

# **Paternal Involvement in Promoting Holistic Development of a Male Child: Biblical and Theological Foundations**

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**Abstract**

In the contemporary society, it is quite challenging to convince people on the importance of paternal involvement in upbringing of a male child. Both pastors and counsellors are battling this common issue as it is multidimensional – cultural, Africanism and religious. This formed the centerstage of the study that purposed to evaluate theological and biblical foundations that guide paternal involvement in promoting holistic development of a male child. The study was carried out among AIC churches in Kiambu County - Kenya with a sample size of 12 church male members and 8 pastors. Guided by descriptive survey research design, data collection entailed questionnaires, focus groups and interview schedules. The study found that the church has put in place biblical and theological foundations on paternal involvement programs. Paternal involvement influences the holistic development of a male child. The study recommends that stakeholders such as the church and non-governmental organizations should engage with each other and develop manuals to provide guidelines while training fathers on issues pertaining to parenting.

**Key Words:** Biblical foundations, Holistic development, Male child, Paternal involvement, Theological Foundations

**Introduction**

The absence of the father figure in raising up children is a worldview phenomenon. Freeks (2017) opines that father absence is identified as a big problem where America's 85% of children with behavioural problem come from homes where fathers are absent and are not responsible, while 90% of homeless children come from absentee fathers. For Cowan & Hetherington (2013), a family can best be defined as an ecological system by stating that what affects a single individual also affects the whole system. In this system, the primary objective of a father's authority is to endorse the welfare of their family and putting the best interests of their child (National Centre on Fathers, 2014). The cultural context depicts a father as an esteemed member of the general society and the acknowledged head of the family.

According to Feldman-Savelsberg (2016), the father figure and responsibility achievements for a family awards good status to his wife and the male child. The family members gain from the father in terms of values of latitudinal and the social realms in the immediate environment. This implies that the absence of the father figure creates a lot of disorganization in a nuclear family. Such families have witnessed and reported numerous cases on disciplinary difficulties, breakups and motivational inadequacies which affect not only the holistic development in social dimensions of the male child but also his emotional, psychological and spiritual aspects.

This finds evidence in the increasing trend of single parenthood in Kenya associated with increased occurrences of teenage and premarital sexual activities. These unfolding are attributed to diminishing paternal involvement in children upbringing in the society (Kagendo, 2017). The current study was under the conceptualization that an absentee father figure in a family leaves all responsibilities to the mother. Children from such families fail to receive love and affection and masculine role models from their fathers. They end up being deprived emotionally, spiritually, socially and economically in their daily lives.

From the religious point of view, father absenteeism is attributed to lack of awareness and understanding that it's a father's role to maintain and sustain their place in their child's lives. Absent fathers lack consideration and knowledge of their personality, power and purpose. Having

knowledge but fail to understand it should be used lead to obliteration. Intelligence is gained through understanding the insight you have and implementing it in your daily life. The Bible helps us understand Gods original purpose and the significance of being a father. The Bible elaborates the original plan for the purpose and the strategy of all fathers by God who is the creator of all human beings. God insights on the tenacity and roles of all fathers and the source of father absenteeism (Campbell *et al.*, 2015).

In Kijabe locality, most families have transferred part of the affection need of their children to mothers and strangers because many modern families no longer live in their original rural homes. Most of male figures migrate to other parts of the country and/or outside the country with or without proper migration document due to social political and economic challenges in this locality. This has posed a great challenge to male child in homes as the fathers leave homes in pursuit of economic ventures. This consequently leaves the children with their mothers who then doubles up for both mother and father responsibilities.

Previous studies(Krzysztof, 2015;Fagan &Palkovitz, 2007; APA Monitor, 2005)have posited that the overall fathers' involvement appears to be as heavily implicated as mothers' love in the offspring's psychological wellbeing and health, as well as in an array of psychological and behavioral problems. In absentee father households, the boys tend to be less happy and depressed. The surveys have depicted lower scores in moral indices among such boys. The indices are also associated significant differences in measures of internal moral judgment, guilt following transgressions, acceptance of blame, moral values and rule conformity. Overall, father absence has deleterious effects on a wide range of male development outcomes including health, social and emotional, and cognitive outcomes. Therefore, this study investigated the theological and biblical foundations for paternal involvement in promoting holistic development of male child using the AIC churches in Kiambu County, Kenya. The study objectives included (i) to explore biblical and theological foundations on paternal involvement in promoting holistic development of a male child and (ii) to investigate the influence of paternal involvement in promoting holistic development of a male child.

