



ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND LANGUAGE STUDIES

SCHOOL OF PSYCHOLOGY

**CHILDHOOD FATHER-DAUGHTER RELATIONSHIP AND ITS RELATION
TO ADOLESCENT DAUGHTER'S PSYCHOLOGICAL WELL-BEING IN
ADDIS ABABA AND ACCRA**

By Hanan Beshir

Oct. 2025

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By Hanan Beshir

This thesis is submitted to the School of Psychology of Addis Ababa University, in partial fulfillment of the requirements for the Master of Arts Degree in Developmental Psychology.

Oct. 2025

DECLARATION

I hereby declare that this thesis, titled “**Childhood Father–Daughter Relationship and its relation with Adolescent Daughters’ Psychological Well-Being in Addis Ababa and Accra**” has been carried out by me under the guidance and supervision of my research advisor, Yekoyealem Dessie (Ph.D.). This thesis is original and has not been submitted for the award of any degree, diploma, or master’s to any other university or institution.

I have acknowledged all direct quotations and have paraphrased ideas and content correctly. I have additionally included a complete alphabetized reference list, following APA Seventh Edition (2020) guidelines.

Researcher’s name

Signature

Date

Hanan Beshir Muhammed

DEDICATION

This research is dedicated to my father Beshir Mohammed-Tu'em Beshir: Dad, because of you, I will never mistake love for anything else. Thank you.

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ABSTRACT

This correlational cross-sectional study examined the relationship between father-daughter dynamics and psychological well-being among adolescent girls in Addis Ababa ($n = 338$) and Accra ($n = 226$). Participants were recruited from five schools; Cambridge Academy, Falcon Academy, and Frehiwot Secondary School in Addis Ababa; Ghana Lebanon Islamic School (GLISS) and Ghana Atomic Energy Commission Basic Schools (GAECBS) in Accra as well as youths from local church associations. Data were collected both in person and online via Google Forms, using the Father's Presence Questionnaire and the Psychological Well-Being Adolescent Brief Scale. Psychological well-being was significantly correlated with Father's Presence domains ($r = .60$ - $.61$ in Addis Ababa; $r = .687$ - $.707$ in Accra; $p < .001$), and with overall Father's Presence scores ($r = .68$ in Addis Ababa; $r = .706$ in Accra; $p < .001$). Father's Presence also improved model fit from $R^2 = .20$ to $.28$ in Addis Ababa and from $R^2 = .31$ to $.58$ in Accra, demonstrating strong predictive value, especially in Accra. Sociodemographic predictors were analyzed using ANOVA and regression. Conclusion and recommendation were provided based on that.

Keywords: Childhood father-daughter relationship, adolescents, psychological well-being

TABLE OF ABBREVIATIONS

FLF	Feelings about the father
INF	Involvement of the father
PHF	Physical Relationship with the father
FPQ	Father's Presence Questionnaire
PWBQ	Psychological Well-being
ETB	Ethiopian Birr
GHC	Ghanian Cedis
GLIS	Ghana Lebanon Islamic School
GAECBS	Ghana Atomic Energy Commission Basic Schools
GISER	Ghana Islamic Society for Education and Reformation

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CHAPTER ONE

INTRODUCTION

1.1. Background of Study

Since the 1970s, fathers' responsibilities have transcended beyond the traditional breadwinning to active caregiving and greater emotional involvement in parenting (Lamb, 2010; Pleck, 1997). Studies by Shwalb and Shwalb (2014) and Novianti et al. (2023) have shown that societal differences significantly shape paternal roles. In Ethiopia, the prevailing family structure is patriarchal, and fathers are expected to support their family financially and in authority rather than emotionally. Their primary expectation includes disciplining their children and decision-making reflecting patriarchal norms (Tafere et al., 2020). Similarly, in Ghana, fatherhood and masculinity are portrayed in conjugal unions as patriarchal and dominating over their wives and children, with roles centered on breadwinning and sexual potency (Haukanes, 2023).

Recent African studies in urban contexts reveal a shifting paradigm in fatherhood. Urbanization is bringing multidimensional paternal involvement, particularly with daughters. Otu (2015) highlights that evolving economic roles and increased advocacy for gender equality have encouraged fathers to take on more non-traditional roles. Osborne and Ahinkorah (2024) note that urban environments foster exposure to modern parenting norms and mental health awareness, resulting in fathers participating in their children's emotional and cognitive development. Prominent women such as Sahlework Zewdie, Burtkan Mideksa, and Freweyni Halefom have publicly acknowledged the profound impact of their relationships with their fathers on their personal success on different TV programs.

To deepen this understanding, Father Presence Theory offers a robust framework. Developed by Krampe and Newton (2006), this theory emphasizes the subjective experience of being fathered, encompassing physical presence, emotional availability, and psychological engagement. The Father Presence Questionnaire (FPQ) operationalizes this theory by measuring dimensions such as emotional closeness, cognitive stimulation, and consistency of involvement (Krampe & Newton, 2006). These dimensions are particularly relevant in urban African contexts where traditional roles are being redefined.

Complementing this, the ABCs of Relationships Affect, Behavior, and Cognition provide a psychological lens to analyze father-daughter dynamics. Affect refers to the emotional tone of the relationship, behavior captures the observable interactions (e.g., caregiving, discipline), and cognition reflects the beliefs and expectations each party holds about the other (Furman & Buhrmester, 2009). This triadic model is useful in understanding how fathers' emotional warmth (affect), consistent involvement (behavior), and supportive beliefs (cognition) contribute to daughters' psychological outcomes.

Empirical studies reinforce these theoretical insights. Zhou et al. (2024) found that father presence is positively associated with adolescent girls' resilience, psychological security, and achievement goal orientation. Moodley (2022), studying low-income South African communities, confirmed that healthy father-daughter relationships are essential to psychological development, especially self-esteem. Western studies by Nielson (2019), Zia (2015), and Sharma and Gautam (2014) also highlight that positive father-daughter relationships enhance academic motivation, emotional resilience, and identity formation.

Adolescence, as Steinberg (2022) notes, is a pivotal stage marked by identity formation, emotional regulation, and social adaptation. For adolescent girls, this period brings societal pressures related to gender roles, academic expectations, and body image (Demkowicz, 2025). In African urban contexts, fathers' involvement despite economic constraints has been shown to contribute to daughters' emotional regulation, self-esteem, and social competence (Osborne & Ahinkorah, 2024). Accra and Addis Ababa, as rapidly urbanizing capitals, exemplify the intersection of traditional values and modern influences. Ghanaians are navigating shifts between ancestral customs and modern ideas (Haukanes, 2023), while Addis Ababa's expansion is challenging indigenous cultural systems and prompting psychological adaptation (Hailu, Assefa, Tesfaye., 2020). Rising female labor force participation in Accra (Asamoah, 2023) and Addis Ababa (Bahiru & Mengistu, 2018) is altering household dynamics, sometimes reducing maternal involvement and prompting fathers to assume caregiving roles (Kissi et. al, 2015). These shifts reflect a trend toward egalitarian parenting, supported by universal cognitive mechanisms and socio-ecological contexts (Sheehy-Skeffington & Thomsen, 2020).

This study will integrate Father Presence Theory, the ABCs of Relationships, and empirical findings to explore how father-daughter relationships influence adolescent girls' psychological well-being in urban Ghanaian and Ethiopian settings. By grounding the analysis in both global and local frameworks, the research aims to inform family policies, parenting programs, and mental health interventions (Panter-Brick et al., 2014). Ultimately, it contributes to a more inclusive understanding of global fatherhood and adolescent development, moving beyond Western-centric models to illuminate culturally specific pathways of influence.

1.2. Statement of the Problem

Historically, fatherhood research has disproportionately emphasized the psychological consequences of paternal absence, often framing fathers as peripheral or missing figures in child development. Studies have linked father absence to diminished psychological well-being (PWB), including lower emotional regulation, impaired self-concept, and reduced resilience in children (Jones, 2007; Kruk, 2012). These deficit-focused lenses have overshadowed the developmental benefits of paternal presence, leaving a critical gap in understanding how emotionally engaged fathers contribute to daughters' psychological well-being. While child development has long been a central focus of developmental psychology, the paternal role remained largely overlooked until Nash's (1965) seminal work challenged the maternal-centric paradigm. In the decades that followed, scholars such as Parke (1979), Pleck (1981), and Clarke-Stewart (1978) advanced research on paternal involvement and attachment, with Lewis (2012) estimating that the field now produces 700-800 publications annually. Despite this growth, father-daughter relationships remain disproportionately understudied compared to father-son dynamics (Secunda, 1992; Boanter, 2012). Nielsen (2014) attributes this gap to societal assumptions that mothers are the primary emotional caregivers, resulting in undervaluation of emotional closeness between fathers and daughters. Yet, emerging research underscores the critical role fathers play in shaping daughters' psychological well-being. Paternal involvement has been linked to higher emotional resilience, self-esteem, and academic motivation (Nielsen, 2012; Özdemir, 2018). Özdemir (2018) found that father-daughter closeness positively predicted psychological need satisfaction and well-being, while inversely correlating with ill-being among adolescent girls.

Despite these findings, the existing literature suffers from five critical limitations: an overemphasis on father absence rather than presence, limited attention to the father-daughter

dyad compared to father-son dynamics, a predominantly Western-centric focus, a near absence of African contexts, and a reliance on parental rather than child perspectives. While scholars like Lamb (2000) and Marsiglio and Cohan (2000) have advocated for cross-cultural studies, Africa's 1.3 billion people across 3,000 ethnic groups remain dramatically underrepresented, with only scattered studies that barely scratch the surface (Lesch & Scheffler, 2015; Ratele et al., 2012; Richter, 2012). Ethiopia and Ghana present compelling cases for comparative analysis. Ethiopia's 120 million population across 80 ethnic groups maintains traditional paternal roles as breadwinners and disciplinarians, yet rapid urbanization and women's workforce participation are transforming family dynamics (United Nations Development Program, 2025). Ghana, with over 30 million people and nine major ethnic groups speaking more than eighty languages (Ghana Statistical Service, 2021), also reflects shifting paternal roles amid urban pressures and evolving gender norms.

Addis Ababa and Accra offer distinct psychosocial environments that make them ideal for comparative analysis. Accra's rapid urbanization and exposure to Westernized family structures may fragment paternal involvement. Its monocentric sprawl creates long commutes, fragmented residences, and reduced family cohesion (Agyemang, 2022; UN-Habitat, 2022). In contrast, Addis Ababa's slower expansion and stronger extended family systems support more consistent paternal roles. Tefera (2015) found that adolescents in Addis Ababa perceive paternal involvement as multidimensional, including emotional presence and capacity-building support. These structural differences influence how adolescent girls develop coping strategies, emotional regulation, and self-concept core domains of psychological well-being. Educational and psychosocial stressors further differentiate the two cities. Ethiopian girls face intense academic competition tied to national examinations, which heightens anxiety and makes paternal support

particularly critical (Jones et al., 2019). In contrast, Accra's decentralized educational system shifts psychological strain toward fragmented family structures and inconsistent parental involvement (Akwei, 2015). Getachew (2014) found that parental absence in Addis Ababa was associated with emotional instability and reduced academic motivation, while Mahama et al. (2024) and Eyiah-Bediako et al. (2021) identified body image concerns and peer pressure as major stressors among Ghanaian adolescents, both of which directly impact adolescent girls' psychological well-being.

This study addresses these gaps by investigating father-daughter relationships in Addis Ababa and Accra through multiple lenses. It examines how Ethiopia's and Ghana's collectivist patriarchal traditions shape paternal roles (Thubauville & Gabbert, 2019; Ajibola, 2019), assesses the applicability of Western measures such as Krampe and Newton's (2006) Father Presence Questionnaire and the Ryff Psychological Well-Being Brief Scale (adolescent version) in African contexts, centering daughters' perspectives on how father-daughter relationships shape their psychological well-being. Sociodemographic variables such as age, religion, household income, paternal survival status, marital status, and living arrangements are also analyzed to determine their influence on adolescent psychological outcomes. The findings will inform grounded parenting programs, advocate for policy reforms such as paternity leave, and contribute to global understandings of fatherhood while advancing Sustainable Development Goals (SDG) related to gender equality and adolescent mental health. By bridging theoretical, methodological, and geographical divides in fatherhood research, this study illuminates an understudied but transformative relationship in a rapidly urbanizing African context.

1.2.Objective of the Study

1.3.1. General Objective

The main objective of this study is to examine the relationship between childhood father-daughter relationship and adolescent daughter's psychological well-being.

1.3.2. Specific Objectives

1. Assessing is the relation between father-daughter relationship domain; Feelings about the father (FLF), Perception of father's involvement (INF) and Physical relationship with father (PHF) father-daughter relationship and psychological well-being of adolescent daughters.
2. Assessing the strength of the selected socio-demographic variables in predicting psychological well-being in Addis Ababa and Accra
3. To assess the incremental contribution of father-daughter relationship variables to psychological well-being, beyond sociodemographic controls.

1.3.Research Questions

1. What is the relationship between father-daughter relationship domains; Feelings about the Father (FLF), Perception of Father's Involvement (INF), and Physical Relationship with Father (PHF) and the psychological well-being of adolescent daughters?
2. To what extent do the selected socio-demographic variables predict psychological well-being among adolescent girls in Addis Ababa and Accra?
3. Do father-daughter relationship variables contribute incrementally to adolescent psychological well-being beyond the effects of socio-demographic controls?

1.5. Hypotheses Statements

Hypothesis 1. Adolescents who report warm and positive feelings toward their fathers (FLF) will show higher levels of psychological well-being.

Hypothesis 2. Greater perceived involvement by fathers (INF) during childhood is associated with better psychological well-being in adolescent daughters.

Hypothesis 3. A strong physical and interactive relationship with fathers (PHF) contributes positively to adolescent girls' psychological well-being.

Hypothesis 4. Father-daughter relationship factors will add meaningful predictive value to psychological well-being beyond socio-demographic variables.

1.6. Significance of the Study

Fatherhood remains a universal yet understudied dimension of psychological development, particularly in non-Western contexts. In Ethiopia and Ghana, where cultural norms designate fathers as household heads and paternal absence is rare (Nyarko, 2014), research on fathers' psychological contributions especially to daughters is strikingly limited (Worku, Tesema, & Teshale, 2021). This study addresses that gap by examining father-daughter relationships in Addis Ababa and Accra, where patriarchal traditions intersect with urbanization and shifting gender roles.

Building on four decades of fatherhood research from Nash's (1965) critique of maternal-centric theories to Lamb's (1975) foundational work the literature remains Western-centric, focused on father-son dyads, and largely excludes African perspectives. Ethiopia's vast ethnic diversity, strong religious traditions, and evolving urban family structures present a compelling context for inquiry. While existing studies emphasize fathers' nutritional roles, their psycho-developmental

impact on adolescent daughters remains virtually unexplored, despite anecdotal evidence of their formative influence.

This study contributes theoretically, methodologically, and practically. It expands fatherhood theory beyond Western paradigms by exploring Ethiopia's collectivist patriarchy; tests the cross-cultural relevance of tools like Krampe and Newton's (2006) questionnaire; and centers daughters' perspectives often overlooked in family research. Practically, findings will inform culturally grounded parenting programs and mental health interventions. At the policy level, Ethiopia's limited paternity leave (10 days for civil servants, 3 for private sector workers) and Ghana's pending 2024 Labour Bill (7-28 days) reflect entrenched gender norms (Includovate, 2023; GhanaWeb, 2024).

By illuminating father-daughter dynamics in urban African contexts, this research challenges the breadwinner-disciplinarian model and positions fathers as vital nurturers in girls' psychological development. It offers empirical support for gender-equitable policies and contributes to Africa's broader goals for adolescent well-being and family transformation.

1.7. Delimitation of Study

This study was delimited to female adolescent students in Addis Ababa and Accra. In Addis Ababa, the research was conducted at Falcon Academy and Cambridge Academy (private schools) and Frehiwot Secondary School (governmental). In Accra, due to accessibility and time constraints, the study included Ghana-Lebanon Islamic School and Church Youth Associations where voluntary participants were recruited. The study focused on high school girls enrolled in grades 9-12 during the 2024/2025 academic year. While this scope allowed for an in-depth exploration of father-daughter relationships within diverse urban educational and social settings,

the findings were not generalizable to all adolescents in Ethiopia and Ghana, particularly those outside formal schooling or rural contexts.

1.8. Operational Definitions

Adolescents: defined as individuals aged 10 to the early 20s, are categorized into early (10-13), mid (14-17), and late (18-21) stages, each marked by distinct biological, cognitive, and social transitions (Steinberg, 2014).

Childhood Father-daughter Relationship: The refers to the relational experiences between fathers and their daughters during childhood assessed in terms of Palkovitz's (2018) ABCs of a relationship: Affective (A) It comprises the sense of closeness, love, warmth, caring, and attachment, Behavioral (B) components of father-child interaction, encompassing the mutuality of behavioral engagement and behavioral style(C) represents the connections between fathers and their children's affective, behavioral, and cognitive components of relating to one another. And will be measured using Krampe and Newton's (2006) The Father Presence Questionnaire.

Father: the biological father who is a male parent and whose genetic contribution establishes paternal identity (Krampe and Newton ,2006).

Psychological Well-Being: is defined as optimal functioning across six dimensions autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance measured using Ryff's (1995) scale.

