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Andrews University
Seventh-day Adventist Theological Seminary

ENCOURAGING HISPANIC FATHERS TO BECOME
MORE EFFECTIVELY INVOLVED
IN THEIR CHILDREN'S LIVES

A Dissertation
Presented in Partial Fulfillment
of the Requirement for the Degree
Doctor of Ministry

by

Enoch Aguilar

May 2009

ABSTRACT

ENCOURAGING HISPANIC FATHERS TO BECOME
MORE EFFECTIVELY INVOLVED
IN THEIR CHILDREN'S LIVES

by

Enoch Aguilar

Adviser: Antonio Estrada

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: ENCOURAGING HISPANIC FATHERS TO BECOME MORE
EFFECTIVELY INVOLVED IN THEIR CHILDREN'S LIVES

Name of researcher: Enoch Aguilar

Name and degree of faculty adviser: Antonio Estrada, Ph.D.

Date completed: May 2009

Problem

When Hispanic people immigrate to the United States, they come with their own traditions, ideas, and values. Many of these values and teachings are different from North American values, however, each system strives to achieve similar goals in forming functional families.

Many of these values conflict with traditional North American values. This natural conflict can make the transition from their native countries to the United States difficult, especially when analyzing the different ways each country's government intervenes on behalf of children. If parents are unable to modify the social norms of their native country to allow the child to develop like other North American children, conflicts

may result in a dysfunctional family. Thus, it is crucial to encourage fathers to participate more in their children's lives.

Hispanic fathers grow up in a traditional culture where most of the nurturing, socialization, and responsibility for child development is left to women, resulting in the loss of real male role models for children.

It is important that fathers be taught to participate more effectively in the education and development of their children, to change their mind set, as well as be given information and knowledge about childhood development.

Method

This dissertation was designed to help the Hispanic fathers who live in the United States to understand and develop four major concepts of family life that will encourage them to become more effectively involved in their children's lives.

The practical part was designed and implemented in *¡Atrévete!* a series of workshops made especially for Hispanic fathers, in order for them to understand the learning concepts (roles, rules, boundaries, and ecology of the family) and the dynamics which help the participant to assimilate the introduced concepts and to encourage them into practice.

Each workshop consisted of three mini lectures and were accompanied by an exercise to help the participant fathers integrate the concepts in their daily lives. Pre-and post tests were implemented to help measure the impact that the seminar had on the knowledge of the participant fathers. In all, four workshops added positively to the knowledge the participant acquired during the seminar.

Conclusion

A clear understanding and explicit integration of the four concepts, roles, rules, boundaries, and ecology of the family in the lives of Hispanic fathers will help them to develop good parenting skills. It will also prepare them to be more effectively involved in their children's lives, because with the knowledge acquired through the concepts, fathers will be empowered to participate with an understanding of their children's needs and their social system.

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APPROVAL BY THE COMMITTEE:

Adviser,
Antonio Estrada

Jorge Mayer

Director of D.Min. Program
Skip Bell

Dean, SDA Theological Seminary
J. H. Denis Fortin

Trevor O'Reggio

Date approved

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DEFINITION OF TERMS

Acculturation. The changes that an individual experiences as a result of being in contact with other cultures; it involves the adaptation by one ethnic group of the other's cultural characteristics, including worldview, language, values, practices, religion, and diet.

Authority. Legitimate power.

Boundary. An abstract delineation between parts of a system or between systems, typically defined by implicit or explicit rules regarding who may participate and in what manner.

Boundary ambiguity. The uncertainty of family members as to who is part of the family and performs, or is responsible for, certain roles and responsibilities within the family system; a common issue in stepfamilies.

Boundary making. A technique of structural family therapy aimed at realigning boundaries within a family by changing the psychological proximity (closer or further apart) between family subsystems.

Chicano. A Mexican American.

Closed system. A self-contained system with impermeable boundaries, operating without interactions outside the system, resistant to change and thus prone to increasing disorder.

Coalitions. Covert alliances or affiliations, temporary or long-term, between certain family members against others in the family.

Compadre, compadrazgo. In the Mexican tradition, co-parents or godparents.

Concept. A miniature system of meaning; a symbol that enables a meaning to be shared and phenomenon to be perceived in certain ways.

Conceptual framework. A cluster of interrelated concepts used to describe and classify phenomena.

Culture. Shared behaviors; meanings, symbols, and values transmitted from one generation to the next.

Cybernetics. The study of methods of feedback control within a system, especially the flow of information through feedback loops.

Double standard. The use of one set of norms and values for females and a different set for males.

Dual-career marriage. A marriage in which both husband and wife have careers requiring high levels of commitment and offering continuous developmental sequences.

Dual-earner marriage. A marriage in which both the husband and wife are in the paid labor force.

Dyad. A liaison, temporary or permanent, between two persons.

Dysfunctional. Abnormal or impaired in the ability to accommodate to or cope with stress.

Ecology. The relationship between the physical environment and the human population that lives in that environment.

Ecosystemic approach. A perspective that goes beyond intrafamilial relationship to attend to the family's relationship with larger systems (schools, courts, health care).

Emotional cutoff. The flight from unresolved emotional ties to one's family origin, typically manifested by withdrawing or running away from the parental family or denying its current importance in one's life.

Enmeshment. A family organization in which boundaries between members are blurred and members are over-concerned and over-involved in each other's lives, limiting individual autonomy.

Ethnicity. The defining characteristics of a social grouping sharing cultural traditions transmitted over generations and reinforced by the expectations of the subgroup in which the individual or family maintains membership.

Extended family. An enlarged and interpersonally complex family unit made up of a nuclear family (a married couple and their children) plus relatives (grandparents, aunts and uncles, cousins) with consanguine ties

Familism. Philosophy under which the needs or interest of the family take precedence over those of the individual.

Family. A kinship/structural group of person related by blood, marriage, or adoption; usually related to the marital unit and including the rights and duties of parenthood.

Family life cycle. The series of the longitudinal stages or events that mark a family's life, offering an organizing schema for viewing the family as a system proceeding through time.

Family life cycle. The social sequence of events (such as marriage, children, "empty nest," retirement, and death) that are repeated by successive generations of families.

Family mapping. An assessment technique used by structural family therapists to graphically describe a family's overall organizational structure and determine which subsystem is involved in dysfunctional transactions.

Family of orientation. The nuclear family into which one was born and reared; consists of self, siblings, and parents.

Family origin. The family into which one is born or adopted.

Family reconstruction. An auxiliary therapeutic approach developed by Satir, whereby family members are guided back through stages of their lives in order to discover and unlock dysfunctional patterns from the past.

Family systems theory. The theory advanced by Bowen that emphasizes the family as an emotional unit or network of interlocking relationships best understood from a historical or transgenerational perspective.

Fusion. The merging of intellectual and emotional aspects of a family member, paralleling a degree to which that person is caught up in, and loses a separate sense of self in, family relationship.

Gender. A learned set of culturally prescribed attitudes and behaviors as masculine or feminine, associated with, but distinct from, the biological status or being male or female.

The umbrella term that refers to the totality of being male or female, which may or may not correspond precisely with one's sex.

Gender identity. The way one defines or perceives oneself in terms of his or her sex, male or female; sexual identity.

Gender role. The expected behaviors appropriate to one's gender that are assigned by a given culture.

General system theory. As proposed by Bertalanffy in regard to living systems, the study of the relationship of interactional parts in context, emphasizing their unity and organizational hierarchy.

Genogram. A schematic diagram of a family's relationship system, in the form of the genetic tree, usually including at least three generations, used in particular by Bowen and his followers to trace recurring behavior patterns within the family.

Hispanic American. An American of any race who has a Spanish or Latin American origin or background.

Homeostasis. A dynamic state of balance or equilibrium in a system, or a tendency toward achieving and maintaining such a state in an effort to ensure a stable environment.

Institution. A stable cluster of values, norms, statuses, and roles that develop around a basic social need.

Interactionism. The theory that there are entities, minds and body, each of which can have an effect on the other.

Joining. The therapeutic tactic of entering a family system by engaging its separate members and subsystems, gaining access in order to explore and ultimately to help modify dysfunctional aspects of that system.

Lifespan. The maximum length of life possible in a given society.

Macho or machismo. As used popularly in the United States, macho means to be very masculine; as used in traditional Spanish or Latin American, machismo is an ideal of manliness, characterized by strength, daring, virility, and authoritarianism.

Macro level policy. A policy that focuses on large-scale units, such as social categories, systems, and forms of social organization that affect families (taxation, medical care, employment, housing, education, laws, and so forth).

Marital quid pro quo. An initial rule arrangement or bargain between husband and wife regarding the ways in which they intend to define themselves vis-à-vis one another in the marital relationship.

Metarules. A family's unstated rules regarding how to interpret or, if necessary, to change its rules.

Nuclear family. A family composed of a husband, wife, and their offspring, living together as a family unit.

Nurturance. Behaviors and activities that further the growth and development of another person, family, group, or community.

Open system. A system with more or less permeable boundaries that permits interactions between the system's component parts or subsystems.

Paradigm. A set of assumptions, delimiting an area to be investigated scientifically and specifying the methods to be used to collect and interpret the forthcoming data.

Patriarchal family. A family in which the husband rules, or has dominance over, the wife.

Postmodern. A philosophical outlook that rejects the notion that there exists an objectively knowable universe discoverable by impartial science, and instead argues that there are multiple views of reality ungoverned by universal laws.

Power. The ability to control or influence the behavior of others, even without their consent.

Psychoanalysis. A comprehensive theory of personality development and set of therapeutic techniques developed by Sigmund Freud in the early's 1900s.

Psycho educational. A therapeutic effort offering educational programs directed at helping families better understand and learn skills for dealing with a seriously disturbed family member, such as a schizophrenic recently released from a psychiatric hospital.

Psychopathology. A disease concept derived from medicine, referring to the origins of abnormal behavior.

Reframing. Relabeling behavior by putting it into a new, more positive perspective ("Mother is trying to help" rather than "she's intrusive"), thus altering the context in which it is perceived and inviting new responses to the same behavior.

Reinforcement. A response, in the form of a reward or punishment, intended to change the probability of the occurrence of another person's previous response.

Rituals. Symbolic ceremonial prescriptions offered by a therapist, intended to address family conflict over its covert rules, to be enacted by the family in order to provide clarity or insight into their roles and relationships.

Role. The social expectations or behaviors that accompany a particular status.

Role conflict. The situation in which incompatible expectations or behaviors accompany a given status or set of statuses.

Role theory. Propositions about expectations associated with statuses that explain consensus, conflict, strain, ambiguity and so forth, personally and interpersonally.

Rules. Within family, organized, repetitive patterns of interaction helping regulate and stabilize family functioning.

Sex roles. Learned and expected patterns of behavior associated with being biologically of one sex or the other.

Sibling. One's brother or sister.

Sibling position. The birth order of children in a family, which influences their personalities as well as their interactions with future spouses.

Social learning theory. The theory that a person's behavior is best understood when the conditions under which the behavior is learned are taken into account.

Social system. A set of interrelated social statuses (positions) and the accompanying expectations (roles) that accompany them.

Socialization. The process of learning the rules of and expectations for behavior for a given society.

Structural-functional frame of reference. A perspective that emphasizes the units of organizations plus the consequences of that particular structural arrangement.

Structural. A therapeutic approach directed at changing or realigning the family organization or structure in order to alter dysfunctional transactions and clarify subsystem boundaries.

Subsystem. An organized, coexisting component within an overall system, having its own autonomous functions as well as a specified role in the operation of the larger system; within families, a member can belong to a number of such units.

System. A set of interacting units or components parts that together makes up a whole arrangement or organization.

System theory. A generic term in common use, encompassing general system theory and cybernetics, referring to the view of interacting units or elements making up the organized whole.

Systemic family therapy. A Milan model therapeutic approach in which the family, as an evolving system, is viewed as continuing to use an old epistemology that no longer fits its current behavior patterns; the therapist indirectly introduces new information into the family system and encourages alternative epistemologies to develop.

Theory. A set of logically and systematically interrelated propositions that explain some particular process.

Triad. A three-person set of relationship.

Triangle. A three-person system, the smallest stable emotional system; according to Bowen, a two-person emotional system, under stress, will recruit a third person into the system to lower the intensity and anxiety and gain stability.

Triangulation. A process in which each parent demands that a child ally with him or her against the other parent during parental conflict.

Virginity. The state of not having ever engaged in sexual intercourse.

Wholeness. The systems view that combining units, components, or elements produces an entity greater than the sum of its parts.

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To Cristina my lovely wife who encourages me when I am down

To Julian and Kristen, my two inspirations to become a better father.

To my parents, Gilberto and Encarnación, for their dedication in taking care of me when I needed it.

To the most wonderful man I ever know, Jesus, because without Him was not anything made that was made.

CHAPTER 1

INTRODUCTION

Purpose of the Dissertation

The purpose of this dissertation is to search the Holy Bible and modern literature to describe the importance of fathering and to encourage the Hispanic father to become more effectively involved in his children's lives. To reach this purpose I developed *¡Atrévete!* a psycho-educational¹ seminar for Hispanic fathers who live in the United States, which I implemented in the Latino Americana Seventh-day Adventist Church in Kansas City, Missouri.

Statement of the Problem

When Hispanic people immigrate to the United States, they come with their own traditions, ideas, and values. Many of these values and teachings are different from North American values, however, each system strives to achieve similar goals of forming functional families.

Many of these values conflict with traditional North American values. This

¹Psycho-education involves teaching people about their problem, how to treat it, and how to recognize signs of relapse so that they can get necessary treatment before their difficulty worsens or occurs again. Wikipedia, "Psychoeducation," <http://en.wikipedia.org/wiki/Psychoeducation> (accessed July 3, 2009). Paul Stallard, *A Clinician's Guide to Think Good-Feel Good: Using CBT with Children and Young People* (Chichester, West Sussex, England: John Wiley & Sons, 2005), 130, says that psycho-education helps to understand the link between thoughts, feelings, and behavior.

natural conflict can make the transition from their native countries to the United States difficult, especially when analyzing the different ways each country's government intervenes on behalf of children. If parents are unable to modify the social norms of their native country to allow the child to develop like other North American children, conflicts may result in a dysfunctional family. Thus, it is crucial to encourage fathers to participate more effectively in their children's lives.

Hispanic fathers grow up in a traditional culture where most of the nurturing, socialization, and responsibility for child development are left to the mother, resulting in the loss of male role models for children.

Thus, it is important that fathers be encouraged to participate more effectively in the education and development of their children and to change their mindset as well as gain information and knowledge about childhood development.

Description of the Dissertation Project

To describe the importance of fatherhood, I discovered four major roles of the father in the Bible which are related to those that contemporary researchers have found as the most important roles that fathers must play in the development of their children. The four major roles are: the nurturing father (Eph 6:4), the loving father (Gen 22:2; Luke 15:20), the family priest (Joshua 24:14), and the ruler of the family (Gen 1:26-28).

In the theoretical chapter I discuss the complexity of the Hispanic father who lives in the United States. For some researchers, Latino fathers are viewed as patriarchs who wield enormous power over their families and vestiges of this notion continued until recently. Because Hispanic fathers grow up in a traditional culture where most of the nurturing, socialization, and responsibility for child development are left to women, the

result is a loss of male role models for children. But when Hispanic Fathers immigrate to the United States that role changes and the need arises for them to integrate more effectively into their children's lives.

The challenges of the acculturation process and prejudice make Hispanic fathers become more effectively involved in their children's lives. To encourage the Hispanic father to become more effective in their children's lives, I developed four concepts, roles, rules, boundaries, and ecology of the family.

Based in these four concepts, I developed *¡Atrévete!* a psycho-educational seminar that integrates theory and praxis to encourage Hispanic Fathers to participate more effectively in their children's lives. This seminar was applied in the Latino Americana Seventh-day Adventist Church of Kansas City, Missouri.

To measure the impact that *¡Atrévete!* has on the participants I will, at the beginning of each module, give a pre-test on the learning concept and at the end of each module, I will give a post-test to evaluate the knowledge of the participants.

¡Atrévete! will be developed as a curriculum to help the Hispanic father to participate more effectively in his children's lives, and can be shared by pastors, family life educators, and other family life professionals.

Justification for the Project

Higher levels of father-involvement in activities with their children, such as eating meals together, helping with homework, and going on family outings, has been found to be associated with fewer child behavior problems, higher levels of sociability, and higher

levels of academic performance in children and adolescents.² Kohut's theory assumes that the quality of the father-child relationship is an inevitable part of the development of a psychological self-structure.³ K. D. Pruett says, "When boys and girls are reared with engaged fathers they demonstrate a *"great ability to take initiative and evidence of self control."*⁴ In our contemporary society, our children not only need a father but a model.

Description of the Dissertation

This dissertation is divided into five chapters. Chapter one is the dissertation introduction. The second chapter is the theological foundation in which four major roles that the Bible presents as important to develop well-mannered children have been developed. The third chapter is the theoretical part of the dissertation: the challenges that Hispanic fathers confront when they immigrate to the United States; I also introduce four concepts to encourage the Hispanic father to become more effectively involved in his children's lives. Chapter four describes how the seminar is designed, how it was implemented, how I did the evaluation process, and a description of the findings. Chapter

²J. Mosley and E. Thomson, "Fathering Behavior and Child Outcomes: The Role of Race and Poverty," in *Father Facts: Pro-social Behavior and Positive Father Involvement*, 4th ed., eds. Wade F. Horn and Tom Sylvester (Gaithersburg, MD: National Fatherhood Initiative, 2002), 146.

³H. Kohut, *The Restoration of the Self* (New York: International Universities Press, 1977), 245. Paul R. Amato and Fernando Rivera support this theory. "Paternal Involvement and Children's Behavior Problems," *Journal of Marriage and the Family* 61 (1999): 375-384. Also J. Carson, V. Burks, and R. D. Parke, *Parent Child Play: Determinants and Consequences* (New York: International Universities Press, 1993), 197-220.

⁴Mosley and Thomson, 141. "Don't ever doubt the impact that fathers have on children. Children with strongly committed fathers learn trust early on. They learn about trust with their hearts, they learn they are wanted, that they have value, that they can afford to be secure and confident set their sights high. They get the encouragement they need to keep going through the rough spots in life. Boys learn from their fathers how to be fathers. I learned all those things from my own father, and I count my blessings.' Former vice-president Al Gore."

CHAPTER 2

THEOLOGICAL FOUNDATION FOR THE FATHER'S PARTICIPATION IN THEIR CHILDREN'S LIVES

The purpose of this chapter is to define the meaning of the term father, to search the origin of fatherhood and gain insight from the Bible about the father's role¹ in the development of his children.

The Meaning of the Term Father

Even when the Bible does not define the term "father," it explains the natural meaning of the noun father (*ʾab*). "The word 'ab(u) is found with slight variations in all Semitic languages. . . . It is to be understood . . . as an onomatopoetic word imitating the babbling sounds of an infant."²

Father Outside the Old Testament

Egypt

"The Egyptian word for 'father' is *it*. In most cases this word is used of an earthly

¹"The father's role in families is an important one, and contributes both to the growth and development of the father and his children. Fathers have the opportunity to rethink their own father-child relationship, put that into a mature perspective, and parent their own children in a way that contributes positively to the children's growth and development. A father's influence continues across the generations." Ann K. Smith, "Father's Role," e-Calc.net, <http://www.e-calc.net/articles.php?tid=3344> (accessed June 8, 2008).

²Helmer Ringgren, "Ab," *Theological Dictionary of the Old Testament* (1974), 1:1.

father. It is also used in the broader sense of ‘ancestor, forefather,’ often in the plural. This word is used figuratively in expressions like ‘I was the father to the child,’ and he was ‘a father to orphans, a husband to widows.’ . . . It was the father’s duty to educate the children, as is clear in that many of the Egyptian books of wisdom are to be understood as a father’s teaching for his son. They emphasize that it is good when the son obeys his father.”³

Mesopotamia

The Sumarian language has at least three different expressions for father:

(1) *Beggeter*, father; (2) *Ab-ba*, head of the family; and (3) *ad-da*, which is found only in texts from *Nippur*, and to which the *Elamite* word for father is related. Like the other Semitic languages, Akkadian has only one word for “father,” *abu* in the physical sense, it often appears alongside or is used as a synonym for *banu*, “*beggeter*.” In some cases *abu* means “official,” “administrator,” or “master.” As in Egypt, so in Mesopotamia the education of the child was considered to be responsibility of the father; it is also the responsibility of the father to support and to protect his family.

The West Semitic Region

The “West Semitic literature is little different from Akkadian in the way it uses the word ‘father.’”⁴ The noun “father” is used in a metaphorical way. “For example, Kilamuwa says: ‘I was a father to one person, and a mother to another, and a brother to

³Ibid., 2.

⁴Ibid., 5.

five is the summary of the dissertation and recommendations made to pastors, family life professionals, and researchers.

yet a third.”⁵ Sometimes the 'b is used to substitute for a divine name as “the father is exalted” or the “father heals” and sometimes it explicitly refers to a god as a father.⁶

Father in the Old Testament

In the Old Testament, the word “father” (*abba*) denotes primarily the immediate male parent (Gen 22:7; 27:22, 28; Matt 4:21; Luke 1:59).⁷ The word can be used to describe grandparents (1 Kgs 15:10, 15), ancestors in general (Ps 44:1), and especially refers to national and tribal ancestors (Gen 10:21; 36:9; Deut 26:5).⁸ Also *ba* can refer to the founder of an occupation or life style (Gen 4:20; Jer 35:6, 8).

In ancient Israelite culture the father was the head of an extended family, which resided with him and that role stayed with him and was passed on through his lineage. His authority was absolute and included the responsibility of securing wives for his sons (Gen 24:4) and contracting marriage for his daughters as slaves (Exod 21:7).⁹ The *ab* in the patriarchal worldview “was the linchpin of family life, and his house . . . was the basic unit of biblical society.”¹⁰

⁵Ibid., 6.

⁶Ibid., 7.

⁷Unless otherwise indicated, Scripture quotations are from the Kings James Version.

⁸Christopher J. H Wright, “Father,” *The New International Dictionary of Old Testament Theology and Exegesis* (1997), 1:219.

⁹*Expository Dictionary of Bible Words* (2005), s.v. “Rule, Ruler.”

¹⁰Kathleen S. Nash, “Father,” *Eerdmans Dictionary of the Bible* (Grand Rapids, MI: Eerdmans, 1987), 456.

Father in the New Testament

In the New Testament, the equivalent word for *ab* is the Greek word *patêr*,¹¹ which means “father,” and the word is used in the same context as in the Old Testament. Jesus acknowledged the continuing validity of the command in Exod 20:12 for the children to honor their parents (Mark 7:9-13; 10:19). The Apostle Paul, in Eph 6:4, instructed fathers not to provoke their children to anger, but to discipline and instruct them. In Matt 2:22; 10:37; Mark 7:10 it refers to one’s biological father. In Matt.3:9; Luke 1:73; John 8:39 and Rom 4:11, *patêr* means ancestor with reference to Abraham the patriarch.

“The title Father is applied to God sixteen times in the Hebrew Scriptures. Four of them speak of God as a father to David. The other twelve describe God as the father of his people.”¹² In the New Testament, God the Creator is represented as Father and is made explicit by the life of Christ (Matt 11:26; Mark 14:36; Luke 22:42; John 14:9). Paul likens spiritual regeneration to an adoption by which God becomes our spiritual Father (Rom 8:15; Gal 4:5, 6).

For the benefit of this dissertation I will use the meaning of the word “father” as the biological or adoptive male parent.

Origin of Fatherhood

The central ideas of evolution are that life has a history in which “things have developed from primitive organisms through changes occurring over billions of years, a

¹¹The word *patêr* is the root of *Patria* and *patriarch*.

¹²Kenneth E. Bailey, *Jacob and the Prodigal* (Downers Grove, IL: InterVarsity Press, 2003), 139.

progression that includes the most advanced animals and plants.”¹³ While Creationists propose the theory “that God miraculously created the basic forms of life,”¹⁴ the basic starting point of this theory “is Heb 11:3, ‘By faith we understand that the world was created by the word of God.’ This means that the biblical doctrine of creation is based on divine revelation and understood only from the stand-point of faith”¹⁵ and the acceptance of the Bible as the rule of faith and conduct.

The Family and Evolution

The origin of the family according to evolution is ambiguous, complex, and contradictory. Jean-Jacques Rousseau introduces men from a savage origin, “accustomed from infancy to bad weather and the harshness of the seasons, inured to fatigue, and forced naked and unarmed to defend themselves and their prey from other wild beasts.”¹⁶ Lucretius, in his poem *De Natura Rerum*, says, “For many centuries men led their lives, like roving animals; no hardy soul steered the curved plowshare, no one understood planting or pruning.”

Frederick Engels established two major stages to explain the origin of the Human Race.

Savagery, Lower stage: Man still lived in his original habitat, in tropical or subtropical forest. The development of articulate speech is the main result of this period. Middle Stage: Begins with the utilization of fish for food and with the use of fire. With this new source of nourishment, men now became

¹³E. Peter Volpe, “Evolution,” *Academic American Encyclopedia* (1980), 7:318-24.

¹⁴Ronald L. Numbers, “Creationism,” *Encyclopedia Americana* (2005), 8:164. “The Book of Genesis,” *The Interpreter’s Bible*, ed. George Arthur Buttrick (Nashville, TN: Abingdon Press, 1980), 1:465-87.