The study findings are significant in helping fathers to understand the biblical and theological foundations in promoting paternal involvement in holistic development of male child. The study results may help the society to understand the impact of paternal involvement in holistic development of a male child. Pastors, religious leaders, and scholars will be able to understand the impact of not promoting paternal involvement in raising of a male child and ways of promoting paternal involvement in holistic development of a male child.

While there existed, some literature related to paternal involvement, itwas largely based on data collected from Western samples. Despite a change in the current trends of paternal involvement, the body of fatherhood literature has given a disproportionate share of attention to white fathers from intact, middle-class families and poor, unmarried African American fathers. However, inferences can be made that have the potential to better understand the relationship between paternal involvement and child development. Salient features of contemporary Kenyan fatherhood, for instance, low levels of interaction, lack of paternal involvement etc., have been studied in other populations and may shed some light on the potential child development outcome. Before delving into the question of Kenyan father influence, we must first consider the degree to which fathers in general exert influence on child development. Research in this area has supported the notion that

not only do fathers have an impact on child development, but also that they have a unique and independent influence based on biblical foundations.

### Literature

The study was anchored on social-learning theory of Bandura 1969. Social learning theory attempts to describe behavior within a learning theory framework. Bandura (1969) was on parental child-rearing practices. His basic thesis was that personality development in child is determined by the ways in which the child is raised, a tenet clearly taken from Freudian theory (Fagot & Leinbach, 1989). In this theory, socialization is a two-way process in which the behavior of the individual depends on the behavior of the other. In which the individual behavior acts to other and in which the individual's behavior to elicit specific behavior from others. Behavior is also influenced by reinforcement from others, by being reinforced for some behavior and not reinforced as perhaps even punished for others; a child learns socially behaviours, while discouraging undesirable ones. Social behaviours are also learned through the process of imitation. Imitative learning occurs when people their behavior to the behavior of some other person (model). By being reinforced for imitating the child learns to imitate others.

Social learning theory is relevant in this study because it views behaviour as a learned phenomenon. It assumes that child learn behaviour when they see their parents or other significant others behaving in a particular manner. So if child see their parents acting irresponsibly, they too may decide to act in like manner, and if the parents do not have good relationships with the child, the child too may not have good relationships with the people they stay with or the people they interact with even outside of the home (Bronte-Tinkewet *al.*, 2010).

Character is what is produced from life that is stressed, hurried, and overwhelmed by the challenges of life, yet all the promises kept and deadlines are met. for good character formation to take place the researcher refers to Proverb 22:6 train your child while still young and he will never put you into shame therefore we should not spare the rod and spoil the child proverbs; 13:24. In the book of 1<sup>st</sup> Sam chapter 3 Eli was a Godly man but to he failed in training his child to fear and follow the laws of God. The lord God said to Samuel: see I am about to do something in Israel that will make the years of everyone who hear of it shiver. When that time comes, I will carry out against Eli everything I spoke against his family from the beginning to the end. For I told him I will judge his family forever because of the sins. His sons made themselves disgraceful, and he failed to control them. Therefore, He swore to the house of Eli, the guilty of the Elis house will never be atoned for the sacrifice or offering. 1<sup>st</sup> Sam 3:1-17; Eli didn't not rear his child to be Godly he neglected his duty as a parent. This neglect costed his two sons and Israel great loss through the capture of the ark of God. Neglect also costed death on his two sons Hophnie and Phinehas, Israelites were defeated, and thirty thousand solders were slaughtered. When Eli received the report, he fell backwards of his chair broke his neck and died.

