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### Quality of Fathering and its Relationship with Family Background, Demographics, and Characteristics of Present Family : a Study of Seventh-day Adventist Fathers and Fathers from a National Sample

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Andrews University

School of Education

QUALITY OF FATHERING AND ITS RELATIONSHIP WITH  
FAMILY BACKGROUND, DEMOGRAPHICS, AND  
CHARACTERISTICS OF PRESENT FAMILY: A  
STUDY OF SEVENTH-DAY ADVENTIST  
FATHERS AND FATHERS FROM A  
NATIONAL SAMPLE

A Dissertation

Presented in Partial fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Ruth DePaiva

November 1998

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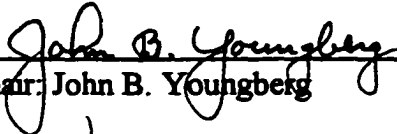
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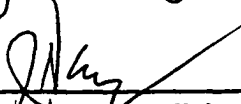
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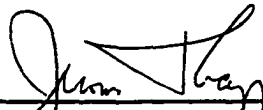
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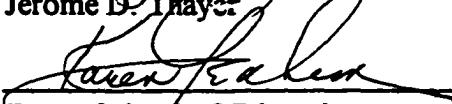
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**ABSTRACT**

**QUALITY OF FATHERING AND ITS RELATIONSHIP WITH  
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**Ruth DePaiva**

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**ABSTRACT OF GRADUATE STUDENT RESEARCH**

**Dissertation**

**Andrews University**

**School of Education**

**Title: QUALITY OF FATHERING AND ITS RELATIONSHIP WITH FAMILY BACKGROUND, DEMOGRAPHICS, AND CHARACTERISTICS OF PRESENT FAMILY: A STUDY OF SEVENTH-DAY ADVENTIST FATHERS AND FATHERS FROM A NATIONAL SAMPLE**

**Name of researcher: Ruth DePaiva**

**Name and degree of faculty chair: John B. Youngberg, Ed.D.**

**Date completed: November, 1998**

**Problem**

Fathers have been assumed to play an important role in the socialization and education of their children. The need to understand the influence and the role of effective fathers becomes especially important in a generation which views fatherlessness as one of the most harmful demographic trends. The Seventh-day Adventist Church considers fatherhood vital for the normal functioning of the family. The present study investigated how selected variables from family background, demographics, and characteristics of present family are related to fathering as measured by self-report of fathering dimensions, practices, and satisfaction.

## **Method**

Two groups of fathers participated in this study. The target sample consisted of 192 fathers from the North American Division of Seventh-day Adventists and a reference sample from the National Center for Fathering, comprised of 1,509 religious fathers from North America. Data were collected by means of the *Personal Fathering Profile* questionnaire. To test the hypotheses, *t*-tests, analysis of variance, correlation, and regression analysis were used.

## **Results**

The results obtained in this study showed that fathers absence during childhood and divorce of parents affect negatively the future quality of fathering of their sons. Religious affiliation, education, time spent in interaction with children, having family worship, and marital interaction showed positive relationships with most of the measures of fathering quality in both samples. The fathering practices associated with the greatest fathering satisfaction were: spiritual development, marital interaction, and showing affection for the SDA sample, and modeling, showing affection, and marital interaction for NCF. The SDA fathers showed slightly higher overall scores in quality of fathering compared to the NCF fathers.

## **Conclusions**

Fathering quality is conceptualized as a multidimensional construct consisting of psychological, behavioral, and emotional components. The following variables were identified as positive resources for good fathering: presence of father during childhood, completeness of family, religious affiliation, education, time spent with children, family worship, and marital interaction.

Effective fathers are expected to supply love, emotional security, protection,

balance, gender model, and spiritual guidance for their children, in order to see them develop to their full human potential. To fulfill this goal, fathers should be involved, consistent, aware of their children's needs, and nurturant.

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## CHAPTER 1

### INTRODUCTION

#### **Background of the Problem**

Traditionally, society's view of what constitutes a good father has focused rather one-dimensionally on the role of a provider. More recently, however, we have come to understand that men's involvement in the family realm is much more than that of a breadwinner. This quite modern perspective has been awakened in response to several children's outcome variables such as academic achievement, emotional and moral development, and sex-role identity, all of which may be furthered by father-child interaction. Within this new awareness, fatherhood is viewed not as simply a role, but as an evolving, highly dynamic relationship that continuously and powerfully transforms men as their children grow up.

Recent studies have explored the premise that men have the capacity to be effective nurturers of their children (Canfield, 1992, 1996; Lamb, 1997; O'Malley, 1988; Ritner, 1992). However, these modern or recent orientations when viewed in the light of long-term history reported in the biblical Scriptures lose their mark of modernity or recency. Actually, many contemporary psychological findings about the role of fathers in the education of their children are simply reproductions or confirmations of principles established much earlier. Some contemporary authors perceive the fact that the wisdom

of Scriptures contains important messages on parenting (Canfield, 1992, 1996; Jones, 1989; Ritner, 1992).

The Israelites—mother and father—were commanded to take God’s words and teach them to their children, talking of them when sitting in their house, when walking by the way, when lying down, and when rising up (Deut 11:19). In the New Testament, fathers are instructed to bring up their children in the admonition and nurture of the Lord (Eph 6:4). Ellen White, a well known and respected thought leader among Seventh-day Adventists stated that the “father and the mother” are responsible for the training of the children as well as for the “maintenance of religion in the home” (White, 1980, p. 321). It is obvious that such caring, training and modeling for which fathers are responsible, take time and commitment.

The fathering aspect of family life has somehow been neglected by research in the past (Hewlett, 1992). Most anthropological accounts of child development and child rearing contain little information about the role that fathers play in the lives of their children (Bowlby, 1969). More recent studies on family, however, have suggested that the most urgent domestic challenge facing the United States, and probably the world, at the closing of the 20<sup>th</sup> century is the “re-creation of fatherhood as a vital social role for men” (Blankenhorn, 1995, p. 222). The thesis of many books which have dealt with the subject of fatherhood has been that paternal deprivation, including patterns of inadequate fathering as well as father absence, is a highly significant factor in the development of serious psychological and social problems in children (Biller 1974).

Research with both intact and broken families has revealed a widespread lack of the father involvement necessary for the optimal personality development of children (Biller, 1971, 1974; Biller & Meredith, 1974). Henri B. Biller argues that

father-absence in America is a widespread and profound problem—over 10 percent of the children in this country live in fatherless homes. In some ghettos the figure is as high as 50 percent. These statistics give some indication of the scope of the problem, but they fail to spell out the serious consequences of the paternal deprivation found in even many so-called “father-present” American families. (1974, p. 4)

During the 19th century, the fathers’ march towards the realm of public life, leaving the domestic sphere to the mothers, took place at a fast pace, especially in the United States. Over the past 200 years, fathers have gradually moved from the center to the periphery of family life (Blankenhorn, 1995; Rosaldo, 1974). Blankenhorn claims that the United States is becoming an increasingly fatherless society:

A generation ago, an American child could reasonably expect to grow up with his or her father. Today, an American child can reasonably expect not to. . . . Fatherlessness is the most harmful demographic trend of this generation. . . . If this trend continues, fatherlessness is likely to change the shape of our society. . . . If this trend continues, after the year 2000, the United States will be a nation divided into two groups. (Blankenhorn, 1995, pp. 1-2)

For Blankenhorn, the dividing line of the two groups will not be race, religion, class, education, or gender, but it will be those who grew up with the daily presence and provision of fathers and those who did not. Industrialization, the modern economy, fragmentation of labor combined with mass production, and complicated administration are factors that have led to the physical separation of home and work. No longer could fathers spend much time around the home, interact with their children, teach them a skill, and be observed in the ways they handled things (p. 1).

A review of research literature not only confirms the relation between fathers’ involvement in nurture and child outcomes, but also helps to identify the basic roles and responsibilities that fathers are called to perform in order to obtain a deeply satisfying fathering experience. As Ken Canfield (1992) asserts, the importance of fathers is better demonstrated by what occurs when fathers are not in the home (p. 6). Although studies



show that children who grow up in fatherless homes are more likely to suffer many negative impacts, Canfield argues that “no statistic can adequately measure the amount of pain caused by an absent father” (205).

In 1996, when The National Center for Fathering/Gallup Poll measured the present attitudes on the fathering role in America, by a large majority, says Canfield, Americans agreed that the most significant social problem facing America is the physical absence of the father from the home. Canfield states,

Clearly society is recognizing the crucial need for involved fathers in order to maintain a family’s well-being as well as societal health. The reason for such recognition may be that Americans are aware that a father’s impact can last a lifetime: a majority agreed that most people have unresolved problems with their fathers. (1996, p. 46)

Surely a crisis of this scale merits consideration and study. Goetting (1986) noted that parenthood is inherently challenging: “To mold the character of an unsocialized human being into a productive member of the social order requires a reservoir of time, patience, and economic resources” (p. 83). Colletta (1981) analyzed sources of support in terms of friends, relatives, and partner/spouse. In 1971, Uriel Foa and others promulgated the resource theory that is a social psychological framework for understanding social interactions and the relationships that form between individuals in everyday life. The theory identifies six types of social resources—love, status, information, money, goods, and services (Foa, Converse, Tornblom, & Foa, 1993). When these resources are exchanged within the family, energy is generated producing positive outcomes (Katz & Kahn, 1966).

When Canfield first began his research on fathering, he was “overwhelmed at the number of resources available for mothers,” but only a “scattering of material to help a man to become a better dad” (1996, p. 80). Canfield longed for a “rebirth of fathering” in

order to avoid “our children to be among those statistics or individual stories of pain” (p. 20). He claimed that the best fathers can do is “to provide an environment of security, instruction, and nurturance,” and give to the children “an atmosphere of love in which to grow up” (p. 81).

The National Center for Fathering team began their research surveying the Bible to identify the basic roles and responsibilities that fathers are called to perform. They found more than 1,190 verses pertaining to fathering, fatherhood, and fatherlessness. They also did a thorough review of the scientific and scholarly literature. Then, a survey instrument was developed, and the search for what makes an effective father began. Since December of 1987 to the present, the National Center for Fathering has interviewed more than 10,000 fathers and has formulated over 600 questions about their fathering practices and ideals. It was finally found that the 48 aspects of fathering that emerged from the various studies could fit under one of four functions of a father: *involvement, consistency, awareness, and nurturance*. These functions provide a framework for what a child needs as well as a framework for fathers to think about their fathering, and to evaluate how they are doing as dads. Further, they give concepts and directions on *how* to be an effective father (Canfield, 1996, p. 81).

Since the research from the National Center for Fathering is based on a solid biblical foundation, their studies provided good framework to investigate the associations between fathering qualities and some selected variables from the fathers’ background and characteristics of their present family. Therefore, theoretical support and rationale for the present study were obtained mainly from Canfield’s works. Foa and Foa’s (1974) resource theory gave profitable support for the discussion of the results.

The three main studies published by Canfield and his associates dealt with the four psychological dimensions (Involvement, Consistency, Awareness and Nurturance), Fathering Practices, and Fathering Satisfaction. In the present study, quality of fathering was measured by the same 21 scales derived from these three groups of factors: dimensions, practices, and fathering satisfaction that Canfield used for his studies. Furthermore, data were collected using the same survey questionnaire: The *Personal Fathering Profile* designed by the National Center for Fathering.

### **Rationale**

Fathers have been assumed to play an important role in the socialization and education of their children. This study is based on the idea that knowledge of the main correlates and determinants of fathering quality can improve understanding, predicting, and influencing the behavior of fathers. The need to understand the influence and the role of effective fathers become especially acute in a generation when fatherlessness is viewed as the most harmful demographic trend, and at a time when the high rates of divorce and out-of-wedlock childbearing, lead to the prediction that a great number of children will experience some period of father absence.

There are many other studies about how father's involvement and completeness of family are related to children's outcomes, but there is still lack of evidence about the relationship between these factors and future quality of fathering of the male children. In the present study fathering quality of subjects was analyzed in relation to selected variables from their family background. Using the information given by the subjects, the influence between absence of father and divorce of parents upon their quality of fathering was examined.

The present study analyzes the relationship between several demographic variables and quality of fathering. Religiosity and cultural setting defined by religious affiliations are assumed to be important determinants of fathering behavior. In this study, it is explored whether SDA religious setting represents supportive environment for fathering in comparison to other religious settings. It also seemed interesting to verify widely accepted notion that religious setting (especially Christian) enhances quality of family life, thus religiously affiliated fathers were compared with non-religiously affiliated fathers.

It seems reasonable to expect that education also represents a positive resource for quality of fathering, and this is one of the focal points of the present study too. The present study stands at the supposition that characteristics of present family represent an influential environment for manifestation of all the fathering Dimensions, Practices, and Satisfaction. Time is viewed as an important resource for establishing good relationship with children and for achieving high fathering quality. Although there may be variations in the quality of time spent in interaction with children, it seems important to know how its amount is related to the quality of fathering.

Having family worship is probably the most distinctive feature of strongly religious families. Verifying its relationship with fathering quality can give relevant evidence about the role of religiosity in the quality of family life.

Marital interaction is an important component of family relationships and it presumably has strong influence on all aspects of children's development. The present study attempted to make an additional contribution to the understanding of the importance of good marital interaction by directly assessing its relationship with the quality of fathering.

In the present study, fathering quality is viewed as a multidimensional construct consisting of psychological components (fathering dimensions), behavioral components (fathering practices), and emotional components (fathering satisfaction). Since the emotions are usually related to motivation for certain behaviors, it seems important to explore how are behavioral components of fathering related to its emotional components. Therefore a question the fathering practices that are related to the highest fathering satisfaction is also explored within the present study.

### **Statement of the Problem**

The Seventh-day Adventist Church considers fatherhood vital for the normal functioning of the family. Counsels on fathering practices and exhortations to fathers are common in books, articles, newsletters, and church periodicals. Seminars and oral messages are often presented to church congregations. Fathers are encouraged to work diligently at spending time with their children, expressing love, modeling, guiding, and imparting wise discipline to their children, as well as developing a healthy marital relationship. However, no scientific research has been conducted among Seventh-day Adventist fathers to measure the various psychological dimensions, practices, and satisfactions of the fathering role and the factors that are related to fathering quality. Neither evaluation related to fathering qualities nor comparison with any other group of fathers has been done in the Seventh-day Adventist community. There is a need, therefore, to assess the potential and performance of Seventh-day Adventist fathers and start building a data bank for further studies.

### **Purpose of the Study**

The purpose of the current study was to examine the quality of fathering (as measured by fathering dimensions, practices, and fathering satisfaction) and its relationship to selected variables from family background, demographics, and characteristics of the present family among Seventh-day Adventist fathers (SDA) and fathers from a general sample obtained from the National Center for Fathering (NCF). By comparing the patterns of relationships found in both the SDA (target) sample and the NCF (reference) sample, it is hoped that a clearer understanding of SDA fathering would emerge.

### **Research Questions and Hypotheses Tested**

There are nine research questions and nine hypotheses to be tested in this study. The research questions are related to selected variables from the father's family background, demographics, and some characteristics of his present family. These three sets of independent variables are related to fathering quality. To avoid repetition of the same wording in every question, fathering quality always implies that it is measured by fathering dimensions, practices, and satisfaction which are operationally defined in chapter three.

### **Family Background**

The variables used as descriptors of family background include absence of father during childhood, and divorce of parents.

Question 1. Is there a difference in the quality of fathering between those subjects who reported that their fathers were largely absent during their childhood and those subjects who did not report absence of father during childhood in both SDA and NCF

samples?

**Hypothesis 1.** Subjects who reported that their fathers were largely absent during childhood show a lower quality of fathering in both SDA and NCF samples.

**Question 2.** Is there a difference in the quality of fathering between those subjects who experienced divorce of parents and those who did not, in both SDA and NCF samples?

**Hypothesis 2.** Subjects who experienced divorce of their parents show a lower quality of fathering in both SDA and NCF samples.

### **Demographics**

The selected demographic variables included are religious affiliation, non-religious affiliation, and educational level.

**Question 3.** Is there a difference in the quality of fathering between Seventh-day Adventist fathers and the fathers affiliated to Protestant, Catholic, or other churches combined?

**Hypothesis 3.** There is a difference in the quality of fathering between Seventh-day Adventist fathers and Protestant, Catholic, or other group combined.

**Question 4.** Is there a difference in quality of fathering between subjects who reported no religious affiliation and those who reported being affiliated to Seventh-day Adventist, Protestant, Catholic or other church?

**Hypothesis 4.** Subjects who reported no religious affiliation show a lower quality of fathering than those who reported belonging to Seventh-day Adventist, Protestant, Catholic or other church.

**Question 5.** Is there a difference in the quality of fathering among subjects with

different educational levels in both SDA and NCF samples?

Hypothesis 5. Subjects with higher educational levels show a higher quality of fathering in both SDA and NCF samples.

### **Characteristics of Present Family**

The selected characteristics of present family are the father's time spent in interaction with his children, practice of family worship, marital interaction, and the practices associated with greatest fathering satisfaction.

Question 6. Is there a relationship between father's time spent in interaction with his children and his quality of fathering in both SDA and NCF samples?

Hypothesis 6. Fathers who spend more time in interaction with their children show a higher quality of fathering in both SDA and NCF samples.

Question 7. Is there a correlation between the practice of family worship and the quality of fathering in both SDA and NCF samples?

Hypothesis 7. The practice of family worship has a positive correlation with all fathering dimensions, practices, and satisfaction, especially with the practice of spiritual development in both SDA and NCF samples.

Question 8. Is there a relationship between Marital Interaction and the quality of fathering in both SDA and NCF samples?

Hypothesis 8. Better Marital Interaction is related to a higher quality of fathering in all three areas: fathering dimensions, practices, and satisfaction in both SDA and NCF samples.

Question 9. Which fathering practices are associated with the greatest fathering satisfaction in both SDA and NCF samples?



Hypothesis 9. The practices associated with greatest fathering satisfaction are Spiritual Development, Showing Affection to his children, Marital Interaction, and Time Commitment to his children in both SDA and NCF samples.

### **Significance of the Study**

Since fatherhood is so vital and there exists a scarcity of scientific information in general and especially in the Seventh-day Adventist community about fathering qualities, the findings of this study may assist men in considering their fathering experience. The results may also contribute to increasing fathers' awareness of their great importance and of specific areas of fathering practices that might have been overlooked, particularly in Seventh-day Adventist communities. Furthermore, building reputable data on the fathering subject will contribute to re-enforce and complement counsels and exhortation on fathering psychological dimensions, behavioral practices, and satisfaction with himself and his fathering role.

The comparison with another sample of fathers will help SDA fathers to have a point of reference to evaluate their fathering quality. The results of this study can be used to enhance the work of those who prepare parenting seminars and workshops, as well as for those who deal with family counseling.

### **Limitations of the Study**

The present study has the following limitations:

#### **The SDA sample**

The administration of the questionnaire was done by the Family Life Directors of the Conferences on a convenient basis. The fathers who responded to the survey

questionnaire did it voluntarily. Consequently the sample has not been randomly selected, neither is it ethnically nor numerically representative of the Seventh-day Adventist community. Therefore, no generalization was attempted.

### **The NCF Sample**

The method of sampling and the procedure of collecting data for the reference sample are not well known. The data file was received through Internet and information was given by the National Center for Fathering, that the fathers surveyed were mostly religious fathers who belonged to Protestant or Evangelical churches other than Seventh-day Adventists.

### **Both Samples**

1. The scores on the report are based on fathers' self-ratings of themselves. Therefore the report may be influenced by the fathers' personality traits and their mood at the moment of filling out the questionnaire. A father who tends to be highly critical of himself may score lower than a father who is more realistic and less judgmental. Likewise, a father who is overly optimistic may score higher than one who more accurately reflects his situation.

2. Only fathers have been surveyed. No reports from the wife and children have been obtained in order to have a more complete picture and to be able to evaluate the fathering qualities more precisely.

### **Delimitations of the Study**

This study investigated fathering quality using two samples: a convenient sample

of fathers from sixteen large and small churches within the North American Division of the Seventh-day Adventists (target sample); and a general population sample obtained by the courtesy of the National Center for Fathering (reference sample). The NCF sample was used only for comparison purposes.

### **Definition of Terms**

The following terms are defined in the context in which they were used in this dissertation.

**Conference:** The smallest economically and legally independent administrative unit in the SDA church. It is composed of a number of local churches or districts within a given geographical area. It is also called the local conference.

**Union:** A unit of church organization formed by a group of several local conferences or missions which form a constituent part of the General Conference in one of its geographical divisions.

**Division:** A largest geographical and administrative unit next to the General Conference, embracing a number of unions sections.

**General Conference:** The central governing organization of the Seventh-day Adventist church, composed of the unions of churches. The General Conference conducts its worldwide work through sections called divisions. At the moment there are 12 divisions and two attached unions. The headquarters is in Silver Spring, Maryland.

**North American Division:** A unit of church organization to which is allotted the territories of United States, Canada, and some islands.

**Family Life International:** An annual convention given for academic credit held by the Andrews University Program in Religious Education that prepares Certified

Family Life Educators and works toward enriching families and marriages.

Family Ministries Department: A branch of the Seventh-day Adventist Church which promotes family life education from the level of the General Conference to the Divisions, Unions, Conferences and local churches.

Resilience: The capability to recover quickly from changes or misfortunes, or the ability to buffer the negative consequences associated with parents' marital problems.

### **Organization of the Study**

This study is organized into five chapters. Chapter 1 has presented the background of the of the study, rationale, statement of the problem, purpose of the study, research questions and hypotheses, significance of the study, limitations and delimitations of the study.

In chapter 2, the review of related literature includes six areas: (1) an overview of *fathering role evolution*; (2) *father's involvement* with his children and *father's absence*; (3) *father's consistency* in both *external* realities and *internal* realities; (4) *father's awareness* (5) *father's nurturance*; and (6) *father's satisfaction*.

Chapter 3 describes the methodology used in the study. It states the type of research conducted, and describes the population under investigation and the sample. The chapter also presents the instrumentation, procedure, and data analysis.

Chapter 4 reports the result of the analyses and give a summary of the major research findings.

Chapter 5 contains a summary of the purpose and methodology, the discussion of the findings, conclusion and recommendations for practice and for research.

## CHAPTER 2

### REVIEW OF RELATED LITERATURE

#### Introduction

The literature was reviewed with an aim to establishing context and rationale for the present study and providing a basis for operationalizing the constructs of fathering qualities. This review is divided into seven major sections: (1) an overview of *fathering role* evolution; (2) father's *involvement* with his children and father's *absence*; (3) father's *consistency* in both *external* realities—his behavior and how he uses his time, and *internal* realities—his character and emotional control; (4) father's *awareness*—the extent to which a father knows his children and their world; (5) father's *nurturance*—how he provides a nurturing environment for his children; (6) father's *satisfaction* with his fathering role; and (7) father's perspective in the Bible and Ellen G. White writings.

#### An Overview of the Evolution of the Fathering Role

The history of the family indicates that its form has varied with the time and circumstance in which it occurred and that the roles of the primary family members, namely, father, mother, and child, have been shaped by the existing milieu. For this study it is important to understand that parenting is not synonymous with mothering, but there is another dimension called fathering. Reverend Edward V. Stein (1974), professor of Pastoral Care at San Francisco Theological Seminary, asserted that there are at least two

kinds of fathering: “biological and psychological.” Biological fathering “is a brief, easy, and usually satisfying enterprise—a task in the world’s surplus population that, except for its more immediate physical gratification, has shifted from a central objective to a peripheral one.” Psychological fathering, on the other hand, “may take the better part of a life time, and it is very difficult to do well.” Additionally, it “has peaks and valleys of anguish and difficulty” (p. 11). Psychological fathering, however, “is what the world is in need of more than ever in its history” (p. 11). A considerable body of scholarly evidence, continues Stein, indicates that civilization will rise or fall depending upon the quantity of effective fathering available (p.12). In respect to some of the possibilities intimated for fathering, Stein saw that in addition to the primal significance of *affection*, there are other fathering duties such as *protection, contacting behavior, modeling, and limit-setting* for the growing child (p. 12).

Leighton McCutchen (1972), writing about fathering said that “the father figure is built upon a triologue between the actual inter-relations of the child, father and mother as those come to focus on the problem of limitation and initiative” (p. 40). He calls our attention to the fact that *father* is a *complex image* which involves not only the actual father, but the father as he is perceived by the child and as he is mediated and related to by the mother, directly or through her own memories of her father (p. 40).

Ken R. Canfield (1996), the founder (in 1990) and president of the National Center for Fathering (NCF), says that “just as women learn to mother by imitating their moms, men learn to father by watching their dads. But a crisis of fatherlessness has removed the models for many men and distorted them for others” (p. 11). Historically, adds Canfield, men learned to father by following models. “They kept their eyes open

and watched daily how it was done. Hopefully they were able to do their fathering apprenticeship, studying under their own dads, subconsciously taking notes of who a father is and what a father does” (p. 21). This all was easier in the past when rural society was predominant and boys would follow fathers to the fields and girls stayed home to learn from their mothers the chores of the household.

Remnants, at least, of the family economy with a sex division of labor existed in rural Britain until the end of the 18th century. The same practice was found in the United States, but one can trace the origins of present-day family structures to the economic changes of the Industrial Revolution. Many authors who have reviewed and analyzed the subject of child-rearing practices find that the impact of industrialization was disastrous to family life for men, women, and children who were herded into the factories and the mines under conditions which must have made any sort of real family life impossible. Legislation controlling the employment and working hours of children and women gradually mitigated these conditions, but the family-cooperative economy has never reappeared. Compulsory education also contributed to disrupt the important father-son relationship which exists in many primitive societies and once existed in the United States (Linton, Berle, Grossi, & Jackson, 1961; Nash, 1965; Whiting, Kluckhohn, & Anthony, 1958).

As a result of such an economic system, it seems fair to say that the United States has had (and still has, although it appears that it is slowly changing) a system of child-rearing in which the mother is considered mainly responsible for the upbringing of the children of both sexes. The father’s economic activities, which have removed him from the home for much of the day, have precluded him from this responsibility. This was

documented by Linton et al. (1961) who found that the accepted criterion of a good father is the adequacy of his material provision.

John Nash (1965), psychologist and professor at McGill University, reviewed the literature to examine the opinions of a number of sociologists and psychologists on the child-rearing assumptions of Western industrial society. Nash found that American practices in child-rearing, up to 1965, appeared to be decidedly “matricentric,” and as a result, there was a relative lack of studies on the father’s role. Nash also discussed possible historical and social reasons for this practice and reviewed the evidence on the effects of this matricentric module on the psychological development of boys.

His conclusions from this overall view of the literature on fathers and their place in child-rearing can be summarized as follows:

1. Sociologists labeled American society in particular, and probably Western industrial society in general, as “mother-centered.” This is in contrast to certain “primitive societies with a family-cooperative economy” that typically have a way of child-rearing which emphasizes “father-son” and “mother-daughter” relationships. This difference is explained by the arrival of the Industrial Revolution.

2. Psychologists adopted this cultural philosophy of child care, perhaps uncritically, and many appear to have assumed that it was both the only and the most desirable pattern of child care. In fact, for some, child-rearing is specifically a feminine duty to the point of ignoring the father entirely.

3. Clinical studies show evidence that father-child relationships are of considerable etiological importance to both social and psychological abnormalities. “Psychosexual difficulties such as homosexuality and other maladjusting behaviors might



result from father deprivation, especially at an early age” (pp. 261- 293). G. Gorer (1948) and C. Kluckhohn (1949) had made similar comments about the place of the woman and mother in the United States. In their opinion, many American men were so “wrapped up” in the pursuit of success that they largely abdicated control over their children’s upbringing to their wives. Gorer epitomized American society as the “Mother-land” in which the American mother had the dominant role in the rearing of her children. The father, he said, has become “vestigial.” This has affected the American childhood, particularly that of the American male, because most boys reach and pass adolescence under mostly female authority.

H. Elkin (1946) and E. Ostrovsky (1959) drew attention to the effects of the almost complete predominance of women teachers, which results in father-deprived children being unable to find a father substitute in a teacher. Elkin and Ostrovsky thought that the young American adult male has difficulty in accepting a mature and socialized concept of virility because his development in both home and school has been molded largely by women.

Psychotherapists B. O. Rubenstein and M. Levitt (1957), in their article “Some Observations Regarding the Role of Fathers in Child Psychotherapy,” spoke of the cultural expectation that the American male will delegate all parental responsibility to the mother, leaving material provision as the father’s only role. John Nash (1952), in his article on “Fathers and Sons: A Neglected Aspect of Child Care,” showed the evidence of a similar assumption in England. He called attention to the considerable reforms in the care of orphans and other children deprived of family life that followed the Children Act of 1948. In these reforms, emphasis was placed on the provision of a “normal family” for

such children by setting up small cottage homes with a housemother. The notion of a “normal family” with a mother figure but no father was accepted almost without question. The State presumably would fulfill the paternal role of provider.

Irene M. Josselyn (1956) remarked that American society tended to see fatherhood as a social obligation rather than as a state having biological roots and involving psychological satisfaction. She further argued that “since society does not recognize fatherliness as a male counterpart of motherliness, the father who shows tenderness and nurturance towards his children is regarded as effeminate” (p. 265). Therefore, Josselyn also concludes that it seems reasonable to accept that Western society has been matricentric in its child care rather than giving equal importance to the two parents in their contribution to the psychological well-being of children.

In the 50s and 60s, the changes in the economic pattern, such as the 5-day working week, reduced the father’s necessary absence from home so that he could be expected to spend more time with his children. Automation promised even greater reduction in the separation of father and children. Therefore, it appeared to be an appropriate time for reconsideration of the father’s place in child-rearing.

Ruth Jacobson Tasch (1952), from Iowa Child Welfare Research Station, pointed out that the greater freedom which modern parents exercised in defining their roles indeed brought about changes in their functions, but these changes “have been largely unexamined” (p. 319). She thought that this was particularly true concerning the father’s function. Therefore, she designed a study to obtain information concerning the role of the urban American father in the family.

Tasch interviewed 85 fathers who had a total of 160 children—80 boys and 80 girls. They were drawn from the greater New York area and covered a diverse range as regards nationality of origin, education, and occupation. She investigated such matters as the father's participation in routine daily care, recreational activities, and discipline. One of her most interesting conclusions is that companionship with the children was highly valued by the fathers, and where this companionship was good, it accounted for one of the major fathering satisfactions. Most of the fathers expressed enjoyment at spending *time with their children and regretted that their economic activities limited the time they could spend.* This study is valuable because it is one of the first that investigated the father directly.

In 1943, L. P. Gardner also investigated the attitudes of 300 fathers toward their role by personal interview. Her results were somehow different from Tasch's (1952). She reported that these fathers, who were above average in education and socioeconomic status, had ample time to do a lot of fathering, but they did not use their opportunities to take any considerable role in child-rearing (p. 50). In a later study, Gardner (1947) analyzed 388 children (10-12 years of age). Only 14% preferred the father to the mother. Bossiness was a perceived attribute of the father in a large number of cases. Four decades later, Garbarino and Associates (1992) research also showed that traditional masculine values have served as justification for wife and child abuse.

The expectation that the improved working conditions would have resulted in a return of the father to a more significant place in child-rearing seems not to have proven true. It also seems to be particularly true that the father's function had been little studied up to the 60s, and the few studies available do not show much change either. A review of

American-family research between 1929-1956 revealed only 11 publications pertaining to the father-child relationship; 160 concerned the mother-child relationship (Peterson, Becker, Hellmer, Shoemaker, & Quay, 1959).

Miller and Swanson (1958) in a book entitled *The Changing American Parent* gave no indication of a change in the father's role. In fact, they surveyed 600 children and their mothers and they constantly referred to the mother in roles referring to child-rearing, making no reference to the father in this capacity. Most of the data about the father are confined to his occupation or education and, consequently, he appears as a kind of statistical appendage to the family. In another book, *Society Without a Father*, Alexander Mitscherlich (1963) documented various ways in which Western society is fatherless, such as the growing "classlessness of mass man," the rejection of and hostility toward authority (with accompanying peer competition), the loss of reliable models in the environment (Watergate!), the father as a clown or "bumbler," and the loss of the physical presence of the working father (p. 218). This fatherlessness was accurately predicted by Henri Nouwen (1972) when he said that "this present generation would be a generation without fathers, a society of fatherlessness" (p. 27).

Kelly (1977) observed that popular books on parenting have tended not to distinguish between what fathers do and what mothers do in influencing the development of their children, or else "they have been written primarily with the assumption that it is the child's mother who carries the burden of parenting in the family" (p. 108). However, in the late 1970s, books, magazines, and daily newspapers began to reflect a "new concern about, appreciation of, and instructional information for men who took their paternal tasks seriously" (p. 108).

Charlotte Holt Clinebell (1977) thought that the “new awareness of and interest in the importance of fathering has probably been kindled by the growth of the women’s liberation movement” (p. 167). Many women have become aware that they have shouldered most of the burden of raising children and experienced little of the satisfaction of developing other interests and talents. “Women have begun to call for shared parenting, public child care, and increased opportunities outside the home” (p. 167). Pauline Boss (1986) shared the same opinion and she added that the “current redefinition of women’s roles has precipitated new interest in male roles as well” and, consequently, “the father role has come under scrutiny” (p. 11).

A 1974 Roper poll, which interviewed 3,000 women, found that “61 percent of all women under thirty, favor a marriage of equal partnership, where husband and wife both work and share homemaking and child-care responsibilities” (*Los Angeles Times*, October 6, 1974). These new demands are “dovetailing with what psychologists and sociologists in American society have been saying for some time, that children are getting too much mothering and not enough fathering, and such a situation can be destructive” (Clinebell, 1977, p. 167).

Henry B. Biller (1974) in *Paternal Deprivation* confirms that there was a paucity of scientific inquiry into the nature and consequences of fathering, but he saw that this attitude was changing. Pauline Boss (1986) agreed with Biller saying that in the past the fathering role has virtually been ignored by theory and research, but in the 70s it seems that a new awareness was developing. Ken Canfield (1996) expresses that, in 1987, when he first began research on what makes an effective father, he “was overwhelmed at the number of resources available for mothers,” such as “books, community seminars,

mothering organizations, and wise friends,” but only a scattering of material was available “to help a man become a better dad” (p. 80). However, Canfield also thinks that an interest on fathering effectiveness seems to have increased in the last decade.

*Paternal Deprivation* (Biller, 1974), *Father Power* (Biller & Meredith, 1975), *Fathers' Influence on Children* (Marshall, 1977), *The Wounded Healer or Generation Without Fathers* (Nouwen, 1972), and *Fathering: Fact or Fable* (Stein, 1977) are some significant books that helped to turn the attention of research to the forgotten role of fathering. Gradually, and paralleling with the women's liberation movements, drug abuse, and the teenage sexual revolution, the concept that fathering is different from mothering power, and the recognition that the children need both in order to develop properly, has been maturing.

Michael Lamb (1986) noted the increased attention to the *changing demographics* of families in North America, and issues such as *child neglect* and *abuse* as factors leading to an increasing focus of research on the characteristics of parents and, particularly, of fathers. Canfield (1996) also notes that many men were awakening to the importance of the fathering role. Thus, seeking to provide some help, Canfield and his colleagues from the National Center for Fathering began their own research. They studied the historical literature, surveyed the scholarly literature back to 1940, and then began to interview men. Since December of 1987 to the present, they have surveyed more than 10,000 men and formulated over 600 questions about their fathering practices and ideals. On this surveying process, 48 different factors that influence how a man fathers were identified. However, they found that the results seemed to be too complex to be of much help. Eventually they thought that those 48 aspects of fathering could fit

under one of four functions of a father: Involvement, Consistency, Awareness, and Nurturance. They called these functions the “I CANs.” To Canfield, these four functions represent the general functions at the heart of being a father. The best a father can do, he says, “ is to provide an environment of security, instruction, and nurturance, and give to his children an atmosphere of love in which to grow up,” and occasionally, he adds, “fathers should act as walls for the children to bounce against” (Canfield, 1996, pp. 80-81).

Summarizing, it can be stated that from the “forgotten contributors to child development,” fathers have become the focus of many studies. Most recently, psychologists and the public in general have come to realize that fathers are not just breadwinners but that they play multiple roles in the family. This has promoted a laudable increase in multidisciplinary and multicultural approaches to the study of the family in general and fatherhood in particular (Biller, 1974, 1993; Biller & Meredith, 1975; Canfield, 1992, 1996; Lamb, 1987b, 1997; Parish & Nunn, 1981).

### **Father’s Involvement With His Children and Father’s Absence**

Involvement requires father’s presence, both physical and psychological. It also includes the quantity and quality of involvement. According to Canfield (1996), an involved father often does things together with his children. He allows his children to accompany him on errands, reads stories with them, works on projects together, has fun with them, spends a lot of time together, often involves his children in his work, and spends time playing with his children a couple of times a week. Michael Lamb (1986), a researcher in the United States Department of Health and Human Services, describes

involved fathers in three basic ways: engaged with the child in some activity, accessible to the child, and responsible for some daily routines such as feeding mouths, wiping noses, giving allowances, changing diapers, or driving them to lessons and games.

Considering the traditionally limited role of fathers in family life, Margaret Mead (1955) once described fathers as “a biological necessity and a social accident.” Russell and Radojevic (1992) also found that fathers have been sparsely (or accidentally) represented in family-research paradigms, and less yet in discussions of child and family interventions. Nonetheless, evidence regarding the critical importance of fathers to the health and wellness of the family system is growing rapidly (Biller, 1993; Garbarino, 1993). Father uninvolvedness, according to Johnson (1993), presents clear risks to the social and emotional health of the children (p. 301).

Several studies indicate that the level of father involvement has increased over the last several decades. In a 50-year follow-up study, Caplow and Chadwick (1979) reported that in 1924 about 10% of all fathers were reported by mothers to spend no time with their children, compared with 2% in 1976. Likewise, the proportion of fathers spending more than one hour a day with their children increased significantly, they say, although data is not provided.

Walker and Woods (1976) and Sanik (1981) found that fathers with infants and toddlers were spending more time with their children in 1977 than in 1967, though there were no comparable changes among fathers of older children. Consistent with this, Daniels and Weingarten (1982) interviewed 86 families in the Boston area and found that twice as many children born in the 1970s received care from their fathers on a regular daily basis than was reportedly true of children born in the 1950s and 1960s. Lamb



(1987a) mentioned the survey data gathered by Juster from a nationally representative sample in 1975 and a subsample in 1981. He reported that men in the prime child-rearing age range (18-44 years) spent 2.29 hours per week in child care in 1975 and 2.88 hours in 1981—an increase of 26%. For women, the amount rose from 7.96 to 8.54 hours—an increase of 7%. “This clearly shows the increases in paternal involvement that has occurred in the last decade,” says Lamb (p. 130).

It is interesting to note that as the paternal involvement seems to increase, the maternal availability seems to decrease. Most time-diary studies report overall declines in the levels of women’s total family work (Pleck, 1983; Sanik, 1981). Sanik’s findings are in harmony with Pleck’s extensive studies about the changing patterns of work and family roles (1981, 1982, 1983, 1984). Several hypotheses have been offered in an attempt to explain the overall declines in women’s family work. Pleck (1985) suggests that increased maternal employment, smaller average family size, and more efficient home-care technology are responsible for the decline. Lamb, Pleck, Charnov, and Levine (1987) believed that this increased motivation on the part of fathers in being involved in child care can be attributable to changing cultural values which encourage direct paternal involvement (p. 130).

Although not all men want to be highly involved in day-to-day care of their children, Coysh (1983) found that fathers with higher self-esteem, better marital relationship, and higher levels of participation in household tasks prenatally were more likely to become involved in child care. Some involved fathers report that their own fathers were highly involved (Manion, 1977; O’Molloy, 1988; Sagi, 1982), whereas

others report that they wish to avoid being like their own uninvolved fathers (Baruch & Barnett, 1983).

In his essay "Reinventing Fatherhood," James Garbarino (1993) agrees with Margaret Mead that fatherhood depends on social conventions that structure the roles of men and women. Contributing to the same argument, Lamb (1987b) asserted that the many roles that fathers play within the family are socially defined and thus vary in subtle or substantial ways from society to society. Garbarino (1993) sees "many of our modern fathers sacrificing their families for their ideals," he says that these fathers are following the example of Gandhi who "abdicated family responsibilities in order to serve his people and his cause" (p. 51). In less dramatic fashion, says Garbarino,

Many traditional fathers have set goals in business, industry, government, the arts, and academic, over investing time and care in their children. Others simply have ignored the paternal role. In the United States, for example, a significant proportion of fathers are notable for their absence from the family. (p. 51)

Recent demographic findings suggest an increasing proportion of American children having little or no contact with their fathers. The 1990 census confirms a continuing 2-decade trend toward single-parent households, with 25% of U. S. children (14 million) living in mother-only homes (Levine, 1993, p. 45). Seltzer and Bianchi (1988), using data from a representative sample of a civilian noninstitutionalized population of the United States in 1981, reported that among the children living with their mother, 35% have no contact with biological fathers, and 24% see their fathers less than once a month. Garbarino and associates' research indicates a continuing decline in the amount of time fathers spend actively with their children (Garbarino, 1992, 1993; Garbarino & Associates, 1992).

These findings are not as uplifting as Juster's in 1981, where he noted increases in parental involvement. Differences might be attributed to a series of factors such as the time research was done, the sample, the statistical treatment, and the kind of fathers' involvement studied. As Lamb (1987a) pointed out, studies of father's availability, like those of fathers' interaction, produce a range of results. Across the group of studies as a whole, Lamb argued that "the estimates appear to vary around a baseline proportion of about a half. Thus, while paternal interaction averages about a third of mothers,' paternal availability is somewhat higher—around half of mothers"(p. 129).

Many think that American fathers participate only minimally with their children, whereas others believe that contemporary fathers are highly involved. The truth seems to lie somewhere between these extreme positions. There is no question that fathers, on the average, interact less with and are less available to their children than mothers. Some studies suggest that paternal availability—and in a few studies paternal interaction—approaches and even equals the levels of maternal availability and interaction. Rarely, however, do fathers assume responsibility for their children (Pleck, 1981, 1983; Quinn & Staines, 1979; Robinson, 1977). It is important to note that spending time with one's children or being available to them is not the same thing as being responsible for them, or being interacting with them.

The survey that focused specifically on father involvement in Head Start was conducted by Gary, Beatty, and Weaver (1987). A questionnaire was administered to 345 parents—118 fathers and 227 mothers— at a predominantly Black Head Start program in Washington, D.C. Clearly, fathers in Head Start have not been involved to the extent that mothers have. Despite their low participation, however, there was an

overwhelming high consensus about the desirability of getting them involved. “When asked about the importance of father involvement, the majority of fathers (97%), mothers (98%), and staff persons (100%) felt that it ranged from important to very important” (Gary et al., 1987, p. 32).

In general, literature on parent involvement and developmental outcomes in children has minimized the role of the father. Lamb and Stevenson (1978) viewed this tendency as an apparent by-product of the long-standing assumption that fathers have little interaction with their children, and/or that they are comparatively less significant to the development of their children. Another factor that was noted was the lack of research on the role of the father on child development (Anderson, 1966, 1968; Boyd, 1985; Lamb & Stevenson, 1978; Phares, 1992; Sagi, 1982). Consistent with these assumptions, Boyd (1985) suggested that the reason for minimizing the role of the father can be attributed to the fact that early studies on fathers obtained information indirectly from mothers and children rather than from the father himself.