¹⁵K. L. McKay, “Creation,” *The Illustrated Bible Dictionary* (1980), 1:332.

¹⁶Jean-Jacques Rousseau, *Discourse on the Inequality*, The World’s Classic (New York: Oxford University Press, 1994), 27.

independent of climate and locality; even as savages, they could, by following the rivers and coasts, spread over most of the earth. Upper Stage: Begins with the invention of the bow and arrow, whereby game became a regular source of food, and hunting a normal form of work.

Barbarism, Lower stage: Dates from the introduction of poetry. With the beginning of barbarism, however, we have reached a stage when the difference in the natural endowments of the two hemispheres of the earth comes into play. Middle stage: Begins in the Eastern Hemisphere. Began with the domestication of animals providing milk and meat, but horticulture seems to have remained unknown far into this period. Upper stage: Begins with the smelting of iron ore and passes into civilization with the invention of alphabetic writing and its use for literary records.¹⁷

Frederick's, Lucretius', and Rousseau's theories are "based on the notion of a complete human being, possessing, at least in virtual form, everything that constitutes human nature, while at the same time predating all human society. This hypothesis cannot be sustained."¹⁸ The same is true with the other evolutionist hypothesis, like the book *Principia* of Emmanuel Swedenborg (1688-1772), who claims that he obtained the idea from spirits during a séance. It is significant that the *nebular hypothesis theory* originated from such a source, or *The Great Chain of Being* by Carolus Linnaeus (1707-1778). "He correctly recognized that humans, apes, and monkeys resemble one another in body structures and placed them next to one another in his classification system."¹⁹ This theory was accepted by his contemporary philosophers such as Charles Bonnet, Rene Descartes, Pierre Maupertuis, and others. The last I will mention is Darwin and his theory

¹⁷Frederick Engels, *The Origin of the Family, Private Property and the State* (London: Lawrence & Wishart, 1972), 27-30.

¹⁸Claude Masset, "Prehistory of the Family," in *A History of the Family*, 2 vols., ed. André Burguière, Christiane Klapisch-Zuber, Martine Segalen, and Françoise Zonabend (Cambridge, MA: Belknap Press of Harvard University Press, 1996), 1:74.

¹⁹Clifford J. Jolly, "Evolution," *Encyclopedia Americana* (2005), 10:734.

of the Origin of Species in which he presented eight stages of the natural development of living species.²⁰

The Family and Creation

From a biblical point of view, the origin of fathering started when God created man in His own image. The substantial nature of this image is further confirmed by Gen 5:3, which states that he (Adam) becomes the father of a son of his own likeness.²¹ Fathering is the result of God's blessing. Genesis 1:28²² declares that God's blessings to human beings has two dimensions. The first dimension is directly connected with procreation.²³ "The Creator's benediction had respect, in the first instance, to the propagation and perpetuation of the species, a blessing that has never been rescinded by God and that is the source of hundreds of millions of human beings who now fill all continents of the world."²⁴ "The capacity to procreate . . . is not to be viewed as an obligation or burden, but as a blessing."²⁵ God's blessing on humankind parallels the blessing upon water creatures and birds in Gen 1:22,²⁶ but in verse 28 God addresses

²⁰Gavin De Beer, "Darwin," *Encyclopedia Americana* (2005), 8:510.

²¹Charles T. Fritsch, *The Layman's Bible Commentary*, vol. 1 (Atlanta, GA: John Knox Press, 1983), 74, 75.

²²For the purpose of this dissertation, I will mention only the origin of fatherhood even though it is the origin of Motherhood, too.

²³"Be fruitful, and multiply, and replenish the earth," these commands involve procreation, the union of man and woman to populate the earth (Gen 9:1; 11:8, 9; Isa 45:18).

²⁴"Genesis to Deuteronomy," *SDA Bible Commentary*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1978), 1:217.

²⁵Paul Kissling, *Genesis*, The College Press NIV Commentary, vol. 1 (Joplin, MO: College Press, 1984), 129.

²⁶The act of blessing mankind is broader in meaning than that of blessing animals, because man is capable of being aware of that blessing and can respond to it. Blessing in relation to a rational being is an act of conveying a sense of God's will to the one blessed.

them directly in speech, showing the different status of humankind, and “this verse contains the first revelation of God to man.”²⁷ The command to “be fruitful and multiply” is repeated to Noah and his family (Gen 9:1) as “Adam had been the progenitor of all members of the human race, Noah became the progenitor of all human beings after the Flood.”²⁸

The second dimension is connected to the responsibility to rule over or have dominion. To rule over or have dominion indicates that, from the moment of his creation, man was fully capable of exercising control over his environment.²⁹

The Father’s Role in the Bible

For the purpose of this dissertation, I will study four major roles of the father in the Bible because these are related to the roles that the contemporary researchers have found as the most important roles that fathers must play in the development of their children (see chapter 3 for more information). I will survey the Bible on the following topics: The Nurturing Father (Eph 6:4), The Loving Father (Gen 22:2; Luke 15:20), The Family Priest (Josh 24:14), and The Ruler of the Family (Gen 1:26-28).

The father, whose role is to conduit God’s blessing to his children, still has this blessing and the implicit promise accompanying it, that God will enable them to fulfill it (Gen 17:2, 20; 28:3; 35:11). *Fathers*³⁰ “should understand that as they follow God’s

²⁷“Genesis to Deuteronomy,” *SDA Bible Commentary*, 1:217.

²⁸*Ibid.*, 1:262.

²⁹*Ibid.*

³⁰Italics are mine.

directions in the training of their children, they will receive help from on high.”³¹

The Nurturing Father

The word nurture comes from the Greek root “*paideia*” which means: “1) the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment). It also includes the training and care of the body, 2) whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions. a) instruction which aims at increasing virtue.”³² In the LXX, wisdom and *paideia* cognates acquire the sense of discipline and chastisement.”³³

Provider Father (2 Cor 12:14;
Ezek 46:18; Num 27:7-11)

The verb *kun* means to establish, prepare, provide. When human beings are the subjects of this verb, they provide or prepare things for others.³⁴ In the New Testament the word *parecho* is used, which means to perceive before, to provide a thing.³⁵ In Gen 25:5 we read, “Abraham gave all that he had unto Isaac.” In the ancient world, the father was required to divide his estate among his sons (Deut 21:15-17) and, after the daughters of Zelophehad came before Moses and the princes of the congregation, inheritance was to

³¹Ellen G. White, *The Adventist Home* (Washington, DC: Review and Herald, 1980), 205.

³²Blue Letter Bible, “Dictionary and Word Search for *paideia* (Strong’s 3809),” <http://www.blueletterbible.org/cgi-bin/words.pl?word=3809&page=1> (accessed May 23, 2007).

³³Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas, TX: Word Book, 1990), 407.

³⁴*Mounce’s Complete Expository Dictionary of Old & New Testaments Words* (2006), s.v. “Kun.”

³⁵*Ibid.*

be provided for women, too (Num 27:1-11).

In the wisdom literature, Solomon (Prov 19:14a) says, "Houses and wealth are inherited from parents."

In the New Testament, the apostle Paul states that "children should not have to save for their parents, but parents for their children" (2 Cor 12:14b). "In Paul's day, the father in particular was obliged to provide support for his children."³⁶ That is why he uses the metaphor of a father³⁷ who provides for, and shows a more compassionate heart to, his Corinthian children. He also "states that he is writing to admonish the Corinthians as his beloved children, and in Col 1:28 admonishing and teaching are seen as central to his ministry."³⁸ In Paul's mind, the father is responsible to provide for all their physical, mental, social and spirituals needs while the children are still at home.

Teaching Father

The Bible depicts fathers as teachers of their children. The word teacher comes from the Hebrew root *shanan*, which means, sharpen or whet. (See Deut 6:7, 32:41; Ps 45:5, 64:3; 73:21, 120:4; Prov 25:18; Isa 5:26). "The obligation of instructing children is constantly reiterated in the law (Exod 12:25-27; Deut 6:1-3, 6-7, 20-25) and in the wisdom literature (Prov 1:7; 13:1)."³⁹ Fathers "have a weighty responsibility to instruct

³⁶Linda L. Belleville, *2 Corinthians*, The IVP New Testament Commentary Series, vol. 8 (Downers Grove, IL: InterVarsity Press, 1996), 316.

³⁷This are not the first time he is using this example to express a close connection with the church members. In 1 Thess 2:22 we read: "As ye know how we exhorted and comforted and charged every one of you, as a *father doth his children*." See 2 Cor 6:13b.

³⁸Lincoln, 407.

³⁹Gordon J. Wenham, "The Overthrow of Sodom and Gomorrah (18:1-19:38)," in *Genesis 16-50*, Word Biblical Commentary, vol. 2 (Dallas, TX: Word Books, 1994): 96-118.

their children in matters of duty and destiny.”⁴⁰ Children should be trained early to submit their will and inclination to the will and authority of their parents. When the “fathers” teach their children this lesson, they are educating them to submit to God’s will and obey His requirements, and fitting them to be members of Christ’s family.

The father was to teach his children the meaning of the authority, laws, statute, and ordinances.⁴¹ They instructed their children “about history, the order of the world, festival customs, laws, practical expedients, and the entire style of life.”⁴²

Abraham Genesis 18:19

“For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.”

⁴⁰“Genesis to Deuteronomy,” *SDA Bible Commentary*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1978), 1:974.

⁴¹“Authority—the power or right to do something, particularly to give orders and see that they are followed. The word ‘authority’ as used in the Bible usually means a person’s right to do certain things because of the position or office held by that person. This word emphasizes the legality and right, more than the physical strength, needed to do something. The two basic forms of authority are intrinsic authority (belonging to one’s essential nature) and derived authority (given to one from another source).” Ronald F. Youngblood, “Nelson’s New Illustrated Bible Dictionary,” in *New Illustrated Bible Dictionary*, ed. Ronald F. Youngblood (Nashville, TN: Thomas Nelson, 1995), 140. **Laws:** In the Bible, particularly in the Old Testament, a unique law code was established by direct revelation from God to direct His people in their worship, in their relationship with Him, and their social relation with one another. See Exodus 20. There is another law code called the Mosaic law that was different from the Ten Commandments; these laws were to help the people of Israel mentally, physically, social and spiritually. **Statute:** Something prescribed, an obligation, a specific, fixed requirement especially by God as the supreme ruler (Gen 26:5; Ps 18:22; Ezek 5:6). **Ordinance:** Comes from the Hebrew root *chuqqah* which means statute, ordinance, limit, enactment, something prescribed. “Moses led a covenant renewal ceremony in which he explained the commandments, ordinances, and statutes of the Law. This included ordinances given at Mount Sinai and those given during the forty years that Israel wandered in the wilderness. These ordinances and statutes are the crown jewels of Israel. Israel’s careful observance of them will reveal to the surrounding nations the chosen people’s wisdom and understanding. No other nation has statutes and ordinances so righteous as those given by Yahweh to Israel (Deut 4:5-8).” Mark D. McLean, “Ordinance,” *Evangelical Dictionary of Biblical Theology* (1996), 585.

⁴²Annemarie Ohler, *The Bible Looks at Fathers* (Collegeville, MN: Liturgical Press, 1996), 126.

Abraham as a father must know, for he will teach his household; consider this a very bright part of Abraham's character and example. He not only prayed with his family, but he taught them as a man of knowledge, he commanded them as a man in authority, and was prophet and king, as well as priest, in his own house.

First, God having made the covenant with him and his seed, and his household being circumcised pursuant to that, he was very careful to teach and rule them well.⁴³ Those that expect family blessings must make conscience of family duty. If our children be the Lord's, they must be nursed for him; if they wear his livery, they must be trained up in his work.

Secondly, Abraham took care not only of his children, but of his household;⁴⁴ his servants were catechised servants. Masters of families should instruct and inspect the manners of all under their roof. The poorest servants have precious souls that must be looked after.

Thirdly, Abraham made it his care and business to promote practical religion in his family. He did not fill their heads with matters of nice speculation, or doubtful disputation; but he taught them to keep *the way of the Lord, and to do judgment and justice*, that is, to be serious and devout in the worship of God and to be honest in their dealings with all men.

Fourthly, Abraham, herein, had an eye to posterity, and was in care not only that his household with him, but that his household after him, should keep the way of the Lord, that religion might flourish in his family when he was in his grave.

Fifthly, His doing this was the fulfilling of the conditions of the promises which God had made him. Those only can expect the benefit of the promises that make conscience of their duty.⁴⁵

The Bible shows that the future of Israel depended on the effectiveness of the

⁴³"God could trust Abraham, for he would "command" his family, not by dictatorial methods, but by clear precept and consistent example. In training children, every word, look, and act has its effect. In many homes, there is little training by way of either instruction or example. ['Father' is] for the sacred trust of children and should therefore combine firmness with love, as did Abraham. This task of training up children in the way they should go cannot be delegated to another, custodian or teacher, without grave danger of loss. The influence of godly teachers should not be expected to supplant, but rather to supplement, home training." "Genesis to Deuteronomy," *SDA Bible Commentary*, 1:329.

⁴⁴Deuteronomy 11:19, "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth."

⁴⁵Matthew Henry, *An Exposition, with Practical Observations, of the First Book of Moses, called Genesis*, Matthew Henry's Commentary on the Whole Bible (Old Tappan, NJ: Fleming H. Revell, 197-), 1:118.

fathers in transmitting God's will. The Lord says, "Teach them to thy sons, and thy sons' sons.' Especially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, 'Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children'" (Deut 4:9, 10).

Fathers, particularly, are to take care to teach their own children the fear of God, and to train them to observe all of His commandments to have a good and long life.

Training Father

In the wisdom literature I have found another important element in the process of teaching. In Prov 22:6 we read, "Train children⁴⁶ in the right way, and when they are old, they will not stray. . . . But in fact the Hebrew text reads very differently from the standard translation: Educate a child according to his way; even when he [or she] is old [an adult] he [or she] will not depart from it."⁴⁷ "This proverb has brought encouragement, hope, anxiety and guilt to countless parents [fathers] who have faced the uncertainty and confusion of child-rearing. It has provided encouragement to those responsible parents who, after working to balance family, relationships and careers, find reassurance that all of their labors ultimately will not be in vain."⁴⁸ The education of a

⁴⁶Fathers "who have neglected their God-given responsibilities must meet that neglect in the judgment. The Lord will then inquire, 'Where are the children that I gave you to train for Me? Why are they not at My right hand?' Many [fathers] will then see that unwise love blinded their eyes to their children's faults and left those children to develop deformed characters unfit for heaven. Others will see that they did not give their children time and attention, love and tenderness; their own neglect of duty made the children what they are." Ellen G. White, *Child Guidance* (Washington, DC: Review and Herald, 1974), 561.

⁴⁷Ellen F. Davis, *Proverbs, Ecclesiastes, and the Song of Songs* (Louisville, KY: Westminster John Knox Press, 2000), 119.

⁴⁸Ted Hildebrandt, "Proverbs 22:6a: Train Up a Child?" *Grace Theological Journal* 9 (1998): 3.

child is an act of dedication and between the child and God stands the “father,” a separating wall or a connecting link.⁴⁹

Whom we should educate (the people): “In the context of the book of Proverbs, child (*na’ar*) generally refers to a ‘youth’ or young adult. The instruction to avoid gangs (1:8-19) and the temptress (chapters 5, 6, and 7), not to be lazy (6:6-11), and to learn to speak words appropriate to the occasion (25:11) is advice suited for young adults and not small children. However, this does not preclude the implication that the proverb exhorts parents to start early in the training process (see Prov 4:3; 19:18).”⁵⁰

How we should educate (the process): “Train up a child”⁵¹ means “the careful nurturing, instructing, and disciplining of the child in an attempt to inculcate a wise and moral character.”⁵² The child needs to be trained because “he is ignorant and has no means of acquiring knowledge unless he is taught it, or of learning good behaviour unless he is shown it.”⁵³

What we should educate (the aim and issue): “According to his way.” Educating each child according to his/her own way means that we must relax our theories and pay attention to this particular child, adjust our methods to the way in which he/she may best

⁴⁹W. Gunther Plaut, *Book of Proverbs: A Commentary*, The Jewish Commentary for Bible Readers (New York: Union of American Hebrew Congregations, 1961), 228.

⁵⁰Dave L. Bland, *Proverbs, Ecclesiastes, & Song of Songs*, The College Press NIV Commentary, Old Testament Series (Joplin, MO: College Press, 2002), 198-99.

⁵¹“The early training of children is a subject that all should carefully study. We need to make the education of our children a business; for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. As fathers and mothers, we should train and discipline ourselves.” Ellen G. White, “Training Children for God-No. 1,” *Review and Herald*, September 8, 1904, 7.

⁵²Hildebrandt, 5.

⁵³Eric Lane, *Proverbs: Everyday Wisdom for Everyone*, Focus on the Bible Commentaries (Fearn, Ross-shire, Great Britain: Christian Focus Publications, 2000), 248.

learn, nurture his/her particular gifts, respect his/her interests.⁵⁴ “The efforts of the [father] and the child should be directed toward discovering the kind of work Heaven has already determined.”⁵⁵ “It is one of the most delicate and complicated of problems, for the simple reason that there are no two children with whom exactly the same treatment will work.”⁵⁶

Therefore, the choice of lifework should be in line with the natural bent, and the father plays a very important role in this matter. “To bring up a child means carrying one’s soul in one’s hand, setting one’s feet on a narrow path; it means never placing ourselves in danger of meeting the cold look on the part of the child that tells us without words that he [she] finds us insufficient and unreliable.”⁵⁷

Disciplining Father

Prov 13:24, “He who spares the rod hates his son, but he who loves him is careful to discipline him” (19:18), “Discipline your son, for in that there is hope; do not be a willing party to his death.”

The word discipline comes from the Hebrew root *mûsâr*, which means instruction, correction, chastisement, discipline, and punishment. Fundamentally, it has to do with teaching/learning by exhortation and example, with a warning as to the consequences of disobedience, and with the application of penalty following failure to

⁵⁴Davis, 120.

⁵⁵“1 Chronicles to Song of Solomon,” *SDA Bible Commentary*, ed. Francis D. Nichols (Washington, DC: Review and Herald, 1977), 3:1020.

⁵⁶D. D. James Hastings, ed., *The Epistle to the Ephesians*, *The Speaker’s Bible*, vol. 16 (Grand Rapids, MI: Baker Book House, 1987), 378.

⁵⁷*Ibid.*, 379.

adhere.⁵⁸ *Mûsâr* appears in the book of Proverbs as a virtual synonym of wisdom, insight, and knowledge. Solomon clearly declares that it is a father's responsibility to instruct and discipline his children. In the New Testament, the term relating to discipline normally reflects the more positive Greek educational ideal of training with little emphasis on chastisement. The disciples of the Lord seem to emphasize instructions and training, rather than some type of corporal punishment (Eph 6:4), even though, in the Old Testament, physical chastisement is actually seen as an expression of parental love (Prov 13:24).

Disciplining a child is not an easy task, and it requires both patience and constant serious application. Solomon says that if a father does not discipline his child is it considered as if he hates him because a child without discipline sooner or later will fall into bad company. The word "betimes" which is derived from *shachar* (to seek, seek early or earnestly, look early or diligently for),⁵⁹ implies that the *mûsâr* (discipline) is given constantly or diligently every morning (Job 7:21; Ps 63:1; 78:34; Isa 26:9).⁶⁰

Successful disciplining is paradoxical, because you can show your hate without using the rod on your child and show your love by disciplining⁶¹ him early in the morning and in his life when change is still possible.

⁵⁸Roy E. Hayden and Anthony Tomasino, "Mn (Faith)," *New International Dictionary of Old Testament Theology & Exegesis* (1997), 1:426, 427.

⁵⁹Nosson Scherman and Eliezer Ginsburg, "Proverbs," in *Mishlei Proverbs: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, ArtScroll Tanach Series 1 (Brooklyn, NY: Mesorah Publication, 1998), 215.

⁶⁰Blue Letter Bible, "Dictionary and Word Search for *shachar* (Strong's 07836)," <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's> (accessed July 3, 2007).

⁶¹Richard J. Clifford, *Proverbs: A Commentary*, The Old Testament Library (Louisville, KY: Westminster John Knox Press, 1999).

The Loving Father

The term love appears in the Bible as one of God's characteristics (1 John 4:8) and He assumed that fathers will love⁶² (the NEB version says, "care for")⁶³ their children. That characteristic has been established as a father's role in the Old and New Testaments. For example, Abraham's love for Isaac (Gen 22:2);⁶⁴ Isaac's love for Esau (Gen 25:28); Israel's love for Joseph (Gen 37:3); the father will love . . . his own children (Lev 19:34); a father's love for son and daughter (Deut 13:6); David's love for Absalom (2 Sam 18:33); the love of God the Father for Jesus (Matt 3:17, 17:5; Mark 9:7; John 3:35; 5:20; 15:9). "Jesus, on some occasions, took for granted that parents [fathers] loved their children."⁶⁵ In Matt 10:37 we read, "Anyone who loves his son or daughter more than me is not worthy of me." In Matt 7:11, He does not use the word love, but it is implied when Jesus says, "'If you, then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!' . . . Good gifts are an expression of love."⁶⁶

Jesus, in the New Testament, illustrates the great love and joy that a father⁶⁷ must

⁶²The first time that the Bible mentions the word "love" is related to the love that a father has for his son (Gen 22:2).

⁶³The New English Bible in Matt 10:37.

⁶⁴This is the first time that it mentions the word "love."

⁶⁵T. B. Maston with William M. Tillman, *The Bible and Family Relations* (Nashville, TN: Broadman Press, 1983), 226.

⁶⁶Ibid.

⁶⁷This is not a parable of a younger son and a parable of an older son but a parable of a father. Fred B. Craddock, *Luke, Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1990), 188.

have for his children. He told the parable of the prodigal son.⁶⁸ This parable shows that a father's mercy is love made into an act that brings joy.

The Prodigal Son Parable

The parable of the prodigal son is part of a trilogy of parables in Luke 15: the parables of the lost sheep and the lost coin continue with the parable of the younger son that becomes unsettled with life on the family estate and requests his share of the inheritance (Luke 15:12). This request, "in traditional Middle Eastern culture, . . . means that the prodigal cannot wait for his father to die."⁶⁹ The prodigal does not seem to care how much others in the family will suffer because of what he demands.⁷⁰ Although the father's love does not interfere with his son's rights, the prodigal was breaking his father's heart, but not the law.⁷¹ "According to the Mosaic law, the eldest son was to receive a double portion of his father's estate, and the younger sons were to receive a single portion each . . . If a father had only two sons, as was the case here (see v. 11), the younger son would receive one third of his father's estate."⁷² I understand the reaction of the father "that it has been an immemorial custom in the east for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however aware of the dissipated inclinations of the child, could not legally refuse to

⁶⁸Maston and Tillman says that this parable could just as "appropriately be called the parable of the compassionate father." Maston and Tillman, 227.

⁶⁹Bailey, *Jacob and the Prodigal*, 99.

⁷⁰*Ibid.*, 101.

⁷¹*Ibid.*

⁷²"Matthew to John," *SDA Bible Commentary*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1977), 5:818.

comply with the application.”⁷³ “His father’s love and care for him were misinterpreted, and he determined to follow the dictates of his own inclination.”⁷⁴ So the father divided his property between them and, after giving the inheritance, watches his son depart. The fact that he allows his son do it speaks well of his judgment as a father and provides a clue to the fact that the father’s love for his son cannot stop the fact the son must learn his own lessons in life. “There are times when it seems that the best thing a parent can do is to permit a headstrong youth to have his way in order that he may discover from experience the results of his choice.”⁷⁵

Leaving the House

This was the case with this young man. The Bible indicates he gathered all his things together and journeyed to a far country (v 13). The greatness of the father’s love in the parable is seen not so much in his attitude, as in what he did. Love is no mere vague sentiment or general disposition. Love is active. It is the mightiest activity in the world and it transforms everything.⁷⁶ The moral teaching of the parable is that the prodigal younger son learns to appreciate and adopt the virtue of liberality, which is exemplified by his father.⁷⁷ When he had expended everything, the Bible says that a great famine

⁷³Adam Clarke, ed., *Matthew to the Acts*, The New Testament of Our Lord and Saviour Jesus Christ 5 (New York: Abingdon Press, 1938), 457.

⁷⁴Ellen G. White, “Lost, and is Found,” *Christ’s Object Lessons*, Ellen G. White Website, <http://www.egwtext.whiteestate.org/col/col16.html> (accesses March 3, 2007)

⁷⁵“Matthew to John,” *SDA Bible Commentary*, 5:818.

⁷⁶Warren W. Wiersbe, ed., *Classic Sermons on the Prodigal Son*, Kregel Classic Sermons Series (Grand Rapids, MI: Kregel Publications, 1990), 25.

⁷⁷*Ibid.*

arose in that land. “Luke does not attribute the arrival of the famine to the intervention of providence, . . . [but it creates] the conditions in which the younger son is able to come to a moral turning point.”⁷⁸ Famine in the Hellenistic period and early Christian times “is sometimes seen as a punishment on the rich for their avarice and social injustices.”⁷⁹ But the famine does fulfill a positive function in this parable: the younger son started searching for employment and “joined himself to a citizen of that country, and he sent him into his fields to feed swine”⁸⁰ but this brought him to himself.

