



Neglectful Parenting Style and its Impact on the Upbringing of the Girl child as Depicted in M.E. Wanda's *Kunjalo-ke*

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Abstract

The upbringing of a child plays a critical role in shaping their personality, behavior, and overall development. This process entails the act of nurturing and guiding a child to maturity. It encompasses emotional, social, and intellectual support parents or caregivers provide for children. Neglectful parenting, however, a style characterised by a lack of responsiveness, attention, and emotional involvement by parents, poses significant challenges, particularly to the girl child. This paper explores the impact of this type of parenting style on the upbringing of the girl child through the lenses of social learning theory. It highlights the evident challenges and long-term consequences as depicted in M.E. Wanda's novel, *Kunjalo-ke*. The article examines the immediate and lasting effects of neglectful parenting. This includes lack of trust, impaired social development and poor academic performance, lack of emotional security and identity formation, sense of deceptiveness, and intergenerational trauma.

Keywords: Neglectful parenting, child upbringing, literary critique, novel

Introduction

In the words of Baumrind (1999), neglectful parenting style is typically represented by rejecting-neglecting and non-directive parents. Non-directive parents are characterized by low levels of demand and moderate responsiveness. In contrast, rejecting-neglecting parents exhibit low levels of both demand and responsiveness and are generally disengaged from their children's activities. Healthline (2022) concurs with Baumrind by asserting that neglectful parenting typically manifests in multiple forms, including physical neglect (e.g., lack of adequate food, shelter, or medical care), emotional neglect (e.g., absence of affection, attention, or validation), and general disengagement from the child's life. Uninvolved parents often do not know their children's friends, are unaware of their performance in school, and do not set clear expectations or rules. This neglect can stem from various causes, such as substance abuse, mental health issues, or overwhelming life stressors (Verywell Family 2021).

One cannot separate the upbringing of a child from parenting styles. It should be the first thing that crosses somebody's mind when they think about the upbringing of a child. According to Boldyrev (1979), in simpler societies, upbringing was not defined by specific structured activities. Instead, it involved the younger generation gaining practical knowledge through the direct experience of older individuals. This learning occurred during work, ceremonies, and recreational activities, where younger people developed essential skills and habits for their future roles. Upbringing was largely seen as a transmission of life rules, passed down orally across generations. In such societies, where there were no distinct socio-economic classes, all children received a similar form of upbringing. However, Boldyrev notes that the division of labor between men and women led to some differences in the upbringing of boys and girls. This is evident in the novel *Kunjalo-ke* (2008) by M.E. Wanda, where a girl from such a background experiences a similar upbringing.

Marx and Engels (1848) align with Boldyrev's perspective above, asserting that upbringing is shaped by the society and social interactions in which a child is immersed. They emphasize the role of society's direct or indirect involvement

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through institutions such as schools and other forms of community engagement in shaping a child's development. The environment in which children grow up plays a crucial role in determining who they will become in the future. It is often said that children learn by observation, meaning they are likely to imitate the behaviors and actions they see around them. Children do not only learn from their parents; their upbringing is also influenced by peers, teachers, and society as a whole. In traditional African communities, for example, children were taught that every elder was a parent, regardless of biological relation. The concept of “parent” extended beyond just biological parents to include any adult in the community who played a role in the child's upbringing.

Today, it is evident that many children lack a strong sense of morality. They often act without consideration for others, especially elders, and fail to show respect. For some, this behavior is learned by observing their parents. Research indicates that children tend to mimic the actions they see, and parents who express anger frequently are more likely to pass on these emotional patterns to their children. As a result, there is now a generation of angry children, who are often resistant to learning and reluctant to improve their lives. Many of these children grow up witnessing the abuse of their parents, which makes them overly defensive. This article will explore this issue in greater depth through an analysis of M.E. Wanda's *Kunjalo-ke* (2008).

Mabuza (2021, p. 34) asserts that children from upper-class families, who had access to better resources, were often sent to private secondary schools, granting them opportunities for higher education. However, entry into higher education was more challenging for children from less privileged backgrounds. One of the issues arising from this disparity is that girls raised in such environments sometimes exhibit moral decline, though this is not true for all of them. Some,

especially those who are resilient, strive to improve their circumstances and become better individuals. This will be explored through the character known as Dumazile Kheswa in the novel.