Pruett (1993) in his article “The Paternal Presence” affirms that the father’s presence in the life of a child is essential to the child emotionally and physically. Further, Pruettt argues that, involved fathers have better self-esteem, are less subject to physical illness, have marriages in which their spouses are more satisfied, and have children who are better able to adapt to life stresses (p. 49). He concludes by saying that

the paternal presence is a vital, lifegiving force in the lives of children and families. Although we have made some progress in understanding the impact of paternal absence of children, we must now begin to understand, define, and appreciate the meaning of paternal presence. (p. 50)

Concurring to the same idea, Garbarino (1993) asserts that the needs of the children have not changed. They still need to be nurtured. “They still need time for play,

talk, supervision, companionship, and learning. They still need to be mothered and fathered” (p. 52).

### **Father Absence and Child Development**

The absence of the father was a major theme of many 1970s studies of the family in evolution. Numerous studies have utilized the father-absence research paradigm to detail the impact of paternal deprivation on various dimensions of child development. The age of onset of paternal deprivation appears to be a very important factor related to child development also (Biller, 1974). Most studies have found father absence to be associated with different developmental outcomes. These differences are typically interpreted as due to the unavailability of the father as a socialization influence or identification figure (Pedersen, 1976). The deficit in involvement, nurturance, and responsibility associated with father absence has been positively correlated with problematic mother-child relationships, child behavior problems, decreases in self-esteem and social competence, family violence, child psychopathology, and decreased success in family therapy (Russell & Radojevic, 1992).

Pedersen (1976) concluded from other research (Burton, 1972; Carlsmith, 1964; Santrock, 1970) that usually, the differences between groups are secondary to environmental influences, and that the impact of father absence—especially with male children—is most readily demonstrated “when the father’s absence occurred in the first five years of life rather than later” (p. 460). The impact of father absence on behavior problems, emotional difficulties, cognitive abilities, and gender-identity development has been a specific topic of research.

### **Father Absence and Moral Development**

Based on research literature, support is relatively consistent for the hypothesis that father absence has a negative impact on the moral development of boys. However, it is expected that the psychological consequences of divorce and death are different. In my opinion, in the widowed home, the mother may present the father model more positively than does the divorced woman, even if the father was not good. The divorced mother often may speak negatively to the child about the father.

Santrock's (1975) investigation examined different aspects of the father-absent situation as they relate to the male child's moral development. His sample was comprised of 120 preadolescent, predominately lower-class boys from early-divorced (before the boys were 6 years old), late-divorced (between 6 and 19 years old), and parentally intact homes. Father-absent boys were reported by their teachers as less advanced in moral development than father-present boys.

Daum and Bieleauskas (1983) offered some insight into the link between father absence and acting out. When using Kohlberg's Moral Judgment Interview, they found same-age father-absent boys to be functioning at significantly lower levels of moral development than father-present boys. In 1980, Judd had found similar results regarding father's absence and presence for delinquent females.

Tuckman and Regan (1966) found that children from widowed homes had more anxiety and neurotic symptoms, whereas children from divorced homes displayed abnormally high rates of aggressive and antisocial behavior. Santrock and Wohlford's (1970) study showed that boys from divorced homes delayed gratification less than boys from widowed homes.

### **Father Absence and Behavior Problems**

One of the most striking findings from the father-absence literature is its consistency in the correlation between father absence and antisocial behavior in children (Anderson, 1968; Kelly & Baer, 1969; Rickel & Langner, 1985; Siegman, 1966).

Father-absent boys are more likely to become offenders. This effect is most pronounced when father absence occurred prior to age 7 (Anderson, 1966; Biller, 1968; Kelly & Baer, 1969; Siegman, 1966). Biller (1968) pointed out that diverse types of paternal absence have differential effects on children, and a distinction is especially necessary between those separations that are socially approved and those that are not. Family disruptions due to the husband/father's incarceration, for example, are unique in their effects to the family, especially to the children, because of the demoralization and stigma attached to it (Anderson, 1966; Hansen & Hill, 1966; Robins, West, & Herjanic, 1976). It has been found that male children are significantly more likely to display behaviors such as aggressive acting out, truancy, drug use, and other delinquent acts after their fathers are absent to imprisonment (Lowenstein, 1986; Sacks, 1977).

While the majority of father-absence literature focused on male children, isolated studies have specifically examined the impact on females. Fleck, Fuller, Malin, Miller, and Ackerson (1980) studied father psychological absence and personal adjustment and sex-typing in adolescent girls. The subjects of the study were 160 single female college students representing five colleges and having a mean age of 19.78 and a mean grade level of 13.39. Of the subject group, 48.1% came from secular institutions, while the remaining 51.9% was obtained from parochial schools (48.1% Protestant and 10% Catholic). All subjects came from families in which either father or stepfather was living

in the home at least until the subject was 13 years of age. This study found that father's psychological absence or "non-acceptance" was correlated with more frequent and indiscriminate sexual behavior in female daughters (p. 848).

Hetherington's (1972) research has also shown that the physical absence of the father is detrimental to personality, causing an increase in anxiety in heterosexual relationships. Girls whose fathers were absent due to death exhibited anxiety by being socially inhibited and withdrawing from a male interviewer, while also reporting fewer datings and other heterosexual activities. On the other hand, those girls whose fathers were absent due to divorce exhibited more sexually aggressive behavior and attention-seeking from males. Fleck et al.'s (1980) study found that father psychological absence or presence in a negative way produces effects similar to father's physical absence due to divorce. Summarizing, it can be stated that concerning father absence and behavior problems, researchers have concluded that father absence in childhood and adolescence contributes to more profound deficiencies in character formation and higher rates of behavior problems to both boys and girls. Further, this effect is most notable when the absence occurs at an early age (in the first 7 years) when the minds are tender and most impressible and the habits are being formed.

### **Father Absence and Emotional Problems**

Research indicates a clear trend for father absence to be associated with more negative emotional consequences for males and females, especially when onset is prior to age 5. It is likely that these effects are both age mediated (Wallerstein & Kelly, 1974) and related to social and economic factors coexisting with loss of father (Parish & Nunn, 1983). Soth, Levy, Wilson, and Gimse's (1989) study showed that girls who experienced



loss of father prior to age 5 suffered some emotional disturbance and appeared to be more likely diagnosed with Borderline Personality Disorder later in life. Others have found that children who experience father absence, especially when it occurs prior to age 6, are more likely to manifest intense anger and loneliness. "Feelings of anxiety were more prevalent among men whose parents were divorced" (Wallerstein & Kelly, 1976, p. 256). This lends support to Hetherington's (1979) notion that the effects of divorce may be more pervasive and long-lasting for men than for women.

Wallerstein and Kelly (1980) in their "California's Children of Divorce" study found that the younger the child was when the parents divorced, the lower the child's self-esteem and more lonely he or she was as an adult. They also found other striking differences between those whose parents were divorced during childhood compared to those whose parents were not divorced. "As adults, those from divorced families were more likely to be bothered by crying spells, insomnia, constant worry, feelings of worthlessness, guilt and despair" (p. 75). Another interesting finding from this study is that children who had an emotional nurturant relationship with their father after the marital separation obtained a sense of continuing close relationship, which contributed to the good adjustment of both boys and girls. However, the most tragic situations for the child were those in which mother and stepfather demanded that the child renounce his or her love for the father. "Such children were severely troubled and depressed, too preoccupied with the chronic unresolvable conflict to learn or to develop to a normal pace" (p. 75).

Parish and Taylor (1979) also found that father absence contributed to children's lower self-esteem, greater dependency (Parish & Nunn, 1981), more externalized locus of

control (Parish & Nunn, 1983), and specific pathological conditions such as nightmares, bed-wetting, withdrawal, fears, and somatic complaints (Lowenstein, 1986). Parish and Nunn (1981) examined relationships between children's ( $N=132$  fifth-through eighth-grade students) self-concepts and their evaluations of parents in families where father loss had occurred either through divorce or death. It is interesting to note that the findings seem to support that father loss by death is less detrimental than father loss by divorce. Furthermore, unhappy families where parental conflicts are constant are as detrimental as divorced families for the children's self-concept development. The authors associate this fact with threats to the fulfillment of basic needs as outlined by Maslow in 1954.

Pat Wingert and Patricia King's (1988) study has shown that no matter how amicable the divorce settlement might have been, 2 years later the average divorced father has little or no contact with his children. Their study showed that three-fourths of all children of divorce have contact with their fathers fewer than two days a month (p. 66).

Parish and Nunn's (1983) study on 644 American undergraduate students appears to support Wallerstein and Kelly's (1974) hypothesis that differential effects upon psychological functions may be tied not only to the absence of father, per se, but to the developmental period in which loss occurs. The students completed the Rotter Internality-Externality Scale and provided information on their family background. They were then grouped according to whether or not they had experienced father absence, and their age (0-6; 7-13; 14-21) at the time this event occurred. The results seem to indicate that for the 0-6-years group, the loss through divorce is more traumatic than the loss by death. An explanation for this fact is offered by stating that

the child 0-6 years may be primarily egocentric in his views toward others, thereby making father loss by death a less traumatic experience, and, since this

loss occurs early in the family-life cycle, it is also likely that another father figure or surrogate may replace the deceased father. (pp. 189-190)

For the 7-13-year-old group, the loss is highly dramatic either by death or divorce, because the child may be very much aware of the trauma of father loss but may not have the psychosocial maturity or mechanisms to mediate its effects. In other words, the father figure was taken "at a point in the development sequence at which the child is least capable of dealing with such losses" (p. 190). The 14-21-year-old group in both cases, loss by divorce or death, may be the least affected because the subjects have a more "mature orientation and more diverse social net work from which to draw psychological strength and reduce the dependency. There is also the likelihood that the subjects will take on responsibilities and control over themselves and their family's affairs" (p. 190). These explanations seem to be in agreement with Foa et al.'s (1993) resource theory which advocates that both the members of the immediate family, as well as other significant people constitute a social pool of resources.

Sutton-Smith, Rosenberg, and Landy (1968) added an interesting dimension to the study of father-absent effects, studying families of different sibling compositions. Their findings show that, in general, father absence has a depressive effect throughout, with the greatest effects during the early and middle years. Boys without brothers are more affected than those with brothers, girls with a younger brother more affected than other girls, and only girls more affected than only boys (p.1213)

Johnson (1993) mentions that Gulati and Singh (1987) reported having found more severe symptoms such as emotional instability and interpersonal withdrawal in father-absent males than father-absent females, thus suggesting greater vulnerability in boys to father absence or loss of fathers. More recently, numerous theoretical orientations

have stressed the impact of the father-daughter relationship on both moral and sex-role development. Research has corroborated theory, indicating that both the quantity and quality of the father-daughter relationship affect these areas (Johnson, 1993, p. 303).

Fleck et al. (1980) and Hetherington (1972) found that father-absent females exhibit greater anxiety as a personality trait and in dating situations than father-present peers. On the other hand, an accepting relationship with father has been correlated highly with superior personality adjustment in females (Fish & Biller, 1973). Leonard (1966) addresses the father-daughter relationship, stressing the need for a transparent and natural interaction with father to prevent guilt or anxiety in relation to males. He states that the "girl must develop a desexualized relationship with her father, enabling her to later accept the feminine role without anxiety (p. 325).

The findings in Raschke and Raschke's (1979) study lend support to some previous research and add the proposition that children are not adversely affected by living in a single-parent family, but that family conflict and/or parental unhappiness can be detrimental, at least to self-concept, which is also a measure of social and personal adjustment. They report having "found no significant differences in self-concept scores of children from intact, single-parent, reconstituted, or other types of family. Self-concept scores, however, were significantly lower for children who reported higher levels of family conflict" (p. 367). This finding is in agreement with Parish and Taylor's in 1979 who found that parental conflict is a very negative factor to children's self-concept. Therefore, it can be concluded that family conflict is very detrimental, and children who perceive greater conflict in their families will have significantly lower self-concepts.

The above studies agree with statements of many educators and psychiatrists. For example, John Drescher (1988) wrote that “the love which father and mother have for each other is the most important factor in building children’s emotional security” (p. 4). Drescher quotes the psychiatrist Justin S. Green who said: “In my twenty-five years of practice I have yet to see a serious emotional problem in a child whose parents loved each other, and whose love for the child was an outgrowth of their love” (p. 44).

As it has been previously mentioned, the effects of father absence can also be related to social and economic factors. In fact, there is an increasing note of the possible effects of cultural and economic differences on the findings in the father-absence literature. Both Hetherington (1972) and Hainline and Feig (1978) studied the effects of father absence due to divorce or death on female personality development. Hetherington’s group was comprised of only White, low-middle-class girls whereas Hainline and Feig’s included 20% Black, lower-middle, and middle-class girls equally distributed throughout the groups. Hetherington found that early separation from fathers had more severe effects than late separation. Additionally, daughters of divorcees showed more attention seeking from males and early heterosexual behavior. These findings do not correlate with Hainline and Feig’s findings, which found that father-absent girls did not differ from the controls on various measures of nonverbal behavior. Hainline and Feig’s conclusion was that the possible contributing factors to the disagreement between their results might be attributed to the age of the subjects at testing, their socioeconomic level, race, ethnicity, education, and family composition.

Since the majority of studies in this area have focused on White, middle- to lower-middle-class children, Eberhardt and Schill (1984) decided to study the effects of father

absence and sexual permissiveness on Black, lower-socioeconomic-level females. Even though it was predicted that father-absent adolescent females would be more sexually permissive than their father-present counterparts, Eberhardt and Schill did not find significant difference between the two groups.

It can be summarized that father-absence research has found that the absence of the father in the home, not the socioeconomic level, is a greater contributor to emotional problems, namely, lower self-esteem, instability, manifest anxiety, loneliness, greater dependency, fear, and personality disorder in both male and female, especially when the onset is prior to age 7.

### **Father Absence and Cognitive Abilities**

Peterson et al. (1959), having studied parental attitudes and their relationship to children's adjustment, came to the conclusion that father's attitudes play a significant role in the cognitive, affective, and behavioral development of their children. Father's presence was found to be significantly and positively correlated with academic performance (Blanchard & Biller, 1971). In a comprehensive review of literature relative to father absence and cognitive development, Shinn (1978) detailed a variety of detrimental effects of father absence on cognitive ability, as measured by standardized intelligence and achievement tests. Anxiety and financial hardship in father-absence families may also contribute to the observed effects," says Shinn (p. 321). The author states that overall data from 30 studies reviewed showed that children's interaction with their fathers fostered cognitive development, while a reduction in such hindered it. More recently, Ricciuti and Scarr (1990) confirmed these conclusions in a study of 1,044 2-year-olds using the Bailey Infant Development Scale. They found cognitive impairment

to be correlated with two factors: (1) birth weight and (2) father absence. Further, these effects do not appear secondary to economic factors. Mulkey, Crain, and Harrington (1992), controlling for income, found that father-absent children displayed lower test scores and grades than father-present children. Thus, although a drop in income doubtless “contributes to the detrimental effects of father absence on children’s cognitive development, income differences alone have not accounted for all of the effects in a number of studies surveyed” (p. 60).

It is interesting to note that not all studies of father absence showed detrimental effects on cognitive development. In two studies, parental absence was unusually common among exceptionally gifted children (with IQs over 150) and among college graduates who received their degrees summa cum laude (Albert, 1971; Gregory, 1965; Roe, 1953). Albert’s paper reports an analysis of 15 children with IQs of 155 or better whose parental loss occurred at an early age. He does not mention the age of the subjects; however, he informs having divided the subjects into three groups, and group three “would have suffered its parental loss earlier than the other two groups and obtained the highest IQ” (p. 23). Mention is made of the “high rates of early parental loss among historically famous highly intelligent persons” (p. 10). Albert observes that “the exceptionally gifted children appear to prefer libraries and laboratories to peers and games” (p. 10). This preference could account for both development of IQ and less need for paternal interaction. Roe’s finding describes 15% of her eminent scientists who had lost a parent (mostly father loss) by death before they were 10 years old, and 26% before adulthood. These studies suggest that some sort of compensation may occur. Albert

proposes the importance of extended family life and members in the development of creative and eminent persons.

Some few studies have reported that father surrogates and stepfathers had remedial effects on father-absent children's performance on cognitive tests (Lessing, Zagarin, & Nelson, 1970; Santrock, 1972; Solomon, Hirsh, Scheinfield, & Jackson 1972). Santrock's study reveals that remarriage of boys' mothers who were divorced from, deserted by, or separated from their previous husband in the initial 5 years of the son's life had a positive influence (p. 455). These studies also give evidence that the structure of family and father involvement affects academic performance.

In sum, it can be stated that, overall, students in two-parent families performed better academically and had less problematic school behavior than their counterparts in either single-parent families and stepfamilies (Kurdek & Sinclair, 1988). This is especially true when fathers take an active interest in their child's school performance, help with homework, and have high educational expectations for their children. Sons of involved fathers perform a year above their expected age level on achievement tests (Biller, 1993). The number of years the father is present in the home is also predictive of high-school completion (Brooks-Gunn, Guo, Furstensberg, & Baydar, 1993). More years of involvement, better academic results.

### **Father Absence and Sex Role/Gender Identity**

In Bennett's (1984) views, sexual learning is a lifelong process which begins within the family environment. "Parents and other family members influence a child's developing sense of gender identity, gender appropriate behaviors, body attitudes, ways of expressing affection, and moral values for both boys and girls." Her findings provide



concrete evidence that “sexual training of children cannot reasonably be viewed as solely or even primary the mother’s responsibility” (p. 609).

Research has consistently demonstrated a link between father absence and difficulty in adopting a masculine sex role in male children. Several studies have shown that boys whose fathers are absent when they are very young are more likely to have sex-identification difficulty than boys whose fathers are absent later (Lamb, 1977c; Lamb & Stevenson, 1978; Money & Ehrhardt, 1972). A further indication of the potential importance of the father-infant relationship can be found in the voluminous literature on father absence (Biller, 1971, 1974; Hetherington & Deur, 1971; Stevenson & Black, 1988). These authors have concluded that father-absent boys are more likely to seek attention from adult males and less likely to engage in traditional masculine behaviors. This effect is marked when father absence occurs prior to age 5.

When fathers are physically and/or psychologically absent or distant, there is greater probability of homosexual behavior among their children as those children reach adulthood (Biller, 1971; Thompson, Schwartz, McCandless, & Edwards, 1973). Orlofsky (1979) found feminine-oriented males and masculine-oriented females more likely to view their fathers as low in involvement and emotionally distant. Kagal and Schilling (1985) encountered the evidence that sons of mothers who remained single after father absence were more frequently classified as female in sexual identification than were sons of mothers who remarried.

Psychoanalytic case-study material is abundant in the father-absent literature (cf. Burger, 1985) with the consistent conclusion that psychosexual or gender-identity difficulties in males and females are linked with father unavailability. Reverend Edward

Stein (1974) draws attention to a statement he heard from Dr. Irving Bieber, a psychoanalyst: “I have never seen a case of homosexuality in a male who had a good and warm father relationship” (p. 26), and he has worked with hundreds of cases of male homosexuality in depth therapy. On the other hand, Bieber remarked that “independently of the kind of relationship with the mother, I have never seen a true homosexual who had not had a poor affectional relation with his father, one in which the father was absent or rejecting, or in some way distant and cold” (Stein, 1974, pp. 26-27). To Bieber, the crucial factor was the father’s warmth and honest affection for the boy.

Gordon Muir (1996), a physician and former medical researcher, presents a critique on the “hottest” contemporary debate in sexology entitled “Sexual Orientation Derives from ‘Nature’ or ‘Nurture’?” where he comes to the following conclusion:

What our society chooses to believe about this basic concept of life—other societies have been remarkably consistent in their views of homosexuality throughout history—will determine what type of values system becomes dominant in our culture. But the facts are that no gay gene (or genes) has been identified, and the evidence for a biological cause of homosexuality remains much weaker than that for choice or environment. (p. 313)

Researchers (Fay, Turner, Klassen, & Gagnon, 1989; Francoeur, 1992; Klaussen, Williams, & Levitt, 1989) have remarked on the discrepancy between the Kinsey figures and more recent findings. Kinsey’s assumption of 10% of the population being “predominant” or “exclusively” homosexual is challenged by Court and Whitehead (1996). Attention is called to the fact that the frequency (10%) has been a central feature of gay activism and has provided justification for questioning the psychological diagnosis, promoting the gay lifestyle as normative, in pursuing various sociopolitical goals. Furthermore, “it seems that the 10% has been the basis on which politicians have

been persuaded to support legislative change and redirect funding” (p. 344). *Time* magazine published an interesting article entitled, “The Shrinking Ten Percent” (Painton, 1953) in which members of the gay movement expressed their consternation and disbelief of the 10% figure. They said that “the 10% figure for homosexuality was good propaganda” (p. 27). Forman and Chilvers (1989) remarked that “frequently cited figures such as 10% cannot be regarded as applicable to the general population” (p. 1141).

Summarizing, there seems to be no doubt that fathers’ involvement in the home and in the life of their children is indispensable. As Osherson (1986) points out, one of the critical tasks of masculine development is the identification of the boy with men in the service of forming a healthy and secure male identity. When the father figure is absent or otherwise fails to provide a model of manhood, the boy is left in a vulnerable position (p. 194). Conversely, studies have conclusively shown that children who receive higher levels of attention and interaction with their fathers are healthier and better adjusted than children without fathers or dads who are uninvolved. Thus, father involvement is highly significant for both the child and the father. It affects the child’s social behavior, gender identity, moral values, cognitive development, and the happiness in the family. In addition, it brings some important benefits into the father’s life as well. Several studies indicate that highly involved fathers have higher self-esteem, feel more important to their kids, have happier marriages, and go just as far in their careers or even better than fathers who are less involved within family and children (Canfield, 1996, pp. 86-88). On the other hand, children who grow up in fatherless homes are more likely “to drop out of school, suffer from poverty, marry early, have children out of wedlock,

divorce, commit delinquent acts, and engage in drug and alcohol use” (McLanahan & Booth, 1989).

After reviewing the literature about the many different negative outcomes on children caused by father’s absence, it is interesting to find some studies on “resilience” (the ability to recover quickly from change or misfortune). It seems that there is a trend in the last 2 decades to buffer or spare children from negative consequences associated with their parents’ marital problems, especially those sufferings caused by divorce or any kind of separation. In 1993, Froma Walsh argued that people were starting to care enough about the quality of family life to go through the painful and costly process of divorce, and this potentially created viable models for the families of the future which were emerging through the creative strategies and resilience of the ordinary family (p. 17).

Hetherington (1989, 1993) has done several longitudinal studies on the effects of divorce and remarriage on children’s adjustment. It was found that, even though many variables play an important role in minimizing the negative effects of divorce, some children showed remarkable resiliency in the face of multiple stress. Hetherington (1989) argues that “a substantial minority of adults and children are able to cope constructively with the challenges of divorce and remarriage and emerge as psychologically enhanced and exceptionally competent and fulfilled individuals” (p. 1).

In another study on marital transitions, similar results were found that “some children’s responses to their parents’ marital transitions are diverse.” It depends on many variables such as the temperament and personality of the child, family relationships, the quality of home and parenting environments, the resources and support systems available

to parents and child, sibling relationships, grandparents, schools and peers, age and gender of the child. However, some children “exhibit remarkable resiliency and in the long term may actually be enhanced by coping with these transitions, others suffer sustained developmental delays or disruptions” (Hetherington, Stanley-Hagan, & Anderson, 1989, p. 303). Wolin and Wolin (1993), discussing the results of their studies about the resilient self, wrote extensively on how survivors of troubled families rise above adversity. It seems that learning by contrast and avoiding the same mistakes one’s parents did is a contemporary trend.

### **Father’s Consistency**

Consistency is a reflection of a person’s underlying values. Discipline is required for a person to be consistent in both external realities—behavior and the use of time—and internal realities—character and emotional control (Canfield, 1996, p. 103). Fathers who have trouble regulating their emotions, who become inordinately frustrated or angry, tend to have behavioral problems and are less likely to be able to help their children deal appropriately with their emotions (Azar, 1997).

Canfield (1996) describes a consistent father as someone who does not have major shifts in his moods, does not have a changing personality, and does not vary much in the way he relates to his children. In other words, he is predictable in the way he relates to his children. In Tasch’s (1952) study, one of the categories dealt with was father’s emotional security and stability. Her premise related to the father’s duties in providing emotional security and protection—the function of “stabilizer.” A father should be a calming influence who brings balance to the home. The findings, however, showed that there is a tendency for some fathers to be governed by the demands of the moment, using

arbitrary methods in daily care or easily resorting to physical punishment in disciplining the child (pp. 355-358).

Inconsistency generates confusion. “Children depend on their parents to be predictable and reliable, so they can grow up with confidence and security” (Canfield, 1996, 102). Erikson (1963) points out that infants who see their parents as reliable and predictable may develop a generalized trust in people. The absence of basic trust, on the other hand, is so detrimental that in psychopathology it can be best studied in infantile schizophrenia. Erikson observes that when there are constant changes in personality characteristics in the parents, the child will develop a sense of mistrust towards both life and people. Both parents must be stable and secure to provide infants with the security they need in order to engage in interaction with other people. “Consistency, continuity, and sameness of experience provide a rudimentary sense of ego identity” (p. 247).

Drescher (1988) asserts that an insecure father usually has great difficulty providing consistent discipline. “They shift from one extreme to another. They move from permissiveness with their children to severity, depending on the mood of the moment” (p. 40). When the father feels good, he is overpermissive, when he is at odds about anything, the children are the easiest target on which to vent his hostility. To be secure, children need to know where they stand. “When they realize that their parents’ expectations are built on shifting sand, they feel insecure” (p. 40).

One of the seven secrets of effective fathers proposed by Canfield (1992) is consistency. An effective father, he says, is consistent in his person and in his actions. “A consistent father governs his moods. He is not affectionate one minute and angry the next, with no indication that the tide was about to shift or no reason for the sudden mood

swing” (p. 74). Children long for consistency in a father’s schedule and daily habits including father’s hobbies and other favorite interests. Furthermore, an effective father practices what he preaches, and is consistent in his moral behaviors. He does not make promises he cannot keep (pp. 74-76).

An unstable father creates anxiety and worry, and inconsistency distorts love. “The most insecure children come from homes where the parents are not consistent and where there are no clear boundaries” (Drescher, 1988, p. 37). Drescher’s assertion is in harmony with Roid and Canfield’s (1994) findings when measuring the dimensions of effective fathering. The authors found that

a consistency scale, defined by items measuring lack of moodiness and predictability of daily actions in dealing with children, seems to be tapping the important dimension of emotional stability and behaviors that reduce anxiety or depression in children. (p. 216)

Equally damaging as an unpredictable mood is a broken promise. Children need a father whom they can count on to keep his promise (Canfield, 1996, p. 108). Edwin L. Cole, in his speech entitled “A Man and His Word” delivered at Promise Keepers National Men’s Conference, July 25, 1992, enunciated five propositions concerning a father’s word: It is (1) a bonding, (2) the expression of his nature, (3) the measure of his character, (4) magnified above his name, and (5) the source of faith. “The honesty of a man’s heart and the depth of his character are shown by how he keeps his word,” and this is called *integrity*. “Men who prove their integrity are held in admiration and great respect,” but those who “don’t value their word diminish their personal worth” (pp. 37-38). In his book *Building Child’s Self-Esteem*, Foster (1980) emphasizes that children

need adult models who are honest. “Children also need adults who are consistent, demonstrating the qualities they encourage children to adopt” (p. 20).

Involvement has to do with behavior—a measurable factor, while consistency is more an attitude—the reflection of the underlying values, a more complex factor to be measured. Jeanne Block’s study was found directly measuring parental consistency in child-rearing orientation and personality development. The results of the study were presented by the author at the Annual Convention of the American Psychological Association in August, 1983. As was expected, the results have shown that teens who have consistent parents are more secure—boys are usually more well-adjusted, intellectually oriented, and have stable relationships with others, and girls show more self-assurance and vitality, less anxiety, and do not conform to stereotypes.

Another interesting study which is related to consistency was done by researchers Allan Acock and Vern Bengtson (1980). They compared what parents actually think (stated attitudes) with what their children think they think (attributed attitudes). Mothers, fathers, and youths from 466 family triads stated their own opinions on nine political and religious questions. The sample was composed of children with a median age of 19, fathers with a median age of 46, and the mothers with a median age of 43. It was generally representative of American diversity with respect to socioeconomic status, education, geographical distribution, and political- and religious-group identification. The results showed that no sex-linkage differences emerged. Similar patterns were found in both the male-child and the female-child sub-samples. The researchers concluded that “it is not what parents think, but what their children think they think that predicts their offspring’s attitudes” (p. 513).



Canfield's (1992, 1996) studies suggest six specific areas in which children need consistent fathers. Three deal with the external realities—what children see their fathers doing. They are related to how fathers spend their time: (1) father's presence, (2) father's schedule, and (3) father's free time. Children also look for consistency in father's internal realities such as (4) having emotional stability, (5) displaying moral standards, and (6) keeping promises.

Canfield (1996) emphasizes that when the presence of the father in the family is consistent, expected patterns are established which help to build memories and become traditions. Children tend to measure their day by daddy's schedule. They need to see consistency even in the way fathers spend their free time. Inconsistency in one aspect of the father's life contradicts other things they have tried to model for their children. Canfield remarks that "a healthy consistency will be one that is solid enough to communicate values, but sufficiently flexible enough to meet the needs of the children" (Canfield, 1996, p. 109).

Many father-infant observational studies reported the importance of father's presence in the family (Feldman & Ingham, 1975; Kotelchuck, 1976; Lamb, 1976, 1977a, 1977b, 1987a, 1987b, 1987c). One of Lamb's conclusions from his longitudinal study is that the amount and quality of interaction between fathers and infants are related to the way in which infants later behave toward their father. In other studies, researchers have observed that infants organize their behavior around their mother and father (Lamb & Stevenson, 1978), giving evidence that the presence of a consistent father facilitates healthy and balanced development of his children. In sum, a consistent father is a reliable and predictable person who does not have major shifts in his moods, does not change

much in the way he deals with his children, and practices his fathering responsibility by providing a good model for his children.

### **Father's Awareness**

Awareness is the extent to which a father knows his children and their world. The aware father knows his children's characteristics, growth needs, and daily experiences. He not only knows what events are happening in his children's lives, but he is also aware of how they will react to those events (Canfield, 1996, p. 116). Awareness informs the fathering role of what needs to be done to meet the children's developmental needs, their unique personality, and how to read them emotionally (Canfield, 1992, 1996). As Howard Clinebell (1977) observes, awareness requires time spent with children in order to be able to understand their needs.

Increasingly, couples are sharing parenting and work-for-pay, and, as a result, "fathers often gain relief from the heavy breadwinning responsibilities and have more time to relate to themselves, their spouses, and their children" (H. Clinebell, 1977, p. 146). By taking time to listen to the child's concerns, fathers build their children's sense of self-worth and become aware of the child's needs (Drescher, 1988, p. 28).

Lamb has done extensive research on biosocial perspective, on paternal behavior and involvement with children (Lamb, 1987a, 1987b, 1980). His findings indicate little or no difference between mothers and fathers in their responsiveness to the needs of infants (Lamb, 1980). This leads to the conclusion that fathers can be aware of the needs of their children. Pruett (1993), in his article "The Paternal Presence," points out that even stepfathering, which is prone to negative stereotypes and is increasingly complex, allows the opportunity for awareness. The findings of some research, adds Pruett, suggest

that stepfathers may even be more attentive to the needs of their children and can be less arbitrary in their parenting style than are fathers of many intact families (p. 49).

Both Charlotte and Howard Clinebell have been interested in studying and writing on fathering. Charlotte H. Clinebell (1977) defines the “liberated” or ideal father as one who “finds as much satisfaction in relationships with his children, and takes as much responsibility for their physical and emotional care as he does in and for his job, career, or other activities” (p. 173). The above references lead us to conclude that awareness is reciprocal. An aware and involved father knows his children, and the children from the aware and involved father know and trust their fathers. This relationship seems to be intensified when there is a good marital relationship between the spouses. Charlotte Clinebell says that she remembers her father’s warmth and protectiveness toward her mother and his complete willingness to help with the housework and child care, and that helped her to feel safe with him (p. 160). Howard Clinebell (1977) also reminds fathers of the importance of growing relationship between husbands and wives. He asserts that the most valuable preparation for the children’s own future marriages is to catch or internalize the model of how men and women relate observing their parents (p. 152).

Bennett’s (1984) study on “Family Environment for Sexual Learning as a Function of Fathers’ Involvement in Family Work and Discipline” found that both sons and daughters of fathers who shared family work and discipline reported knowing their fathers better than those whose fathers were uninvolved (p. 623). In addition, those families in which fathers and mothers shared equal responsibility for discipline were characterized by greater affection between parents, and the children had greater rapport with both parents, having more frequent and more comfortable discussion of sexuality

with both parents (p. 625). Other studies found that happy marriages encourage fathers' participation in home activities including activities with children (Harris & Morgan, 1991; Nock & Kingston, 1988).

Counselor Fitzhugh Dodson (1974) pointed out that no one is born a good father. He says that "to be a good father is a matter of patience, study, love, and information. It's important to learn everything you can about two basic subjects: child psychology and teaching methods" (p. 5). In Dodson's view, every father, whether he is aware or not, functions as a child psychologist. "He must understand the psychology of his children in order to guide them wisely" (p. 6). Moreover, if the father "doesn't know the vast psychological difference between a three- and a four-year-old, how can he possibly discipline the two ages in an intelligent fashion?" (p. 6). Dodson makes mention of the great deal of information about child psychology and successful teaching methods which have been accumulated through scientific research, and insists that good fathers need a working knowledge of this information (p. 6).

Delbert W. Baker (1996) has studied about fathers and fathering, and as a result he wrote a chapter about the power and effectiveness of sensitivity. To Baker, sensitivity will do a lot of good for men if they show it. He says that "being sensitive has to do with having convictions, with compassion and strength, with warmth.' Furthermore, sensitivity refines the personality. "The more you have of it, the better off you are," he argues (p. 148). Using Baker's reasoning we can summarize that sensitivity (1) keeps fathers in tune with the needs of those around them—for sensitivity nurtures understanding; (2) makes them accessible to their loved one—for sensitivity facilitates flexibility; (3) enables them to be better communicators—for sensitivity provides for true

listening, the prerequisite to communication; and (4) allows the changes of life to take place more naturally and with less stress—for sensitivity allows opportunity to accept the vulnerabilities of life and to profit from them. Therefore, we conclude that an aware father is sensitive to the needs of his households.

Baker proposes three paths to achieve a deeper level of sensitivity. First, *look at* what is happening around, What are the conditions and the needs? For “a cheerful look brings joy to the heart” (Prov 15:30). Second, *listen* deliberately keeping the mouth closed. “Let the wise listen and add to their learning” (Prov 1:5). Third, *love* in order to affirm, build, and facilitate growth. “Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart” (Prov 3:3), for “love covers over all wrong” (Prov 10:12).

Research suggests that sensitivity and confidence are considerably more important than specific skills in predicting success in child care (Lamb, 1980). Finally, the aware father is also sensitive and he knows that the greatest gift he can give to his family is his time, his understanding, his affirmation, his acceptance, and his lifelong commitment,” (Hasbani, 1996, p. 168).

### **Father’s Nurturance**

Nurturing, as an expression of virtue, is that moral act in which a father (or mother) facilitates the growth of his (or her) child because of the intrinsic value of the relationship with the child (Ritner, 1992, p. 75). Activities which express the virtue of nurturance include being emotionally close to the child, being accepting of him or her, being supportive of the child’s efforts, and being affectionate verbally and physically (Biller & Meredith, 1975, pp. 139-141). “If a father is to succeed in rearing his children,

he must create a nurturing environment for them” (Canfield, 1996, p. 129). It is through nurturance that fathers follow through and meet their children’s emotional needs (p. 130).

Garbarino (1993) reminds us that the needs of the children have not changed amid the many social changes that have swept through adults’ lives. “They still need time for play, talk, supervision, companionship, and learning. They still need to be mothered and fathered” (p. 52). Further, argues Charlotte Clinebell (1977),

the capacity for nurturing and enjoying appears to be a human one rather than sex specific. We know now that fathers can be good “mothers” and that mothers can be good “fathers.” Both can love and care, earn money, set a good example, give advice, and command respect. (p. 179)

A nurturant father is one who feels it is easy to express affection, to praise, and to say “I love you,” “you are special,” to his children. Further, he shows he cares when the children share a problem, he encourages them, and listens when they are upset (Canfield, 1996). “The crucial truth,” adds Canfield (1996), is that “it is difficult to nurture others unless we too have been nurtured. In fact, nurturance follows a cycle, being passed down from previous generations, grandfather to son to grandson, and so on. Non-nurturance works the same way” (p. 131). Therefore, a father’s ability to nurture his child depends a good deal upon how he was nurtured by his father. Physical and verbal affirmation are important (p. 131).

The habits of nurturing a child may be promoted or blocked by socialization and structures of society. Ritner (1992) claims that men have been observed to be competent and involved in caring for children in some non-Western cultures. “This cross-cultural evidence suggests that men either have or may acquire the capacity to care for children if the culture encourages such behavior” (p. 22). Kyle Pruett (1993), a clinical professor of

psychiatry, describing nurturing fathers says that “when men become fathers, the nurturing instinct is reawakened in them” (p. 46). Furthermore, “the nurturing instinct may make its most unalloyed, unconflicted appearance during grandfatherhood” (p. 47).

Although fathers cannot imitate a mother’s nurturing care of her children, fathers have an essential nurturing function that is distinctly their own. In Pruett’s article he discusses this distinct role fathers play in the life of their children and the impact that role has on the father, his children, and the family as a whole. Involved fathers, he says, “have better self-esteem, are less subject to physical illness, have marriages in which their spouses are more satisfied, and have children who are better able to adapt to life” (p. 49).

It was found that when fathers participated early in the transactional and reciprocal nurturing activities of their children, they stimulated the emotional attachment so vital in the development of personality in the early years (Pruett, 1987; Pruett & Litzenberger, 1992). A series of observational studies of father-infant interaction indicated that fathers are interested and involved with newborn infants, and as nurturant as mothers in their interactions with their infants (Parke & Sawin, 1976, p. 365). Garbarino (1993) insists that “children need the care and nurturing of two involved parents if they are to achieve the balance that will allow them to become productive citizens of the world” (p. 53). But, unfortunately, research shows that in many instances traditional masculine values have served as justification for wife and child abuse (Garbarino & Associates, 1992). Nevertheless, in a 50-year study, Garbarino (1992) reports that children value fathers who spend time with them. They want access to their father so they can sense his personal investment in them.

Garbarino (1993), recognizes the fact that

some men are making needed changes in their fathering role. Progressive men understand the joys of nurturant and playful activities. These men learn that early investment in child care is a distinctly humanizing experience. (p. 53)

Some studies have shown that boys whose fathers give warm affection and nurture, as well as provide discipline, are least likely to have problems with their masculine identity. Children of either sex who receive both types of caring, from their fathers as well as their mothers, are most likely to become generous, morally sensitive, and creative sons and daughters (Brenton, 1966; Leonard, 1974; Lynn, 1974). Gatley and Koulack (1979) viewed men as “potentially equipped to be parents as women are, except for the attitudes and beliefs which stand in the way of their learning” (p. 36). Even separated (or single) fathers can assume responsibilities and perform tasks that cut across traditional sex roles. Fathers not only provide a role model for their sons but are able to reassure them about themselves sexually in ways that their mother cannot. And, as the first man in their daughter’s life, they can make a big difference in how she sees men and herself in relation to them. “By being a nurturant father you present to both your daughters and your sons a model of men as nurturant beings, making it easier for them to learn broader roles later in life” (p. 37).

Hawkins (1992) comments that “while fathers are capable of significantly affecting their children’s development, most fathers simply are not involved enough in the daily interaction, care, and nurturance of their children to do so” (p. 222). Canfield (1996) observed that “those fathers who are physically present, but emotionally distant or absent will not contribute much to nurturing their children” (p. 130). Bell (1981) argues that fathers’ constant exposure to the harsh, economic world of occupational life made them unfit to properly nurture children. From 1980 to 1990, Swenson (1992) noted a



shift in popular American films in the spectrum of acceptable (and in some instances desirable) male behavior on screen. In key films, he says, “men have been defined or redefined as active/sexual/romantic/nurturing—with a value placed on being nurtured as well as nurturing others” (p. 235). The portrayal of active, visible men as tender nurturers who give as well as receive care destroys the traditional, oppositional definition of gender (p. 137).

With the new cultural emphasis on fatherhood, a new image of manhood may be emerging that allows men both masculinity and intimate involvement in the domestic world (Hawkins, 1992, p. 226). In 1988, Furstenberg saw it necessary to devise all the means possible to produce more nurturant males in the hope that they would help to strengthen their marriages and be more emotionally invested in parenthood (p. 216). Harris and Morgan (1991) maintained that the effective father role blends the traditional paternal and maternal roles (p. 532). Father involvement and nurturance are positively associated with children’s intellectual development, especially when fathers are interested in children’s academic outcomes, assist with homework, and have high educational expectations for their children. In addition, father involvement and nurturance are positively associated with children’s social competence, internal locus of control, and the ability to empathize. Generally, involved, warm parenthood is associated with psychological and social adjustment among children (Rollins & Thomas, 1979).

Research findings indicate that active and nurturant fathers are more influential in their children’s development (Russell, 1978). Herzbrun’s (1993) study indicates that fathers who communicate with and emotionally support their children are more likely to have children adopt the fathers’ religious values and practices. The findings from

Amato's (1994) study, based on a national sample of 471 young adults, show that fathers are important figures in the lives of young adults. He also found that closeness to fathers makes a unique contribution to offspring happiness, psychological well-being, and life satisfaction (p. 1031).

At the conclusion of their study on father's involvement, Hawkins, Christiansen, Sargent, & Hill (1993) found the process of nurturing lives is the most profoundly transforming experience in the range of human possibilities (p. 546). Ritner (1992) found that the habits of nurturing are learned (p. 105). Consequently, fathers who involve themselves deeply in the process of nurturing their children certainly facilitate the development of generativity. Erikson (1982) defined generativity as an interest in establishing and guiding the next generation (p. 29). He believed that nurturing one's offspring was the primary locus of this developmental task. Ritner (1992) wrote a dissertation on holistic ethics for nurturant fathers. Based on his findings he wrote a book where he defines a father. A "Daddy," he says, is one who is clear about how much is at stake for him and for his children in his providing nurturing rather than neglecting his children. "Daddy" is the affectionate badge of honor that a well-nurtured child pins on his/her active nurturant father from time to time. When his child says, "I love you Daddy," the father receives one of the priceless awards for fathering (p.i). Renich (1976) also pointed out that only men who are committed to Jesus Christ and His way of life have access to those divine resources without which it is impossible to be nurturing fathers and husbands (p. 12).