Came to Himself

When he came to himself, he prepared a speech in four parts:

An address: “father” (v. 12).

In the mind of the prodigal, there were at least two thoughts: there was plenty in his father’s house (“How many of my father’s servants have bread enough”) and he himself was extremely hungry because no one gave him anything. The plenty of the father’s house was what attracted him to return to home.⁸¹

Confession: “I have sinned.”

Jesus, in order to magnify the father’s love, paraphrased the repentance of Pharaoh

⁷⁸David A. Holgate, *Prodigality, Liberality and Meanness in the Parable of the Prodigal Son*, Journal for the Study of the New Testament, Supplement Series 187 (Sheffield, England: Sheffield Academic Press, 1999), 149.

⁷⁹Ibid.

⁸⁰Working for a Gentile was not viewed favorably by the Jews (Acts 10:28), a fact mirrored by their law regarding tax collectors (15:1). To feed pigs, unclean animals, was degrading work for Jews (Lev 11:7; Deut 14:8).

⁸¹Charles H. Spurgeon, “Bread Enough and Spare,” in Wiersbe, 91.

(Exod 10:16). The people around Jesus knew that Pharaoh did not sincerely repent.⁸² The prodigal was coming home because he needed a paying job to make up for what he had lost. In biblical times it was common practice for a man in debt to sell himself for a specific period of time in payment of his debt (Lev 25:39-55; 2 Kgs 4:1; Matt 18:25). The prodigal's action is best understood as an attempt to manipulate the father, as Pharaoh tried to manipulate Moses into doing what he wanted.

Contrition: "I am no longer worthy" (v.19).

This expression has been understood in different ways. Some have seen lingering self-righteousness, as he was demanding to work for his living.⁸³ Others have taken them to be a promise of new obedience, in which he asked for a chance to show how genuine his change of heart was.⁸⁴ Either way, we see the son's determination to confess his guilt. He will go to his father; saying, "I have sinned against heaven, and before thee, and am no more worthy to be called thy son" (v. 19). Verse 21 presented what the prodigal son thought in verse 19. In v. 21, we can see two attitudes: the first is the prodigal son's confession and the second is the father's response.

⁸²Kenneth E. Bailey, *The Cross and the Prodigal* (Downers Grove, IL: InterVarsity Press, 2005), 60.

⁸³The plenty of the father's house was what attracted him to return to home. The prodigal's self-confesses motive and goal are finding a way to eat.

⁸⁴"The son speaks truly in speaking of his unworthiness to be called son any longer. He is quite sure that he has burned his bridges with his father and no longer has any future in the family, but at the same time he seems confident that the father will accede to this suggestion from a son who comes back to the father and confesses his fault." John Nolland, *Luke 9:21-18:34*, Luke, Word Biblical Commentary 35b (Dallas, TX: Word Books, 1993), 2:784.

Petition

“Treat me like one of your hired hands.” But he added, showing how stunted his conception of his father’s love was, “Make me as one of thy hired servants.”⁸⁵ He made a plan because he knew that the interview with his father would not be easy. He had in mind that if he wanted to be accepted, he had to face the reality that when Jews lost money to the Gentiles, they had to be confronted with the *Kezazah* ceremony.⁸⁶ The younger, knowing this process, planned to ask his father to allow him to be a servant. He knew “that he no longer had any claim on his father’s goods, and morally he no longer has the right to be called a son.”⁸⁷ He assumed that restoration to the family and community was only possible after he paid back the money he had lost.⁸⁸ The monologue formulated for him in vv. 18-19 is now reported as an event in 20a and 21; the going in v. 19 becomes a coming in vv. 20-21.

The First Response of the Father

In verse 20, we read: “But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and

⁸⁵Ellen G. White, *The History of Redemption: The Great Panorama* (Seoul, Korea: Everlasting Gospel, 2001), 900.

⁸⁶“There was a Jewish custom called *Kezazah*, ‘the cutting off.’ If a Jew lost the family fortune amongst Gentiles, he would be greeted at home by the whole family, who would break a pot and scream ‘XYZ is cut off from his people.’ The family and community would have no more fellowship with the person.” Carelinks Ministries, “2-5 The Elder Brother: The Older Son,” http://www.carelinks.net/books/dh/bl/a2-5The_Elder_Brother.htm (accessed March 2, 2008).

⁸⁷R. Alan Culpepper, “Luke,” *The New Interpreter's Bible* (Nashville, TN: Abingdon Press, 1995), 9:302.

⁸⁸Bailey, *The Cross and the Prodigal*, 59.

kissed him.”⁸⁹ D. L. Moody says that the prodigal’s father was looking through the telescope of his love.⁹⁰ The word “compassion” (v. 20) gives insight into the character of the father: compassion indicates one’s suffering with another.⁹¹ His compassionate heart was prepared to violate the custom⁹² to reconcile and welcome home his lost son. The greatness of the father’s love is not so much in his attitude but in what he did. He embraced him and kissed him as if nothing had happened.⁹³ The movement of compassion here can be compared to that in 7:13 (Jesus and the widow of Nain) and 10:30 (The Good Samaritan). “The language of the father’s action here is likely to be based upon that of the classic reconciliation scene between Jacob and Esau (Gen 33:4).”⁹⁴ Reconciliation in (v. 20) is achieved through a gift of costly love offered by the father to his son.

“Once accepted, this love and reconciliation are sealed by the offer and acceptance of four gifts: the robe, the ring, sandals and the party.”⁹⁵

The Older Brother’s Reaction and the Father’s Second Response

When the party was about to start, the older brother appeared on the scene. In

⁸⁹The word used for kissed (katephilesen) means either “kissed again and again” or “kissed tenderly.” In the Middle East, on occasions of parting as well as reunion, the men of any group are expected to kiss one another. To kiss “tenderly” would be feminine and out of place. Ibid., 68.

⁹⁰Wiersbe, 46.

⁹¹Ibid., 47.

⁹²“He ran to his son” (v. 20). Traditional Middle Easterners, wearing long robes, do not run in public. Bailey, *Jacob and the Prodigal*, 166.

⁹³Wiersbe, 25.

⁹⁴Nolland, 784.

⁹⁵Bailey, *Jacob and the Prodigal*, 167.

verse 26, we read: “So he called one of the servants and asked him what was going on.” But he did not show his anger until his conversation with his father. “But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.’” The older brother became angry and refused to go in.

“So his father went out and pleaded with him (the older brother)” (v. 29). The father, in response, addressed his son affectionately as “child” (v. 31). “The father again acts contrary to all expectations. . . . A Middle Eastern father would lock the son up, finish the banquet, then have him beaten. However, instead of rebuking his son, he pleads with him to come inside”⁹⁶ and celebrate because “this brother of yours was dead and is alive again; he was lost and is found” (v. 31). “The father does not rebuke his son. Instead he displays the same tenderness shown to the younger son, soothing him by using the affectionate term, ‘my child.’”⁹⁷

The father’s joy and action is simply a response to his son’s return home, thus demonstrating his equal love for both sons. Jesus drew parallels between God’s generosity, love, and forgiveness, and that of human parents who know how to give good gifts to their children and welcome erring children back home as in the parable of the prodigal son.

The Family’s Priest

“The father is in one sense the priest of the household, laying upon the altar of

⁹⁶Greg Forbes, “Repentance and Conflict in the Parable of the Lost Son (Luke 15:11-32),” *Journal of the Evangelical Theological Society* 42, no. 2 (1999): 222.

⁹⁷*Ibid.*, 223.

God the morning and the evening sacrifice. . . . The father, as priest of the household, should confess to God the sins committed by himself and his children through the day.”⁹⁸

The family priest is the role played by the father to guide his family in spiritual values. Being the family priest is a very important role because he unites his family with the family’s Creator. The Scriptures, the Old and New Testaments, include examples of men using their role as the head of their homes to lead those under their spiritual care to serve the Lord. For example, Abraham (Gen 17:7-9, 22), Jacob (Gen 32:26), David (1 Kgs 9:4), and Joseph (Matt 1:18-21).

These fathers portrayed characteristics of spiritual leaders that we can follow to guide our household. Paul, in Rom 15:4, indicates, “For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.”

A Father of Faith

The Hebrew Bible uses the root *’emuwn* to express “faith”⁹⁹ because *’emuwn* faith is related to “believe,” “faithful,” “faithfulness,” and “firm.” “The Hebrew Bible, in fact, does not really have a word for faith.”¹⁰⁰ In this sense, faith is described rather than defined in the Hebrew Bible. “The two most famous such OT passages are Gen 15:6, used by Paul in Gal 3, and Rom 4, and Hab 2:4, used both by Paul (Rom 1:17, Gal 3:11) and by the writer to the Hebrews (Heb 10:38).”¹⁰¹ “The description tends to be used in

⁹⁸White, *The Adventist Home*, 212.

⁹⁹Joseph P. Healey, “Faith,” *The Anchor Bible Dictionary* (1992), 2:744.

¹⁰⁰Ibid.

¹⁰¹Hayden and Tomasino, 1:428.

two ways, one where the relationship of Israel to Yahweh and the other where the relationship of key figures to Yahweh is described”¹⁰²

One of the key figures is Abraham who was called by God to be the spiritual “*father*” of his household. He had no special qualifications for this appointment, only a willingness to do God’s will.¹⁰³ In Gen 12:1, 4b we read: “The LORD had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you.’ . . . So Abram left, as the LORD had told him.” Chapter 15:6 indicates that Abraham “believed in the Lord and it was counted to him as righteousness.” “There appear to be two reasons why Abram’s faith should be noted here: (1) because the word of promise had come to him in a crisis situation following the battle of chap. 14, and (2) it serves as a reminder of Abram’s attitude to God, which should be a model for all his descendants to follow.”¹⁰⁴

Abraham’s part in the covenant consisted in his obedience to the covenant,¹⁰⁵ and in commanding his household after him, in order that they might keep the way of the Lord, to do justice and judgment.¹⁰⁶ See Gen 17:8, 9; 18:19. In Gen 22, God commands Abraham to offer his only son as a burnt offering. “The account of the sacrifice of Isaac

¹⁰²Healey, 2:745.

¹⁰³Walter R. Bowie, “Exposition of the Book of Genesis,” *The Interpreter’s Bible* (New York: Abingdon Press, 1980), 1:611.

¹⁰⁴Gordon J. Wenham, “The Covenant Promise (15:1-21),” in *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Waco, TX: Word Books, 1987), 329.

¹⁰⁵Frank E. Gaebelein, ed., *Genesis-Numbers*, The Expositor’s Bible Commentary, vol. 2 (Grand Rapids, MI: Zondervan, 1990), 2:126-131.

¹⁰⁶Bowie, 1:621.

constitutes the aesthetic and theological pinnacle of the whole story of Abraham.”¹⁰⁷

Faith is one of the key elements that children need to see in their fathers as Isaac saw it in his father Abraham.

A Father of Blessing

The word blessing comes from the Hebrew root *brk* which has two main meanings: (1) Kneel and its different declinations; also “a pool of water, apparently, a place where animals would kneel to drink, . . . [and] (2) to bless.”¹⁰⁸ “To bless (*piel* of *brk*) indicates the action of pronouncing good things upon the recipient.”¹⁰⁹

Uses of blessing: God’s blessing can be pronounced, as with Melchizedek’s blessing in Gen 14:19, “Blessed be Abram by God by God Most High” (cf. Judg 17:2; Ruth 2:20; 3:10) or with the prayer of the Psalmist, “May the Lord bless you from Zion” (Ps 128:5; cf. 134:3). At other times, God’s blessing is merely acknowledged, as with Laban’s recognition of Abraham’s servant’s blessing the statues (Gen 24:31; cf. 24:35). Blessing is so central to the life of God’s covenant people that “May God bless you” becomes a greeting (Ruth 2:4; cf. 1 Sam 15:13).¹¹⁰

Bless “in a wider sense, may be understood as the continues favorable working of God to bring about good in the world of nature and the life of individuals and

¹⁰⁷Gordon J. Wenham, “The Testing of Abraham (22:1-19),” in *Genesis 16-50*, Word Biblical Commentary, vol. 2 (Dallas, TX: Word Books, 1994), 96-118.

¹⁰⁸Michael L. Brown, “Barak,” *New International Dictionary of Old Testament Theology & Exegesis* (1997), 1:757.

¹⁰⁹*Mounce’s Complete Expository Dictionary of Old & New Testament Words* (2006), s.v. “Bless.”

¹¹⁰*Ibid.*

families.”¹¹¹ A father’s blessing in the Old Testament usually takes place when the father is about to die and wishes to pass on favor to another, but in the New Testament we can see Jesus blessing children (Mark 10:16; Matt 19:15; Luke 18:17) and blessing His disciples (Luke 24:50-51). These examples indicate that Jesus was continuing the traditional Jewish practice.

In the Old Testament, blessing was part of the father’s spiritual role to perpetuate God’s will for his family. Blessings are passed from one generation to another; usually the father is the one who blesses the son. Isaac pronounced his blessing on Jacob (a mistake) (Gen 27:12); Jacob passed the blessing to his sons (49:25-28); Moses blessed the tribes of Israel before his death (Deut 31:1).

How can we bless our families? In Num 6:22-27,¹¹² we read, “The LORD said to Moses, Tell Aaron and his sons, this is how you are to bless the Israelites. Say to them: The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace.” The Aaronic benediction shows God ready to bless (empower, make productive), to favor his people with his presence, and to give them peace.¹¹³

A Father after God’s Own Heart

Part of the appeal of David¹¹⁴ story has always been the earthiness of its plot. It

¹¹¹Ibid.

¹¹²See for more detail: Marjo C. A. Korpel, “The Poetic Structure of the Priestly Blessing,” *Journal for the Study of the Old Testament* 3 (1989): 3-13.

¹¹³William J. Urbrock, “Blessings and Curses,” *The Anchor Bible Dictionary* (1992), 1:758.

¹¹⁴David as a Father was not the best example; the characteristic of being men after God’s own heart is what we can rescue from his life.

reads like a modern soap opera with plenty of sex, violence, and struggles for power.¹¹⁵

Even so, God told Solomon, in 1 Kgs 9:4-5, “As for you, if you walk before me in integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, I will establish your royal throne over Israel forever, as I promised David your father when I said, You shall never fail to have a man on the throne of Israel.” This Bible text teaches us that the good example of a father is more important than the riches of the world. This is a case of David’s good spiritual example; he is called a man after God’s own heart (1 Sam 13:14 and Acts 13:22).

The phrase “a man after God’s own heart” is a beautiful compliment and one that should characterize every father who wears the name of Christ. David was not only the ancestor of Christ according to the flesh. He also possessed many of the attitudes that were later perfected by Christ. “From this point of view, David was fully entitled to such a designation because of his ardent zeal and unceasing endeavors in the interests of the true faith” [v. 8].¹¹⁶ David’s willingness to fulfill God’s will made him a successful shepherd (Ps 78:72), warrior (1 Sam 18:5-8; Ps 18), musician (1 Sam 16:18), king (2 Sam 7:1), and father (1 Kgs 9:4). In general, the image of David portrayed here is one of a talented and divinely chosen¹¹⁷ and favored figure who rises to power almost in spite of himself, who is the recipient of an important divine promise.¹¹⁸ God chose David because He looks at the heart (1 Sam 16:7). In Hebrews, the heart denotes not only feelings but

¹¹⁵Steven L. McKenzie, *King David: A Biography* (New York: Oxford University Press, 2000). See also Ps 139:23; Matt 12:34.

¹¹⁶James E. Smith, *1 & 2 Samuel*, The College Press NIV Commentary, Old Testament Series (Joplin, MO: College Press, 2000), 179.

¹¹⁷See 1 Sam 9:15-17.

¹¹⁸*Mounce*, s.v. “Bless.”

also thoughts and the will and the whole inner life of a person.¹¹⁹ “Moses told the children of Israel, ‘Thou shalt love the Lord thy God with all thine heart’ (Deut 6:5), he was thinking of the guiding influence brought to bear on the life through personal acquaintance with God.”¹²⁰ David had learned to know God as he watched over the sheep and, though unrecognized by his brothers, this relationship made it possible for the Holy Spirit to lead him step by step, throughout his life. Because he chose this inner relationship with God, he became a man after God’s own heart.¹²¹

A Father of Trust

Joseph (Matt 1:18-21): When God was looking for a father for his Son, He chose Joseph (Matt 1:20). Joseph the father of Jesus is mentioned only a few times in the New Testament and almost exclusively in the birth and childhood stories of Matthew and Luke.¹²² However, Matthew puts emphasis on Joseph’s genealogy; the story begins with Abraham, the father of Israel, continues through David, the King of Israel, and ends with Joseph. He is the only one apart from Jesus who is called the son of David.

Verse 19 indicates that Joseph was a *dikaios* (righteous) man; it denotes connection with tradition or custom, and therefore, applied to a person, indicates one who is civilized, who observes custom and also denotes obligations to men and to God. With reference to men who do God’s will, *dikaios* is used in the Old Testament sense of

¹¹⁹Blue Letter Bible, “Dictionary and Word Search for *lebab* (Strong’s 03824),” <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H03824&Version=kjv> (accessed July 13, 2007).

¹²⁰“Joshua to 2 Kings,” *SDA Bible Commentary*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976), 2:530.

¹²¹Bruce C. Birch, “The First and Second Books of Samuel,” *The New Interpreter’s Bible* (Nashville, TN: Abingdon Press, 1998), 2:1109-13.

¹²²F. C. Grant, “Jesus Christ,” *The Interpreter’s Dictionary of the Bible* (1962), 2:879, 880.

patriarch (Abel: Matt 23:35; Heb 1:14; 1 John 3:12). Joseph's way of treating Mary in Matt 1:19 corresponds to the basic concept of a righteous man.¹²³ As a father, Matthew depicts Joseph as someone who took his family, Mary and the child Jesus, to Egypt to protect them from the killing of the children. The Bible indicates that Joseph, by his actions, protected and supported Mary and Jesus as the head of their household, and his authority is recognized as such.¹²⁴ The most important role of Joseph in Jesus' life is his example to be willing to do God's will as we read in Matt 1:24; 2:13, 14; 2:19-23. Joseph's obedience is underlined by the reuse of the action of most of the words of the angel's directive in the report.¹²⁵ One of Jesus' favorite phrases, "to do the will of him who sent me" (Jn 4:34; 5:30; 6:38; 6:39), shows the willingness of Jesus to do God's will. It is implicit that this is something He learned from Joseph, His earthly father, in his early years.

The Family's Ruler

Ruling over is a role established by God for man to have control over all creation. (Gen 1:26, 28; 3:16; Ps 8:6; 1 Tim 3:4). The Hebrew Bible has at least fifteen words to describe the meaning of ruler, but the most common are "*radah and māshal*." "The word *sārār* refers specifically to men being the ruler in their own homes,"¹²⁶ and is found in Num 16:13 (twice), and Esther 1:22.

¹²³*Theological Dictionary of the New Testament* (1964), s.v. "Dikaïos."

¹²⁴S. J. Francis L. Filas, *Joseph: The Man Closest to Jesus* (Boston: The Daughters of St. Paul, 1962), 163.

¹²⁵John Nolland, *The Gospel of Matthew*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2005), 122.

¹²⁶*Expository Dictionary of Bible Words* (2005), s.v. "Rule, Ruler."

God established this role at the moment that He said, “Let us make man according to our image,¹²⁷ and likeness.” In other words, let them (him) be like us to govern like we do, because the word *māshal* specifically refers to the act of having control or dominion and is therefore not exclusively bound to the person of the king. A human being (Gen 3:16; Ps 8:6) or God (Isa 40:10; Ps 22:28) may also act as the subject. In this context, the execution of control or dominion may be positive (2 Chr 20:6), and in this sense it is used to refer to God’s reign (Judg 8:23; Ps 89:9).¹²⁸

How can a father rule his own house with God’s authority and wisdom? For a father to rule like God, it is necessary to understand how God rules; the Bible presents different attributes of God through His names to explain how He rules over and cares for his people. For example:¹²⁹

Elohim: (Gen 1:1)

“‘Elohîm’ belongs to the linguistic root ‘El’ (god); ‘El’ and ‘Elohim’ can be

¹²⁷Image: John D. W. Watts says that “image refers to the mental and spiritual faculties that men share with his creator,” He adds that the “image of God” terminology is based on Egyptian and possibly Mesopotamian thinking. It should be noted that the image of God describes the King’s function and being, not his appearance in these cultures.” Elwell say that three approaches exist to determine the meaning of these text (1) Humans are image-bearers due to the superior intellectual structure, (2) *God mandates that humans function as rulers and managers of the creation as they image him* (Gen 1:26-28; Ps. 8:5-6), and (3) They image God as they relate to him, to each other, and to nature.

¹²⁸*New International Dictionary of the Old Testament & Exegesis* (1997), s.v. “Theology of Numbers.”

¹²⁹For the purpose of this dissertation, I will use only one name of God to demonstrate the intimacy that the father has with His creation. For a more exhaustive insight of God’s names see: David Simmons Bentley, *The 99 Beautiful Names for God for All the People of the Book* (Pasadena, CA: William Carey Library, 1999). Kenneth S. Hemphill, *The Names of God* (Nashville, TN: Broadman & Holman, 2001). *Encyclopedia of Religion*, 2005 ed., s.v. “God.” David W. Baker, “God, Names of,” *Dictionary of the Old Testament: Pentateuch* (2003), 359-68. *Encyclopedia Judaica*, 2007 ed., s.v. “God, Names of.” Martin Rose, “The Names of God in the Old Testament,” *The Anchor Bible Dictionary* (1992), 4:1001-11.

understood as parallel and interchangeable terms.”¹³⁰ “In numerous texts reflecting the Ugaritic Canaanite culture, *El* was the proper name of the titular head of the hierarchy of deities (as in numerous other Semitic culture).”¹³¹ *Elohim* “is the more inclusive name of God;”¹³² at least in the Pentateuch, *Elohim* has many attributes and actions. In the following verses (Gen 1:1; 27; 2:3; 4; 5:1; Deut 4:32; Ps 8:56-6), *Elohim* is used to say that He is the creator or maker (Gen 1:7, 25; 2:2; 3:1; and by oral command Gen 1:3; 6, 9, 11, 14),¹³³ the one started to organize the chaos that existed. This “was the purposeful creation of him who is the fount of life. Therefore in God all things belong to some consistent pattern. The universe was made to fit together and to have meaning.”¹³⁴ He also *discerns* and evaluates his creation (Gen 1:4; 12, 18, 21, 25, 31; 2:18; 6:12), categorized by giving names to its different elements (Gen 1:5, 8, 10), blessing and giving benefit (Gen 1:22, 28; 2:3; 25:11); on the other hand, He also judges (Gen 31:53; Deut 1: 17), curses (Gen 3:14; 12:3; Deut 27:15-26) and disciplines (Deut 4:26; 8:5; Heb 12:1, 10).¹³⁵

Psalm 8 indicates, regarding man: “Thou hast made him less than God [or than divine beings, angels] and dost crown with glory and honor. Thou has giving Him dominion over the works of the hands; thou has put all things under his feet.” This ruling

¹³⁰Rose, 4:1006.

¹³¹Baker, 360.

¹³²Blue Letter Bible, “Dictionary and Word Search for ‘*elohiym* (Strong’s 0430),” <http://blueletterbible.org/lang/lexicon/lexicon.cfm?strong=0430> (accessed July 18, 2007).

¹³³Baker, 362.

¹³⁴“The Book of Genesis,” *The Interpreter’s Bible*, 1:467.

¹³⁵Baker, 362.

position among other creatures expresses our closeness to God.

Summary

The meaning of the word father (*ab*) and its different variations establishes a specific responsibility that the male parent has with his offspring and family.

Assuming creationism as the basis for this study, I take for granted that God not only created and originated the human race and family, but He (God) established specific roles that fathers play through the lifespan of his children.

The father who wants to rule over his family following God's example of leadership needs to understand his different roles as a nurturing, loving and spiritual leader because of the "fact that we are representatives of God in his rule over creation. This is the point of the statement that God made us in his own image and likeness [*Imago Dei*] and gave us the function of ruling over other earthly creatures. In this way our human dominion is linked to God's own dominion."¹³⁶ When the father pronounces (as God did) 'let it be,' things happen. That is what I call authority and power.

The roles fulfilled by God (*Elohim*) can be fulfilled by fathers because they were made in His image and likeness. Fathers may take it as an example that they can rule over all things and their family, too. Jesus says in Matt 19:26, "With man this is impossible, but with God all things are possible."

¹³⁶Wolfhart Pannenberg, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1994), 2:202, 203, quoted in Christian D. Von Dehsen, "The Imago Dei in Genesis 1:26-27," *Lutheran Quarterly* 11, no. 3 (1997): 260.

CHAPTER 3

THEORETICAL FOUNDATION FOR THE FATHER'S PARTICIPATION IN HIS CHILDREN'S LIVES

The purpose of this chapter is to define the meaning of the term Hispanic/Latino and father, to search its context in the United States, to introduce a new paradigm of machismo, and introduce a Hispanic fatherhood model.

Hispanic/Latino Father

*Hispanic*¹ and *Latino*² are not identical terms, and in certain contexts, the choice between them can be significant.