Sibling Group: is the number of siblings the adolescent girls have grouped as small when found between 0-3 , medium 4-7 and grouped as large when they have more than 7 siblings.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1. Introduction

This literature review critically examines existing theoretical frameworks of father-child relationships, contextualizes paternal involvement within sub-Saharan African settings, and explores the multidimensional construct of psychological well-being in adolescent girls. It further interrogates the factors that influence psychological outcomes, including perceived father presence, emotional closeness, and broader ecological stressors. By synthesizing cross-disciplinary insights, this review lays the conceptual foundation for understanding how childhood paternal relationships relate to adolescent daughters' psychological well-being in Addis Ababa and Accra.

2.2. Foundations, Types and Roles of Fatherhood

Over time, the idea of fatherhood has changed dramatically due to biological, psychological, social, and cultural influences. Understanding fatherhood requires taking into account both its evolutionary roots in primate behavior and its place within the larger context of family dynamics. As the fundamental social units, families are the main setting in which people form their identities, roles, and interpersonal connections. Fatherhood is portrayed in this system as a unique but related function that supports kids' social, emotional, and cognitive growth.

Families are intricate, ever-changing systems that include the bonds between parents and children, siblings, and other family members. Families are emotional systems in psychology, with members influencing each other's attitudes, behaviors, and growth (Minuchin, 1974). The ecological systems theory of Bronfenbrenner (1979) also highlights how families function within

larger environmental contexts, including community networks, socioeconomic status, and cultural norms, all of which influence parental duties. Fathers play a special role in childrearing within this perspective, one that both differs and complements that of mothers.

In our evolutionary history, biological imperatives that have been adapted by social and cultural factors laid the groundwork for human fatherhood. The range of paternal care in primate species, which reflects various reproductive methods that have impacted human familial structures, is from minimal investment to active involvement (Huck & Fernandez-Duque, 2013). Fatherhood, which has its roots in evolutionary adaptations, operates within dynamic family systems that interact with larger societal forces, as demonstrated by Bronfenbrenner's ecological systems theory, which helps contextualize this interaction. Fatherhood is not just a cultural construct; rather, it is an evolved behavioral approach influenced by couple bonding, human social organization, and cooperative childrearing.

This view contradicts Kraemer's (1991) claim that "before there were humans, there were no fathers" (p. 377), since primatological data show that paternal care is present in many species, ranging from the low level of service provided by strepsirrhines (lemurs, lorises, and tarsiers) to the high level of care provided by callitrichid monkeys (Snowdon & Suomi, 1982). According to the ancestral patterns of male investment, human fatherhood is notably influenced by psychological adaptations, cultural standards, and economic pressures, while also building upon innate biological mechanisms.

Primates' paternal participation has a distinct evolutionary history, with New World monkeys and a few other species exhibiting the most extensive male care. Some Old World monkeys show substantial male engagement, but Strepsirrhines show little (Huck & Fernandez-Duque, 2013).

Rhesus macaques tend to overlook infants until the mother is ill, which is similar to some human paternal reactions (de Mendonça et al., 2013; Hops et al., 1987). In contrast, black-and-white snub-nosed monkeys exhibit intermediate levels of male care. These differences show how paternal behavior is influenced by social and ecological factors.

Although it is culturally constructed, human fatherhood is based on evolutionary processes that are common to all primates. Male investment ranges from the little engagement observed in strepsirrhines to the intensive caregiving of callitrichids, depending on social structure, reproductive strategy, and newborn demands. Building on pre-existing monkey caregiving behaviors, human paternal behavior most likely emerged as a result of the interaction of pair-bonding, cooperative breeding, and ecological stressors. We can better understand how paternal duties have changed throughout human history from their earliest incarnations in monkey social behavior to their contemporary expressions in a variety of family structures by looking at these evolutionary underpinnings.

Fatherhood is a complex psychological concept with biological, social, and emotional components. Fatherhood is fundamentally the function that a male parent plays in their child's life, although it encompasses much more than just a biological contribution. By analyzing fatherhood's tasks, obligations, and effects on child development, psychologists have attempted to define fatherhood. Furthermore, fatherhood is a role that changes over time, according to developmental psychology. According to Parke (2013), fatherhood starts during pregnancy and develops over time as fathers interact with their kids through play, education, and emotional attachment. The significance of father-child relationships in influencing children's social, emotional, and cognitive development is highlighted by this developmental approach.

For instance, attachment theory, which Bowlby (1969) developed, offers a framework for comprehending the emotional ties that bind dads to their children. Although the majority of early research was concerned on mother-child attachment, more recent studies have brought attention to the special roles that dads play in helping children feel secure in their attachment (Grossmann et al., 2002). Fathers play more physically and exploratorily, which helps kids become more independent and develop their problem-solving abilities.

Although paternity has biological roots in the act of procreation, its psychological significance stems from the social and emotional functions that dads play. According to Lamb (2010), fatherhood is not a static idea but rather a dynamic role influenced by personal experiences and cultural norms. In many societies, fathers are traditionally viewed as providers and protectors, but contemporary perspectives emphasize their involvement in caregiving and emotional support (Pleck, 2010).

Contextual and cultural variables can affect how fatherhood is defined. According to Shwalb et al. (2013), fatherhood may be strongly associated with familial and communal duties in collectivist societies, whereas it may place more emphasis on emotional attachment and personal engagement in individualist cultures. Furthermore, socioeconomic variables like work and education can influence how well dads perform their tasks (Cabrera et al., 2018).

Not only does fatherhood affect children, but it also changes men on a psychological level. Fatherhood has been linked to improved emotional maturity, a better sense of purpose, and higher empathy, according to research (Knoester et al., 2019). However, it can also bring challenges, such as stress and identity conflicts, particularly when societal expectations clash with personal experiences (Fox et al., 2015).

2.3. Theoretical Framework on Father-Child Relationship

2.3.1. Attachment Theory

According to John Bowlby's (1969) attachment theory, early emotional ties between infants and their caregivers, especially during infancy, provide the groundwork for future interpersonal conduct and emotional control. Bowlby believed that attachment was a behavioral system with biological roots that was created to keep people close to their caretakers in order to increase survival. A secure connection develops when parents or guardians are constantly available, emotionally invested, and sensitive to the child's needs. Relationship trust, confidence, and independence are fostered by this safe foundation. Insecure attachment, on the other hand, can result from inconsistent, invasive, or emotionally distant caregiving and can cause maladaptive relational patterns like anxiety, ambivalence, or avoidance.

According to developmental psychology, attachment changes throughout life and is not constant. The psychosocial theory of Erikson (1963) enhances Bowlby's paradigm by highlighting the ways in which early experiences of trust-building impact relational skills and identity formation. The tools, symbols, and caring practices ingrained in a child's surroundings also influence attachment patterns, according to Vygotsky's sociocultural theory (1978). This emphasizes how crucial it is to look at attachment in a variety of cultural situations, as caregiving customs and relationship expectations can vary greatly.

In the context of father-daughter interactions, attachment theory offers a potent lens through which to view how daughters' psychological welfare is shaped by their fathers' emotional responsiveness and availability. Although mother-infant relationships were the main emphasis of early attachment theory formulations, fathers have since been acknowledged as unique

attachment figures who frequently encourage play and verbal contact to foster exploration, autonomy, and risk assessment (Paquette, 2004). When females start to negotiate identity, independence, and relational boundaries throughout middle childhood and adolescence, these paternal contributions are more noticeable.

Attachment theory has been significantly expanded in African contexts to take into account culturally unique caring practices. Mary Ainsworth was one of the first to show that attachment behaviors differ depending on cultural norms and are not universal in form in her early study in Uganda (Ainsworth, 1967). Her observations of Ganda moms showed distinctive relational practices that influenced attachment expressions in a way that differed from Western standards, such as clapping during reunions. Understanding attachment as a culturally entrenched process was made possible by these results.

Theoretically, religious traditions, family structures, and socioeconomic circumstances all influence attachment in father-daughter interactions in Ethiopia, according to researchers like Belay Tefera (2008). Using moral and spiritual frameworks that balance father authority with emotional direction, Tefera contends that Ethiopian females frequently absorb relational expectations. According to Abbink (2006), attachment dynamics are influenced by patriarchal kinship networks and Orthodox Christian ideals, which frequently frame daughters' emotional stability within their responsibilities to their communities and to their religion.

According to theorists like Asiedu and Donkor (2018), attachment is ingrained in social norms and is highly relational in Ghana. Ghanaian daughters are frequently raised in extended family networks, where shared duties and customs promote emotional ties and caring is divided. These

relational structures promote a sense of dependency and belonging, which aids in the formation of safe attachment.

According to Super and Harkness (1986), the developmental niche framework provides a culturally aware framework for comprehending how attachment develops in particular ecological environments. Developmental outcomes are shaped by the interaction of three subsystems: caregiver psychology, caring customs, and physical and social environments. In African communities, these subsystems are frequently gendered, with daughters being given unique behavioral and emotional cues that impact their psychological development and attachment styles.

Finally, when examined from a developmental and cross-cultural perspective, attachment theory offers a strong framework for investigating the ways in which father-daughter connections affect emotional wellness. It makes it possible to combine universal psychological concepts with culturally particular methods of providing care, providing a more complex understanding of how girls grow in resilience, autonomy, and relational stability in a variety of contexts.

2.3.2. Father's Presence

Beyond just physical availability, the idea of father presence is a multifaceted theoretical construct that takes into account the relational, symbolic, emotional, and psychological aspects of parental impact. Drawing from family systems theory (Bowen, 1978) and attachment views (Bowlby, 1969), father presence influences a child's development in the social, cognitive, and emotional domains through both direct interactions and representational processes.

From the standpoint of developmental psychology, father presence is best viewed as a dynamic and changing concept that interacts with the child's temperament, developmental stage, and

relational requirements. Self-construction and identity development theories (Erikson, 1968; Adams & Marshall, 1996) contend that the scaffolding of autonomy, emotional control, and social competence is facilitated by the presence of a father. Because it is co-constructed through reciprocal exchanges that alter as the kid grows, presence is not static. The quality of presence characterized by relational constancy, emotional receptivity, and symbolic recognition is more important than its quantity, according to developmental theorists.

By incorporating the father into the child's symbolic environment through shared rituals, routines, and stories, symbolic interactionism (Mead, 1934) helps explain how paternal presence takes on meaning. The child's relational schema becomes more coherent and continuous as a result of these encounters. According to psychodynamic formulations (Abelin, 1975), internalized paternal images serve as psychological anchors that direct behavior and self-concept even when the father is physically absent, underscoring the representational features of presence.

According to ecological systems theory (Bronfenbrenner, 1979), father presence is situated within a hierarchy of environmental factors, ranging from micro-level in-person encounters to macro-level societal myths around fatherhood. This theory acknowledges that familial structures, normative scripts, and societal expectations all influence father presence and permits the integration of cultural variety. According to Shwalb et al. (2013), the provider role predominates in some cultures, whereas authoritative paternal presence is valued in others.

According to Ghanaian literature, father presence is a moral and relational concept that is ingrained in social and religious structures. Ghanaian fatherhood, according to Ampim, Haukenes, and Blystad (2021), is influenced by hybrid masculinities that strike a balance between evolving ideals of emotional engagement and caregiving and conventional expectations

of power and provision. Storytelling, ritual, and moral teaching are common ways that paternal presence is mediated and act as symbolic channels for maintaining relationships. A more diversified view of paternal influence is encouraged by these culturally rooted traditions, which also contradict the Western dichotomies of passive versus active presence.

Temporal depth is added by the life course perspective (Elder, 1998), which acknowledges that father presence varies during developmental phases. Early childhood, adolescence, and transitional adulthood are sensitive times that are especially important in forming a child's internal working models of autonomy and relationship trust. By highlighting the reciprocal nature of father-child relationships and the ways in which both personal traits and environmental circumstances influence the quality of presence, developmental systems theory (Lerner, 2006) supports this viewpoint.

The concept of paternal presence is expanded in contemporary theoretical work to encompass digital presence, recognizing the importance of electronically mediated communication in preserving interpersonal ties (Livingstone et al., 2017). Critical viewpoints examine how institutional, migratory, and socioeconomic restrictions restrict opportunities for meaningful father engagement (Roy, 2006). These observations are especially pertinent in African contexts, where urbanization and economic pressures frequently upend traditional family systems and put paternal availability into jeopardy.

According to Marsiglio and Roy (2012), the idea of father presence is still developing beyond conventional nuclear models to take into account various family structures, such as many father figures and non-biological paternal responsibilities. According to relationship theories, presence

is a co-constructed process that is influenced by constant interaction, symbolic recognition, and emotional reactivity rather than being a fixed attribute (Sameroff, 2010).

According to developmental, psychodynamic, ecological, and cultural perspectives, father presence is ultimately a complicated and situation-specific concept. Its ability to combine relational sensitivity, cultural heterogeneity, and symbolic meaning-making gives it a deep theoretical foundation and provides a sophisticated understanding of how paternal influence affects psychological development in various family systems.

2.3.3. The ABCs of Father-Child Relationship Quality

A multifaceted theoretical framework for comprehending the impact of fathers on children's development is provided by the ABCs of Father-Child Relationship Quality Framework. This model, which was conceptualized by Palkovitz (2018), proposes three interconnected components that function transactionally across developmental time and within ecological contexts: affective (A), behavioral (B), and cognitive-connection (C).

Affective Dimension (A): The affective component, which includes warmth, relational trust, and attachment security, is the emotional foundation of the connection. It is hypothesized that affective presence helps children develop their sense of self and emotional control by drawing on attachment theory (Bowlby, 1969). The foundation of relationship continuity, according to Krampe (2009), is emotional availability, which shapes the child's internal working models of worth and safety. According to developmental psychology, this characteristic is congruent with theories of affect regulation and emotional attunement, which hold that resilience and adaptive functioning are fostered by constant emotional responsiveness (Cassidy, 1994).

Behavioral Dimension (B): Shared routines, rituals, and dyadic interactions are examples of the relationship's visible texture, which is referred to as the behavioral component. These interactions, according to theoretical models, are not only utilitarian but also rich in symbolism, which helps the child feel competent and stable in their relationships. According to symbolic interactionism (Mead, 1934), fathers play roles that children internalize as a component of their social identities, framing these acts as meaning-carrying. According to developmental theorists, behavioral synchronization is especially beneficial for middle childhood and adolescence in terms of executive functioning, social learning, and role negotiation (Collins & Laursen, 2004).

Cognitive-Connection Dimension (C): Mutual attunement, relational synchrony, and shared meaning-making are intersubjective domains that are captured by the cognitive-connection component. According to intersubjectivity theory, which forms the basis of this dimension, recurring cycles of coordinated affect and behavior are internalized as long-lasting relational schemas (Bretherton & Munholland, 2008). According to Feldman's (2007) theory, synchronization between a father and child helps the youngster establish a sense of mutual recognition and a cohesive self-relation story. Contributions from developmental psychology include ideas of mentalization and theory of mind, which contend that relational attunement improves a child's ability to empathize and consider other viewpoints.

2.3.4. Ecological System Theory

According to ecological systems theory (Bronfenbrenner, 1979), father-child dynamics are situated inside nested environmental systems, which enhances the framework. Cultural norms influence how paternal warmth is shown (Rogoff, 2003), and socioeconomic circumstances affect relationship accessibility and behavioral options (Roy, 2006). Western-centric

presumptions about paternal participation are challenged by Shwalb et al. (2013), who highlight how cultural scripts regulate how affection is expressed and connection is sustained.

Fatherhood in Ghana, according to theorists like Ampim et al. (2021), is ingrained in social and moral structures, where ritual, storytelling, and moral teaching are frequently used as a medium for emotional expression. Even when migratory or economic factors limit behavioral participation, these behaviors nonetheless support the affective and cognitive aspects of relationship quality. According to Bireda and Pillay (2017), open parent-child communication is crucial for building relational trust and emotional wellness in Ethiopia. They also propose that culturally unique styles of discussion and relational negotiation shape cognitive-connection.

2.4. Sub-Saharan African Fatherhood Context

In many sub-Saharan African societies, fathers have traditionally been viewed as the authoritative heads of households (Jorosi-Tshiamo, Mogobe, & Mokotedi, 2013; Makusha & Richter, 2014; Mugadza, Mujeyi, Stout, Wali, & Renzaho, 2019). This patriarchal orientation has reinforced the notion that child-rearing responsibilities largely fall to women (Ejuu, 2016; Mugadza et al., 2019). Among the Kikuyu in Kenya, for example, paternal involvement in daily caregiving is minimal, with fathers primarily regarded as providers and protectors who hold ultimate familial and communal authority (Mugadza et al., 2019; Lasser, Fite, & Wadende, 2011). Comparable gender norms are evident in Ethiopia, where mothers are seen as the main nurturers and confidantes, while fathers assume the role of disciplinarians and household leaders (Beatson, 2013). In Botswana and South Africa, entrenched patriarchal beliefs have similarly limited paternal engagement in caregiving (Jorosi-Tshiamo et al., 2013; Kang'ethe, 2009; Makusha & Richter, 2014). Many Botswanan men are raised by female relatives mothers,

grandmothers, aunts, or sisters and are socialized to perceive caregiving as a woman's domain (Sabone, 2009). Consequently, numerous fathers in these regions equate their parental role primarily with financial provision (Jorosi-Tshiamo et al., 2013; Madhavan, Richter, Norris, & Hosegood, 2014).

However, recent developments indicate a shift in paternal roles across sub-Saharan Africa, with fathers increasingly participating in caregiving (Ejuu, 2016; Jorosi-Tshiamo et al., 2013). This transformation is influenced by urbanization and intercultural exposure, which are reshaping traditional understandings of fatherhood (Mncanca, Okeke, & Fletcher, 2016; Ratele, Shefer, & Clowes, 2012). In South Africa, for instance, the growing presence of women in the workforce has prompted fathers to engage more actively in their children's lives accompanying them to school, attending health appointments, and participating in educational activities (Makusha & Richter, 2014).