### Father's Satisfaction

Fathering satisfaction is an important means for describing father's understanding and experience of his role. The nature of a father's involvement in the family can be understood through his own perception and value of fathering (Canfield, Furrow, & Swihart, 1996). It is the father's perception of parenting that provides the basis for describing fatherhood as a unique experience (Beal & McGuire, 1982; Hanson & Bozett, 1985; Lamb, 1986). Parent-satisfaction and marital-satisfaction studies offer models for exploring the experience of satisfied fathers. However, these studies have failed to demonstrate specific gender in reports of parenting satisfaction (Chillman, 1980; Pittman & Lloyd, 1988; Veroff, Dovan, & Kulka, 1981).

It has been found that parental satisfaction is influenced by parental resources. Household income and social support have been predictors of parenting satisfaction (Copes, 1988; Goetting, 1986; Johnson & Bursk, 1977; Needleman, 1992). Riley (1990) found that a father's demonstration of interest in his child's life was associated with the satisfaction he expressed with his support network. In 1971, Uriel Foa promulgated a theory called *resource* theory which gives a social psychological framework for understanding social interactions and the relationships that form between individuals in everyday life. At the heart of the theory is the insight that humans rarely satisfy their physical and psychological needs in isolation, and that social interaction and relationships provide the means by which individuals can obtain needed resources from others. The theory identifies six types of social resources which humans exchange—love, services, goods, money, information, and status (Foa et al., 1993; Foa & Foa, 1974). Within this framework, a resource is defined as anything transacted in an interpersonal situation.

Foa's *resource* theory combined with Katz and Kahn's (1966) *open-system* approach seems to provide a very good model applicable to the family system.

The major characteristic of the open-system theory is its processing of energy to yield some output into the environment. When one combines the two theories and applies them to the family system, the input is seen as the energy that the spouses spend in bringing any of the six resources into the system. The more the exchange of resources (love, status, service, goods, money, and information) happens, the more energy is brought into the system and greater importance is given to the "universal" resources: status, love, and service, than to "particular" resources: goods, money, and information. Resource and open-system theories are used to provide support and explanation for some research questions in the present study.

DeLuccie (1987) indicated support for examining a relationship between fathering satisfaction and changes associated with child development, and marital satisfaction literature proposed a similar relationship between marital satisfaction and family stages associated with family development. Some authors claimed that a U-shaped curve was present in marital satisfaction over the life span (Burr, 1970; Rhyne, 1981; Roberts, 1979; Rollins & Cannon, 1974). Although confidence in this finding remains low since other investigations have not substantiated this trend (Nock, 1979; Spanier & Lewis, 1980; Vaillant & Vaillant, 1993), the studies offered a model for Canfield et al. (1996) to explore the relationship of fathering satisfaction over the different stages of life-span development.

Other marital satisfaction and fathering satisfaction literature (Burr, 1970; DeLuccie, 1987; Rhyne, 1981; Roberts, 1979; Rollins & Cannon, 1974) also contributed

to Canfield's research. However, main theoretical support was provided by Bozett's (1985) three-stage study of fatherhood. Each stage in Bozett's study was based upon developmental changes that impacted the fathering role.

The *Personal Fathering Profile* questionnaire prepared by the National Center for Fathering (1990) assesses the level of fathers' feelings of satisfaction in five life areas related to fathering: (1) satisfaction with his childhood, (2) satisfaction with his fathering role, (3) satisfaction with support from others, (4) satisfaction with his leadership abilities, and (5) satisfaction with verbal relationship with his children. One of these areas, fathering role (How satisfied is the father with himself as a father, the way his children are growing up, and his relationship with his children), is a direct measure of fathering satisfaction. The other four areas strongly influence a father's level of satisfaction in his role (Canfield, 1996).

### **Satisfaction With Childhood**

Childhood might affect fathering satisfaction. Some researchers emphasize the importance of investigating the relationship between the nuclear family and family of origin to understand clearly a father's transition to parenthood (Cowan & Cowan, 1987, 1988; Cowan et al., 1985). "The family systems perspective reveals that a man is always a son who grew up in a family and carries his experience with his own father and mother" (Krampe & Fairweather, 1993, p. 576). Psychoanalytic and social learning theories of identification suggest that men internalize and carry out patterns they observed in their respective families of origin. This was the more common pattern in Cowan and Cowan's (1987) study.

Cowan and Cowan (1987) observed that the young fathers who aspired to be more involved with their children but lacked the models and experience of the kind of fathering they hoped to create, had a very real struggle to overcome their own early family patterns. Others, on the other hand, offered a compensatory view (Barnett & Baruch, 1987; Hochschild, 1989). These authors stated that some fathers, when they experience perceived deprivation and lack of love in their family of origin, will go out of their way to create a more nurturing family experience for their children where satisfaction can be a common denominator for both parents and children. Canfield's (1992, 1996) studies bring words of hope. He discovered that although a painful past is certainly a negative influence, it is not a primary predictor of a father's relationship with his children or his fathering satisfaction, but, "the father's commitment to be a good father, can be greater than any negative effects resulting from a poor relationship with your dad" (1996, p. 30).

### **Satisfaction With Fathering Role**

Research bears out the unique role of the father, pointing out that fathers are not just breadwinners and disciplinarians. Fathers can help with the care of their children during the daily routines. Maybe they can accomplish some tasks together with the children, or maybe they are just having a good time together. The important thing is that, in doing so, fathers are "building strong relationships" with their children and "making memories that will last for years" which will bring a lot of satisfaction (Canfield, 1996, p. 94). Particular pleasure appears to be derived simply from the fact of having children, or from the role of child rearing, and from the rewards of companionship. In Tasch's (1952) study, many fathers reported joy and satisfaction when discussing companionship with their children (p. 339).

### **Satisfaction With Support From Others**

*Encouragement from others is one of the most important resources for fathering satisfaction. Fathers reported satisfaction with the support they received outside their immediate family (Canfield, 1996, p. 4). Men can teach each other the kind of encouragement that fathers need (Lewis, 1984, p. 4). These others can be “other dads who are dealing with the same issues, older men with the wisdom of experience, friends, and your children’s mother,” affirms Canfield (1996, p. 96). Adding to the same view, Lamb (1987a) argues that “high paternal involvement is unlikely to occur and be maintained unless significant others—mothers, relatives, friends, workmates—approve of this behavior” (pp. 133).*

*Another factor that has a strong bearing on fathering satisfaction is Marital Interaction (Canfield, 1992, 1996). Effective fathers cultivate a healthy marital relationship. Strong bonds with their wives profoundly benefit fathers’ relationship with their kids, and a healthy marriage helps to create an atmosphere of security and love for the children (Canfield, 1996, p. 173). Lamb and Stevenson (1978) also found that parents who were affectionate and warm with one another would be more likely to express positive affect to their children.*

*Examination of family formation from a family-systems perspective suggests that the marital relationship, parenting, infant behavior, and development are mutually influencing factors for fathering satisfaction (Belsky, 1981). Other findings that emerged from this examination are that: (1) for fathers, involvement in parenting was more systematically related to marital interaction than it was for mothers (Belsky & Volling, 1987); (2) fathers’ parenting was more dependent on spousal support than was mothers’*

(Belsky & Volling, 1987; Cowan & Cowan, 1987; Dickie, 1987); and (3) mothers' feelings about the father's involvement were significantly related to how much the father involved himself with the baby (Cowan & Cowan, 1987).

Lansky's (1989) work suggests that a mother's feelings toward the father are very important because very often the young child comes to see his or her father through the mother's eyes. Therefore, it can be concluded that satisfied mothers influence satisfied father and children, and create a dynamic cycle of satisfaction.

Marital-satisfaction literature proposed a similar relationship between marital satisfaction and family stages associated with family development. Some authors claimed that a U-shaped curve was present in marital satisfaction over the life span (Burr, 1970; Rhyne, 1981; Roberts, 1979; Rollins & Cannon, 1974). In their cross-sectional study, Rollins and Cannon found that males and females had a very similar pattern of a shallow U-shaped trend of marital satisfaction over the family-life cycle. Rhyne (1981) found indications of differential assessment with women more sexually fulfilled, whereas men are more satisfied with spouse's help, time with children, and friendship. It was also observed that one of the few consistent findings about marital satisfaction is that men tend to be more satisfied with their marriages than women, and that the degree of satisfaction varies by stages of the family cycle (p. 941).

### **Satisfaction With Leadership Abilities**

In its positive sense, effective leadership is designed to bring people to maturity, to the ultimate reaches of their human potential. An effective father deliberately sets as one of his life's highest priorities, the creation of conditions in his home that will



stimulate his children to grow to their full human potential (MacDonald, 1977). A good father invests himself in the lives of his children, because children need their fathers in unique and dynamic ways throughout their entire lives (Canfield, 1996, p. 98). As a good leader, the father feels pleasure in listening to his children and in delegating responsibilities. He also will take the leading role in guiding his family in spiritual matters. Canfield says that the effective fathers surveyed showed they felt strongly about teaching Christian values by reading the Bible with their children, having a time of worship in the home, and modeling godly behavior (1992, p. 167).

### **Satisfaction With Verbal Relationship With Children**

Paul Lewis (1984) came to the conclusion that nothing satisfies or fulfills a man more than the genuine love and praise of his children. He argues that

money, status, career, power, and a thousand other pursuits may burn brightly for a time in our lives, but when winds of reflection clear away the smoke. ... A famous man is one who expresses his appreciation, and whose children love him.”(p. 4)

Even though statistics show that a father during the stages of his children’s adolescent years typically experiences his lowest levels of satisfaction, “the trait most associated with fathering satisfaction during this stage is *verbal interaction*” (Canfield, 1996, p. 195; Canfield et al., 1996). In an earlier study Canfield (1992) found that “the father who talks with and listens to his children gets the most satisfaction as a dad” (p. 154). These studies give evidence of the importance of educating fathers about the different parenting tasks represented in child development. Companionship with both wife and children was also found to be reliably related to fathering satisfaction. The

number of children per family, patterns of spacing, or sex of the children, however, made no significant difference in the degree of satisfaction (Luckey & Bain, 1970).

It is important to mention the enormous contribution of the National Center for Fathering (NCF) in the area of fatherhood. They have designed and published (1990) *The Personal Fathering Profile* (PFP)—a survey instrument to measure the psychological dimensions, practices and satisfactions of the fathering role. PFP has been referred to as a “psychometrically sound measure which allows an assessment regarding skills and competencies in the fathering role” (Johnson & Johnson, 1997, p. 44).

Canfield’s publication of *The 7 Secrets of Effective Fathers*, in 1992, made a great impact upon the minds of many fathers concerning their fathering privileges and responsibilities. In this book, Canfield presents the results of the findings obtained by analyzing data collected from more than 4,000 fathers. “This material has been collected through interviews, responses to open-ended questions, and scales developed to assess a father’s fathering” (p. 198). Within this research, a substantial sampling of men was identified as effective fathers. These men were chosen by their peers, rated by their wives and children who identified them as being outstanding in their fathering skills (p. 18). When effective fathers were compared to other fathers, they showed higher scores in the following seven practices: Commitment to Their Children, Knowing Their Child, Consistency, Protecting and Providing, Loving Their Mother, Active Listening, and Spiritual Equipping. Canfield (1992) asserts that

the principles of fathering may be timeless (particularly as they are outlined in the Bible), but how they apply to your particular family you will learn best by listening to this collection of voices of effective fathers around the country. (p. 19)

In fact, says Canfield, “we all need to apply the seven secrets of effective fathers and humbly allow the rest to remain a mystery” (p. 191). The results of being good involved fathers are certainly revealed in the lives of the future fathers.

In 1996, Canfield authored another book entitled *The Heart of a Father* in which he presents selected findings from the 1996 National Center for Fathering/Gallup Poll, *The Role of Fathers in America*. Significantly, the survey indicates that most Americans regard the physical absence of the father from the homes, as the most significant social problem facing America. Canfield says that the results of this survey confirm their belief that “most men have unresolved problems with their fathers” (p. 13). The author offers many suggestions for developing and cultivating new relationships with either the father’s own father or with a father figure. The research described in this book was designed to give fathers the benefit of accurate feedback to help them answer the question “Where do I stand?” for each of the four fathering dimensions or functions: involvement, consistency, awareness, and nurturance.

The fathers responded to nine inventories related to the four functions—items selected from the Personal Fathering Profile questionnaire—and then transferred the scores from each inventory to the corresponding scales to identify their specific strengths, as well as the areas that needed work. The scales are based on norms from a study group of 1,515 fathers (the same group of fathers used in the present study as a comparison group). These inventories helped fathers obtain feedback on their approach to fathering. As Canfield states, one must recognize that fathering is a creative, complex, and challenging occupation. It has many aspects and acquires different approaches for different circumstances and conditions. But when fathers obtain their results they should

recognize and capitalize on their strengths, and make a good plan to improve the areas that need some work (Canfield, 1996, p. 145).

Another study undertaken by Ken Canfield (from the National Center for Fathering), James Furrow (from Fuller Theological Seminary), and Judson Swihart (from Cornerstone Counseling Center) in 1996 was on “Fathering Satisfaction and the Life-Span: Strategies for Increasing a Father’s Presence.” The results were presented at the 58<sup>th</sup> Annual Conference of the National Council on Family Relations, November 7, 1996, in Kansas City, Missouri. Graphs of scales relating to a fathering life-course are presented in Canfield’s 1996 book. The results showed there are peaks and valleys concerning fathering satisfactions. A U-shaped curvilinear trend was present in parental satisfaction as a function of Life Course Stages of fathers.

The highest satisfaction was reported during the infant stage of their children, dropping a little at the preschool years, decreasing considerably at grade school, and reaching the lowest degree at the teenage years. Especially in the *External Support* scale, satisfaction raises again at young adult years and reaches a very high level at grandchild stage. The curvilinear effects demonstrated in the study evidence the important transition periods where enrichment models may be particularly useful. These effects also demonstrate that a developmental understanding of fathering across the life span is valuable in explaining a father’s experience (Canfield et al., 1996, p. 11).

### **Father’s Perspective in the Bible and Ellen White’s Writings**

The target sample of this study is comprised of Seventh-day Adventist fathers. It seems appropriate, therefore, to explore the core literature (the Bible and the writings of

Ellen G. White) that has provided the main influence for their fathering attitudes and practices.

### **In the Bible**

Fathers' functions were clearly detailed in the Bible both in the Old and New Testaments. When a team from the National Center for Fathering began their research surveying the Bible to identify the basic roles and responsibilities that fathers are called to perform, they found more than 1,190 verses pertaining to fathering, fatherhood, and fatherlessness (Canfield, 1992, p. 18). The following is mainly a summary of Canfield's findings with thoughts added about the Sabbath as a day to strengthen the relationship ties with the heavenly and earthly family.

The Old Testament is unique among the Hebrew literature defining the fathering role. The following citations provide a framework for defining and guiding fathers' practices: The father was expected to bless (Gen 27:34), kiss and embrace his children (Gen 48:10), direct his children to keep the way of the Lord (Gen 18:19), and remember that the Sabbath is a family day to enjoy togetherness, with all members refraining from any work. Not even the animals should work (Exod 20:8-11). From evening to evening the Sabbath should be observed as a holy day (Lev 23:32), for the Sabbath should be called a delight (Isa 58:13). Fathers should teach a vocation to their children (Gen 4:20) and provide oral history (Exod 13:14), discipline their children (1 Kgs 1:6; 1 Sam 3:13), carry and support the children giving moral and material support (Deut 1:29-31), and teach them when sitting, walking, or lying down (Deut 6:4-9).

The wisdom literature from Job to Ecclesiastes reaffirms the value of children

(Pss 127; 103:13) and encourages specific discipline (Prov 1:8, 2:1-2, 3:11-12, 4:1, 5:1, 6:20, 19:18, 22:6). The prophetic literature of the Hebrew canon emphasized the power of the fathering role (Jer 7:6, 31:29, 47:3, Ezek 18:2-4; Hos 11:1-4), and culminates with the apocalyptic reference in Mal 4:5, 6: “I will send you the prophet Elijah before the great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.”

In the New Testament the description of fatherhood is expanded. Christ’s favorite topic was the fatherhood of God. Jesus modeled the qualities of a good and nurturant father when He affirmed the value of children in the face of other priorities (Mark 10:10-16). He welcomed little children to come to Him. He touched them and prayed for them. He took the children in His arms, put His hands on them and blessed them. Jesus reminded the disciples that the children were indeed precious and worthy of the time and attention of the adults and God. He lifted up the unconditional love of a father when He told a story of God’s love as like that of a dad who celebrates upon the return of his prodigal son (Luke 15:11-32), setting an example for earthly fathers.

The Synoptic Gospels abound in examples of God’s love for people, notably His followers and the fatherless. The Pauline literature expands a father’s role to include encouragement, comfort, teaching, and discipline (1 Thess 2:9-11; Rom 8:15; 2 Cor 1:3-4; Gal 4:2,6; Eph 1:17, 2:18, 3:14-15; Phil 2:22), and admonishes fathers not to provoke or embitter their children (Eph 6:4 and Col 3: 21). These verses provide the qualities and attitudes that Christian fathers are encouraged to acquire (such as: showing affection, modeling, being involved in both religious and vocational education, being involved in

discipline, providing, and protecting and spending time with children). Canfield (1996) says that these biblical references have also been “the basis for a number of specific works on fathering and parental responsibilities” (p. 240).

### **In Ellen White’s Writings**

The Seventh-day Adventist Church gives special importance to the writings of Ellen G. White, who wrote abundantly about family topics including the roles of fathers. From 1854 until 1915 she wrote hundreds of articles encouraging, counseling, and exhorting parents (mother and father) about their home duties. She asserted that “parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust” (September 19, 1854, p. 45). Further she states that “parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord” (March 21, 1882, p. 177), for they are “daily molding the characters of their children in order to prepare them for the future life” (June 13, 1882, p. 369). Here we can see that modeling, nurturance, and consistency are involved.

She discerned that in 1884 a “heavy current was setting the young people downward to perdition, and parents should deal faithfully with the souls of the children committed to their trust” (July 15, 1884, p. 465). In another article she alerted parents that they should study the dispositions and temperaments of their children and “should seek to meet their wants ... temporal wants and the wants of the mind” (January 20, 1863, p. 59). This quotation stresses awareness and knowing my child. Regarding involvement in discipline, she said that “parents should commence their first lesson of discipline when their children were babes in their arms” (April 11, 1871, p. 131), because

right training in childhood and youth was necessary in order to reach the elevation of Christian character. She stressed that parents should correct their children while they are young, “when impression can be more easily made” (October 14, 1875, p. 1).

Parents are also responsible for the spiritual development of their children and this responsibility has been reenforced over and over in her writings. It is common to find counsels to fathers such as: “After you have done your duty faithfully to your children, then carry them to God and ask Him to help you. ... Teach your children to obey you, then they can more easily obey the commandments of God, and yield to his requirements. Don’t neglect to pray with, and for, your children” (October 14, 1875, p. 1). Furthermore, “the father should not be governed by caprice, but by the Bible standards” (August 30, 1881, p. 145).

Ellen White also noted the sad fact that “the home-education and training of the youth” of her days had been neglected. She counseled fathers, as the head of their own households, saying that they should understand how to train their children for usefulness and duty because this is the father’s special work, above every other. And she added: “If a father is engaged in business which almost wholly closes the door of usefulness to his family, he should seek other employment which will not prevent him from devoting some time to his children” (August 30, 1881, p. 145).

White saw that fathers’ time spent with children was highly important. She frequently reenforced this concept in her articles and lectures to parents. It displeased her to note that the average father wastes many golden opportunities to attract and bind his children to him. She counseled fathers that upon returning home from their work, they should find it a pleasant change to spend some time with their children. She insisted that



“fathers should mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love” (1980, p. 220). They should also cultivate friendship with their children, especially with their sons: “The father of boys should come into close contact with his sons, giving them the benefit of his larger experience and talking with them in such simplicity and tenderness that he binds them to his heart” (1980, p. 220).

Further she advised that fathers should not become “so absorbed in business life or in the study of books that they cannot take time to study the natures and necessities of their children” (1952, p. 221), and “do not allow your time and attention to be so fully absorbed in other things that you cannot properly instruct your sons and daughters” (September 14, 1881, p. 177). Fathers should spend as much time as possible with their children seeking to become acquainted with the children’s dispositions, in order to know how to train them in harmony with the Word of God:

It is very important that fathers give some of their leisure hours to associate with their children in their work and sports, winning in this way their confidence. It is cultivating friendship with the children, especially with their sons, that fathers can be a strong influence for good. (1980, p. 222)

Fathers’ involvement in the lives of their children is so indispensable that Ellen White wrote: “If the father said, I have no time to give to the training of my children, no time for social and domestic enjoyments,” then, she continues; “he should not have taken upon himself the responsibility of family” (March 21, 1882, p. 177). The above quotations make it clear that time commitment to children is highly important.

Showing affection and nurturing are the other two fathering practices that qualify good fathers. Ellen White has many statements on this topic. She stated that when

children err, fathers should take time to read to them “tenderly” from the Word of God such admonition as is particularly applicable to their case. When their children are tried, tempted, or discouraged, fathers should cite them its precious words of comfort, and gently lead them to put their trust in Jesus (June 13, 1882, p. 369). Parents should also “make their children feel that they love them, and desire to do them good” (June 13, 1882, p. 370).

White’s comments in Deut 6:4-9 summarize consistency, habit formation, and spiritual education in the family: “Parents, watch your children with a jealous care. Exhort, reprove, counsel them, when you rise up, when you sit down; when you go out, when you come in; ‘line upon line, precept upon precept, here a little, and there a little.’ Subdue your children when they are young. Their whole religious experience is affected by their early training” (September 2, 1884, p. 561). A lot of modeling, spiritual development, and time commitment is involved in this training.

Quotations on fathers’ involvement, consistency, awareness, and nurturance can be found in almost all of Ellen White’s books which deal with family duties such as: *The Adventist Home* (1952, 1980), *Ministry of Healing* (1905), *Education* (1903), *Counsels to Parents, Teachers and Students* (1948), and *Child Guidance* (1954).

From the book *The Adventist Home*, which is a compilation of her writings on the home duties and privileges, the following portrayal of the father and husband can be summarized: he is a house-band—he embraces and protects the whole household; he is strong—physically, emotionally and spiritually; he has devoted affection toward mother and children; he is the head of the household—he watches over and cares for everything and is satisfied with his leadership role; he is controlled by love and sympathy; he helps

in the training of the children; he is interested in his children's welfare; he fears God and teaches God's Word at home; he makes the home happy; his business does not overshadow his family; he enters the home with smiles and pleasant words; he never gives up his parental authority; he is a faithful husband of one wife; he has integrity; he is honest; he is patient; he is courageous; he is diligent, persevering, and steady; he has practical influences; he is the priest of the household—he confesses his sins and his family's sins; he leads or delegates morning and evening worship; he walks with God and represents God in his family.

All through Ellen White's writings, great emphasis is placed on the spiritual development of the children. She says that

the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew, His mercies and blessings will descend upon the supplicants. Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. (1948, p. 44)

It is also interesting to note how Ellen White (1954) relates the Sabbath and the family.

She states that

the Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another. (1954, p. 536)

Ellen White mentions that her children hailed the Sabbath as a joy because they

knew that mom and dad would give them their time and would take them out to church and for a walk in nature. She saw the Sabbath as indeed a family day and the memorial of God's creative power. She further stated:

Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue--across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. (1903, p. 251)

She also wrote extensively on the topic of marital interaction. In the section on the home in the book *Ministry of Healing* (1905) she says that love and holy affection are precious gifts which we receive from Jesus to help to restore and uplift humanity, and this work begins in the home. Husbands and wives should encourage each other in fighting the battles of life, and they should let the mutual love and friendship bind their hearts. Further she adds that "the warmth of true friendship, the love that binds heart to heart is a foretaste of the joys of heaven" (p. 360). The parents should remember that "the home on earth is to be a symbol of and a preparation for the home in heaven" (p. 363), and "the well-being of society, the success of the church, the prosperity of the nation, depend upon home influences" (1905, p. 349).

She concludes saying that the husband and father is the head of the household: "The wife looks to him for love and sympathy, and for the training of the children...[and] the children look to their father for support and guidance" (p. 390). Therefore, "the father should do his part toward making home happy. Home should be a place where cheerfulness, courtesy, and love abide; and where graces dwell, there will abide happiness and peace" (p. 391). She counsels fathers to "combine affection with authority, kindness

and sympathy with firm restraint, give some of their leisure hours to their children, become acquainted with them, associate with them in their work and in their sports, and win their confidence” (1905, p. 392). Fathers should also cultivate friendship with their children, especially with their sons. In this way, she says, “you will be a strong influence for good” for the father should do “his part to make the home happy” (p. 392).

In the book *Child Guidance* (1954), many counsels can be found encouraging the father to be consistent and affectionate, uniting his efforts to the mother’s in order to impart the right education and discipline to their children. In fact, White’s articles, sermons, and talks were filled with exhortations to fathers and mothers. Fathers have the responsibility of training their children, to love and manifest love, and this duty cannot be transferred to the mother (1882).

Several Seventh-day Adventist authors have written books that have made great contributions to the families. Among them are Arthur W. Spalding who started writing the Christian Home Series in 1904 and continued until 1953. Spalding’s writings provide a basic awareness of the importance of the parents’ work in training their children for God. As Freed (1995) said, “Spalding and his wife gave their energies, yes their lives, for the upbuilding of parent education in the Seventh-day Adventist Church” (p. 254).

Spalding received from Ellen White “an obligation to edify the family of the church” to which he was faithful (Spalding, May 17, 1922, p. 86). Delmer and Betty Holbrook were the first Family Ministries directors for the General Conference of the Seventh-day Adventist Church. They wrote many articles and developed many seminars and videocassette series on the family. John and Millie Youngberg have worked and produced material for family seminars for more than 25 years (1994, 1997, 1993a, 1993b,

1989).

Donna Habenicht (1994), Habenicht & Woods-Bell (1983), Nancy Van Pelt (1979, 1985), Elden M. Chalmers (1979), Kay Kuzma (1976, 1978, 1980, 1985, 1989, 1991, 1997), and Sakala (1994) are some of the popular authors on family topics within the SDA church. However, the Bible and the inspired writings of Ellen G. White (starting in 1856) have been the main sources of inspiration and counsels to the SDA Church. The Family Ministries Department of the General Conference for several years has been preparing a yearly plan book which contains sermons, seminars, and other materials to be used in the local churches during the two family weeks of the year.

Summarizing the literature review, it can be stated that the publication of theoretical and empirical literature addressing the role of fatherhood has significantly increased in the last 2 decades. The studies of fathers, fathering, and fatherhood reviewed in this chapter can be clustered in three broad categories: (1) father's physical-and psychological-absence literature, which describes studies that document the impact of fatherlessness upon children; (2) father's involvement and interaction with his children; and (3) father's own experience and satisfaction in the fathering role.

Although all reviewed literature contributes in some degree to the present study, theoretical support and rationale are provided mainly by the three major studies dealing with fathering practices, dimensions, and satisfaction which have been reported by Ken R. Canfield and his associates. The present study, however, seems to be the first one exploring the associations between the 21 scales that measure fathering quality (4 psychological dimensions, 12 behavioral practices, and 5 scales of fathering satisfaction) and father's absence in childhood, divorce of parents, religious affiliation, level of

education of the father, time spent in interaction with children, practice of family worship, marital interaction, and the practices that bring the greatest fathering satisfaction.

Knowledge from the literature reviewed leads to the conclusion that being a father is indeed an exciting privilege, and the paternal presence is a vital, life-giving force in the lives of children and families. Furthermore, a father cannot be aware of the needs of his children if he is not present and involved in his home and family. Neither can he nurture and express love to his children if he is not present, involved, and aware. Only a present, involved, aware, and nurturant father can find satisfaction in the fathering role, and become an “effective dad” who develops a reciprocal relationship between himself and his children, helping them to meet their basic human needs and to grow up to their full human potential.

## CHAPTER 3

### METHODOLOGY

#### **Introduction**

This chapter presents the methodological approach utilized in the present study. The methods are described and organized in the following five sections: (1) design of the study, (2) populations and samples, (3) instrumentation, (4) procedure, and (5) data analysis. In the first section the design of the study is described followed by a discussion of the type of inferences allowed by this particular design. The second section is related to the subjects involved in the study. The characteristics of the two samples (SDA and NCF) and their representativeness in relation to target populations are described. In the instrumentation section the description of the instrument used and operational definitions of the variables are given. The procedure of collecting data is described in the subsequent section. In the data analysis section the statistical procedures employed in the study along with their rationale are presented. Finally, a brief summary of all methods utilized is given.

#### **Design of the Study**

On the basis of several criteria defined by Wiersma (1995), this study can be characterized as typical survey research. First, it deals with people's perceptions and feelings in connection with psychological and sociological variables, which is the typical



focus of survey studies. It also involves selecting a sample and attempting to make inferences about the target populations. Finally, it utilizes the written questionnaire method for data collection, probably the most distinctive characteristic of the survey designs.

The results provided by this type of research design may be characterized as descriptive and inferential. The characteristics of the samples of SDA fathers on the various measures of fathering dimensions, practices, and satisfaction constitute the descriptive part of the study. The inferential part involves testing of the hypotheses, or in other words, correlating each scale of the dependent variables (fathering dimensions, practices, and satisfaction) with each of the independent variables selected from family background, demographics, and characteristics of present family. Taking into consideration that independent variables were not manipulated, but rather only observed and related to the dependent variables, the present study can be also characterized as correlational research.

This study involved collection of data at one point in time, i.e., no multiple observations along the time were performed. Thus, its inferences are based on the between subjects variability, which means that statistical analyses that were used involved between group comparisons, rather than repeated measurements procedures. In that sense the present study employed a cross-sectional design.

### **Populations and Samples**

The target population in the present research is the population of North American Division of Seventh-day Adventist fathers, and the ultimate goal of the study was to improve the understanding of the factors that correlate with fathering quality. The

referent population in this study was defined as the National Sample of North American fathers, and its utilization served the purpose of having reference points for evaluation of the fathers from the SDA setting.

Consequently, in this study two samples were utilized. The sample from the target population, labeled as the SDA sample, consists of fathers from North American Division of Seventh-day Adventist Church ( $N = 192$ ), and the sample from the referent population, labeled as the NCF sample, consists of subjects from the general population of religious North American fathers ( $N = 1,509$ ).

The SDA sample can be characterized as a convenient sample since no random sampling procedure was utilized. However, care was taken that both urban and rural settings were covered, that small and large churches were included, and that data came from different geographic regions of North America. The distribution of subjects across SDA unions (and conferences) is as follows: Southern Union, 51 (Florida, 27, Kentucky-Tennessee, 24), Lake Union, 46 (Michigan, 26, Illinois, 20), North-Pacific Union, 24 (Oregon, 24), Atlantic Union, 12 (Southern New England, 12), Columbia Union, 32 (Potomac, 32), and Canadian Union, 27 (Ontario, 27).

The referent sample was obtained by courtesy of the National Center for Fathering. According to Roid and Canfield (1994), data were collected in churches throughout the nation in several regions including small town, suburban, inner-city, and military locations.

## **Instrumentation**

### **Description of the Survey Instrument**

All data in this study (for both samples) were collected by means of *Personal*

*Fathering Profile (PFP)*, a survey instrument designed and published by the National Center for Fathering (Canfield, 1996; Roid & Canfield, 1994). The *PFP* is an assessment instrument that provides fathers with feedback on specific aspects of their fathering dimensions, practices, and fathering satisfactions. It has two primary functions: First, to increase fathers' awareness of specific areas of fathering practice; and second, to assist fathers in the assessment of their current practices in each of the specific areas of fathering that are identified. Since performing the fathering role is a complex mixture of numerous behaviors, the *PFP* identifies specific ingredients of this mixture, thus allowing fathers to think more clearly about the nature of fathering.

The *PFP* contains 138 specific questions concerning fathering qualities to be completed by each individual father. The questions are grouped into five sections:

Section 1–Fathering Dimensions. This first section consists of sixty questions that measure four broad psychological dimensions of fathering. These dimensions are Involvement, Consistency, Awareness, and Nurturance.

Section 2–Fathering Factors or Practices. This section consists of sixty questions that measure twelve areas of fathering practices which are related to behavioral aspects of fathering: Spiritual Development, Time Commitment to Children, Involvement in Discipline, Marital Interaction, Involvement in Education, Parental Discussion, Dealing with Family Crisis, Showing Affection, Financial Provider, Modeling, Freedom of Expression, and Knowing My Child. In contrast to the dimensions, these are very specific areas of fathering. Although two of the factors, Marital Interaction and Parental Discussion of Children, may not necessarily be considered fathering practices, they have been included in this section because research demonstrates that they have a strong bearing on fathering practices (Canfield, 1992, 1996).

Section 3—Fathering Satisfaction. This section consists of eighteen questions which are designed to measure feelings of satisfaction in five life areas related to the affective aspect of fathering: Satisfaction with Childhood, Satisfaction with Fathering Role, Satisfaction with Support from Others, Satisfaction with Leadership Role, Satisfaction with Verbal Relationship. One of these areas, Fathering Role, is a direct measure of Fathering Satisfaction. The other four areas strongly influence a father's level of satisfaction in his role.

Section 4—"About You" This is a section that provides information about subject's demographics, characteristics of his family background, and characteristics of his present family. This data helps to reveal the differences in fathering dimensions, practices, and satisfaction that stem from a father's unique characteristics and his life experiences.

Section 5—Open-Ended Questions. These are general questions, related to various aspects of fathering, that give information and personal comments which assist the researcher in being more sensitive to the needs of the fathers (*Personal Fathering Profile Training Manual*, 1990, p. 3). In the present study this latter section was not utilized.

The variables measured in the first three sections (Fathering Dimensions, Practices, and Satisfaction) are viewed as dependent variables, whereas independent variables are extracted from the fourth section labeled "About You," which includes family background information, demographic variables, and characteristics of the father's present family.

It is important to note that the Personal Fathering Profile is neither a diagnostic, nor a predictive instrument. Rather it is designed for the purpose of assessment, but it is also a good research tool. It looks at fathering through two windows. The first is

descriptive: a self-evaluation, where each specific area of fathering practice is evaluated by a series of statements. A father rates himself as to how closely he feels he is described by each statement given. His responses to each statement are summed together to produce an overall score. The second window is normative: a comparison of the father's score in each of the areas to the average scores of a sample of 3,000 religiously oriented fathers in the United States (*Personal Fathering Profile Training Manual* , 1990 p. 3).

Since the scores are based on the father's evaluation of himself, they can easily be influenced by personality or by mood of the father on the particular day that he answered the questions. For example, a father who tends to be excessively self-critical, or who was in a depressed mood on that day, may score lower than is actually representative of his fathering practices, or vice versa can also occur.

### **Operationalization of the Dependent Variables**

The dependent variables are grouped into 21 scales which are related to fathering dimensions, fathering practices, and fathering satisfaction.

#### *Fathering dimensions*

This section of the questionnaire consists of 60 questions that measure four broad psychological dimensions of fathering (scales 1-4):

1. Involvement. This scale consists of 14 items related to father's level of attention and interaction with his children (e.g., "I often discuss things with my child").
2. Consistency. This scale deals with the stability of behaviors, emotions, and attitudes in relation with children. It has 11 items similar to this example: "I do not change much in the way that I deal with my children."

3. Awareness. This scale pertains to the father's level of awareness of his child's feelings and needs, and acknowledgment of what is happening with his child. Typical item from this 16-item scale is: "I know when my child has had a difficult day."

4. Nurturance. This scale focuses on the level of support that father provides for his child in different situations. The scale consists of 14 items of the type: "I show my children that I care when they share a problem with me."

### *Fathering practices*

This section consists of 60 questions that measure 12 very specific behavioral areas of fathering practice (scales 5-16):

5. Spiritual Development. This scale consists of five items related to father's involvement in religious nurturance (e.g., "Praying with my children").

6. Time Committed to Children. This scale consists of four items reporting time fathers spend with children (e.g., "Spending a lot of time with my children").

7. Involvement in Discipline. This scale shows father's involvement in discipline and consists of four items of the type: "Setting limits for my children's behavior."

8. Marital Interaction. This scale that consists of four items which are related to the quality of the relationship with the wife (e.g., "having a good relationship with my wife").

9. Involvement in Education. This scale deals with level of father's involvement in different educational practices, consisting of eight items (e.g., "Helping my children develop their strengths at school").

10. Parental Discussion Relating to Children. This is a four-item scale showing the level of cooperation with the wife in dealing with child's education (e.g., "Discussing my children's development with my wife").

11. Dealing With Family Crisis. This scale deals with the father's perception of his ability to solve family crises. It consists of four items (e.g., "Handling crisis in mature manner").

12. Showing Affection. This scale indicates father's emotional expression towards the children. Typical examples include: "Touching and hugging my children every day."

13. Financial Provision. This scale assesses father's perception of how relevant he is as financial provider. One of its four items is: "Providing the majority of the family income."

14. Modeling. In this scale fathers report how much their behavior can serve as a model for their children. It consists of five items such as: "I demonstrate emotional maturity to my children."

15. Freedom of Expression. This scale indicates father's acceptance of children giving them opportunity to express themselves freely. One of the five items is: ("Allowing my children to disagree with me").

16. Knowing My Child. This scale solicits father's perception of his knowledge about his children's specific abilities, plans, schedules, events, etc. The typical statement from this seven item scale is: "Knowing my children's gifts and talents."

### *Fathering satisfaction*

This section consists of 18 questions measuring affective characteristics of fathering, i.e., feelings of satisfaction in five life areas related to fathering (scales 17-21):

17. Satisfaction With Childhood. This four-item scale measures satisfaction with father's childhood and relationship with parents. An example of item: "How satisfied were you with your childhood?"

18. Satisfaction With Support From Others. This is a five-item scale which measures satisfaction with support received from relevant persons in environment. Typical item: "How satisfied are you with the amount of the support you receive from your wife to be a good father?"

19. Satisfaction With Leadership Abilities. This scale has only three items which measure satisfaction with own leadership abilities and outcomes. Typical item: "How satisfied are you with the amount of respect that you receive from your family members?"

20. Satisfaction With Fathering Role. This scale consists of three items which measure satisfaction with own fathering. Typical item: "How satisfied are you with yourself as a father?"

21. Satisfaction With Verbal Relationship With Children. This is a three-item scale which measures satisfaction with verbal communication with children. Typical item: "How satisfied are you with your ability to talk with your children?"

### **Operationalization of the Independent Variables**

There are nine independent variables, two of them are related to family background, three represent demographic characteristics of subjects, and four are characteristics of present family. Their description is presented in the same order as research questions were presented in Chapter 1:

#### *Family background*



These variables consist of information related to subject's family in which he was raised:

1. Absence of Father. This question asked whether subject's father was largely absent while he was growing up, and to indicate why (death, divorce or separation, abandonment, work, or other). This information was dichotomously coded into absence reported or absence not reported.

2. Divorce of Parents. This was a conditional question where subjects whose parents were divorced entered their age at the time divorce occurred. It served as an indication of existence of parental divorce and was also coded into two categories: divorce reported or not reported.

#### *Demographic variables*

These variables consist of information related to subject's present status:

3. Religious Affiliation. There was a survey question asking to identify subject's religious affiliation providing the following options: Protestant, Catholic, Jewish, None, and Other (specify which). Because of very low frequency, category Jewish was joined with Other. For the purpose of answering the research question 3, a group of SDA affiliated fathers were compared with a group of other religiously affiliated fathers (Protestant, Catholic, and Other combined). For the purpose of answering the research question 4 subjects were grouped into two categories: religiously affiliated fathers and non-religiously affiliated fathers.

4. Educational Level. This question asked for highest level of education with the following choices offered: None, Grade School, High School, Technical Degree, Associate Degree, Bachelor's Degree, Master's Degree, and Doctorate Degree. For the

purpose of answering the research question 5 they were grouped into four categories: a) up to High School, b) Technical Degree and Associate Degree, c) Bachelor's Degree, and d) Master's Degree and Doctorate Degree.

### *Characteristics of present family*

These variables consist of information related to father's participation and behavior in the present family:

6. Time Spent in Interaction With Children. Subjects entered the average number of hours per week they spend in direct interaction with children.

7. Practicing Family Worship. An estimate of father's own successfulness in having a family worship time in the home was obtained by means of one item from fathering practices section. A rating scale with 5 points ranging from Very Poor to Very Good was utilized (this is an item from the Spiritual Development scale of fathering practices).

8. Marital Interaction. This scale is also used as one of the measures of fathering quality (described above in the dependent variables section), but in the research question 8 it was viewed as independent variable and analyzed to find how it relates to other measures of fathering quality.

9. Fathering Practices. The 12 fathering practices are described in a previous section as measures of fathering quality, but in the research question 9 they were used as independent variables to find out which are the practices that are related to highest fathering satisfaction.

### **Validity of the Instrument**

The *Personal Fathering Profile (PFP)* questionnaire has been used to measure the

quality of fathering in a number of studies (Roid, 1992; Roid, Bos, & Fowler, 1994; Roid & Canfield, 1994). The best study has been done by Roid (1992) in which 40 of the 138 items of the PFP were found to significantly differentiate effective fathers from those in a large normative sample.

The 40 items were then subjected to factor analyses resulting in the seven-factor solution: Commitment, Knowing Your Child, Consistency, Protecting and Providing, Loving Their Mother, Active Listening, and Spiritual Equipping. The Commitment scale corresponds directly to the scale Time Commitment on the *PFP* as well as with most Fathering Satisfaction scales. The Protecting and Providing scale corresponds to Financial Provision and Dealing With Family Crisis. Loving Their Mother corresponds to Marital Interaction, Active Listening corresponds to Freedom of Expression and Parental Discussion, and Spiritual Equipping corresponds to Spiritual Development. The scales Consistency and Knowing Your Child are the same as on the *PFP*.

This appears to be the only study that examined the construct validity of the *PFP*. Canfield (1996) stated that initial analyses identified 48 different aspects of fathering, but this, however, seemed too complex to be of much help. Eventually “some patterns began to emerge. We found that these forty-eight aspects of fathering fit under one of four functions of a father: Involvement, Consistency, Awareness, and Nurturance” (p. 81).

Johnson and Johnson (1997) referring to the *PFP* remarked that

this measure is psychometrically sound and allows an assessment of functioning on seven fathering dimensions: Commitment, Knowing Your Child, Consistency, Protecting/Providing, Loving Their Mother, Active Listening, and Spiritual Equipping. (p. 44)

Clearly, additional validity study needs to be conducted for the *Personal*

*Fathering Profile* questionnaire.

### **Reliability Analysis**

The reliability of each measure of fathering quality was checked using the internal consistency approach. Coefficients of reliability were calculated separately for the data obtained on the SDA and NCF samples. The Cronbach alpha and split-half methods were utilized and the obtained results are presented in Table 1 together with the Cronbach alpha coefficients of reliability reported in the *Personal Fathering Profile Training Manual*. As can be seen from Table 1, the coefficients of reliability obtained in the present study are approximately at an equal level as the coefficients reported in the *Personal Fathering Profile Training Manual* (1990).

The Cronbach alpha coefficients obtained in the SDA sample range between .74 and .88 with a mean of .83, while those obtained in the NCF sample range between .74 and .89 with a mean that equals .85. The alpha coefficients reported in the *Manual* have a range between .75 and .90 and a mean equal to .83. It may be concluded that the alpha reliability coefficients are very stable across the various samples.