¹"Hispanic—a term invented by the Nixon administration, probably inspired by his friends in the Cuban exile community—was designed to allow the lighter-skinned to claim a European heritage." Ed Morales, *Living Spanglish: The Search for Latino Identity in America* (New York: St. Martin's Griffin, 2002), 2. "Hispanic—the term used by the U.S. Census Bureau and other government agencies—is said to bear the stamp of an Anglo establishment far removed from the concerns of the Spanish-speaking community. While these views are strongly held by some, they are by no means universal, and the division in usage seems as related to geography as it is to politics, with *Latino* widely preferred in California and *Hispanic* the more usual term in Florida and Texas." The Free Dictionary, "Hispanic," <http://www.thefreedictionary.com/hispanic> (accessed May 23, 2007).

²"*Latino*—which in Spanish means 'Latin' but which as an English word is probably a shortening of the Spanish word *latinoamericano*—refers more exclusively to persons or communities of Latin American origin. Of the two, only *Hispanic* can be used in referring to Spain and its history and culture; a native of Spain residing in the United States is a *Hispanic*, not a *Latino*, and one cannot substitute *Latino* in the phrase *the Hispanic influence on native Mexican cultures* without garbling the meaning. In practice, however, this distinction is of little significance when referring to residents of the United States, most of whom are of Latin American origin and can theoretically be called by either word. A more important distinction concerns the sociopolitical rift that has opened between *Latino* and *Hispanic* in American usage." The Free Dictionary, "Hispanic."

Hispanic

The Latin word for “Spain” has the broader reference, potentially encompassing all Spanish-speaking peoples in both hemispheres and emphasizing the common denominator of language among communities that sometimes have little else in common. “In 1973 the U.S. Department of Health, Education and Welfare adopted the term ‘Hispanic’ at the recommendation of the Task Force on Racial/Ethnic Categories to designate U.S. residents who trace their origins to a Spanish speaking country,”³ and on May 4, 1978, the Hispanic ethnic group was created by the U.S. Office of Management and Budget.⁴

Latino

The term *Latino* originated in the western United States. It “has been adopted as an alternative by groups that view ‘Hispanic’ as a conservative pan-ethnic label imposed by the government that ignores their political and economic struggles for equality and representation.”⁵

“For years the dispute between Latino and Hispanic as the proper term for those of us with Spanish sur-names and varying degrees of South of the Border baggage has lingered like a bad hangover.”⁶ Research in the Census Bureau has found that “third- or fourth-generation Latinos choose to simply call themselves ‘Latino’ or ‘Hispanic.’ . . .

³Marta Tienda, “Hispanic Americans,” *Encyclopedia of Sociology* (2000), 2:1186.

⁴Graciela M. Castex, “Hispanic American Families,” *International Encyclopedia of Marriage and Family* (2003), 2:802.

⁵Tienda, 2:1186.

⁶Morales, 2.

More and more Latinos born in the United States are likely to trace their heritage as Hispanic”⁷ instead of to a specific country of origin.

“In the multicultural literature, the terms *Latino* and *Hispanic* have been used interchangeably.”⁸ The United States has been populated by large groups of people who have been uprooted from Latin-American countries. These people can be divided into five major groups: Chicanos, or those of Mexican origin; Central Americans; Puerto Ricans; Cubans and other nationalities from the Caribbean; and those from South American countries.⁹

In deference to self-ascription, the term *Latino* or *Hispanic* will be used interchangeably in this dissertation. No distinction is intended to be conveyed by the use of either term.

Father

“*Father* is derived from the Latin word *pater*: a man who has engendered a child, a male parent, or a person who takes responsibility for protecting, caring, and rearing. It is only since the early 1980s that there has been a public and professional focus on the more effective use of the term *father*—to protect, care for, and nurture children.”¹⁰

⁷Sung-Chang Sun, “The ‘Other Hispanic’ What Are Their National Origins? Estimating the Latino-Origins Populations in the United States,” *Hispanic Journal of Behavioral Science* 29, no. 2 (2007): 135.

⁸Patricia Arredondo, Azara L. Santiago-Rivera, and Maritza Gallardo-Cooper, *Counseling Latinos and La Familia: A Practical Guide*, Multicultural Aspects of Counseling Series 17 (Thousand Oaks, CA: Sage Publications, 2002), 21.

⁹Harold Augenbraum and Ilan Stavans, *Growing up Latino: Memoirs and Stories* (Boston: Houghton Mifflin, 1993), 801.

¹⁰Ross D. Parke and David J. McDowell, “Fatherhood,” *International Encyclopedia of Marriage and Family* (2003), 2:660.

I have found in the professional literature that the real meaning of father is not in the terminology but in the role that fathers play or develop through the life span of his children. In the last thirty or so years, an extensive and eclectic literature on fathering in general has grown. "Interestingly, the professional literature presents starkly contrasting views in changing trends in fatherhood."¹¹ Historical, cultural, and familial ideologies inform the roles fathers play and undoubtedly shape the absolute amounts of time fathers spend with their children, the activities they share with them, and perhaps even the quality of father-child relationships.¹²

For Michael Lamb and Catharine Tamis-Lamonda, fathers in early times were viewed as all powerful patriarchs who wielded enormous power over their families, and vestiges of these notions continue until quite recently.¹³ However, in different stages of history, fathers have been seen in different ways. For example, in colonial times in the United States, fathers were viewed primarily as moral teachers; they were in charge of their children growing up with an appropriate sense of values acquired from the Bible and other scriptural texts.

During industrialization, the father shifted from moral leadership to breadwinning and economic support for the family. As a result of the Great Depression and the lack of a father to support the family economically, social scientists came to portray fathers as sex-

¹¹Rob Palkovitz, *Involved Fathering and Men's Adult Development* (Mahwah, NJ: Lawrence Erlbaum, 2002).

¹²Michael E. Lamb and Catherine S. Tamis-Lemonda, "The Role of the Father: An Introduction," in *The Role of the Father in Child Development*, ed. Michael E. Lamb, 4th ed., Wiley Series on Personality Processes (Hoboken, NJ: John Wiley & Son, 2004), 91-120.

¹³Parke and McDowell, 2:660. They indicate that "in Europe and the United States, the patriarchal style of fathering continued until the mid-eighteenth century, when a new concept of parenting from England and France began to influence U.S. fathers as well. In this new view, fathers no longer acted as strict authority figures, but increased their roles as moral teachers."

role models.¹⁴ Rob Palkovitz “suggests that, in comparison to recent history, there is a new, increased level of father involvement, variously labeled ‘nurturant fathering,’ ‘generative fathering,’ ‘egalitarian fathering,’ ‘positively involved fathering,’ or ‘responsible fathering,’ among other descriptors.”¹⁵

Anna Dienhart,¹⁶ in the new ways of seeing fatherhood, has found from various academic authors the following ways of seeing fathers’ participation in their children’s development: “New Fathers:”¹⁷ the message here is that mother and father can experience satisfaction in their work life and can have a rich and rewarding family life; “Hands-on Fathering:” this is the kind of father involvement seen in families where both the woman and the man participate in childcare; “Enlightened father:”¹⁸ in this view, men are seen as participating actively in child rearing; “Modern Father:”¹⁹ men are more involved in the daily routines of childcare; and “Third Stage Father:”²⁰ this connotes a recognition that

¹⁴Lamb and Tamis-Lemonda, 97-120.

¹⁵Palkovitz, 33.

¹⁶See Anna Dienhart, *Reshaping Fatherhood: The Social Construction of Shared Parenting* (Thousand Oaks, CA: Sage, 1998).

¹⁷For more details see: Jonathan Bloom-Feshbach, “Historical Perspectives on the Father’s Role,” in *The Role of the Father in Child Development*, ed. Michael E. Lamb, 2nd ed., Wiley Series on Personality Processes (New York: John Wiley & Son, 1981), 71-112; Phyllis Bronstein, “Marital and Parenting Roles in Transition: An Overview,” in *Fatherhood Today: Men’s Changing Role in the Family*, ed. Phyllis Bronstein and Carolyn Pape Cowan, Wiley Series on Personality Processes (New York: John Wiley & Son, 1988); Ralph LaRossa, *The Modernization of Fatherhood: A Social and Political History* (Chicago: University of Chicago Press, 1997); Charlie Lewis and Margaret O’Brien, *Reassessing Fatherhood: New Observations on Father’s and the Modern Family* (Newbury Park, CA: Sage, 1987).

¹⁸See Rosalind C. Barnett and Grace K. Baruch, “Correlates of Fathers’ Participation in Family Work,” in *Fatherhood Today: Men’s Changing Role in the Family*, ed. Phyllis Bronstein and Carolyn Pape Cowan, Wiley Series on Personality Processes (New York: John Wiley & Son, 1988), 1210-23.

¹⁹See David L. Givens and Michael K. Robinson, “Fathers and the Preschool Age Child,” in *Dimensions of Fatherhood*, ed. Shirley M. H. Hanson and Frederick W. Bozett (Beverly Hills, CA: Sage, 1985), 115-40.

²⁰Barnett and Baruch, 9.

increased male participation in the daily activities of families but brings both positive and stressful consequences.

Etchegoyen points out a psychoanalytic view on the father's role, broadly grouped under three headings: the role of the father in the Oedipus complex, the father as an intrapsychic construct (the "internal father"), and the role of the father in child development.²¹

As we see, fathers are involved in their children's lives in a multitude of ways that go beyond the traditional roles. Lamb, Charnov, and Levine have found that fathers are involved with their children in at least three major ways: (1) Engagement Fathers have direct contact with them; (2) Accessible Fathers are available to their children even when they are not physically in contact; (3) Responsible Fathers provide care and welfare, again regardless of physical proximity.²²

Hispanic Father's Context in the United States

Hispanic fathers in the United States are really hard to describe because of the complexity of the culture, language, and socio economic differences. Fathers "from the same country of origin [can have] differences in beliefs, [languages], customs, and values that are shaped by such factors as family background, recency of immigration, degree of acculturation, regional concentration, level of education attainment, income, and English

²¹See Alicia Etchegoyen, "Psychoanalytic Ideas About Fathers," in *The Importance of Fathers*, ed. Susan Budd (New York: Brunner-Routledge, 2002), 20-41.

²²Michael E. Lamb, J. H. Pleck, and J. A. Levine, "A Biosocial Perspective on Paternal Behavior and Involvement," in *Parenting across the Life Span: Biosocial Dimensions*, ed. Jane Lancaster (New York: Aldine de Gruyter, 1987), 126, 127.

language proficiency.”²³ “Latinos are a culturally rich and diverse population, not a monolithic group. Each culture of origin is unique, with its own customs, values, and language.”²⁴ However, Latino fathers do share similarities²⁵ such as common ground, complexity, religion/spirituality, and challenges.

Common Ground of the Latino Fathers

A group of researchers have found the following similarities among Latino Fathers: *Familismo* (familism, which might be understood as something like “family solidarity” or “family centeredness”), *Simpatia* (sympathy), *Personalismo* (personalism), *Respeto* (respect), and *Confianza* (trust). We cannot consider a Latino father without his extended family values. Researchers have named this concept *Familismo*. This is the centeredness of family in the life of its members. Latinos typically have higher levels of extended *familism* when compared with other ethnic groups of various class levels.²⁶

Familismo

This reflects the significant role assumed by extended family members in the lives

²³Laura Vazquez, “Programs for Hispanic Fathers: Perspectives from Research,” in *Hispanic Fathers and Family Literacy: Strengthening Achievement in Hispanic Communities*, Promoting Responsible Fatherhood, United States Department of Health & Human Services, www.fatherhood.hhs.gov/hispanic01/research.htm (accessed August 6, 2007).

²⁴Jerry Tello, Barbara Kappos, Alejandro Moreno, Bobby Verdugo, Hector Perez-Pacheco, Fatima Sanchez, and Claire Donahue, *Fatherhood Lessons* (Los Angeles: The National Latino Fatherhood and Family Institute, 2003), 13.

²⁵Thelma H. Duffey, “The Hispanic Couple in Therapy,” in *Family Therapy with Hispanics*, ed. Maria T. Flores and Gabrielle Carey (Needham Heights, MA: Allyn and Bacon, 2000), 167-84.

²⁶Scott A. Melzer, Scott Coltrane, Eric J. Vega, and Ross D. Parke, “Mexican American Fathering in Neighborhood Context,” in *Situated Fathering: A Focus on Physical and Social Spaces*, eds. William Marsiglio, Kevin Roy, and Greer Litton Fox (New York: Rowman & Littlefield, 2005), 277-298.

of Hispanic families and is considered a most basic value.²⁷ It reflects strong family cohesion with emphasis of the group over the individual, and a requirement of respect and obedience toward parents and other elders.²⁸ In this concept, the Latino father is the head of his household and exercises authority over all the members of his family.²⁹ *Familismo* includes *compadres* (godfathers) and *comadres* (godmothers) as part of the extended family network.³⁰

Simpatia

This is the term used for a nice person, someone Latinos characterize as being easy going, friendly, and fun to be with. *Simpatia* is a value placed on politeness and pleasantness. Avoidance (Octavio Paz calls this as self-denial)³¹ of hostile confrontation is a vital component of this ethno-cultural value.

Personalismo

This is the “preference for being treated on a personal basis rather than according to categories, rules, or policy.”³² Hispanic fathers care more about relationships than services.

²⁷Duffey, 167-84.

²⁸Melzer, Coltrane, Vega, and Parke, 277-78.

²⁹Carolyn Conway Madding, “Socialization Practices of Latinos,” in *The Hispanic Child*, ed. Alejandro E. Brice (Boston, MA: Allyn and Bacon, 2002), 75.

³⁰“Cultural and Ethnic Differences in Families,” in *Intimate Relationships, Marriages, and Families*, 5th ed., eds. Mary Kay DeGenova and F. Philip Rice (Boston: McGraw Hill, 2002), 54-55.

³¹Octavio Paz, *El Laberinto De La Soledad* (New York: Penguin, 1997), 50-67.

³²Flavio Francisco Marsiglia and Cecilia Menjivar, “Nicaraguan and Salvadorean Children and Families,” in *Culturally Competent Practice with Immigrant and Refugee Children and Families*, ed. Rowena Fong, *Social Work Practice with Children and Families* (New York: Guilford Press, 2004), 263.

Respeto

Within the Hispanic community, older adults expect respect from youngsters, women from men, men from women, adults from children, teacher from students, employers from employees, and so on. The Hispanic shows respect for the family structure, culture, and each individual.³³

Confianza

This refers to the intimacy and familiarity in a relationship, Hispanics tend to be highly attuned to one another's nonverbal messages.³⁴ Hispanics believe in the honesty and reliability of others.

Madding, points out other characteristics that unify the Latino community such as common language, religion and/or spiritualism, love of children, and high hopes for the future.³⁵

The last similarity I will mention is that Hispanics are very hard workers. This is exemplified by the risks they take to leave their home town, and all their *amigos* (friends), *compadres*, *comadre* and so on. Working hard is a matter a pride and seen as an essential part of true manhood among Hispanic fathers.³⁶ When they integrate to another

See Elaine S. LeVine and Amado M. Padilla, *Crossing Cultures in Therapy: Pluralistic Counseling for the Hispanic* (Monterey, CA: Brooks/Cole, 1980), 20-44.

³³K. T. de Lagana and Paula L. Gonzales-Ramirez, "Mexican Americans," in *Culture & Nursing Care: A Pocket Guide*, eds. Suzanne Dibble, Juliene Lipson, and Pamela Minarik (San Francisco: UCSF Nursing Press, 1996), 17-30.

³⁴Vincent Guilamo-Ramos, Patricia Dittus, James Jaccard, Margaret Johnson, Alida Bouris, and Neifi Acosta, "Parenting Practice among Dominican and Puerto Rican Mothers," *Social Work* 52, no. 1 (2007), 17-30.

³⁵Madding, 69.

³⁶Marie Arana, "The Elusive Hispanic/Latino Identity," *Nieman Reports* 55, no. 2 (Summer 2001): 8, 9. Note: The reason I am mentioning men as a hard workers does not mean that women are not. It is just that for the purpose of this dissertation, my emphasis is on the Hispanic father.

challenging social system, no matter in which position they work, they work hard.

The Hispanic Father's Complexity

The Latino Cultural Identity has a universe of difference. We do, however, have one important thing in common. We are, overwhelmingly, speakers of Spanish. Madding says that “the Spanish language exists as a common bond and is a symbol of solidarity within a diverse population.”³⁷ We can be as marked and molded by that language as a person can be by the color of his or her skin or the history of his or her people. We are sometimes Asians from Peru, Blacks from the Caribbean; we can be indigenous Native Americans, (Mayas, Aztecs, Incas, and so on). We can, as the word Hispanic implies, trace our heritage to Spain. We might be Italians from Genoa, Middle Easterners from Lebanon, or Jews from the Eastern European borderlands—people who came to the New World to have a new start.

We can be any combination of these, *criollos* or *mestizos*, in whom all these worlds ally to create something new and complex, but the Spanish language and its attendant culture are what hold us together.³⁸ The complexity of the Latino culture is a symphony sung in one language—Spanish.

Religion and/or Spirituality

Another element of the Latino father's complexity is his religion and/or spirituality. In this section, I will use a chart to illustrate the critical religious factors and

³⁷Madding, 69. See Maya Kalyanpur and Beth Harry, *Culture in Special Education: Building Reciprocal Family-Professional Relationships* (Baltimore, MD: Paul H. Brookes, 1999). Douglas Massey, Ruth Zambrana, and Sally Bell, “Contemporary Issues in Latino Families,” in *Understanding Latino Families: Scholarship, Policy and Practice*, ed. Ruth Zambrana (Thousand Oaks, CA: Sage, 1995).

³⁸Arana, 8, 9.

influences of each region in Latin America that contribute to the Hispanic father's religious complexity. For the purpose of simplifying this complexity, I will use general geographic areas rather than specific countries—Mesoamerica,³⁹ Caribbean,⁴⁰ and South America⁴¹—to make clear the many factors and influences of the Hispanic father's religion and/or spirituality.

As we can see, Latin American fathers are religious by nature and when they immigrate, they bring their religiosity with them. Religion plays an integral role in the traditional lives of Mexican American and/or Latinos, although historically they are from different backgrounds. Today many Latinos belong to the Roman Catholic Church. Mysticism also plays an important role with this population, as reflected in the strong belief in *curanderismo*, or folk healing.⁴²

³⁹“The term Mesoamerica—literally, ‘middle America’ in Greek—was first used by the German ethnologist Paul Kirchhoff, who noted that similarities existed among the various pre-Columbian cultures within the region that included southern Mexico, Guatemala, Belize, El Salvador, western Honduras, and the Pacific lowlands of Nicaragua and northwestern Costa Rica. In the tradition of cultural-history, the prevalent archaeological theory of the early to middle 20th century, Kirchhoff defined this zone as a culture area based on a suite of interrelated cultural similarities brought about by millennia of inter- and intra-regional interaction (i.e., diffusion). These included sedentism, agriculture (specifically a reliance on the cultivation of maize), the use of two different calendars (a 260 day ritual calendar and a 365 day calendar based on the solar year), a base 20 (vigesimal) number system, pictographic and hieroglyphic writing systems, the practice of various forms of sacrifice, and a complex of shared ideological concepts. Mesoamerica has also been shown to be a linguistic area defined by a number of grammatical traits that have spread through the area by diffusion.” Define This, “Etymology and Definition,” <http://www.definethis.org/word/Mesoamerica.html> (accessed August 11, 2007). Alfredo Lopez Austin, “Myth, Believe, Narration, Image: Reflections on Mesoamerica Mythology,” *Journal of the Southwest* 46, no. 4 (2004): 601-619.

⁴⁰Define This, “Caribbean,” <http://www.definethis.org/word/Caribbean.html> (accessed August 11, 2007).

⁴¹Wikipedia, “South America: Pre-Columbian Civilizations,” http://en.wikipedia.org/wiki/South_America#Pre-Columbian_civilizations (accessed August 15, 2007).

⁴²Duffey, 180-181.

Geographic Location	Catholicism	Indigenous	African
Literally middle America, ⁴³ from south-central México to Honduras (mid-Central America). This is where the prehistoric cultures, characterized by agricultural villages and large ceremonial and politico-religious capitals were established.	The Spaniards did not conquer the Mayan culture or complete remove traditional beliefs with their harsh measures. The colonial Mayans adopted aspects of mainstream Spanish culture, adding Christian symbols to their cultural worldview while Spanish society adopted some of the Mayan culture and religious beliefs. ⁴⁴	The Mesoamerican culture has a profound sense of religiosity based on myth. These myths are expressed according to Alfredo Lopez in a Cosmo vision based on the belief of the tree of diverse fruits. They believe that "the axis of the world [is] located on the Sacred Mountain within which lives the god of rain." ⁴⁵ This concept is the basis for the myths in Mesoamerican religious culture.	The African influence in Mesoamerica has been preserved by the <i>Garifuna</i> Tribe. The <i>Garifunas</i> ⁴⁶ are a mix of the natives, Carib and African, living in the Caribbean. These people adopted the native religion and their language is a combination of Arawak and Carib. The dynamic syncretism of African, Indigenous and Catholic religions coalesced and assumed the authority of a uniquely Garifuna tradition.

⁴³The Library of Congress Country Studies; CIA World Factbook, "Glossary-Mexico: Mesoamerica," Photius Coutsoukis, <http://www.photius.com/countries/mexico/glossary/> (accessed August 11, 2007).

⁴⁴Kay A. Read, *Time and Sacrifice in the Aztec Cosmos*, E-book (Bloomington, IN: Indiana University Press, 1998). Neil Baldwin, *Legends of the Plumed Serpent: Biography of a Mexican God* (New York: PublicAffairs/BBS, 1998). John Franklin Chuchiak, "The Indian Inquisition and the Extirpation of Idolatry: The Process of Punishment in the 'Provisorato de Indios' of the Diocese of Yucatan, 1563-1812." PhD diss., Tulane University, 2000, in Proquest Dissertations and Theses, <http://proquest.umi.com/pqdweb?index=0&did=731964601&SrchMode=1&sid=1&Fmt=2&VInst=PROD&VType=PQD&RQT=309&VName=PQD&TS=1237435365&clientId=1898> (accessed August 11, 2007); Carolyn Dean, *Inka Bodies and the Body of Christ: Corpus Christi in Colonial Cuzco, Peru* (Durham, NC: Duke University Press, 1999).

⁴⁵Austin, 605.

⁴⁶The Garifuna, formerly called the Black Carib, are descendants both of Africans and of the Carib Indians who shared the island of St. Vincent in the Caribbean. European, as distinguished from the "Red Carib," called them Black Carib. When the British deported the Black Carib in 1797, five thousand were taken from St. Vincent; only half arrived on the Honduran coast. Paule Christopher Johnson, "Migrating Bodies, Circulating Signs: Brazilian Candomblé, the Garifuna of the Caribbean, and the Category of 'Indigenous Religions,'" *History of Religions* 41, no. 4 (2002): 316, 323.

<p>This concept is basically the way that the Catholic priests who came to conquer the American culture established a mixed religious form. From the Aztecs to the Incas in south America.⁴⁷</p>	<p>A myth is part of a global concept of the cosmos that corresponds to a prelude and a point of origin of the world of humans. It is a divine prelude and miraculous foundation for the nature of the being. Myth gives the origin of all creatures and establishes the laws that govern them. Even when narrative is the most elaborated expression of myth, it is still not the only one. Other forms of expression complement and enrich the oral. Myth “talks” through the media of ritual, dance, mime, music, painting, sculpture and architecture.</p>	<p>This mix of religions is understood as related to the Cuban Santeria, Brazilian Candomble, and Haitian Voodoo. The central point of the religion is the ritual called “dugu” that express the circulation of migrant bodies.⁴⁸</p>
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Figure 1. Mesoamerica

⁴⁷K Enrique Florescano, *The Myth of Quetzalcoatl* (Baltimore, MD: Johns Hopkins University Press, 1999). Russell M. Magnaghi, *Indian Slavery, Labor, Evangelization, and Captivity in the Americas: An Annotated Bibliography* (Lanham, MD: Scarecrow Press, 1998). Elizabeth Hill Boone and Tom Cummins, eds., *Native Traditions in the Postconquest World* (Washington, DC: Dumbarton Oaks, 1998). David J. Wilson, *Indigenous South Americans of the Past and Present: An Ecological Perspective* (Boulder, CO: Westview Press, 1999).

⁴⁸Oliver N. Greene, “The Dugu Ritual of the Garinagu of Belize: Reinforcing Values of Society through Music and Spirit Possession,” *Black Music Research Journal* 18, no. 1/2 (1998): 1-15.

Geographic Location	Catholicism	Indigenous	African
The word CARIBBEAN is based on the perspective that when European explorers first visited the western tropical Atlantic realm they met native seafarers who carried with them edible beans for trade. Thought to be a version of the European legume called carob, the explorers named these native seafarers caribs that traded beans - and thus the name of the realm became known as the Caribbean			Afro-Caribbean writers have re-defined folk religion and Afro-Caribbean "Ceremonial Spirituality," which is the synthesis of multiple legacies of the Americas. The nature of Afro-Caribbean religion is based in the creolized concept of the rituals of romery. The Afro-Caribbean religion is the result of the influence by the Africans slaves as well as Catholic conquerors and the Native American beliefs. Afro-Caribbean spirituality was created out of a vigorous process of cultural creolization. Three major Afro-Cuban cults exist: The Yuruba (Santería), ⁴⁹ the Bantu Palo Monte, ⁵⁰ and the Abakua Secret Societies. ⁵¹

Figure 2. The Caribbean.