Self-esteem is generated with unconditional love which is real. The apostle Paul was inspired to love "Love suffers long and is kind.... bears all things... love never fails" (1 Corinthians 13:4, 7-8). Kind of love where parents are supposed to love their children unconditionally, no matter what. God loves us even though we make our share of mistakes. Christ loved us and died for us even when we were going the wrong way "God demonstrates his own love towards us, in that when we were still sinners Christ died for us" (romans 5:8). If we make the huge mistake of only loving our children when they please us we will rare children who never feel that they measure up" the

scripture instructs us “fathers do not provoke your children, (to anger), lest they be discouraged” (Colossians 3:21). Children need to feel loved and not just feel corrected.

This is another vital tool needed for showing love to children. Jesus himself interacted with young children. Was so much displeased when the disciples prevented them to go and see Jesus (Mark 10:13-16). Children need physical contact to develop properly. Physical contact in many families occurs only when it is deemed necessary. At any age, a hand on the shoulder, a pat on the shoulder and an occasional hug are always appropriate physical contact. It a long-life value between parents and children.

Moral development could be defined as “the process whereby the amoral infant knowing neither good nor bad, becomes the moral adult who knows the good, desires the good, and does the good, Clouse (1991). Therefore, the goal is not only to gain knowledge, but also that the knowledge obtained becomes a normal part of one’s character or life and so it can transcend into normal action.

But to learn what is right and what is wrong, to know what is good and what is bad, to understand what is just and what is unjust is not easy, because many factors influence moral behavior and some may say it varies from situation to situation. Even, our intuition does not always, in special cases, tell us what is right and wrong. Apostle Paul says in Rom 7:19. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing.

When we talk about children and morality, it is important to bear in mind, that children are for the most part influenced by home because no other influence counts so much as the influence of a home, White (1952). It is said that when a child is born it has no conscience and no scale of values. Thus he/she is considered non-moral or unmoral. Before one can behave in a moral way, one must learn what the group regards as right or wrong. The child “learns this primarily from the parent-child relationship, for the foundations of moral development are laid before the child comes in contact with the peer group”, Hurlock (1973), basically in the home.

While, it could be said that the home is a cocoon in which the child is nurtured and prepared for the larger world, children tend to identify with values of their parents and learn how to be moral from what they see in their homes, how their parents act, from what is modeled every day. Apostle Paul, in his writings, also refers to modeling when he talks about human relationships (1 Thessalonians 2:7-11). Because modeling is so influential, it is paramount that parents or those who are around children demonstrate values and live an exemplary life. Children need to see in the lives of their parents that consistency, which is in accordance with their faith, White (1954).

## **Methods**

The study adopted a descriptive research design as it aided to produce holistic, contextual, descriptive in depth and rich in details. The choice of the design was also informed by convenience of limited time and resources factors. The study was carried out in Kijabe African Inland Churches in Kiambu County, Kenya. Kijabe was one of the mission stations where missionaries first landed in Kenya and established one of the AIC early churches in the country. The target population was 2112 male A.I.C Church members distributed in A.I.C Kijabe Mission (1370), Kijabe town (290), Machani church (262), and A.I.C Maingi (190), and 8 pastors in charge of the 4 African Inland churches.

A sample size of 10% of the population (212 men) were used together with the entire administration of the 8 pastors. Using stratified random sampling, the men were selected from the

churches in proportional measures with the population size distribution. The pastors were purposely included in the sample as they have a responsibility of all management and administration programmes of the churches.

Data collection entailed three research instruments including questionnaires, interviews and focus group discussions. Test re-test method was applied where the questionnaires were given twice (varied period) to respondents during a pilot study at A.I.C Mutati Church. A Pearson's product moment formula for the test re-test was used to compute the correlation coefficient of 0.79 which was deemed sufficient to infer reliability of the questionnaires. Face validity was examined through expert judgment where the religion professionals in the School of Social Sciences at Mount Kenya University advised on the quality of the instruments. Moreover, the church administrators including 2 pastors helped in moderating and modifying the instruments for content validity.

Questionnaires were used to collect data from the 212 sampled men from AIC churches in Kijabe. Questionnaires were distributed to the participants personally by the researcher in the 4 churches after the normal Sunday service. Through the interviews with the 8 pastors (2 from each of the 4 churches), data on the theological and biblical foundations of paternal involvement in holistic development of the male child was collected. Four (4) focus group discussions were conducted to collect data through involving 32 men (8 from each of the 4 churches).

