the fathers with regard to mentoring. This may be rectified by training and equipping fathers and leaders in society. The following ways may be followed:

- Seminars
- Conferences
- Workshops
- Men camps
- Church programmes and equipping events
- Road shows
- Community training programs

### 6.5 CONCLUSION

In this article, contours of a pastoral-theological model has been proposed for the father as mentor in the transmission of Christian values within the family in order to effect a positive change that may impact society. The different roles of the father as mentor such as leader, mentor, teacher and role model were discussed. The father’s involvement with his children indicates his responsibility and accountability as father in the family. The Pastoral Theological model with regard to Christian values in the different spheres of life were discussed. Religious, educational, super-ego- and moral and ethical values were placed under the spotlight and discussed. The essence of communication and church has been highlighted especially in the light of mentoring and as part and parcel of the contours in a pastoral-theological. The emphasis on mentoring was explained by looking at the importance of mentoring, and mentoring through fathering. It was shown that mentoring never ends and mentoring is teamwork. This proposed model could possibly be applied to all social sciences where the family is paramount in society, and may be recommended to other spheres of life such as businesses, higher institutions such as secondary schools, colleges and universities as well as churches. This proposed model could be applied in society where fathers and leaders should be equipped and trained to be active and effective in their role to effect a
positive change and may impact not only the family but also society as a whole, even if someone does not agree with the proposed pastoral-theological.

6.6 REFERENCES


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CHAPTER 7
SUMMARY: COLLECTIVE INFERENCE OF PRELIMINARY CONCLUSIONS TO FINALE CONCLUSIONS; SUGGESTED TOPICS FOR FUTURE RESEARCH

7.1 SUMMARY

SUMMARY AND KEY TERMS

THE ROLE OF THE FATHER AS MENTOR IN THE TRANSMISSION OF VALUES:
A PASTORAL-THEOLOGICAL STUDY

The central theoretical statement of this study stated that fathers have an active and effective role as mentors in transmitting values to the family and should be equipped for taking up this role, which may be applied in a pastoral-theological model.

The idea of values for the father with regard to his role as mentor is defined and investigated in this study. The article format has been used in this thesis so that it consists of five articles which form a unity.

In article one Scriptural pointers for the leaders and fathers being mentors to their followers (mentees) in the Old Testament are discussed. From the information summarized from the article, it is deduced that the leaders and fathers from the Old Testament served as mentors to their followers (mentees) with regard to values. Any leader or mentor can apply the principles and guidelines from the Old Testament to fathering, mentoring and transmitting values to a situation in everyday life.

Article two deals with scriptural pointers for the leaders and father-figures as mentors to their followers (mentees) in the New Testament. From the information summarized from the article, it is deduced that the leaders and father figures from the New Testament served as mentors to their followers (mentees) with regard to values. Discipleship indicated the importance and significance of followers (mentees). Any leader or mentor can apply the
guidelines and principles from the New Testament about leading, fathering, mentoring, discipling with regard to values even today.

In article three the literature study on the fields of psychology, social work, psychiatric nursing and education were investigated in terms of family, fathering, mentoring and values. With regard to values those values according to Joubert (1986) and Heenan (2004) were used and integrated with values for the role of the father as mentor in the family context. The complexity of families and family structures in the real world were identified and discussed. The recommendations from this article are used to direct the empirical research on the role of the father as mentor with regard to values. The broader aim is to show how society may be impacted positively.

Article four (chapter 5) deals with the empirical research that found that mentoring is needed and fathers should be mentors to their families. They should also be equipped with Christian values (the co-researchers consistently referred to Christian values which will serve as recommendation for further studies) in order to show that they can effect positive change to influence society.

In article five (chapter 6) contours of a pastoral-theological model for the father as mentor in the transmission of Christian values are formulated. This model could possibly be applied to other spheres of life such as institutions (schools, colleges and universities), churches, societies and businesses to raise the effectiveness of these organizations through the mentoring of values.

Topics for further research:

- Equipping the mother as mentor in the transmission of Christian values.
- Equipping children with Christian values so that they may be mentors to their peers.
- Equipping children with Christian values so that they can be resistant to bad and inappropriate behaviour.
- Equipping the family with Christian values so that they can be a mentor unit to other families in society.