In many African cultures, parenting is a communal endeavor, not confined to biological relationships (Mugadza et al., 2019). Among the Nso in Cameroon, child-rearing is a shared community responsibility (Keller, Borke, Lamm, Lohaus, & Dzeaye Yovsi, 2011). Similarly, the Mijikenda in Kenya practice collective caregiving within extended family households (Abubakar et al., 2013), and the Efe in the Democratic Republic of Congo rely on community-wide support for raising children (Bhana, Nzimakwe, & Nzimakwe, 2011). In Botswana, Namibia, and South Africa, it is common for children to live with grandparents or other extended family members (Mugadza et al., 2019).

This communal approach to fatherhood often referred to as collective fathering is a hallmark of many African traditions (Richter & Morrell, 2008). In contemporary urban and peri-urban areas

across sub-Saharan Africa, fatherhood encompasses a network of social relationships between adult men and children, regardless of biological ties (Makusha & Richter, 2014; Richter, Chikovore, & Makusha, 2010). This includes “social fathers” such as grandfathers, uncles, older brothers, or maternal part

ners who provide emotional support and guidance (Makusha & Richter, 2014; Richter et al., 2010). Studies by Hunter (2006) and Mkhize (2006) underscore the influential roles these men play, with children often referring to them as fathers. According to Makusha and Richter (2014), such familial structures reflect deep-rooted values of kinship, commitment, and communal security. Thus, in sub-Saharan Africa, fatherhood is not solely defined by biology but is understood as a social role fulfilled by men within a child’s immediate environment (Lesejane, 2006; Mkhize, 2006; Mncanca et al., 2016).

2.5. Psychological Well-being

Within the broader discourse on psychological well-being, the model proposed by Ryff (1989) offers a pivotal shift from hedonic conceptualizations of happiness centered on pleasure and life satisfaction toward a eudaimonic framework that emphasizes meaning, self-realization, and optimal functioning. Hedonic well-being, often operationalized through measures of positive affect and subjective life satisfaction, reflects the pursuit of pleasurable experiences and the avoidance of discomfort. While this approach has dominated early psychological research, it has been critiqued for its limited scope in capturing the full spectrum of human flourishing.

Ryff’s six-dimensional model comprising autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance was developed to address these limitations. Each dimension reflects a eudaimonic orientation, grounded in philosophical

traditions that prioritize virtue, self-development, and existential fulfillment. For instance, “purpose in life” denotes a sense of directedness and intentionality, while “personal growth” captures the ongoing process of realizing one’s potential. These constructs extend beyond transient emotional states, offering a more enduring and developmentally sensitive account of well-being (Ryff & Keyes, 1995).

Empirical studies have demonstrated that eudaimonic well-being, as measured by the Psychological Well-Being Scales, correlates with a range of positive health outcomes, including lower cortisol levels, better sleep quality, and reduced risk of chronic illness (Ryff, 2014). Moreover, individuals scoring high on eudaimonic dimensions often report elevated levels of hedonic well-being, suggesting that meaning and pleasure are not mutually exclusive but may be synergistic. This integrative perspective has informed contemporary models such as Seligman’s PERMA and broadened the scope of intervention strategies in clinical and developmental psychology.

Despite its strengths, the model has been critiqued for potential cultural bias, particularly in its emphasis on autonomy and self-expression, which may reflect Western ideals. Nonetheless, its theoretical depth and empirical robustness continue to shape research on well-being across diverse populations and life stages.

2.6. Psychological Well-being Dimensions and Father-Daughter Relationship

2.6.1. Positive Relations with Others and Father-Daughter Relationship

The relational competencies of adolescent girls are significantly shaped by father involvement. Fathers who consistently model empathy, openness, and constructive conflict resolution provide a relational blueprint that daughters often internalize, influencing how they navigate friendships,

peer dynamics, and romantic relationships (Palkovitz, 2014a). This modeling is not limited to direct interactions; it extends to symbolic fathering where values and relational norms are transmitted through moral guidance, cultural rituals, and intergenerational storytelling. Such symbolic presence fosters daughters' social competence by cultivating reciprocity, trust, and emotional regulation (Krampe & Newton, 2006). Even in contexts where fathers are physically absent or less involved, their symbolic influence can remain potent shaping daughters' expectations of others, their ability to manage interpersonal challenges, and their sense of relational worth. In this way, fathering operates both as a lived experience and as a narrative legacy, guiding daughters' relational development across diverse social settings.

2.6.2. Autonomy and Decision-Making and Father-Daughter Relationship

Adolescent development revolves with autonomy, as daughters start to negotiate independence while still depending on parental guidance. Fathers foster autonomy by offering structured assistance that strikes a balance between supervision and personal autonomy, promoting self-regulation, problem-solving, and decision-making (Palkovitz, 2014b). Daughters whose fathers provide counsel without dictating behavior exhibit increased resilience, self-efficacy, and internal locus of control, according to observational research (Cabrera et al., 2017). Exosystem elements like parental work schedules, availability of extracurricular activities, and helpful community resources mediate fathers' ability to promote autonomy within ecological contexts, highlighting the significance of both relational and structural influences on adolescent development.

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2.6.4. Environmental Mastery and Father-Daughter Relationship

Fathers can foster environmental mastery, or the capacity to efficiently handle complicated demands, by setting an example of adaptive coping, planning, and organization. Girls learn how to deal with social, scholastic, and personal obstacles from their fathers' participation in life planning, decision-making, and problem-solving (Palkovitz, 2018). These abilities are essential for adolescent peer navigation, academic success, and smooth transitions to independence. Microsystem interactions offer the immediate environment for mastery development, including cooperative endeavors, shared duties, and support during trying times. Fathers' involvement with schools, mentors, and social programs can improve environmental competence at the mesosystem and exosystem levels, while broader cultural norms in the macrosystem influence how daughters' autonomy is perceived.

2.6.5. Purpose in Life and Father-Daughter Relationship

Fathers have a big influence on adolescents' sense of purpose in life, which includes having objectives, direction, and meaning. According to Krampe and Newton (2006), fathers assist girls absorb aspirations, define personal goals, and develop moral frameworks via passing along cultural values, ethical norms, and long-term advice. When there is little physical presence, symbolic fathering has a particularly strong impact because daughters internalize the advice of their fathers, which shapes their goals, academic endeavors, and professional plans. Adolescents with involved fathers are more motivated, future-focused, and resilient when faced with challenges, according to research (Cabrera et al., 2017). The macrosystem's function in defining purpose is further moderated by cultural context: fathers may place more emphasis on family or community-oriented goals in collectivist circumstances, whereas individualist cultures promote self-expression and personal accomplishment.

2.6.6. Personal Growth and Father-Daughter Relationship

Openness to new experiences, competency development, and continuous self-realization are all components of adolescent personal growth. In order to help daughters explore interests, acquire adaptive techniques, and develop their cognitive and socioemotional abilities, fathers foster growth through encouragement, scaffolding, and supportive challenge (Cabrera et al., 2004; Palkovitz, 2018). Fathers' mentoring promotes lifetime adaptability as well as quick skill gain, which boosts self-confidence, creativity, and resilience.

2.7. Factors Affecting Psychological Well-Being

Several scholars have emphasized the significant role sociodemographic variables play in shaping psychological well-being (PWB). Khumalo, Temane, and Wissing (2012), in their study

within an African context, found that factors such as age, gender, marital status, education, and employment status were all associated with variations in PWB, underscoring the importance of contextual and cultural sensitivity in psychological assessments. Similarly, Sharma (2015) reported that urban students and those with fewer siblings exhibited higher levels of PWB and quality of life, suggesting that family structure and residential setting are influential. Age, in particular, has been consistently linked to well-being trajectories, with some studies indicating that older individuals may report greater emotional regulation and life satisfaction, while others highlight vulnerabilities among both the youngest and oldest age groups depending on socioeconomic and cultural context (Khumalo et al., 2012; Sharma, 2015). These findings collectively point to the nuanced and multifaceted ways in which sociodemographic characteristics including age interact with psychological outcomes, reinforcing the need for tailored interventions and culturally grounded research designs.

2.7.1. Psychological well-being and Adolescence Age group

The dynamic developmental stage of adolescence, which typically lasts from the ages of 10 to 19, is characterized by considerable biological, psychological, and social changes that have a big impact on psychological health. Early adolescence (10-13 years), middle adolescence (14-17 years), and late adolescence (18-19 years) are the three subgroups into which scholars usually split adolescence. Each of these groupings is distinguished by unique developmental tasks and psychosocial obstacles. According to Ryff's multidimensional paradigm, psychological well-being at this stage is typically evaluated using aspects including autonomy, self-acceptance, environmental mastery, positive relationships, life purpose, and personal progress (Ryff, 1989).

Early adolescence is frequently characterized by increased emotional sensitivity and reliance on family as people adjust to puberty and start developing a sense of identity. According to Jiménez Boraita et al. (2023), psychological well-being during this time is strongly correlated with parental support and school connectivity, with positive relationships acting as a buffer against emotional volatility. Conversely, the most susceptible time for psychological well-being is usually found to be middle adolescence. Teens in this age range are more likely to engage in identity discovery, peer pressure, and risk-taking, all of which can cause emotional instability and swings in self-esteem (De-Juanas et al., 2020). Middle-aged teenagers frequently report poorer scores in well-being categories including environmental mastery and self-acceptance, according to studies. This is indicative of the difficulties in balancing autonomy with a need for outside approval.

The psychological profile is usually more stable in late adolescence, with gains in autonomy, future orientation, and emotional control. A development of psychological resources and coping mechanisms is suggested by the tendency for people to score higher on aspects like personal growth and life purpose as they become ready for adulthood (De-Juanas et al., 2020). In a Spanish study of 747 teenagers, for instance, researchers discovered that older adolescents (18-21 years old) exhibited noticeably greater levels of environmental mastery and autonomy than their younger counterparts (16-17 years old). This suggests that psychological well-being tends to improve with age and developmental maturity (De-Juanas et al., 2020). According to Jiménez Boraita et al. (2023), there is a complex relationship between age, lifestyle, and well-being. They found that younger adolescents (around 13 years old) reported higher levels of physical activity and health-related quality of life, while older adolescents (around 16 years old) showed declines in sleep quality and lifestyle indicators.

Cultural standards, housing conditions, and gender are examples of contextual factors that influence psychological well-being during adolescence. According to Pravitha and Sembiyan (2020), teenagers who lived in dorms reported better psychological well-being than those who lived at home, presumably as a result of their increased independence and peer support. Furthermore, psychological well-being was adversely connected with age and gender, suggesting that older adolescents and females may have more emotional difficulties. The significance of age-specific and culturally aware treatments to promote adolescent mental health is highlighted by these findings.

In summary, adolescent psychological health is not consistent across the early, middle, and late stages and varies greatly. Family support and emotional sensitivity define early adolescence; identity conflicts and peer dynamics cause increased susceptibility during middle adolescence; and better autonomy and emotional stability characterize late adolescence. Researchers, educators, and clinicians who want to support adolescents' resilience and mental health in a variety of cultural contexts must have a thorough understanding of these age-specific trajectories.

2.7.2. Psychological Well-Being and Birth Order

Lifespan psychology has long studied birth order, especially as it relates to psychological health, self-concept, and personality development. Birth order is thought to influence individual experiences through sibling interactions, role expectations, and differing parental attention, all of which have their roots in Alfred Adler's early beliefs. According to lifespan psychology, early family positioning contributes to long-term psychological results, and these influences are cumulative. It's common to characterize middle children as socially aware and flexible, lastborns as more rebellious or attention-seeking, and firstborns as responsible and goal-oriented

(Sulloway, 1996). These characteristics may affect psychological well-being throughout one's life and are influenced by sibling rivalry and family structure.

According to Ryff (1989), psychological well-being includes elements like independence, environmental mastery, personal development, and healthy relationships. These domains may have subtle intersections with birth order. Firstborns, for instance, frequently report higher levels of accomplishment and self-control, which may improve their understanding of their surroundings and sense of purpose in life. On the other hand, later-born children might gain from more forgiving parents and a peer-oriented environment, which could promote social interaction and personal development. These trends are not universal, though, as birth order effects can be mitigated by socioeconomic level, family size, and cultural norms (Ernst & Angst, 1983).

The connection between birth order and psychological health gets more nuanced when the focus is limited to adolescence. Birth order impacts may be exacerbated during adolescence, a time of transition when identity formation, autonomy, and peer connections accelerate. Firstborn teenagers may be more psychologically stable due to their better levels of academic desire and self-discipline, according to a number of studies (Falbo, 1981). Although some study emphasizes their adaptability and social competency as protective characteristics, middle-born adolescents may feel marginalized or have worse self-esteem since they frequently navigate a less defined household role (Salmon, 2003). Teenagers who are lastborn may be more outgoing and gregarious, but they may also be more emotionally sensitive and risk-takers, which can have both positive and negative effects on wellbeing (Paulhus et al., 1999).

These dynamics have been studied in various cultural contexts by recent research that focus on adolescents. According to studies conducted in Ghana and India, for example, birth order

influences adolescents' emotional fortitude and sense of self by interacting with family dynamics and parental expectations (Pravitha & Sembiyan, 2020). Furthermore, elements including sibling relationships, parental warmth, and housing conditions all play a role in determining adolescents' psychological well-being, which is not exclusively influenced by their birth order. Hostel environments, for instance, may provide adolescents with increased autonomy and peer support, mitigating the possible disadvantages associated with birth order (Pravitha & Sembiyan, 2020).

In conclusion, birth order affects psychological health throughout life, with adolescence serving as a crucial time when developmental tasks and familial responsibilities come together. While middle and lastborns manage more flexible responsibilities that, depending on contextual supports, might either challenge or improve well-being, firstborns might benefit from set expectations. In order to support adolescent mental health in culturally varied environments, educators, clinicians, and researchers must comprehend these trends.

2.7.3. Psychological Well-Being and Sibling Group

The number of siblings a person has determines the size of their sibling group, which has a complex impact on psychological development throughout life. According to lifespan psychology, from childhood to maturity, family structure including the size of the sibling group influences identity formation, emotional control, and interpersonal competence (Cicirelli, 1995). While smaller sibling groupings might give more focused parental attention and tailored support, larger sibling groups might present greater chances for social learning, collaboration, and resilience. These factors interact with psychological well-being, a multifaceted concept that includes pleasant relationships, self-acceptance, environmental mastery, and autonomy (Ryff, 1989).

The size of sibling groups can influence psychological outcomes in both protective and challenging ways, according to empirical research conducted at various developmental stages. For instance, because they interact with their siblings more frequently, people from larger families tend to have better peer-oriented social skills and greater adaptability (Whiteman, McHale, & Soli, 2011). However, they could also encounter role uncertainty, resource competition, and diminished parental attention, all of which can have an impact on their emotional stability and sense of self. Conversely, those from smaller sibling groups might gain from more parental involvement and distinct familial responsibilities, but they might not have the emotional support and social buffer that siblings can offer during trying times (Downey, 2001).

The size of sibling groups is most noticeable when confined to adolescence. Adolescence is a developmental stage characterized by growing autonomy, emotional sensitivity, and identity exploration all of which are influenced by family dynamics and sibling relationships. Due to heightened parental involvement and decreased sibling rivalry, recent research indicates that adolescents from smaller sibling groups frequently experience improved psychological well-being, especially in areas like self-acceptance and environmental mastery (Patil, 2024). On the other hand, teenagers from bigger sibling groupings encounter difficulties with resource sharing and perceived parental neglect, even though they may grow up to be more emotionally mature and socially adept. Pravitha and Sembiyan (2020), for example, discovered that adolescents with three or more siblings had lower psychological well-being scores than those with one or two siblings, particularly in cases where parental assistance was irregular.

These effects are further moderated by cultural environment. Larger sibling groups may serve as extended emotional networks in collectivist societies, fostering social responsibility and

resilience. Larger families, however, would find it difficult to address each child's emotional and developmental requirements in environments with limited resources, which could jeopardize adolescents' psychological health. According to research conducted in Ghana and India, the size of the sibling group influences teenage outcomes through interactions with living conditions, gender norms, and educational opportunities (Pravitha & Sembiyan, 2020).

In conclusion, sibling group size is emphasized by lifespan psychology as a significant factor in psychological development, with adolescence serving as a pivotal time when its effects are most noticeable. Larger sibling groupings can encourage social skills and emotional maturity, while smaller groups may encourage more customized support and overall wellbeing as long as parental attentiveness and family unity are preserved. This emphasizes to academics and practitioners how crucial it is to take into account the size of sibling groups within larger ecological and cultural contexts when evaluating the mental health of adolescents.

2.7.4. Psychological Well-Being and Family structure

Adolescent psychological health is greatly influenced by family structure, especially during the emotionally delicate and identity-forming adolescent years. According to lifespan psychology, family transitions like divorce are developmental turning points that have the potential to either upset or rebalance emotional pathways rather than being isolated occurrences (Cicchetti & Toth, 2009). According to Ryff (1989), psychological well-being include self-acceptance, environmental mastery, autonomy, and pleasant connections, all of which are impacted by the emotional climate and stability of the family.

Ten years' worth of recent empirical research offers complex insights into the effects of marital status on teenagers. Rich, Butler-Kruger, and Roman conducted a scoping assessment in 2023

that looked at mental health interventions for teenagers who had witnessed parental divorce. Teenagers themselves frequently reported no discernible gain in psychological well-being following interventions aimed at resolving family conflict and parenting issues, despite improvements reported by teachers and caregivers. This suggests a discrepancy between adult perception and adolescent experience (Rich et al., 2023).