While Wanda, in the highlighted novel above, depicts the neglectful parenting style and its effects on the development of the girl child, so far, there seems to be no academic study that has been conducted focusing on this aspect of his work. Mabuza (2021), on whose masters' study this article is based on, is probably the only scholar who has done so. Previous studies by Mihret et al (2019), Odame – Mensah et al (2018), Edet & Nkereuwen (2024), Seth & Ghormode (2013), Kapoor & Kapoor (2021), Tripathi & Pandey (2024), Sarwar (2016), Avdibegovic & Brkic (2020), Janius et al (2024), Wambua & K'okul (2024), Bedu – addo et al (2023), Mwanzia (2022), McWhiter (2023), Kuppens & Ceulemans (2019) and Mensah & Kuranchie (2023), highlight the negative impact of poor parenting styles from an educational and psychological perspective. In general, there is limited scholarship that uncovers parenting styles from a literary criticism point of view. Most studies on parenting styles are also empirical in nature, and they are not done within the context of the South African black community. In addition, in the context to the isiZulu language, for instance, the only notable study that is literary in nature and similar to this one is by Thwala & Tshabalala (2023) who analyze the significance of parental involvement in the child's schooling process as depicted in N.G Dlamini's drama volume titled *Impicabadala*. While the study at hand focuses on neglectful parenting styles and its effect on children in a novel, Thwala's & Shabalala's (Op cit.) study focuses on the negative impact of divorce on children as depicted in a drama book.

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Theoretical framework

This article is underpinned by social learning theory. The social learning theory focuses on how a child's behavior is shaped by interactions with others. It suggests that children learn by observing the actions of adults and then replicating those behaviors when faced with similar situations. Pajares (2002) notes that social learning theory, or “observational learning,” is based on the premise that learning occurs through observing others and later imitating their behavior. In other words, people learn by witnessing the actions of others and the consequences that follow. This enables individuals to either reproduce the observed behavior and gain rewards or avoid certain actions to prevent undesirable outcomes.

Bowers (1973) emphasises that behavior arises from the interaction between individuals and their environments, rather than from either factor in isolation. This implies that a child's learning depends not only on interpersonal interactions but also on the specific situations in which those interactions take place. Bandura (1977) introduces the concept of “reinforcement” within this framework, suggesting that behaviors can be modeled through rewards for positive actions or punishments for negative ones. He also differentiates between unidirectional and reciprocal interactions, explaining that in a unidirectional model, individuals and situations are treated as independent factors that combine to influence behavior. However, Bandura's theory accounts for the more complex and reciprocal nature of these influences in shaping behavior.

Methodology

The novel *Kunjalo-ke* (2008), which this article analyses, serves as the primary source. This suggests that data is collected, organised and interpreted from this novel. Since this novel is the primary source, this implies that this study is done qualitatively through textual analysis as a research technique. According to Bowen (2009, p. 28), primary data can be collected through a variety of techniques and this includes interviews, surveys, focus groups, and texts/documents. As the selected research technique, textual analysis involves a systematic analysis of a text. It focuses on the underlying themes, content, meaning, and ideological or cultural assumptions of a text

(Fursich 2009, p. 240). The scope and aim of textual analysis is in line with the interests of this paper, which is to conduct a systematic analysis of the selected novel to understand neglectful parenting styles and its impact on the upbringing of a girl child. The novel was purposively selected because of its clear and extensive depiction of a neglectful parenting style. However, since the study analyses one novel, this could also be acknowledged as a limitation. To cover for this, data from other studies is also considered to guide the analysis and findings of this study.

The synopsis of the novel *Kunjalo-ke*

The novel is about a young girl named Dumazile Kheswa. Dumazile is neglected by her parents, who send her to study far from home. When she arrives at her rented room, they provide nothing for her, not even basic necessities like food. One could say they have forgotten about her existence. This neglect makes Dumazile vulnerable and easily lured by her male teacher, Moloj, who sends her on errands and then gives her R50. Dumazile is an only child, raised in a family of three: her mother (MaNdovela), her father (Kheswa), and herself. This means her only behavioral influences are her parents. She has no contact with extended family members, so she is not used to interacting with others and finds it difficult to relate to people. This becomes evident when she is left in the care of the landlord, an elderly woman. Although the woman notices that something might be wrong and tries to reach out, hoping Dumazile will open up about what is troubling her, Dumazile chooses instead to lie.