KEY CONCEPTS

role
fathering
mentoring
transmission
values
Christian
pastoral-theological
study
SUMMARY: COLLECTIVE INFERENCE OF PRELIMINARY CONCLUSIONS TO FINAL CONCLUSIONS; SUGGESTED TOPICS FOR FURTHER RESEARCH

OPSOMMING EN SLEUTELTERME

DIE Rol Van Die Vader As Mentor in Die Oordrag Van Waardes: ‘n Pastoraal-Teologiese Studie

Die sentrale teoretiese stelling van hierdie studie veronderstel dat vaders ‘n aktiewe en effektiewe rol as mentor het in die oordrag van Christelike waardes binne die familie en behoort toegerus te word om die rol op te neem. Dit mag toegepas word in die pastorale-teologiese model.

Die idee van Christelike waardes by die vader in sy rol as mentor is tydens hierdie studie bestudeer. Die artikelformaat is vir hierdie proefskrif gebruik en dit bestaan uit vyf artikels.

In artikel een is skriftuurlike aanwyers in die Ou Testament van leiers en vaders as mentors vir hulle volgelinge (mentees) bestudeer en bespreek. Hieruit is afgelei dat Ou Testamentiese leiers en vaders gedien het as mentors vir hulle volgelinge (mentees) met betrekking tot waardes. Enige leier of mentor kan die beginsels en riglyne van die Ou Testament oor vaderskap, mentorskap en waardes toepas in ’n alledaagse lewenssituasie.

Artikel twee handel oor skriftuurlike aanwyers uit die Nuwe Testament oor leiers en vaderfigure as mentors vir hulle volgelinge (mentees). Hieruit is afgelei dat Nuwe Testamentiese leiers en vaderfigure gedien het as mentors vir hulle volgelinge (mentees) met betrekking tot waardes. Dissipelskap van volgelinge (mentees) is aangedui as belangrik en betekenisvol. Enige leier of vaderfiguur kan die riglyne en beginsels van die Nuwe Testament oor leiding, vaderskap, mentorskap en waardes toepas in die moderne lewe.

In artikel drie is literatuurstudie gedoen. Die velde van sielkunde, maatskaplike werk, psigiatriese verpleegkunde en opvoedkunde is ondersoek en bestudeer in terme van familie, vaderskap, mentorskap en waardes. Die waardes volgens Joubert (1986) en Heenan (2004) is gebruik en geïntegreer met Christelike waardes vir die rol van die vader as mentor binne die familiekonteks. Die kompleksiteit van families en familie strukture is geïdentifiseer en bespreek. Die aanbevelings van hierdie artikel is gebruik om rigting aan die empiriese navorsing te gee oor die rol van die vader as mentor met betrekking tot waardes. Die breër doel is om ’n positiewe impak op die samelewing te maak.
Artikel vier handel oor die empiriese navorsing wat bevind het dat mentorskap nodig is en dat vaders mentors behoort te wees vir hulle families. Hulle behoort ook toegetrek te word met Christelike waardes (die mede-navorsers het konsekwent verwys na Christelike waardes wat sal dien as aanbeveling vir verdere studies) sodat hulle positiewe verandering teweeg kan bring en die samelewing kan beïnvloed.

In artikel vyf is ‘n pastoraal-teologiese model vir die vader as mentor in die oordrag van Christelike waardes geformuleer. Die model kan moontlik toegepas word in ander werkkringe soos instansies (skole, kolleges en universiteite), kerke, samelewings en besighede vir die effektiwiteit van mentorskap deur waardes by hierdie organisasies.

Onderwerpe vir verdere navorsing:

- Die toerus van die moeder as mentor in die in die oordra van Christelike waardes.
- Die toerus van kinders met Christelike waardes sodat hul mentors kan wees vir hul vriende.
- Die toerus van kinders met Christelike waardes sodat hul kan weerstand bied teen swak en onvanpaste gedrag.
- Die toerus van die familie met Christelike waardes sodat hul ’n mentor eenheid kan wees vir ander families in die samelewing.