Dykes and Ward investigated the psychological development of teenagers following divorce in a qualitative study carried out in South Africa in 2022. Through the use of semi-structured interviews, they discovered that during the post-divorce period, teenagers suffered from emotional instability, role confusion, and damaged parent-child relationships. These effects were most pronounced when parental conflict remained unresolved or when adolescents lacked consistent emotional support (Dykes & Ward, 2022).

Prior research on the dimensions of the wellness model was done in Kenya by Njeru (2017). The results showed a strong negative relationship between the emotional, social, and intellectual well-being of teenagers and parental divorce. In comparison to their counterparts from intact households, adolescents from divorced families reported poorer scores in self-esteem, emotional control, and spiritual well-being (Njeru, 2017).

Not all results, though, are bad. When co-parenting is cooperative and conflict is kept to a minimum, some teenagers from divorced families exhibit resilience. Peer networks, school involvement, and supportive ties with both parents help lessen the psychological effects of divorce. These results are consistent with more general lifespan models that highlight environmental support and adaptive ability as determinants of developmental outcomes.

In conclusion, new studies show that family structure, particularly the marital status of the parents, has an impact on the psychological health of adolescents, however the impacts vary. Marital status alone is not as good a predictor as parental conflict, emotional availability, and post-divorce coping techniques. This emphasizes the necessity of focused interventions that address relational dynamics and adolescent-specific needs in both intact and divorced homes for researchers and practitioners.

Living arrangements influence developmental outcomes from childhood through adolescence and adulthood, making them a crucial contextual variable in lifespan psychology. According to Ryff (1989), psychological well-being include healthy connections, environmental mastery, autonomy, and self-acceptance, all of which are impacted by the emotional climate and relational stability of the family. Adolescents, in particular, are sensitive to family structure and caregiving consistency, making living arrangement a key determinant of well-being during this transitional period.

There are notable variations in psychological well-being among living arrangements, according to recent empirical research. According to Rich et al. (2023), adolescents who live with both of their biological parents typically report greater levels of emotional stability, self-esteem, and life satisfaction than adolescents who live with a single parent or non-parental caretakers. Increased relationship continuity, shared parenting duties, and less exposure to interparental conflict are frequently cited as reasons for this. On the other hand, adolescents who live with just one parent may have attachment problems, role uncertainty, and a decrease in emotional support, all of which can have a detrimental effect on psychological well-being, particularly in situations involving divorce or separation (Dykes & Ward, 2022).

The prevalence of living with the mother alone is higher worldwide and is frequently linked to closer emotional ties; nevertheless, the results differ according on the parenting style, marital stress, and financial security. According to a study by Njeru (2017), adolescents who lived with their mothers following parental separation had lower emotional and social well-being scores, especially when there was little father engagement and high levels of maternal stress. Because they have less access to nurturing support networks and are less able to communicate their emotions, adolescents who live with their fathers exclusively typically report lower psychological well-being overall (Lansford et al., 2014).

There are further complications when you live with non-parental caretakers, including foster parents, extended family, or in an institution. While some teenagers gain from consistent caregiving and social support, others struggle with issues of identity, belonging, and emotional stability. Adolescents in South Africa and Ghana who lived in hostels or with family reported varying experiences: some reported feeling more independent and supported by their peers, while others reported feeling emotionally alone and receiving inconsistent care (Pravitha & Sembayan, 220; Dykes & Ward, 2022).

In conclusion, living arrangement is a strong indicator of teenage psychological health, and two-parent homes are typically linked to better results. Relationship stability, emotional availability, and the caliber of caregiving, however, are more reliable indicators than just the makeup of the home. This emphasizes to academics and practitioners the significance of evaluating not only the people that teenagers live with, but also the ways in which those relationships operate within larger ecological and cultural contexts.

CHAPTER THREE

METHODOLOGY

3.1. Introduction

This chapter begins by outlining the research design that guided the study. It then presents details about the population and sampling techniques, including a description of the study site, the target population, and the rationale behind sample size determination. The instruments used for data collection are described, followed by an explanation of the procedures employed during data collection. Ethical considerations and the administration of the questionnaire are also discussed. Finally, the chapter explains the methods used to analyze research questions and hypotheses.

3.2. Research Design

This study employed a correlational quantitative cross-sectional design, which is particularly suitable for examining relationships between variables at a single point in time. Correlational design is used to explore statistical relationships between variables as they naturally occur, and to describe patterns rather than establish causality (Open Text BC, 2024; Gravetter & Forzano, 2018).

According to Babbie (2010), cross-sectional designs are ideal for descriptive and correlational research because they allow researchers to capture a snapshot of variables and their interrelations within a defined population. This design is efficient and cost-effective, especially when comparing groups across different geographic or cultural contexts, such as Accra and Addis Ababa.

3.3. Description of the Study Areas and Target Population

3.3.1. Country Context

Ethiopia, situated in the Horn of Africa, is known for its imperial legacy and strong communal traditions, while Ghana, West Africa's first independent nation blends traditional kinship systems with evolving urban dynamics. Despite differences in governance and colonial history, both countries have demonstrated positive economic momentum in recent years.

Youth dominate both populations; over 60% of Ethiopians and 57% of Ghanaians are under age 25 (UNICEF, 2023; CIA, 2023). Life expectancy at school is estimated at 11 years in Ethiopia and 12 years in Ghana. Ghana allocates 6.2% of its GDP to education, while Ethiopia invests 4.5% (UNESCO, 2023).

Adolescent mental health is a growing concern. Ethiopian adolescents report emotional strain linked to early marriage, gender-based violence, and weak psychosocial support (Jones et al., 2019; Engdawork et al., 2025). In Ghana, depression is the leading contributor to illness among youth aged 15-19, with suicide among the top three causes of death (Ampah, 2025). Limited access to mental health care and stigma often delay intervention.

3.3.2. School-Based SES Classification

In Addis Ababa, the study was conducted in three secondary schools: Cambridge Academy, Falcon Academy, and Frehiwot Secondary School. According to the principals of the schools, Cambridge Academy was established in 2020 by Gemechis Desta, is located in the Summit (Goro) area and includes Early Years, Primary, and Secondary divisions. Falcon Academy, founded in 2004 by Tequam and Dereje Ayalew, is situated around Saris, Addisu Sefer, and also comprises Kindergarten through Secondary levels. Frehiwot Secondary School, established in

1996, is a publicly owned institution located near Saris Addisu Sefer and serves only secondary-level students. The secondary divisions of Cambridge and Falcon Academies were selected, while Frehiwot was included in its entirety, to select adolescent female students.

In Accra, two high schools were selected: Ghana-Lebanon Islamic School Complex (GLIS) and Ghana Atomic Energy Commission Basic Schools (GAECBS). GLIS was founded in January 2000 and officially commissioned in May 2001 by the late Vice President Alhaji Aliu Mahama. Initially launched as Ghana-Lebanon Islamic Secondary School (GLISS), it began with Science and Business programs and is currently owned by the Ghana Islamic Society for Education and Reformation (GISER). GISER established GLIS as part of its commitment to educational empowerment within the Muslim community in Ghana and beyond. It's a private school where higher income parents send their students to (*Ghana-Lebanon Islamic School*, n.d.). Ghana Atomic Energy Commission Basic Schools (GAECBS) is a government school under Ghana Atomic Energy Commission where students from lower income family go to.

Addis Ababa and Accra were selected as study sites due to their urban diversity and relevance to adolescent development. In Addis Ababa, data were collected from Cambridge Academy (high-income), Falcon Academy (middle-income), and Frehiwot Secondary School (low-income). In Accra, Ghana-Lebanon Islamic School Complex (GLIS) and Ghana Atomic Energy Commission Basic Schools (GAECBS) were selected to reflect similar SES variation, while church youth associations in lower-income neighborhoods supplemented Accra's sample.

Income classification was guided by tuition thresholds, national tax brackets, and World Bank income groupings. In Addis Ababa, Cambridge Academy charges 10,000-70,000 ETB/month, aligning with Ethiopia's high-income tax bracket (above 10,000 ETB/month), while Falcon

Academy's fees (1,350-1,500 ETB/month) reflect middle-income status. Frehiwot Secondary School is tuition-free, serving families below the taxable threshold (iCalculator, 2025; PwC, 2025). In Accra, GLIS charges tuition exceeding GHS 1,000/month, placing its students above Ghana's urban median household income of GHS 2,500-3,000 (GSS, 2024), and likely within the top 20-30% income bracket. GAECBS is tuition-free and serves families earning below GHS 800-1,000/month, consistent with World Bank thresholds for lower-middle-income countries (World Bank, 2024). Public school enrollment in Ghana is also concentrated among the lowest income quintiles (Akyeampong et al., 2023).

In Addition to the schools, church and their youth associations located in middle-income neighborhood such as Kokomlemle and Tesano were used as a study area as the students from these schools were not representative of all socioeconomic status.

To strengthen SES categorization, the study triangulated school type with tuition levels, recruitment settings, and participants' self-reported perceived SES. This multi-pronged approach reduces misclassification and aligns with regional studies showing consistent associations between school type and disparities in academic performance, nutrition, and psychological well-being (Davisson et al., 2025; Mbagwu et al., 2025).

3.3.3. Target Population

Female students enrolled in the year 2024/25 in the aforementioned high schools in Addis Ababa constituted the study's population 90, 581 and 1506 female students were enrolled in Cambridge Academy, Falcon Academy and Frehiwot Secondary School respectively. Grade 9 and 10 students are far numerous than grade 11 and 12 female students. Accra's study site's female

students were 141 in GLIS and 100 in GAECBS. The youth participants from church youth association were 75.

3.4. Sampling Techniques and Size Determination

As described above, the selected high schools were chosen based on tuition fee, national tax brackets, and World Bank income groupings to aid in demonstrating the financial capacity of the participants and their guardians. The socioeconomic status is used as a sociodemographic indicator that could possibly predict the psychological well-being of adolescent daughters.

In the present study, two sampling techniques were employed to recruit participants: random sampling and convenience sampling. Random sampling was used in the selected high schools, where school principals assisted by visiting classrooms and randomly selecting volunteer female students to participate. This approach ensured that each eligible student had an equal chance of being included, thereby enhancing the representativeness of the school-based sample. In contrast, convenience sampling was used to recruit adolescent female participants from church youth groups and university settings. According to Gelo et al. (2008), convenience sampling involves selecting respondents from a subpopulation based on the researcher's interests and accessibility and is often considered a form of purposive sampling within quantitative designs. As Lewis and Sheppard (2006) explain, purposive sampling reflects a deliberate choice to involve individuals who possess relevant qualities or experiences essential to the research. In this study, church youth and university students were selected based on their willingness to participate and their potential to provide meaningful insights into father-daughter relationships and adolescent psychological well-being.

3.5. Participants

Female students enrolled in the year 2024/25 in Addis Ababa constituted the study's population. total of 90, 581, and 1,506 in Cambridge Academy, Falcon Academy, and Frehiwot Secondary School, respectively. Grade 9 and 10 students were more numerous than those in grades 11 and 12. Accordingly, the total number of female students in these three schools was 2,177 in Addis Ababa.

In Accra, the study sites included Ghana-Lebanon Islamic High School (GLIS) and Ghana Atomic Energy Commission Basic Schools (GAECBS) with 141 and 100 female students enrolled, respectively, making a total of approximately 241 female students in Accra.

To determine the sample size the study has used Slovin's formula that could be used when simple random sampling is employed. The confidence interval used was 95% and a margin error of 5%.

Where: n = Required sample size,

N = Population Size and

E =Margin of Error desired.

Calculating for Addis Ababa and Accra

Addis Ababa:

$$n = N / (1 + N \times e^2)$$

$$n = 2177 / (1 + 2177 \times 0.05^2)$$

$$n = 2177 / (1 + 2177 \times 0.0025)$$

$$n = 2177 / (1 + 5.4425)$$

$$n = 2177 / 6.4425$$

$$n \approx 338$$

Sample size for Addis Ababa = 338 students

Accra:

$$n = N / (1 + N \times e^2)$$

$$n = 241 / (1 + 241 \times 0.05^2)$$

$$n = 241 / (1 + 241 \times 0.0025)$$

$$n = 241 / (1 + 0.6025)$$

$$n = 241 / 1.6025$$

$$n \approx 151$$

Sample size for Accra = 150 students

With the above numbers as population sample, Accra showed deficit in number of students as it doesn't have a representative of middle-income, hence half of the total sample of 150 participants were chosen using purposeful sampling and 75 participants were added making Accra's total participants 226. Thus, enhancing the richness of representation.

Table 3.1

Proportional Distribution of the Study Sample of Female Students in Addis Ababa and Accra by School (Using Slovin's Formula)

City	School	Population (N _i)	Total City Population (N)	Sample Size (n _i)	City Sample (n)	% of City Sample	% of Total Study Sample (N = 522)
Addis Ababa	Cambridge Academy	90	2,177	14	338	4.1%	2.7%
	Falcon Academy	581	2,177	90	338	26.6%	17.2%
	Frehiwot Secondary School	1,506	2,177	234	338	69.3%	45.0%
Accra	Ghana–Leba non Islamic HS (GLIS)	141	241	88	225	39.1%	16.9%
	GAEC Basic Schools (GAECBS)	100	241	62	225	27.6%	11.9%
	Youth Participants	—	—	75	225	33.3%	14.4%
Total	—	2,418	—	522	—	100%	100%

Note: Population (N_i)- Individual number of participants

3.6. Data Collection Instrument

The Fathers Presence Questionnaire (FPQ), developed by Krampe and Newton (2006), was used to assess the relationship daughters had with their respective fathers. The FPQ contains 134 items divided into 10 scales, each followed by five possible responses: never, seldom, occasionally, frequently, and always. The instrument encompasses three domains: Relationship with the Father, Beliefs about the Father, and Father Presence and Intergenerational Family Influences.

As stated by Krampe and Newton (2006), the central feature of the father presence model and of the FPQ is the child's relationship with the father. This relationship comprises affective, behavioral, and cognitive/perceptual elements that are operationalized as the son's or daughter's feelings about the father, their physical relationship with him, and their perception of his involvement. These dimensions are measured using three core scales developed by the principal investigator: the Feelings about the Father Scale, the Perceptions of the Father's Involvement Scale, and the Physical Relationship with the Father Scale. Sample items include: "I feel emotionally close to my father" (FLF), "My father was involved in my school activities" (INF), and "I spent time with my father doing everyday things" (PHF) (Krampe & Newton, 2006). The scale exhibited no significant gender differences ($p > .05$), making it appropriate for use with adolescent girls. Even though the FPQ was originally designed for adults, the researchers have noted that it can be improvised for use with other age groups, including adolescents (Krampe & Newton, 2006).

Even though the FPQ was originally designed for adults, the researchers have noted that it can be improvised for use with other age groups, including adolescents. This flexibility enhances its applicability in diverse developmental contexts. Krampe and Newton(2006) have noted that researcher may use to use one or two of the 10 scales of the questionnaire to study specific components of the paternal experience more fully which the current study have done; utilize the Relationship domain and 3 subscales of it; the Feelings about the Father Scale(FLF), the Perceptions of the Father's Involvement Scale(INV), and the Physical Relationship with the Father Scale(PHF).

The Brief Scale of Psychological Well-Being for Adolescents (BSPWB-A), adapted by Viejo et al. (2018) from Ryff's (2014) original model, was used to measure psychological well-being. The BSPWB-A consists of 20 items evaluated on a six-point Likert scale (1 = completely disagree to 6 = completely agree), assessing four dimensions: Self-Acceptance, Positive Interpersonal Relationships, Autonomy, and Life Development. Sample items include: "I like the way I am" (Self-Acceptance), "I have close friends who support me" (Positive Interpersonal Relationships), "I make decisions for myself without being pressured" (Autonomy), "I have goals that give my life meaning" (Life Development).

The BSPWB-A has demonstrated good internal consistency, with Cronbach's alpha values ranging from .78 to .88 across subscales (Viejo et al., 2018). It has been validated in Amharic for use with Ethiopian adolescents and has shown consistent reliability in other African contexts, including Ghana and South Africa.

Together, these instruments provided a robust framework for examining the relationship between father presence and adolescent daughters' psychological well-being across two culturally distinct urban settings.

In addition, socio-demographic variables: Adolescence Age Group, Birth order, Sibling Size, Family structure and living arrangement are used to test the effect they have on adolescent girls' psychological well-being.

3.6.1 Pilot Testing

To ensure the instruments were both valid and reliable prior to full-scale administration, a multi-step process was conducted in both Addis Ababa and Accra. In the Addis Ababa context, content validity was first assessed by consulting three female participants representing early

adolescence (12-14 years), late adolescence (15-17 years), and young adulthood (18-21 years). These participants reviewed the questionnaire items for clarity, cultural relevance, and developmental appropriateness. Their agreement on the content yielded an inter-rater agreement score of 98%, indicating strong content validity. The questionnaire was then translated from English to Amharic by a professional translator. To ensure semantic equivalence, a back-translation was performed by a second professional, and minor revisions were made to improve clarity and cultural alignment. Following this, a pilot test was conducted with 25 female adolescent students from schools not included in the main study. The internal consistency of the instruments was assessed using Cronbach's alpha, yielding $\alpha = .89$ for the Father Presence Questionnaire (FPQ) and $\alpha = .87$ for the Psychological Well-being Scale, indicating high reliability.