The split-half coefficients of reliability obtained in the SDA sample range between .73 and .91, having a mean equal to .84, while those obtained in the NCF sample range between .75 and .93 with a mean of .87. It may be concluded that both the alpha

**Table 1.** Coefficients of reliability obtained in the present study and reported in the *Personal Fathering Profile Training Manual* (Canfield, 1990)

Scale	# of Items	Present Study SDA- Sample		Present Study NCF - Sample		Canfield (1990)
		Alpha	Split-Half	Alpha	Split-Half	Alpha
<b>FATHERING DIMENSIONS</b>						
Awareness	16	.83	.83	.87	.90	.85
Involvement	14	.88	.88	.89	.90	.84
Nurturance	14	.81	.73	.89	.93	.76
Consistency	11	.85	.89	.87	.90	.79
<b>FATHERING PRACTICES</b>						
Spiritual Development	5	.87	.90	.87	.87	.87
Time Committed to Children	4	.84	.86	.85	.85	.84
Involvement In Discipline	4	.84	.88	.85	.88	.85
Marital Interaction	4	.79	.83	.82	.86	.85
Involvement In Education	8	.88	.91	.85	.89	.84
Parental Discussion Related to Children	4	.84	.82	.85	.84	.87
Dealing With Family Crisis	4	.87	.89	.89	.90	.90
Showing Affection	6	.88	.90	.89	.93	.87
Financial Provider	4	.77	.83	.86	.89	.86
Modeling	5	.83	.86	.87	.90	.83
Allowing Freedom of Expression	5	.85	.86	.87	.89	.82
Knowing My Child	7	.84	.88	.85	.86	.85
<b>FATHERING SATISFACTION</b>						
With Childhood	4	.81	.76	.85	.84	.76
With Fathering Role	3	.81	.79	.82	.80	.83
With Support From Others	5	.74	.75	.74	.75	.75
With Leadership Abilities	3	.79	.73	.82	.77	.85
With Verbal Relationship with Children	3	.81	.83	.83	.82	.85
<b>Mean Reliability</b>		<b>.83</b>	<b>.84</b>	<b>.85</b>	<b>.87</b>	<b>.83</b>

and split-half reliability coefficients showed quite good stability across the various samples. It is also evident that the general level of reliability of most of PFP scales is above the value of .80, which satisfies requirements for reliability of instruments used for group diagnostics and research purposes.

### **Procedure**

The SDA sample data were collected by the Family Ministries directors of the Seventh-day Adventist Church around North America who were willing to cooperate in the project. Instructions were given that the data should be gathered from more than one church in each area, in order to get as broad a spread as possible. Therefore, deliberately, data were collected in sixteen (small and large) churches from six Unions (Southern Union, Lake Union, Canadian Union, North Pacific Union, Atlantic Union, and Columbia Union) in the North American Division of Seventh-day Adventists.

Since it is a long questionnaire (138 items), the fathers who voluntarily accepted to fill it out, generally did it guided by the Family Life Director after church services during the week, or took it home and returned the following week. Considering the fact that data were collected by the Family Life Directors and the questionnaires were filled out by the willing fathers, the sample is classified as a convenient sample. Two hundred and seventy surveys were sent to the Family Life Directors and 225 were returned filled out (83%). The criteria for accepting the questionnaires as useful for the analysis were: (1) at least 75% of the answers filled out, (2) no more than 25% of the answers marked as "not applicable in one section, and (3) not all the answers in one section falling in one extreme, either the highest or the lowest. After carefully examining the answers, 32

surveys (14.2%) were discarded and 192 surveys were retained for analysis. Data were collected from 1993 to 1997.

The NCF sample data were obtained from the National Center for Fathering, and regarding this part of the data the present study employs secondary data analysis. According to Canfield (1992, 1996) data were collected on a diverse sample in several regions of the United States, by a team of Certified Group Leaders from the National Center for Fathering, who had been trained to lead out Fathering Seminars. However, no precise information was given about the collection of this particular data file. Data were examined by the author of this study and some cases were discarded according to criteria utilized for the SDA sample.

### **Data Analysis**

All statistical data analysis was performed using the computer program Statistical Package for Social Sciences (SPSS) for Windows, version 6.1.

For the purpose of describing data, frequency distributions and charts were utilized together with measures of central tendency and dispersion where appropriate (in most cases means and standard deviations). A check of reliability of scale scores was performed using internal consistency approach--alpha coefficients and split-half coefficients of reliability were computed.

For the purpose of testing hypotheses the following statistical tests and procedures were utilized: for comparisons between means of two groups of subjects, a *t*-test for independent samples was used; for comparisons among means of more than two groups of subjects, analysis of variance was used followed by post hoc multiple comparison procedure (Student Newman-Keuls); for assessing associations between continuous

variables, correlation and regression analysis were used, and for comparing categorical data, cross-tabulations and chi-square were used.

### **Calculating the Scale Scores**

Scores in each scale of fathering dimensions, practices, and satisfaction were calculated by summing up scores in corresponding items. The items that correspond to each scale are presented in Appendix B, the same as they appear in the *Personal Fathering Profile Training Manual* (Canfield, 1990). To maintain the same direction of measurement, some items were reversely scored as denoted in Appendix B.

The unanswered items and items where subjects answered by “Not applicable” were treated as missing data. To preserve reliability, if the overall rate of missing data of a subject exceeded 25% that subject was completely discarded from the analysis: (1) if the scale had 3 items, the allowed number of missing values was 0; (2) if the scale had 4, 5, or 6 items, the allowed number of missing values was 1; (3) if the scale had 7, 8, or 11 items, the allowed number of missing values was 2; and (4) if the scale had 14 or 16 items, the allowed number of missing values was 3.

The mean of the items answered was multiplied by the number of items in the scale to equal the sum of the whole scale. The SPSS commands used for calculating the scales scores are presented in Appendix B.

### **One-tailed vs. Two-tailed Statistical Test**

For testing directional hypotheses a one-tailed test was used, whereas for testing non-directional hypotheses, a two-tailed test was used.



### **Level of Significance**

The quality of fathering was measured by 21 scales, and statistical analyses were performed on each of these measures separately. Since multiple tests of the same type were performed the probability of Type I error was increased. To compensate for the risk of this error, the level of significance was set to .01. In other words, only the differences for which the probability that they were due to chance was equal to .01 or less were accepted as being significant. For the purpose of testing the Hypothesis 9, in which regression analysis was utilized, the significance level was set at .05 because less threats for Type I error were present than in the previous Hypotheses.

### **Effect Size**

In the analyses where comparisons between means were involved, the effect size (i.e., the strength of association between independent and dependent variables) was calculated on the basis of Cohen's (1977) formula:

$$ES = \frac{\bar{X}_1 - \bar{X}_2}{S_x}$$

where symbols denote: ES = effect size,  $\bar{x}_1$  and  $\bar{x}_2$  = two means that are compared, and  $S_x$  = pooled standard deviation.

This type of effect size measure indicates how great the difference is between means in parts of standard deviation. A general guideline for the interpretation according to Cohen (1977) is following: .25 is a small effect size; .50 is a moderate effect size; and .75 is a large effect size.

In the analyses where correlation coefficients were utilized, to enable comparability with the results of analyses of variance, they were transformed into effect sizes using the following formula (Lipsey, 1990):

$$ES = \frac{2r}{\sqrt{(1-r^2)}}$$

where ES = effect size, and  $r$  = correlation coefficient.

### Summary

The present study utilizes the survey method for collecting data and the correlational approach for the analysis of data. It is based on two samples: The target one was drawn from population of SDA fathers, and the referent one was drawn from general population fathers. The data were collected by means of the Personal Fathering Profile, a survey instrument that measures fathering dimensions, practices, and satisfaction, plus information about demographic variables, family background, and characteristics of present family. The procedure of collecting data for the target sample involved a mailed survey approach, whereas data from the referent sample were obtained from the National Center for Fathering and secondarily analyzed. The procedures used for data analysis in the present study covered a variety of descriptive and inferential statistics: means and standard deviations,  $t$ -test, analysis of variance, chi-square, correlations, and regression analysis. Measures of effect sizes were used throughout all the analyses.

## CHAPTER 4

### RESULTS OF STATISTICAL ANALYSES

#### **Introduction**

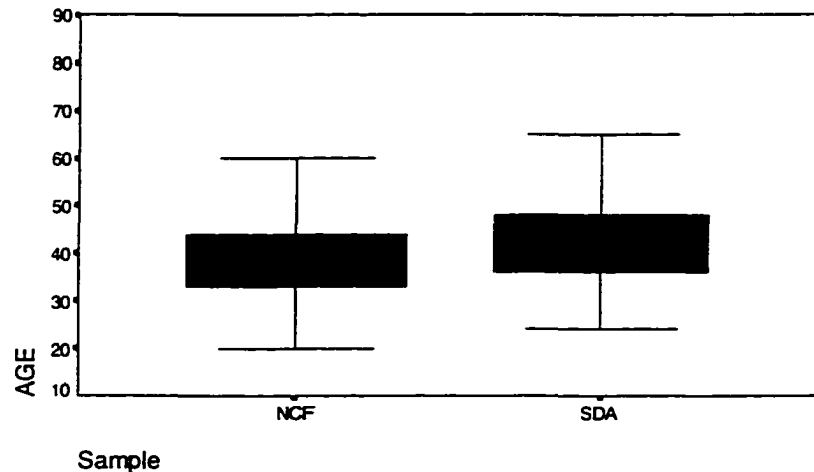
In this chapter the results of data analysis are presented. The chapter is structured along three main sections. In the first section a description of the two samples is presented covering the variables: age, ethnicity, education, religious affiliation, religious orientation, and income; the second section presents a description of the dependent variables, descriptive statistics, and differences between samples. The third, which is the main section, displays the results of testing the hypotheses. The null hypothesis that corresponds to each research question appears at the beginning of each subsection related to the specific research question. Subsequently, the type of analysis used is briefly explained and the results are presented. Accompanying tables are presented for each research question. Figures graphically depicting the group means for questions 1 to 5 are found in Appendix A. The answers to the research questions are given in terms of rejecting or retaining the null hypotheses.

The statistical analysis of the data was performed by means of the Statistical Package for Social Sciences (SPSS) version 6.1. The main results are presented in the text and summarized in tables, whereas the figures depicting relationships between independent and dependent variables are presented in Appendix A.

## Characteristics of the Samples

### Age

The age of the subjects in the SDA sample ranges from 24 to 74 years with the mean value of 43.2 years, while the age of the subjects in the NCF sample ranges from 20 to 82 years with the mean value of 39.4 years. Therefore, fathers from the SDA sample are on average 3.8 years older than fathers from the NCF sample, and this difference is statistically significant ( $t = 5.20$ ,  $df = 1681$ ,  $p = .000$ ). In terms of effect size, this difference equals .41, which means that it is almost as large as half of the standard deviation of pooled samples ( $SD = 9.38$ ). The distributions of age in both samples are depicted in Figure 1 (the boxplots are presented without extreme values and outliers).

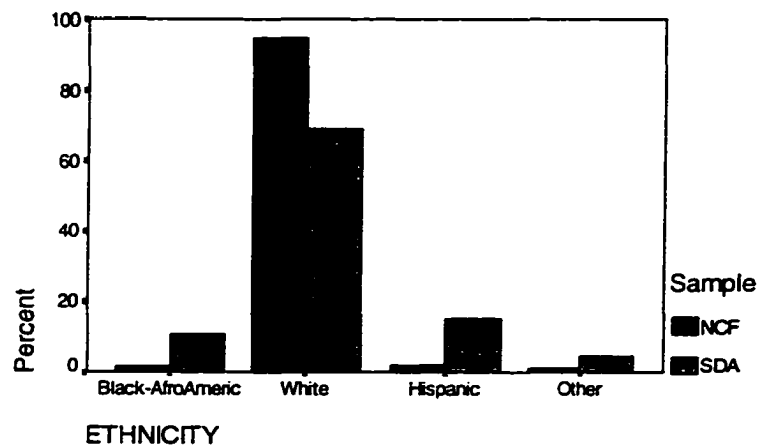


**Figure 1.** The distribution of age in the NCF and SDA samples.

### Ethnic Structure

The ethnic structure of the samples is presented in Figure 2. It can be seen that both samples are comprised mostly of White subjects, but the SDA sample had a somewhat higher rate of minority subjects. This difference in ethnic structure of the

samples is statistically significant (chi square = 149.53,  $df = 3$ ,  $p = .000$ ). However, the differences in fathering quality between minority and non-minority subjects were tested in both samples, and it was found that no difference was significant except in one measure of fathering quality. Only within the SDA sample, non-minorities appeared to be significantly lower than the subjects from minority ethnic groups in the practice of Spiritual Development ( $t = -3.71$ ,  $df = 178$ ,  $p = .000$ ).



**Figure 2.** Ethnic structure of the samples.

### Education

The educational level of fathers from the SDA and NCF samples is presented in Figure 3. It can be seen that a small difference exists between the two samples in the educational level. The SDA sample has a higher percentage of subjects falling into the lowest educational group, whereas the NCF sample has a higher percentage of subjects falling into the group with a bachelor degree. The relative number of subjects in other educational categories is approximately equal. This indicates that the NCF subjects have a slightly higher educational level average. However, the difference is at the borderline

of significance and the size of the difference is quite low (chi square = 8.10,  $df = 3$ ,  $p = .044$ ,  $ES = .09$ ).

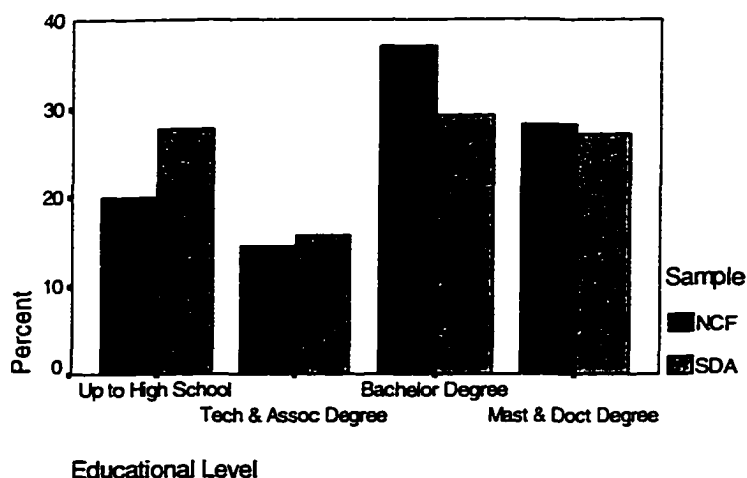
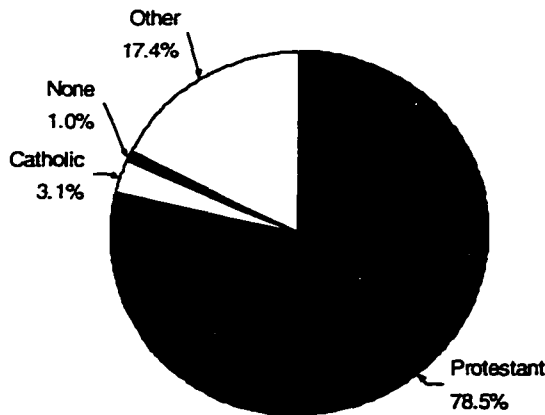


Figure 3. Educational level in both samples.

### Religious Affiliation

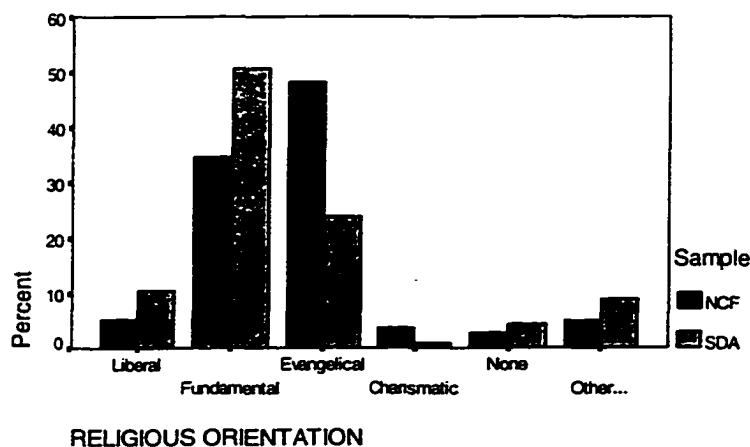
The main difference between the SDA sample and the NCF sample is in their religious characteristics. All of the fathers from the target sample are affiliated with the Seventh-day Adventist church, whereas fathers from the reference sample are affiliated with various denominations grouped into four categories. The structure of the NCF sample regarding religious affiliation of the subjects is presented in Figure 4. The majority (78.5%) of subjects belong to some Protestant denomination, Catholics comprise 3.1% of the sample, other religious groups together 17.4%, and only 1.0% of the subjects declared no religious affiliation. This indicates that the majority of the subjects in both samples are religiously affiliated. It is possible that a comparison between the two samples will reflect differences that stem from cultural characteristics of the SDA setting as compared with other religious settings found in the NCF sample.



**Figure 4.** Religious affiliation of the subjects in the NCF sample.

### **Religious Orientation**

One of the questions on the survey questionnaire asked about the subject's religious orientation. The distributions of answers to this question obtained in both samples are presented in Figure 5. There was a statistically significant difference between the samples in these distributions (chi square = 47.94,  $df = 5$ ,  $p = .000$ ). As can be seen, the majority of subjects from both samples described themselves as having either a fundamental or evangelical religious orientation. The greatest difference between the SDA and NCF samples was found in the percentage of subjects that used these two categories for a description of their religious orientation: SDA subjects described themselves more frequently as fundamental whereas NCF subjects described themselves more frequently as evangelical. It is not easy to interpret this difference since this question might not have been completely clear to all the subjects; however, it indicates that fundamental orientation is the most frequent among the Seventh-day Adventists.

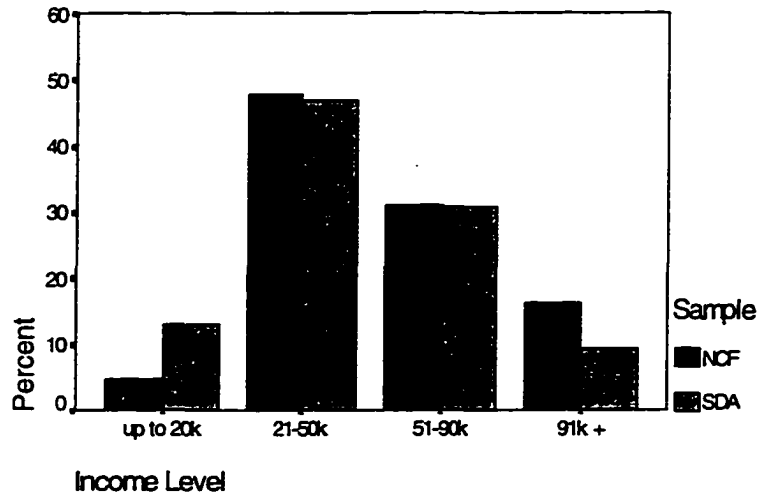


**Figure 5.** Religious orientation in both samples.

### Family Income

The subjects were asked to estimate their total annual family income. For the purpose of analysis these estimates were classified into four categories. The distributions showing how subjects from both samples estimated their total annual family income are presented in Figure 6. In a rough comparison of the samples, it could be said that the distributions of income in both samples are fairly similar, showing a small difference in the extreme categories: there are relatively more SDA subjects in the lowest income category, while there are relatively more NCF subjects in the highest income category. The difference is statistically significant (chi square = 25.56,  $df = 3$ ,  $p = .000$ ). The median total family-income was approximately \$46,000 per year in SDA sample and \$50,000 in the NCF sample. This difference is also significant (Wilcoxon Rank Sum test  $z = 2.63$ ,  $p = .01$ ).





**Figure 6.** The distribution of family income in both samples (in thousands).

### Summary of Sample Characteristics

Summarizing the joint characteristics of the samples it can be said that a typical father was about 40 years old, Caucasian, fairly well educated, religiously affiliated to a Christian church with either fundamental or evangelical orientation, and having a relatively good income.

Besides the difference in religious affiliation, the SDA and NCF samples are quite similar. Some of the differences that are significant, though very small in size, can be summarized as follows: in average, SDAs are slightly older, include more minorities, have a slightly lower education, have a more fundamental religious orientation, and have a slightly lower income.

## Characteristics of Dependent Variables

### Descriptive Statistics and Tests of Differences Between Samples

Means and standard deviations of all the scales of the Personal Fathering Profile were calculated separately for the Seventh-day Adventist (SDA) sample and the general sample from the National Center for Fathering (NCF). The differences between the two samples were calculated using a two-tailed *t*-test for independent groups, and correspondent effect sizes were calculated using Cohen's (1977) formula. The obtained results are displayed in Table 2.

It can be seen that the average level in the measures of fathering quality is significantly higher in 15 out of the 21 scales in the SDA sample. The six scales that did not show statistical differences are: Involvement, Time Commitment, Involvement in Discipline, Showing Affection, Financial Provision, and Satisfaction with Fathering Role. The mean effect size of the overall differences equals .25 with a range between -.09 and .63. The largest difference between samples is found in the practice of Spiritual Development ( $ES = .63$ ), which indicates that the main difference between SDA and NCF fathers is in their behavior related to the Spiritual Development of their children. The other differences that can be interpreted as being at the low moderate level are found in the fathering psychological dimensions of Awareness ( $ES = .40$ ) and Consistency ( $ES = .36$ ), and fathering behavioral practices of Involvement in Education ( $ES = .36$ ), Parental Discussion related to children ( $ES = .35$ ), Modeling ( $ES = .32$ ), and Marital Interaction ( $ES = .32$ ). In all these measures of fathering quality, SDA fathers appeared to be significantly higher.

**Table 2.** Descriptive statistics for all the measures of fathering quality in SDA and NCF samples, and test of the differences between the samples

Measures of Quality of Fathering	Scale Range		SDA	NCF	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	16 - 80	N M SD	188 68.8 7.71	1440 65.1 9.57	6.04	.00*	268.3 <sup>a</sup>	.40
Involvement	14 - 70	N M SD	188 53.9 10.26	1428 53.3 10.52	0.75	.45	1614	.06
Nurturance	14 - 70	N M SD	190 62.0 6.45	1463 60.5 8.77	2.96	.00*	288.5 <sup>a</sup>	.18
Consistency	11 - 55	N M SD	191 45.8 7.45	1487 42.9 8.12	4.62	.00*	1676	.36
Spiritual Development	5 - 25	N M SD	190 19.1 4.39	1441 16.2 4.61	8.13	.00*	1629	.63
Time Committed to children	4 - 20	N M SD	189 14.7 3.31	1481 14.2 3.39	1.96	.05	1668	.15
Involvement in Discipline	4 - 20	N M SD	187 17.2 2.49	1466 16.8 2.64	2.00	.04	1651	.16
Marital Interaction	4 - 20	N M SD	185 15.8 3.28	1452 14.6 3.50	4.14	.00*	1635	.32
Involvement in Education	8 - 40	N M SD	171 30.2 5.87	1268 28.2 5.60	4.35	.00*	1437	.36
Parental Discussion	4 - 20	N M SD	187 16.2 3.07	1464 15.1 3.28	4.51	.00*	1649	.35
Dealing with Family Crisis	4 - 20	N M SD	192 16.8 2.62	1500 16.2 2.97	3.04	.00*	1690	.23
Showing of Affection	6 - 30	N M SD	189 26.2 3.82	1474 26.0 4.14	0.69	.49	1661	.05
Financial Provision	4 - 20	N M SD	188 17.9 2.44	1493 18.1 2.69	1.09	.28	1679	-.09
Modeling	5 - 25	N M SD	191 20.6 2.91	1495 19.5 3.46	4.80	.00*	1684	.32
Freedom of Expression	5 - 25	N M SD	189 18.5 3.37	1429 17.4 3.86	4.08	.00*	1616	.28
Knowing My Children	7 - 35	N M SD	189 27.9 4.30	1409 26.6 4.45	3.80	.00*	1596	.30
Satisfaction w/ Childhood	4 - 28	N M SD	192 19.3 4.72	1509 18.1 5.13	2.91	.00*	1699	.22
Satisfaction w/ Fathering Role	3 - 21	N M SD	190 16.2 2.85	1497 15.7 2.68	2.40	.02	1685	.19
Satisfaction w/ Support	5 - 35	N M SD	190 25.5 4.37	1498 24.6 4.52	2.74	.01*	1686	.21
Satisfaction w/ Leadership	3 - 21	N M SD	192 16.1 2.79	1500 15.4 3.11	3.32	.00*	255.6 <sup>a</sup>	.23
Satisfaction w/ Verbal Relat.	3 - 21	N M SD	189 16.1 2.83	1493 15.2 3.04	3.88	.00*	1680	.30
<b>Mean Effect Size</b>								<b>.25</b>

Note. NCF = National Center for Fathering sample; SDA = Seventh-day Adventist sample.  
\*  $p < .01$  (two-tailed test). <sup>a</sup> = due to unequal variance.

## Testing of the Hypotheses

### Introduction

The statistical results presented in this section relate to the testing of the 9 hypotheses for the study. In the following report of the results, each null hypothesis is stated followed by the findings for that hypothesis. Hypotheses 1 and 2 deal with the relationship between fathering quality and two aspects of subjects' family background: absence of father during their childhood and divorce of their parents. Hypotheses 3 through 5 investigate the relationships between fathering quality and the selected demographic variables: religious affiliation and educational level. Hypotheses 6 through 8 explore the relationship between fathering quality and some characteristics of the present family: time spent in interaction with children, Marital Interaction, and the practice of Family Worship. Hypothesis 9 investigates which fathering practices are related to the greatest fathering satisfaction. To compensate for increased Type I error caused by multiple *t*-tests across the measures of fathering quality, the criterion to reject the null hypotheses has been set at the .01 level of significance for hypotheses 1 to 8, and at .05 for hypothesis 9.

### Hypothesis 1: Absence of Father

Null Hypothesis 1: *There is no difference in the quality of fathering between those subjects who reported that their fathers were largely absent during their childhood and those subjects who did not report absence of father during their childhood in both SDA and NCF samples.*

Absence of father was a dichotomized variable (absence reported vs. not reported), and the differences between the two groups in all the measures of fathering

quality were evaluated by *t*-tests for independent samples. The analyses were performed separately in the target SDA sample and in the reference NCF sample. Because of the theoretical expectations expressed in the alternative hypothesis (“Subjects whose fathers were largely absent during childhood show a lower quality of fathering”), a one-tailed test was used. A summary of the results are presented in Tables 3 and 4, and the group means are depicted in Figures 1, 2, and 3, in the Appendix A.

The results show that for SDA fathers ( see Table 3) the Null Hypothesis should be retained for 20 measures of fathering quality, and should be rejected only for the Satisfaction with Childhood scale. For NCF fathers (see Table 4), the Null Hypothesis should be rejected for 19 measures of fathering quality and should be retained only for the scales Spiritual Development and Satisfaction with Verbal Relationship with children.

In other words, in the NCF sample, absence of father has a significant detrimental impact to almost all the measures of fathering quality. The large effect size is found in Satisfaction with Childhood ( $ES = .74$ ), while other significant effect sizes fall in the “small” category (e.g., Modeling  $ES = .28$ , Dealing with Family Crisis  $ES = .24$ , Satisfaction with Support from others  $ES = .24$ , Satisfaction with Leadership Abilities  $ES = .24$ ). In the SDA sample, absence of father had a statistically significant effect only on Satisfaction with Childhood. The smaller number of subjects in the SDA sample makes statistical power much lower than in the NCF sample, and this could explain the reason for a smaller number of significant effects in the SDA sample. Effect sizes (which are independent from sample size) also show that absence of father had a stronger impact on quality of fathering in the NCF sample (mean  $ES = .21$ ) than in the SDA sample (mean  $ES = .05$ ).

**Table 3.** The differences in own fathering quality between subjects who reported their father's absence during childhood and those who did not (SDA sample)

Measures of Quality of Fathering		Absence of Father - SDA Sample					
		NO	YES	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	N M SD	61 68.7 6.82	127 68.9 8.13	-0.19	.42	186	-.03
Involvement	N M SD	59 53.2 9.47	129 54.2 10.62	-0.61	.27	186	-.10
Nurturance	N M SD	62 61.2 6.41	128 62.5 6.45	-1.24	.11	188	-.19
Consistency	N M SD	62 45.7 7.49	129 45.7 7.46	-0.04	.49	189	-.01
Spiritual Development	N M SD	61 19.1 3.95	129 19.1 4.59	-0.10	.46	188	-.02
Time Committed to Children	N M SD	61 14.6 2.94	128 14.7 3.48	-0.22	.41	187	-.03
Involvement In Discipline	N M SD	59 17.4 2.21	128 17.1 2.61	0.75	.23	185	.12
Marital Interaction	N M SD	61 16.0 3.02	124 15.6 3.41	0.77	.22	183	.12
Involvement In Education	N M SD	53 31.1 4.82	118 29.8 6.26	1.29	.10	169	.21
Parental Discussion	N M SD	61 16.1 2.84	126 16.3 3.18	-0.43	.34	185	-.07
Dealing with Family Crisis	N M SD	63 16.9 2.35	129 16.8 2.75	0.23	.41	190	.03
Showing Affection	N M SD	62 25.9 3.82	127 26.4 3.82	-0.79	.22	187	-.12
Financial Provider	N M SD	62 18.0 2.26	126 17.8 2.52	0.60	.28	186	.09
Modeling	N M SD	63 21.0 2.67	128 20.4 3.02	1.27	.10	189	.20
Freedom of Expression	N M SD	61 18.3 3.07	128 18.6 3.51	-0.51	.31	187	-.08
Knowing My Child	N M SD	62 28.3 4.16	127 27.7 4.37	0.94	.18	187	.14
Satisfaction w/ Childhood	N M SD	63 20.4 3.98	129 18.7 4.97	2.30	.01*	190	.35
Satisfaction w/ Fathering Role	N M SD	61 16.6 2.40	129 16.0 3.02	1.48	.07	188	.23
Satisfaction w/ Support	N M SD	63 25.5 4.01	127 25.5 4.55	0.07	.47	188	.01
Satisfaction w/ Leadership	N M SD	63 16.3 2.56	129 16.0 2.90	0.59	.28	190	.09
Satisfaction w/ Verbal Relat.	N M SD	62 16.2 2.65	127 16.1 2.93	0.24	.40	187	.04
<b>Mean Effect Size</b>							<b>.05</b>

**Note.** NO = absence of father not reported; YES = absence of father reported.

\*  $p < .01$  (one-tailed test).

**Table 4.** The differences in own fathering quality between subjects who reported their father's absence during childhood and those who did not (NCF sample)

Measures of Quality of Fathering		Absence of Father - NCF Sample					
		NO	YES	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	N M SD	822 66.0 8.88	618 63.9 10.31	3.93	.00*	1213.5 <sup>a</sup>	.21
Involvement	N M SD	813 54.1 10.27	615 52.1 10.75	3.59	.00*	1426	.19
Nurturance	N M SD	839 61.2 8.15	624 59.6 9.48	3.22	.00*	1221.7 <sup>a</sup>	.18
Consistency	N M SD	853 43.8 7.90	634 41.8 8.29	4.52	.00*	1485	.24
Spiritual Development	N M SD	828 16.4 4.62	613 16.0 4.60	1.51	.07	1439	.08
Time Committed to Children	N M SD	850 14.4 3.36	631 13.8 3.39	3.75	.00*	1479	.20
Involvement In Discipline	N M SD	839 17.0 2.52	627 16.5 2.78	3.24	.00*	1271.8 <sup>a</sup>	.17
Marital Interaction	N M SD	837 14.9 3.44	615 14.3 3.54	3.29	.00*	1450	.18
Involvement In Education	N M SD	716 28.6 5.52	552 27.7 5.68	2.59	.01*	1266	.15
Parental Discussion	N M SD	844 15.3 3.18	620 14.8 3.38	3.11	.00*	1462	.16
Dealing with Family Crisis	N M SD	864 16.5 2.83	636 15.8 3.11	4.51	.00*	1498	.23
Showing Affection	N M SD	846 26.3 3.81	628 25.7 4.52	2.73	.00*	1213.9 <sup>a</sup>	.15
Financial Provider	N M SD	862 18.3 2.49	631 17.8 2.92	3.91	.00*	1224.9 <sup>a</sup>	.21
Modeling	N M SD	861 19.9 3.38	634 18.9 3.51	5.17	.00*	1493	.27
Freedom of Expression	N M SD	813 17.7 3.76	616 17.0 3.95	3.59	.00*	1427	.19
Knowing My Child	N M SD	805 27.0 4.22	604 26.1 4.70	3.65	.00*	1407	.20
Satisfaction w/ Childhood	N M SD	868 19.7 4.61	641 16.1 5.09	14.05	.00*	1298 <sup>a</sup>	.74
Satisfaction w/ Fathering Role	N M SD	860 15.8 2.57	637 15.4 2.82	3.07	.00*	1485	.16
Satisfaction w/ Support	N M SD	861 25.0 4.38	637 23.9 4.64	4.57	.00*	1496	.24
Satisfaction w/ Leadership	N M SD	862 15.7 2.94	638 15.0 3.28	4.42	.00*	1284.4 <sup>a</sup>	.24
Satisfaction w/ Verbal Relat.	N M SD	860 15.4 2.90	633 15.0 3.22	2.23	.02	1278 <sup>a</sup>	.12
<b>Mean Effect Size</b>							<b>.21</b>

Note. NO = absence of father not reported; YES = absence of father reported.  
\*  $p < .01$  (one-tailed test). <sup>a</sup> = due to unequal variance.

Good examples of this differential effect sizes can be seen in figures showing the relationship of absence of father with *Dealing with Family Crisis*: the effect size of the difference in the SDA sample is equal to .03, and .23, in the NCF sample (see Figure 2, Appendix A), and with *Satisfaction with Support from Others*: in the SDA sample the effect size of the difference is equal to .01, and .24 in the NCF sample (see Figure 3, Appendix A). This indicates that subjects who experienced absence of father in their childhood tend to show a lower quality of their own fathering, but this effect is much smaller, almost non-existent, in SDA fathers than in fathers from the NCF sample.

### **Hypothesis 2: Divorce of Parents**

Null Hypothesis 2 stated: *No difference in quality of fathering exists between the subjects who experienced divorce of parents and those who did not experience divorce of parents in both SDA and NCF samples.*

Divorce of parents was also a dichotomized variable (divorce reported vs. not reported), and the differences between the two groups were evaluated by a *t*-test for independent samples. The analyses were also performed separately for the SDA sample and the NCF sample. A one-tailed test was used because of the directional research hypothesis (“Subjects who experienced divorce of their parents show a lower quality of fathering”).

The results summarized in Tables 5 and 6 show that for SDA sample the Null Hypothesis should be retained for 20 measures, and rejected only for the *Satisfaction with Childhood* scale. In the NCF sample, the Null Hypothesis should be retained for 17 measures, and should be rejected for 4 measures of fathering quality: *Financial Provider*, *Modeling*, *Satisfaction with Childhood*, and *Satisfaction with Leadership Abilities*.



**Table 5.** The differences in own fathering quality between subjects who experienced divorce of their parents and those who did not (SDA sample)

Measures of Quality of Fathering		Divorce of Parents - SDA Sample					
		NO	YES	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	N M SD	160 68.9 7.71	28 68.4 7.88	0.31	.38	186	.06
Involvement	N M SD	160 53.5 10.49	28 56.2 8.61	-1.27	.10	186	-.26
Nurturance	N M SD	162 61.9 6.47	28 62.6 6.42	-0.53	.30	188	-.11
Consistency	N M SD	163 45.8 6.96	28 45.3 9.99	0.33	.40	189	.07
Spiritual Development	N M SD	162 19.3 4.35	28 18.2 4.54	1.18	.12	188	.24
Time Committed to Children	N M SD	161 14.5 3.35	28 15.4 3.01	-1.25	.11	187	-.25
Involvement In Discipline	N M SD	159 17.2 2.49	28 17.3 2.55	-0.16	.44	185	-.03
Marital Interaction	N M SD	157 15.9 3.15	28 14.7 3.85	1.85	.03	183	.38
Involvement In Education	N M SD	144 30.4 5.60	27 29.2 7.18	0.99	.21	169	.21
Parental Discussion	N M SD	160 16.2 3.13	27 16.2 2.71	-0.02	.51	185	-.00
Dealing with Family Crisis	N M SD	164 16.8 2.56	28 16.9 3.00	-0.16	.44	190	-.03
Showing Affection	N M SD	162 26.1 3.89	27 27.0 3.32	-1.20	.12	187	-.25
Financial Provider	N M SD	161 17.8 2.45	27 18.2 2.36	-0.76	.22	186	-.16
Modeling	N M SD	163 20.6 2.77	28 20.2 3.69	0.71	.24	189	.15
Freedom of Expression	N M SD	161 18.7 3.10	28 17.3 4.51	1.50	.07	31.6 <sup>a</sup>	.40
Knowing My Child	N M SD	162 28.0 4.23	27 27.5 4.77	0.52	.30	187	.11
Satisfaction w/ Childhood	N M SD	164 20.1 4.22	28 14.5 4.80	6.30	.00*	190	1.29
Satisfaction w/ Fathering Role	N M SD	162 16.1 2.93	28 16.4 2.30	-0.39	.35	188	-.08
Satisfaction w/ Support	N M SD	162 25.6 4.39	28 25.0 4.30	0.68	.25	188	.14
Satisfaction w/ Leadership	N M SD	164 16.1 2.90	28 16.1 2.11	0.12	.45	190	.03
Satisfaction w/ Verbal Relat.	N M SD	161 16.1 2.97	28 16.2 1.93	-0.08	.47	187	-.02
<b>Mean Effect Size</b>							<b>.09</b>

**Note.** NO = divorce of parents not experienced; YES = divorce of parents experienced.  
\*  $p < .01$  (one-tailed test). <sup>a</sup> = due to unequal variance.

**Table 6.** The differences in own fathering quality between subjects who experienced divorce of their parents and those who did not (NCF sample)

Measures of Quality of Fathering		Divorce of Parents - NCF Sample					
		NO	YES	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	N M SD	1253 65.1 9.58	187 64.9 9.55	0.26	.40	1438	.02
Involvement	N M SD	1236 53.3 10.57	192 52.9 10.22	0.54	.30	1426	.04
Nurturance	N M SD	1270 60.5 8.83	193 60.8 8.38	-0.50	.31	1461	-.04
Consistency	N M SD	1288 43.0 8.08	199 41.9 8.30	1.80	.04	1485	.13
Spiritual Development	N M SD	1252 16.3 4.61	189 15.8 4.61	1.53	.06	1439	.12
Time Committed to Children	N M SD	1281 14.2 3.40	200 13.9 3.30	1.04	.15	1479	.08
Involvement In Discipline	N M SD	1269 16.8 2.65	197 16.6 2.59	1.02	.15	1464	.08
Marital Interaction	N M SD	1261 14.7 3.48	191 14.2 3.57	1.76	.04	1450	.14
Involvement In Education	N M SD	1100 28.2 5.63	168 28.0 5.45	0.51	.31	1256	.04
Parental Discussion	N M SD	1270 15.1 3.27	194 14.9 3.32	0.94	.17	1462	.07
Dealing with Family Crisis	N M SD	1301 16.2 2.96	199 16.0 3.03	0.89	.19	1498	.07
Showing Affection	N M SD	1280 26.0 4.16	194 25.9 3.99	0.22	.41	1472	.02
Financial Provider	N M SD	1294 18.2 2.64	199 17.5 2.94	3.40	.00*	249.5 <sup>a</sup>	.28
Modeling	N M SD	1298 19.6 3.44	197 18.9 3.59	2.31	.01*	1493	.18
Freedom of Expression	N M SD	1241 17.4 3.88	188 17.3 3.77	0.40	.35	1427	.03
Knowing My Child	N M SD	1226 26.7 4.47	183 26.2 4.35	1.37	.09	1407	.11
Satisfaction w/ Childhood	N M SD	1309 18.6 4.96	200 14.8 5.05	10.21	.00*	1507	.78
Satisfaction w/ Fathering Role	N M SD	1299 15.7 2.70	198 15.6 2.60	0.40	.34	1495	.03
Satisfaction w/ Support	N M SD	1299 24.7 4.48	199 23.9 4.76	2.14	.02	1496	.16
Satisfaction w/ Leadership	N M SD	1301 15.5 3.06	199 14.9 3.38	2.30	.01*	1498	.17
Satisfaction w/ Verbal Relat.	N M SD	1295 15.2 3.05	198 15.2 3.00	0.13	.45	1491	.01
<b>Mean Effect Size</b>							<b>.12</b>

**Note.** NO = divorce of parents not experienced; YES = divorce of parents experienced.  
\*  $p < .01$  (one-tailed test). <sup>a</sup> = unequal variance.

Due to the small number of SDA subjects who experienced divorce of parents, the difference did not appear to be statistically significant for other measures of fathering quality, but it should be noted that the effect sizes for Freedom of Expression and Marital Interaction were (.40 and .38 respectively).

The mean effect size of divorce of parents (.12) in the NCF sample (Table 6) is smaller than the mean effect size of absence of father (.21, see Table 4), but this pattern is not shown in the SDA sample where the mean effect size of divorce of parents (.09, see Table 5) is slightly larger than the mean effect size of absence of father (.05, see Table 3).

The strongest impact of divorce of parents is found in Satisfaction with Childhood in both samples, but this impact is not equal in the SDA and NCF subjects ( $ES = .78$  in the NCF sample, and  $ES = 1.29$  in the SDA sample). In other words, in the SDA subjects, Satisfaction with Childhood was much more depressed by divorce of parents than by absence of father, whereas in the NCF subjects, Satisfaction with Childhood is equally depressed by these two negative events from family background (compare Satisfaction With Childhood for both samples in Figures 3 and 6, Appendix A). It should be noted that the effect sizes for Freedom of Expression and Marital Interaction were at a low moderate level (.40 and .38 respectively).

### **Hypotheses 3 and 4: Religious Affiliation**

Null Hypothesis 3 stated: *There is no difference in fathering quality between the Seventh-day Adventist fathers and the fathers from Protestant, Catholic, and other religious groups combined.*

Null Hypothesis 4 stated: *There is no difference in quality of fathering between subjects who reported no religious affiliation and those who reported belonging to a religious affiliation.*

The subjects were classified into the following religious affiliation groups: Seventh-day Adventist, Protestant, Catholic, other, and non-religiously affiliated. Two comparisons were defined, and the respective Null Hypotheses were formulated regarding the differences in quality of fathering among subjects who belonged to different religious affiliations. In the first comparison, SDA fathers were contrasted with other religiously affiliated fathers, and in the second comparison, non-religiously affiliated fathers were contrasted to all four groups of religiously affiliated fathers combined (Seventh-day Adventists, Protestants, Catholics, others).

There was no directional alternative hypothesis set for the first comparison (“A difference in the quality of fathering between Seventh-day Adventist fathers and Protestant, Catholic, and other groups of religiously affiliated fathers was expected”), Accordingly a two-tailed *t*-test was utilized. However, the alternative hypothesis for the second comparison was directional (“Non-religiously affiliated fathers were expected to show a lower quality of fathering than religiously affiliated fathers”), therefore, a one-tailed *t*-test was employed in this case. The results of the analyses for each measure of fathering quality are summarized in Table 7 for Hypothesis 3, and in Table 8 for Hypothesis 4. The group means are depicted in Figures 7, 8, and 9 in the Appendix A.