KERNBEGRIFFE

rol
vaderskap
mentorskap
oordrag
waardes
Christelik
pastoraal-teologiese
studie


Date of access: 14 Sept. 2011.


DoE kyk SOUTH AFRICA. Department of Education


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ANNEXURE A
THE LETTER

07 Aletta Street
Dassierand
Potchefstroom
2531
21 June 2010

Dear …………………………………………

I am busy with a Ph.D in Pastoral Theological Studies. The theme of my study is, The role of the father as mentor in the transmission of values: A Pastoral-Theological study. The objective of the study is to investigate the views of the father as mentor and how he can be equipped in the transmission of values to impact the family so that a positive change can influence the society. During our telephone conversations and open discussions, you have agreed to be a co-researcher/participant in the study and I would like to express my sincere gratitude for your willingness and eagerness to participate in the research. If you should feel self-conscious or uncomfortable when answering some of these questions during the interview, you can withdraw from the study at any time. I assure you that all the information will be handled in absolute confidentiality and anonymity. The material will remain in the possession of the researcher and will not be published uninterpreted.

I would appreciate it if we can agree on the time schedule made for our interview questions. Please be so kind also to sign the attached “informed consent form” as required by the Ethics Committee of the North-West University.

After the interview, we will meet again to discuss any uncertainties you might have.

Yours faithfully

Fazel Ebriham Freeks

…………………………………………

Contact numbers: 0732417670 (Cell)
ANNEXURE B
CONSENT FORM

INFORMED CONSENT TO VOLUNTEER AND PARTICIPATE IN A RESEARCH STUDY
ABOUT THE FATHER AS MENTOR IN THE TRANSMISSION OF VALUES

You are kindly invited to take part in a research study about the role of the father as mentor with regard to values. The title of my study is, *The role of the father as mentor in the transmission of values: A Pastoral-Theological study*. If you participate, you will be part of a study involving other different individuals such as pastors, community leaders, matriculants, principals, ministers, teachers and mentors from the broader Tlokwe Municipality. The person in charge of this study, and also the Project Leader is Dr. Fazel Ebrihiam Freeks (Faculty of Health Sciences – AUTHr) of the North-West University, Potchefstroom Campus. The people assisting Dr. Freeks is Prof. George A. Lotter (Chief Promoter) from the Faculty of Theology, under Practical Theology and Prof. Minrie Greeff (Co-Promoter) from the Faculty of Health Sciences – AUTHr). Both promoters are from the North-West University, Potchefstroom Campus.

The purpose of this study is to explore the views of the father as mentor and develop guidelines in this regard to equip the father in his role as mentor with regard to values so that it can have an impact on the family. Once the father has been equip as mentor figure the expectation will be that a positive change can influence the society.

The research will be conducted and scheduled during August – September 2010. If you participate you will take part in an interview where certain questions will be asked regarding the objective of this study. This interview will take approximately 45-60 minutes of your time. There is no risk of revealing any information when answering these questions in the interview. If you should feel self-conscious or uncomfortable when answering some of these questions during the interview, you can withdraw from the study at any time.

If you decide to continue, it should be because you really want to volunteer and participate in the study. There are no costs involved in taking part in this study and all the interviews will be treated with utmost confidentiality. Although your name is requested at the end of this form, no answers in the interview will be identified with a person. Should the need arise for further discussion with regard to the study you can feel free to contact me at any time.

I,……………………………………………………………………………… hereby consent to be a participant in the research project “*The role of the father as mentor in the transmission of values: A Pastoral Theological study*” and I also give consent that the interview can be audio-taped.

Signed at ……………………………………………………………………………………………………………………………

on the……………………………………day of………………………….2010

…………………………………………………..…………………………
Signature of co-researcher/participant Date

I undertake to treat the above co-researchers/participant’s individual responses as anonymous and confidential.

………………………………………………………………………………
Signature: Dr. F.E. Freeks (Project Leader)
ANNEXURE C
GENERAL PROJECT INFORMATION

GENERAL PROJECT INFORMATION
Title of the project:
The role of the father as mentor in the transmission of values: A Pastoral-Theological study.