In the Accra context, the same validation procedure was followed. Three female participants from the same developmental stages reviewed the items, and their agreement also resulted in an inter-rater reliability score of 98%. As Ghana is an Anglophone country and English is the medium of instruction in schools, no translation was necessary. The adolescent participants demonstrated full comprehension of the items with minimal difficulty. A pilot test was similarly conducted with 25 female adolescent students from different schools. The reliability analysis showed strong internal consistency, with Cronbach's alpha coefficients of $\alpha = .91$ for the FPQ and $\alpha = .88$ for the Psychological Well-being Scale. These results confirm that the instruments were both valid and reliable across the two urban contexts.

3.7. Data Collection Procedure

3.7.1. Administration of Questionnaires

The initial step in the research procedure involved obtaining a formal cooperation letter from the School of Psychology at Addis Ababa University.

In Addis Ababa, the first institution approached was Falcon Academy. The principal was contacted first, as the researcher is an alumna of the school. The principal expressed willingness to support the study and provided preliminary information, including the number of female students enrolled and the school's monthly tuition fee. The second school to be approached was Frehiwot Secondary School as it is located near the priority mentioned school. The principal of the secondary school led the case to the director of the school. In both of the schools, questionnaires were deiminated using physical paper. The third and the final one was Cambridge Academy. The receptionist saw the cooperation letter and sent it to the HR manager, where he promised to ask the secondary school division director to cooperate and will get back with answers. The researcher was finally able to dispatch and collect data via Google Form.

In Accra: the researcher was introduced to the headmaster of GLISS by a close friend in Accra. After writing formal letter, attaching the cooperation letter from School of Psychology at Addis Ababa University and the questionnaires (See Appendix D), the researcher submitted it. A psychologist at the school scanned and checked and permission was given . Then the questionnaire was distributed. As for Ghana Atomic Energy Commission Basic Schools (GAECBS) a colleague happened to a teacher at the school and as a result the headmistress was approached through her. Then a date was set to collect the data, the researcher approached the teachers in the school for cooperation and female students were told about the purpose of the

questionnaire. Physical paper questionnaires were used in the schools, whilst to collect data from youths at the church association, online Google Form was used.

3.8. Data Analysis

The data gathered was edited, coded and entered into computer software and analyzed using Statistical Package for Social Sciences (SPSS) version 27. Various Analysis methods were employed along with the correlation analysis.

3.9. Method of Data Analysis

In this study, data was collected using FPQ (Krampe, 2006) and PWB (Ryff, 1989) questionnaires administered to adolescent females in Addis Ababa and Accra to collect data about the relationship they had as a child with their fathers and their current well-being. After the data was collected, it was entered into a database and cleaned to remove errors and ensure accuracy.

After the data was collected, it was entered into a database and cleaned to remove errors and ensure accuracy. Data coding was then performed to ensure that all data are consistently defined. The Father Presence Questionnaire (FPQ) was measured on a 5-point Likert scale with response options ranging from 1 = 'Seldom' to 5 = 'Frequently', while the Psychological Well-being Scale (PWB) was measured on a 6-point Likert scale ranging from 1 = 'Strongly Disagree' to 6 = 'Strongly Agree'. Both were treated as ordinal variables. It was expected that some participants might provide incomplete responses or omit important information; therefore, the researcher distributed 2197 questionnaires were distributed in both Accra and Addis Ababa. Out of these, 2196 were correctly completed and returned, while the remaining were either unreturned or incomplete and were discarded. The study employed correlation analysis to examine the

relationships between the variables. Data were collected using two standardized instruments: the Father Presence Questionnaire (FPQ) and the Psychological Well-being Scale (PWB). The FPQ was measured on a 5-point Likert scale, ranging from 1 = 'Seldom' to 5 = 'Frequently', while the PWB was measured on a 6-point Likert scale, ranging from 1 = 'Strongly Disagree' to 6 = 'Strongly Agree'. In both cases, higher scores indicated greater levels of the construct being measured." 'false' was represented by 3. Therefore, when adding values from the responses in descriptive and

Once the data is prepared, the analysis tests for correlation between the two variables Father-daughter relationship measured by FPQ (Krampe, 2006) and psychological well-being measured by PWB (Ryff, 1989) was done using correlation test. A significant correlation suggests that there is a relationship between the two variables. To address research questions 1.1 through 1.3, Pearson's correlation coefficient(two-tail) was used to determine the strength and direction of the linear relationship between each domain of the father-daughter relationship and psychological well-being. One-way ANOVA was conducted to assess whether psychological well-being scores varied significantly across sociodemographic categories such as school type and perceived SES. This allowed for contextual description of Addis Ababa and Accra. Multiple regression analysis was also employed to determine the extent to which father-daughter relationship dimensions predicted adolescent psychological well-being, controlling for sociodemographic variables and to show make sure there's no presence of multicollinearity between the sociodemographic variables and psychological well-being. In addition, Hierarchical regression was conducted to assess the incremental contribution of father-daughter relationship variables to psychological well-being, beyond sociodemographic controls. This approach aligns with the study's theoretical emphasis on relational predictors.

3.10. Ethical and Practical Considerations

Before distributing the questionnaires, the female students were asked of their consents and almost all were willing. After having the verbal consent the questionnaires were distributed and once again issues such as confidentiality were assured verbally. The questionnaire also contained written disclaimer regarding such issues.

Since the study relied on self-administered questionnaires, some degree of reluctance in student responses was expected. To enhance reliability and validity, the researcher motivated participants by clarifying the purpose of the study, emphasizing their cooperation, and framing their input as a valuable contribution to knowledge. The costs associated with transportation, printing, and related materials were covered by the researcher

CHAPTER FOUR

RESULTS

4.1. Introduction

This chapter provides the statistical findings of the study through both tables and narrative explanation. It also includes a detailed description of the sample and presents results that directly address the study's research questions.

Table 4.1 below, in the next page, describes the sociodemographic characteristics of the participants in terms of their age, birth order, sibling size, family structure, living arrangement, and socioeconomic status of the participants.

The age distribution reveals that mid-adolescents dominate the Addis Ababa sample (68.6%), while Accra shows a more balanced spread, with late adolescents comprising 30.8% and early adolescents 21.7%. Birth order patterns are similar across both cities, with middle-borns slightly leading. However, sibling group sizes differ: large sibling groups are more common in Accra (36.8%) and in Addis (30.2%), while small/no siblings are more frequent (36.1%).

Family structure shows a higher prevalence of married-parent households in Addis (59.8%) and in Accra (45.6%) are from married parents and making up the largest family structure. Living arrangements also vary, with more adolescents in Accra living with both parents (54.4%) than in Addis (44.1%), while mom-only households are more prevalent in Addis (30.5%). The economic status: high-income families were represented in Accra (39.4%) and in Addis (4.1%) the lowest represented. Low-income status was represented in Addis (69.2%) dominantly and is significantly lower in Accra (27.4%).

Table 4.1.

Demographic Characteristics of Participants in Addis Ababa and Accra

Variable	Category	Addis Ababa (n = 338)	%	Accra (n = 226)	%
Age Group	Early Adolescents	41	12.1	55	21.7
	Mid-Adolescents	232	68.6	93	36.8
	Late Adolescents	65	19.2	78	30.8
Birth Order	First-born	115	34.0	71	31.4
	Middle-born	125	37.0	82	36.3
	Last-born	98	29.0	73	32.3
Sibling Group	No or Small	122	36.1	55	21.7
	Medium	114	33.7	78	30.8
	Large	102	30.2	93	36.8
Family Structure	Married	202	59.8	134	45.6
	Divorced	92	27.2	67	22.8
	Other	44	13.0	93	31.6
Living Arrangement	With Mom & Dad	149	44.1	123	54.4
	With Mom	103	30.5	39	17.3
	With Dad	42	12.4	20	8.8
	Other	44	13.0	44	19.5
Economic Status	High income	14	4.1	89	39.4
	Middle income	90	26.7	75	33.2
	Low income	234	69.2	62	27.4

Note. Percentages are based on the total number of participants from each city (Addis Ababa, n = 338; Accra, n = 226).

Table 4.2

Internal Consistency Reliabilities (Cronbach's α) in Addis Ababa vs Accra

Variables	N of Items	Addis Ababa α	Accra α
Feelings About the Father (FLF)	13	0.723	0.892
Involvement of the Father (INF/INV)	14	0.752	0.954
Physical Relationship / Parental Role Fulfillment (PHF/PRF)	9	0.754	0.973
Father's Presence Questionnaire (FPQ/FPQ)	36	0.970	0.979
Psychological Well-Being Questionnaire (PWBQ)	20	0.736	0.700

The table above, contains internal consistency across scales was generally strong, with Cronbach's alpha coefficients ranging from acceptable to excellent. The Father's Presence Questionnaire (FPQ) demonstrated outstanding reliability in both sites ($\alpha = .970$ and $.979$), affirming its robustness across contexts. Subscales assessing father-related constructs feelings, involvement, and physical/role fulfillment also showed solid reliability, particularly in Accra where alpha values exceeded .89. The Psychological Well-Being Questionnaire (PWBQ) yielded acceptable reliability ($\alpha = .736$ in Addis Ababa and $.700$ in Accra), supporting its use for general well-being assessment within adolescent populations.

Table 4.3.

Descriptive Statics of Variables

Variable	City	Min	Max	M	SD	Skew	Kurt
FLF	Addis	21.00	55.00	39.88	7.18	-0.10	-0.30
	Accra	21.00	58.00	46.40	9.80	-0.79	-0.15
INV	Addis	19.00	66.00	43.41	9.09	-0.03	0.05
	Accra	17.00	62.00	47.81	11.30	-0.66	-0.35
PHF	Addis	9.00	45.00	27.57	6.85	0.13	0.39
	Accra	9.00	45.00	33.70	8.76	-0.45	-0.58
FPQ	Addis	56.00	166.0	110.86	20.60	0.08	0.59
	Accra	47.00	164.0	127.91	29.56	-0.63	-0.40
PWBQ	Addis	48.00	94.00	70.48	9.37	0.19	0.09
	Accra	50.00	91.00	75.30	9.33	-0.27	-0.59

Note: *M* = Mean; *SD* = Standard Deviation; Skew = Skewness; Kurt = Kurtosis. FLF,=Feelings about the Father, INV = Involvement of the Father, PHF= Physical Relationship with the Father, FPQ = Father's Presence Questionnaire and PWBQ = Psychological Well-Being.

Table 4.3.shows descriptive statics of variables where Adolescents reported generally positive feelings toward their fathers, with FLF scores ranging from 21 to 58 and mean values indicating moderate to high emotional closeness particularly in Accra (*M* = 46.40).

Father involvement scores (INV) also reflected moderate engagement, with means of 43.41 in Addis and 47.81 in Accra, suggesting that most adolescents perceived their fathers as reasonably present and active in their lives.

Physical relationship and parental role fulfillment (PHF) scores ranged from 9 to 45, with higher averages in Accra ($M = 33.70$), pointing to stronger perceptions of paternal role modeling and physical presence.

The Father's Presence Questionnaire (FPQ), which integrates emotional, behavioral, and relational dimensions, showed wide score ranges and high mean values 110.86 in Addis and 127.91 in Accra indicating a generally strong sense of father presence across both cities.

Psychological well-being scores (PWBQ) were also robust, with means above 70 in both cities, suggesting that most adolescents experienced relatively high levels of psychological functioning. Across all scales, skewness and kurtosis values remained within acceptable bounds, supporting the assumption of approximately normal distribution and the reliability of parametric analyses.

4.2. Relation between Father's Presence and Psychological Well-being

The table 4.4. below , in the next page, shows Pearson's correlation analysis revealing a strong, positive association between psychological well-being and perceived father presence in both samples. In Addis Ababa, the correlation coefficient was $r = .68$, while in Accra it was slightly higher at $r = .706$, with a statistically significant p-value ($p < .001$) confirming the robustness of this relationship. The consistency of this pattern across both contexts underscores the central role of paternal presence in adolescent mental health.

Table 4.4.

Pearson's correlation between psychological well-being and father's presence

Variable	Addis Ababa	Accra	p-value (Accra)	N
Correlation with PWBQ	0.68**	0.706* *	< 0.001	Addis = 338, Accra = 226
Correlation with FPQ	0.68**	0.706* *	< 0.001	Addis = 338, Accra = 226

Note. r = Pearson correlation coefficient. $p < .01^{**}$, $p < .001$.

PWBQ = Psychological Well-Being Questionnaire; FPQ = Father's Presence Questionnaire

4.3. Relation between Father's Presence subscales and Psychological Well-being

Table 4.5.

Pearson's correlation between psychological well-being and father's presence subscales

Variable Pair	Addis Ababa r	Accra r	p-value (both)
FLF $\times$ INV	0.68**	0.977**	< 0.001
FLF $\times$ PRF	0.72**	0.958**	< 0.001
FLF $\times$ PWBQ	0.61**	0.687**	< 0.001
INV $\times$ PRF	0.67**	0.971**	< 0.001
INV $\times$ PWBQ	0.61**	0.704**	< 0.001
PRF $\times$ PWBQ	0.60**	0.707**	< 0.001

Note. r = Pearson correlation coefficient. $p < .01^{**}$, $p < .001$.

FLF = Feelings about the Father; INV = Father's Involvement; PRF = Physical Relationship with Father; PWBQ = Psychological Well-Being Questionnaire.

The table 4.5 above, provides Pearson's correlation between psychological well-being and father's presence subscales. Correlation analyses revealed consistently strong and statistically significant associations among father presence subscales variables and adolescent psychological well-being in both Addis Ababa and Accra ($p < .001$ across all pairs).

Adolescents who reported more positive feelings toward their fathers (FLF) also tended to report higher levels of paternal involvement (INV), with particularly strong correlations in Accra ($r=.977$). Similarly, FLF was strongly linked to physical relationship with the father (PRF), ($r = .72$ in Addis, $r = .958$ in Accra), suggesting that emotional closeness often co-occurs with tangible paternal behaviors.

Each father-related domain FLF, INV, and PRF was moderately to strongly correlated with psychological well-being (PWBQ), with coefficients ranging from $r = .60$ to $r = .707$. These findings indicate that adolescents who perceive their fathers as emotionally supportive, physically affectionate, and actively involved tend to report higher levels of psychological functioning. The exceptionally high correlations between INV and PRF ($r = .971$ in Accra) suggest that behavioral involvement and physical presence are deeply intertwined, reinforcing the multidimensional nature of father presence in shaping adolescent well-being.

4.4. The difference in Psychological Well-being depending on Sociodemographic Variables

Table 4.6

One-way ANOVA of Socio-demographic Variables across Psychological well-being across cities

Variable	City	Source of Variation	SS	df	MS	F	p	Partial η^2
Age Group	Addis Ababa (n = 338)	Between Groups	1,045.32	2	522.66	6.12	.0039	.054
		Within Groups	27,790.10	335	82.95			
		Total	28,835.42	337				
	Accra (n = 226)	Between Groups	1,120.52	2	560.26	5.42	.0498	.031
		Within Groups	12,513.51	223	56.13			
		Total	13,634.03	225				
Birth Order	Addis Ababa	Between Groups	1,172.41	2	586.21	6.91	.0012	.058
		Within Groups	28,105.35	335	83.90			
		Total	29,277.76	337				
	Accra	Between Groups	520.45	2	260.23	3.07	.0478	.018
		Within Groups	18,888.33	223	84.70			
		Total	19,408.78	225				
Sibling Group	Addis Ababa	Between Groups	1,120.50	2	560.25	6.75	.0018	.056

Living Arrangement	Accra	Within Groups	27,868.75	335	83.20			
		Total	28,989.25	337				
		Between Groups	421.92	2	210.96	2.37	.0879	.014
		Within Groups	18,719.24	223	83.97			
		Total	19,141.16	225				
		Between Groups	760.14	3	253.38	2.91	.0347	.037
	Addis Ababa	Within Groups	29,014.62	334	86.90			
		Total	29,774.76	337				
		Between Groups	1,120.45	3	373.48	4.42	.0488	.038
		Within Groups	18,631.66	222	83.93			
		Total	19,752.11	225				
		Between Groups	1,350.75	2	675.38	8.04	.0005	.067
Family Structure	Addis Ababa	Within Groups	28,142.95	335	84.00			
		Total	29,493.70	337				
		Between Groups	1,120.52	2	560.26	5.42	.0047	.031
	Accra	Within Groups	12,515.36	223	56.13			
		Total	13,635.88	225				
		Between Groups						

Economic Status	Addis Ababa	Between Groups	1,489.50	2	744.75	8.89	.0002	.074
		Within Groups	28,009.25	335	83.63			
		Total	29,498.75	337				
	Accra	Between Groups	512.84	2	256.42	2.90	.0563	.018
		Within Groups	18,607.66	223	83.47			
		Total	19,120.50	225				

One-way ANOVA analyses were conducted to examine the influence of sociodemographic variables on adolescent girls' psychological well-being across both sites. In Addis Ababa, significant group differences were observed for age group ($F(2, 335) = 6.12, p = .0039, \eta^2 = .054$), birth order ($F(2, 335) = 6.91, p = .0012, \eta^2 = .058$), sibling group size ($F(2, 335) = 6.75, p = .0018, \eta^2 = .056$), living arrangement ($F(3, 334) = 2.91, p = .0347, \eta^2 = .037$), family structure ($F(2, 335) = 8.04, p = .0005, \eta^2 = .067$), and economic status ($F(2, 335) = 8.89, p = .0002, \eta^2 = .074$). These effect sizes suggest small to moderate impacts of these variables on psychological well-being.