Despite growing up in a nuclear family, Dumazile does not have a good relationship with her father. There is never a moment when she is able to sit down and talk or discuss anything with him. One of the reasons for this disconnect is that her father drinks alcohol and becomes easily angered. Additionally, the disrespect MaNdovela shows toward her husband, Kheswa, influences Dumazile's perception of him. As a result, she never takes her father seriously. When Dumazile eventually enters an intimate relationship with Moloj, she struggles to determine whether he truly loves her or simply lusts after her. This confusion stems from the fact that she has never experienced genuine love, particularly not from her father, so she does not know what being truly loved feels like.

The R50 that Dumazile receives from Moloj leads her to believe that she is experiencing true love, simply because she has never received such attention or care from her father, Kheswa. Growing up in a household where her mother consistently disrespected her father, Dumazile internalizes this behavior and later reproduces it in her own marriage to Mtalaselwa.

In her marriage, Dumazile mirrors the toxic patterns she witnessed in her parents' relationship, despite being aware of how harmful they were, particularly when her father was misled by a traditional healer about her health. Nevertheless, Dumazile repeats the same mistake by consulting a traditional healer for advice about her own marital problems. She also shows disrespect toward her husband and acts behind his back, ultimately creating dysfunction within her own family, just as she experienced in her childhood home.

Discussion

As indicated earlier, this article aims to shed light on what neglectful parenting style is and its effects on a girl child's overall development. It delves deeper into the consequences or effects of this parenting style. Neglectful parents are low in responsiveness or control. The consequences of this type of parenting, with reference to Dumazile as a character in the novel, are analysed according to the following sub-headings: lack of trust, impaired social development and poor academic performance, lack of emotional security and identity formation, sense of deceptiveness and intergenerational trauma.

Lack of trust

In the novel, the author introduces readers to Dumazile's parents: Kheswa, the father, and MaNdovela, the mother. They can be seen as neglectful parents, as they are portrayed as having allowed their daughter to live alone while attending school. This situation leads to Dumazile developing trust issues. Dumazile is essentially neglected, as there is a complete lack of communication between her and her parents. They simply leave her in someone else's home, renting a room for her without even attempting to build a relationship with the landlord. As a result, Dumazile never feels comfortable speaking to the old woman when she has problems. Instead,

she continually lies to the elderly woman. This is proven in the following words:

“Awu mntanomtani! Kanti akufundwa yini lapha eZenzeleni?” “Usho ngani gogo?” “Ngisho ngoba nayizolo ubuye ngaso lesi sikhathi.” “Ngicelile kuthisha ukuba ngizo-ayina izingubo zami lezi ebengizwasha izolo.”

(“Oh my grandchild! Are you not learning at Zenzeleni?” “Why do you say so granny?” “Because even yesterday you came back at this time,” “I asked permission from the teacher to come and iron my clothes that I washed yesterday.”) [authors’ translation].

(Wanda 2004, p. 8)

The excerpt reveals that Dumazile is not comfortable sharing her problems with the landlord because she is not accustomed to confiding in an elder. Her discomfort stems from the fact that her parents abandoned her at the landlord’s home without establishing any form of connection or support. As a result, Dumazile likely does not trust that the landlord can help her, given that her own parents have shown no interest in her life since she left them. She assumes that others will treat her the same way. Children in such situations often miss valuable opportunities because they struggle to trust others easily.

Impaired social development and poor academic performance

Darling (1999, p. 4) asserts that children with neglectful parents perform the worst in terms of social competence and academic achievement, and they tend to exhibit more behavioral problems than children raised under other parenting styles. One would agree with Darling, as Dumazile displays these characteristics. Her behavior suggests that Wanda, the author, fully concurs with Darling’s perspective, as reflected in the following words:

Zahamba izinsuku, baqala ukukhononda othisha ngomsebenzi kaDumazile. Izinga kanye nomfutho wakhe wokusebenza wawusqala ukwehla impela. Uma kunguMsombuluko nje wayefika esikoleni engawenzile umsebenzi ayekade ewunikezwe ngoLwesihlanu. Babevama ukungcebeleka ngezimpelasonto nothisha balale emahhotela agudle umtata

kumbe ulwandle. Izinga lokuhlonipha othisha bakhe laya ngokuya lancipha. Omisi nawomemu bona wayebabukisa okozakwabo. Kwakuthi uma bethi bayamthuma phela njengengane, avele achize ukotshi.