PROJECT LEADERS
Institution:
North-West University, Faculty of Health Sciences (AUTHeR)

Names & contact details:
Title, name & surname: Dr. F.E. Freeks
Full names: Fazel Ebrihiam
Function in project: Researcher (student)
Telephone (work): 018 299 2090
Cellphone: 073 241 7670
Postal address: P.O. Box 19466, Noordbrug, 2522

Institution:
North-West University, Faculty of Theology
Names & contact details:
Title, name & surname: Prof. G.A. Lotter
Full names: George Adrian
Function in project: Promoter
Telephone (home): 018 2977 634
Telephone (work): 018 299 1840
Cellphone: 083 284 7599
Postal address: P.O. Box 20777, Noordbrug, 2522

Institution:
North-West University, Faculty of Health Sciences (AUTHeR)
Names & contact details:
Title, name & surname: Prof. M. Greeff
Full names: Minrie
Function in project: Co-Promoter
Telephone (home): 018 293 1806
Telephone (work): 018 299 2092
Cell phone: 082 600 0619
Postal address: North-West University
Private Bag x 6001
Potchefstroom
2520
ANNEXURE D
QUESTIONS FOR CO-RESEARCHERS

QUESTIONS FOR CO-RESEARCHERS

To the fathers:

• Tell me about your experience of having been mentored as a child or young person either by your father or a father-figure in terms of values?
• Tell me, how did you as a father play the role of a mentor in the lives of your children or other children regarding the transmission of values?
• Tell me what your opinion is about the role of the father in the transmission of values within the family?
• Tell me, how important mentorship is to you as a father and the transmission of values to your children?

To the mothers:

• Tell me about your experience of having been mentored as a child or young person either by your father or a father-figure in terms of values?
• Tell me, how would you like to see the role of the father as mentor concerning the transmission of values in the family?
• Tell me about your views of how you would like your husband to be as a mentor in the transmission of values in the home?

To the adolescents:

• Tell me about your experience of having been mentored as a child or young person either by your father or a father-figure in terms of values?
• Tell me, if you were the father in your house, how would you conduct your role as mentor concerning the transmission of values to your family?
• Tell me, how important is values to you as a person?
# ANNEXURE E
## REGISTRATION FORM

### The fathers

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<th>Gender</th>
<th>Occupation</th>
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<td>Co-researcher</td>
<td>60</td>
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<td>Co-ordinator LAC</td>
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<td>Minister</td>
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### The mothers

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<td>2.</td>
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<td>53</td>
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<td>Head of Division(Lecturer)</td>
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<tr>
<td>3.</td>
<td>Co-researcher</td>
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<td>House wife</td>
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### The adolescents

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<td>5.</td>
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<td>Female</td>
<td>Student</td>
</tr>
</tbody>
</table>
Hiermee verklaar ek,

Dr ME Nelson,

Michael Villa 4, Michaellaan 3, Potchefstroom, 2531

Geakkrediteerde vertaler van SA Vertalersinstituut Lidno. 1000036

Accredited translator of SA Translators' Institute Member no.1000036

dat ek die proefskrif van Fazel Freeks oor mentorskap in die oordrag van waarde taalkundig versorg het.

15 Mei 2011
ANNEXURE G

JOSEPH AND MARY AS MENTORS TO JESUS CHRIST

*Joseph and Mary as mentors to Jesus Christ*

According to Simonetti (2001:17, cf. also Just, 2003:13) Joseph named Jesus, and although the offspring is not Joseph's own, yet Joseph is called to exhibit a father's care toward Jesus. Therefore in naming the baby, Joseph acknowledged paternity and function as a father (Carter, 2000:69). And although Joseph was not chosen to be the husband of Mary but rather her attendant it should be kept in mind that Mary was young too and when they returned from Egypt the question can be asked: who would have attended her in such great need? Joseph would then "stand in" as a father for Jesus (Nolland, 2005:66). According to Jones (2011:19) Mary was concerned over Jesus and she encouraged him, a typical attribute of a mother to encourage and wait upon her children. Mary was instrumental in Jesus' education and readiness for ministry to a degree. Perhaps there was a mutual education process between mother and son, where Mary also learnt from Jesus. Mary never overshadowed Jesus, she released him to overcome her and everyone else (Jones, 2011:19). Pelikan *et al.* (2009:260) spoke of Mary as a goddess but also as the servant of the Lord and the primordial model of faith. Since this study is from a reformed position who acknowledges Mary only as a human being, the title as "goddess" will definitely raise some questions and objections! It lies beyond the scope of this study to attend to this separate debate as a confession from within the Roman Catholic tradition.