As can be seen from Table 7, the comparison between SDA fathers and other religiously affiliated fathers has revealed significant differences in most of the measures of fathering quality. The direction of differences shows that SDA fathers had significantly higher scores in 17 scales, except in the dimension of Involvement, the

**Table 7.** The differences in quality of fathering between SDA subjects and subjects from Protestant, Catholic, and other affiliations combined

Measures of Quality of Fathering		Religious Affiliation					
		SDA	PCO	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	N M SD	188 68.8 7.7	1393 64.3 9.5	5.58	.00*	170.3 <sup>a</sup>	.43
Involvement	N M SD	188 53.9 10.3	1382 52.6 10.4	1.32	.19	1578	.12
Nurturance	N M SD	190 62.0 6.5	1415 60.1 8.6	2.75	.01*	167.9 <sup>a</sup>	.22
Consistency	N M SD	191 45.8 7.5	1440 42.0 8.1	5.15	.00*	1639	.46
Spiritual Development	N M SD	190 19.1 4.4	1400 15.5 4.5	8.67	.00*	1594	.77
Time Commitment to Children	N M SD	189 14.7 3.3	1434 13.9 3.4	2.61	.01*	1632	.24
Involvement In Discipline	N M SD	187 17.2 2.5	1419 16.6 2.6	2.25	.03	193.1 <sup>a</sup>	.21
Marital Interaction	N M SD	185 15.8 3.3	1407 14.4 3.5	3.89	.00*	163.0 <sup>a</sup>	.38
Involvement In Education	N M SD	171 30.2 5.9	1223 28.4 5.6	3.37	.00*	1401	.32
Parental Discussion	N M SD	187 16.2 3.1	1418 15.0 3.2	4.09	.00*	185.9 <sup>a</sup>	.38
Dealing with Family Crisis	N M SD	192 16.8 2.6	1451 16.0 3.0	3.28	.00*	1651	.30
Showing Affection	N M SD	189 26.2 3.8	1426 26.0 4.1	0.58	.56	1623	.05
Financial Provider	N M SD	188 17.9 2.4	1445 18.0 2.6	-0.51	.61	271.8 <sup>a</sup>	-.04
Modeling	N M SD	191 20.6 2.9	1446 19.2 3.5	4.23	.00*	138.3 <sup>a</sup>	.40
Freedom of Expression	N M SD	189 18.5 3.4	1382 17.3 3.8	3.43	.00*	1579	.30
Knowing My Child	N M SD	189 27.9 4.3	1362 26.4 4.4	3.80	.00*	1558	.35
Satisfaction w/ Childhood	N M SD	192 19.3 4.7	1459 17.7 5.1	3.41	.00*	1660	.31
Satisfaction w/ Fathering Role	N M SD	190 16.2 2.9	1447 15.3 2.7	3.49	.00*	1646	.31
Satisfaction w/ Support	N M SD	190 25.5 4.4	1450 24.2 4.5	3.09	.00*	1647	.28
Satisfaction w/ Leadership	N M SD	192 16.1 2.8	1451 14.9 3.1	4.32	.00*	1652	.39
Satisfaction w/ Verbal Relat.	N M SD	189 16.1 2.8	1444 14.9 3.0	4.54	.00*	1641	.41
<b>Mean Effect Size</b>							<b>.32</b>

Note. SDA = the mean and standard deviation of the Seventh-day Adventist group; PCO = the mean and pooled standard deviation of Protestant, Catholic, and Other religious affiliation groups combined. \*  $p < .01$  (Two-tailed test); <sup>a</sup> due to unequal variance.

**Table 8.** The differences in quality of fathering between non-religiously affiliated subjects and subjects from Seventh-day Adventist, Protestant, Catholic, and other affiliations combined

Measures of Quality of Fathering		Religious Affiliation					
		Non	SPCO	<i>t</i>	<i>p</i>	<i>df</i>	<i>ES</i>
Awareness	N M SD	13 56.1 10.4	1581 65.4 9.3	3.23	.00*	12.6 <sup>a</sup>	.99
Involvement	N M SD	13 44.9 13.4	1570 52.9 10.4	2.74	.00*	1578	.77
Nurturance	N M SD	13 51.1 15.0	1605 60.6 8.4	2.26	.02	12.2 <sup>a</sup>	1.11
Consistency	N M SD	13 37.2 8.2	1631 42.9 8.0	2.55	.01*	1639	.71
Spiritual Development	N M SD	9 10.0 6.0	1590 16.4 4.5	4.23	.00*	1594	1.38
Time Commitment to Children	N M SD	14 11.9 3.9	1623 14.1 3.4	2.44	.01*	1632	.66
Involvement In Discipline	N M SD	14 15.2 3.7	1606 16.8 2.6	1.61	.06	13.5 <sup>a</sup>	.60
Marital Interaction	N M SD	13 11.4 4.9	1592 14.8 3.4	2.43	.02	12.5 <sup>a</sup>	.97
Involvement In Education	N M SD	12 25.5 4.9	1394 28.8 5.6	2.05	.02	1401	.60
Parental Discussion	N M SD	13 11.6 4.8	1605 15.3 3.2	2.74	.01*	12.4 <sup>a</sup>	1.12
Dealing with Family Crisis	N M SD	13 14.1 2.7	1643 16.2 2.9	2.56	.01*	1651	.71
Showing Affection	N M SD	13 22.3 6.1	1615 26.1 4.1	3.25	.00*	1623	.91
Financial Provider	N M SD	12 15.8 4.9	1633 18.0 2.6	1.56	.07	11.1 <sup>a</sup>	.84
Modeling	N M SD	13 16.4 3.5	1637 19.5 3.4	2.99	.00*	12.9 <sup>a</sup>	.92
Freedom of Expression	N M SD	13 12.6 4.0	1571 17.6 3.8	4.70	.00*	1579	1.31
Knowing My Child	N M SD	12 24.3 4.0	1551 26.8 4.4	1.91	.03	1558	.56
Satisfaction w/ Childhood	N M SD	14 15.9 5.1	1651 18.1 5.1	1.57	.06	1660	.43
Satisfaction w/ Fathering Role	N M SD	14 13.6 2.3	1637 15.5 2.7	2.68	.00*	1646	.72
Satisfaction w/ Support	N M SD	12 21.5 3.4	1640 24.6 4.5	2.27	.01*	1647	.66
Satisfaction w/ Leadership	N M SD	14 12.8 3.4	1643 15.2 3.1	2.96	.00*	1652	.79
Satisfaction w/ Verbal Relatio.	N M SD	13 13.2 2.0	1633 15.2 3.0	2.42	.01*	1641	.68
<b>Mean Effect Size</b>							<b>.83</b>

**Note.** Non = the mean and standard deviation of the non-religiously affiliated group; SPCO = the mean and pooled standard deviation of the Seventh-day Adventist, Protestant, Catholic, and Other groups combined.

\*  $p < .01$  (One-tailed test); <sup>a</sup> due to unequal variance.

practices of Involvement in Discipline, Showing Affection, and Financial Provision.

Therefore, for the other 17 measures of fathering quality the Null Hypothesis should be rejected and the alternative hypothesis accepted, indicating that SDA fathers reported higher fathering quality than did fathers from other religious affiliations combined. However, the mean effect size of this comparison was .32, which is usually interpreted as small effect size.

The comparison between religiously affiliated and non-religiously affiliated fathers has revealed that fathers affiliated to SDA, Protestant, Catholic, and other religions, had higher scores in all measures of fathering quality than the fathers who reported not affiliated to any religion, but not all the comparisons appeared to be statistically significant (see Table 8). The Null Hypothesis 4 was rejected for 14 and retained for 7 measures of fathering quality. The difference was especially large in the following scales: dimension of Nurturance ( $ES = 1.11$ ), practice of Spiritual Development ( $ES = 1.38$ ), practice of Parental Discussion related to children ( $ES = 1.12$ ), and practice of Freedom of Expression ( $ES = 1.31$ ). The mean effect size was .83 indicating that the overall strength of the relationship between religious affiliation and fathering quality is very large. Regarding question 3, it can be concluded that there is a difference in the quality of fathering among the different religious groups, and the difference is statistically significant on 17 measures of fathering quality showing that the SDA fathers had a higher quality of fathering than Protestant, Catholic and other religiously affiliated fathers. The size of the overall difference, however, was relatively small. Regarding question 4, it can be concluded that religiously affiliated fathers have higher quality of fathering in all measures but showed statistical significance in 14 scales, however, this difference was relatively large.

### **Hypothesis 5: Educational Level**

Null Hypothesis 5 stated: *There will be no differences in the quality of fathering among subjects with different educational levels in both SDA and NCF samples.*

The alternative hypothesis, which was formulated as “Higher educational levels are related to higher quality of fathering,” reflects directional theoretical expectations about the relationship between education and quality of fathering.

To answer research question 5, subjects were categorized into four levels according to their answers to the survey question about education: (1) None, Grade School, and High School (HS) constitute the lowest level, (2) Technical Degree and Associate Degree (TA), second level, (3) Bachelor’s Degree (BA), third level, and (4) Master’s Degree and Doctorate Degree (MD), the highest level. The data were analyzed by means of one-way ANOVA in the SDA and NCF samples separately, followed up by a series of post-hoc multiple comparisons procedure in order to find out between which educational groups significant differences existed. The Student Newman-Keuls procedure was employed. Eta coefficients as measures of strength of relationship between independent variable and dependent variable were also determined within the analyses of variance. To enable comparisons with effect sizes from previous analyses, Eta coefficients were converted into measures of effect sizes treating them the same way as correlation coefficients in Lipsey’s (1990) formula:

$$ES = \frac{2r}{\sqrt{1-r^2}}$$

The results of the analyses of variance are shown in Tables 9 and 10, and the group means are depicted in Figures 10, 11, and 12 in the Appendix A. The findings



obtained from ANOVA output showed that the educational level of fathers had a positive relationship with their quality of fathering. The mean *ES* in the SDA sample is at the lower moderate level (.39), whereas the mean *ES* in the NCF sample (.30) approaches the lower moderate level. In the SDA sample, education had significant statistical relationships in the scales of Consistency, Spiritual Development, Showing Affection, Modeling, and Satisfaction with Verbal Relationships with children. In the NCF sample, the relationship of education was significant in all the measures of fathering quality except in Marital Interaction. Although the strength of relationship was somewhat lower in the NCF sample, more differences appeared to be significant due to larger sample size.

From the post-hoc multiple comparisons procedure it was found that in all twenty measures that were significant for the NCF sample, fathers with Master and Doctoral level of education have higher quality of fathering. MD degree in most scales is different from the other 3 groups, and BA is frequently different from HS and from MD. Less frequently the difference was significant between HS and TA, and between TA and BA degrees. However, Looking at each scale, the pattern consistently shows that as educational level goes up, quality of fathering also increases. In other words, HS and TA, as well as TA and BA groups stand close with each other, sometimes without significant differences, while MD group tend to be distinct from all other groups.

The number of significant post-hoc comparisons in the SDA sample was smaller due to lower power (note that the mean effect size was even larger than in the NCF sample), but a similar pattern of differences was found. For the measures where significant overall *F* was significant the MD group appears to be different from HS and

**Table 9.** The differences in fathering quality among the subjects of different educational level (SDA sample)

Measures of Quality of Fathering		Educational Level - SDA Sample							
		HS	TA	BA	MD	F	p	df <sup>a</sup>	Eta
Awareness	N M SD	51 67.4 8.0	30 67.4 9.2	55 69.6 9.2	51 70.3 5.5	1.74	.16	183	.17
Involvement	N M SD	53 52.0 10.6	30 50.9 11.2	53 55.7 11.2	51 55.6 8.7	2.55	.06	183	.20
Nurturance	N M SD	53 60.8 7.9	30 60.6 5.4	55 63.0 5.4	51 63.1 5.9	2.14	.10	185	.18
Consistency	N M SD	53 45.1 6.7	30 46.5 5.5	56 48.3 5.5	51 43.2 9.5	4.64	.00*	186	.26
Spiritual Development	N M SD	53 17.8 4.8	30 17.9 4.9	54 19.5 4.9	52 20.8 3.1	5.45	.00*	185	.28
Time Committed to Children	N M SD	52 14.3 3.4	30 14.5 3.8	54 14.9 3.8	52 14.9 3.1	0.44	.72	184	.08
Involvement In Discipline	N M SD	52 16.4 3.0	30 16.8 2.5	53 17.5 2.5	51 17.8 2.0	3.40	.02	182	.23
Marital Interaction	N M SD	48 15.7 3.6	28 15.8 3.7	56 15.8 3.7	52 15.8 2.8	0.03	.99	180	.02
Involvement In Education	N M SD	48 28.1 6.7	29 30.3 5.1	47 30.9 5.1	46 31.5 4.9	3.06	.03	166	.23
Parental Discussion	N M SD	51 15.5 3.5	29 16.4 2.7	55 16.4 2.7	51 16.6 2.7	1.40	.24	182	.15
Dealing with Family Crisis	N M SD	53 16.4 3.1	30 16.1 2.5	56 17.4 2.5	52 17.2 2.2	2.61	.05	187	.20
Showing Affection	N M SD	52 24.8 4.6	29 26.0 3.8	56 27.0 3.8	51 27.1 3.0	4.31	.01*	184	.26
Financial Provider	N M SD	52 17.4 2.7	29 18.1 1.9	55 18.2 1.9	51 18.1 2.3	1.29	.28	183	.14
Modeling	N M SD	52 19.7 3.3	30 20.2 2.5	56 20.8 2.5	52 21.5 2.5	3.69	.01*	186	.24
Freedom of Expression	N M SD	53 18.0 3.4	30 18.4 3.1	54 18.5 3.1	51 18.9 3.3	0.67	.57	184	.10
Knowing My Child	N M SD	53 26.6 4.8	30 27.8 4.9	54 28.5 4.9	51 28.7 3.3	2.76	.04	184	.21
Satisfaction w/ Childhood	N M SD	53 18.5 5.1	30 19.4 4.9	56 18.7 4.9	52 20.6 4.2	2.17	.09	187	.18
Satisfaction w/ Fathering Role	N M SD	52 15.6 3.2	30 15.4 3.6	56 16.2 3.6	52 17.1 2.1	3.52	.02	186	.23
Satisfaction w/ Support	N M SD	53 25.2 4.6	29 24.7 5.6	56 25.5 5.6	51 26.1 3.7	0.72	.54	185	.11
Satisfaction w/ Leadership	N M SD	53 15.7 2.8	30 15.2 3.8	56 16.3 3.8	52 17.0 2.2	3.44	.02	187	.23
Satisfaction w/ Verbal Relat.	N M SD	52 15.6 3.4	30 15.0 3.4	55 16.6 3.4	52 16.9 2.2	4.30	.01*	185	.26
<b>Mean Eta</b>								<b>.19</b>	
<b>Eta transformed into Effect Size</b>								<b>.39</b>	

Note. HS = up to high school; TA = technical & associates degree; BA = bachelor degree; MD = masters & doctoral degree; Eta = measure of strength of association

<sup>a</sup> Degrees of freedom for within groups variability, between groups  $df = 3$  in all the analyses.

**Table 10.** The differences in fathering quality among the subjects of different educational level (NCF sample)

Measures of Quality of Fathering		Educational Level - NCF Sample							
		HS	TA	BA	MD	F	p	df <sup>a</sup>	Eta
Awareness	N M SD	283 62.5 10.5	209 63.8 9.7	528 65.3 8.8	412 67.4 9.2	16.95	.00*	1428	.19
Involvement	N M SD	277 50.0 11.8	208 53.1 10.3	526 54.2 10.1	409 54.5 9.8	12.48	.00*	1416	.16
Nurturance	N M SD	294 58.6 9.8	212 59.3 8.9	533 60.5 8.8	416 62.6 7.4	14.84	.00*	1451	.17
Consistency	N M SD	292 41.8 8.7	214 42.8 8.3	551 42.7 7.7	422 43.9 8.0	4.13	.01*	1475	.09
Spiritual Development	N M SD	280 15.0 4.9	207 15.7 4.8	535 16.4 4.3	412 17.2 4.5	15.38	.00*	1430	.18
Time Committed to Children	N M SD	286 13.4 3.6	214 14.0 3.6	553 14.2 3.2	419 14.7 3.3	9.53	.00*	1468	.14
Involvement In Discipline	N M SD	286 16.2 3.1	213 16.7 2.6	546 16.8 2.5	413 17.1 2.5	7.62	.00*	1454	.12
Marital Interaction	N M SD	283 14.6 3.9	208 14.6 3.6	538 14.5 3.4	414 14.9 3.2	1.14	.33	1439	.05
Involvement In Education	N M SD	253 26.6 6.0	187 28.3 5.3	446 28.1 5.4	374 29.3 5.5	11.27	.00*	1256	.16
Parental Discussion	N M SD	289 14.3 3.7	212 14.7 3.1	541 15.1 3.3	413 15.8 2.9	12.83	.00*	1451	.16
Dealing with Family Crisis	N M SD	298 15.4 3.2	218 16.2 2.8	554 16.0 2.9	421 16.9 2.8	14.96	.00*	1487	.17
Showing Affection	N M SD	294 25.1 4.4	214 25.3 4.4	541 26.1 4.1	417 27.0 3.5	14.57	.00*	1462	.17
Financial Provider	N M SD	289 17.5 3.0	215 17.6 2.9	556 18.3 2.5	424 18.7 2.4	14.90	.00*	1480	.17
Modeling	N M SD	296 18.6 4.0	216 19.1 3.4	552 19.4 3.3	423 20.4 3.1	17.93	.00*	1483	.19
Freedom of Expression	N M SD	286 16.8 4.2	208 17.3 3.6	518 17.2 3.8	410 18.2 3.8	9.04	.00*	1418	.14
Knowing My Child	N M SD	277 25.3 4.8	206 26.2 4.3	513 26.7 4.2	405 27.7 4.3	17.21	.00*	1397	.19
Satisfaction w/ Childhood	N M SD	299 17.1 5.4	218 17.7 4.8	558 18.4 5.2	425 18.8 4.9	7.71	.00*	1496	.12
Satisfaction w/ Fathering Role	N M SD	297 14.9 3.0	214 15.3 2.7	555 15.8 2.6	422 16.1 2.4	14.43	.00*	1484	.17
Satisfaction w/ Support	N M SD	295 23.9 4.6	215 24.2 4.3	557 24.7 4.5	422 25.0 4.6	4.06	.00*	1485	.09
Satisfaction w/ Leadership	N M SD	295 14.6 3.3	217 14.9 3.2	557 15.4 3.0	422 16.3 2.8	20.77	.00*	1487	.20
Satisfaction w/ Verbal Relat.	N M SD	295 14.4 3.3	216 14.9 3.0	552 15.4 2.9	421 15.9 2.9	14.86	.00*	1480	.17
<b>Mean Eta</b>								<b>.15</b>	
<b>Eta transformed into Effect Size</b>								<b>.30</b>	

**Note.** HS = up to high school; TA = technical & associates degree; BA = bachelor degree; MD = masters & doctoral degree; Eta = measure of strength of association.

<sup>a</sup> Degrees of freedom for within groups variability, between groups  $df = 3$  in all the analyses.

TA groups, but not always distinct from the BA group. In Consistency a reverse order is shown: BA > TA, HS, MD; in Spiritual Development MD > BA, TA, HS; in Showing Affection MD, BA > TA, HS; Modeling MD > BA, TA, HS; Satisfaction with Verbal Relation MD, BA > TA, HS. On the lower end of education levels, HS and TA groups were not different in any comparison within the SDA sample.

In both samples, lines that represent significant relationship between educational level and various measures of fathering quality follow a similar linear pattern except in the dimension of Consistency (see Figures 10 through 12, Appendix A). Consistency is the only measure of fathering quality in which the two samples showed different patterns of relationship with educational level. The NCF fathers showed a slow but steady increase in quality of fathering as educational level increases. The SDA fathers showed a curvilinear pattern—as educational level increases, consistency also slowly increases, but at the highest educational level, consistency falls down to the lowest level. In other words, SDA fathers of the highest education (master's and doctoral degrees) showed much lower consistency than fathers with other levels of education. At the same time it is noteworthy that this lowest consistency level from the SDA sample is equal to the highest consistency level in the NCF sample, which was found in the group of highest educational level.

It can be concluded that education provides resources for quality of fathering that are important for SDA fathers, the relationship being of moderate size and linear shape. The same is true for fathers from the NCF sample with slightly smaller strength of relationship. Thus, for NCF sample, the Null Hypothesis 5 was rejected for twenty scales and retained only for the Marital Interaction scale. For the SDA sample, the Null Hypothesis is retained for sixteen scales and was rejected only for 5 scales (see Table 9).

### **Hypothesis 6: Time Spent in Interaction With Children**

Null Hypothesis 6 states: *There is no relationship between father's time spent in interaction with his children and his quality of fathering in both SDA and NCF samples.*

The directional alternative hypothesis sets the expectation that fathers who spend more time in interaction with their children will show higher quality of fathering in both samples.

To answer this research question, Spearman rank-correlations were computed between number of hours the subjects reported that they spent weekly in interaction with their children and their scores on the scales of fathering quality. Because the directional alternative hypothesis was formulated, one-tailed tests of significance were utilized. The obtained coefficients of correlation are presented in Table 11.

It can be seen that most of the fathering-quality measures (15 scales in SDA sample and 17 in NCF sample) had significant correlations with time spent in interaction with children. The *mean correlations* were .24 in the SDA and .17 in the NCF sample, and these correlations correspond to moderate effect sizes (.50 and .34 respectively, according to Lipsey's 1990 formula). The strongest relationships were found with the dimension of Involvement (.53 for SDA and .43 for NCF), and the practices of Time Committed to children (.48 for SDA and .41 for NCF), Involvement in Education (.44 for SDA), Showing Affection (.39 for SDA and .31 for NCF), Knowing My Child (.37 for SDA), and Satisfaction with the Fathering Role (.30 for SDA).

It is also interesting to note that, on the average, SDA fathers spent more time (12 hours per week) with their children than do NCF fathers (10 hours per week). The difference was statistically significant (Wilcoxon Rank Sum W Test, two-tailed  $p =$

**Table 11.** Spearman rank-correlation coefficients between measures of fathering quality and father's time spent in interaction with his children

Measures of Quality of Fathering	Time Spent in Interaction With Children	
	SDA	NCF
<b>FATHERING DIMENSIONS</b>		
Awareness	.24*	.15*
Involvement	.53*	.43*
Nurturance	.31*	.24*
Consistency	.03	-.02
<b>FATHERING PRACTICES</b>		
Spiritual Development	.26*	.17*
Time Committed to Children	.48*	.41*
Involvement In Discipline	.12	.11*
Marital Interaction	.12	.07*
Involvement In Education	.44*	.27*
Parental Discussion	.22*	.19*
Dealing With Family Crisis	.20*	.06
Showing Affection	.39*	.31*
Financial Provision	.06	-.02
Modeling	.19*	.07*
Freedom of Expression	.08	.06
Knowing My Child	.37*	.25*
<b>FATHERING SATISFACTION</b>		
With Childhood	.05	.10*
With Fathering Role	.30*	.24*
With Support From Others	.25*	.15*
With Leadership Abilities	.18*	.14*
With Verbal Relationship	.28*	.27*
<b>Mean Correlation</b>	<b>.24</b>	<b>.17</b>
<b>Corresponding Effect Size</b>	<b>.50</b>	<b>.34</b>
<b>Median # of hours /week</b>	<b>12</b>	<b>10</b>

Note. Median was used as a measure of central tendency rather than mean because of severe asymmetry in the frequency distribution.

The difference between two samples was tested by Wilcoxon Rank Sum W Test, which yielded two-tailed  $p = .0014$ .

\*  $p < .01$  (1-tailed).

.0014). Therefore, for the SDA sample the Null Hypothesis should be rejected for 15 scales of fathering quality and retained for Consistency, Involvement with Discipline, Marital Interaction, Financial Provision, Freedom of Expression, and Satisfaction with Childhood. For the NCF sample the Null Hypothesis should be rejected for 17 scales and retained only for Consistency, Dealing with Family Crises, Financial Provision, and Freedom of Expression. On the overall it can be seen that there is a significant moderate relationship between time spent in interaction with children and the quality of fathering.

### **Hypothesis 7: Practice of Family Worship**

Null Hypothesis 7 stated: *There is no correlation between the practice of family worship and the quality of fathering.*

The alternative hypothesis was formulated directionally: "The practice of family worship has a positive relationship with all fathering dimensions, practices, and satisfactions, especially with the practice of Spiritual Development in both SDA and NCF samples." Therefore, it was expected that the subjects who rated their family worship higher would also have higher scores in all measures of fathering quality.

Pearson product-moment correlations were utilized to test the above hypothesis. Because of the directional alternative hypothesis, the significance of these correlations was tested by a one-tailed test. The results are presented in Table 12.

As it can be noted, the results show that the practice of Family Worship has significant correlations with all measures of fathering quality in both samples (except with the dimension of Consistency in the SDA sample). The mean correlations are .34 for SDA and .32 for NCF subjects, which correspond to the effect sizes of .72 and .68 respectively. The highest correlation is found with the scale to which the item P46:

**Table 12.** Pearson Product-Moment correlation coefficients between measures of fathering quality and practice of family worship

Measures of Quality of Fathering	Practice of family worship	
	SDA	NCF
<b>FATHERING DIMENSIONS</b>		
Awareness	.30*	.30*
Involvement	.35*	.37*
Nurturance	.24*	.26*
Consistency	-.03	.19*
<b>FATHERING PRACTICES</b>		
Spiritual Development	.70*	.67*
Time Committed to Children	.43*	.39*
Involvement In Discipline	.29*	.23*
Marital Interaction	.18*	.34*
Involvement In Education	.43*	.43*
Parental Discussion	.40*	.30*
Dealing With Family Crisis	.29*	.26*
Showing Affection	.35*	.27*
Financial Provision	.22*	.11*
Modeling	.34*	.36*
Freedom of Expression	.20*	.30*
Knowing My Child	.37*	.38*
<b>FATHERING SATISFACTION</b>		
With Childhood	.27*	.14*
With Fathering Role	.44*	.31*
With Support From Others	.38*	.28*
With Leadership Abilities	.45*	.33*
With Verbal Relationship	.40*	.33*
<b>Mean Correlation</b>	<b>.34</b>	<b>.32</b>
<b>Corresponding Effect Size</b>	<b>.72</b>	<b>.68</b>

Note. Correlation between having Family Worship (item P-46 in the questionnaire) and Spiritual Development scale (which originally comprises this item) was calculated with this item taken out from the scale in order to prevent spurious correlations.

\*  $p < .01$  (1-tailed).



Having Family Worship” originally belongs, that is, the practice of Spiritual Development (.70 in the SDA sample and .67 in the NCF sample), without including the item P46. The other substantial correlations were found with the practice of Involvement in Education (.43 in both samples), Time Committed to children (.43 in the SDA, and .39 in the NCF sample), Parental Discussion (.40 in the SDA, and .30 in the NCF sample), and with most of the satisfaction variables.

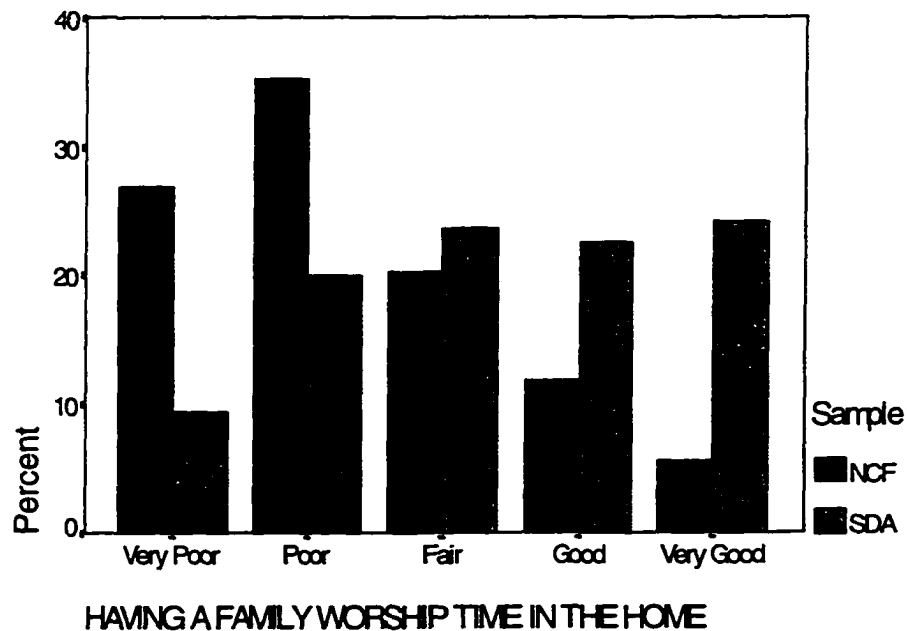
When the patterns of correlations in the SDA and the NCF sample were compared, it was concluded that in both samples Family Worship is related to quality of fathering with a similar strength and fashion. However, slight differences may be noted: In the SDA sample, the practice of Family Worship correlates with fathering satisfaction variables higher than in the NCF sample (mean correlations for satisfaction are .39 and .28 respectively), however in the NCF sample, the correlation of having Family Worship with quality of Marital Interaction is higher than in the SDA sample (.34 vs .18).

Besides correlating the practice of Family Worship with the measures of fathering quality, it seemed interesting to compare the two samples regarding the distributions of subjects’ answers to this question. The frequencies of answers are cross-tabulated and presented in Table 13, and the relative frequencies (percentages) are graphically depicted in Figure 7. It can be seen that the distributions obtained from the two samples are quite different. In the categories “Good” and “Very Good” there are relatively more SDA than NCF subjects, while in the categories “Very Poor” and “Poor” the percentage is higher in the NCF sample. In other words, SDA fathers rated their family worship much higher than did NCF fathers, the difference being highly statistically significant (chi square = 122.09;  $p = .000$ ).

**Table 13.** Comparative distributions of responses to item on family worship in the SDA and the NCF samples

Sample		P46 - Family Worship					Row Total
		Very Poor	Poor	Fair	Good	Very Good	
SDA	Count	18	38	45	43	46	190
	%	9.5	20.0	23.7	22.6	24.2	11.4
NCF	Count	397	522	299	176	84	1478
	%	26.9	35.3	20.2	11.9	5.7	88.6
Column Total	Count	415	560	344	219	130	1668
	%	24.9	33.6	20.6	13.1	7.8	100.0

Note. Chi Square = 122.09093;  $df = 4$ ;  $p = .00000$ .



**Figure 7.** Comparative distributions of answers to item on family worship in both samples.

Therefore, for the NCF sample the Null Hypothesis 7 is rejected and the alternative hypothesis, which states that the practice of family worship has a positive relationship with all of the measures of quality of fathering is accepted. For the SDA sample, the Null hypothesis is rejected for all fathering measures except for the dimension of Consistency.

### **Hypothesis 8: Marital Interaction**

Null Hypothesis 8 stated: *Marital interaction is not related to quality of fathering in both SDA and NCF samples.*

This hypothesis was tested against the directional alternative hypothesis which says that Marital Interaction is positively related to the quality of fathering (i.e., higher scores in Marital Interaction are related to higher fathering quality in both samples).

To test this hypothesis, Pearson product-moment correlations were calculated between Marital Interaction scale and other measures of fathering quality in the SDA and the NCF sample separately. The significance of correlations was tested using a one-tailed test, and the results are presented in Table 14.

The results show that Marital Interaction has significant correlations with all measures of fathering quality. The only exception is found in the SDA sample where the correlation with the dimension of Consistency was not significant. The average correlations were .34 in the SDA sample and .33 in the NCF sample. To enable comparison of these correlations with effect sizes that have been used in the previous research questions, the corresponding effect sizes were calculated (according to Lipsey's 1990 formula) and they are equal .72 for SDA and .70 for NCF subjects. This suggests

**Table 14.** Pearson Product-Moment correlation coefficients between measures of quality of fathering and marital interaction

Measures of Quality of Fathering	Marital Interaction	
	SDA	NCF
<b>FATHERING DIMENSIONS</b>		
Awareness	.38*	.36*
Involvement	.28*	.25*
Nurturance	.31*	.25*
Consistency	.07	.25*
<b>FATHERING PRACTICES</b>		
Spiritual Development	.26*	.33*
Time Committed to Children	.26*	.27*
Involvement In Discipline	.33*	.34*
Marital Interaction	/	/
Involvement In Education	.48*	.37*
Parental Discussion	.51*	.52*
Dealing With Family Crisis	.36*	.37*
Showing Affection	.33*	.23*
Financial Provision	.22*	.20*
Modeling	.44*	.43*
Freedom of Expression	.29*	.29*
Knowing My Child	.42*	.35*
<b>FATHERING SATISFACTION</b>		
With Childhood	.30*	.18*
With Fathering Role	.38*	.36*
With Support From Others	.43*	.37*
With Leadership Abilities	.45*	.49*
With Verbal Relationship	.32*	.32*
<b>Mean Correlation</b>	<b>.34</b>	<b>.33</b>
<b>Corresponding Effect Size</b>	<b>.72</b>	<b>.70</b>
<b>Marital Interaction</b>	<b>Mean</b>	<b>15.8</b>
	<b>SD</b>	<b>3.3</b>
		<b>14.6</b>
		<b>3.5</b>
<b>Difference between samples</b>	<b><math>t = 4.14; df = 1635; p = .00</math></b>	

\*  $p < .01$  (1-tailed).

that in terms of effect sizes, Marital Interaction and quality of fathering have strong mutual relationship.

Comparing the patterns of relationships between Marital Interaction and measures of fathering quality in the SDA and NCF samples, it can be seen that they are quite uniform. In both samples, Marital Interaction correlates most with the practices of Parental Discussion, Modeling, Involvement in Education, and Knowing My Child, and with Satisfaction With Leadership Abilities and Support From Others.

Therefore, Null Hypothesis 8 should be rejected and the alternative hypothesis, which confirms a positive relationship between quality of Marital Interaction and quality of fathering, is retained for all measures in the NCF sample. For the SDA sample, Null Hypothesis 8 should also be rejected for all measures of fathering quality with the exception of the Consistency scale.

Another interesting finding is related to the relative level of Marital Interaction in the two samples. The means of Marital Interaction scale for SDA and NCF fathers were 15.8 ( $SD = 3.28$ ) and 14.6 ( $SD = 3.50$ ) respectively. The difference between them is statistically significant ( $t = 4.14$ ;  $df = 1635$ ;  $p = .00$ ), which indicates that, although the patterns of relationships of Marital Interaction with fathering quality are approximately equal, on the average, SDA fathers showed higher Marital Interaction than did the NCF fathers.

### **Hypothesis 9: Fathering Practices Associated With Greatest Fathering Satisfaction**

Null Hypothesis 9 states: *There is no association between fathering practices and fathering satisfaction.*

It was alternatively hypothesized that the practices associated with the greatest fathering satisfaction would be: Showing Affection to the child, Spiritual Development, Marital Interaction, and Time Commitment.

Multiple regression analysis was used to test this hypothesis, and each sample was analyzed separately. The dependent variable was a composite made by summing the five fathering satisfaction measures, and the predictors were the 12 measures of fathering practices.

To check whether it was plausible to make a composite from the measures of fathering satisfaction, they were correlated and a simple component analysis was performed. It was shown that all five measures have relatively high intercorrelations which resulted with reduction to the only one factor of fathering satisfaction (only one eigenvalue was larger than unity and it explained 60.9 % of variance). Factor loadings ranged from .86 to .55 showing pretty strong convergency of analyzed variables and validating their composite score.

The complete model of regression analysis was employed, which means that all the predictor variables were entered simultaneously into the regression equation. Zero-order correlations, standardized regression coefficients (beta), and probabilities showing significance of each predictor are presented in Table 15 for each separate sample. Beta coefficients are presented because they show a relative unique contribution of each predictor to the explained criterion variance.

As seen in Table 15, most of the predictor variables have moderate zero-order correlations with fathering satisfaction. However, when taken together not all of them have a significant unique contribution in the explanation of the variance. This is probably the effect of multicollinearity, i.e., high intercorrelations among the predictors.

**Table 15.** The results of multiple regression analysis of fathering practices as predictors of fathering satisfaction

Fathering Practices	SDA			NCF		
	<i>r</i>	$\beta$	<i>p</i>	<i>r</i>	$\beta$	<i>p</i>
Spiritual Development	.55	.24	.00*	.44	.06	.02*
Time Committed to Children	.50	-.01	.89	.47	.07	.03*
Involvement in Discipline	.47	.07	.33	.41	.02	.47
Marital Interaction	.48	.24	.00*	.43	.14	.00*
Involvement in Education	.60	.14	.25 <sup>a</sup>	.52	.05	.14
Parental Discussion	.54	-.10	.29	.45	.02	.55
Dealing With Family Crisis	.49	.10	.27	.51	.10	.00*
Showing Affection	.59	.22	.02*	.50	.16	.00*
Financial Provision	.26	.04	.58	.28	.06	.00*
Modeling	.50	-.01	.89	.58	.20	.00*
Freedom of Expression	.36	-.00	1.00	.47	.02	.42
Knowing My Child	.58	.08	.45	.54	.08	.03*
<i>R</i>	.73			.70		
<i>F</i>	14.246			94.091		
<i>df</i>	12, 153			12, 1205		
<i>P</i>	.00*			.00*		

Note. *r* = zero order correlations;  $\beta$  = beta regression coefficients; *R* = multiple correlation; *p* = significance of beta coefficients, *P* = significance of multiple correlation.

<sup>a</sup>In stepwise regression analysis "Involvement In Education" also appeared to be a significant predictor ( $\beta = .20$ , *p* = .02).

\* *p* < .05 (2-tailed).

In the SDA sample the highest zero-order correlations with the criterion were obtained by the following predictors: Involvement in Education (*r* = .60), Showing Affection (*r* = .59), Spiritual Development (*r* = .55), and Parental Discussion (*r* = .54). In fact, when considered by themselves, there are 10 good variables which have a correlation coefficient above .45. However, taking all the predictors simultaneously, the fathering practices that showed the highest contributions to fathering satisfaction in the SDA sample were (rank ordered): Spiritual Development ( $\beta = .24$ ), Marital Interaction ( $\beta =$

.24), and Showing Affection ( $\beta = .22$ ), and these practices were all statistically significant. In addition, stepwise regression analysis was performed to select only the good predictors and to solve the multicollinearity problem. Involvement in education was also a good predictor of fathering quality in the SDA sample ( $\beta = .20$  and  $p = .02$ ) along with the three other variables listed above.

In the NCF sample, most of the predictors have moderately high zero-order correlations with criterion. In fact, all 12 variables have correlation coefficients higher than .40. Thus, when considered by themselves, they can be viewed as good variables of fathering quality. However, when all the variables were taken together, only eight were statistically significant predictors, which appeared consistently in both regression techniques (complete and stepwise) used. The three predictors that showed the highest contributions to fathering satisfaction were: Modeling ( $\beta = .20$ ), Showing Affection ( $\beta = .16$ ), and Marital Interaction ( $\beta = .14$ ).

It is interesting to note that the beta coefficients for the three best predictors in the NCF sample are lower than the betas of the three best predictors in the SDA sample, which means that fathering satisfaction seems to be better explained by fathering practices in the SDA than in the NCF sample. The reason that a greater number of significant predictors appeared in the NCF sample might be due to the larger sample size.

For the NCF sample the Null Hypothesis 9 was rejected for the eight practices (Spiritual Development, Time Committed to Children, Marital Interaction, Dealing With Family Crisis, Showing Affection, Financial Provision, Modeling, and Knowing My Child) which was shown to be statistically significant at the accepted level ( $p = .05$ ). For the SDA sample, Null Hypothesis 9 was rejected for the four practices (Spiritual Development, Marital Interaction, Showing Affection, and Involvement in Education)



which was shown to be statistically significant.

Summarizing the results, it can be stated that multiple correlations (.73 for the SDA sample and .70 for the NCF sample) showed that fathering practices taken all together are strongly related to fathering satisfaction in both samples, but beta regression coefficients and probability revealed different patterns of these relationships in each sample. In the SDA sample, three out of the four hypothesized practices appeared to have the highest contribution to fathering satisfaction, plus the Involvement in Education, which was not hypothesized. Time Committed to Children, on the other hand, was not a statistically significant predictor of fathering satisfaction as expected. In the NCF sample, all four hypothesized practices were shown to be statistically significant, but not equally important predictors of fathering satisfaction (Spiritual Development and Time Commitment to Children have very low betas, whereas Marital Interaction and Showing Affection had higher betas indicating that they are better predictors). It is interesting to note that the practice of Modeling, which was not expected, showed the greatest contribution to fathering satisfaction in the NCF sample.

### **Summary of Major Research Findings**

Major research findings of the present study can be summarized along the research questions:

1. Absence of father during the childhood is related to poorer quality of male children's own future fathering in the NCF sample, but this relationship is very weak, almost non-existent in SDA fathers, showing statistical significance only with the Satisfaction With Childhood scale.

2. Divorce of parents is also related to lower quality of fathering, although the relationship is weak and similar in both samples. It is interesting to note that, again, the strongest impact of divorce of parents is found on the scale that measures Satisfaction With Childhood. However, this impact is much stronger in the SDA fathers than in the NCF fathers.

3. SDA fathers reported higher quality of fathering than fathers from other religious affiliations.

4. Non-religiously affiliated fathers had much lower quality of fathering than religiously affiliated fathers in almost all scales measuring fathering quality.

5. Educational level has a positive moderate relationship with quality of fathering in both SDA fathers and NCF fathers.

6. Time spent in interaction with children is positively related to fathering quality, the relationship being stronger in the SDA sample than in the NCF sample.

7. Practice of family worship has a strong positive relationship with fathering quality in both settings.

8. Quality of marital interaction also has a strong relationship with fathering quality in both settings.

9. The practices that are associated with the greatest fathering satisfaction are: Marital Interaction and Showing Affection, in both samples, while the Practice of Spiritual Development contributes to great fathering satisfaction only for SDA fathers, the practice of Modeling contributes to great fathering satisfaction only for the NCF fathers.

## CHAPTER 5

### SUMMARY, DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

#### **Summary**

##### **Introduction**

This study has been undertaken with the assumptions that parenting is not synonymous with mothering, but there is another dimension called fathering, and fathers are not peripheral to the parenting role. On the contrary, they are crucial for the well-being of the family in general and to their offspring in particular. In fact, literature on child development gives evidence that children need their father and their mother, both active, both functioning effectively in the home, in order for them to grow up as healthy and balanced human beings. The results of the present study show that the father's influence is so important that it can affect even his sons' future fathering. As Canfield (1992) asserts, the importance of fathers is highlighted mainly by what occurs when fathers are not in the home (p. 6).

The absence of fathers in their homes occurs due to several reasons such as death, divorce or separation, abandonment, job constraints, and others. The absence can be psychological as well as physical. Whatever the reasons may be, research has found that the deficit in involvement, nurturance, and responsibility associated with father absence

has been positively correlated with many negative children's outcomes. Conversely, it has also been found that a number of other variables are associated with positive outcomes.