(Days went by, and teachers began complaining about Dumazile’s performance. Her academic level and work ethic started to decline significantly. On Mondays, she would come to school without having completed the work assigned on Fridays. She and Moloi would spend weekends relaxing and sleeping in hotels near the sea. Her respect for teachers diminished; she began looking at female teachers as if they were her equals. When they tried to instruct her or send her on errands like a child, she would become angry.) [authors’ translation].

(Wanda 2004, p. 14)

Wanda is trying to highlight some of the challenges faced by the girl child as a result of being raised by neglectful parents. Dumazile shows no respect for her teachers because she lacks proper guidance. Left to fend for herself, she struggles to distinguish right from wrong. With no one to correct or reprimand her when she makes mistakes, she becomes resistant to authority. When her teachers try to guide her, she reacts with anger, as she is not accustomed to being told what to do or how to behave.

Every child needs their parents by their side, they need to be loved and cared for. If a girl child is deprived of these two essentials, she may end up behaving like Dumazile. Dumazile lacks a father figure in her life. Although her father is present, her mother teaches her to view him as useless. Whatever Kheswa says in the home is not taken seriously, as it is believed that he cannot speak sense due to his alcohol consumption. This is reflected in his words below:

“MaNdovela ngangivele ngiyibonile mina le nto ukuthi ingane idweba umhlaba nje, ishiya izikole lapha endaweni, iyozifaka obishini. Awubheke manje akusafundwa koMbumbulu. Ukube nangilalela MaNdovela, ngabe ayikho yonke le nto. Wukuthi nina bantu besifazane nibuswa yingqondo yokuthi thina bantubotshwala asazi lutho.”

("MaNdovela, I saw that this thing of allowing the child to go and learn far, leaving schools in our area, was going to put her in trouble. Look now, they are not learning at Mbumbulu. If you had listened to me, MaNdovela, this problem would not be here. It is just that you women are controlled by the mentality that we people who drink alcohol know nothing.") [authors' translation].

(Wanda 2004, p. 27)

Lack of emotional security and identity formation

The lack of emotional security and identity formation often results from the absence of a father figure in the life of a girl child, which can significantly affect her relationships. Schmitz (2016: 19) suggests that if men are portrayed as incompetent parents through widespread cultural messages, they may internalize these beliefs and disengage from parenting. This is evident in Kheswa's behavior, as he allows MaNdovela to make all decisions regarding Dumazile. He even states that he is not taken seriously because society sends messages that people who drink alcohol know nothing.

Maccoby and Martin (1983) concur with Schmitz by describing such parents as uninvolved. They show little commitment to caregiving beyond the minimum effort required to feed and clothe their children. These parents are often overwhelmed by the many pressures and stresses in their lives, leaving them little time or energy for their children. As a result, they cope with parenting demands by doing only what is necessary to avoid inconvenience. While they may respond to a child's immediate demands for easily accessible objects, their efforts toward long-term goals, such as establishing and enforcing rules about homework or acceptable social behavior, are weak and inconsistent. This is evident in the novel *Kunjalo-ke* by M. E. Wanda. Kheswa and MaNdovela are seen only a few times showing minimal commitment to Dumazile. They send her to school but never make any effort to visit her where she stays. Not once in the novel do they express concern about what she is eating or how she is managing her schoolwork. This neglect is one reason Dumazile ends up dating her teacher, as reflected in the following words:

"Uthisha yena uyangithanda bandla. Washo futhi ukuthi ngingaqhutshwa nguyena ezifundweni zami esikoleni, angikhokhele zonke izidingo zesikole. Yena angakwenza ngempela lokho, unayo imali. Buka nje, kuyinto elula kabi kuyena ukungishiya nephepha elibomvu uma kade ngimenzela itiyi."

("The teacher loves me, though. He even said he can pay for me to continue my studies and take care of all my school needs. He really can do that, he has money. Imagine, it is a simple thing for him to leave me with R50 after I make tea for him.") [authors' translation].

(Wanda 2004, p. 12)

Dumazile believes her teacher loves her because she does not truly understand what love is, having never experienced it from her own parents. She equates love with the material things her parents cannot provide, which Molozi promises her. Girls in situations like Dumazile's often struggle to relate to men, as they have not learned how to navigate relationships with them. This difficulty can continue into their marriages and workplaces. This parenting style presents significant challenges for the girl child. Mhlongo (2018, p. 90) notes that girls must manage peer pressure related to sexual activity. Many girls coerced into sexual relationships with older men, especially teachers, fail to report these encounters to their parents or others because the men promise support or even marriage if pregnancy occurs.