After the data collection process, it was treated to cross-examination to ascertain the accuracy, completeness and identify those items wrongly responded, spelling mistakes and blank spaces. Quantitative data was then entered into the computer for analysis using the Statistical Package for Social Sciences (SPSS) version 24.0. Data analysis according to the objectives of the study entailed triangulation where both the findings of quantitative and qualitative analyses were infused to create a common conclusion. Quantitative data analysis was done by use of descriptive and inferential statistics, which included means and frequencies. Qualitative data was analyzed thematically with use of direct quotes and comparisons between the qualitative responses.

## Results

### Theological and Biblical Foundations of fatherhood

The respondents were required to indicate what scriptures they knew in the bible which talks about child(ren) upbringing, and the results. Various verses were posed for the respondents to indicate their awareness of the teachings about child upbringing in the Holy Bible. The quoted verses included Colossians 3:21, Ephesians 6:4, Exodus 20:12, Hebrews 12:11, Lamentations 3:22-23 and Matthew 6:33-34. However, majority of the respondents (55%) knew about Lamentations 3:22-23 about upbringing of children.

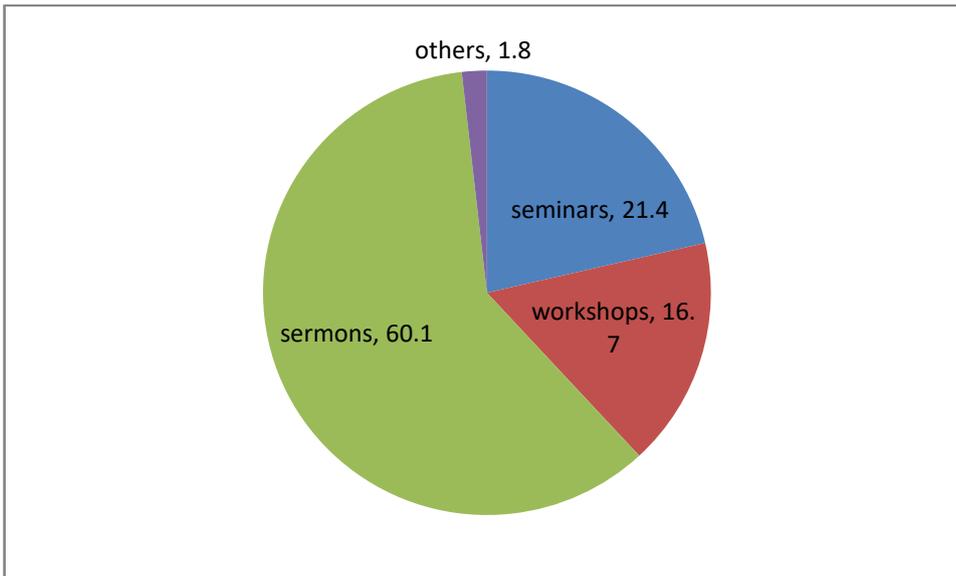
In another theme inquiry, the men were asked to indicate what the bible teaches on paternal involvement on the upbringing of male child. Depending on their response, it can be argued that most men understood on the biblical teachings regarding paternal involvement on the upbringing of male child. Most responses were found to relate to the teachings provided for in the book of proverbs. For instance, one respondent quotes proverbs 19 verse 18 and says that one of the biblical teachings is "*Discipline your son while there is hope, and do not desire his death*". Another respondent states the biblical teaching in relation to proverbs chapter 13 verse 24 and states that "*He who withholds his rod hates his son, but he who loves him disciplines him diligently*".

Other respondents seemed to have a general overview without having a specific verse to quote from the bible. For instance, one respondent states that "*if a man raises a stubborn son, then the elders*

*shall stone him to death so as to remove the evil ones from the crowd*". This is seen to be a close response to the teachings in Deuteronomy chapter 21. Another respondent states one of the biblical teachings as *"Fathers should not irritate their child so as to prevent them from losing hope in life"*. This response seems to agree with the Colossians chapter 3.