The present study analyzed the relationship between fathering quality and two negative events: absence of father and divorce of parents. Additionally, other variables such as religious affiliation, education, time spent interacting with children, the practice of family worship, and marital interaction were analyzed. Also the fathering practices that show greatest fathering satisfaction were explored.

This chapter contains a summary of the purpose and methodology, discussion of the major findings, which are organized along the nine questions that generated the nine hypotheses tested, conclusions and some recommendations for practice and further research.

### **Purpose and Methodology**

This study was designed to examine how selected variables from family background, demographics, and characteristics of present family are related to quality of fathering as measured by fathering dimensions, practices, and satisfaction in Seventh-day Adventist fathers and in fathers from the National Center for Fathering sample. It is hoped that the knowledge acquired from this study will contribute to a clearer understanding of effective fathering. The results might also bring insights to be used in educational and counseling practices.

To test the hypotheses, *t*-tests for independent samples were used; for comparisons among means of more than two groups of subjects, analysis of variance was used followed by post hoc multiple comparison procedure (Student Newman-Keuls); for

assessing associations between continuous variables, correlation and regression analysis were used; cross-tabulations and chi-square were used to compare categorical data.

The target sample consisted of fathers from the North American Division of Seventh-day Adventist churches, and was labeled SDA sample ( $N=192$ ), and the reference sample, was comprised of subjects from the general population of religious fathers of North America, and was labeled NCF sample ( $N=1,509$ ). The SDA sample was a convenient sample comprised of fathers from 16 churches from different geographic regions of North America. The NCF sample was obtained by courtesy of the National Center for Fathering as a “general population of religious fathers.” For both samples, data were collected by means of the *Personal Fathering Profile (PFP)*—a survey instrument designed and published by the National Center for Fathering (1990).

### **Discussion of Major Findings**

#### **Absence of Father**

Question 1. *Is there a difference in the quality of fathering between those subjects who reported that their fathers were largely absent during their childhood and those subjects who did not report absence of father during childhood in both SDA and NCF samples?*

Since the NCF sample is larger than the SDA sample, it was easier to detect the differences between the two groups of fathers (those who reported absence of father and those who did not). The findings showed that, for NCF fathers, absence of father is statistically significant in almost all the measures of fathering quality. In fact, using the criterion of .01 level of significance, the difference between the two groups of fathers is significant in 19 (we could even say that the difference is significant in 20 scales since the

probability is at border line in the Satisfaction with Verbal Relation scale:  $p = .02$ ) scales out of the 21 that were used to measure the quality of fathering. In this case, only the Spiritual Development scale indicated no statistical significance. For the SDA fathers, on the other hand, the absence of father in childhood showed statistical significance only in 1 out of the 21 scales, namely the Satisfaction with Childhood scale (see Table 3, p. 113).

Knowledge from the reviewed literature shows that the father's absence has been associated with problematic mother-child relationships, child behavior problems, decrease in self-esteem and social competence, family violence, child psychopathology, and decreased success in family therapy (Russell & Radojevic, 1992). Children who grow up in fatherless homes are more likely to have emotional, cognitive, and gender-identity difficulties (Biller, 1974; Pedersen, 1976). Studies also show that when fathers are largely absent from home, children are more likely to drop out of high school, suffer from poverty, marry early, have children out of wedlock, divorce, commit delinquent acts, and engage in drug and alcohol use (McLanahan & Booth, 1989).

The results of the present study add another dimension to the previous studies which found that father's absence has significant detrimental effect on several children's outcomes: It was found that father's absence during childhood affects the future fathering quality also. The lack of significant difference in the Spiritual Development scale in the NCF sample could be due to the American system of childrearing in which the mother is seen as the primary caretaker of the children of both sexes (Gorer, 1948; Kluckhohn, 1949, Linton et al., 1961; Nash, 1965). The mothers might have taken over the spiritual leadership in the homes and, consequently, fathers' absence did not greatly affect male children's future practice of spiritual development of their own children.

As previously stated, the relatively small size of the SDA sample caused the

statistical power to be lower, therefore, few differences were detected, nevertheless, some differences exist. As can be seen in Table 3, the mean effect size is .05, and the largest effect size is found in the scale of Satisfaction with Childhood (.35). In the NCF sample the mean effect size is .21, and the largest effect size is found in the Satisfaction with Childhood scale also (.74, see Table 4). This is the only scale in which SDA fathers have shown a statistically significant difference at the accepted level ( $p < .01$ ).

Besides the size of the sample, some other factors might have contributed to the small differences in the quality of fathering between those who reported father absence and those who did not in the SDA sample in order to bring some compensation. For example:

1. Mothers' duty in childrearing overemphasized. In the same way that the United States has been regarded as a "Mother-land" (Goetting, 1986; Gorer, 1948), the Seventh-day Adventist church also may have been a mother-oriented church for the child-rearing role. The role of the mother toward her children might have been overemphasized in comparison to the role of the father. The words quoted from the foreword of the book *Adventist Home*, written by the publishers, seems to give support to this possibility. Referring to Ellen White, the author of the book, the publishers stated: "Some years before her death, she indicated her desire to get out a book for Christian *parents* that would define *the mother's* duty and *her* influence over *her* children. In the present work an endeavor has been made to fulfill this expectation" (emphasis supplied, White, 1980, p. 5).

The book is well balanced describing both fathers' and mothers' duties and privileges, but the publishers seem to express their cultural bias by mentioning only the mother's duty and influence. It seems that from all sources, much has been written

regarding mothers and too little for fathers, both in printed resources as well as in training seminars. This may have caused those wives whose husbands were largely absent to feel responsible to both “mother” and “father” their children, trying to compensate for the fathers’ absence. In this way, mothers probably minimized the possibility of negative effect to their sons’ future fathering quality.

It seems that this way of child rearing was commonly accepted, at least in the United States. Canfield’s discovery indicates that this is true. He stated that when he was researching on what makes an effective father he was “overwhelmed at the number of resources available for mothers—books, community seminars, mothering organizations, wise friends”...and “only a scattering of material to help a man become a better dad” (Canfield, 1996, p. 80).

2. God is the Father of the fatherless. In the Seventh-day Adventist Church great emphasis is placed on God’s role as a heavenly Father who cares for His children. Both children and adults are encouraged to take their burden and to direct their requests to God who is a loving Father and who never turns His children down. If the earthly father fails, one still has a caring Father. These teachings could account for some compensation and learning as well. In other words, in spite of the earthly father’s absence, the dependence, trust, and communion with the heavenly Father may have provided comfort and nurturing, which enabled SDA young boys to grow up healthy and to rate their fathering quality almost as high as those who did not report father’s absence. Canfield also believes that a sense of God’s fatherliness is crucial to the children’s understanding of divine protection, divine provision, and divine commitment to His children.

3. The Seventh-day Adventist Church provides a great deal of male modeling role. The church provides several activities for children and young people such as the



Pathfinder Club, Sabbath School classes by age groups often taught by male teachers, and other social programs where many male leaders model the father's role. Canfield (1992) agrees that it is God's desire to teach each of us about His fatherliness and "He does so in the Bible, but He also does so by placing millions of replicas of fatherhood on earth to serve as symbols of his parental care" (p. 178).

4. The Seventh-day Adventist church values education. There is a Family Ministries Department in the General Conference of the Seventh-day Adventist church that is duplicated in each Union, and Conference which promotes Family Life Education, conducts Family Life Seminars, and prepares parenting materials to distribute to the local church Family Life Directors. For 25 years, Family Life International headed by John and Millie Youngberg at Andrews University, has led an annual convention to prepare Certified Family Life Educators as well as other people to work with families. The Youngbergs and their trainees have produced a lot of material for Couples and Parenting Seminars. They have also conducted hundreds of Marriage Commitment Seminars which have been a blessing to many fathers. But above all, the SDA fathers are privileged to have the collection of books and articles from Ellen G. White which contain specific and practical orientation for fathers. According to Foa and Foa's (1993) theory, all the above can be counted as positive resources to enhance fathers, mothers, and children.

5. Learning by contrast. Another possibility is that human beings can learn either by imitation or by contrast. Thus, male children who grew up suffering fathers' absence know how detrimental it is, therefore, when they became fathers, they did their best in order not to repeat the same mistakes. As a consequence, they became very responsible fathers and enjoyed their fathering role. This could be another reason why the SDA fathers rated themselves high in fathering qualities, except on the scale of Satisfaction

with Childhood.

**6. The resilience factor.** The dictionary defines resilience as the ability to recover quickly from change or misfortune. Those fathers who grew up suffering their own father's absence seem to be more aware of the negative effects caused by fatherlessness and tend to make an extra effort not to commit the same mistake (Hetherington, 1989, 1993; Walsh, 1993).

Nevertheless, none of the above suggestions mean that fathers' absence is not detrimental for Seventh-day Adventist families, neither do they imply that SDA fathers do not need more preparation for the fathering role. The results indicate only that, whatever the struggles have been, there has been some compensation for the SDA subjects whose fathers were largely absent in their childhood in order to not greatly affect their fathering quality.

It is interesting to note that the largest effect size related to fathers' absence for both the SDA and NCF samples is on the Satisfaction with Childhood scale. This seems to indicate that feelings of dissatisfaction, and/or even some resentment might be kept in the fathers' heart against their own fathers, as a consequence of their absence in the home. Canfield's (1996) study confirms the above reasoning. He found that most people in the United States have unresolved problems with their fathers (p. 46). Canfield argues that fathers need to reach a point of resolution in their feelings toward their fathers. He first suggests a moment of confession and forgiveness, and then he assures that "by resolving your feelings toward your father—and hopefully establishing some guidelines for a renewed relationship—you will finally find freedom from repeating the mistakes of your father's fathering" (p. 51).

Samuel Osherson (1986), a Harvard research psychologist, also found that "boys

grow into men with a wounded father within, a conflicted inner sense of masculinity” (p. 198). After many interviews with men in their 30s and 40s, Osherson concluded that the psychological or physical absence of fathers from their families is one of the great underestimated tragedies of our times (p. 198). Canfield (1996) points out that despite the great amount of research confirming, “the impact of a father on a son’s ability to father, many men are reluctant to think about their fathers and deal with their underlying feelings” (p. 28). But he counsels that “before we run the race of fathering, it only makes sense to have our hearts checked, to see how they have been strengthened or damaged” (p. 29).

Psychologist Donald Joy (1989) cautions that men with a damaged father connection will be healed only to the extent that they can describe the loss and the pain of their heart (p. 34). Further, says Canfield, for the damaged heart of a father to heal and remain healthy, “it is important that a man seek to establish a new relationship with his own father as well as another father” (1996, p. 29). Then, “as a result of resolving your feelings, you achieve a degree of closure on your sonship. You have grasped the baton; the next leg of the race is yours to run” (p. 62).

### **Divorce of Parents**

Question 2. *Is there a difference in the quality of fathering between those subjects who experienced divorce of parents and those who did not in both SDA and NCF samples?*

Divorce of parents showed similar results as those obtained for the previous question about the absence of father in childhood in both samples. In the NCF sample, those subjects who suffered the divorce of their parents obtained lower scores on the

scales of Financial Provider, Modeling, Satisfaction with Childhood, and Satisfaction with Leadership Abilities. In these four scales they differed significantly from those subjects who did not report divorce in their original family. Therefore, having experienced divorce in their original family hinders the future fathers financial, modeling and leadership abilities, as well as their satisfaction with their own childhood. These are probably the same scales in which their own fathers were low also (learned by modeling). Hetherington (1979; Hetherington & Deur, 1971) found that divorce of parents seems to affect more boys than girls, and boys whose parents divorced in childhood grow up more insecure and less assertive than those who come from intact homes.

Today we are living in a culture that has been highly divided and wounded by divorce, and this negative event accounts for a great amount of father-absence in the homes. Research has provided some insights into the negative impact on developmental outcomes in children deprived of fathers, with evidence that divorce of parents is associated with more pronounced detrimental outcomes than even the death of the father (Santrock, 1972). It has been found that a biblical explanation of death will help the child to get on normally with living, but an explanation for divorce is more complex (Cowan & Cowan, 1987, 1988).

Researchers have agreed that no matter the cause or reason given, the age when the event occurred, the parent's and child's personality, custody arrangements, or if one or both parties remarried, divorce of parents is usually associated with negative developmental outcomes (Biller & Meredith, 1975; Blankenhorn, 1995; Canfield, 1992, 1996; Parish & Nunn, 1981) and is detrimental to the children (Biller, 1971, 1974; Canfield, 1996; Parish & Nunn, 1983). The present study contributes to the previous research findings, showing that divorce of parents has a negative effect on the future

father's quality of fathering also.

The SDA fathers showed greater difference on the scale Satisfaction with Childhood by divorce of parents ( $ES = 1.29$ ) than by absence of father ( $ES = .35$ ), while the NCF fathers showed almost equal difference by divorce of parents ( $ES = .78$ ) and absence of father ( $ES = .74$ ). These results indicate that the SDA fathers showed higher sensitivity about divorce than the NCF fathers, and higher sensitivity about divorce than about the absence of the father for other reasons. Canfield (1996) argues that in both divorce and absence of father, fathers might need to go through the process of resolution of their feelings, attitudes, and actions toward their fathers in order to bury the pain, resentment, and bitterness that may have bound them (p. 56).

According to Canfield, the process of resolution would include the following five steps: (1) Meet to exchange your thoughts, (2) express your feelings, (3) confess your faults, (4) forgive your father, and (5) commit to the relationship. In his book, *Making Peace With Your Father*, David Stoop (1993) writes:

Our father may be dead. He may still pose a danger to our well-being so that we cannot approach him for resolution. He may be unwilling to resolve. This does not, however, mean we cannot forgive him. Forgiveness is something we do on our own initiative with or without his cooperation. If our aim is truly to make peace with our father and to move on in a life of joyful wholeness, we have no choice but to forgive him. (p. 238)

The fact that the NCF fathers only showed statistical significance on four scales and the SDA fathers only on one scale indicates that resilience has taken place. As Walsh (1993) and Hetherington (1972, 1979, 1989, 1993) advocated, it seems that there is a trend in the last two decades to buffer the children from negative consequences associated with their parents' marital problems, especially those sufferings caused by divorce. Hetherington has conducted several longitudinal studies and found that some children

showed remarkable resiliency in the face of multiple stress. In 1989 she found that “a substantial minority of adults and children are able to cope constructively with the challenges of divorce and remarriage and emerge as psychologically enhanced and exceptionally competent and fulfilled individuals” (p. 1). It can be assumed that the religious fathers of the present study are a good sample of those who were able to cope with the stress caused by their parents’ divorce.

### **Religious Affiliation**

*Question 3. Is there a difference in the quality of fathering between Seventh-day Adventist fathers and the fathers affiliated to Protestant, Catholic, or other churches combined?*

The results of the analyses for each measure of fathering quality have revealed that, although all religiously affiliated fathers scored high in their quality of fathering (the mean effect size of this comparison was .32), the SDA fathers had consistently higher scores. It is noteworthy to see that SDA fathers scored higher than the total mean on all the scales except on the scale of Financial Provider.

No studies were found on the topic of fathering quality and different religious affiliations. The resource theory might contribute to a partial explanation of the difference between SDA fathers and Protestant, Catholic, and other religiously affiliated fathers. Although all Christian fathers might have good parenting resources, it seems that SDA fathers may be impacted by resources in the books of Ellen White where many fathering principles and practices are outlined. She has written extensively about the household duties of each member of the family, especially of father and mother. Since 1856 SDA Church members, the fathers, the writers, and even the children have been

influenced, inspired and benefitted by her writings.

The following books are among her home collection: *Ministry of Healing* (1905), *Education* (1903, 1952), *Adventist Home* (1952, 1980), *Child Guidance* (1954, 1982), *Counsels to Parents, Teachers and Students* (1948), and hundreds of articles and sermons from where parenting principles have been extolled and taught in the church.

Furthermore, as already mentioned, the Seventh-day Adventist church has an organized Family Ministries Department which functions from the General Conference level, down to the local churches, and Family Life International annual events. All these are unique sources working toward family and marriage enrichment in the churches.

Another possible explanation for the higher scores of the SDA fathers could be their respect for the 10 Commandments which bring balance by a grace perspective. John and Millie Youngberg (1994) presented in a nutshell the Gospel “good news” for the family as follows:

Through His last warning message God calls the world back to the Ten Commandments, which establish the believer’s true hierarchy of values: God first (commandments 1-4), family next (5), then others (6-9), and things last (10). Before asking His people to follow this lifestyle, God first presents Himself as the Redeemer who has already freed them from bondage (see Ex. 20:2). The end-time family proclamation, which we commonly refer to as “the Elijah Message” (Mal. 4:5,6) will “restore all things” (Mark 9:12, R.S.V.) and prepare the earthly family to accept its privileges of uniting with the heavenly family. In this restoration we recognize God as the Creator and Redeemer, the only One worthy of worship and the only One who can rescue our families and souls. (p. 8)

### **Non-Religious Affiliation**

Question 4. *Is there a difference in the quality of fathering between subjects who reported no religious affiliation and those who reported being affiliated to Seventh-day Adventist, Protestant, Catholic or another church?*

It was expected that non-religiously affiliated fathers would show a lower quality of fathering when compared to religiously affiliated fathers. The results of the analyses confirm the expectations. The comparison has revealed that fathers affiliated to Seventh-day Adventist, Protestant, Catholic, or other churches had consistently much higher scores in the measures of fathering quality. Despite the small number of cases in the group of non-religiously affiliated fathers, 14 out of 21 scales showed significant differences (see Table 7). The differences were especially large in the practice of Spiritual Development ( $ES = 1.38$ ), which includes the following items: Reading the Bible with My Family/Children often, Talking out Spiritual Things with My Children, Stressing the Importance of Christian Values, Praying and Having a Family Worship Time in the Home.

The largest effect sizes were on the following practices: Freedom of Expression ( $ES = 1.31$ ), Parental Discussion ( $ES = 1.12$ ), and the psychological dimension of Nurturance ( $ES = 1.11$ ). The mean effect size was .83, indicating that the overall strength of the relationship between religious affiliation and fathering quality is quite high. This gives evidence that joint membership and regular attendance at church places a couple in a network of connected affiliations and exposes them to conventional values that result in better quality of lifestyle and consequently, better fathering quality (Reiss, 1972, p. 510).

These findings are in agreement with Canfield's (1992) report on the group of "effective fathers" who were strong religious fathers and scored high in quality of fathering (p. 31). To select this group of effective fathers, the researchers went to Christian churches and surveyed not only the men but also their wives and children in order to find those fathers who were considered to be successful (Eggerichs, 1992). This indicates that they were religiously affiliated and were good fathers.



After Ritner's (1992) investigation on "active nurturant fathering," he was very positive about the value of being affiliated to a Christian religion in order to strengthen Christian values and being more exposed to God's love which "can empower active nurturant fathers" (p. 104). Ritner reminds us that Jesus affirmed the value of children in the face of other priorities (Mark 10:10-16), and He lifted up the unconditional love of the Father (God) when He told the story of the Prodigal Son (Luke 15:11-32). Renich (1976), in his book *The Christian Husband*, advocates that only men who are committed to Jesus Christ and His way of life have access to those divine resources without which it is impossible to make marriage and fatherhood work as God planned it should. Religious affiliated fathers have more chance to be reminded of these virtues.

Again, the resource theory might account for part of the differences. Christian churches promote many activities and resources concerning family education, including parenting, which means fathering and mothering. Within the Scriptures a comprehensive guidance of what a father should be is found. The Bible provides the framework for fathering which has its ultimate referent that human fathers should perform their tasks modeling after the spirit of the heavenly Father who is affectionate, loving, provider, protector, and understanding.

### **Educational Level**

Question 5. *Is there a difference in the quality of fathering among subjects with different educational levels in both the SDA and NCF samples?*

In this study, education has a moderate positive relationship on fathering quality in both samples. In the NCF sample, education had a significant relationship in all the scales except in the Marital Interaction scale, whereas in the SDA sample, education

showed significance in five scales: the dimension of Consistency, the practices of Spiritual Development, Showing Affection, and Modeling, and in fathering Satisfaction with Verbal Relationship with children.

From the post hoc multiple comparison procedure, it was found that in all 20 measures that were significant for the NCF sample, fathers with a master's or doctoral level of education have a higher quality of fathering. In the SDA sample, a similar pattern was found for four of the significant scales. On the Consistency scale, however, a reverse order is shown. Fathers holding bachelor degrees showed a higher quality of fathering than all the other levels. The level of education did not show a significant relationship with Marital Interaction in either sample.

The results obtained are consistent with Foa and Foa's resource theory that more information provides better outcomes. Education has proven to be a resource that enhances the quality of fathering also. As has been mentioned, in the present study, educational level and the various measures of fathering quality follow a similar linear pattern in both samples, that is, as educational level goes up, quality of fathering increases, except in the dimension of consistency for the SDA sample (see Figures 17-19). The SDA fathers who have master's and doctoral degrees showed much lower scores on the Consistency scale than fathers with any other lower levels of education. At the same time, it is interesting to note that the lowest Consistency scores in the SDA sample is equal to the highest Consistency scores in the NCF sample, obtained in the group of fathers holding master's and/or doctoral degrees.

This pattern on the Consistency scale of highly educated SDA fathers might suggest that their busy life, either studying or working, has absorbed their time in such a way that they became more unstable and less predictable in the way they relate to their

children; or perhaps, increased income of higher educated fathers does not favor regularity in fathering habits. It is interesting that Hoffman (1983) and Veroff et al. (1981) also found that high educational attainment was associated with a less positive attitude toward motherhood among the women in a nationwide sample.

Canfield's (1992) research shows that consistency is a vital aspect of fathering. An effective father is consistent in his mood, in the way he treats his children, in keeping of promises, in morality, ethics, in his daily schedule, and even in his hobbies (p. 79). It is by being consistent that fathers show their love, constantly, to their children (Canfield, 1996, p. 111) because

children need consistent fathers. An effective father does not make promises he cannot keep, and the promises he does make, he fulfills. He also practices what he preaches by being consistent in his moral behavior. He does not say one thing and do another. He avoids hypocrisy at all costs. (1992, p. 75)

Even though in the SDA sample only five scales of fathering quality were found to be statistically significant related with education, the mean effect size is .39, while in the NCF sample 20 scales showed a significant relationship with education and the mean effect size is .30. Therefore, it can be concluded that education contributes positively to fathering quality, and the general level of fathering quality related to education is higher in the SDA sample compared to the NCF sample.

### **Father's Time in Interaction With Children**

**Question 6.** *Is there a relationship between father's time spent in interaction with his children and his quality of fathering in both SDA and NCF samples?*

In the present study, most of the fathering quality measures showed significant positive correlation with the time fathers spent directly interacting with their children. In fact, 15 scales in the SDA sample and 17 in the NCF samples, out of the 21 scales,

showed significance in this relationship. The strongest relationships were found with the dimension of Involvement and the practices of Time Commitment to children, Involvement in Education, Showing Affection, Knowing my Child, and in Satisfaction with Fathering Role in both samples (see Table 11).

These findings are consistent with several other studies (Canfield, 1992, 1996; Caplow & Chadwick, 1979; Lamb, 1986, 1987a, 1987b; Sanik, 1981; Tasch, 1952; Walker & Woods, 1976), which also found that more time spent in interaction with children contributes to happiness in the family, better marital interaction, and more positive outcomes in children. One of Tasch's major findings was that companionship with the children was highly valued by the fathers. Most of the fathers in her study expressed enjoyment in spending time with their children and regretted having only limited time to spend interacting with them. The effective father has been described as affectionate, emotionally involved, and willing to spend time and to play with his children (Heath, 1976; Ritner, 1992; Robinson & Barret, 1986).

In the last decade, studies concerned with the effects on children of increased paternal involvement have noted an increase in the number of hours fathers spend with children (Canfield, 1996, Daniels & Weingarten, 1982; Juster, 1981; Lamb, 1987a, 1987b). Juster's (1981) results from a nationally representative sample showed that men spent 2.29 hours per week in child care in 1975 and 2.88 hours in 1981. However, it is difficult to evaluate or differentiate between being available or interacting with children. Lamb et al., (1987) also found that fathers are interacting more with their children. They believe that this increased motivation on the part of the fathers in being involved with their children can be attributed to changing cultural values which encourage direct paternal involvement.

In the present study, the NCF fathers reported spending, on the average, 10 hours, and the SDA fathers 12 hours weekly in interaction with their children. Although neither the SDA sample nor the NCF sample is nationally representative, the amount of time these fathers reported being directly interacting with their children is impressive. Contrary to our findings, some studies at the beginning of the 90s indicate a continuing decline in the amount of time fathers spend actively with their children (Garbarino, 1992; Garbarino & Associates, 1992).

The SDA fathers' higher scores on fathering as well the greater amount of hours in interaction with their children could be due to the SDA practice of keeping the seventh day of the week as a "holy" day. Seventh-day Adventist theology stresses the belief in a literal creation and holds the position that the Sabbath and the family belong together (Exod 20:8-11; Isa 58:13; White, 1903, p. 251; White 1954, p. 536). Since ordinary work for gainful employment is not done on the Sabbath day (from Friday evening to Saturday evening—Lev 23:32), fathers have more time to spend with their spouses and their children, and as a consequence the family has the potential for improving the relational variables.

Ellen White (1954) asserted that God places His merciful hand over the Sabbath, and, "in His own day He preserves for the family, opportunity for communion with Him, with nature, and with one another" (p. 536). SDA fathers profit from this communion with God and family during the Sabbath hours every week. They go to church together, study the Bible in age graded groups, usually have special Sabbath meal, and go for some family outings. All these activities can further the opportunities for fathers to spend time interacting with their children.

Blankenhorn (1995) mentions that the number of children who live with their

biological fathers has dropped from 82.4 % in 1960 to 61.7 % in 1990 (p. 19). Horn (1995) thinks that even this figure does not convey the extent of the decay. He remarks that it is estimated that, with the explosion of out-of-wedlock births and the high level of divorces, up to 60 % of today's children will spend at least part of their childhood living apart from their biological father. Canfield (1996) comments about the disintegration of fatherhood and says that "in a 1994 survey of more than 1,600 adult men, more than 50 percent said their fathers were emotionally absent for them growing up" (p. 18). As a consequence of this family trend, fathers will spend even less time with their children. Conscious of this situation, John and Millie Youngberg (1993a) wrote that family time was one of the most urgent needs in our times (p. 37).

### **Family Worship**

Question 7. *Is there a correlation between the practice of family worship and the quality of fathering in both SDA and NCF samples?*

The practice of having family worship time in the home showed significant positive correlations with all the measures of quality of fathering in both samples, except with the dimension of Consistency in the SDA sample. As was expected, the highest correlation was found with the scale of Spiritual Development ( $p = .70$  in SDA;  $p = .66$  in NCF sample). The second and third highest correlations are on the practices of Involvement in Education and Time Commitment to children.

Comparing the patterns of the correlations in the SDA and NCF samples, it may be concluded that in both samples family worship is related to quality of fathering with similar strength and fashion. However, in the SDA sample, practice of family worship correlates with Fathering Satisfaction scales higher than in the NCF sample (see Table

11). Another interesting feature is that SDA fathers rated their family worship much higher than did NCF fathers, the difference being highly statistically significant (chi square = 122.09;  $p = .000$ ) (see Table 11 and Figure 7).

Canfield (1992) also reports that “the effective fathers surveyed showed that they felt strongly about teaching Christian values by reading the Bible with their children, having a time of family worship in the home, and modeling godly behavior” (p. 167). The effective fathers scored 28% higher than the typical fathers on the scale of Spiritual Development. Canfield’s findings are in harmony with the findings of the present study that showed that religious fathers have high positive correlation with having family worship. In spite of the small group of non-religiously affiliated fathers in the NCF sample, the correlation was still high.

For the SDA fathers, the ideal of having family worship in the morning and in the evening is interwoven in many teachings of the church. Examples for family worship are drawn from the Bible forefathers. Abraham is often quoted as an example as well as the Sanctuary services. Daniel gives good model of prayerlife: praying in the morning, at noon and in the evening. Ellen White writings also emphasize daily worship and the molding of children’s character in order to prepare them for the future life (1882, p. 369) “Morning and evening, prayer should ascend to God as sweet incense” (1948, p. 44). Furthermore, she asserts that “the father of the family should not leave to the mother all the care of imparting spiritual instruction (1952, p. 321). She emphasizes that “it is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make an edge about their children” (1954, p.519).

These exhortations being passed on for more than one century certainly have made an impact in the minds of the SDA fathers. While SDAs believe in celebrating

family worship twice a day, this ideal is not attained by all. However, special Friday and Saturday sunset worships are deeply engrained in the SDA subculture. For them Sabbath keeping gives special meaning to family worship. The SDA belief in the imminent return of Jesus possibly adds a sense of urgency to live in preparation for that event.

### **Marital Interaction**

Question 8. *Is there a relationship between marital interaction and the quality of fathering in both SDA and NCF samples?*

Even though the marriage relationship is not usually considered to be part of the fathering role, the present study, in harmony with many other studies, showed that marital interaction has significant correlations with fathering quality. In fact, the results showed that marital interaction has significant correlation with all measures of fathering quality, except with the Consistency scale in the SDA sample. The average correlations for SDA and NCF samples were .34 and .33, and the mean effect sizes were .72 and .70 respectively. This suggests that in terms of effect sizes, marital interaction and quality of fathering have a high mutual relationship.

Another interesting finding is related to the relative level of marital interaction in the two samples. The means of marital interaction scale for SDA and NCF fathers were 15.8 and 14.6 respectively. The differences between the two means are statistically significant (see Table 13). The explanation for the SDA fathers higher correlations on marital interaction can be the same given previously: great emphasis on family life, Family Ministries Department resources, Ellen White writings, the consistent position about the enduring obligation of the Ten Commandments, the Sabbath as a family day, and the blessed hope of the soon return of Jesus to take the earthly family to the heavenly



mansions. Canfield's (1992, 1996) studies also showed that the effective fathers also reported that their marital relationship was "good," while the average for typical fathers was "fair." Canfield (1996) found that a strong marriage does a lot to help fathers to fulfill their fathering role. He thinks that marital interaction has a second component that is Parental Discussion, which also includes the wife. Marital interaction is a loving bond that fathers have with their wives. When this bond is strengthened, fathers provide an atmosphere of security in their homes in which children can grow, as well as a model to their children of what an effective marriage looks like. When fathers discuss their children with their wives and get feedback from them about their fathering, a parenting team is created that uses a collective wisdom in raising the children (Canfield, 1992, p. 121). Interestingly, in this study, the highest correlations between marital interaction and fathering quality were also found on the Parental Discussion scale (.51 in SDA and .52 in NCF).

Many studies document the connection between strong marriages and effective fathering (Belsky, 1981; Brody, 1986; Coysk, 1983; Lamb & Stevenson, 1978; Lansky, 1989; Pruett, 1993, Raschke & Raschke, 1979). Lamb and Stevenson (1978) found that parents who were affectionate and warm with one another would be more likely to express a positive affect to their children. Lansky (1989) found that satisfied mothers "generate" satisfied fathers and children, and create a dynamic cycle of satisfaction.

Having the Ellen White writings in the SDA circles for such a long time, they might have influenced the SDA fathers in their fathering roles. She counsels husbands and wives to let the mutual love and friendship bind their hearts because the warmth of true friendship and the love that binds heart to heart are foretastes of the joys of heaven (*Ministry of healing*, 1905, p. 349). The conclusion is that "a man cannot be a good

father without being a great husband first” (Youngberg, Quispe, & Laurent 1989, p.18).

### **Fathering Practices Associated With the Greatest Satisfaction**

Question 9. *Which fathering practices are associated with the greatest fathering satisfaction in both SDA and NCF samples?*

The fathering practices which appeared to be most significant in the SDA sample were spiritual development ( $\beta = .24$ ), marital interaction ( $\beta = .24$ ), showing affection ( $\beta = .22$ ), and involvement in education ( $\beta = .20$ ). In the NCF the highest four correlations were in the practices of modeling ( $\beta = .20$ ), showing affection ( $\beta = .16$ ), marital interaction ( $\beta = .14$ ), and dealing with family crisis ( $\beta = .10$ ). It is interesting to note that time commitment to children did not show a statistically significant relationship with fathering satisfaction in either sample, contrary to what was expected. While the practice of modeling showed the greatest contribution to fathering satisfaction only in the NCF sample, and the spiritual development practice had the highest contribution only to SDA sample.

In this study, as previously mentioned, both samples showed significant correlation between quality of fathering and marital interaction. Multiple correlations between the 12 fathering practices and the five scales of Fathering Satisfaction are very high (.73 for the SDA sample, and .70 for the NCF sample). This finding is consistent with many other studies that have correlated marital interaction with the fathering role, especially with fathering satisfaction. Lansky found that satisfied mothers “generate” satisfied fathers and this creates a dynamic cycle of satisfaction because marital relation and parenting are mutually influencing factors for fathering satisfaction. Canfield (1992) also found that highly effective fathers have strong marital relationships (p. 121). Fowler,

Bos, and Roid (1994) confirmed the hypothesis that fathers with high levels of marital happiness would report “significantly higher levels of positive fathering practices than fathers with low levels of marital happiness” (p. 4).

Showing affection was the other practice in which both samples had high correlation with fathering satisfaction. This is in harmony with Lamb and Stevenson’s (1978) findings that parents who were affectionate and warm with one another would be likely to express positive affect to their children. Rollins and Thomas (1979) found that the strongest predictor of self-esteem for boys and girls was physical affection. Canfield (1992, 1996) has found that the effective fathers show affection through touch, through words, and through listening. Norma Radin (1981) reports that sons of sensitive, affectionate fathers score higher on intelligence tests and do better at school than do sons of cold authoritarian fathers.

The Modeling scale had the highest contribution in the NCF sample while Spiritual Development had the highest in the SDA sample. Canfield (1996) says that he cannot overemphasize the importance of fathers’ modeling upon their children. Jones (1989) recognizes that “fathers have an indispensable role to play in modeling, disciplining, and building a child’s self-esteem” (p. 16). The SDA sample is unique in showing that the practice of spiritual development brings the greatest fathering satisfaction. This suggests that spirituality has priority for SDA fathers. For Canfield’s group of effective fathers, spiritual equipping had the second largest difference, following commitment. Canfield (1992) concludes his discussion related to the findings for the spirituality scale saying: “The great motivation for spiritually equipping our children can be found by paraphrasing Mark 8: 36 in this manner: ‘what does it profit a father to teach his children how to gain the whole world, when he fails to teach them how not to forfeit

their own souls?"(p. 169).

Both the Bible and the writings of Ellen G. White are filled with support and encouragement for the all the practices that were significant in both samples. A larger SDA sample would probably show that the 12 practices or scales analyzed were statistically significant and good predictors of fathering satisfaction

### **Conclusion**

The present study investigated the relationships between fathering quality (measured by 4 psychological Dimensions, 12 Fathering Practices, and 5 Fathering Satisfaction scales) and some selected variables from the fathers' family background, demographic information, and characteristics of the fathers' present family.

Knowledge from the literature reviewed shows that fathers are important for their children and for the well-being of their families and society in general. The father is a person who supplies love, emotional security, protection, stability, and spiritual orientation.

Consistent with Roid and Canfield's (1994) assertion, that the importance of fathers is better demonstrated by what happens when the father is not in the home, this study found that fathers' absence when their children are growing up affects their sons' future fathering quality. The impact of father-absence and divorce of parents showed a negative association especially with the Satisfaction with Childhood scale. For the SDA fathers, the scores on Satisfaction with Childhood scale were much lower by divorce of parents than by absence of fathers. This gives support to the assumption that children need active and involved fathers and mothers to grow up healthy and balanced.

The results of the present study add one more item to the list of negative outcomes

in children who grow up either in fatherless homes or those with extensive fathers' absence. It not only affects academic achievement, emotional and moral development, and sex-role identity, but also decreases future fathering quality. In fact, the negative impact of fatherlessness upon children, family, and society is so great that it led Ken Canfield (1992) to conclude that there is no way to adequately measure the amount of pain caused by an absent or uninvolved father (p. 205).

Another factor, besides father's absence and divorce of parents, that was negatively related to fathering quality was lack of religious affiliation. The comparison between religiously and non-religiously affiliated fathers revealed that non-religiously affiliated fathers had consistently lower scores in almost all measures of fathering quality.

On the other hand, this study has found that religious affiliation, education, time spent in interaction with children, the practice of worship, and good marital interaction, are positively related to fathering quality. Additionally, correlating the 12 fathering practices with the measures of Fathering Satisfaction, it was found that the practices that bring greatest satisfaction to SDA fathers are spiritual development, marital interaction, showing affection and involvement in education, and for the NCF fathers are the practices of modeling, showing affection, marital interaction and dealing with family crisis. In conclusion, the five variables that showed a positive relationship to fathering quality plus the significantly correlated practices can be viewed as resources that can enhance the quality of fathering.

Fatherhood clearly includes multidimensional factors, and being a father is an exciting, complex privilege and a challenging responsibility. Canfield complements this thought by saying that "being an effective father to his kids is one of the most important tasks a man will face during his lifetime" (Swihart & Canfield, 1993, p. 1).

Although progress is being made, much work remains in defining the meaning and influence of fathers' presence and involvement in the lives of their children. Some concepts of an effective father, however, have emerged from this study. An effective father tries to be present and involved in his family, is diligent in acquiring knowledge and in spending both quality and quantity time with his children, expresses his love and concerns for his family, develops a healthy marital relationship, equips his family spiritually, and models the behavior he wants to see reflected in his posterity. In other words, effective fathers are involved, consistent, aware, and nurturant to their children because they know that children need to be mothered and fathered to grow up well-balanced, happy, and able to develop to their full potential.

### **Recommendations**

Based on the findings of this study the following recommendations are suggested for practice and further research

#### **For Practice**

The findings of this study may be used

1. To improve Family Life Education
2. To enhance the work of those who prepare parenting seminars and workshops, as well as those who do family counseling, motivating them to stress the privileges and responsibilities of fatherhood
3. To assist fathers in the assessment of their current practices in each one of the fathering areas: psychological, behavioral, and affective, helping to increase fathers' awareness of specific areas of fathering practices which might have been overlooked, particularly in the SDA settings

4. To encourage the organization of a men's group in the local churches creating an opportunity for learning and fellowship, and helping those fathers who experienced negative events such as absence of their fathers and/or divorce of parents, to resolve some negative emotions related to childhood and parents, especially toward their fathers

5. To enrich the Men's Ministries Department that already exists in some Seventh-day Adventist churches and to encourage the development of practical courses to prepare young men to become effective future fathers

6. To sensitize (through lectures, sermons, counseling, etc.) fathers and mothers to the importance that fathers' presence, involvement, consistency, awareness, and nurturance play in the lives of their children.

### **For Research**

It is recommended that:

1. This study be replicated using a larger and more representative sample of Seventh-day Adventist fathers in North America

2. Cross-cultural samples and different religious compositions be explored

3. Other questions not covered by this study be addressed such as: the relationships between fathering quality and loss of father and mother by death, the presence of adopted and stepchildren, the presence and composition of siblings, wife working outside the home, income level, and the age of becoming father for the first time

5. Wives and children also be surveyed in order to obtain a more complete evaluation of the fathers

6. A study on fathering be conducted using a qualitative approach.

## APPENDICES



## APPENDIX A

### FIGURES SHOWING RELATIONSHIPS BETWEEN MEASURES OF FATHERING QUALITY AND INDEPENDENT VARIABLES ANALYZED

**Appendix A List of Figures Depicting Group of Means Showing the Relationships Between Quality of Fathering and the Independent Variables.**

1.	The Relationship Between Absence of Subjects' Father and Measures of Their Own Fathering Quality, Scales 1 - 8 .....	168
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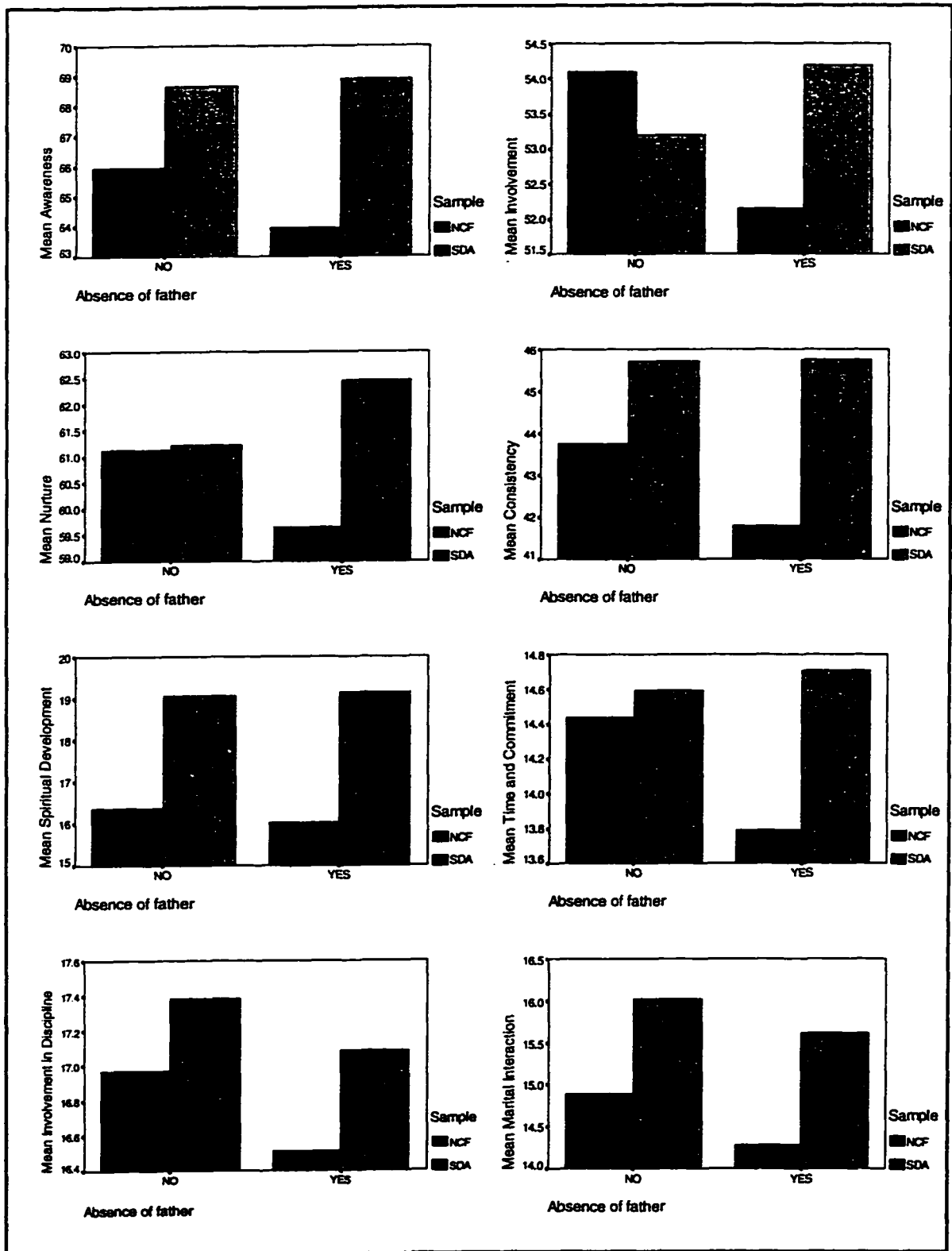


Figure 1. The relationship between absence of subjects' father and measures of their own fathering quality, scales 1 - 8.