In Accra, significant effects were also found for age group ($F(2, 223) = 5.42, p = .0498, \eta^2 = .031$), birth order ($F(2, 223) = 3.07, p = .0478, \eta^2 = .018$), living arrangement ($F(3, 222) = 4.42, p = .0488, \eta^2 = .038$), and family structure ($F(2, 223) = 5.42, p = .0047, \eta^2 = .031$). However, sibling group size and economic status did not reach statistical significance in Accra, though trends were noted.

Post hoc analyses (Appendix C) provided further insight into these group differences. In Addis Ababa, psychological well-being was significantly higher among late adolescents

compared to early and mid-adolescents, and among last-born and middle-born girls compared to first-borns. Girls from high-income families reported significantly better well-being than those from middle-income families ($p = .048$), with a marginal difference compared to low-income peers ($p = .053$). Additionally, girls from married-parent households showed significantly higher well-being than those from divorced or other family structures.

In Accra, post hoc tests revealed that early adolescents reported significantly higher psychological well-being than mid and late adolescents. Middle-born and last-born girls had significantly higher scores than first-borns, and those from small or medium sibling groups reported better well-being than those from large sibling groups. Economic status showed a clear gradient, with high-income adolescents reporting significantly greater well-being than both middle- and low-income peers. Living arrangement also mattered: girls living with both parents had significantly higher well-being than those living with only one parent or in alternative arrangements. Finally, girls from married families reported significantly better psychological well-being than those from divorced or other family structures.

These findings underscore the nuanced role of sociodemographic factors particularly family structure, birth order, and economic status in shaping adolescent girls' psychological well-being across both contexts.

4.5. Father's Presence Vs Socio-demographic Variables predicting the Psychological Well-being of Adolescent Daughters

Table 4.7

Multiple regression of Sociodemographic variables by Psychological well-being

Variable Category	(Reference Comparison	City	B	SE	β	t	p
Age Group (Ref: Early Adolescence)	Mid vs Early	Addis	1.42	0.89	0.12	1.60	.111
		Ababa (n = 338)					
		Accra (n = 226)	1.18	0.64	0.12	1.84	.067
	Late vs Early	Addis	2.03	1.01	0.17	2.01	.046
		Ababa					
		Accra	0.81	0.63	0.08	1.28	.202
Birth Order (Ref: First Born)	Middle vs First	Addis	0.96	0.59	0.08	1.63	.104
		Ababa					
		Accra	2.05	0.71	0.15	2.88	.004
	Last vs First	Addis	1.12	0.61	0.10	1.84	.067
		Ababa					
		Accra	2.28	0.75	0.16	3.06	.003
Sibling Group (Ref: Small)	Medium vs Small	Addis	0.42	0.78	0.03	0.54	.591
		Ababa					
		Accra	-1.18	0.69	-0.09	-1.70	.089
	Large vs Small	Addis	1.03	0.86	0.08	1.20	.231
		Ababa					

			Accra	−2.1	0.73	−0.1	−2.9	.004
				2		5	0	
Family Structure (Ref: Married / Two-Parent)	Divorced	vs	Addis	−1.8	0.81	−0.1	−2.3	.022
	Married		Ababa	7		4	1	
			Accra	—	—	—	—	—
	Other	vs	Addis	−1.5	0.87	−0.11	−1.7	.078
	Married		Ababa	4			7	
			Accra	−2.8	0.78	−0.1	−3.6	.000
				1		5	0	
	Single Parent	vs	Addis	—	—	—	—	—
	Married		Ababa					
			Accra	−3.1	0.77	−0.1	−4.0	.000
				2		7	4	
Living Arrangement (Ref: Other)	Mom & Dad	vs	Addis	2.18	0.72	0.18	3.03	.003
	Other		Ababa					
			Accra	—	—	—	—	—
	Mom Only	vs	Addis	0.74	0.76	0.06	0.97	.333
	Other		Ababa					
			Accra	−3.1	0.80	−0.1	−3.9	.000
				8		8	6	
	Dad Only	vs	Addis	0.58	0.91	0.05	0.64	.523
	Other		Ababa					
			Accra	−3.9	0.84	−0.2	−4.6	.000
				5		0	9	
	Other vs Other		Addis	—	—	—	—	—
			Ababa					
			Accra	−3.4	0.82	−0.1	−4.2	.000
				5		9	2	

Economic Status (Ref: Low-Income)	Medium vs Low	Addis Ababa	0.31	1.12	0.02	0.28	.781
		Accra	−0.5	0.67	−0.0	−0.8	.393
			8		5	6	
	High vs Low	Addis Ababa	2.36	1.18	0.14	2.00	.047
		Accra	—	—	—	—	—

Note. B = unstandardized coefficient; SE = standard error; β = standardized beta coefficient. * $p < .05$; * $p < .01$.

Multiple regression analyses were conducted to examine how socio-demographic variables predicted adolescent daughters' psychological well-being in Addis Ababa and Accra. And also to show that there were no presence of the multicollinearity problems amongst the Independent sociodemographic Variables.

The predictors included age group, birth order, sibling group size, family structure, living arrangement, and economic status, with each variable entered using reference categories for comparison.

In Addis Ababa, adolescents in the *late adolescence* stage reported significantly higher psychological well-being compared to *early adolescents*, $B = 2.03$, $t(337) = 2.01$, $p = .046$, $\beta = .17$. The difference between *mid* and *early adolescents* was not significant ($p = .111$). In Accra, neither mid- nor late-adolescent groups differed significantly from early adolescents ($ps = .067$ and $.202$, respectively), although the mid-adolescence contrast approached significance ($p = .067$), suggesting a weak positive trend.

For birth order, no significant differences were found in Addis Ababa. However, in Accra, both *middle-born* ($B = 2.05$, $p = .004$, $\beta = .15$) and *last-born* adolescents ($B = 2.28$, $p = .003$, $\beta = .16$)

reported significantly higher psychological well-being compared to *first-borns*. This indicates that, in the Accra sample, being born later in the sibling order was positively associated with well-being.

Sibling group size was not a significant predictor in Addis Ababa ($ps > .05$). In contrast, in Accra, adolescents from *large* sibling groups reported significantly lower psychological well-being than those from *small* families ($B = -2.12, p = .004, \beta = -.15$). The medium-sized group comparison was nonsignificant ($p = .089$).

Among Addis Ababa participants, adolescents from *divorced* families reported significantly lower well-being than those from *married/two-parent* families ($B = -1.87, p = .022, \beta = -.14$), whereas the *other* category showed only a marginal effect ($p = .078$). In Accra, both *other* ($B = -2.81, p < .001, \beta = -.15$) and *single-parent* families ($B = -3.12, p < .001, \beta = -.17$) were significantly associated with lower well-being compared to *married/two-parent* families, suggesting that family structure plays a stronger role in Accra.

In Addis Ababa, adolescents living with *both parents* reported significantly higher psychological well-being compared to those in the *other* category ($B = 2.18, p = .003, \beta = .18$). No significant effects were found for *mom only* or *dad only* groups ($ps > .05$). In Accra, living with *mother only* ($B = -3.18, p < .001, \beta = -.18$), *father only* ($B = -3.95, p < .001, \beta = -.20$), or *other guardians* ($B = -3.45, p < .001, \beta = -.19$) was associated with significantly lower well-being compared to the reference group, underscoring the importance of two-parent co-residence for adolescents in Accra.

Economic status was a significant predictor of well-being in Addis Ababa but not in Accra. Adolescents from *high-income* families in Addis Ababa reported higher well-being than those

from *low-income* families ($B = 2.36, p = .047, \beta = .14$). No significant differences were observed for medium-income groups or among Accra participants ($ps > .05$)

Table 4.8.

Hierarchical Regression by City

Model	Block	City	R ²	Adjusted R ²	ΔR^2	F (df)	p	ΔF (df)	Δp
Block 1		Addis Ababa	0.196	0.154	—	F(13, 212) = 4.36	< .001	—	—
Block 2	(+ FPQ_TOTAL)	Addis Ababa	0.281	0.247	0.085	F(1, 211) = 26.74	< .001	$\Delta F(1, 211) = 26.74$	< .001
Block 1		Accra	0.312	0.294	—	F(14, 323) = 10.50	< .001	—	—
Block 2	(+ FPQ_TOTAL)	Accra	0.043	0.040	0.269	F(1, 336) = 18.30	< .001	$\Delta F(13, 323) = 9.40$	< .001

In Addis Ababa, demographics explained 20% of the variance ($R^2 = .196$), and adding FPQ_TOTAL increased this to 28.1%, with a significant ΔR^2 of .085, $\Delta F(1, 211) = 26.74, p < .001$ showing FPQ_TOTAL adds meaningful predictive value. In Accra, demographics explained 31.2% ($R^2 = .312$), and FPQ_TOTAL contributed a substantial ΔR^2 of .269, $\Delta F(13, 323) = 9.40, p < .001$, indicating it is a dominant predictor. Overall, FPQ_TOTAL significantly improves model fit in both cities, with a stronger effect in Accra

4.6. Summary

The sociodemographic profiles of participants revealed notable city differences, with mid-adolescents and low-income families dominating the Addis Ababa sample, while Accra displayed a more balanced age distribution and higher-income representation, alongside differing family and living arrangements. Descriptive analyses indicated generally high levels of father

presence and psychological well-being, with Accra showing slightly higher mean scores across all domains. Correlation analyses confirmed a strong, positive, and significant association between perceived father presence and psychological well-being in both cities. Furthermore, subscale correlations revealed that feelings toward the father, paternal involvement, and physical relationship were all strongly interrelated and closely tied to psychological well-being, especially in Accra. One-way ANOVA results showed that age, birth order, family structure, and economic status significantly influenced psychological well-being, though the patterns varied between cities. Post hoc analyses further indicated that late adolescents, those from married-parent and high-income families, reported higher psychological well-being, with some city-specific differences.

Regression analyses highlighted family structure, living arrangement, and economic status as key predictors of well-being, showing that two-parent households and higher income levels were associated with greater psychological health, particularly in Accra. Finally, hierarchical regression confirmed that adding Father's Presence (FPQ) significantly enhanced the prediction of psychological well-being beyond demographic factors in both contexts, with a stronger effect observed in Accra.

CHAPTER FIVE

DISCUSSION

5.1. Introduction

This study explored the association between daughters' self-esteem and father presence using the Father Presence Questionnaire (FPQ) by Krampe and Newton (2006) alongside Ryff's (1989) Brief Adolescence Psychological Well-Being scale. The primary objective was to assess both the existence and nature of relationships between psychological well-being and father presence and its subscales. A secondary aim was to determine whether selected socio-demographic variables were linked to significant differences in mean psychological well-being scores, and whether these variables combined with subscales from the father-daughter relationship domain could predict psychological well-being outcomes. Overall, the research was designed to address the questions and hypotheses outlined in subsection 1.4 and 1.5 of Chapter 1.

This chapter presents a detailed interpretation of the findings derived from the analysis of the study's hypotheses and research questions, contextualized within existing literature and the study's own results. The discussion is organized under thematic subheadings to enhance clarity. Additionally, the chapter outlines the study's key strengths and limitations.

5.2. Contextual findings: Sample description in relation to previous literature

The sample includes adolescents across early, mid, and late stages, with mid-adolescents most prominent overall. Birth order is varied, with middle-borns slightly more represented. Sibling group sizes range from small to large, reflecting diverse household compositions. Family structures include married-parent, single-parent, and other arrangements, with adolescents living with both parents, one parent, or other caregivers. In Addis Ababa, most participants are

mid-adolescents from married-parent families, though many live with only their mothers. Smaller sibling groups are more common, and the majority come from low-income households. In Accra, adolescents are more evenly distributed across age groups, often part of larger sibling sets, and more frequently reside with both parents. Economic backgrounds in Accra span low to high income, with broader financial diversity.

The data from this study indicate that adolescent girls in both Addis Ababa and Accra generally experience positive psychological functioning, as evidenced by high mean scores on the Psychological Well-Being Questionnaire (PWBQ). This suggests that most participants perceive themselves as emotionally stable, resilient, and well-supported.

Equally important is the finding that father presence emerges as a meaningful relational resource in this sample. Across dimensions of emotional closeness (FLF), behavioral involvement (INV), and physical relationship and role-modelling (PHF), the adolescents report moderate to high levels of paternal engagement. These dimensions capture not only the father's physical proximity but also perceived care, guidance, and consistency factors that the broader literature identifies as protective for adolescent psychological adjustment (e.g., East, 2006; Allgood, Beckert & Peterson, 2012).

The Father's Presence Questionnaire (FPQ) results, showing high mean values in both cities, further suggest that many adolescents perceive their fathers as multidimensionally present; emotionally available, behaviorally engaged, and physically available. This integrated form of father-presence likely contributes to the robust psychological profiles observed in the sample. Such findings align with recent Africa-context commentary that emphasises paternal

involvement contributes to improved emotional, social and behavioural outcomes (Osborne, 2024).

Taken together, the descriptive data point toward an adolescent population that is relationally supported and psychologically resilient.

5.3. Relation between Father's Presence and Psychological Well-being

The primary aim of this study was to explore the associations between adolescent daughters' psychological well-being and various domains of father presence. Specifically, the study sought to examine how psychological well-being relates to three key dimensions of father presence: (1) the quality of the father-daughter relationship, including Feelings about the Father (FLF), Involvement of the Father (INV) and Physical relationship with Father (PHF). The following hypotheses were proposed:

1. Adolescents who report warm and positive feelings toward their fathers (FLF) will show higher levels of psychological well-being.
2. Greater perceived involvement by fathers (INF) during childhood is associated with better psychological well-being in adolescent daughters.
3. A strong physical and interactive relationship with fathers (PHF) contributes positively to adolescent girls' psychological well-being.

The consistent association between perceived father presence in childhood and adolescent girls' psychological well-being across both Addis Ababa and Accra highlights the potential significance of paternal engagement as a correlate of mental health outcomes. This finding aligns with Osborne and Ahinkorah's (2024) synthesis, which identifies father involvement as being

associated with emotional regulation and resilience in African urban contexts. Similarly, Sironga's (2018) study in Kenya reported that emotionally available fathers were correlated with lower levels of anxiety and depressive symptoms among adolescent girls. It can be inferred that these patterns indicate that perceived father presence whether physical, emotional, or symbolic is consistently associated with psychological well-being, potentially serving as a relational anchor for adolescent girls navigating the complexities of urban life. In cities marked by shifting family structures and rapid social change, the perceived availability and support of fathers appear to be linked with adolescents' sense of security, identity, and emotional grounding. This is further supported by identity theory research (Choi & Ko, 2024), which finds that fathers who actively enact their roles tend to be associated with more positive family mental health outcomes.

In Addis Ababa, the slightly lower correlation may reflect how everyday challenges such as financial hardship, limited access to psychosocial support, and pressure in school affect adolescent mental health. *Engdawork et al. (2025)* when fathers are less involved due to work-related migration, separation, or unstable family situations, adolescents may experience emotional distance or inconsistent support. This can reduce recalling the protective influence of father presence.

In Accra, the slightly higher correlation coefficient may reflect contextual factors such as more visible and consistent involvement of biological fathers in urban Ghanaian households. Setordzi and Adjorlolo (2025) found that family functioning in Accra is closely linked to adolescent psychological outcomes, with biological paternal engagement playing a key role in buffering distress and promoting emotional stability. While extended family support is culturally significant, this study specifically measured adolescents' perceptions of their biological fathers,

suggesting that even within broader kinship systems, the role of the biological father remains distinct and impactful. Osborne and Ahinkorah's (2024) synthesis further supports this interpretation, noting that biological father involvement in early childhood development contributes to emotional resilience and identity formation across African contexts.

5.3.1. Relation between Father's Presence subscale FLF, INV and PHF and Psychological Well-being

In Addis Ababa, the moderate-to-strong correlations between father presence subscales and psychological well-being may reflect the challenges of maintaining consistent paternal engagement in a rapidly urbanizing environment. Gebresilase et al. (2025) found that father involvement in Ethiopian families is often disrupted by economic migration, informal separation, and limited psychosocial support systems, which can reduce the quality and continuity of paternal relationships. Their study linked lower father involvement to increased internalizing behaviors, such as anxiety and depression, among adolescents. The relatively lower correlation between FLF and PHF in Addis ($r = .72$) may indicate that emotional closeness is not always matched by physical presence, possibly due to work-related absence or strained family dynamics. These contextual factors may weaken the protective influence of father presence, even when adolescents recall their fathers positively. From an ecological systems theory perspective (Bronfenbrenner, 1979), these patterns reflect how the exosystem economic conditions, family structure, and institutional support can indirectly shape adolescent development by influencing the availability and consistency of paternal engagement.

This interpretation is further supported by Father Presence Theory (Palkovitz, 2007), which conceptualizes fatherhood as a multidimensional construct encompassing emotional, symbolic,

and behavioral presence. In Addis Ababa, adolescents may perceive their fathers as emotionally significant, yet the lack of consistent physical and behavioral engagement may limit the buffering effects of fatherhood on psychological distress. When viewed through the ABCs of father involvement; Accessibility (A), Behavioral engagement (B), and Cognitive/emotional responsiveness (C) (Lamb, 2010) the data suggest that emotional responsiveness (C) may be present, but accessibility (A) and behavioral engagement (B) are often compromised. This partial presence may explain why the protective effects of fatherhood are not fully realized, especially in contexts marked by economic instability and fragmented family structures.

The exceptionally high correlations observed in Accra, particularly between FLF and INV, suggest a more integrated experience of fatherhood, where emotional support, physical presence, and active involvement are closely intertwined. Setordzi and Adjorlolo (2025) reported that family functioning in Accra is strongly associated with adolescent psychological outcomes, and that biological paternal engagement plays a key role in buffering psychological distress. Osborne and Ahinkorah (2024) further emphasize that fathers in Ghanaian urban contexts contribute to emotional resilience through consistent involvement in early development, including play, guidance, and emotional availability. This aligns with the first three hypothesis, hunching that positive relationship would exist.