### **Source of information on paternal involvement and behavior change**

The respondents were required to indicate their source of information on teachings involving paternal involvement. The collected data was analyzed and the responses were presented in Figure 1.



**Figure 1: Paternal involvement sources**

Figure 1 shows that majority of the respondents (60.1%) felt that the main source of information on paternal involvement and behavior change is from sermons. similarly, 21.4% of the respondents felt that seminars are other source with 16.7% of them indicating that another source of information on paternal involvement and behavior change is workshops while only 1.8% state other sources that are part of the list provided.

In a related inquiry, the interviews with pastors about trainings pertaining paternal involvement in child upbringing was analyzed. The results indicated that from the sampled 8 pastors, fewer of them had undergone some special formal training pertaining to paternal involvement for holistic development of male child. this implied a gap in information regarding the paternal involvement in upbringing of male child.

Regarding the information that men would want to get regarding paternal involvement, the respondents described that the most common areas of interest included drug abuse, violent behavior and delinquency. through the focus group discussion, one of the respondents stated, *"I would like to be guided on how to counsel my son on alcohol use and smoking"*. Another respondent states that *"the church should provide positive information on how to raise up teenagers in a Christian way in these times of global problems such as unregulated Tv programmes and social networking sites"*.

Another proportion of respondents needed guidelines on how to foster relationships with their male child and enhance academic performance. For instance, one respondent was interested on the *"measures to put in place in order to enhance higher levels of trust and lower levels of insincerity"*

to the parents by their male child". Other respondents were interested on programmes that are vital on improving their overall parenting skills. For example, a respondent's description states that "I would want to understand out of church programmes that we fathers should initiate that enhance parental participation in the upbringing of male child".

### **Church programmes on paternal involvement**

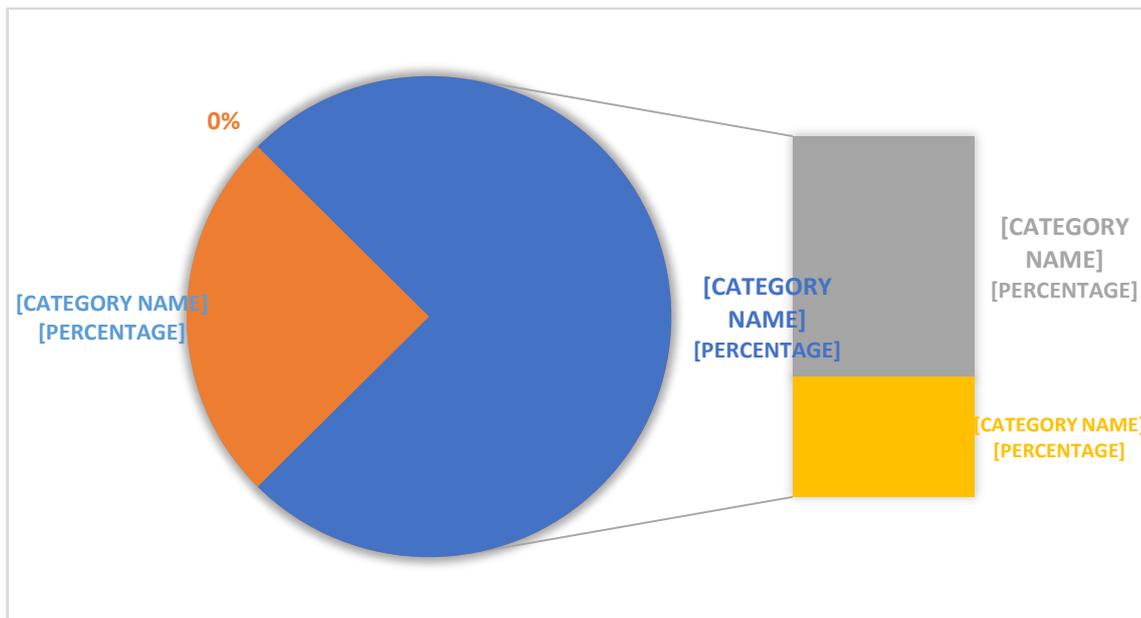
The study investigated the church programmes in place to address the paternal involvement in upbringing of male child. the results were presented using Table 1.