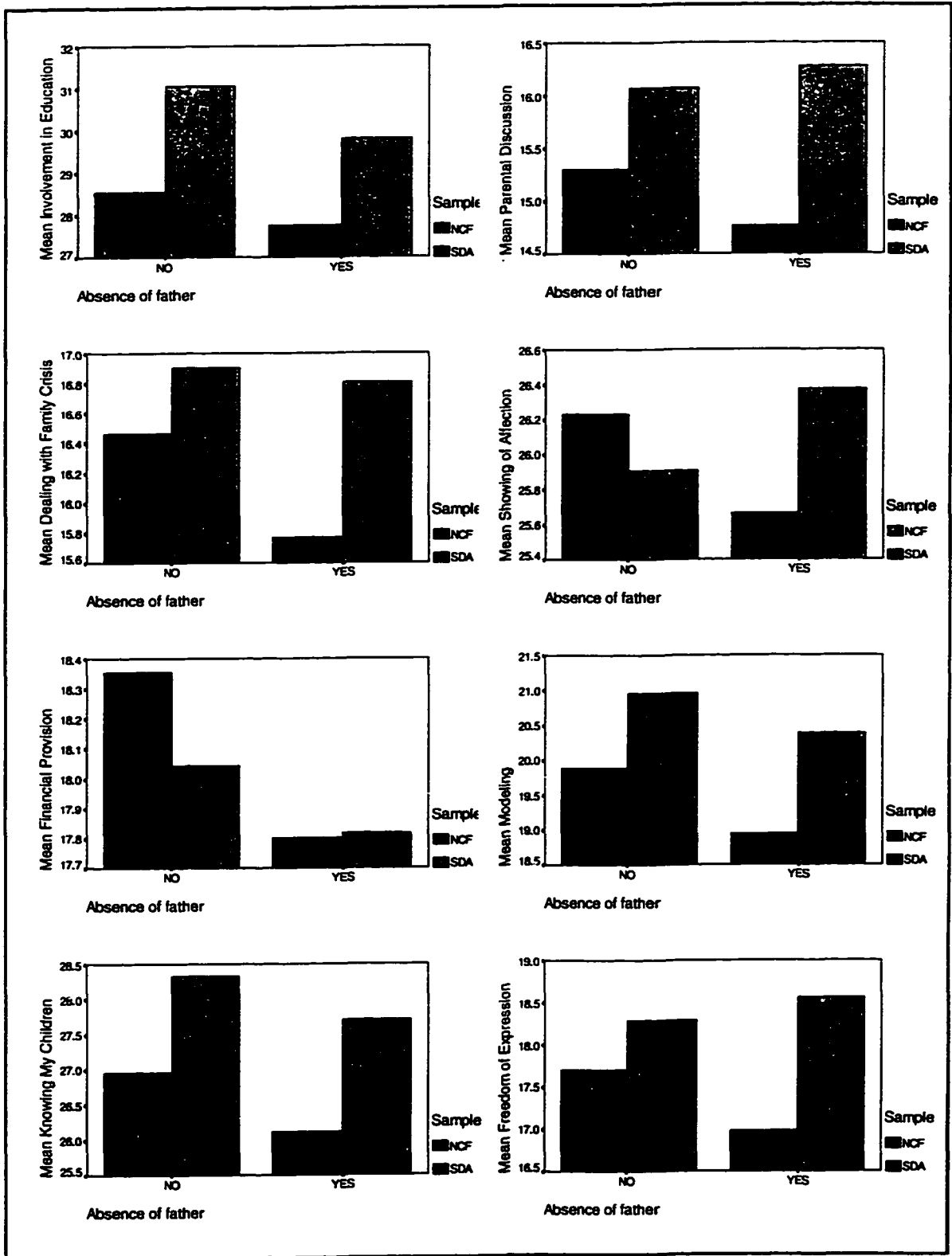


Figure 2. The relationship between absence of subjects' father and measures of their own fathering quality, scales 9 - 16.

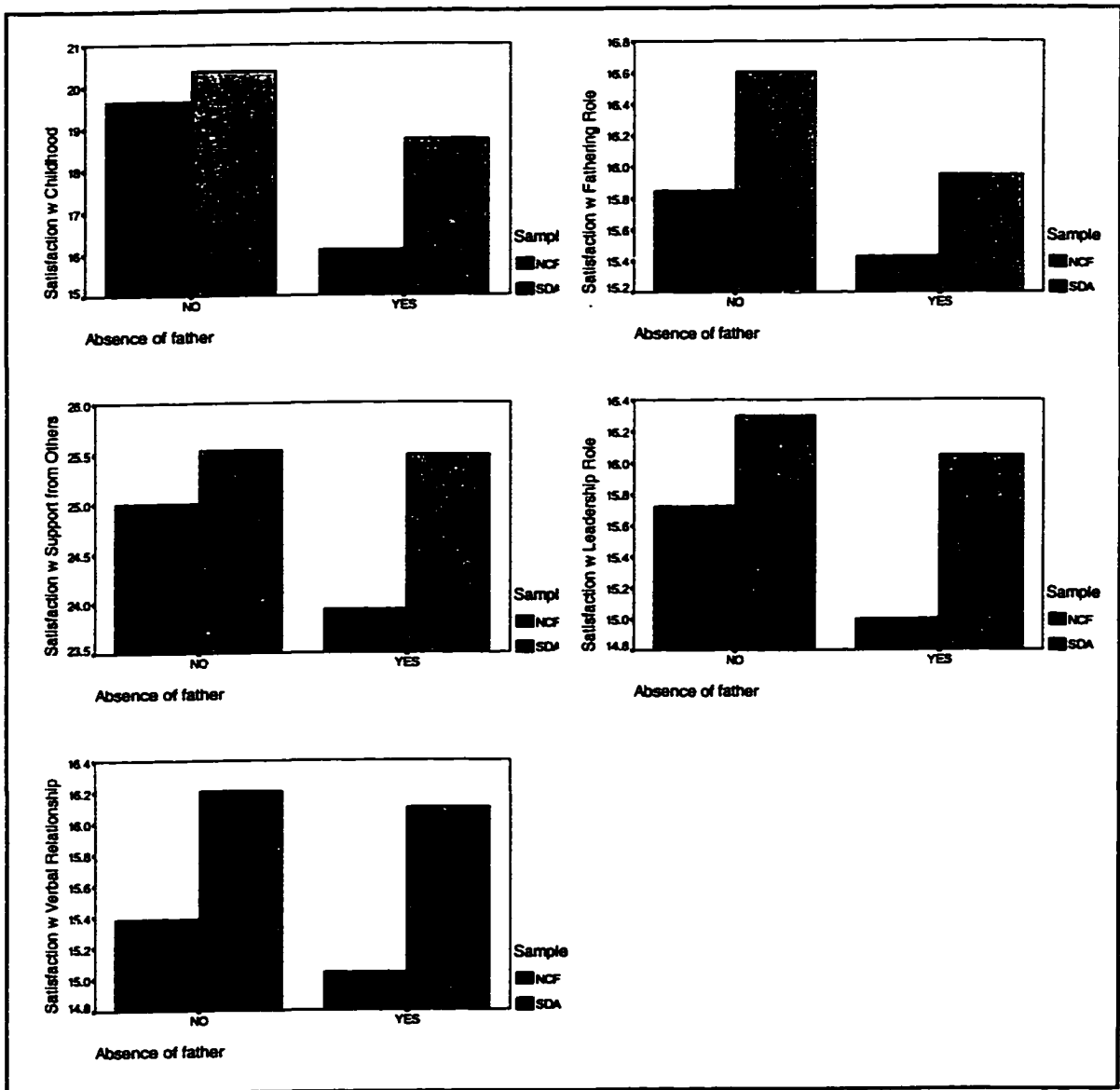
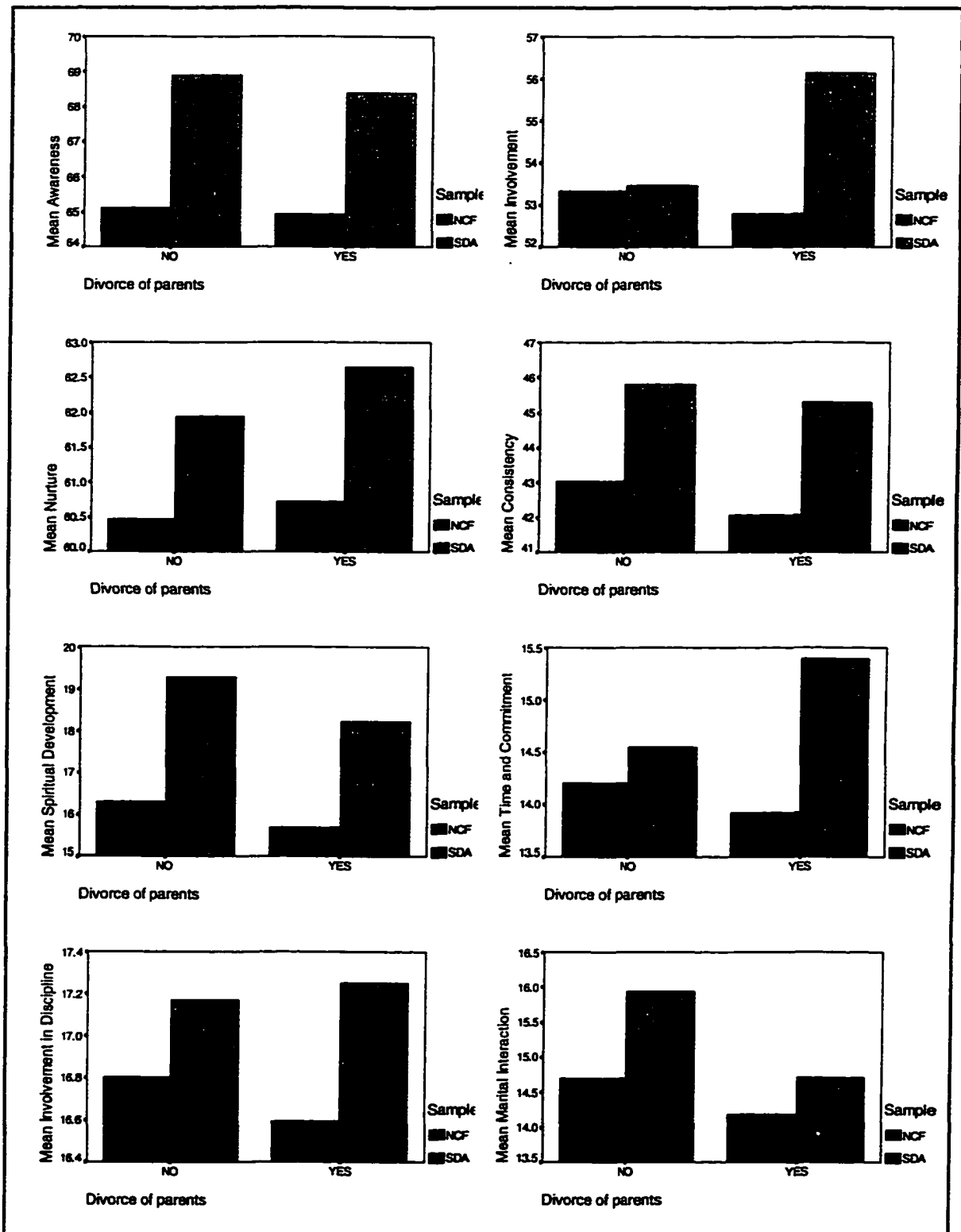
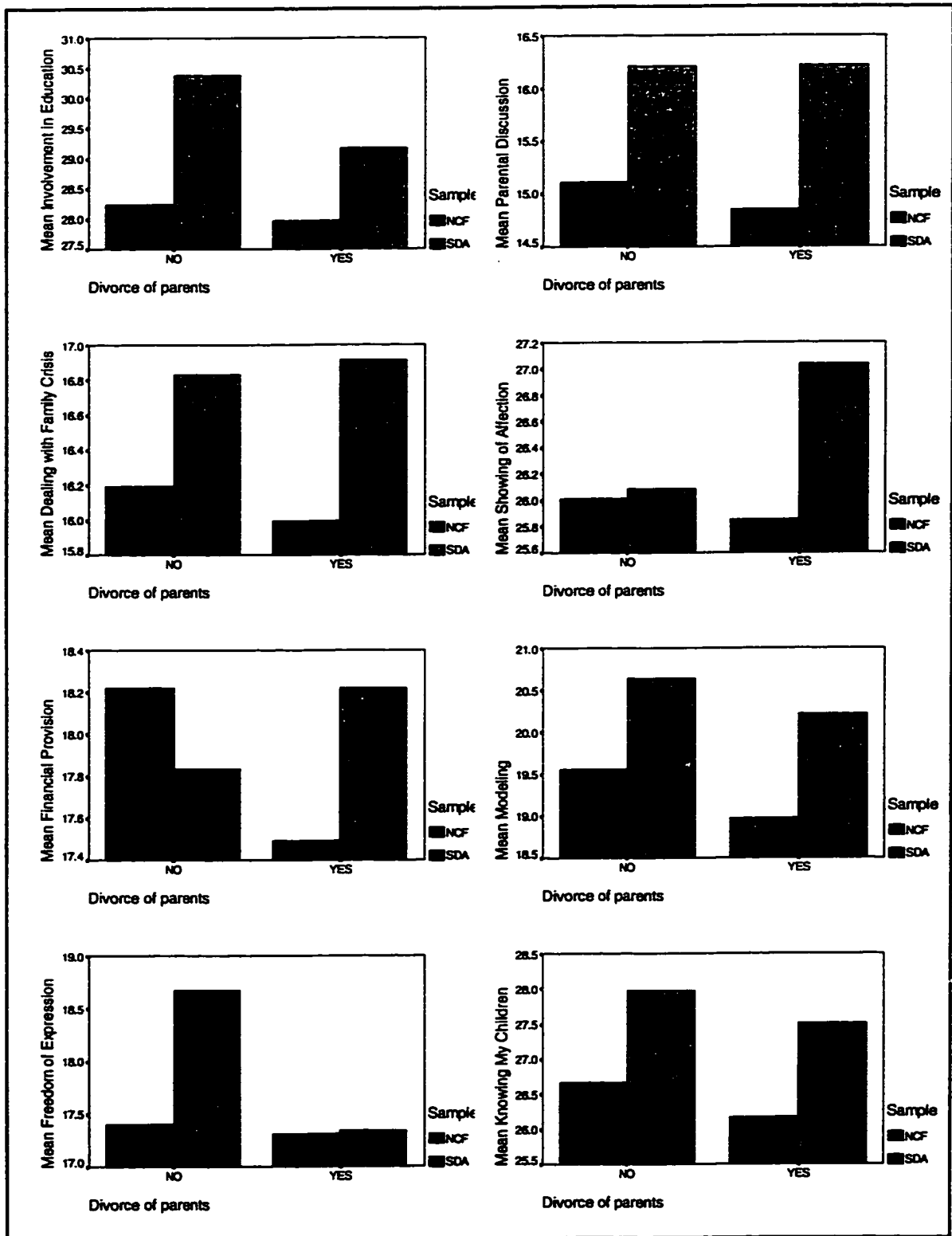


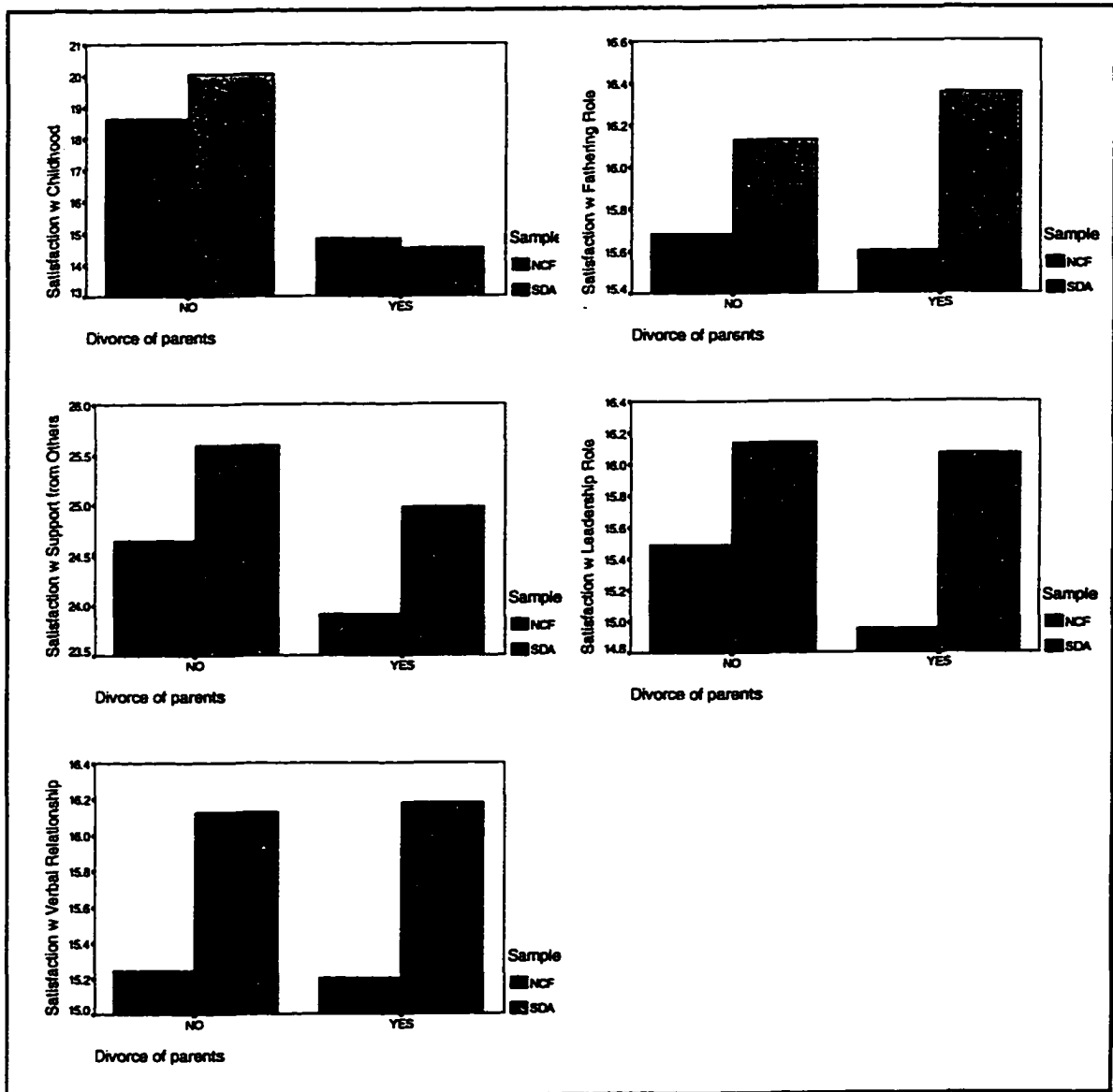
Figure 3. The relationship between absence of subjects' father and measures of their own fathering quality, scales 17 - 21.



**Figure 4.** The relationship between divorce of subjects' parents and quality of their own fathering, scales 1 - 8.

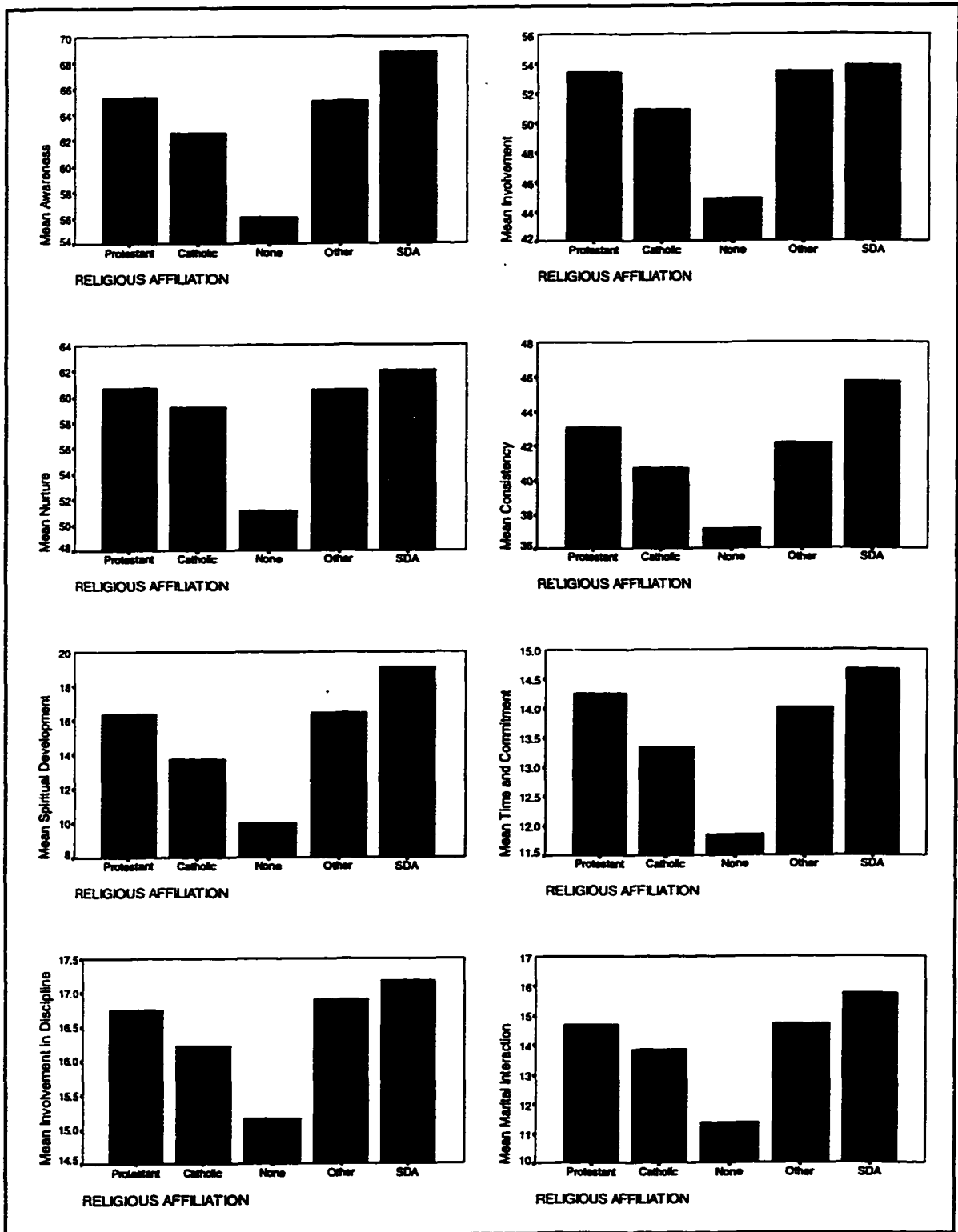


**Figure 5.** The relationship between divorce of subjects' parents and quality of their own fathering, scales 9 - 16.

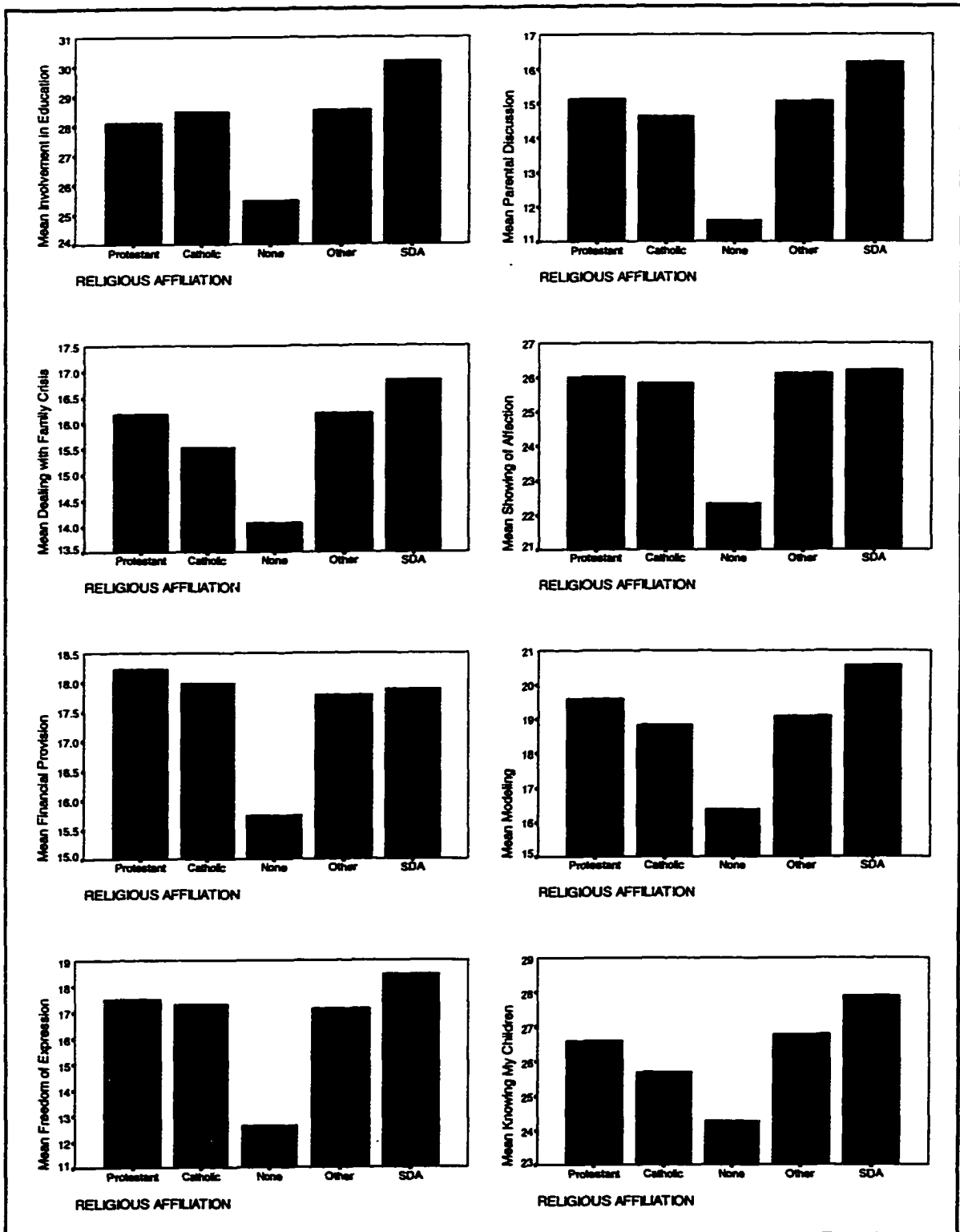


**Figure 6.** The relationship between divorce of subjects' parents and quality of their own fathering, scales 17 - 21.

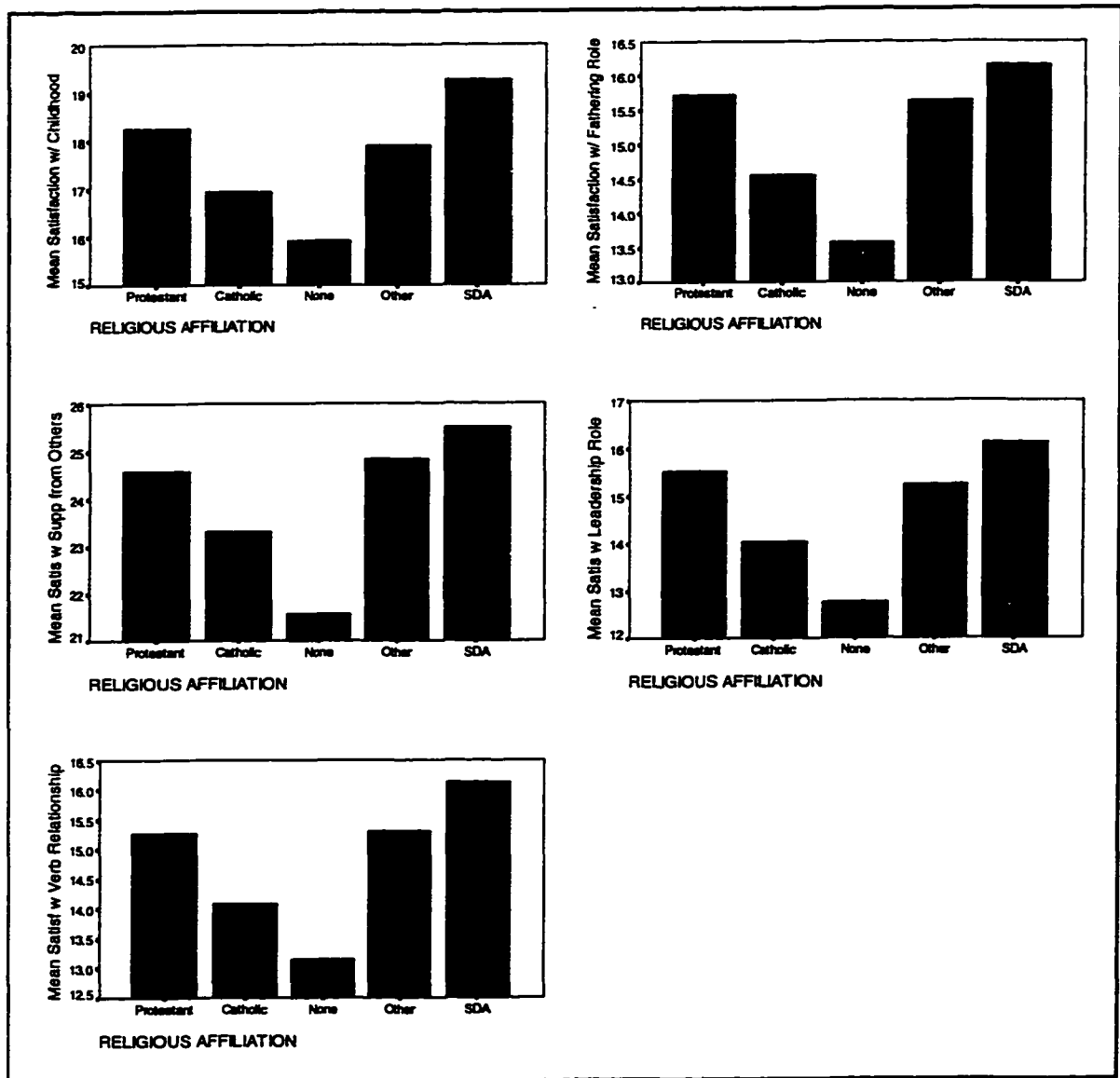




**Figure 7.** The differences in quality of fathering among religious affiliation groups, scales 1 - 8.



**Figure 8.** The differences in quality of fathering among religious affiliation groups, scales 9 - 16.



**Figure 9.** The differences in quality of fathering among religious affiliation groups, scales 17 - 21.

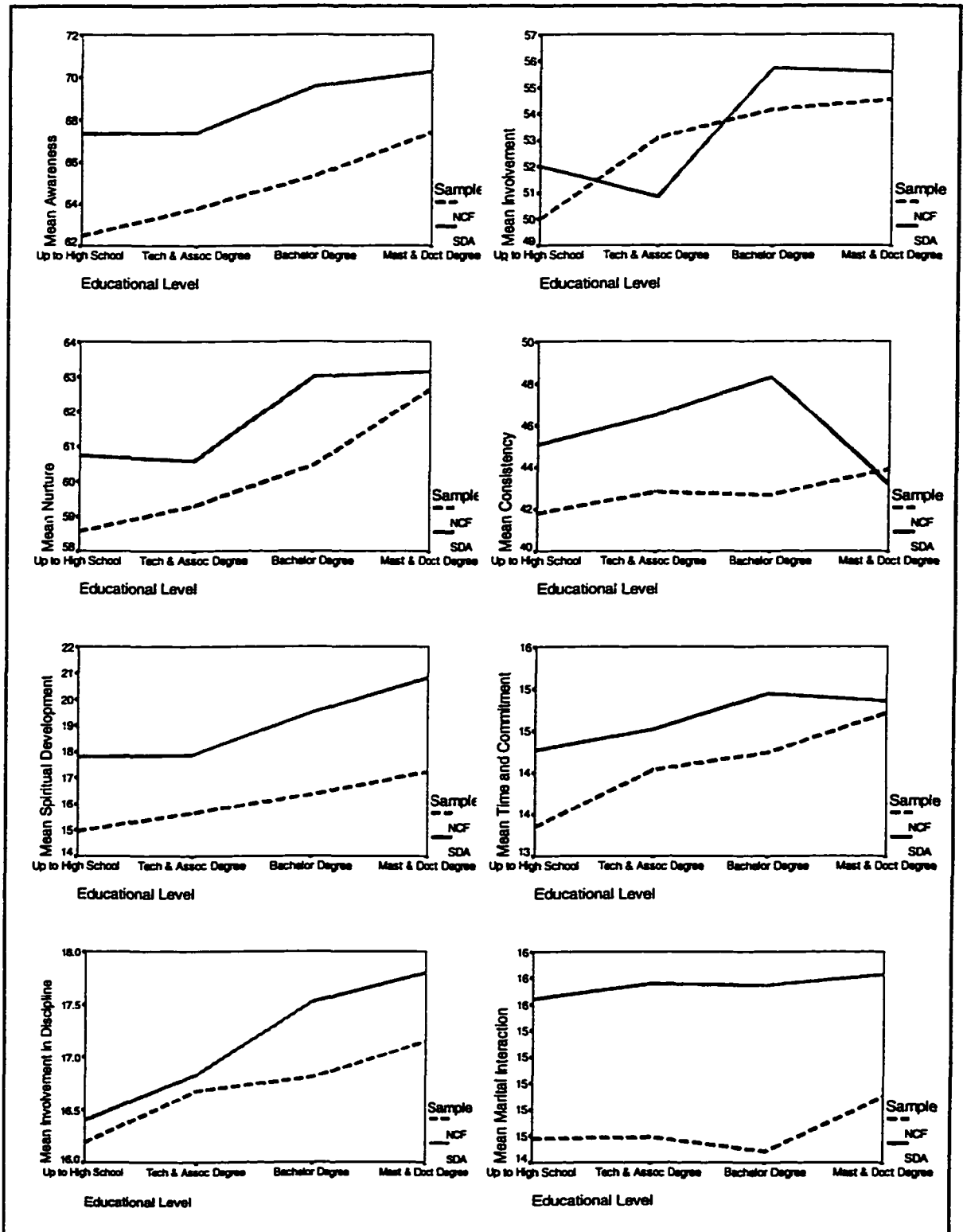


Figure 10. The relationship between education and quality of fathering, scales 1 - 8.

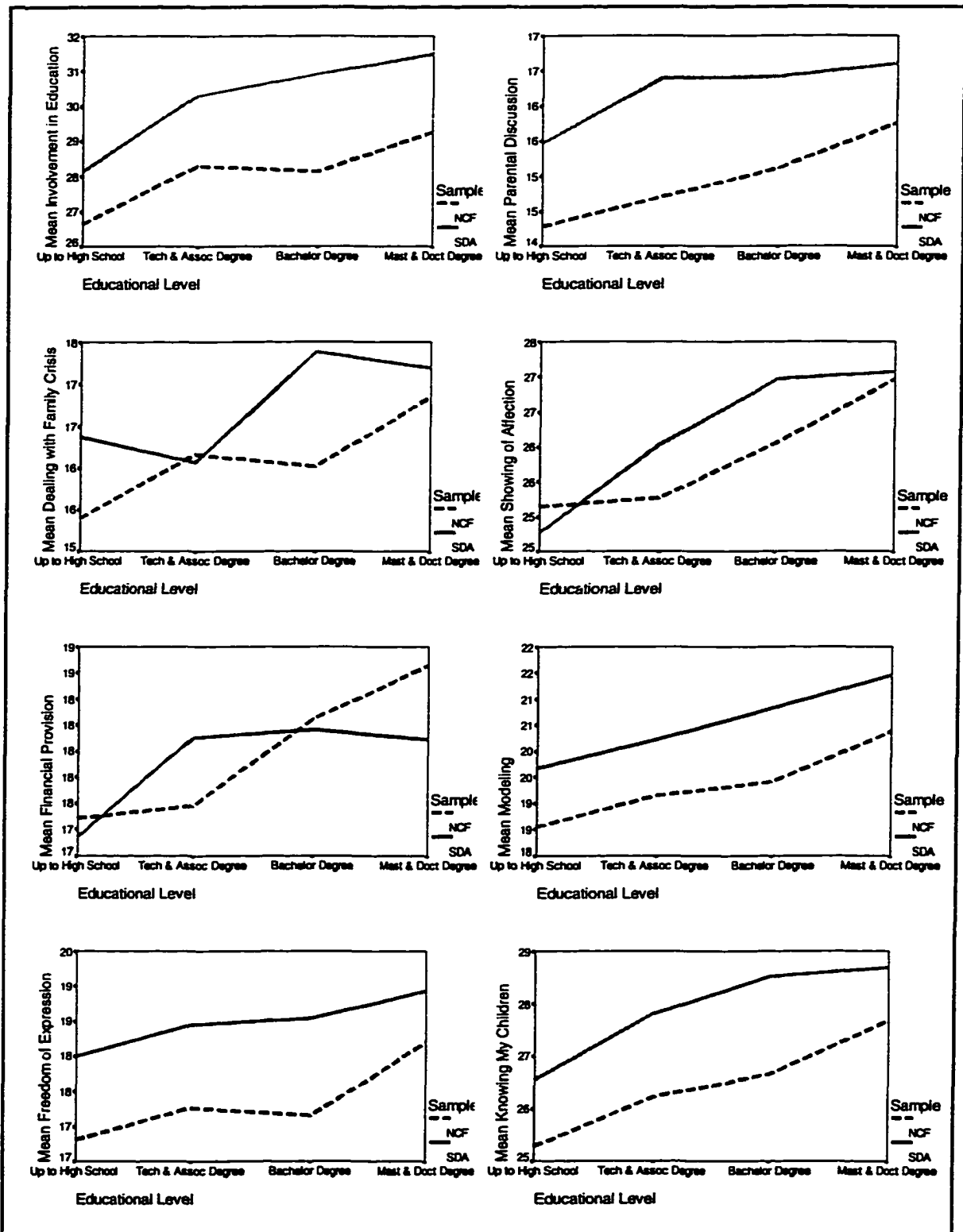


Figure 11. The relationship between education and quality of fathering, scales 9 - 16.

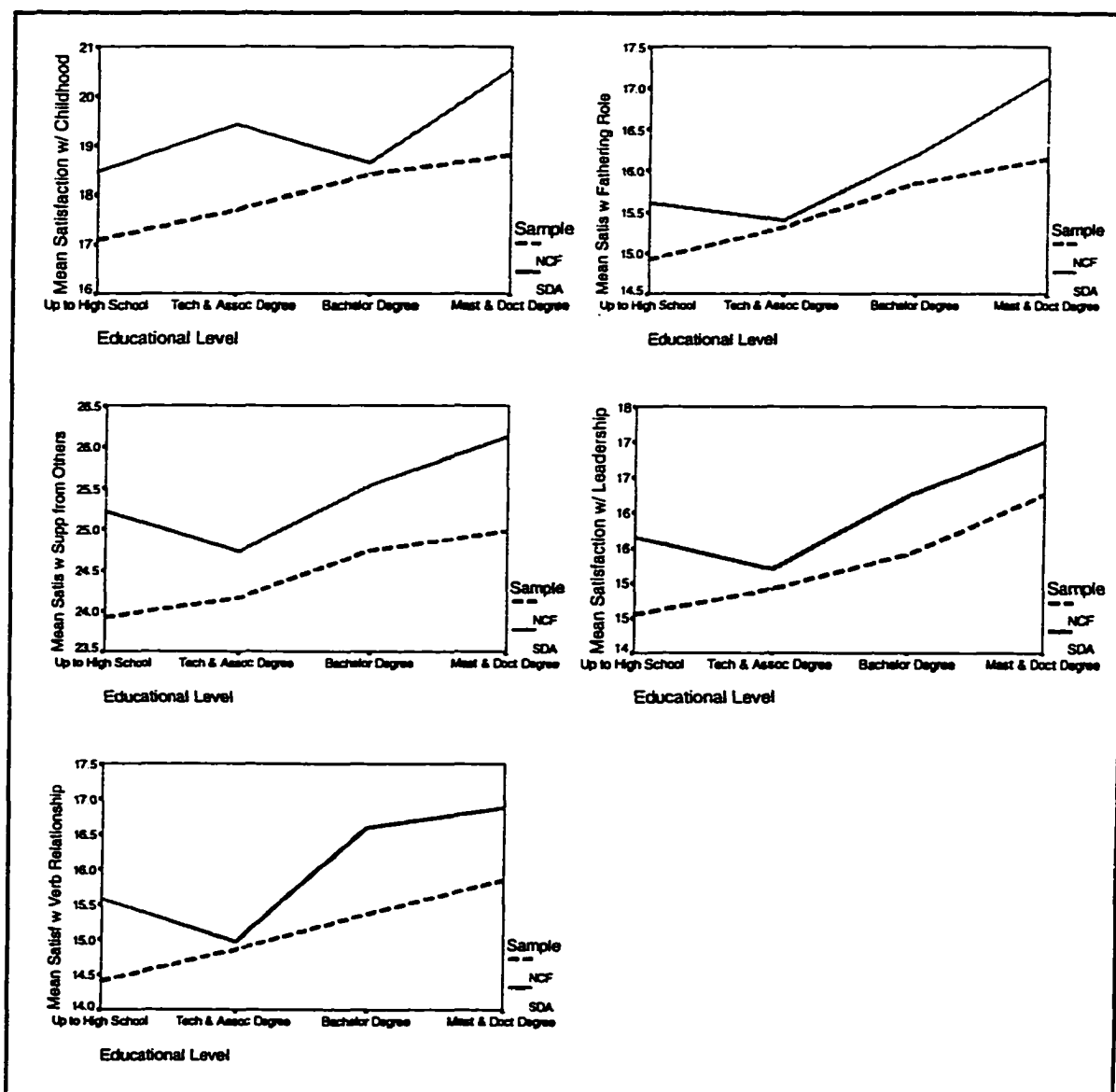


Figure 12. The relationship between education and fathering quality, scales 17 - 21.

## **APPENDIX B**

### **PERSONAL FATHERING PROFILE SCALES**

## Personal Fathering Profile Scales

### FATHERING DIMENSIONS

#### Awareness

- D1 I have a good handle on how my child's needs change as he/she grows up.
- D3 I know when my child has had a difficult day.
- D8 I know when my child is upset about something.
- D10 I don't know the names my children's best friends. (NEG)
- D13 I know what encourages my child the most.
- D17 I know when I've hurt my child's feelings.
- D18 I am familiar with my child's friends.
- D21 It would be very difficult for me to list my child's strengths and weaknesses. (NEG)
- D23 I know what motivates my child.
- D31 I know when my child is embarrassed.
- D35 I could identify most of my child's recent disappointment experiences.
- D41 I know how my child's emotional needs change over time.
- D42 I know how my children compare with other children developmentally.
- D45 I know what is reasonable to expect from my children for their age.
- D46 I know what my child needs in order to grow into a mature, responsible person.
- D56 I know my child's growth needs.