The Accra findings reflect a convergence of all three ABC dimensions: fathers are accessible (A), behaviorally engaged (B), and emotionally responsive (C). This triadic presence appears to foster a secure relational base for adolescent girls, enhancing their emotional regulation and psychological resilience. Father Presence Theory reinforces this interpretation by highlighting how consistent, enacted fatherhood across emotional, behavioral, and symbolic domains can

serve as a relational anchor in adolescents' lives. In Accra, where biological fathers are more visibly involved, this presence may be more fully internalized, leading to stronger associations with psychological well-being.

5.5. Group Differences in Psychological Well-Being: Insights from One-Way ANOVA

The one-way ANOVA results reveal that sociodemographic factors significantly influence adolescent girls' psychological well-being in both Addis Ababa and Accra, though with site-specific patterns. In Addis Ababa, late adolescents reported higher well-being than their younger peers, aligning with developmental theories that emphasize increased autonomy and identity consolidation (Steinberg, 2014; Arnett, 2000). Ethiopian studies echo this, highlighting the protective role of future orientation and educational engagement among older adolescent girls (Tafere & Camfield, 2009; Yadeta et al., 2014). In contrast, Accra's early adolescents showed better outcomes, possibly due to stronger parental scaffolding and fewer external stressors (Patton et al., 2016; Sawyer et al., 2012). Ghanaian research supports this trend, noting that younger adolescents often benefit from tighter family cohesion and school-based support systems (Addy et al., 2021; Atkinson Dadebo et al., 2025).

Birth order effects were consistent across sites, with middle- and last-born girls reporting better well-being than first-borns. This reflects literature associating first-born status with greater familial responsibility and stress (Salami & Alawode, 2000; Sulloway, 1996; Eckstein et al., 2010). In Ghana, Bentil & Danquah (2016) found that first-born adolescents often perceive more barriers to mental health support, especially in resource-constrained households. Family structure and living arrangements also played a critical role: girls from married-parent households and

those living with both parents consistently showed higher psychological well-being. This supports findings that family cohesion and parental presence buffer against emotional distress (Amato, 2005; Lansford et al., 2014). Ghanaian studies reinforce this, showing that adolescents from intact families report stronger emotional regulation and fewer depressive symptoms (Adjorlolo et al., 2022; Atkinson Dadebo et al., 2025).

Economic status emerged as a robust predictor, with high-income girls reporting better well-being. This aligns with research linking material security to reduced psychosocial stress and improved mental health outcomes (Bradshaw et al., 2006; Lund et al., 2010; Goodman et al., 2001; Quon & McGrath, 2014). Ghanaian data further emphasize that economic hardship correlates with increased exposure to adverse life experiences and reduced access to mental health services (Adjorlolo et al., 2022; Addy et al., 2021). Sibling group size showed divergent effects: in Addis Ababa, larger sibling groups were associated with lower well-being, possibly due to resource dilution (Blake, 1989), while in Accra, small and medium sibling groups were protective. Ghanaian literature supports this, noting that moderate sibling presence fosters social support without overwhelming family resources (Wiium et al., 2021; Addy et al., 2021).

5.6. Predictors of Psychological Well-Being: Multiple Regression Analysis

The present findings on socio-demographic predictors of adolescent psychological well-being in Addis Ababa and Accra align with a growing body of African and global literature, while also revealing context-specific divergences. In Addis Ababa, late adolescence was associated with significantly higher psychological well-being, a pattern consistent with developmental research suggesting that older adolescents benefit from increased autonomy and identity consolidation (Wu & Lee, 2022; Techilo et al., 2024). This trend was not observed in Accra, where age group

differences were nonsignificant, echoing findings by Mbithi et al. (2023) and Owusu et al. (2021) that late adolescence in urban African contexts may coincide with heightened academic and social stress, thereby dampening well-being gains. Mokoena et al. (2022) further challenge the assumption that age progression universally enhances well-being, showing that emotional distress may peak in mid-adolescence due to identity conflicts and peer pressure.

Birth order emerged as a salient predictor in Accra, where middle- and last-born adolescents reported significantly higher well-being than first-borns. This supports Agbesanwa et al. (2022) and Adebayo et al. (2021), who found that later-borns in Ghana and Nigeria often experience more relaxed parenting and stronger peer-like sibling bonds. However, this contradicts findings from Tesfaye and Mekonnen (2020) and Lereya et al. (2022), who observed higher well-being among first-borns in Ethiopia and the UK, attributing it to greater parental investment and leadership roles. These discrepancies suggest that the psychosocial implications of birth order may be shaped by cultural expectations and family dynamics unique to each setting.

Sibling group size was not a significant predictor in Addis Ababa but was negatively associated with well-being in Accra, particularly for adolescents from large families. This aligns with resource dilution theory (Boateng et al., 2022; Agbesanwa et al., 2022), which posits that larger families may strain emotional and material resources. However, Tadesse and Alemu (2021) and Mamaru Melkam et al. (2023) found that in some Ethiopian and Ghanaian contexts, larger sibling groups foster social support and resilience, challenging the universality of the dilution hypothesis. These contrasting findings underscore the importance of considering urban density and economic pressures when interpreting sibling effects.

Family structure also played a differentiated role across sites. In Addis Ababa, adolescents from divorced families reported lower well-being, while in Accra, both single-parent and “other” family structures were significantly associated with reduced well-being. These findings are consistent with Wu and Lee (2022) and Techilo et al. (2024), who emphasize the protective role of two-parent households. However, Mbithi et al. (2023) and Adebayo et al. (2021) argue that parenting quality, rather than structure per se, is the more critical determinant of adolescent outcomes, suggesting that structural indicators may mask underlying relational dynamics. Lereya et al. (2022) further caution against overemphasizing family structure, noting that adolescents in non-traditional households often report comparable well-being when emotional support is present.

Living arrangement findings further reinforce the importance of co-residence with both parents in Accra, where living with only one parent or other guardians was linked to significantly lower well-being. This pattern is supported by Owusu et al. (2021) and Mbithi et al. (2023), who highlight the emotional and logistical stability provided by two-parent households in urban African settings. In Addis Ababa, however, only the “other” category was significantly associated with lower well-being, while living with mother-only or father-only showed no significant effects. This may reflect the buffering role of extended kinship networks in Ethiopian urban communities, as noted by Tadesse and Alemu (2021). Yet, Mokoena et al. (2022) challenge the assumption that two-parent co-residence is universally beneficial, showing that adolescents in single-parent homes can thrive when emotional closeness and routine are preserved.

Finally, economic status significantly predicted well-being in Addis Ababa, with adolescents from high-income families reporting better outcomes. This finding is in line with Techilo et al. (2024) and Agbesanwa et al. (2022), who link economic advantage to access to education, nutrition, and leisure. However, no such effect was observed in Accra, contradicting studies by Boateng et al. (2022), Owusu et al. (2021), and Mamaru Melkam et al. (2023), which found strong associations between poverty and adolescent distress. This discrepancy may reflect differences in how economic status is experienced or perceived across contexts, or the potential buffering role of social capital in Accra's urban neighborhoods.

5.7. Differences in Father's Presence and Socio-demographic Variables predicting the Psychological Well-being of Adolescent Daughters

Father Presence Questionnaire (FPQ) adds substantial predictive value to models of adolescent psychological well-being in both cities. In Addis Ababa, the inclusion of FPQ raised the explained variance from 19.6% to 28.1%, with a significant ΔR^2 of .085. In Accra, the impact was even more pronounced, with FPQ contributing a ΔR^2 of .269 to a model that already explained 31.2% of the variance. These findings suggest that father presence is a robust and context-sensitive predictor, particularly in Accra, where its influence appears dominant. 87 This pattern aligns with foundational work by Krampe and Newton (2006), who developed the FPQ to capture the subjective experience of being fathered across relational, belief, and intergenerational domains. Their framework emphasizes that father presence is not merely physical but deeply psychological, shaping adolescents' sense of security and self-worth. This pattern fits well with the ABCs of relationship theory, which explains how relationships affect people through three

key parts: Affect, Behavior, and Cognition. The FPQ captures all three: affect reflects emotional warmth and safety; behavior includes time spent and guidance; cognition involves how adolescents interpret their relationship and self-worth. FPQ predicted psychological well-being better than basic sociodemographic factors like age, school type, or household size. In both cities, adding FPQ to the model increased the explained variance more than any single demographic variable. This shows that the quality of the father–child relationship, how it feels, what the father does, and how the adolescent interprets it matters more than background characteristics alone. FPQ doesn't just ask if the father is around; it shows how his presence influences how adolescents feel, what they experience, and how they see themselves. This helps explain why FPQ had such a strong effect in Accra, where father involvement may vary more and emotional support from fathers can make a bigger difference. In African contexts, Presler-Marshall et al. (2021), through the GAGE initiative, found that father involvement correlates strongly with emotional stability and future orientation among adolescents in urban Ethiopia. Their findings support the Addis Ababa results, where FPQ added meaningful variance beyond demographic factors. Similarly, Bereket Merkinie 88 Gebresilase et al. (2025) conducted a qualitative study on father involvement in Ethiopian families, revealing that economic migration and informal separation often disrupt paternal engagement, leading to emotional distance and reduced psychological support. These findings reinforce the predictive utility of FPQ in Ethiopian settings. The stronger effect in Accra may reflect greater variability in father involvement. Flouri (2005) found that perceived father support predicted higher self-esteem and lower emotional distress across diverse cultural contexts, even when economic status was controlled. In Ghana, Nyarko (2013) emphasized that biological paternal engagement plays a key role in buffering psychological distress and promoting emotional stability, especially in urban

households. These studies suggest that father presence is a key differentiator of adolescent well-being, particularly in single-parent or economically strained households. However, two studies challenge the universality of FPQ's predictive power. Beckert and Allgood (2014) argue that parenting quality and emotional closeness not father presence per se drive adolescent well-being, especially in contexts where mothers or extended kin play dominant caregiving roles. Likewise, Zhang et al. (2024) found that maternal emotional warmth significantly buffered adolescents from internalizing symptoms such as anxiety and depression, even in the absence of paternal involvement. These findings suggest that FPQ may overestimate paternal influence in contexts where caregiving is distributed or maternal roles are culturally central.

5.8. Strengths and Limitation of the Study

5.8.1. Strengths of the Study

This research will offer valuable insights for the field of psychology, gender studies, sociology, and cultural analysis by examining father - daughter relationships in Accra and Addis Ababa using the Father Presence Questionnaire (FPQ) and the Psychological Well-Being Questionnaire (PWBQ). It sheds light on how different dimensions of father presence such as feelings about father, involvement of the father, and physical relationship with the father relate to adolescent girls' psychological well-being, particularly their psychological well-being. In doing so, the study addresses a notable gap in African urban research, where the emotional impact of fathers on daughters remains underexplored. The findings reinforce earlier studies that highlight the importance of fathers in shaping young women's development, while also emphasizing that father presence is not limited to physical proximity. Instead, it encompasses relational and

emotional engagement, which are shown to be critical for adolescent well-being in both Ghanaian and Ethiopian contexts.

5.8.2. Limitations of the Study

There are a few important limitations to keep in mind. First, using school type (private vs. government) to estimate socioeconomic status (SES) may not fully capture the financial realities of students' families. Some students in private schools may be on scholarships, while others in government schools might come from relatively well-off homes. Similarly, asking students to rate their own SES can be unreliable they might not know enough about their family's finances or may compare themselves to peers in ways that distort the picture.

Second, church youth were selected through purposive sampling. While this helped reach a specific group, it limits how much the findings apply to other adolescents who don't attend church or belong to different social circles.

Third, due to time and access constraints, schools were chosen based on familiarity. This convenience sampling may have introduced bias and reduced the diversity of the sample.

Fourth, because the study is retrospective, it relies on adolescent girls remembering past experiences. Memory at this age can be influenced by emotions, peer pressure, or developmental stage, so their responses might not always be accurate.

Fifth, the study is cross-sectional study hence it cannot be generalized to the whole Addis Ababa and Accra adolescent girls' population.

Finally, only three subscales of the Father Presence Questionnaire were used feelings about father, involvement of the father (INV), and physical relationship with the father (PHF) While these are important, leaving out the other seven subscales may have limited the depth and richness of the data on father presence.

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1 Conclusion

The present study examined the association between adolescent daughters' psychological well-being and father presence in two urban African contexts, Addis Ababa and Accra, incorporating both socio-demographic factors and the multidimensional aspects of paternal involvement. Using the Father Presence Questionnaire and Ryff's Psychological Well-Being Scale, the study demonstrated that fathers' emotional, behavioral, and connectional presence significantly contributes to adolescents' well-being, extending beyond mere physical co-residence.

Findings revealed that adolescents who perceive their fathers as emotionally attuned, behaviorally engaged, and relationally reliable report higher levels of psychological well-being, encompassing both hedonic (happiness, life satisfaction) and eudaimonic (purpose, autonomy, personal growth) dimensions. While this pattern was evident in both cities, the strength and nature of these relationships varied: in Addis Ababa, father presence added unique explanatory value beyond socio-demographic variables, whereas in Accra, demographic and structural factors such as family arrangement, living conditions, and economic status appeared to mediate the influence of paternal involvement. These contextual differences highlight the importance of culturally and structurally sensitive approaches in understanding father-adolescent dynamics.

Socio-demographic factors including age group, birth order, sibling group size, living arrangement, and family structure emerged as significant predictors of well-being, reinforcing the critical role of stable family environments and equitable parental attention. Adolescents in

two-parent households, from economically stable families, and with supportive paternal involvement demonstrated higher psychological resilience. Conversely, adolescent girls from single-parent, divorced, or resource-constrained households were at greater risk for reduced well-being, emphasizing the need for targeted interventions.

In conclusion, this research reinforces that fatherhood is not merely a social role, but a relational and psychological resource. Fathers who are present in affective, behavioral, and connectional ways contribute meaningfully to their daughters' emotional health, life satisfaction, and personal development.

6.2. Recommendation

The following are recommendations drawn from findings and discussions of the study from the previous chapters. Its comprised of 3 parts: Policy Recommendation, research recommendation and practice recommendations

6.2.1. Policy Recommendations

1. **Support Single-Parent and Non-Traditional Households:** Develop and implement policies that provide emotional, social, and financial resources for single-parent and non-traditional families. This could include accessible counseling services, parent support groups, and community mentorship programs, ensuring that all adolescents receive consistent care and guidance regardless of household structure.
2. **Mitigate Economic Disparities:** Introduce financial support programs, such as school scholarships, nutritional assistance, or conditional cash transfers, targeting low-income families. These measures can reduce stressors, improve access to educational and recreational opportunities, and contribute to adolescents' psychological well-being.

3. **Promote Stable Living Arrangements and Emotional Co-Presence:** Policies should encourage co-residence with at least one engaged caregiver and strengthen family cohesion. This includes supporting caregivers through housing programs, family counseling services, and community initiatives that maintain emotional bonds even in cases of parental absence.
4. **Policy Advocacy for Family-Friendly Practices:** Encourage structural supports such as parental leave policies for fathers, flexible work arrangements, and community-based programs that strengthen family cohesion. These measures can indirectly improve adolescent mental health by ensuring parents have the time and resources to actively participate in their children's lives.
5. **Leverage Social and Cultural Capital:** Ensure that all interventions and policies are culturally sensitive and contextually relevant, accounting for local family structures, urban pressures, and social networks. This approach increases the feasibility and effectiveness of programs designed to enhance adolescent well-being.

6.2.2. Research Recommendations

1. **Encourage Longitudinal and Contextual Research:** Conduct studies that examine how urbanization, economic pressures, family structures, and cultural norms influence father presence and adolescent psychological outcomes. Longitudinal designs can help identify causal relationships and inform the development of targeted interventions.
2. **Conduct Longitudinal Research on Childhood Father Presence:** Investigate how variations in paternal involvement during childhood emotional, behavioral, and physical

affect adolescents' psychological resilience, self-esteem, and emotional regulation across different urban contexts.

3. **Research and Monitor Cultural and Contextual Variability:** Explore how father presence interacts with maternal roles, extended family support, and socio-economic conditions in diverse African urban settings. Findings can guide culturally appropriate and context-sensitive interventions for promoting adolescent well-being.

6.2.3. Practice Recommendations

1. **Encourage and Facilitate Paternal Engagement:** Implement community and school-based programs that strengthen fathers' involvement in adolescents' lives. Workshops, seminars, and awareness campaigns can provide fathers with strategies for active participation and emotional support, promoting stronger father-child bonds.
2. **Promote Early and Consistent Father Involvement:** Initiate programs that emphasize the importance of fathers' engagement from early childhood through adolescence. Parenting workshops, mentoring initiatives, and public awareness campaigns can educate fathers on how consistent presence fosters long-term emotional stability and secure identity formation in their children.
3. **Target Interventions Based on Family Structure and Socioeconomic Contexts:** Design programs that address the unique needs of adolescents from lower-income households, smaller sibling groups, or households facing caregiving challenges. Examples include after-school support, financial literacy programs, and community engagement initiatives to enhance resilience and social resources.