**Table 1: Programmes that the church implements on paternal involvement**

Statement	Strongly agreed	Agree	Not sure	Disagree	Strongly disagree
The church has put measures in place to handle the father absenteeism in the development of their male child	36.9	27.9	5.4	15.5	14.3
The church collaborates with other actors in the addressing paternal involvement in the development of their families	19.6	27.4	9.5	19.6	23.8
The church organizes seminars and workshops to educate people on paternal involvement	57.1	18.5	8.3	8.3	7.7
The church has put in place facilities for guidance and counseling for single mothers' male child	13.1	19.1	11.3	33.9	22.6

Table 1 shows that a majority of the respondents(64.8%) strongly agree and agree that the church has put measures in place to handle the father absenteeism in the development of their male child, 5.4% are neutral, 15.5% disagree and 14.3% strongly disagree. On collaboration with other actors in addressing paternal involvement in families' development, 19.6% of the respondents strongly agree, 27.4% agree, 9.5% are neutral, 19.6% disagree and 23.8% strongly disagree. It is also evident that 57.1%, 18.5%, 8.3%, 8.3% and 7.7% of the respondents strongly agree, agree, are neutral, disagree and strongly disagree respectively that the church organizes seminars and workshops to educate people on paternal involvement. Lastly, the statement "The church has put in place facilities for guidance and counseling for single mothers' male child" sees a response of 13.1%, 19.1%, 11.3%, 33.9% and 22.6% strongly agreeing, agreeing, being neutral, disagreeing and strongly disagreeing respectively.

In order to elaborate on church programmes findings, the study entailed the same theme in interviews with pastors. During the interviews with pastors, the interviewees were required to explain if there are any initiatives by the church for parental training. Moreover, the pastors were asked to illustrate how the church has tailored its programmes and communication on paternal involvement and behavior change that can result in significant changes in knowledge and attitudes that affect the upbringing of male child. The responses were analyzed and presented in Figure 2.



**Figure 2: Initiatives by the church for parental training**

Figure 2 shows that majority (72%) of the respondents indicated that their churches had initiatives on strategies promoting paternal involvement in promoting holistic development of male child. More than half (43%/72%) of these respondents indicated using seminars to advocate for the implementation strategies on promoting paternal involvement. The rest of these group indicated using guidance and counseling for the parents in promoting the paternal involvement. On the contrary, 28% indicated that they had no church initiatives towards implementation strategies in paternal involvement in development of holistic male child. This affirms what Beard (2011) stated that church initiatives have been on growth path and are mostly effective through hosting of seminars.

**Paternal involvement**

The respondents were required to indicate the extent to which they engage on a list of paternal involvement practices and their responses were analyzed and presented in Table 2.

**Table 2: Extent of engagement on paternal practices**

Statement	Not at all	Rarely	Always
Listening carefully to your child as he/she talk to you	21.4	13.1	65.5
Talking to your child about schoolwork	48.2	23.8	28.0
Talking to your child about church activities	61.9	19.6	18.5
Calling your child on phone when you are away	51.8	33.3	14.9
Praising the child when he performs well in school	32.1	53.0	14.9
Showing genuine interest on the child’s friends	54.2	30.9	14.9
Giving advice to your child about doing schoolwork	14.9	63.7	21.4
Disciplining the child	12.5	57.1	30.4
Ensuring the child’s safety while at home	9.5	13.7	76.8
Finding out about the child’s friends and what they do when together	19.1	60.1	20.8
Buying a present for the child when he/she performs well in school	16.1	40.5	43.4