⁴⁹"Santería is a combination of Roman Catholicism and African religion. . . . The Santería cults have been entrenched since the eighteenth century when African slaves began them on Cuba's sugar plantations." Alejandro E. Brice, ed. "The Spanish Language," in *The Hispanic Child*, ed. Alejandro E. Brice (Boston, MA: Allyn and Bacon, 2002), 23.

⁵⁰The Regla Congo or Palo Monte. This religious expression in this has its roots in the cults practiced in the kingdom of Congo and other subordinated monarchies of Bantu origin. The western ethnology gathered under the same denomination the community of peoples from western, central and south Africa, that spoke that language in any of its forms.

⁵¹The Abakuá Secret Society: In Cuba, those persons belonging to the secret masculine society Abakuá are known as abakúa or ñañigo. This kind of society is unique in the American continent.

For Latinos, religion is also part of a mechanism for survival. It is the way to understand and put order in their universe. Religious beliefs and practices are for Latinos, like for many other cultural groups, a way of looking at the world that has been passed down from one generation to the next in order to give meaning and purpose to living.⁵²

Hispanic people not only are *mestizo* by the mixture of blood but by the mixture of religious beliefs. "Hispanics in the United States, moreover, have experienced an additional *mestizaje* as they immigrated into North American culture."⁵³

⁵²Rosendo Urrabazo, "Therapeutic Sensitivity to Latino Spiritual Soul," in *Family Therapy with Hispanics*, ed. Maria T. Flores and Gabrielle Carey (Needham Heights, MA: Allyn and Bacon, 2000), 205-227.

⁵³John P. Rossing, "Mestizaje and Marginality: A Hispanic American Theology," *Theology Today* 45, no. 3 (1998): 296.

Geographic Location	Catholicism	Indigenous	African
South America is a sub-continent crossed by the equator with most of its area in the Southern Hemisphere. South America is situated between the Pacific Ocean and the Atlantic Ocean. The classification of its geographic location is the subject of dispute: in all non-English speaking regions of the world, America is a continent and North, Central and South America are its subcontinents.		South America, a sub-continent, has its own unique culture. It is a combination of the cultures of the Incas and other civilizations descended from Indians who migrated from North America, and the Spanish, who conquered South America in the 1500s. "The Incas had a highly organized religion in which human sacrifice was rare, their principal focus of worship being the sun" ⁵⁴ (Inti) and mother earth (pachama) was used to practice divination. ⁵⁵ The ritual actions and origin myths do not simply occur as isolated institutions in societies.	"Candomblé is a Brazilian redaction of West African religions recreated in the radically new context of a 19th century Catholic slave colony." ⁵⁶ Candomblé practitioners define this experience as receiving the "forces of nature" and/or the energy of the African gods. "At its most basic level, Candomblé involves a relation of exchange with a group of superhuman entities called orixás which mediate between Olorun, a distant high-god, and human beings." ⁵⁷

⁵⁴Elliott Shaw, "Mines and Minerals of Peru," *Mineralogical Record* 28, no. 4 (1997): 9-13.

⁵⁵PHILTAR, "Inca Religion," <http://philtar.ucsm.ac.uk/encyclopedia/latam/inca.html> (accessed August 15, 2007).

⁵⁶Paul Christopher Johnson, "The Nation and the 'Nations': Religious Identity and Ritualizing Space in Brazilian Candomblé" (Ph.D. thesis, University of Chicago Divinity School, 1997). 2.

⁵⁷*Ibid.*, 4.

South America includes the countries of Venezuela, Colombia, Ecuador, Peru, Brazil, Bolivia, Paraguay, Chile, Uruguay, Argentina, the Falkland Islands, Guyana, Suriname, and French Guiana.	<p>“The reenactment of those actions, within the codified contexts of rituals, re-established the ruling elites’ ancestral linkages with mythical personages and events as well as their access to universal forces.”⁵⁸</p> <p>They conceived of the world as being composed of three aspects. In their representation of the cosmos, for example, they used the three words: UKU PACHA (the past and the interior world), KAY PACHA (the world of present and of here), and HANAN PACHA (the future and the supra world). These worlds are represented as concentric circles. Each of these worlds is inhabited by spiritual beings. The future, present and past are not conceived as a linear structure; human beings can access the three dimensions.⁵⁹</p>	Candomblé is a mixed religion rapidly growing in Brazil, Argentina, Uruguay, and the United States. ⁶⁰
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Figure 3. South America.

⁵⁸Brian S. Bauer, “Legitimization of the State in Inca Myth and Ritual,” *American Anthropologist* 98, no. 2 (1996): 333.

⁵⁹Chris Hardman, “Unraveling an Inca Mystery,” *Americas* 58, no. 5 (2006): 48-55.

⁶⁰Johnson, “Migrating Bodies, Circulating Signs,” 314.

A Hispanic Father's Challenges

Historically, the Hispanic community has experienced different challenges through its presence in the United States. Rivera points out that financial problems, immigration, health; lack of political power and education are the challenges that the Hispanic community confronts.⁶¹ For the purpose of this project, I will talk about two challenges of the Hispanic community: immigration and acculturation.

“Divided Heart”

This term represents a cultural perspective on immigration. “Latinos are different from all other immigrants past and present because they come from close by countries and because many come illegally. . . . They come from many different nations, many different races.”⁶²

There are multiple reasons that Hispanics continue to come to the United States, such as increased economic possibilities or seeking sanctuary for political reasons. Immigration to the United States has been greatest from Mexican⁶³ and Central American,⁶⁴ with individuals and families fleeing political and economic problems in their native countries. The other large group of immigrants is Puerto Ricans, who started

⁶¹Rubén Rivera, “La Perfilación Como Método para Identificar las Necesidades de los Inmigrantes” (D.Min. thesis, Andrews University, 2006), 49.

⁶²Roberto Suro, *Strangers Among Us* (New York: Alfred A. Knopf, 1998), 9.

⁶³“Mexico has been the leading source country for Latin American immigrants since 1820, but the Mexican flow began in earnest during the time of the Mexican Revolution. The Bracero Program, which was a binational agreement that allowed entry of temporary agricultural workers, institutionalized migrant streams that persisted long after the formal agreement was terminated in 1964.” Tienda, 2:1189.

⁶⁴Immigration from Central and South America and the Spanish-speaking Caribbean has continued to diversify not only the national-origin composition of the ⁶⁵Vilma Ortiz, “The Diversity of Latino Families,” in *Understanding Latino Families: Scholarship, Policy and Practice*, ed. Ruth Zambrana (Thousand Oaks, CA: Sage, 1995), 23.

to immigrate to the United States from 1940 to 1950. Puerto Rican immigrants have typically been young, with little education, and low occupational skills. The other large group of immigrants is Cubans who started to migrate from 1950 to 1960. These immigrants “were predominantly professionals and entrepreneurs who fled Cuba when Castro came to power.”⁶⁵

South American Migration

“The exodus of middle and upper class professionals, known as the ‘brain drain’⁶⁶ (1960-1975), and the settlement in the US of the first significant wave of Colombians, displaced as a result of the 1960s. Alliance for progress modernization programs; the forced migration and political exile of groups . . . (1970s-mid-1980s) [is] exemplified by . . . the case of Peruvians⁶⁷ and, to a lesser extent, Ecuadoreans.”⁶⁸

Why does the immigrant have a divided heart? Because of what I call the syndrome of the India Maria.⁶⁹ Researchers have found that Latinos who immigrate to the United States are unambiguously committed to eventually returning to the home country. Latinos sees migration as a temporary condition. That is why the focus of all their

⁶⁵Vilma Ortiz, “The Diversity of Latino Families,” in *Understanding Latino Families: Scholarship, Policy and Practice*, ed. Ruth Zambrana (Thousand Oaks, CA: Sage, 1995), 23.

⁶⁶“Brain Drain” is the emigration of a significant proportion of a country’s highly skilled, highly educated professional population, usually to other countries offering better economic and social opportunity (for example, physicians leaving a developing country to practice medicine in a developed country). Arthur Haupt and Thomas Kane, *The Population Reference Bureaus Population Handbook: International Edition*, 4th ed. (Washington, DC: The Bureau, 1997), 42-52.

⁶⁷See Elena Sabogal, “Viviendo a La Sombra: The Immigration of Peruvian Professionals to South Florida,” *Latino Studies* 3, no. 1 (2005): 113-31.

⁶⁸Suzanne Oboler, “Introduction: Los Que Llegaron: 50 Years of South American Immigration (1950-2000) - An Overview,” *Latino Studies* 3, no. 1 (2005): 44.

⁶⁹The India Maria is a Mexican actress who play the role of a Mexican Indian woman who immigrates to the United States but when she is in the United States she cries because she wants to go back

activities includes those they have left behind. "Fathers contributed as much as they could to the family in Mexico [Latin-America] by sending money home."⁷⁰

Glenn Hughes expressed the same feeling in his **Homeland Lyrics**⁷¹

Always take a part of you
wherever I go
you're never far from me
no matter how far
wherever I go
remember all those years
some were good
few were bad
when I dream about you baby
I'm so happy, yet so sad
I'm so happy, yet so sad

Chorus
do you wanna go back to my homeland
to the place we belong
back to my homeland
to the place near your heart

now and then something
strikes right
thru' the heart
just a scent or a shadow
reminds me how far
how far we are apart
now when I look back
there's one thing I've got to say
there's just one place
by now I'm sure
sure you know
now I'm sure, sure you know
Chorus

(do you) do you wanna come with me

to Mexico, and finally does go back, but when she is in Mexico wants to come back to the United States and then states, I am neither (ni di aqui ni di haya) from here nor from there.

⁷⁰Martica L. Bacallao and Paul R. Smokowski, "The Costs of Getting Ahead: Mexican Family System Changes after Immigration," *Family Relations* 56, no.1 (2007): 56.

⁷¹Lyrics on Demand, "Glenn Hughes Lyrics: Homeland Lyrics," <http://www.lyricsondemand.com/g/glennhugheslyrics/homelandlyrics.html> (accessed March 18, 2009).

(do you) do you wanna come with me
(do you) do you wanna go with me
I hope and I pray
that you'll come back one day
the feelin's so strong
I've got to keep holdin' on
stay with me, stay
this is where I belong

do you really wanna go
back to my homeland.

Latinos used to living in communities in their native country of origin lose their sense of community when they immigrate to the United States. Their wish to be with loved ones (*amigos, compadres, parientes, and padres*) is the key element underlying their desire to go back home, especially for those who are still “undocumented.”

Miguel Acevedo's Story⁷²

This is an example of the struggles of Latino men:

Mr. Acevedo came to the United States in 1990. He traveled north through Mexico and crossed the border into Arizona. From Arizona, he came to Princeton, N.J. for three months. He had friends here and heard about the job opportunities here. 'From Arizona, I came here to Princeton and I saw Princeton but I'm a young man and I want to see a big city. I stayed three months.

I have friends in Boston and they coming to Providence and they called my up to say «come on up» and I wanted to see a big city.'

Acevedo stayed in Providence for three years before returning to Princeton. He now holds down a job within the city and works close to 80 hours a week. Miguel seems to enjoy his work and his new home here in Princeton but he longs to return to Guatemala.

'I want to go back, I'm working here for now but I am going to go back to my country.'

The image of Latinos streaming across the border in order to set up permanent residence in this country clearly isn't the case with Miguel. This is the classic example of return migration - Miguel came to this country in order to work, never considering making the United States his home.

⁷²This story was taken from Piñon and Rosales, “Personal Accounts of the Immigrant Experience to the United States: Shattering the Myths,” Princeton Sociology Department, www.princeton.edu/~sociolog/syllabi/centeno_pinon.html (accessed August 20, 2007).

Acevedo left behind his mother, three brothers, grandmother and an uncle. He longs to return to Guatemala. He has no family with him here in Princeton and has only one relative in the United States, a cousin living in California. His isolation from his family has proved to be difficult.

The close familial networks, that so many immigrant families rely on, are absent from Miguel's experience. He has had to stick it out in an unfamiliar setting with help from friends of his.

The only scenario in which Miguel would live in the United States permanently would be where his family joins him here.

'Maybe if my mom was here and my three brothers- my two brothers and one sister- if they came with me, maybe. But I don't want to have problems with immigration if I try to bring my mother here.'

The American dream that so many immigrants share inevitably gives way to the harsh reality of America.

'People who worked in the United States and came back to Guatemala would say what a nice place it was, they wore nice shirts, the Levi jeans. People in Guatemala thought that if you came to the United States, you would be able to get everything. No, it's not like that.'

The long hours that Mr. Acevedo puts in at work is a testimony to his desire to earn enough money so he can return home to his loved ones. When he informed his family about his intention of leaving in order to work in the United States, his mother was not happy.

'My mother didn't want me to go. I had a job over there that paid 1,200 *quetzales* by myself and I don't have a family so it's a lot of money. But I didn't want to have nothing in 30 years; I want to have something for then.' In order to have that kind of money, it was necessary for Miguel to leave Guatemala and come to the U.S. While working and saving for his return trip home, Miguel manages to send money home to Guatemala every month. When he entered the United States, Miguel knew little English. He picked up the language from his friends and his co-workers. He says that he didn't have too hard a time learning the language. His present job requires him to have a working knowledge of English and he has yet to run into any problems.

In fact, Mr. Acevedo knows enough English to help out Latinos who do not. 'I go to the hospital with a friend to help out because I know a little English, not too much but a little bit.' He acts as a translator between his friends and the hospital staff.

When asked of the treatment he and his friends received, Acevedo replied that the hospital staff treated them very well. While Miguel has never used the health care facilities in the U.S., his friends have been taken care of.

'I have friends here but one year ago I said that I don't want to go to parties, I don't want to spend money because my plan is to go back to Guatemala.'

This is a classic example of many (not all) immigrants' experience in the United States.

Acculturation

This has been defined as the changes that an individual experiences as a result of being in contact with other cultures, it “involves the adoption by one ethnic group of another’s cultural characteristics, including worldview, language, values, practices, religion, and diet.”⁷³ Acculturation can be divided into (1) Integration: This is characterized by adopting the values, beliefs and behavior of the host culture while retaining special aspects of the native culture; (2) Separation: This involves retaining the native culture while resisting the adaptation to the host culture; (3) Assimilation: The adopting of the culture of the host and rejecting the native culture; and (4) Marginalized: Those individuals who affiliate with neither culture.⁷⁴

Acculturation is a process, rather than a static variable, and depends on social interaction; “it is multidimensional, multidirectional and multifactorial, and

⁷³ Johnny Ramirez-Johnson and Edwin I. Hernandez, *ADVANCE: A Vision of a New Mañana* (Loma Linda, CA: Loma Linda University Press, 2003), 23. Lucas Torres and David Rollock, “Acculturative Distress among Hispanics: The Role of Acculturation, Coping, and Intercultural Competence,” *Journal of Multicultural Counseling and Development* 32, no. 3 (2004): 155-168.

⁷⁴ Kristen M. McCabe, Anna S. Lau, May Yeh, Ann F. Garland, Patricia A. Wood, and Richard L. Hough, “The Acculturation Gap Distress Hypothesis Among High-Risk Mexican Families,” *Journal of Family Psychology* 19, no. 3 (2005), 365-375.

developmental that encompasses values, beliefs, attitudes, language, and cultural practices.”⁷⁵

One way that Hispanic fathers can contribute to the process of acculturation is by knowing the social system worldview of the North American culture because the differences between the acculturation process for parents and youth are linked to parenting practice and family conflict.⁷⁶ This conflict leads to adolescent behavior problems, including school problems, emotional problems, and alcohol and drug use.

Developmental “cultural differences between parent and child add to the typical sources of stress resulting from the transition from childhood into adolescence.”⁷⁷ In the United States, children acculturate to a more individualistic and self-directed value system⁷⁸ and this gap between fathers and children gets wider. “This acculturation gap is highly dependent on years in U.S. residency for immigrant Latino families, and the acculturation gap tends to increase with greater exposure to U.S. culture.”⁷⁹ A child tends to acculturate more and faster than their parents do, and as a result this creates a gap in

⁷⁵Robin L. Page, “Acculturation in Mexican Immigrants,” *Journal of Holistic Nursing* 24, no. 4 (2006): 271.

⁷⁶See J. Douglas Coatsworth, Hilda Pantin, and Jose Szapocznik, “Familias Unidas: A Family-Centered Ecodevelopmental Intervention to Reduce Risk for Problem Behavior among Hispanic Adolescents,” *Clinical Child and Family Psychology Review* 5, no. 2 (2002): 113-32; Mario De la Rosa, Rodolfo Vega, and Matthew Radisch, “The Role of Acculturation in the Substance Use Behavior of African-American and Latino Adolescents: Advances, Issues, and Recommendations,” *Journal of Psychoactive Drugs* 32, no. 1 (2000): 113-32; William Vega, Andres Gil, George J. Warheit, Rick S. Zimmerman, and Eleni Apospori, “Acculturation and Delinquent Behavior among Cuban American Adolescents: Toward an Empirical Model,” *American Journal of Community Psychology* 21, no. 1 (1993): 113-25.

⁷⁷Julianna Deardorff Lauri A. Pasch, Jeanne M. Tschann, Elena Flores, Carlos Penilla, and Philip Pantoja, “Acculturation, Parent-Adolescent Conflict, and Adolescent Adjustment in Mexican American Families,” *Family Relations* 55, no. 3 (2006): 76.

⁷⁸Charles R. Martinez, “Effects of Differential Family Acculturation on Latino Adolescent Substance Use,” *Family Relations* 55, no. 3 (2006): 308.

⁷⁹*Ibid.*

the acculturation level between parents and children.⁸⁰

A Hispanic Fatherhood Model

The Natural Conflict of Fathers Who Have Immigrated

Hispanic fathers who have grown up in a traditional culture where most of the nurturing, socialization, and responsibility for child development are left to women results in the loss of male role models for children.

Hispanic immigrant fathers confront new challenges. Estrada says that in the past, the role of men was well defined; it was expected that men were strong, and manly, gutsy, successful, athletic, adventurous, responsible, and romantic.⁸¹ Paz indicates that from their childhood, they were taught to suffer with dignity.⁸² In their native country, (almost) everything was under their control; however, when they immigrated, they lost their familiar setting, even if they came with their own traditions, ideas, and values.

Many of these values and teachings are different from North American values. However, each system strives to achieve a similar goal, which is to form functional families. The Hispanic father feels rejected in this new culture because he expresses his own traditional outlook. Estrada indicates that the Hispanic father prepares his children to succeed, to be competitive, aggressive, independent, inexpressive, autonomous, secure, and tireless in the game.⁸³ But now, he feels guilty to be himself, to be the way he is,

⁸⁰I use the term "children" to refer to persons between the ages of 0 and 18 years.

⁸¹Antonio Estrada, *Las Familia: Crisis y Oportunidades* (Barcelona, España: CLIE, 1998), 119.

⁸²Paz, 52.

⁸³Estrada, 121.

because he perceives strain between his natural way of being and the demands of the environment.

This natural conflict can make the transition from their native countries to the United States difficult, especially when analyzing the different ways each country's government intervenes on behalf of children. If a parent is unable to modify the social norms of their native country to allow the child to develop like other North American children, conflicts may develop a dysfunctional family.⁸⁴ Thus it is crucial to encourage fathers to participate more in their children's life.

Hispanic fatherhood has been in the process of being re-defined as a consequence of entering a new culture. In this transition, the father loses his previous patriarchal power and is required to incorporate more nurturing, caretaking qualities into his traditional role as breadwinner and what is seen as the image of a macho Hispanic father.

This not only defines his role in the family as breadwinner, but also identifies with an egalitarian marital relationship and more active involvement in taking care of the children and the performance of domestic tasks. On the other hand, when Latinos immigrate, women come into a more open society, which encourages work outside their homes, power sharing among married couples, and becoming more independent.

According to Smith,⁸⁵ when women work outside of the house it not only changes the parenting role but the marital role, too, enforcing this in three ways:

Power relationship: Because women enter the work force, they become less

⁸⁴Many investigators emphasize, however, that Mexican American families, like other Hispanic families, are adaptive, and gender-role expectations changes as social conditions require.

⁸⁵Ria Smit, "The Changing Role of the Husband/Father in the Dual-Earner Family in South Africa," *Journal of Comparative Family Studies* 33, no. 3 (2002): 401-15.

dependent on their husband and gain more decision-making and bargaining power in the marital relationship.

Allocation of task responsibilities: Even when wives still bear the preponderance of the responsibility for domestic tasks, husbands have become slightly more involved in household activities that are traditionally associated with the role of the wife.

Emotional work: This is the active, rational attempt to manage one's own emotions to bring about a discernable facial expression. In short, bodily and/or verbal expressions should enhance the spouse's emotional well-being and marital satisfaction. Traditionally, according to Erickson, the performing of emotional work was embedded within the wife/mother's family responsibilities. Expressive qualities have also become more manifest in the role of the husband/father, especially insofar as more men are actively becoming aware of the importance of the performance of emotional work in relation to their wives.

Not only has the role of the Hispanic father in the family undergone changes in regard to the husband-wife relationship, but there has also been a shift in the level of the man's involvement in rearing and taking care of his children.

The Hispanic Macho

For more than thirty-five years, scholars from a variety of disciplines, including cultural anthropology, sociology, and psychology, have examined machismo as an extension of masculine gender roles specific to Latino cultures.⁸⁶ Mexican society

⁸⁶J. Manuel Casas, Burl R. Wagenheim, Robert Banchero, and Juan Mendoza-Romero, "Hispanic Masculinity: Myth or Psychological Schema Meriting Clinical Consideration," *Hispanic Journal of Behavioral Science* 16, no. 3 (1994), 315-31.

dichotomized men almost exclusively into two broad categories that were defined by demeanor. Masculine men were *hombres* or *machos*. Their counterparts were effeminate men, *maricones* (queer), who were perceived as having forfeited their manhood altogether.⁸⁷

Negative connotation: Avendaño found that negative elements, which include heavy drinking, promiscuity, and acting out potential domestic violence to females⁸⁸ are found in no Hispanic writers, especially in Caucasian literature.⁸⁹ “Machismo refers to exaggerated forms of male gender-role behaviors—such as toughness, aggressiveness, risk taking, and virility,”⁹⁰ in order to prove his masculinity; the male could have extramarital affairs, but that would demonstrate lack of respect for his wife.⁹¹

Yvonne is a Hispanic young woman in North America and she has learned that a macho father is one who is very protective. He needs to know everything about her, controls her time, requires her to be at home, and does not communicate openly and directly with her.⁹² Latino fathers are frequently portrayed as rigid and authoritative macho men controlling their family.

⁸⁷Héctor Carrillo, “Neither Machos nor Maricones: Masculinity and Emerging Male Homosexual Identities in Mexico,” in *Changing Men and Masculinities in Latin America*, ed. Matthew C. Gutmann (London: Duke University Press, 2003), 352. Paz, 31.

⁸⁸Geri-Ann Galanti, “The Hispanic Family and Male-Female Relationships: An Overview,” *Journal of Transcultural Nursing* 14, no. 3 (2003): 180-85.

⁸⁹Andrés Avendaño-Ramírez, “Un Programa para Desarrollar Matrimonios Sólidos entre Inmigrantes Hispanos en la Iglesia Hispana Adventista de Rockford” (DMin thesis, Andrews University, 2008); Jorge G. García and María Cecilia Zea, *Psychological Interventions and Research with Latino Populations* (Boston, MA: Allyn and Bacon, 1997), 113.

⁹⁰Ramirez-Johnson and Hernandez, 57.

⁹¹Mary Kay DeGenova and F. Philip Rice, *Intimate Relationships, Marriages and Families*, 5th ed. (Boston: McGraw-Hill, 2002), 55.

⁹²J. Ross Eshleman, *The Family*, 9th ed. (Boston, MA: Allyn and Bacon, 2000), 283.

These negative elements are mistaken conceptions of what being truly macho means. Men who behave “contrary to the good of their [family and] community have not yet learned the real essence of maleness.”⁹³

Positive connotation: When Juan Carlos Heredia was a child, he asked his grandfather what “macho” meant. The grandfather replied, “It means being strong enough to be kind and gentle.” “I don’t understand, Grandfather. What about those guys who treat people mean?” “Oh! Juanito they’re just not strong enough yet.”⁹⁴ The ideal in traditional Latino culture dictates that men need to be strong, reliable, virile, intelligent, and wise.

Jose Torrez indicates that “machismo in the Latino sense is the expectation that a man will be honorable, responsible, and loving toward his family.”⁹⁵ Torres, Solberg, Scott, and Carlstrom have challenged the construct of machismo with empirical data. They found that the traditional concept of machismo was extremely limited when it was used to describe the whole variety of gender role experiences of man in his culture.

A majority of these men perceive machismo as a cultural value that describes a man who takes full responsibility for covering the physical and emotional needs of his family.⁹⁶ For example, as a father, the Latino man must protect his daughters from an

⁹³Rodolfo Anaya, “‘I’m the King’: The Macho Image,” in *Muy Macho: Latino Men Confront Their Manhood*, ed. Ray González (New York: Anchor Books, 1996), 59.