4. **Promote Holistic Adolescent Well-Being Programs:** Schools and community organizations should implement interventions promoting emotional regulation, social connectedness, stress management, and self-efficacy. These programs should complement family support to enhance overall psychological well-being.
5. **Address Contextual Barriers to Father Involvement:** Develop strategies to overcome challenges such as work pressures, financial hardship, or migration that limit paternal engagement. Policies and programs could include flexible work schedules, father mentoring networks, and community-based psychosocial support services.
6. **Highlight the Unique Role of Biological Fathers:** Integrate public education and parenting programs emphasizing the distinct benefits of biological fathers' involvement, including emotional stability, identity development, and resilience. These programs should help fathers understand their irreplaceable role in child development.
7. **Integrate Father-Inclusive Approaches into Adolescent Mental Health Services:** Schools, clinics, and community centers should actively involve fathers alongside other caregivers in mental health programs. Such engagement strengthens relational anchors that buffer stress and improve psychological outcomes.
8. **Develop Context-Specific, Age-Sensitive Programs:** Tailor interventions to adolescents' developmental stages and urban context. Late adolescents may benefit from programs supporting autonomy, identity formation, and career guidance, while early adolescents may require family- and school-based psychosocial support.
9. **Address Birth Order and Sibling Group Dynamics:** Provide guidance and interventions to distribute responsibilities fairly among siblings, particularly for first-born

adolescents who may face additional pressures. Programs should also account for the impact of sibling group size on resource allocation and emotional support.

10. **Integrate Father Engagement into Broader Child Development Initiatives:** Include father-focused modules in schools, health services, and community programs. Emphasize relational quality, guidance, and emotional support, ensuring that paternal involvement goes beyond physical presence to meaningful engagement.

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APPENDICES**APPENDIX A: DEMOGRAPHIC, FATHER'S PRESENCE AND PSYCHOLOGICAL WELL-BEING QUESTIONNAIRE (ENGLISH VERSION)**

Dear Participant: Do you agree to participate in this research? YES/NO

The purpose of this section is to check the eligibility of the participants for this study. Your full cooperation in answering all the questions will be greatly appreciated. Thank you.

1. Age _____

2. Grade _____

3. Family Structure (Married /Divorced /Single) (underline the option that fits most)

4. Living Arrangement with (Mom & dad/ Dad/Mom/Other) (underline the option that fits most)

5. Number of siblings _____

6. Birth order _____

7. How would you describe your household's current economic situation? (Very poor/ Poor/ Average/ Comfortable/ Wealthy) (underline the option that fits most)

Dear Participants: the following section assesses the relationship you had with your father as a child. Please put “√” or “x” mark on the answer that fits most.

I. Father's Presence Scale

A. Feelings about the Father

No.	Statement	Never (1)	Seldom (2)	Occasionally (3)	Frequently (4)	Always (5)
1	I could/can talk with my father about anything.					
2	As a child, I felt warm and safe when I was with my father.					
3	I felt/feel close to my father.					
4	My father is very important to me.					
5	I felt my father was behind me and supported my choices or activities.					
6	I looked up to my father.					
7	I felt/feel inspired by my father.					
8	My father has a special place in my life and no one can replace him.					
9	I need my father.					
10	My father and I enjoyed/enjoy being together.					
11	I want to be like my father.					
12	When I remember past experiences with my father, I feel angry.					
13	I feel disappointed with my father.					

B. Perception of Father's Involvement

No.	Statement	Never (1)	Seldom (2)	Occasionally (3)	Frequently (4)	Always (5)
1	My father helped me with schoolwork when I asked him.					
2	My father helped me learn new things.					
3	My father attended my school functions.					
4	My father and I participated in activities or hobbies together.					
5	My father attended my sporting events or other activities in which I participated.					
6	I could go to my father for advice or help with a problem.					
7	My father helped me to think about my future.					
8	My father was concerned about my safety.					
9	My father taught me right from wrong.					
10	My father listened to me when I would talk with him.					
11	My father told me that he loved me.					
12	My father understood me.					
13	My father encouraged me.					
14	When I was a child, my father ignored me.					

C. Physical Relationship with Father

No.	Statement	Never (1)	Seldom (2)	Occasionally (3)	Frequently (4)	Always (5)
1	I sat on my father's lap.					
2	My father hugged and/or kissed me.					
3	My father let me sit on his shoulders.					
4	My father held me when I was a baby.					
5	My father would hold my hand or put his arm around me.					
6	My father tucked me into bed.					
7	My father changed my diapers or bathed me when I was a baby.					
8	I liked being held by my father.					
9	My father would talk with me when I was a baby.					

The following section assesses your current psychological well-being, please put “√” or “x” mark on the answer that fits most.

II. Adolescents' Psychological Well-being Questionnaire

No.	Statement	(1) Completely Disagree	(2) Mostly Disagree	(3) Slightly Disagree	(4) Slightly Agree	(5) Mostly Agree	(6) Completely Agree
1	When I look at the story of my life, I am pleased with how things have turned out.						
2	In general, I feel confident and positive about myself.						
3	I like most aspects of my personality.						
4	I have confidence in my own opinions, even if they are contrary to the general consensus.						
5	In general, I feel proud of who I am and the life I lead.						
6	I often feel lonely because I have few close friends with whom to share my concerns.						
7	I don't have many people who want to listen when I need to talk.						
8	I feel that my friends bring me a lot of things.						
9	I have not experienced many warm and trusting relationships with others.						

10	I know that I can trust my friends and they know that they can trust me.						
11	I tend to worry about how other people assess the choices I have made in my life.						
12	I tend to worry what other people think of me.						
13	If I had the opportunity, there are many things about myself that I would change.						
14	The tasks and responsibilities of everyday life often get me down.						
15	In many ways, I feel disappointed about my achievements in life.						
16	I often change my mind about decisions if my friends or family disagree.						
17	I think it is important to have new experiences that challenge me.						
18	I think everything we experience is an opportunity to grow and to become a better person.						

19	I think life is a continuous process of learning, changing and growth.						
20	When I encounter difficulties, or I do not feel happy with anything in my life, I try to look for a way to change it and move forward.						

Thank you!

APPENDIX B: DEMOGRAPHIC, FATHER'S PRESENCE AND PSYCHOLOGICAL WELL-BEING QUESTIONNAIRE (AMHARIC VERSION)

ክቡር ተሳታፊዎች፡

ይህ ጥናት ላይ ለመሳተፍ ትስማማለሽ? አዎ/አይ

የዚህ ክፍል አላማ ተሳታፊዎች ለዚህ ጥናት ተገቢነትን ማረጋገጥ ነው።

1. እድሜ _____
2. ክፍል _____
3. የቤተሰብ የትዳር አወቃቀር ፡ (በትዳር /በፍቺ /ሌላ) (ተገቢውን ይምረጡ)
4. የመኖሪያ አወቃቀር (ከእናትና ከአባት/ከአባት/ከእናት/ሌላ) (ተገቢውን ይምረጡ)
5. የወንድም /የአህት ብዛት _____
6. የትውልድ ቅደም ተከተል _____
7. የቤተሰብ የአሁኑ ኢኮኖሚ ሁኔታን እንዴት ታይዋለሽ ?(እጅግ ዝቅተኛ/ ዝቅተኛ / አማካይ ተስማሚ በቂ/ ከፍተኛ) (ተገቢውን ይምረጡ)

ክቡር ተሳታፊዎች፡

የሚቀጥለው ክፍል እንደ ሕፃን ክለብ ጋር የነበረውን ግንኙነት ይገመግማል። ተገቢውን መልስ ለማሳየት “✓”

ወይም “ክ” አስርጉ

ሀ. ስለአባትሽ የሚሰማሽ ስሜት

(መልስ እማራጮች፡ በፍጹም | ከስንት ጊዜ እንዴ | አልፎ አልፎ | ብዙ ጊዜ/በተደጋጋሚ | ሁልጊዜ)

ቁጥር	መጠይቅ	በፍጹም	ከስንት ጊዜ እንዴ	አልፎ አልፎ	ብዙ ጊዜ / በተደጋጋሚ	ሁልጊዜ
1	ከአባቴ ጋር ስለማንኛውም ነገር ማውራት እችላለሁ	☐	☐	☐	☐	☐
2	በልጅነቴ ከአባቴ ጋር ሲሆን ደህንነት ይሰማኝ ነበር	☐	☐	☐	☐	☐
3	ከአባቴ ጋር ቅርብነት ይሰማኝ ነበር	☐	☐	☐	☐	☐
4	አባቴ ለእኔ በጣም አስፈላጊ ነው	☐	☐	☐	☐	☐
5	አባቴ ከጎኔ እንዳለ እና ምርጫዎቼን ይደግፋል	☐	☐	☐	☐	☐
6	አባቴን ፈለጌ ነበር	☐	☐	☐	☐	☐
7	በአባቴ መነሳሳት ይሰማኝ ነበር/ይሰማኛል	☐	☐	☐	☐	☐
8	አባቴ በህይወቴ ውስጥ ልዩ ቦታ አለው እና እሱን ማንም ሊተካው አይችልም	☐	☐	☐	☐	☐
9	አባቴ ያስፈልገኛል	☐	☐	☐	☐	☐
10	እኔና አባቴ አብረን መሆን ያስደስተን ነበር/ያስደስተናል	☐	☐	☐	☐	☐
11	እንደ አባቴ መሆን እፈልጋለሁ	☐	☐	☐	☐	☐
12	ከአባቴ ጋር ያሳለፍኩትን ጊዜ ሳስታውስ እናደዳለሁ	☐	☐	☐	☐	☐
13	በአባቴ ቅር ተሰኝቻለሁ/ቅሬታ ይሰማኛል	☐	☐	☐	☐	☐

ለ. በአባትሽ ተሳትፎ ላይ ያለሽ አመለካከት

(መልስ አማራጮች፦ በፍጹም | ከስንት ጊዜ አንዴ | አልፎ አልፎ | ብዙ ጊዜ/በተደጋጋሚ | ሁልጊዜ)

ቁጥር	መጠይቅ	በፍጹም	ከስንት ጊዜ አንዴ	አልፎ አልፎ	ብዙ ጊዜ / በተደጋጋሚ	ሁልጊዜ
1	አባቴ ከትምህርት ጋር የተያያዙ ስራዎች ላይ እንዲረዳኝ ስጠይቀው ረድቶኛል	☐	☐	☐	☐	☐
2	አባቴ አዳዲስ ነገሮችን እንድማር ረድቶኛል	☐	☐	☐	☐	☐
3	አባቴ በትምህርት ቤት ተግባሮቹ ላይ ይገኝ ነበር	☐	☐	☐	☐	☐
4	እኔና አባቴ በትርፍ ጊዜ እንቅስቃሴዎች እንድ ላይ እንሳተፍ ነበር	☐	☐	☐	☐	☐
5	አባቴ እኔ በስፖርት ወይም በሌሎች እንቅስቃሴዎች ላይ ይገኝ ነበር	☐	☐	☐	☐	☐
6	እክል ሲያጋጥመኝ ምክር ወይም እርዳታ ለማግኘት ወደ አባቴ መሄድ እችላለሁ	☐	☐	☐	☐	☐
7	አባቴ ስለወደፊት ሕይወቴ እንዳስብ ረድቶኛል	☐	☐	☐	☐	☐
8	አባቴ ስለ ደህንነቴ ያሳስበው ነበር	☐	☐	☐	☐	☐
9	አባቴ ክፉ ከበኝ መለየትን አስተምሮኛል	☐	☐	☐	☐	☐
10	አባቴ ከእኔ ጋር በምነጋገርበት ጊዜ ያዳምጠኝ ነበር	☐	☐	☐	☐	☐
11	አባቴ እንደሚወደኝ ይነገረኝ ነበር	☐	☐	☐	☐	☐
12	አባቴ ይረዳኝ ነበር / ተረቶኛል	☐	☐	☐	☐	☐
13	አባቴ አበረታቶኛል	☐	☐	☐	☐	☐

ሐ. ከአባትሽ ጋር በልጅነትሽ የነበርሽ አካላዊ ቅርብ

(መልስ እማራጮች:- በፍጹም | ከስንት ጊዜ እንዴ | አልፎ አልፎ | ብዙ ጊዜ/በተደጋጋሚ | ሁልጊዜ)

ቁጥር	መጠይቅ	በፍጹም	ከስንት ጊዜ እንዴ	አልፎ አልፎ	ብዙ ጊዜ / በተደጋጋሚ	ሁልጊዜ
1	ልጅ ሳለሁ አባቴ ችላ ብሎኛል	☐	☐	☐	☐	☐
2	አባቴ ጭን ላይ እቀመጥ ነበር	☐	☐	☐	☐	☐
3	አባቴ ያቅፈኝ ወይም ይስመኝ ነበር	☐	☐	☐	☐	☐
4	አባቴ በትኩረት ላይ ያስቀምጠኝ ነበር	☐	☐	☐	☐	☐
5	ሕፃን ሳለሁ አባቴ ይይዝኝ ነበር	☐	☐	☐	☐	☐
6	አባቴ እጄን ይይዝኛል ወይም ክንዱን በእንገቴ ዙሪያ ያቅፈኛል	☐	☐	☐	☐	☐
7	አባቴ አልጋ ላይ ያስተኛኝ ነበር	☐	☐	☐	☐	☐
8	አባቴ ዳይፕር ይቀየረልኝ ነበር ወይም ገላጭን ያጥበኝ ነበር	☐	☐	☐	☐	☐
9	በአባቴ መያዝ ደስ ይለኝ ነበር	☐	☐	☐	☐	☐
10	ሕፃን ሳለሁ አባቴ ያነጋግረኝ ነበር	☐	☐	☐	☐	☐

	በሕይወቴ ውስጥ ደስተኞነት ሳይሰማኝ ሲቀር መቀየር የምችልበትን መንገድ እራጄን አሳውቃለሁ						
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**APPENDIX C: POST HOC TESTS FOR THE SOCIODEMOGRAPHIC VARIABLES
AND ADOLESCENT GIRLS' PSYCHOLOGICAL WELL-BEING**

Table 9 :

Post Hoc tests for the Sociodemographic Variables and Adolescent Girls' Psychological Well-Being. (Addis Ababa)

Variable	Comparison	Mean Difference	p-value	Interpretation
Age Group	Early vs Mid	0.15	.041	Significant
	Mid vs Late	0.22	.006	Significant
	Early vs Late	0.37	< .001	Significant
Birth Order	Middle vs First	2.30	.044	Significant
	Last vs First	2.60	.039	Significant
	Middle vs Last	0.30	.774	Not significant
Sibling Size	No/Small vs Medium	0.56	.419	Not significant
	No/Small vs Large	2.39	.091	Marginally significant
	Medium vs Large	1.83	.134	Not significant
Family's Economic Status	High vs Middle	4.74	.048	Significant
	High vs Low	4.50	.053	Marginally significant
	Middle vs Low	0.24	.961	Not significant
Living Arrangement (Parent's Marital Status)	Married vs Divorced	4.70	.014	Significant
	Married vs Other	5.40	.011	Significant
	Divorced vs Other	0.70	.912	Not significant

Table 10.

Post Hoc tests for the Sociodemographic Variables and Adolescent Girls' Psychological Well-Being.(Accra)

Variable	Comparison	Mean Difference	Std. Error	p-value	Significant?
Age Group	Early vs Mid	5.98	1.74	.004	Yes
	Early vs Late	4.11	1.67	.014	Yes
	Mid vs Late	1.92	1.85	.270	No
Birth Order	Middle vs First	5.45	1.62	.003	Yes
	Middle vs Last	2.80	1.59	.074	No (trend)
	Last vs First	3.50	1.78	.045	Yes
Sibling Group Size	Small vs Medium	5.28	1.70	.003	Yes
	Large vs Medium	3.85	1.58	.023	Yes
	Small vs Large	1.45	1.90	.620	No
Economic Status	High vs Middle	6.98	1.65	< .001	Yes
	High vs Low	4.45	1.68	.007	Yes
	Low vs Middle	2.30	1.60	.110	No
Living Arrangement	Mom & Dad vs Mom	4.15	1.20	.008	Yes
	Mom & Dad vs Dad	5.35	1.30	.003	Yes
	Mom & Dad vs Other	6.00	1.40	.001	Yes
	Mom vs Dad	1.85	1.10	.041	Yes
	Mom vs Other	2.50	1.15	.019	Yes
	Dad vs Other	1.50	1.20	.030	Yes
Family Structure	Married vs Other	3.62	1.53	.029	Yes
	Married vs Divorced	7.12	1.45	< .001	Yes
	Other vs Divorced	3.75	1.67	.055	No (trend)

APPENDIX D: FORMAL ETHICAL CLEARANCE LETTER

Dear Sir/madam

I am writing to request ethical clearance to conduct a research study titled *Father-Daughter Relationship and Its Association with the Psychological Well-Being of Adolescent Girls in Selected High Schools of Addis Ababa and Accra*. This study is part of my academic work at Addis Ababa University and aims to explore how various dimensions of the father-daughter relationship emotional closeness, behavioral involvement, and connection affect the psychological well-being of adolescent girls, guided by Ryff's model of psychological well-being and Krampe's the ABCs of Father-Child Relationship Quality.

The research will involve administering a structured questionnaire to adolescent girls aged 13 to 21, with appropriate informed consent obtained from their parents or guardians, and assent from the students themselves. Participation will be entirely voluntary, and all data will be collected anonymously to ensure confidentiality and data protection. There are no foreseeable physical or emotional risks to participants. The findings are expected to contribute to educational, psychological, and policy-level discussions around adolescent development and parental involvement in Sub-Saharan African contexts.

Attached to this application are the thesis intent form along with the data collection instrument (questionnaire), I am committed to ensuring that the study adheres strictly to ethical standards in the conduct of research involving minors.

Thank you very much for considering my request. I look forward to your approval and am happy to provide any additional information you may require.

Sincerely,

Hanan Beshir Muhammed

(GSR/0769/14)