As Table 2 demonstrates, 65.5%, 13.1% and 21.4% of the respondents always, rarely and do not at all listen carefully to their child as they talk to them. It can be seen that 48.2% of the respondents do not at all talk to their child (ren) about schoolwork, 28.0% always talk to their child about schoolwork while 23.8% rarely do. Majority of the respondents do not talk to their child about church activities as shown by a response of 61.9%, 19.6% rarely do and 18.5% always talk to their child about church activities. Most of the respondents (51.8%) do not call their child on phone when away, 33.3% rarely call them when away while 14.9% always call them when away. As evidenced in the table above, majority of the respondents (53.0%) rarely praise their child when they perform well in school, 32.1% do not praise them while 14.9% always praise them when they perform well in school. On showing genuine interest on the child's friends, 54.2% of the respondents indicate that they do not at all, 30.9% rarely do while 14.9% always do. The table also shows that most of the respondents rarely give advice to their child about doing school work as evidenced by a response of 63.7%, 21.4% and 14.9 always give advice and do not give advice at all respectively to their child about doing schoolwork. On disciplining the child, 57.1% of the respondents rarely discipline their child, 30.4% always discipline and 12.5% do not discipline at all. It is also demonstrated that most of the parents (76.8%) always ensure their child's safety while at home while only 13.7% and 9.5% rarely and do not at all respectively.

"Finding out about the child's friends and what they do when together" as a paternal involvement activity has majority of the respondents (60.1%) stating that they rarely do it, 20.8% and 19.1% always doing it and not doing it at all respectively. Finally, 43.4% of the respondents always buy a present for their child (ren) when they perform well in school, 40.5% rarely do and 16.1% do not buy a present at all.

### *Effect of paternal involvement*

On a Likert scale, the respondents were required to indicate by ticking their level of agreement on several statements regarding the effects of paternal involvement in holistic development of male child. The results are as presented in Table 3.

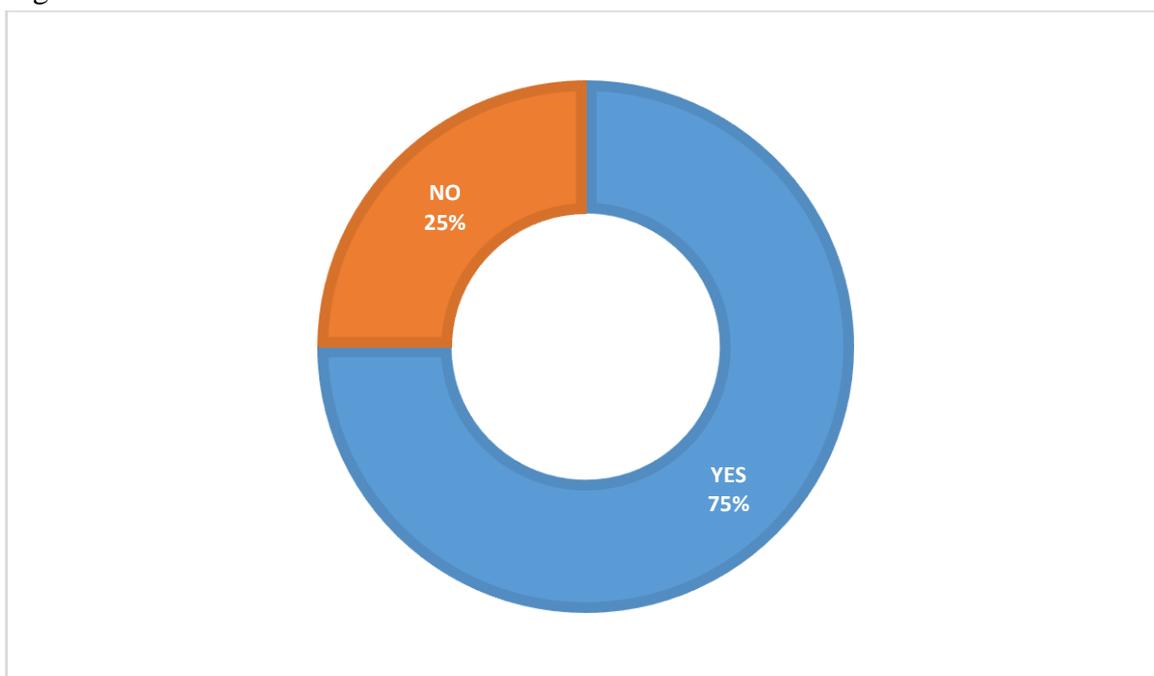
**Table 3: Level of agreement on the effect of paternal involvement**

Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
When I listen carefully to my child, he develops high self-esteem	47.0	38.1	8.9	1.8	4.2
Listening carefully to your child as he/she talk to you ensures that I guide him on sexuality	27.4	26.2	8.9	21.4	16.1
Talking to a child about schoolwork improves his academic performance	66.7	23.8	2.9	4.2	2.4
When I talk to my child about church activities, the frequency of church attendance increases	52.9	28.6	11.3	4.2	3.0
Finding out about the child's friends and what they do when together prevents him from engaging in delinquent behavior	34.5	33.3	9.5	16.7	6.0

Finding out about the child’s friends and what they do when together prevents him from engaging in drugs	14.3	23.2	8.3	30.4	23.8
Finding out about the child’s friends and what they do when together prevents him from engaging in early sexual activities	13.7	16.1	9.5	22.0	38.7

Table 3 shows that approximately 85.1% of the total respondents strongly agreed that when they listen carefully to their child, he develops a high self-esteem. In addition, a combined total of 53.6% of the respondents strongly agree and agree that listening carefully to a child as he talks ensures that there is guidance on sexuality. However, there is a portion of a total of 37.5% of the respondents who disagree and strongly disagree that listening carefully to a child as he talks ensures that there is guidance on sexuality. The study also found that most of the respondents strongly agree that talking to a child about schoolwork improves his academic performance while 23.8% agree on this. The statement “When I talk to my child about church activities, the frequency of church attendance increases” has 52.9%, 28.6%, 11.3%, 4.2%, and 3.0% of the respondents strongly agreeing, agreeing, being neutral, disagreeing and strongly disagreeing respectively.

The table also shows that a total of 67.8% of the respondents strongly agree and agree that finding about the child’s friends and what they do when together prevents him from engaging in delinquent behavior; only 9.5%, 16.7% and 6.0% are neutral, disagree and strongly disagree respectively. These findings are in line with those of previous scholars. For instance, Wertheimer *et al.*, (2003) found that father absence has detrimental effects on various child development outcomes such as health, social and emotional, and cognitive endings. During the interviews, the pastors were asked on whether they were aware that there are fathers who are not involved in promoting holistic development of male child in their churches. The respondents were analyzed and presented using Figure 3.



**Figure 3: Pastors’ awareness of fathers who are not involved in promoting holistic development of male child**

Figure 3 shows that the majority (75%) of the pastors indicated that they were aware of the fathers who are not involved in promoting holistic development of their male children. Only a quarter of the respondents indicated not being aware of the situation.

The results were analyzed and presented in a frequency distribution Table 4.

**Table 4: Factors that promote lack of paternal involvement in holistic development of a male child**

Factors promoting lack of paternal involvement	Number	Percentage
Child rearing is a mother responsibility	7	87.50
Busy work schedules	6	75.00
Too many responsibilities	6	75.00
Lack of knowledge on the need of involvement	5	62.50
Little interaction with the children	4	50.00
Personal decision	6	75.00
No substantive reason	2	25.00

Table 4 shows that majority of the respondents (87.5%) were of opinion that the belief that child rearing is a mother responsibility was the main concern for no involvement in holistic development of a male child. Other important opinions of strength that could be hindering paternal involvement included busy work schedules, many responsibilities for the men and personal decision all at 75%. Another opinion which had least frequency was that there was no substantive reason behind the lack of paternal involvement in holistic development of male child.

### Conclusion

The findings showed that all the male church members knew at least one scripture in the bible that discusses upbringing of children well. Therefore, conversant with the teachings provided by the church and are, therefore, fit to respond on the foundations that the church has provided regarding paternal involvement. The study also found that Many paternal involvement programmes are scheduled when male parents are busy at work and cannot participate in such activities. This implies that the busy schedules limit the time that the male parents can spend with their male child and hence hinder parental involvement. From the study findings, it can be concluded that the African Inland has put in place biblical and theological foundations on paternal involvement in promoting holistic development of a male child and that paternal involvement influences the holistic development of a male child. The rationale for the inclusion of such programmes are fundamentally aligned to the social-learning theory of Bandura (1969). The foundations create an environment where the social behaviours among the male children are also learned through the process of imitation of the fathers.

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