⁹⁴Edward James Olmos, Lea Ybarra, and Manuel E. Monterrey, eds., *Americanos: Latino Life in the United States=La Vida Latina en los Estados Unidos* (New York: Little, Brown and Company, 1999), 97.

⁹⁵Jose R. Parra-Cardona and Dean M. Busby, “Exploring Relationship Functioning in Premarital Caucasian and Latino/a Couples,” *Journal of Comparative Family Studies* 37, no. 3 (2006): 348.

⁹⁶José B. Torres, V. Scott H. Solberg, and Aaron H. Carlstrom, “The Myth of Sameness among Latino Men and Their Machismo,” *American Journal of Orthopsychiatry* 72, no. 2 (2002): 161-81.

openly sexual society that can lead to emotional pain and psychological confusion. This is accomplished, in part, by improving the socioeconomic future of the family, which is a greater concern than preserving virginity per se.⁹⁷

The real macho man is family-oriented, hard-working, brave, proud, and interested in the welfare and honor of his loved ones, including providing for, protecting, and defending his family and less fortunate members of society.⁹⁸

The Integrated Macho

Hispanic fathers have adopted beliefs and values of the host culture while retaining special aspects of their natural culture. Researchers believe that integration is the ideal stage in the acculturation process.

Studies of youths and families have shown that the fathers who became integrated in both cultures “report higher family adaptability due to a variety of factors including school involvement, having friends from different cultural backgrounds, ongoing interactions with and responsibilities for family members,”⁹⁹ the necessity of speaking both languages, less of a tendency to divorce, and more mental health stability.

In this new fatherhood model, fathers will understand and develop four major concepts of family living that will help them to participate more effectively in their children’s lives.

⁹⁷Gloria González-López, “Fathering Latina Sexualities: Mexican Men and the Virginity of Their Daughters,” *Journal of Marriage and Family* 66, no. 5 (2004): 1118.

⁹⁸Torres and Rollock, 155-67.

⁹⁹Ramon B. Zabriskie, Owen D. Christenson, Dennis L. Eggett, and Patti A. Freeman, “Family Acculturation, Family Leisure Involvement, and Family Functioning among Mexican Americans,” *Journal of Leisure Research* 38, no. 4 (2006): 475-95.

These concepts of roles, rules, boundaries, and the ecology of the family, will help fathers: (1) understand and support every family member to have his or her own development plan, (2) establish responsibilities according to the stage of development of each family member, (3) create an environment of respect and love with each family member, (4) protect every family member, (5) structure family communication and behavior. (6) achieve family goals, (7) establish boundaries between the family and the external subsystem, and (8) know the context and the complexity of the neighborhood social systems in order to integrate his family structure into this complexity, and enable the family to contribute to community resources in the community environment, and to benefit from community resources available to his family.

Family Roles

These are the reciprocal characteristics patterns of social behavior¹⁰⁰ by which individuals fulfill marital and family functions.¹⁰¹ Virginia Satir described family roles in “three major categories: marital, having the labels of husband and wife; parental-filial, having the labels of father-daughter, mother-daughter, father-son; and sibling, having the labels of brother-brother, sister-sister, and brother-sister.”¹⁰²

¹⁰⁰Jon Carlson, Len Sperry, and Judith A. Lewis, *Family Therapy: Ensuring Treatment Efficacy* (Pacific Grove, CA: Brooks/Cole, 1997), 43.

¹⁰¹*Ibid.*, 82.

¹⁰²Virginia Satir, *Peoplemaking* (Palo Alto, CA: Science and Behavior Books, 1972), 146. The three categories that Virginia Satir indicates is being known in the family system theory as subsystem on individuals, dyads, and other subgroups that influence one another. Lisa C. Hayden, Masha Schiller, Susan Dickstein, Ronald Seifer, Ivan Miller, Gabor Keitner, Steven Sameroff, and Steven Rasmussen, “Levels of Family Assessment: I. Family, Marital, and Parent-Child Interaction,” *Journal of Family Psychology* 12, no. 1 (1998): 7-22.

The McMaster Model of Family Functioning indicates that for family roles to be functional, they will include:

1. *Provision of resources* such as money, food, clothing, and shelter for all family members. This is one of the most basic roles for survival and growth within a family system. This is primarily an instrumental role.

2. *Life skill development* that refers to such matters as supporting children through school, helping members obtain and keep jobs, and assisting them in their personal development.

3. *Nurture and support* of other family members is primarily an affective role and includes providing comfort, warmth, and reassurance for family members

4. *Sexual gratification of marital partners* is one of the keys to a quality marital relationship. This role involves meeting sexual needs in a manner that is satisfying to both spouses.

5. *System management and maintenance* refers to the provision of leadership in the family and to the process of decision making, maintaining the family's boundaries, and establishing and maintaining its standards.¹⁰³

Role theory, which influences many branches of psychology, also makes an important contribution to the study of the family. This theory indicates that some roles are determined biologically, while others depend on the specific dynamic of the family and the social environment. The social learning theory suggests that parents act as role

¹⁰³Carlson, Sperry, and Lewis, 82; Philip Barker, *Basic Family Therapy*, 3rd ed. (New York: Oxford University Press, 1992).77-78.

models for their children and that child learn to imitate their parents' behavior, attitudes and perceptions.¹⁰⁴

Philip Baker described roles as traditional and idiosyncratic.¹⁰⁵ The traditional are the sex roles; kinship roles of mother, father, son, and daughter; age role of the infant, child, teenager, and adult; and the ones mentioned above. Idiosyncratic roles are often the expression of individual and special family capacities; they may also represent the unique characteristics of the strong one, the scapegoat or the baby, the martyr, or the angel.¹⁰⁶

Role allocation: This is the assignment of responsibilities that enables family members to function properly. They carry a multiplicity of "roles that are integrated into the family's structure and represent certain expected, permitted, and forbidden behaviors."¹⁰⁷

In order to develop healthy family roles four principles should be followed:

1. Establish clear roles: Because in the family's system all members influence and are influenced by every other member, it is necessary to create each system to integrate role actors. The lack of clearly defined and agreed upon family roles is a leading cause of stress in the family, particularly in adolescents.¹⁰⁸

2. Develop flexibility: Nathan Ackerman indicates that for the family's behavior to be stable, flexibility and adaptability of roles is essential. Roles within the family,

¹⁰⁴Barker, 77, 78. DeGenova and Rice, 35.

¹⁰⁵Barker, 77.

¹⁰⁶Michael P. Nichols and Richard C. Schwartz, *Family Therapy: Concepts and Methods*, 2nd ed. (Boston, MA: Allyn and Bacon, 1991), 18-19.

¹⁰⁷Dean H. Hepworth and Jo Ann Larsen, *Direct Social Work Practice: Theory and Skills* (Homewood, IL: Dorsey Press, 1982). 307.

¹⁰⁸L. Barnhill, "Healthy Family Systems," *Family Coordinator* 28 (1979): 96.

which change over time, must allow for maturing children to gain an appropriate degree of autonomy.¹⁰⁹ The difference between healthy and unhealthy families is the capability to adjust and adopt different roles in times of crisis, which often requires a temporary or permanent shift in roles.

3. Act fair: Children's roles depend on their stage of life, gender,¹¹⁰ and cultural norms. They should take increasing responsibility for instrumental tasks within the household, and by adolescence should play significant parts in running it.¹¹¹ Roles are spread among the various members so that no one is asked to take on too many responsibilities.

4. Act responsibly and accountably: Families that function well have members who take their roles seriously and do their best to fulfill their duties. Members, who fail to take their roles seriously, or refuse to carry out their roles, can create significant problems for the entire family. In families where clear, flexible roles exist, individual members will be much more likely to take their responsibilities seriously.

Rules

They are implicit or explicit guidelines that determine what behavior is acceptable or not acceptable in a family. Rules are related to a family value system and may vary

¹⁰⁹Irene Goldenberg and Herbert Goldenberg, *Family Therapy: An Overview*, 4th ed. (Pacific Grove, CA: Brooks/Cole, 1996), 26-28.

¹¹⁰Gender roles learning in the family can be divided into three categories: (1) Children develop masculine or feminine personality traits. Children are taught how men and women are supposed to act, they also learn the attitudes and values that their culture considers appropriate for their gender. (2) Children learn masculine and feminine gender roles and responsibilities in marriage and family living. These include decision-making roles, the division of household responsibilities and parental responsibilities. (3) Children learn vocational roles of men and women in our culture.

¹¹¹Barker, 162, 163.

with different roles in the family. Natural or logical consequences provide correctible feedback.¹¹²

Family systems have rules about the individual behavior of members and how members should interact with each other. Rules spell out the roles to be played by each family member, along with behaviors that are permitted or prohibited and the consequences of breaking the rules.¹¹³ They also indicate behaviors that are accepted and functional.

For Don D. Jackson and many early family therapists, “rules became the governing principles of family life, providing guidelines for future interactive patterns.”¹¹⁴ Jackson adopted the concept of *quid pro quo* to describe a family relationship, with well-formulated rules where each family member gives and receives something in return.

In Jackson’s concept in family communication, command message are patterned as rules and he uses the term “family rules” as a description of regularity, not as a casual or determining concept. The rules or regularities operate as a structural body with the purpose of respecting and protecting each family member to preserve the family homeostasis and to maintain an open communication.

Jackson delineated three types of family rules:

1. Covert (Implicit) Norms are rules for covert negotiation on how to resolve conflict, for example, swapping tasks, appealing for fairness because of what one family

¹¹²Carlson, Sperry, and Lewis, 43.

¹¹³Patricia Noller and Mary Ann Fitzpatrick, *Communication in Family Relationships* (Englewood Cliffs, NJ: Prentice-Hall, 1993), 42.

¹¹⁴Goldenberg and Goldenberg, 44.

member has done for the other, limiting the use of coercion, and circumstances under which special consideration can be given.

Hepworth and Larsen say that it is vital to recognize that the implicit rules or norms found in a family system may be either functional—they contribute to the development of capable, adaptive, and healthy family members—or they may be dysfunctional—they can lead family members through anger, depression, silence, guilt, etc. D. Jackson indicates that when trouble begins to brew, general anxiety or even symptomatic behavior on the part of the identified patient can be observed.

Dysfunctional Rules	Functional Rules
Dad can express his needs and wants, but other members of the family can't express theirs unless they correspond with those of Dad.	In this family everybody counts and feedback is important
Be careful what you say around Mom. She may get upset.	It is acceptable to be different. Family members can express their personal ideas and don't have to agree with everything.
Self-control is evidence of strength. Don't let people see your weaknesses by showing tears or anger.	Everybody can express his or her feelings and emotions to members of the family.
Avoid serious discussion of family problems	It is acceptable to talk about disappointments, fears, hurts, anger, criticism, joy and/or achievement.
Don't be different from other family member	It is essential to work out disagreements with other family members as soon as possible.
	It is desirable to admit mistakes and to apologize. Other family member will understand and will respond with forgiveness and support.

Figure 4. Rules.

2. Overt (explicit) “Values, which are consciously held and openly acknowledged; and 3. Homeostatic mechanisms which are rules about how norms and values are enforced (*metarules*).”¹¹⁵

Descriptive and prescriptive rules: A prescriptive rule states how people *should* behave; a descriptive rule states how people *do* behave. “Descriptive rules may be based on individual prerogatives and obligations determined by age, sex, or generation. Some may be negotiable, while others are not. . . . Prescriptive rules are stated overtly—rules such as: ‘Children allow parents to speak without interruption,’ ‘Children hang up their clothes’; ‘Parents decide on bedtime.’”¹¹⁶

Flexibility of rules: Hepworth & Larsen say that “the opportunity to influence rules or to develop new rules varies widely from family to family. Optimally functioning families have rules that permit the system to respond flexibly . . . with [the] changing needs of family members. Dysfunctional systems, on the other hand, have rigid rules that prevent members from modifying their behavior over time in response to changing circumstances and pressures, thus crystallizing relationships and stereotyping roles.”¹¹⁷

They have found that ambiguous definitions of role expectations emanating from evolving norms and changing lifestyles in the larger society also cause strains on the family system. In the lifestyle of the North American, there have been many significant changes that are transforming the institutions of workplace and family. Among the shifting norms that carry the greatest significance for the culture are those relating to the

¹¹⁵Nichols and Schwartz, 40.

¹¹⁶Goldenberg and Goldenberg, 45.

¹¹⁷Hepworth and Larsen, 281.

role of men and women, sexuality, childbearing, and marriage.

For example, with the norms affecting whether a wife should work outside the home having reversed themselves within a single generation, more and more women are seeking employment, and the male/female division of labor in the family is changing dramatically. The dual-earner family has become a common phenomenon. That is why it is so important to have flexible rules to re-adapt to the demands of family needs and to keep the family's homeostasis.

Boundaries

To understand the meaning and complexity of the concept of boundaries, it is important, first, to know the family structure concept within the structural family theory. For Salvador Minuchin, family structure is the invisible set of functional demands that organizes the ways in which family members interact. This structure is governed by two general systems of constraint. The first is *Generic*, that is, all families everywhere have some sort of hierarchical structure in which parent and children have different levels of authority.

“An important aspect of this generic structure is the notion of reciprocal and complementary functions, which can be discerned by labels applied to family members that indicate their roles and the functions they serve.”¹¹⁸ The second is *idiosyncratic*, involving the mutual expectations of particular family member. The structure consists of defining the family functions and the emotional demarcation in family communication,

¹¹⁸Dorothy S. Becvar and Raphael J. Becvar, *Family Therapy: A Systemic Integration*, 5th ed. (Boston: Allyn and Bacon, 2003), 175.

rules, roles, and patterns (bounded) allowable within the family.¹¹⁹

The clear and useful concepts of interpersonal boundaries are the works of Murray Bowen¹²⁰ and Salvador Minuchin,¹²¹ shown in figure 5.

¹¹⁹Salvador Minuchin, *Families & Family Therapy* (Cambridge, MA: Harvard University Press, 1974), 141-76.

¹²⁰Nichols and Schwartz, 525-527; Daniel V. Papero, *Bowen Family Systems Theory* (Boston, MA: Allyn and Bacon, 1990), 141-72.

¹²¹Minuchin, 46-66.

Murray Bowen	Salvador Minuchin
Is best at describing the boundaries between individuals and their families	Is best at describing the boundaries between various subsystems within the family
In Bowen's terms, individuals vary on a continuum from fusion to differentiation. He describes only one boundary problem fusion and only one goal differentiation.	Minuchin describes boundaries as diffuse or rigid, with resultant enmeshment or disengagement.
Bowen's thinking reflects psychoanalytic sources that:	He offers a more balanced view of boundaries, describing the problems that result when they are either clear, rigid or diffuse.
Emphasize the development of interpersonal boundaries while describing how individuals emerge from the context of their families.	Clear: "The ideal arrangement between subsystems is that defined by clear boundaries. . . . [These] are firm and yet flexible. . . . [Clear boundaries are] an ideal balance between support, nurture, and inclusion on the one hand, and freedom to experiment, individuate, and be one's own person on the other hand." ¹²²
Beginning with the separation and individuation from symbiosis with the mother that characterizes the psychological birth of the infant.	Diffuse boundaries (enmeshment): allow too much outside interference into the functioning of a subsystem, to the extent that children run the risk becoming too involved with their parents, and in the process failing to develop independent thinking and behaving or to learn the necessary skills for developing relationships outside the family. Because there is no clear generational hierarchy.
In Bowen's theory people tend to be either emotional fuse or differentiated	Rigid boundaries (disengagement): allow too little communication, support and affection between different segments of the family, the generational hierarchy is separate and distinct. While the child in such a family may gain a sense of independence, it often comes at the price of feeling isolated from others and unsupported during critical times. ¹²³
Fusion is like a disease; you can have a bad case or a mild one.	
Bowen coaches individuals to stay in contact and maintain I-position; success is measured in individual differentiation.	
The way in which boundary conceptualized may lead to individual personality change, which may affect the whole family.	

¹²²Becvar and Becvar, 178.

¹²³Goldenberg and Goldenberg, 201.

For Minuchin the function of boundaries is to protect the differentiation of the system, for him every family subsystem has specific functions and make specific demands on its members; and the development interpersonal skills achieved in these subsystems is predicated on the subsystem's freedom from interference by other subsystem. the clarity of boundaries within a family is a useful parameter for the evolution of family functioning.

Minuchin joins the system and realign coalitions by strengthening or weakening boundaries.

Success is measured by change in the whole system.

Figure 5. Concepts.

Bowen's fusion and Minuchin's enmeshment both deal with the consequences of the blurred boundaries, but they are not alternate vocabularies for the same thing. Fusion is the counterpart of the psychoanalytic concept of individuation, the dynamic of fusion have an impact on other relationship context, especially in the form of triangulation. but fusion is within the person. The difference between Bowen and Minuchin is that Bowen extends his concept from the individual to the family but Minuchin works with the whole family and their environment.

The key to understanding the structure of the family is by observing the processes within and between subsystems that describe the kind of boundaries present in the family. Minuchin's work presented three subsystems:

1. The spouses subsystem: for Minuchin the spouse subsystem is formed when two adults of the opposite sex join with the express purpose of forming a family. This relationship has specific tasks, or functions, vital for the family's functioning. The main

skill required for the implementation of its task is complementary and mutually accommodating.

By being complementary, it will allow each spouse to support the other and to give in without feeling he or she has given up. The spouse subsystem must be a refuge from external stresses and the matrix for contact with other social systems. It can foster learning, creativity and growth. In this concept, husband and wife need each other as a refuge from the multiple demands of life; it represents mutuality and a degree of role equalization.

2. The parental subsystem: This is the level of family formation that is developed by the birth of the first child. The spouse subsystem must understand the new tasks that each of them will have to undertake from now on. A boundary must be drawn which allows the child access to both parents while excluding him from spouse functions. As the child grows, he or she comes in contact with extra-familial peers, the school, church, and other socialization forces outside the family.

Parents cannot protect and guide without at the same time controlling and restricting. The way in which this is done will influence the development of children and family. The success of the family depends on how well parents assume their responsibility and obligation to determine rules and help them develop autonomy.

3. The sibling subsystem: This is the first social laboratory in which children can experiment with peer relationships. This subsystem “allows children to be children and to experiment with peer relationships.”¹²⁴ The boundaries in the sibling subsystem should protect the children from adult interference, so they can exercise their right to privacy,

¹²⁴Becvar and Becvar, 177.

have their own areas of interest, compete, negotiate, work out differences, support one another and be free to make mistake as they explore. Children at different development stages have different needs. Both cognitive skills and emotional balance within a well articulated value systems are required.

In order to be functional according to the structural theory, the family must have clear boundaries because clarity of boundaries within the family is a useful parameter for the evaluation of family functioning.

Ecology of the Family

The Family Ecology Theory is “how families are influenced by the environment around them. Families are interdependent in their neighborhood, social, and physical environment.” Basically, the perspective explores the families’ development’s being affected by the environment in which it is embedded. The interaction of a family with three major environments has a large impact upon the family institution: the neighborhood they reside in, their social environment, and their physical environment. The proposed family ecology framework finds its understanding in the general system theory,¹²⁵ as well in the human ecology of Bronfenbrenner.¹²⁶ “Bronfenbrenner’s approach to understanding families is helpful because it is inclusive of all of the systems

¹²⁵Ludwig von Bertalanffy, *General System Theory: Foundations, Development, Applications* (New York: George Braziller, 1968), 120-138.

¹²⁶Urie Bronfenbrenner, “Toward an Experimental Ecology of Human Development,” *American Psychologist* 32 (1977): 513-31.

in which families are enmeshed and because it reflects the dynamic nature of actual family relations.”¹²⁷

Bronfenbrenner indicates that the ecology of human development is the scientific study of the progressive, mutual accommodation, throughout the life span, between a growing human organism and the changing immediate environments in which it lives, as this process is affected by relations obtained within the larger social context, both formal and informal, in which the settings are rooted.

From this thinking we can get four basic principles that underlie the framework: (1) individual behavior can only be understood within its social context; (2) individuals exist within a number of interdependent systems or contexts; (3) the reciprocal relationship between individuals and the social systems with which they interact are essential for understanding development and adaptation; and (4) variables beyond the level of individual attributes, particularly those that specify the relations between individuals and systems, must be included in order to fully understand adaptation processes.¹²⁸

Understanding human development demands going beyond the direct observation of behavior on the part of one or two persons in the same place. It requires examination of multi-person systems of interaction not limited to a single setting and must take into

¹²⁷Kevin James Swick and Reginald D. Williams, “An Analysis of Bronfenbrenner’s Bio-Ecological Perspective for Early Childhood Educators: Implications for Working with Families Experiencing Stress,” *Early Childhood Education Journal* 33, no. 5 (2006): 371.

¹²⁸Sara Pedersen and Tracy A. Revenson, “Parental Illness, Family Functioning, and Adolescent Well-Being: A Family Ecology Framework to Guide Research,” *Journal of Family Psychology* 19, no. 3 (2005): 404-09.

account aspects of the environment beyond the immediate situation containing the subject.

Bronfenbrenner, in his article "Toward an Experimental Ecology of Human Development," introduces four levels of social system.

Microsystem: This is the layer closest to the child and contains the structures with which the child has direct contact. It is the most basic unit analysis which refers to the immediate place with particular physical features in which the participants engage in particular activities in particular roles (spouse, parent, sibling, student, employee, etc.) for particular periods of time. The factors of place, time, physical features, activity, participant, and role constitute the elements of setting.

Meso-system: This provides the connections between the structures of the child's microsystems. For a North American twelve-year-old, the meso-system typically encompasses interactions among family, school, and peer group; for some children, it might also include church, camp, or workplace, although the last would be less common in the United States than in some other societies. Stated succinctly, a meso-system is a system of microsystems. Microsystems and meso-systems are embedded within the exo-system.

Exo-system: This is an extension of the meso-system embracing other specific social structures, both formal and informal, that do not themselves contain the developing person but impinge upon or encompass the immediate settings in which that person is found, and thereby influence, delimit, or even determine what goes on there. These structures include the major institutions of society, both deliberately structured and spontaneously evolving, as they operate at a concrete local level. For example, President

Bush created a program named, "No child left behind." They encompass, among other structures, the work world, neighborhood, mass media, government agencies (local, state and national), distribution of goods and services, communication and transportation facilities, and informal social networks.

Macro-system: This refers to the over-arching institutional patterns of culture or subculture, such as the economic, social, educational, legal and political systems, of which micro-, meso-, and exo-systems are the concrete manifestations. Macro-systems are conceived and examined not only in structural terms but as carriers of information and ideology that, both explicitly, endow meaning and motivation to particular agencies, social networks, roles, activities, and their interrelations. The place or priority children and those responsible for their care have in such macro-systems is of special importance in determining how a child and his or her caretakers are treated and interact with each other in different types of settings.

"Each system depends on the contextual nature of the person's life and offers an ever-growing diversity of options and sources of growth. For example, because we potentially have access to these 'systems' we are able to have more social knowledge, an increased set of possibilities for learning problem solving, and access to new dimensions of self-exploration."¹²⁹

Summary

It is difficult to describe the Hispanic father in the United States because of the complexity of the culture, language (although Spanish is the connecting language

¹²⁹Swick and Williams, 371-72.

between the Latinos countries, some features are understood differently by the sub-cultures within the Latino culture) and socio economic differences. Fathers from the same country of origin can have differences in beliefs, folk-language, customs, and values that are shaped by such factors as family background, recentness of immigration, degree of acculturation, regional concentration, level of education attainment, income, and English language proficiency.

The Latino cultural identity is a universe of difference. We do, however, have one important thing in common. We are overwhelmingly speakers of Spanish; the language exists as a common bond and is a symbol of solidarity within a diverse population. We can be as marked and molded by that language as a person can be by the color of his or her skin or the history of his or her people.

However, Latino fathers do share similarities such as complexity, religion/spirituality, and challenges. This natural conflict can make the transition from their native countries to the United States difficult, especially when analyzing the different ways each country's government intervenes on behalf of children. If a parent is unable to modify the social norms of his or her native country to allow the child to develop like other North American children, conflicts may result in a dysfunctional family. Thus, it is crucial to encourage fathers to participate more in their children's lives.

The clear understanding and explicit integration of the four concepts (roles, rules, boundaries, and ecology of the family) in the lives of Hispanic fathers will help them to develop good parenting skills. It will prepare them to be more effectively involved in their children's lives because, with the knowledge acquired through the concepts, fathers

will be empowered to participate with an understanding of their children's needs and their social system.

Since 1980, Amato and Rivera have published outcomes of father involvement in child well-being in two-parent families. It was determined that 56 of 68 studies (82 percent) found significant and positive association between father involvement and child well-being. Kalmijn found that when married fathers are more involved in childrearing, their marriages are more likely to be stable because wives tend to be "happier if the husband is strongly involved with the children."¹³⁰

¹³⁰Matthijs Kalmijn, "Father Involvement in Childrearing and the Perceived Stability of Marriage," *Journal of Marriage and the Family* 61 (May 1999): 409.

CHAPTER 4

THE INTERVENTION: A SERIES OF SEMINARS

The purpose of this chapter is to describe how the seminar is designed, how it was implemented, how I did the evaluation process, and to describe the findings.

Design of the Seminars

¡Atrévete! was designed to help the Hispanic father who lives in the United States, to understand and develop four major concepts of family life that will encourage him to become more effectively involved in his children's lives.