#### Involvement

- D2 I often discuss things with my children.
- D5 I rarely have time to play games with my children. (NEG)
- D7 My child and I often do things together.
- D11 My children accompany me on errands.
- D19 I frequently read stories to my children.
- D20 My child and I seldom have time to work together. (NEG)
- D27 I often work together with my child on a project.
- D30 I am involved in my child's life.
- D39 My child and I often have fun together.
- D49 I rarely spend time with my children. (NEG)
- D44 When my child is working I like to be present.
- D54 My child and I spend a lot of time together.
- D57 I often involve my child in working with me.
- D59 I spend time playing with my child a couple times a week.



Nurturance

- D4 I listen to my children when they talk to me.
- D6 It is easy for me to encourage my child.
- D9 I praise my children for things they do well.
- D15 It is very hard for me to encourage my child. (NEG)
- D22 I carefully listen to my child express their concerns
- D24 I find that I do not hug my children very often. (NEG)
- D25 I pay attention to my children when they speak to me.
- D29 I am understanding of my children's everyday defeats.
- D36 I express affection to my children.
- D37 I constantly tell my children I love them.
- D40 I show my children that I care when they share a problem with me.
- D43 I tell my children that they are special to me.
- D51 When my child/children is/ are upset, I usually try to listen to them.
- D55 I point out qualities in my children that I like about them.

Consistency

- D12 I do not have major shifts in my moods.
- D14 I try not to vary much in the way that I deal with my children.
- D26 How I relate with my children changes all the time/often.
- D32 I do not change much in the way that I deal with my children.
- D33 I am unchanging in my personality characteristics.
- D47 What I do with my child does not change much from day to day.
- D48 I tend to be somewhat unchanging in the way I practice fathering responsibilities.
- D50 My moods are pretty much the same from day to day.
- D52 I feel that the way I deal with my children does not change much from day to day.
- D53 My children know what to expect from me.
- D58 I am predictable in the way I relate to my children.

**FATHERING FACTORS OR PRACTICES**Spiritual Development

- P3 Reading the Bible with my family/children often.
- P13 Praying with my children.
- P14 Stressing the importance of Christian values to my children.
- P25 Talking about spiritual things with my children.
- P46 Having a family worship time in the home.

Time Commitment To Children

- P5 Spending a lot of time with my children.
- P12 Sacrificing some of my activities to spend time with my child.
- P34 Giving individual attention to each child every day.
- P47 Scheduling time to spend with my children

Involvement in Discipline

- P1 Be involved in the disciplining of my children.
- P6 Be responsible for disciplining my children.
- P15 Setting limits for my children's behavior.
- P27 Correcting my children when they do something wrong.

Marital Interaction

- P4 Having a sexually fulfilling relationship with my wife.
- P8 Being romantic with my wife.
- P28 Spending time with wife away from the kids/children.
- P37 Having a good relationship with my wife.

Involvement in Education

- P16 Having specific plan to assist in my child's growth.
- P17 Helping my children develop their strengths and talents at school.
- P29 Helping my children understand what they are learning at school.
- P38 Taking an active role in my children's education.
- P48 Talking with my children's teachers about their progress.
- P51 Teaching my child a skill.
- P58 Helping my children develop athletic skills.
- P60 Helping my children complete their homework.

Parental Discussion Relating To Children

- P18 Discussing my children's development with my wife.
- P21 Discussing with my wife my children's problems.
- P36 Discussing goals for each child with my wife.
- P39 Discussing my frustrations as a parent with my wife.

Dealing with Family Crisis

- P7 Handling crisis in a mature manner.
- P19 Knowing what to do in a family crisis.
- P31 Being able to deal with crisis in a positive manner.
- P44 Being "level-headed" during a crisis.

Showing Affection

- P20 Touching or hugging my child every day.
- P26 Sincerely thanking my children when they do something to help me or their mother.
- P32 Telling my children they have done a "good job" when they complete a task.
- P38 Take active role in children education.
- P42 Having a close, intimate bond with my children.
- P55 Telling my children I am proud of them.

Financial Provider

- P33 Providing majority of family income.
- P40 Having a steady income.
- P41 Have a job that provides adequate income for my family.
- P49 Providing for the basic needs of my family.

Modeling

- P10 Demonstrating emotional maturity to my children.
- P22 Being a mature role model to my children.
- P43 Being a good example to my children.
- P50 Model behavior that I want my children to perform.
- P56 Avoid habits or actions that I do not want my children doing. (NEG)

Freedom of Expression

- P11 Being able to respond calmly when my children say hurtful things to me.
- P23 Allowing my children to disagree with me.
- P35 Being patient with my children when they make mistakes.
- P54 Not losing my temper with my children.
- P52 Responding calmly when my children do something with which I do not agree.

Knowing my Children

- P2 Knowing my children's gifts and talents.
- P9 Knowing my children's plans and dreams.
- P24 Knowing who my children's friends are.
- P45 Knowing my children's weekly schedule.
- P53 Know the issues which my children are dealing.
- P57 Knowing my children's heroes.
- P59 Know what my children are able to do for their age.

**FATHERING SATISFACTION**Satisfaction With Your Childhood

- S1 How satisfied were you with your childhood.
- S6 How satisfied were you with your relationship to your father while growing up?
- S11 How satisfied were you with your relationship to your mother while growing up?
- S17 How satisfied are you with your relationship with your children?

Satisfaction With Fathering Role

- S2 How satisfied are you with yourself as a father?
- S7 How satisfied are you with the way your children are growing up?
- S12 How satisfied are you with your relationship with your children?

**Satisfaction With Support From Others**

- S3 How satisfied are you with the amount of support you receive from your wife to be a good father?
- S8 How satisfied are you with the amount of support that you receive from friends to be a good fathers?
- S13 How satisfied are you with the amount of support you receive from your closest living relatives to be a good father?
- S16 How satisfied are you with the support you receive from other men to be a good father?
- S18 How satisfied are you with the support you receive through the church to be a good father?

**Satisfaction With Leadership Role**

- S4 How satisfied are you with the amount of respect that you receive from your family members.
- S9 How satisfied are you with your ability to be the family leader?
- S14 How satisfied are you with the recognition that you receive from your family as the family leader?

**Satisfaction With Verbal Relationship**

- S5 How satisfied are you with your ability to talk with your children?
- S10 How satisfied are you with your ability to express yourself to your children?
- S15 How satisfied are you with how much your children talk to you?

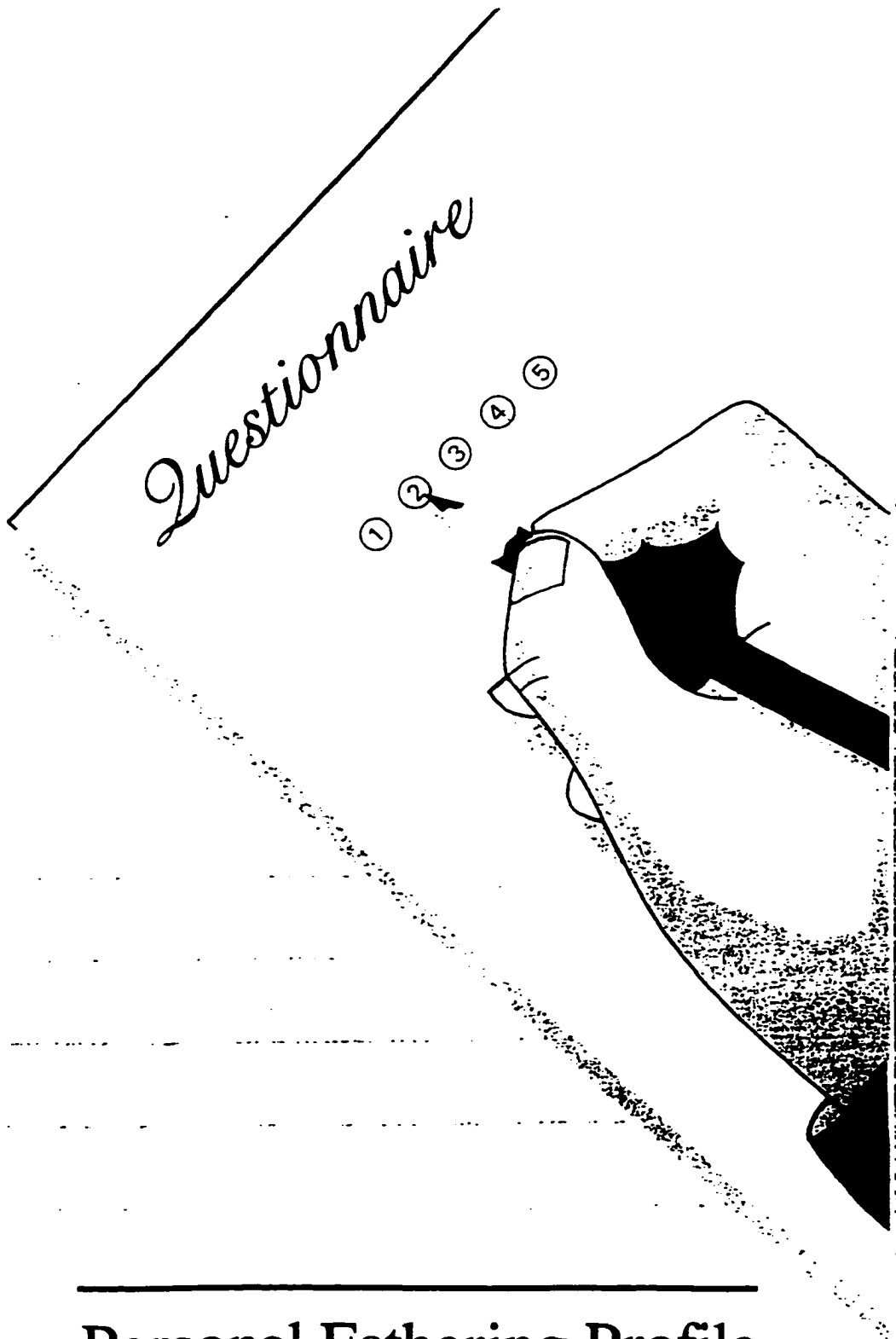
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D41, D42, D45, D46, D56)*16.
COMPUTE D_INVOLV= MEAN.11(D2, D5, D7, D11, D19, D20, D27, D30, D39, D44, D49,
D54, D57, D59)*14.
COMPUTE D_NURTUR= MEAN.11(D4, D6, D9, D15, D22, D24, D25, D29, D36, D37, D40,
D43, D51, D55)*14.
COMPUTE D_CONSIS= MEAN.9(D12, D14, D26, D32, D33, D47, D48, D50, D52, D53,
D58)*11.
COMPUTE P_SPIDEV= MEAN.4(P3, P13, P14, P25, P46)*5.
COMPUTE P_TIMCOM= MEAN.3(P5, P12, P34, P47)*4.
COMPUTE P_INVDIS= MEAN.3(P1, P6, P15, P27)*4.
COMPUTE P_MARINT= MEAN.3(P4, P8, P28, P37)*4.
COMPUTE P_INVEDU= MEAN.6(P16, P17, P29, P38, P48, P51, P58, P60)*8.
COMPUTE P_PARDIS= MEAN.3(P18, P21, P36, P39)*4.
COMPUTE P_DEACRI= MEAN.3(P7, P19, P31, P44)*4.
COMPUTE P_SHOWAF= MEAN.5(P20, P26, P32, P30, P42, P55)*6.
COMPUTE P_FINPRO= MEAN.3(P33, P40, P41, P49)*4.
COMPUTE P_MODLIN= MEAN.4(P10, P22, P43, P50, P56)*5.
COMPUTE P_FREEEXP= MEAN.4(P11, P23, P35, P54, P52)*5.
COMPUTE P_KNOWCH= MEAN.5(P2, P9, P24, P45, P53, P57, P59)*7.
COMPUTE S_YOURCH= MEAN.3(S1, S6, S11, S17)*4.
COMPUTE S_FATROL= MEAN.3(S2, S7, S12)*3.
COMPUTE S_SUPORT= MEAN.4(S3, S8, S13, S16, S18)*5.
COMPUTE S_LEADER= MEAN.3(S4, S9, S14)*3.
COMPUTE S_VERREL= MEAN.3(S5, S10, S15)*3.
```

The unanswered items and items where subjects answered by “Not applicable” were treated as missing data. To preserve reliability, if the overall rate of missing data of a subject exceeded 25% that subject was completely discarded from the analysis: (1) if the scale had 3 items, the allowed number of missing values was 0; (2) if the scale had 4, 5, or 6 items, the allowed number of missing values was 1; (3) if the scale had 7, 8, or 11 items, the allowed number of missing values was 2; and (4) if the scale had 14 or 16 items, the allowed number of missing values was 3. The mean of the items answered was multiplied by the number of items in the scale to equal the sum of the whole scale.

**APPENDIX C**

**PERSONAL FATHERING PROFILE QUESTIONNAIRE**



---

## Personal Fathering Profile

# FATHERING DIMENSIONS

- ① — Mostly False
- ② — Somewhat False
- ③ — Undecided
- ④ — Somewhat True
- ⑤ — Mostly True
- ⑥ — Not Applicable

**Directions:** Decide how accurate each of the following statements is concerning your fathering practices. Using a pencil, darken the appropriate answer circle beside the statement. Avoid making stray marks on the page. Be sure any changes to your answers are thoroughly erased.

## Example

- ① ② ③ ④ ⑤ ⑥ A. I know what is reasonable to expect from my children for their age.
- ① ② ③ ④ ⑤ ⑥ B. My moods are pretty much the same from day to day.
- ① ② ③ ④ ⑤ ⑥ C. I often involve my child in working with me.
- ① ② ③ ④ ⑤ ⑥ D. I am unchanging in my personality characteristics.

- ① ② ③ ④ ⑤ ⑥ 1. I have a good handle on how my child's needs change as he/she grows up.
- ① ② ③ ④ ⑤ ⑥ 2. I often discuss things with my child.
- ① ② ③ ④ ⑤ ⑥ 3. I know when my child has had a difficult day.
- ① ② ③ ④ ⑤ ⑥ 4. I listen to my children when they talk to me.
- ① ② ③ ④ ⑤ ⑥ 5. I rarely have time to play games with my children.
- ① ② ③ ④ ⑤ ⑥ 6. It is easy for me to encourage my child.
- ① ② ③ ④ ⑤ ⑥ 7. My child and I often do things together.
- ① ② ③ ④ ⑤ ⑥ 8. I know when my child is upset about something.
- ① ② ③ ④ ⑤ ⑥ 9. I praise my children for things they do well.
- ① ② ③ ④ ⑤ ⑥ 10. I do not know the names of my children's best friends.
- ① ② ③ ④ ⑤ ⑥ 11. My children accompany me on errands.
- ① ② ③ ④ ⑤ ⑥ 12. I do not have major shifts in my moods.
- ① ② ③ ④ ⑤ ⑥ 13. I know what encourages my child the most.
- ① ② ③ ④ ⑤ ⑥ 14. I try not to vary much in the way that I deal with my children.
- ① ② ③ ④ ⑤ ⑥ 15. It is very hard for me to encourage my child.
- ① ② ③ ④ ⑤ ⑥ 16. I have difficulty in being motivated to do my fathering tasks.

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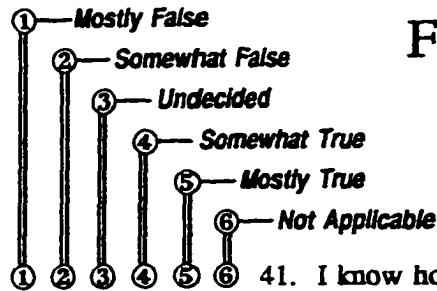
# FATHERING DIMENSIONS

*continued...*

	1	2	3	4	5	6
					Mostly True	Not Applicable
				Somewhat True		
			Undecided			
	Somewhat False					
	Mostly False					
17. I know when I've hurt my child's feelings.	①	②	③	④	⑤	⑥
18. I am familiar with my child's friends.	①	②	③	④	⑤	⑥
19. I frequently read stories to my child.	①	②	③	④	⑤	⑥
20. My child and I seldom have time to work together.	①	②	③	④	⑤	⑥
21. It would be very difficult for me to list my child's strengths and weaknesses.	①	②	③	④	⑤	⑥
22. I carefully listen to my children express their concerns.	①	②	③	④	⑤	⑥
23. I know what motivates my child.	①	②	③	④	⑤	⑥
24. I find that I do not hug my children very often.	①	②	③	④	⑤	⑥
25. I pay attention to my children when they speak to me.	①	②	③	④	⑤	⑥
26. How I relate with my children changes often.	①	②	③	④	⑤	⑥
27. I often work together with my child on a project.	①	②	③	④	⑤	⑥
28. I tend to condemn myself for mistakes I have made as a father.	①	②	③	④	⑤	⑥
29. I am understanding of my children's everyday defeats.	①	②	③	④	⑤	⑥
30. I am involved in my child's life.	①	②	③	④	⑤	⑥
31. I know when my child is embarrassed.	①	②	③	④	⑤	⑥
32. I do not change much in the way that I deal with my children.	①	②	③	④	⑤	⑥
33. I am unchanging in my personality characteristics.	①	②	③	④	⑤	⑥
34. It is hard for me to get going in my fathering role.	①	②	③	④	⑤	⑥
35. I could identify most of my child's recent disappointing experiences.	①	②	③	④	⑤	⑥
36. I express affection to my children.	①	②	③	④	⑤	⑥
37. I constantly tell my children that I love them.	①	②	③	④	⑤	⑥
38. I tend to delay doing the things I know I should do as a father.	①	②	③	④	⑤	⑥
39. My child and I often have fun together.	①	②	③	④	⑤	⑥
40. I show my children that I care when they share a problem with me.	①	②	③	④	⑤	⑥

## FATHERING DIMENSIONS

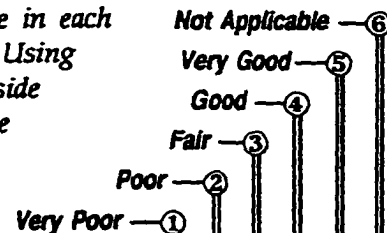
*continued...*



- ① ② ③ ④ ⑤ ⑥ 41. I know how my child's emotional needs change over time.
- ① ② ③ ④ ⑤ ⑥ 42. I know how my children compare with other children developmentally.
- ① ② ③ ④ ⑤ ⑥ 43. I tell my children that they are special to me.
- ① ② ③ ④ ⑤ ⑥ 44. When my child is working, I like to be present.
- 
- ① ② ③ ④ ⑤ ⑥ 45. I know what is reasonable to expect from my children for their age.
- ① ② ③ ④ ⑤ ⑥ 46. I know what my child needs in order to grow into a mature, responsible person.
- ① ② ③ ④ ⑤ ⑥ 47. What I do with my children does not change much from day to day.
- ① ② ③ ④ ⑤ ⑥ 48. I tend to be somewhat unchanging in the way I practice fathering responsibilities.
- 
- ① ② ③ ④ ⑤ ⑥ 49. I rarely spend time with my children.
- ① ② ③ ④ ⑤ ⑥ 50. My moods are pretty much the same from day to day.
- ① ② ③ ④ ⑤ ⑥ 51. When my children are upset, I usually try to listen to them.
- ① ② ③ ④ ⑤ ⑥ 52. I feel that the way I deal with my children does not change much from day to day.
- 
- ① ② ③ ④ ⑤ ⑥ 53. My children know what to expect from me.
- ① ② ③ ④ ⑤ ⑥ 54. My child and I spend a lot of time together.
- ① ② ③ ④ ⑤ ⑥ 55. I point out qualities in my children that I like about them.
- ① ② ③ ④ ⑤ ⑥ 56. I know my child's growth needs.
- 
- ① ② ③ ④ ⑤ ⑥ 57. I often involve my child in working with me.
- ① ② ③ ④ ⑤ ⑥ 58. I am predictable in the way that I relate to my children.
- ① ② ③ ④ ⑤ ⑥ 59. I spend time playing with my child a couple of times a week.
- ① ② ③ ④ ⑤ ⑥ 60. I avoid action in fathering my children.

# FATHERING PRACTICES

**Directions:** Decide how successful you are in each of the following tasks of your fathering practices. Using a pencil, darken the appropriate answer circle beside the statement. Avoid making stray marks on the page. Be sure any changes to your answers are thoroughly erased.



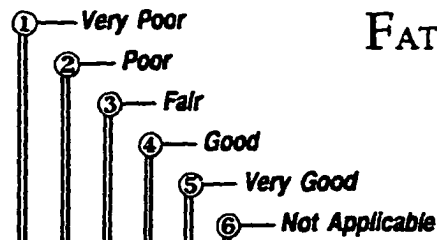
## Example

- |  |                         |                         |                                    |                                    |                                    |                         |
|--|-------------------------|-------------------------|------------------------------------|------------------------------------|------------------------------------|-------------------------|
| A. Being a good example to my children.        | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3            | <input checked="" type="radio"/> 4 | <input type="radio"/> 5            | <input type="radio"/> 6 |
| B. Knowing my children's heroes.               | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3            | <input type="radio"/> 4            | <input checked="" type="radio"/> 5 | <input type="radio"/> 6 |
| C. Providing for the basic needs of my family. | <input type="radio"/> 1 | <input type="radio"/> 2 | <input checked="" type="radio"/> 3 | <input type="radio"/> 4            | <input type="radio"/> 5            | <input type="radio"/> 6 |
| D. Scheduling time to spend with my children.  | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3            | <input checked="" type="radio"/> 4 | <input type="radio"/> 5            | <input type="radio"/> 6 |

- |   |                         |                         |                         |                         |                         |                         |
|---|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| 1. Being involved in the discipline of my children.                         | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 2. Knowing my children's gifts and talents.                                 | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 3. Reading the Bible with my children often.                                | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 4. Having a sexually fulfilling relationship with my wife.                  | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 5. Spending a lot of time with my children.                                 | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 6. Being responsible for disciplining my children.                          | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 7. Handling crisis in a mature manner.                                      | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 8. Being romantic with my wife.   | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 9. Knowing my children's plans and dreams.                                  | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 10. Demonstrating emotional maturity to my children.                        | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 11. Being able to respond calmly when my children say hurtful things to me. | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 12. Sacrificing some of my activities to spend time with my children.       | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 13. Praying with my children.   | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |
| 14. Stressing the importance of Christian values to my children.            | <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 | <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> 6 |

# FATHERING PRACTICES

*continued...*



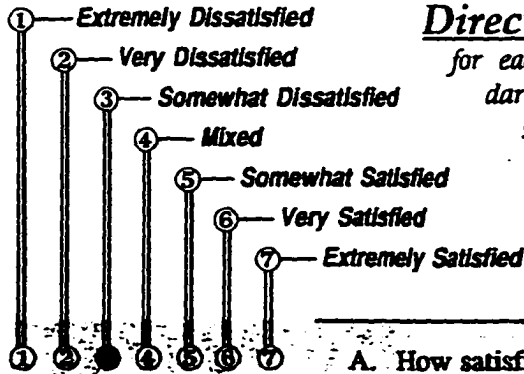
- ① ② ③ ④ ⑤ ⑥ 15. Setting limits for my children's behavior.
- ① ② ③ ④ ⑤ ⑥ 16. Having a specific plan to assist in my child's growth.
- ① ② ③ ④ ⑤ ⑥ 17. Helping my children develop their strengths and talents.
- ① ② ③ ④ ⑤ ⑥ 18. Discussing my children's development with my wife.
- 
- ① ② ③ ④ ⑤ ⑥ 19. Knowing what to do in a family crisis.
- ① ② ③ ④ ⑤ ⑥ 20. Touching or hugging my child often.
- ① ② ③ ④ ⑤ ⑥ 21. Discussing with my wife my children's problems.
- ① ② ③ ④ ⑤ ⑥ 22. Being a mature role model to my children.
- 
- ① ② ③ ④ ⑤ ⑥ 23. Allowing my children to disagree with me.
- ① ② ③ ④ ⑤ ⑥ 24. Knowing who my children's friends are.
- ① ② ③ ④ ⑤ ⑥ 25. Talking about spiritual things with my children.
- ① ② ③ ④ ⑤ ⑥ 26. Sincerely thanking my children when they do something to help me or their mother.
- 
- ① ② ③ ④ ⑤ ⑥ 27. Correcting my children when they do something wrong.
- ① ② ③ ④ ⑤ ⑥ 28. Spending time with my wife away from the children.
- ① ② ③ ④ ⑤ ⑥ 29. Helping my children understand what they are learning at school.
- 
- ① ② ③ ④ ⑤ ⑥ 30. Showing affection to my children.
- 
- ① ② ③ ④ ⑤ ⑥ 31. Being able to deal with crisis in a positive manner.
- ① ② ③ ④ ⑤ ⑥ 32. Telling my children they have done a "good job" when they complete a task.
- 
- ① ② ③ ④ ⑤ ⑥ 33. Providing the majority of the family income.
- ① ② ③ ④ ⑤ ⑥ 34. Giving individual attention to each child every day.
- 
- ① ② ③ ④ ⑤ ⑥ 35. Being patient with my children when they make mistakes.
- 
- ① ② ③ ④ ⑤ ⑥ 36. Discussing goals for each child with my wife.
- ① ② ③ ④ ⑤ ⑥ 37. Having a good relationship with my wife.

# FATHERING PRACTICES

*continued...*

	1	2	3	4	5	6
					Very Good	Not Applicable
			Fair	Good		
	Very Poor	Poor				
38. Taking an active role in my children's education.	①	②	③	④	⑤	⑥
39. Discussing my frustrations as a parent with my wife.	①	②	③	④	⑤	⑥
40. Having a steady income.	①	②	③	④	⑤	⑥
41. Having a job that provides adequate income for my family.	①	②	③	④	⑤	⑥
42. Having a close, intimate bond with my children.	①	②	③	④	⑤	⑥
43. Being a good example to my children.	①	②	③	④	⑤	⑥
44. Being "level-headed" during a crisis.	①	②	③	④	⑤	⑥
45. Knowing my children's weekly schedule.	①	②	③	④	⑤	⑥
46. Having a family worship time in the home.	①	②	③	④	⑤	⑥
47. Scheduling time to spend with my children.	①	②	③	④	⑤	⑥
48. Talking with my children's teachers about their progress.	①	②	③	④	⑤	⑥
49. Providing for the basic needs of my family.	①	②	③	④	⑤	⑥
50. Modeling behavior that I want my children to perform.	①	②	③	④	⑤	⑥
51. Teaching my child a skill.	①	②	③	④	⑤	⑥
52. Responding calmly when my children do something with which I do not agree.	①	②	③	④	⑤	⑥
53. Knowing the issues with which my children are dealing.	①	②	③	④	⑤	⑥
54. Not losing my temper with my children.	①	②	③	④	⑤	⑥
55. Telling my children I am proud of them.	①	②	③	④	⑤	⑥
56. Avoiding habits or actions that I do not want my children doing.	①	②	③	④	⑤	⑥
57. Knowing my children's heroes.	①	②	③	④	⑤	⑥
58. Helping my children develop athletic skills.	①	②	③	④	⑤	⑥
59. Knowing what my children are able to do for their age.	①	②	③	④	⑤	⑥
60. Helping my children complete their homework.	①	②	③	④	⑤	⑥

# FATHERING SATISFACTION



**Directions:** Decide how satisfied you are for each area stated below. Using a pencil, darken the appropriate answer circle beside the statement. Avoid making stray marks on the page. Be sure any changes to your answers are thoroughly erased.

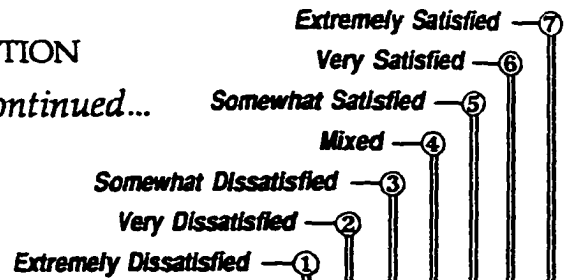
## Example

- A. How satisfied were you with your childhood?  
 B. How satisfied are you with yourself as a father?  
 C. How satisfied are you with the amount of support you receive from your wife to be a good father?

1. How satisfied were you with your childhood?  
 2. How satisfied are you with yourself as a father?  
 3. How satisfied are you with the amount of support you receive from your wife to be a good father?  
 4. How satisfied are you with the amount of respect you receive from your family members?  
 5. How satisfied are you with your ability to talk with your children?  
 6. How satisfied were you with your relationship to your father while growing up?  
 7. How satisfied are you with the way your children are growing up?

# FATHERING SATISFACTION

*continued...*



- |  |               |
|--|---------------|
| 8. How satisfied are you with the amount of support you receive from friends to be a good father?                        | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 9. How satisfied are you with your ability to be the family leader?  | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 10. How satisfied are you with your ability to express yourself to your children?.                                       | ① ② ③ ④ ⑤ ⑥ ⑦ |
| <hr/>  |               |
| 11. How satisfied were you with your relationship to your mother while growing up?                                       | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 12. How satisfied are you with your relationship with your children?   | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 13. How satisfied are you with the amount of support you receive from your closest living relatives to be a good father? | ① ② ③ ④ ⑤ ⑥ ⑦ |
| <hr/>  |               |
| 14. How satisfied are you with the recognition you receive from your family as the family leader?                        | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 15. How satisfied are you with how much your children talk to you?   | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 16. How satisfied are you with the support you receive from other men to be a good father?                               | ① ② ③ ④ ⑤ ⑥ ⑦ |
| <hr/>  |               |
| 17. How satisfied are you with the guidance you received from your parents while growing up?                             | ① ② ③ ④ ⑤ ⑥ ⑦ |
| 18. How satisfied are you with the support you receive through the church to be a good father?                           | ① ② ③ ④ ⑤ ⑥ ⑦ |

# ABOUT YOU

Darken the appropriate circle and/or fill in the blank for your answer to each question which follows.

1. Age

0  0  
 1  1  
 2  2  
 3  3  
 4  4  
 5  5  
 6  6  
 7  7  
 8  8  
 9  9

2. Last four digits of your phone number.

0  0  0  0  
 1  1  1  1  
 2  2  2  2  
 3  3  3  3  
 4  4  4  4  
 5  5  5  5  
 6  6  6  6  
 7  7  7  7  
 8  8  8  8  
 9  9  9  9

3. Ethnicity

Black or Afro-American  
 White  
 Hispanic  
 Oriental  
 Native American  
 Other ...

Please specify:  
 > \_\_\_\_\_

4. What is your highest level of education?

None  
 Grade School  
 High School  
 Technical Degree  
 Associate Degree  
 Bachelor's Degree  
 Master's Degree  
 Doctorate Degree

5. What is your religious affiliation?

Protestant ...  
 Catholic ....  
 Jewish .....  
 None .....  
 Other .....  
 Please Specify:  
 > \_\_\_\_\_

6. Which of these describes your religious orientation?

Liberal  
 Fundamental  
 Evangelical  
 Charismatic  
 None  
 Other ...

Please Specify:  
 > \_\_\_\_\_

7. Your present occupation? > \_\_\_\_\_

8. Estimated total annual family income?

\$    ,000.00

0  0  0  
 1  1  1  
 2  2  2  
 3  3  3  
 4  4  4  
 5  5  5  
 6  6  6  
 7  7  7  
 8  8  8  
 9  9  9

9. On the average, how many hours per week do you work?

0  0  
 1  1  
 2  2  
 3  3  
 4  4  
 5  5  
 6  6  
 7  7  
 8  8  
 9  9

10. On the average, how many hours per week does your wife work outside the home?

0  0  
 1  1  
 2  2  
 3  3  
 4  4  
 5  5  
 6  6  
 7  7  
 8  8  
 9  9

11. On the average, how many hours do you spend directly interacting with your children each week?

0  0  
 1  1  
 2  2  
 3  3  
 4  4  
 5  5  
 6  6  
 7  7  
 8  8  
 9  9



12. How many times have you married?

13. Years married to current spouse?

14. Current marital status

- |                                   |                       |                      |                      |   |
|-----------------------------------|-----------------------|----------------------|----------------------|---|
| Single .....                      | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 0 |
| Married .....                     | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 1 |
| Separated, not divorced .....     | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 2 |
| Divorced .....                    | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 3 |
| Widowed .....                     | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 4 |
| Remarried .....                   | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 5 |
| Living together (unmarried) ..... | <input type="radio"/> | <input type="text"/> | <input type="text"/> | 6 |
|                                   |                       | <input type="text"/> | <input type="text"/> | 7 |
|                                   |                       | <input type="text"/> | <input type="text"/> | 8 |
|                                   |                       | <input type="text"/> | <input type="text"/> | 9 |

15. Your father's age when you were born?

- |                      |                      |   |
|----------------------|----------------------|---|
| <input type="text"/> | <input type="text"/> | 0 |
| <input type="text"/> | <input type="text"/> | 1 |
| <input type="text"/> | <input type="text"/> | 2 |
| <input type="text"/> | <input type="text"/> | 3 |
| <input type="text"/> | <input type="text"/> | 4 |
| <input type="text"/> | <input type="text"/> | 5 |
| <input type="text"/> | <input type="text"/> | 6 |
| <input type="text"/> | <input type="text"/> | 7 |
| <input type="text"/> | <input type="text"/> | 8 |
| <input type="text"/> | <input type="text"/> | 9 |

16. If your father was largely absent while you were growing up, indicate why.

- Death
- Divorce or separation
- Abandonment
- Work
- Other

Please Specify:

> \_\_\_\_\_

17. If any of the following happened to you, list your age at that time.

- |                      |                      |                      |                      |
|----------------------|----------------------|----------------------|----------------------|
|                      |                      | Deceased             |                      |
|                      |                      | Father               | Mother               |
| <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| 0                    | 0                    | 0                    | 0                    |
| 1                    | 1                    | 1                    | 1                    |
| 2                    | 2                    | 2                    | 2                    |
| 3                    | 3                    | 3                    | 3                    |
| 4                    | 4                    | 4                    | 4                    |
| 5                    | 5                    | 5                    | 5                    |
| 6                    | 6                    | 6                    | 6                    |
| 7                    | 7                    | 7                    | 7                    |
| 8                    | 8                    | 8                    | 8                    |
| 9                    | 9                    | 9                    | 9                    |

Parents Divorced

- |                      |                      |   |
|----------------------|----------------------|---|
| <input type="text"/> | <input type="text"/> | If divorced before you were 20, indicate relative you lived with: |
| 0                    | 0                    | <input type="radio"/> Mother                                      |
| 1                    | 1                    | <input type="radio"/> Father                                      |
| 2                    | 2                    | <input type="radio"/> Grandparent                                 |
| 3                    | 3                    | <input type="radio"/> Other                                       |
| 4                    | 4                    | Please specify:   |
| 5                    | 5                    |   |
| 6                    | 6                    |   |
| 7                    | 7                    |   |
| 8                    | 8                    |   |
| 9                    | 9                    |   |

Remarried

- |                      |                      |                      |                      |
|----------------------|----------------------|----------------------|----------------------|
|                      |                      | Father               | Mother               |
| <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| 0                    | 0                    | 0                    | 0                    |
| 1                    | 1                    | 1                    | 1                    |
| 2                    | 2                    | 2                    | 2                    |
| 3                    | 3                    | 3                    | 3                    |
| 4                    | 4                    | 4                    | 4                    |
| 5                    | 5                    | 5                    | 5                    |
| 6                    | 6                    | 6                    | 6                    |
| 7                    | 7                    | 7                    | 7                    |
| 8                    | 8                    | 8                    | 8                    |
| 9                    | 9                    | 9                    | 9                    |

> \_\_\_\_\_

18. Please mark the number of siblings you have.

- |          |                      |         |                      |
|----------|----------------------|---------|----------------------|
| Brothers |                      | Sisters |                      |
|          | Older                |         | Older                |
| Younger  | <input type="text"/> | Younger | <input type="text"/> |
|          | <input type="text"/> |         | <input type="text"/> |
| 0        | 0                    | 0       | 0                    |
| 1        | 1                    | 1       | 1                    |
| 2        | 2                    | 2       | 2                    |
| 3        | 3                    | 3       | 3                    |
| 4        | 4                    | 4       | 4                    |
| 5        | 5                    | 5       | 5                    |
| 6        | 6                    | 6       | 6                    |
| 7        | 7                    | 7       | 7                    |
| 8        | 8                    | 8       | 8                    |
| 9        | 9                    | 9       | 9                    |

19. On a scale of 1 to 10, with 1 being extremely poor and 10 being extremely good how would each of the following people rate you as a father?

- |                   |                      |                      |                      |                      |
|-------------------|----------------------|----------------------|----------------------|----------------------|
| 4. Your Father?   | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| 3. Your Children? | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| 2. Your Wife?     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| 1. You?           | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
|                   | 1                    | 1                    | 1                    | 1                    |
|                   | 2                    | 2                    | 2                    | 2                    |
|                   | 3                    | 3                    | 3                    | 3                    |
|                   | 4                    | 4                    | 4                    | 4                    |
|                   | 5                    | 5                    | 5                    | 5                    |
|                   | 6                    | 6                    | 6                    | 6                    |
|                   | 7                    | 7                    | 7                    | 7                    |
|                   | 8                    | 8                    | 8                    | 8                    |
|                   | 9                    | 9                    | 9                    | 9                    |
|                   | 10                   | 10                   | 10                   | 10                   |

# ABOUT YOU *continued...*

20. Please list the age, sex, and background for each of your children.

<p style="text-align: center;"><b>#1</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>	<p style="text-align: center;"><b>#2</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>	<p style="text-align: center;"><b>#3</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>
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<p style="text-align: center;"><b>#4</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>	<p style="text-align: center;"><b>#5</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>	<p style="text-align: center;"><b>#6</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>
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<p style="text-align: center;"><b>#7</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>	<p style="text-align: center;"><b>#8</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>	<p style="text-align: center;"><b>#9</b></p> <p>Age <input type="text"/> <input type="text"/> Sex <input type="radio"/> Male <input type="radio"/> Female</p> <p>Background:</p> <p><input type="radio"/> Biological child?</p> <p><input type="radio"/> Step-child?</p> <p><input type="radio"/> Adopted?</p> <p>Status:</p> <p><input type="radio"/> Living with you?</p>
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## VITA

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### Undergraduate and Graduate Schools Attended:

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Jesuit Catholic University, Rio Grande do Sul, Brasil  
Adventist Brazil Academy, Sao Paulo, Brasil

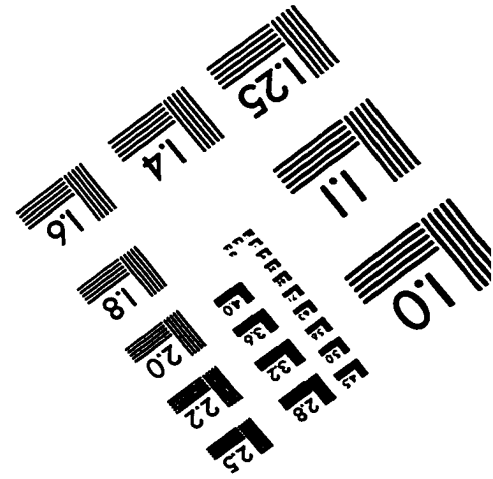
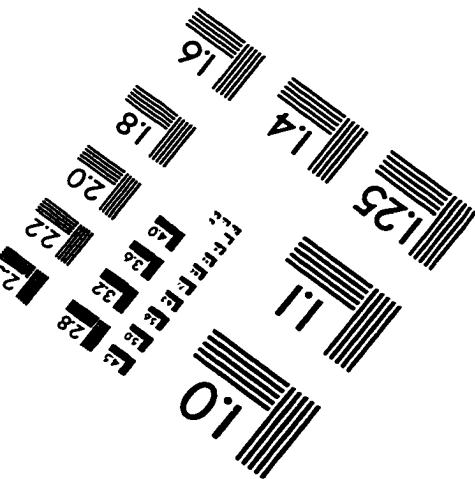
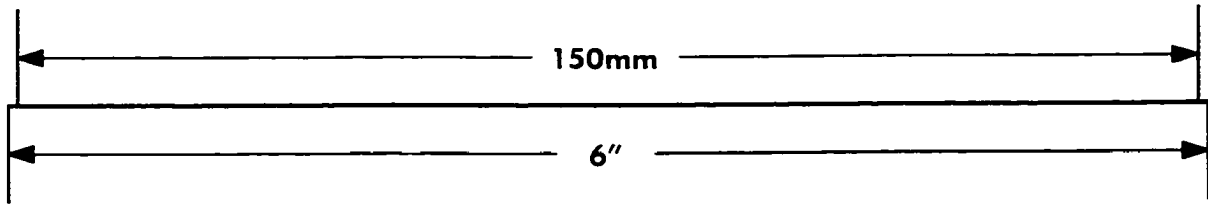
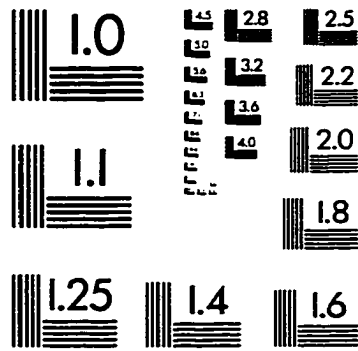
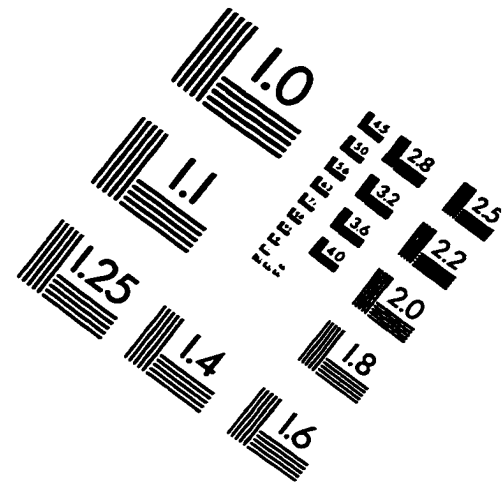
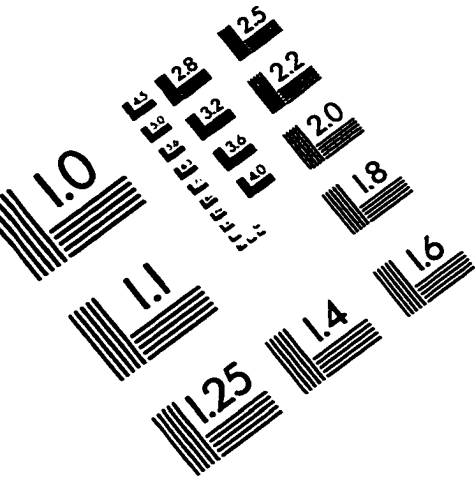
### Degrees Awarded:

- 1998 Doctor of Philosophy in Religious Education, Andrews University
- 1984 Master of Arts in Educational & Developmental Psychology, Andrews University
- 1981 Master of Arts in Teaching English as a Second Language, Andrews University
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### Professional Experiences:

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- 1991-1993 Education and Family Ministries Department Director, Liberian SDA  
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- 1989-1990 Professor, SDA Theological Seminary, Nirgua, Venezuela
- 1983-1988 Professor of Psychology and Counselor, Colombia, Adventist  
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- 1976-1978 Head of Language Dept., SDA Academy, Taquara, Brazil
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