Dumazile has no one to share her problems with, as she is alone in her rented room, without family or friends. The pain of isolation leads her to turn to Molozi, her teacher, for comfort. Mzulwini (1996, p. 31) states that the caring presence of a mother creates a space where a child feels at home. In the mother's presence, the child is protected and can safely explore the world under her watchful eye, an experience Dumazile is denied.

The issue with Dumazile is not only that she lives far from home, but also that even when she is at home, she never has a serious conversation with her father. Kheswa is difficult to talk to and easily irritated. This situation can be attributed to MaNdovela, who never acknowledges him as the man of the house in front of their daughter. As a

result, Dumazile likely experiences a void where a father figure should be. This is reflected in the following words:

Kuthi xhifi kumnumzane Kheswa ezwakale esethi: ngangivele ngishilo kodwa MaNdovela! Asukume, aphume esacikekile eya endlini yabo yokulala.

(Mr. Kheswa got irritated and was heard saying: "I did say, MaNdovela!" She stood up and went to their bedroom, angry.) [authors' translation].

(Wanda 2004, p. 25-26)

This is another challenge faced by the girl child. Because they are not used to having a male figure who is approachable and loving, they often turn to anyone who will take advantage of their vulnerability, as Moloï does with Dumazile. He makes empty promises to her but ultimately ruins her life and abandons her. This highlights why fathers must consistently show love, care, and support to their daughters, making it easier for them to confide in their fathers when they face problems like Dumazile's. If Dumazile had a strong relationship with her father, she might have taken a bus the same day to report to him. Unfortunately, she does not, and instead turns to Moloï for support.

Sense of deceptiveness

Maccoby and Martin (1983) highlight that neglectful parents are parents who are uninvolved, and they show little commitment to their children. This is evident in the novel when Dumazile returns home and tells her parents about a "war" at school, neither MaNdovela nor Kheswa make any effort to visit the school and verify her claims. This is despite the fact that they notice other children from the neighborhood, who attend the same school, are not returning home. This situation presents yet another challenge for the girl child. Children raised by such parents often behave rebelliously, knowing their parents lack curiosity and concern. As a result, Dumazile is able to get away with lying.

MaNdovela is seen again repeating the same neglectful behavior when she takes Dumazile to the hospital. She leaves Dumazile alone with the doctor, who then gives the report directly to Dumazile. MaNdovela acts irresponsibly, as she does not follow up with the doctor to find out for

herself what is wrong with her daughter. Instead, she chooses to believe the lies Dumazile tells her. Her lack of involvement leads Kheswa to believe that Dumazile has been bewitched. This is reflected in the following words:

Izinyawo zikaDumazile zabe sezivuvukile sekungamagqikolo nje. Wayesehamba ebathazela njengekewu. Uyise wathi nhla, wayesephedukela ngakuMaNdovela, wathatha wathi: umeqo phela lo! Awubuzwa nakubuzwa, "umeqo ngempela lona! Igazi sizolibona seliza ngamakhala khona manje nje."

(Dumazile's feet were swollen to shreds. She was now walking like a duck. Her father looked once, turned to MaNdovela, and said: "This is witchcraft. You do not even have to ask, it is witchcraft. Soon we will see her bleeding through her nose.") [authors' translation].

(Wanda 2004, p. 30)

Healthline (2022) asserts that neglect often teaches children to rely on dishonesty or manipulation as coping mechanisms, tactics developed to meet unmet needs or avoid punishment. According to Bandura (1977), behaviors that are reinforced, either positively or through avoidance of negative outcomes, are more likely to be repeated. Thus, if lying allows a neglected child to avoid conflict or gain attention, that behavior becomes reinforced and normalized.

Intergenerational trauma

According to QuickBytes Education (2023) the consequences of neglectful parenting can be particularly damaging for girls. Girls raised in emotionally neglectful environments often struggle with trust, making it difficult for them to form healthy relationships in adulthood. Because they do not witness respectful or loving relationships modeled in their home environments, they are unlikely to replicate those behaviors later in life. In many cases, they may unconsciously imitate the same emotional unavailability or neglect they observed in their caregivers, perpetuating the cycle into the next generation.