Introduction

¡Atrévete! is a general introduction to the challenges Hispanic fathers face when they immigrate to the United States, as well as the possible conflict they may face in the acculturation process because of the cultural and traditional values they bring that sometimes conflict with the new social system they live in.

¡Atrévete! makes clear the importance of the father's participation in his children's lives based on current research.

¡Atrévete! is a general goal to encourage Hispanic fathers to build an individual and family development plan, to establish roles and responsibilities according to the development stage of each family member, to create an atmosphere of respect and love with each family member, to pursue family goals, to establish boundaries between the

subsystems, to discover the social system of this country, and to develop a connection between his family and the social systems.

Seminar Evaluations

¡Atrévete! has a pre- and a post-presentation evaluation in each module. It is an instrument of nine questions, designed to evaluate the knowledge of the participant about the concepts presented. These instruments are divided into two sections; the first evaluation contains a demographic section and a section about the concept to be presented. The post-presentation evaluation has the same questionnaire and an additional section on the seminar structure.

Suggestions for the Seminar Organizer

In order that more people should benefit from *¡Atrévete!*, it is important to establish a community support network. *¡Atrévete!* is not unique as a community resource for Hispanic fathers, but is a new program that does not exist in all communities.

¡Atrévete! encourages developing a network with churches, schools, community mental health facilities and others. The association between these organizations does not always exist, but *¡Atrévete!* is a resource that can help to bridge these resources. Hispanic fathers usually bring their children to the meetings, and childcare should be provided.

¡Atrévete! comes with its own promotional resources. It is a good idea to distribute the flyers to the Hispanic community two weeks before the program begins and have the hand outs ready a week before the meetings.

Suggestions for the Facilitator

¡Atrévete! suggests that the facilitator encourage a positive atmosphere, where every participant feels free and relaxed to give an opinion or ask questions. Every participant can practice each concept presented. If necessary, the facilitator can invite another professional to help him present some of the concepts. It is imperative that the speaker know the material and understands all the concepts presented in this seminar.

Modules

The seminar *¡Atrévete!* develops four concepts: roles, rules, boundaries and ecology of the family, and each concept is a module. Each module is divided into four sections: an introduction, term definition, dynamic or role play, and summary.

Module 1

¡Atrévete! establishes that roles are played by each member of the family, with the purpose of respecting and protecting each other and preserving their rights. Every family member plays many roles in different subgroups. Pedro may be a husband, a father, a son, and a friend. He will be required to behave differently and exercise a variety of interpersonal options in each of these roles.

Every father will make commitment to live according to the father's roles; he will learn that every member of the family has his or her own developmental plan, and will also learn how to establish an environment of respect and love with each family member. Finally, every family member will be treated according to his or her own developmental plan.

Module 2

¡Atrévete! establishes that rules are the body of regulation for every family member, established by the parents and the state, in order to have a functional family. Family structure involves a set of covert rules that govern transaction in the family. For example, a rule such as “family members must always protect one another” will be manifest in various ways, depending on the context and which family members are involved.

The father will learn that the importance of the rules is to protect every member of the family and to structure family communication and behavior. He will decide what type of rules to have in his home—explicit, implicit, or uplifting—and He will commit to role behavior (what to do in specific situations).

Module 3

Boundaries are the foundation for raising a well-mannered and confident child who will go grow into a well-mannered and confident adult. The mastery of setting age-appropriate boundaries will go a very long way to making family life a much happier experience for everyone. Individuals, subsystems, and whole families are demarcated by interpersonal boundaries, invisibles barriers that surround individuals and subsystems, regulating the amount of contact with others.

The father will learn that boundaries serve to protect the autonomy of the family and its subsystems by managing proximity and hierarchy. He will establish clear boundaries between parental subsystems and sibling subsystems, and will value the fact that boundaries are important but permeable.

Module 4

The developmental system approach recognizes that children develop within the context of a family system and that the influence between child and parent is reciprocal. The development system theory sees that the family is influenced by larger systems that include friends, community, government, and so forth.

The ecological approach is the most widely known model that uses this concept. The ecology of human development involves the scientific study of the progressive, mutual accommodation between an active human being and the changing properties of the immediate setting in which the developing person lives. This process is affected by the relationship between them, and by the larger context in which the setting is embedded.

The father will know the context and the complexity of the social systems that will help to integrate his family structure into this complexity, and how families and communities interact. The father will make an ecomap in order to help him see his relationship within his own ecology; will commit to creating partnership relationships with the community environment, and linking community resources to his family.

Implementation of the Seminar

¡Atrévete! has being developed in a four-stage process:

1. Forming. When I decided to develop this seminar, I was well prepared and had all the material ready to be implemented, but when we started, I set ground rules to give them the opportunity to express their concerns and share any opinions they had.

Flexibility is one of the most important elements in the implementation of *¡Atrévete!*

2. Storming. In this stage I allowed the participants to become comfortable with

me by treating them with *familism*, *personalism*, sympathy, respect, and trust. These elements are also very helpful when a group member is expressing strong emotions, because participants respond with empathy. Allowing the participants to express their emotions, concerns and opinions freely is the key element in this step.

3. Norming. This is the way to manage conflicts with the group and move the group to a new level of working together in order to resolve any conflict. Establishing ground rules is the key element of this stage.

4. Performing. This stage constitutes the majority of time spent in the seminar, including the following sections that are explained as part of each meeting.

Meetings

Introduction

At the beginning of the workshop, I announced the topic and the plan for the day. I developed the following ground rules: (1) Everyone was encouraged to participate, but participation was voluntary; (2) We shared our experiences, not our opinions; (3) Every contribution was valuable and was not to be judged or criticized; (4) Everyone was free to ask questions and express concerns as we go along; (5) Confidentiality and respect for each other was expected.

After the ground rules were established, I introduced the goals of the seminar, followed by the first activity: The pre-questionnaire was given to ascertain the knowledge that participants had about the learning concept. In the second activity, I asked the participants to make a list of the things that needed to be done the next day. This activity helped the participants to concentrate on the workshop.

The Mini-Lectures

¡Atrévete! has been designed in three sections or mini-lectures that integrate the concept and the praxis, allowing the participants to be part of a group or individual dynamic that illustrates the learning points and then reflecting together on the process and the outcomes.

Section one is the definition of terms followed by a dynamic and a section summary that helps them to understand or clarify the learning concept. Section two describes how the concept is developed in the family life dynamic and the third section or mini-lecture is about what the participant can do to improve the family structure.

Ending

The closing session has two parts, the first of which is the time to ask questions. I give those who have questions or concerns the opportunity to express them. This is one of the most exciting parts of the seminar because participants open their hearts and present their own family issues.

The second part, or third activity, is the post-questionnaire that is the same as the pre-questionnaire that helped me to see the difference of knowledge that participants have before and after the seminar.

Advertising

The advertising of *¡Atrévete!* is an integral part of the facilitation packet, designed to motivate fathers to participate in *¡Atrévete!* workshops. The promotion of *¡Atrévete!* began two weeks before the workshops and helped us reach our attendance goals.

In order to reach as many people as possible, we advertised the program in

different ways, posting flyers in places such as video rental stores, supermarkets, Hispanic commercial places, schools, beauty salons, etc. A week prior to the workshops, we shared handouts with the members of the Seventh-day Adventist churches of Kansas City, Missouri, and the Hispanic community. The same week, my assistant and I made telephone calls to people who had participated in previous seminars.

Target Group

The target group were the members of the Seventh-day Adventist *Lationamericana* Church of Kansas City, Missouri and the community they live in. The church has a population of 254 members, approximately 100 men and 40 fathers.

The Evaluation Process

The *¡Atrévete!* facilitator and his assistant gave out the questionnaire and emphasized the importance of answering the demographic and nine questions of the evaluation questionnaire. After I explained the importance of the evaluation, I started reading the questions to help participants move swiftly through the nine questions.

¡Atrévete! does not request the participant's name, but I asked them to write the last four digits of their phone number to match the pre-and post-questionnaires. Doing this helped us to keep privacy and confidentiality.

Participants took five minutes to answer the questionnaire. They understood that the answers they provided served to measure the impact that the workshop had on their knowledge of the learning point.

After the questionnaires were collected, I evaluated the questionnaire to measure the level of knowledge the participants had before and after the questionnaire.

Demographics

The total number of matched evaluations in the four seminars was forty-eight, which was not the numbers of participants. The number of evaluations we collected was from those participants who were present at the beginning of the seminar. More people participated in the seminar, but they came too late to take the pre-test, so did not take the post-test.

Of those forty-eight participants, nine did the pre- and post-test from the role module, ten, from the rules module, eleven, from the boundary module, and eighteen, from the ecology of the family module.

Civil Status

Of the forty-eight participants who responded to the pre-and post-questionnaire, forty-one (85.41 percent) were married, three (6.25 percent) were single, two (4.16 percent) were in their second marriage, and three (6.25 percent) were divorced fathers.

Nationality

Of the forty-eight participants, forty-eight answered the nationality question: thirty-five (72.91 percent) were from a Mexican background, 4 (8.33 percent) were from Panama, two (4.16%) were from Honduras, 1 (2.08 percent) was from Guatemala, and 1 (2.08 percent) was from El Salvador.

Education

Of the forty-eight participants, only thirty-five (72.91 %) answered the education section. Six (12.50 percent) of the participants finished elementary school, nineteen

(39.58 percent) finished middle school, thirteen (27.08 percent) finished high school, and seven (14.58 percent) finished college.

Children's Age

The forty-eight fathers participating reported their children by age: 1 to 5 years, twenty-one children; 6 to 10 years, six children; 11 to 16 years, twenty children; 16 to 20 years, six children; and over 20 years, only one child.

Sex of Children

In the number of children by sex, 23 males were reported and 15 females.

The Evaluations

The analysis process of the questionnaires was established by the following parameters.

1. The questionnaire has 9 questions. Questions 1 to 8 receive values from 1 to 5. One means that they do not have much knowledge and 5 that they have much knowledge. Question 9 is an open question that will help the participants think how the learning concept is applied in their family's life.

2. To measure the impact the concepts have on the participants' knowledge, I matched the pre-and post-test points they acquired. The difference I got showed me the impact the learning point had on their knowledge. In some cases, the sum of the points was negative and I assume that the participants thought they had more knowledge than they had in reality, so when they took the seminar, they realized that they did not have the knowledge they previously assumed they had. When they answered the post-test they did it with more caution.

Tables 1 and 2 show the levels of knowledge that individuals and the group had before and after the roles seminar and before and after the rules seminar.

Table 1. Before and After Roles Seminar

Code	Pre-Test	Post-Test	Difference
5221	24	35	9
1981	10	32	22
6216	21	15	- 6
2381	8	21	13
0613	28	35	9
1010	27	33	6
9665	39	38	- 1
2134	24	23	- 1
0814	28	36	8
Total:	209	268	+ 59

Table 2. Before and After Rules Seminar

Code	Pre-Test	Post-Test	Difference
5083	24	40	16
6216	19	34	15
0814	24	40	16
0198	26	33	7
6216	21	30	9
0814	27	40	13
0748	21	40	19
5083	27	37	10
1010	25	30	5
1981	26	33	6
Total:	240	357	+ 117

Tables 3 and 4 show the levels of knowledge that individuals and the group had before and after the boundaries mini-lecture and before and after the ecology of the family seminar.

Table 3. Before and After Boundaries Mini-lecture

Code	Pre-Test	Post-Test	Difference
5083	29	39	10
5084	18	26	8
7510	8	19	11
0742	18	25	7
2381	18	37	19
0305	25	39	14
7549	21	38	17
1981	22	32	10
0814	26	40	14
0198	26	38	12
2798	25	32	7
Total:	236	355	+ 119

Table 4. Before and After Ecology of the Family Seminar

Code	Pre-Test	Post-Test	Difference
8312	14	25	9
0198	32	39	7
8390	23	33	10
2381	11	25	14
7839	28	22	- 6
0304	12	20	8
7510	8	35	27
0848	9	39	30
0579	16	27	11
2798	28	36	8
0613	15	37	22
2878	22	25	3
6216	8	30	22
1882	16	32	16
0147	25	27	2
0814	16	34	18
0305	33	36	3
4487	20	36	16
Total	336	558	+ 226

Seminar Structure

In the following section, I will present what the participants said about the dynamic, examples, participant's manual, and content of the seminar. The scale I used for this section was from 1 to 5: 1 was bad and 5 was very good. The following table will demonstrate participant response to the seminar structure.

Of the forty-eight participants, thirty-three (68.75 percent) responded that the dynamics were very good, five (10.41 percent), that they were good, and two (4.16 percent), that they were okay. Thirty-three (68.75 percent) responded that the examples were very good, four (8.33 percent), that they were good, and two (4.16 percent), that they were okay. Twenty participants (41.66 percent) responded that the participant's manual was very good, eight (16.66 percent), that it was good, and three (6.25 percent), that it was okay. Twenty-nine individuals (60.41 percent) responded that the content was very good, three (6.25 percent), that it was good, and two (4.16 percent), that it was okay.

Table 5. Participant Response to the Seminar Structure

	1	2	3	4	5
Dynamics			4.16 %	10.41 %	68.75 %
Examples			4.16 %	8.33 %	68.75 %
Participant Manual			6.25 %	16.66 %	41.66 %
Contents			4.16 %	6.25 %	60.41 %

Outcomes

In this section, I will develop the participant reactions, an analysis of the post-questionnaires and what the work taught me.

Reactions of the Participants

After I finished the second workshop, one of the participants asked me if I had time for him to tell me something. I said I did, and when we were alone, he said, "Mr. Enoch, first I want to thank you for this wonderful workshop. When I planned to take part in this seminar, I planned to come with my wife and adolescent child. After you finished with the role seminar, my child was happy because he recognized how important it was for every family member to have a specific role.

"When we left our house today, my son was very upset because he did not want to fulfill some of his household duties, but after he listened to how important it is to have rules in our family and that the rules are not to control him but to protect the family, he has decided to be more cooperative and is willing to do whatever is required."

This young man participated in four seminars and always seemed to pay attention to the development of the seminar and participated in the dynamic we had prepared.

In the questionnaire, I have an open question: Mention three things that you learned and/or like in the seminar?

The following are some of the reactions:

Roles

1. I learned from the roles seminar to see how important each family member is and to understand who makes up my core family.
2. I learned to know the roles of each family member.
3. This seminar encourages me to provide more and participate more in my family dynamic.

4. This seminar was very challenging, but practical, and helped me to learn and unlearn the way I have been participating within my family.

5. This workshop helped me to strengthen my relationship with God and to have a development plan for me and for my family.

Rules

1. In this workshop I learned how important it is to have rules.

2. I did not know that the rules were established by the stage of my kids, and that communication with my spouse is basic for the establishing of rules in my home.

3. I really like the concept that rules are there to protect my family.

4. I did not know that consequences were part of establishing rules.

5. It is very good to know that there must be a person in the family responsible for the wellbeing of the family.

6. I like the fact that the seminar helped me to establish a rule and how to practice it.

Boundaries

1. I like the meaning of boundaries. We know about it but do not always practice it.

2. I learned the importance of knowing my children's friends.

3. I liked this workshop because I learned how to establish limits within my family and how the limits with my family are currently.

Ecology of the Family

1. I liked this workshop because I learned how to apply community resources to the development of my children.

2. I did not know how important it was to know my kids' rights

3. From now on I will pay more attention to my kids' friends.

4. I will look for community resources for the well-being of my kids.

5. I discovered mistakes I have made.

6. Now I know the relationship between the state and child-rearing.

Post-Test

The following graphic illustrates the impact that the workshops had on the participants' knowledge about the four concepts we introduced as one way to encourage the Hispanic father to participate more effectively in the lives of their children.

In the pre-test of the roles workshop, the sum of the points was 209, and of the post-test, 268 points; the difference was 59 points. The sum of the points for the pre-test for rules was 240 and of the post test, 357; the difference was 117 points. The sum of the points for the pre-test for boundaries was 236 points and of the post-test, 363; the difference was 119 points. The sum of the points for the pre-test for ecology of the family was 336 points and of the post-test, 558 points; the difference was 222 points.

Figure 6. Participants' Knowledge.

The difference in points is related to the number of participants in each workshop, but it is important to show that the four post-tests reflect a significant increase in the knowledge of the participants.

Even though we can see an increase in each seminar, the participants of the ecology of the family show a major impact from learning the information presented.

The graphic helps us to understand that *¡Atrévete!* has achieved its goal of encouraging Hispanic fathers to become more effectively involved in their children's lives.

My Personal Experience

Since I chose this topic for my dissertation, I became convinced that I needed to do something to help our Hispanic community because I am convinced that if I help the father, I will be helping the entire family.

What I have learned from this process is that the father's participation in their children's lives is as important as the air they breathe. As you have read, researchers have published the positive effect that a father's participation has on his children.

In the implementation process, I learned to be more compassionate with the Hispanic father because I have seen the challenges he faces in his environment in order to survive in this new culture. Something that also amazes me is the lack of resources available for our Hispanic community and especially for fathers.

Something else I have learned in this process relates to the gratitude of the participants during the time to express their experience. This is the case of one of the participants who approached me to request a moment because he wanted to share his experience with me. He approached me with his wife and three-year-old child. He said, "Mr. Enoch, I came with my wife to thank you for this wonderful series of seminars. After the first workshop, I realized that I wasn't interacting with my child as I should have been. From that moment I made a promise to participate more with my child and with my wife, and I came with them as witnesses because from now on I will be the husband and father they deserve."

After this family left, it thought that if this was the only family I helped, I could say that I had done my job.

There are other testimonies that helped me to see the importance of the work I have done. The pastor of the church told me of his gratitude because even he had learned that he needs to value his family more. A lady who participated in *¡Atrévete!* told me, “Mr. Enoch, I came to the seminar only to know what you would teach my husband because I thought you would encourage the macho concept he has. However, from the first seminar to the last, your teaching has been something that we have needed for a long time.” There was somebody who said, “Mr. Enoch your seminar has been the answers to my prayers.”

After listening to all those testimonies and/or comments, I have renewed my commitment to God because He is the one who gives the gifts, and to my community because I know that it is suffering and needs guidance to improve family relationships.

Summary

The design of *¡Atrévete!* was made specially for Hispanic fathers in order for them to understand the learning concepts, the dynamics which help the participant to assimilate the introduced concepts and to encourage them to practice it. The three mini-lectures were accompanied by exercises to help the participant fathers integrate the concepts into their daily lives.

The implementation process was a challenge because we had really bad weather conditions during the week we began the seminar. However, I presented the seminar successfully, even when there were not many people at the beginning to do the pre-test. I believe that I reached the goal of *¡Atrévete!* because the testimonies tell me that the participant fathers were encouraged to participate more effectively in their children's lives.

The evaluation of *¡Atrévete!* helped me to measure the impact that the seminar had on the knowledge of the participant fathers. All four workshops added positively to the knowledge the participants acquired during the seminar.

CHAPTER 5

CONCLUSION

Purpose of the Dissertation

The purpose of this chapter is to introduce the statement of the problem.

Summary

In the theological foundation, I defined the word father ('*ab*') and its different variations, which established a specific responsibility that the male parent has to his offspring and family.

Assuming creationism as the basis for this study, I take for granted that God not only created and originated the human race and the family, but He (God) established specific roles that fathers play throughout the lives of his children.

The father who wants to rule over his family following God's example of leadership needs to understand his different roles as a nurturing, loving, and spiritual leader because we are God's representatives in His rule over creation. This is the point of the statement that we are made in the *Imago Dei* and God gave us the function of ruling over other earthly creatures. In this way, our human dominion is linked to God's own dominion. When the father pronounces (as God did) "let it be," things happen. That is what I call authority and power. The roles fulfilled by God (*Elohim*) can be fulfilled by fathers because they were made in His image and likeness. Fathers may understand that

they can rule over all things and their family, too. Jesus says in Matt 19:26, "With man this is impossible, but with God all things are possible."

In modern times we have the opportunity to search different cultures and races and, as a Hispanic, I decided to do this dissertation on a growing culture in the United States of America. At first, I found it difficult to describe Hispanic fathers in the United States because of the complexity of the culture, language (although that Spanish is the connecting language among Latino countries, it is understood differently by sub-cultures within the Latino culture), and socio-economic differences. Fathers from the same country of origin can have differences in beliefs, folk-language, customs, and values that are shaped by such factors as family background, recentness of immigration, degree of acculturation, regional concentration, level of education, income, and English language proficiency.

The Latino cultural identity is a universe of difference. We do, however, have one important thing in common. We are, overwhelmingly, speakers of Spanish; the language exists as a common bond and is a symbol of solidarity within a diverse population. We can be as marked and molded by that language as a person can be by the color of his or her skin or the history of his or her people.

However, Latino fathers do share other similarities: there is such common ground as shared complexity, religion/spirituality, and challenges. This natural conflict can make the transition from their native countries to the United States difficult, especially when analyzing the different ways each country's government intervenes on behalf of children. If parents are unable to modify the social norms of their native country to allow children to develop like other North American children, conflicts may result in a dysfunctional

family. Thus, it is crucial to encourage fathers to participate more in their children's lives.

A clear understanding and explicit integration of the four concepts—roles, rules, boundaries, and ecology of the family—in the lives of the Hispanic father will help him to develop good parenting skills. It will prepare him to be more effectively involved in his children's lives, because with the knowledge acquired through the concepts, he will be empowered to participate by understanding his children's needs and social system.

In 1980, Amato and Rivera published outcomes of father involvement on the child's well-being in two-parent families. It was determined that fifty-six of sixty-eight studies (82 percent) found significant and positive association between father involvement and child well-being. Kalmijn found that when married fathers are more involved in childrearing, their marriages are more likely to be stable because wives tend to be happier if the husband is strongly involved with the children.

With the purpose of helping the Hispanic community, I designed *¡Atrévete!*, a seminar which was made especially for the Hispanic fathers in order for them to understand the learning concepts introduced in chapter 3. The dynamics help the participants to assimilate the concepts presented and encourages them to practice them. The three mini-lectures were accompanied by exercises to help the participant fathers integrate the concepts in their daily lives.

The implementation process was a challenge because we had really bad weather condition during the week we began the seminar. However, we completed the seminar successfully, even though there were not many people at the beginning to do the pre-test. I believe that I reached the goal of *¡Atrévete!* because the shared testimonies tell me that

the participant fathers were encouraged to participate more effectively in their children's lives.

The evaluation of *¡Atrévete!* helped me to measure the impact that the seminar had on the knowledge of the participant fathers. In all four workshops, there was positive growth in the knowledge the participants acquired during the seminar.

Conclusion and Recommendations

The Holy Scriptures and scientific research agree with the fact that fathers need to participate more effectively in their children's lives. My observation in the implementation process showed the great need that Hispanic fathers have for direction, guidance, and the need to be taken into account by researchers of topics in fathering, because is vital for Latin people who live in the United States.

The Participants

I encourage the participant fathers of *¡Atrévete!* to be part of the Latinos community that has immigrate to the United States so they may succeed not only in the economic aspect but in the fathering aspect as well. As Latinos, we need to overcome stereotype, prejudice, and cultural concepts that do not help us to have a better relationship with our children.

The obvious incorrectness of the concept of the Hispanic macho, that has been introduced as the incapacity to participate effectively in the lives of children or to be rude within the family context, became very apparent to me when I saw the participants opening their hearts to express the desire to learn more about how to be involved more effectively in their children's lives.

By seeing them participate in *¡Atrévete!*, I saw the great need for information, ideas, and support so that they can be better fathers. I encouraged the participant fathers to seek support within the church or community to improve their parenting skills.

Church Pastor

After I developed *¡Atrévete!*, the results gave me a broader perspective of the need the church member fathers have in relation to developing a ministry to support them in their more intimate needs. Hispanic father complexity does not allow them to express their feelings, but in *¡Atrévete!*, I saw fathers expressing their challenges, conflicts, and eagerness to have somebody with whom they can talk.

Our modern society talks about the lack of father participation in their children's lives, but they say very little, if anything, about how to help them improve their parenting skills.

We understand the complexities of being a Hispanic father in a social system that is different from the one in which they were raised and they need to be guided and supported. We know that the church is one of the greatest resources to teach them.

¡Atrévete!—For Other Family Life Professionals

¡Atrévete! has being designed to be implemented by any family life professional or other person competent in this or other related fields, and it can be shared in the general community or in church settings. The most important part of *¡Atrévete!* is not the content of the modules, but the participants. *¡Atrévete!* has being designed to give the participants an opportunity to express their interest in each teaching concept, which is why it is divided into three Mini-lectures. The results you have will depend upon how

effective you are in responding to the participant's questions or comments.

A good result of *¡Atrévete!* is the adequate combination the facilitator has between the content of the module and the participation of those who attend the workshop. The facilitator needs to be prepared to pay attention to the real problems of the participants. Sometimes they express strong feelings.

With the purpose of helping more fathers benefit from *¡Atrévete!* it is important to build a support network in the community. *¡Atrévete!* is not a program only for the Hispanic community, but is a new program that does not exist in all communities. The Facilitator Manual has ideas and suggestions for the implementation of *¡Atrévete!*.

To Researchers

Family scientific research is a relatively new field of investigation, and is a broad field of research. The fact that it is a new field makes it evident that the specific research on parenting is a fertile field for investigation.