On the side of Joseph then, is included his generosity, his righteous character, his compassionate attitude, his loving father's heart, his virtues and sacrificial lifestyle (Neff, 2006:32, cf. Mendenhall, 2001:42). A mother may well wish her child would do something significant and she will encourage her child despite the possible or likely danger, and so was Mary with Jesus, she was a mother encouraging Jesus, despite possible danger (cf. Jones, 2011:19) which she might have been afraid of and for which she was warned.

Keener (1997:59-60) is of the opinion that Jesus' purity is because of the obedience of His family (Joseph and Mary) who raised Jesus, and in the process teaches humanity much about how we should live (cf. Matt. 1:19, 24-25). It also clearly to noted that Joseph and Mary was portrayed as a righteous couple who served as models for living an exemplary life (cf Matt. 28:19). Joseph controlled himself, practicing sexual restraint and the Bible called him righteous (cf. Matt. 1:19). From this righteousness His character was all about fidelity,
discipline and preferring God’s honour above His own. It assumed the principles of sexual fidelity and discipline that both Jesus and His Jewish contemporaries demanded (Keener, 1997:59-60, cf. also Matt. 5:27-30). Joseph’s “justness” or “righteousness” reminds us that justice is not merely a matter of punishment and shame but also a matter of mercy and generosity (Keener, 1997:62, cf. also France, 2007:51, Carter, 2000:68). These characteristics were also portrayed by Jesus himself where the generous part of Jesus became evident when He gave freely by feeding five thousand people at one point and at another four thousand people (cf. Matt. 14:13-21, Matt. 15:29-39, Mark 6:30-44, Mark 8:1-13. Luke 9:10-17, John 6:1-15). Blevins (2007:366-373) refers to the feminine nature of God where she stated that just like a mother who sees her children straying so far from the way she taught them, Jesus grieved over how God’s children had strayed so far from the spirit of His law. Blevins also indicated that God as a female image was not a new concept to the Jews. She indicated that the Hebrew Scriptures contained various images of God as a mother figure. Although the study focuses on the role of the father in mentoring, the role of Maria (as the mother of Jesus Christ) should be properly evaluated and accredited as well. The motherly passion of Mary toward Jesus may have influenced Jesus emotionally to where he wept like a mother over the disastrous choices his wayward children have made and the destruction they will incur. Jesus compared Himself to a mother hen enveloping her chicks in her protective wings (Blevins, 2007:365, cf. also Matt. 23:37-39)

According to Scripture (Luk. 2:40-52) Jesus was 12 years old and stayed behind in Jerusalem when his parents went to the festival of the Passover, He was reported missing and eventually found in the Temple after three days. Joseph and Mary were astonished on how Jesus taught the Scribes in the Temple. It was His mother who approached Him by asking Him why He had treated them like this by disappeared. And although Jesus explained to them that He was doing His Father’s Will, He afterwards went down with them and was obedient to them. Mary treasured all these things in her heart. One should ask what things? The assumption that we can make here, is that these things could be probably Jesus’ respect, discipline and obedience to His parents because He was brought up that way with good morals and values. It is also significant that Mary was the one who spoke to Jesus and not Joseph. Joseph however was the quiet and patient one, and these characteristics of Joseph were instilled in Jesus (cf. Green, 1997:153-158). Thus can the conclusion be made that this lifestyle and mentoring by Joseph and Mary had a great impact when Jesus Christ stepped forward to commence his ministry (cf. Crow, 2008:91-103).