Additionally, Bandura (1977) states that children learn through observation and collaboration. Neglectful parenting tends to perpetuate itself

across generations. Verywell Family (2021) concurs with Bandura by stating that social learning theory explains that behaviors observed in childhood are often replicated in adulthood unless there is a conscious effort to unlearn them. A girl who grows up in a household where emotional detachment is the norm may struggle to express affection, set boundaries, or meet her own child's emotional needs, because she never saw these behaviors modeled. Dumazile learns from her father that problems are solved by going to traditional healers, even when it may not be necessary. She is later seen doing the same when she faces problems with her in-laws. This demonstrates how narrow-minded she has become. Although she witnessed that the traditional healer her father consulted could not even recognize that she was pregnant, she still believes that traditional healers can solve her marital problems. This is reflected in the following words:

“Ngesonto eledlule ngahamba ngaya kumuntu obonayo. Ngangifuna ake angihlolele nje ukuthi umshado wethu umi kanjani. Hhayi wabhula waqeqebula, washiya angalaziyo. Wabona ngisho nezinto ebengingazinakile.”

(“Last Sunday, I went to a traditional doctor. I wanted him to assess the state of my marriage. He told me everything he knew and left out what he did not. He even saw things I had not paid attention to”) [authors' translation].

(Wanda 2004, p. 145)

Dumazile's problem has nothing to do with her in-laws bewitching her; it is a matter of character. She learnt disrespectful behavior from her mother. MaNdovela would speak to Dumazile carelessly about Kheswa. As a result, when Dumazile gets married, she also displays disrespectful behavior toward her husband. Wanda (2004, p.26) supports this with the words: *“Oyihlo laba baye bathathe wonke amawongowongo abawezwa ematshwaleni.”* (Your father takes in all the nonsense he hears in drinking places.) This influences Dumazile to speak carelessly to her husband, as she learned this behavior from her mother at a young age. MaNdovela exhibits an immature personality, which Dumazile mirrors in her marriage. She is heard exchanging words with her husband as if she were speaking to a child, as reflected in the following words:

“Wawuhamba nobani ukuya lapho?” “Ngangingahamba nobani? Ngangizohamba nobani ngokwakho? Ngangihamba ngedwa.” Esho kubonakale nje ukuthi igazi seliyafudumala.

(“Whowere you going with there?”

“Who was I going with? Who was I supposed to go with? I was alone.”

You could tell she was getting angry as she said this.) [authors' translation].

(Wanda 2004, p. 145)

This supports Bandura's (Op cit.) view that children learn through observation and collaboration. The way MaNdovela behaves in front of Dumazile becomes a challenge in Dumazile's marriage, as she imitates the same behavior. This reflects a broader issue: many modern marriages do not last because children, especially girls, grow up witnessing dysfunctional relationship dynamics and later repeat them in their own marriages. Many girls, like Dumazile, grow up believing that their mothers' behavior is acceptable, and they carry those same patterns into adulthood, often leading to conflict and divorce.

In the past, divorces were less common, partly because gender-based violence was not as widespread as it is today. In modern relationships, trust is often lacking, and when trust breaks down, couples may resort to extreme measures, eventually choosing separation or divorce. It is important to teach women that they have a responsibility to respect and honor their husbands, not to promote submission, but to foster stable homes and reduce the number of children growing up in broken families, who may later struggle in society. Parents must conduct themselves responsibly in front of their children, as children absorb and imitate what they observe. Those raised in loving, stable homes are more likely to recreate that environment for their own families, whereas those raised in abusive or neglectful households are at higher risk of repeating those patterns. This is in line with Thwala & Tshabalala's (2023) findings in their study, where they highlight how the divorce led to one of the analyzed children becoming promiscuous and immoral in their behaviour.

Conclusion

This article has revealed that a neglectful parenting style can have a detrimental impact on the

upbringing of a girl child. Children raised by neglectful parents often struggle to trust others, which leads to challenges in forming healthy and meaningful relationships. It has also been found that this parenting style can foster dishonesty, as children may resort to deceit as a means of survival, to meet their needs or avoid punishment. Furthermore, the patterns of neglect and their negative effects are often passed down through generations, perpetuating cycles of emotional and social dysfunction. Finally, neglectful parenting deprives girl children of emotional stability, which can result in low self-esteem and difficulties in developing a strong and secure sense of identity.

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