While I was developing this project I found that there is little research and organization that focuses on fatherhood, and even less on Hispanic fathers. I only chose four basic concepts that can help the Hispanic father to become more effectively involved in their children's lives.

I am convinced that there is a lot more that can be done to help Hispanic fathers increase their parenting skills. This project has limitations because it only focused on Hispanic fathers who live in the United States.

There are more questions that need to be answered, such as what the challenges are that Mexican, Central American, or South American fathers have in their own

country, or that Latino men who have immigrated to Europe, Japan, Australia, and other countries have.

I encourage anyone who wants to do research on Latino men to submerge themselves in that complexity. I assure you that it is a fascinating world to discover what makes the Latino the way he is.

APPENDIX I

INSTRUCTOR'S MANUAL

Guía del Instructor

¡Atrévete!

Un Seminario de
Auto Ayuda para
el Padre Hispano

Recurso Psicoeducacional

Introducción

Introducción General

Bienvenido a ¡**Atrévete!**

¡Atrévete! es una herramienta para el padre hispano que vive en los Estados Unidos. Cuando el hispano inmigra, lo hace trayendo sus propias tradiciones y valores culturales. Muchos de estos valores y enseñanzas difieren con las de este país debido a las diferentes formas en que cada sistema social, tanto la latina y la norteamericana, intervienen con la formación y desarrollo de los niños.

Estos conflictos naturales pueden hacer que la transición del país de origen a éste sea difícil. Por esta razón, es importante que el padre que inmigra pueda modificar las normas sociales de su país de origen para permitir que sus hijos se desarrollen en esta sociedad sin perder sus valores culturales, ya que al no adaptarse, puede llegar a tener una familia disfuncional.

El padre hispano ha crecido en una cultura tradicional donde la mayor parte de la crianza, la socialización y sobre todo la responsabilidad para el desarrollo del niño son dejadas a la madre.

El objetivo de los seminarios ¡**Atrévete!** es ayudar a esa transición y motivar al padre hispano a participar de manera más efectiva en la vida de sus hijos.

Importancia de la participación del padre en el desarrollo de los hijos/as.

Según diferentes estudios:

J. Mosley y E. Thompson (1995) dicen que un alto nivel de participación de los padres en actividades con sus hijos, como comer juntos, ayudarlos en las tareas y teniendo actividades al aire libre, está relacionado con bajo nivel de problemas de comportamiento en los niños, un mayor nivel de sociabilidad y un alto nivel de desarrollo académico en niños y adolescentes.

Kohut (1977) en su teoría asume que la calidad de la relación entre padres e hijos es una parte inevitable del desarrollo psicológico y de la propia estructura del niño. Esta teoría es apoyada por Paul R. Amato y Fernando Rivera (1999) en su investigación, *"El involucro paterno y problemas de comportamiento de los niños"* también por J. Carson, V. Burks, y Parke R. D. (1993) *"Juego padre e hijo: determinantes y consecuencias"* y por Parke R. D (1995) *"Padres y Familias"*.

C. K. D. Pruett (1987) dice: Cuando los niños y las niñas son criados con padres comprometidos, ellos demuestran una *"gran habilidad para tomar iniciativa y evidencia de control propio"*.

¡Atrévete!

Introducción de los Módulos

En ¡*Atrévete!* el padre entenderá y desarrollará cuatro conceptos importantes de vida familiar que le ayudará a participar de manera más efectiva en la vida de sus hijos.

Estos conceptos son roles, reglas, límites y ecología de la familia y serán de ayuda para que logre :

1. Vivir de acuerdo a su plan de desarrollo y ayudar a su familia a tener el suyo propio.
2. Establecer roles y responsabilidades de acuerdo a la etapa de desarrollo de cada miembro de la familia.
3. Crear un ambiente de respeto y amor con cada miembro de la familia.
4. Proteger a cada miembro de la familia, a estructurar la comunicación y el comportamiento.
5. Alcanzar metas familiares.
6. Establecer límites entre los subsistemas familiares.
7. A conocer el contexto y la complejidad del sistema social. Esto le ayudará a integrar su estructura familiar en esta complejidad, también a conocer cómo las familias y las comunidades interactúan, a crear una red de apoyo con el medio ambiente de la comunidad y a ligar recursos que existen en la comunidad para su familia.

Evaluación del Seminario

¡Atrévete!

Evaluación de conocimiento

Los seminarios *¡Atrévete!* contienen una evaluación previa y una posterior al seminario. Es un instrumento de nueve preguntas diseñadas para evaluar el conocimiento que los participantes tienen sobre los conceptos presentados

Estos instrumentos están divididos en dos secciones, la evaluación previa tiene una sección demográfica y una sobre el concepto a presentar. La evaluación posterior tiene una sección sobre el concepto presentado y una sobre la estructura del seminario.

El módulo I es la escala sobre roles. El módulo II es la escala de las reglas. El módulo III es la escala de los límites y el módulo IV es la escala de la ecología de la familia.

Desarrollo de las Evaluaciones

El presentador del seminario debe distribuir las evaluaciones y hacer énfasis en la importancia que tienen éstas. Después de haber explicado la importancia de la evaluación, el presentador debe leer las preguntas para que los participantes puedan contestar.

- En estas evaluaciones no se les pide el nombre a los participantes, sin embargo es importante que los participantes pongan los cuatro primeros dígitos de su número telefónico, para poder juntar la evaluación previa con la posterior y así medir la eficacia del seminario. Para poder mantener el anonimato, en la fecha de nacimiento solo pongan mes y día sin el año.

- La evaluación posterior servirá para ver el impacto, que el seminario tuvo en los participantes. Al igual que la evaluación previa el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos a terminar en el tiempo preciso.

- Agradecer a los participante por el esfuerzo de asistir a estos seminarios y por contribuir con el mejoramiento de esta serie.

- Los participantes deben tardar entre 3 y 5 minutos en llenar la evaluación. Los participantes deben entender que sus respuestas ayudaran a medir el impacto que tiene el seminario en los participantes y así medir el grado de conocimiento que ellos tienen sobre el concepto a presentar.

- Después de haber recogido las evaluaciones, el presentador debe evaluar las encuestas para ver el nivel de conocimiento que los participantes obtuvieron con el seminario presentado.

- Las evaluaciones se encuentran por módulo del 1-4.

¡Atrévete!
Seminario de Paternidad
Evaluación **previa y posterior** de conocimiento
para el padre hispano

Módulo I
ROLES

Evaluación previa al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si está de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado. Marcar el 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

El módulo I es la escala sobre roles.

Código: Los primeros cuatro dígitos de su número de teléfono: _____

Fecha de nacimiento:

Mes ____ Día ____

País de origen: _____

Estado civil:

① Casado ② Separado ③ Divorciado ④ 2do. Matrimonio ⑤ Viudo ⑥ Soltero

Educación:

① Primaria ② Secundaria ③ Preparatoria ④ Universidad ⑤ Postgrado

Tus hijos

Edades:

① 1-5 Años ② 6-10 Años ③ 11-15 Años ④ 16-20 Años ⑤ 20+ Años

Numero de hijos

① Masculino ____ ② Femenino ____

Muy poco
Conocimiento

Mucho
Conocimiento

Módulo 1: Conocimiento sobre roles familiares

1	Sé lo que es un plan de desarrollo	1	2	3	4	5
2	Conozco el plan de desarrollo de los miembros de mi familia	1	2	3	4	5
3	Sé como ayudar a mis hijos a formar su plan de desarrollo	1	2	3	4	5
4	Sé por qué es importante tener una estructura familiar	1	2	3	4	5
5	Sé la importancia de tener una jerarquía de responsabilidades en mi familia	1	2	3	4	5
6	Sé por qué necesito establecer roles en mi familia	1	2	3	4	5
7	Yo tengo un rol claro en mi familia	1	2	3	4	5
8	Los miembros de mi familia tienen roles claros	1	2	3	4	5
9	Escriba tres ejemplos de roles que tiene en su familia (en la parte de atrás de la hoja)					

Evaluación posterior al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si está de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado. Marcar el 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

Código: Los últimos cuatro dígitos de su número de teléfono: _____

Módulo 1: Conocimiento sobre roles familiares		Muy poco Conocimiento						Mucho Conocimiento
1	Sé lo que es un plan de desarrollo	1	2	3	4	5		
2	Conozco el plan de desarrollo de los miembros de mi familia	1	2	3	4	5		
3	Sé cómo ayudar a mis hijos a formar su plan de desarrollo	1	2	3	4	5		
4	Sé por qué es importante tener una estructura familiar	1	2	3	4	5		
5	Sé la importancia de tener una jerarquía de responsabilidades en mi familia	1	2	3	4	5		
6	Sé por qué necesito establecer roles en mi familia	1	2	3	4	5		
7	Yo tengo un rol claro en mi familia	1	2	3	4	5		
8	Los miembros de mi familia tienen roles claros	1	2	3	4	5		
9	Escriba tres ejemplos de roles que tiene en su familia (en la parte de atrás de la hoja)							

Cuan prácticas/os fueron:

		Deficiente				Muy Bueno			
1.	Las dinámicas	1	2	3	4	5			
2.	Los ejemplos	1	2	3	4	5			
3.	El manual del participante	1	2	3	4	5			
4.	El contenido	1	2	3	4	5			

¿Cómo evalúa el módulo?

	Necesita mejorar	Más o menos bueno	Bueno	Muy Bueno
Roles	1	2	3	4

Mencione tres cosas que le gustó del seminario, puede usar la parte de atrás de la hoja.

¡Atrévete!

Seminario de Paternidad

Evaluación **previa y posterior** de conocimiento

Módulo II

REGLAS

Evaluación previa al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si está de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado. Marcar el 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

El módulo II es la escala sobre reglas.

Código: Los últimos cuatro dígitos de su número de teléfono: _____

Fecha de
Nacimiento:

Mes _____ Día _____

País de origen: _____

Estado civil:

① Casado ② Separado ③ Divorciado ④ 2do. Matrimonio ⑤ Viudo ⑥ Soltero

Educación:

① Primaria ② Secundaria ③ Preparatoria ④ Universidad ⑤ Postgrado

Tus hijos

Edades:

① 1-5 Años ② 6-10 Años ③ 11-15 Años ④ 16-20 Años ⑤ 20+ Años

Número de hijos

① Masculino _____ ② Femenino _____

Módulo II: Conocimiento sobre reglas familiares

Muy Poco
Conocimiento

Mucho
Conocimiento

1	Sé la importancia de establecer reglas	1	2	3	4	5
2	Sé cómo establecer reglas y consecuencias	1	2	3	4	5
3	Mis hijos entienden las reglas de la familia	1	2	3	4	5
4	Sé las consecuencias de no tener reglas claras	1	2	3	4	5
5	En mi casa todos pueden expresarse con libertad	1	2	3	4	5
6	Mis hijos tienen reglas de acuerdo a su edad	1	2	3	4	5
7	Estoy comprometido en mantener consecuencias cuando se establecen reglas	1	2	3	4	5
8	Tengo confianza cuando establezco reglas	1	2	3	4	5
9	Escriba tres ejemplos de reglas que tiene en su familia (en la parte de atrás de la hoja)					

Evaluación posterior al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si está de acuerdo, por favor,** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado. Marcar el 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

Código: Los primeros cuatro dígitos de su número de teléfono: _____

Módulo II: Conocimiento sobre reglas familiares

		Muy poco Conocimiento				Mucho Conocimiento
1	Sé la importancia de establecer reglas	1	2	3	4	5
2	Sé cómo establecer reglas y consecuencias	1	2	3	4	5
3	Mis hijos entienden las reglas de la familia	1	2	3	4	5
4	Sé las consecuencias de no tener reglas claras	1	2	3	4	5
5	En mi casa todos pueden expresarse con libertad	1	2	3	4	5
6	Mis hijos tienen reglas de acuerdo a su edad	1	2	3	4	5
7	Estoy comprometido en mantener consecuencias cuando se establecen reglas	1	2	3	4	5
8	Tengo confianza cuando establezco reglas	1	2	3	4	5
9	Escriba tres ejemplos de reglas que tiene en su familia (en la parte de atrás de la hoja)					

Cuán prácticas fueron:

		Malo			Muy Bueno	
1.	Las dinámicas	1	2	3	4	5
2.	Los ejemplos	1	2	3	4	5
3.	Manual del participante	1	2	3	4	5
4.	El contenido	1	2	3	4	5

¿Cómo evalúa el módulo?

	Necesita mejorar	Regular	Bueno	Muy Bueno
Reglas	1	2	3	4

Mencione tres cosas que le gustó del seminario. Puedes usar la parte de atrás de la hoja.

¡Atrévete!

Seminario de Paternidad

Evaluación **previa y posterior** de conocimiento
para el padre hispano

Módulo III

LÍMITES

Evaluación previa al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si esta de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado. Marcar el 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

El módulo III es la escala sobre límites.

Código: Los últimos cuatro dígitos de su número de teléfono: _____

Fecha de
Nacimiento:

Día _____ Mes _____

País de origen:

Estado civil:

① Casado ② Separado ③ Divorciado ④ 2do. Matrimonio ⑤ Viudo ⑥ Soltero

Educación:

① Primaria ② Secundaria ③ Preparatoria ④ Universidad ⑤ Postgrado

Tus hijos

Edades:

① 1-5 Años ② 6-10 Años ③ 11-15 Años ④ 16-20 Años ⑤ 20+ Años

Número de hijos

① Masculino _____ ② Femenino _____

Módulo III: Conocimiento sobre límites familiares

Muy Poco
Conocimiento

Mucho
Conocimiento

1	Sé lo que son límites familiares	1	2	3	4	5
2	Entiendo lo que son subsistemas familiares	1	2	3	4	5
3	Sé la importancia de tener límites entre los subsistemas de la familia	1	2	3	4	5
4	Sé cómo establecer límites	1	2	3	4	5
5	Los límites en mi familia son claros	1	2	3	4	5
6	Respeto los límites de mis hijos	1	2	3	4	5
7	Estoy comprometido a establecer límites razonables para mis hijos	1	2	3	4	5
8	Permito que mis hijos tomen decisiones de acuerdo a su edad	1	2	3	4	5
9	Escriba tres ejemplos de límites que tiene en su familia (en la parte de atrás de la hoja)					

Evaluación posterior al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si está de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado. Marcar el 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

Código: Los últimos cuatro dígitos de su número de teléfono: _____

Módulo III: Conocimiento sobre límites familiares

		Muy poco Conocimiento	←————→					Mucho Conocimiento
1	Sé lo que son límites familiares	1	2	3	4	5		
2	Entiendo lo que son subsistemas familiares	1	2	3	4	5		
3	Sé la importancia de tener límites entre los subsistemas de la familia	1	2	3	4	5		
4	Sé como establecer límites	1	2	3	4	5		
5	Los límites en mi familia son claros	1	2	3	4	5		
6	Respeto los límites de mis hijos	1	2	3	4	5		
7	Estoy comprometido a establecer límites razonables para mis hijos	1	2	3	4	5		
8	Permito que mis hijos tomen decisiones de acuerdo a su edad	1	2	3	4	5		
9	Escriba tres ejemplos de límites que tiene en su familia (en la parte de atrás de la hoja)							

Cuan prácticas fueron:

		Malo			Muy Bueno	
1.	Las dinámicas	1	2	3	4	5
2.	Los ejemplos	1	2	3	4	5
3.	El manual del participante	1	2	3	4	5
4.	El contenido	1	2	3	4	5

¿Cómo evalúa el módulo?

	Necesita mejorar	Regular	Bueno	Muy Bueno
Límites	1	2	3	4

Mencione tres cosas que le gustó del seminario. Puede usar la parte de atrás de la hoja.

¡Atrévete!

Seminario de Paternidad

Evaluación **previa y posterior** de conocimiento
para el padre hispano

Módulo IV

ECOLOGÍA DE LA FAMILIA

Evaluación previa al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si esta de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado, marcar 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

El módulo IV es la escala sobre la ecología de la familia.

Código: Los últimos cuatro dígitos de su número de teléfono: _____

Fecha de
Nacimiento:

Mes ____ Día ____

País de origen: _____

Estado civil:

① Casado ② Separado ③ Divorciado ④ 2do. Matrimonio ⑤ Viudo ⑥ Soltero

Educación:

① Primaria ② Secundaria ③ Preparatoria ④ Universidad ⑤ Postgrado

Tus hijos

Edades:

① 1-5 Años ② 6-10 Años ③ 11-15 Años ④ 16-20 Años ⑤ 20+ Años

Número de hijos

① Masculino ____ ② Femenino ____

Módulo IV: Conocimiento sobre la ecología de la familia

Muy poco
Conocimiento

Mucho
Conocimiento

1	Entiendo la relación entre el Estado y la familia en la crianza de los hijos	1	2	3	4	5
2	Sé como integrar las reglas de mi familia con las del Estado en la crianza de mis hijos	1	2	3	4	5
3	Sé cómo funciona el sistema social	1	2	3	4	5
4	Estoy conectado con el sistema comunitario	1	2	3	4	5
5	Entiendo mi propia ecología	1	2	3	4	5
6	Entiendo la importancia de conocer la ecología familiar	1	2	3	4	5
7	Sé los recursos disponibles para mi familia en la comunidad	1	2	3	4	5
8	Aprovecho los recursos comunitarios para el bienestar de mis hijos	1	2	3	4	5
9	En la parte de atrás de la hoja, por favor escriba un ejemplo de ecología de la familia					

Evaluación posterior al seminario

Los resultados de estas evaluaciones serán utilizados para el propósito específico de este proyecto solamente. **Si esta de acuerdo, por favor** conteste esta evaluación sobre el conocimiento que tenga sobre el concepto presentado; marcar 1 significa que no tiene conocimiento y 5 es que usted tiene mucho conocimiento. *En esta evaluación no hay buenas y/o malas respuestas.*

Código: Los últimos cuatro dígitos de su número de teléfono: _____

Modulo 4: Conocimiento sobre ecología de la familia

		Muy poco Conocimiento						Mucho Conocimiento
1	Entiendo la relación entre el Estado y la familia en la crianza de los hijos	1	2	3	4	5		
2	Sé cómo integrar las reglas de mi familia con las del Estado en criar mis hijos	1	2	3	4	5		
3	Sé cómo funciona el sistema social	1	2	3	4	5		
4	Estoy conectado con el sistema comunitario	1	2	3	4	5		
5	Entiendo mi propia ecología	1	2	3	4	5		
6	Entiendo la importancia de conocer la ecología familiar	1	2	3	4	5		
7	Se los recursos disponibles para mi familia en la comunidad	1	2	3	4	5		
8	Aprovecho los recursos comunitarios para el bienestar de mis hijos	1	2	3	4	5		
9	En la parte de atrás de la hoja, por favor escriba un ejemplo de ecología de su familia							

Cuan prácticas fueron:

		Malo				Muy Bueno	
1.	Las dinámicas	1	2	3	4	5	
2.	Los ejemplos	1	2	3	4	5	
3.	El manual del participante	1	2	3	4	5	
4.	El contenido	1	2	3	4	5	

Cómo evalúa el módulo

	Necesita mejorar	Regular	Bueno	Muy Bueno
La ecología de la familia	1	2	3	4

Mencione tres cosas que le gustó del seminario. Puede usar la parte de atrás de la hoja.

Red de Apoyo

El poder de la red

Con el propósito de lograr que más personas se beneficien de ¡Atrévete!, es importante formar una red de apoyo en la comunidad. ¡Atrévete! no es único en su afán de ayudar a la comunidad hispana pero sí es un programa nuevo que no existe en todas las comunidades.

● El éxito del programa
¡Atrévete! Depende de la formación de una red de apoyo, no solo entre las iglesias, sino también con el sistema escolar desde (*Head Start programs to High Schools*), también puede hacerse conexiones con empresas y programas sociales de la comunidad como (*Child protection Services, Community Mental Health, Family Services Society y otros*).

● El concepto del Seminario
¡Atrévete! es nuevo en la mayoría de las comunidades. Por lo tanto es básico que los materiales promocionales se distribuyan ampliamente para lograr atraer no solo a padres sino a personas interesadas en apoyar la comunidad hispana.

● Las asociaciones con empresas y sindicatos de trabajadores, usualmente tienen un departamento de recursos humanos que se interesará en promover seminarios para sus empleados.

● Las asociaciones entre el hogar, la iglesia, la escuela y la comunidad no siempre existen. ¡Atrévete! es una herramienta que puede ayudarle a formar esa conexión.

● Este es un recurso atractivo para que las iglesias lo utilicen para alcanzar a la comunidad.

● Con las escuelas: La mayoría de las escuelas tienen un protocolo especial para hacer contactos. Lo recomendable es que se comunique con el distrito escolar y pregunte si existe un programa bilingüe, si lo tiene, comuníquese con la persona indicada, si no existe ese programa entonces comuníquese con el superintendente del distrito escolar para presentarle el plan y siga las indicaciones que le dé.

● Apóyese con las asociaciones comunitarias, las que pueden estar interesadas en apoyar ¡Atrévete!, organizaciones de servicios a la familia, de servicio social, hospitales, organizaciones federales, estatales, regionales de condado y municipales dedicadas a apoyar a la familia. Usualmente estas organizaciones tienen programas en inglés. Al presentar el suyo en español, y que se adapta a la cultura hispana, les será muy atractivo y querrán apoyar su programa.

Socios Potenciales

Hoja de trabajo

Esta hoja le ayudará a pensar en posibles conexiones para desarrollar el programa ¡Atrévete! en su comunidad.

Escriba el nombre de tres de personas que toman decisiones políticas en la comunidad.

1. _____
2. _____
3. _____

Escriba el nombre de tres personas que están involucradas en organizaciones para padres.

1. _____
2. _____
3. _____

Escriba tres nombres de personas que trabajan con jóvenes de su comunidad.

1. _____
2. _____
3. _____

Escriba el nombre de tres personas que hacen diseño grafico que estarían dispuestos a ayudarle.

1. _____
2. _____
3. _____

Mencione tres medios de comunicación que utilizaría para promocionar el programa de ¡Atrévete!

1. _____
2. _____
3. _____

Mencione tres personas que trabajan con el departamento bilingüe del sistema escolar de su condado.

1. _____
2. _____
3. _____

Sugerencias Generales para el Presentador

Sugerencias para el presentador

Para lograr mayor éxito al impartir este seminario se recomienda las siguientes sugerencias:

1. Establecer un ambiente positivo donde cada participante pueda sentirse cómodo para participar y opinar cuando tenga alguna duda.
2. Motivar a los participantes a poner en práctica cada elemento que se presenta para poder ver mejores resultados.
3. Pídale a Dios sabiduría para poder exponer cada concepto de manera sencilla pero con profundidad, para que todos los participantes puedan comprender cada concepto.
4. Si usted cree que es necesario invitar a otro profesional para que imparta alguno de los conceptos que aquí se presentan, hágalo sin dudarlo.
5. Tenga a otra persona para que le ayude a atender a los participantes cuando se realizan las dinámicas y para medir el tiempo cuando sea necesario.
6. Conozca el material antes de que haga la presentación de ¡Atrévete! Es vital que se familiarice con todo el material del seminario, tanto la guía del instructor como el del participante.
7. Asegúrese que el equipo que va a utilizar funcione antes de comenzar con el seminario.
8. Si los participantes traen a sus hijos menores, envíelos a un salón donde sean atendidos.

**Promoción
del
Programa
¡Atrévete!**

POSTER

Motivando al Padre Hispano a Participar de Manera más Efectiva en la Vida de sus Hijos

Los seminarios Atrevete! Desarrolla
los Siguietes Conceptos:

Roles

Reglas

Limites

**Ecologia
de la
Familia**

VOLANTES

Motivando al Padre Hispano a Participar de Manera más Efectiva en la Vida de sus Hijos

Los seminarios Atrevete! Desarrolla
los Siguietes Conceptos:

Roles

Reglas

Limites

**Ecologia
de la
Familia**

Presentado por

Motivando al Padre Hispano a Participar de Manera más Efectiva en la Vida de sus Hijos

Los seminarios Atrevete! Desarrolla
los Siguietes Conceptos:

Roles

Reglas

Limites

**Ecologia
de la
Familia**

Seminarios

¡Atrévete!

Seminario de Paternidad
para el padre hispano

Módulo I
ROLES

¡Atrévete!

Seminario de Paternidad
para el padre hispano

	MODULO
ROLES	I

¡Atrévete!

Motivando a padres hispanos a participar de manera más efectiva en la vida de sus hijos:

Modulo I: Roles

Bienvenida:

Bienvenidos a la serie ¡Atrévete!

Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Consejos para el capacitador

1. Tenga listas las evaluaciones para repartirlas en el momento indicado.
2. Asegúrese de tener suficientes “Guías del Participante”.
3. Tenga las hojas de las actividades a mano.
4. Lleve siempre material extra.

Objetivos

1. Que cada padre tenga en claro su rol.
2. Que el padre aprenda que cada miembro de la familia tiene su propio plan de desarrollo.
3. Que el padre establezca un ambiente de respeto y amor con cada miembro de la familia.
4. Que cada miembro de la familia sea tratado de acuerdo a su propio plan de desarrollo.
5. ¡Atrévete! espera que el participante pueda motivarse y así tener mayor control de su hogar y por ende su familia pueda tener éxito.

**Introducción
General
del
Seminario
¡Atrévete!**
¿Por qué este
Seminario?

**Importancia de la participación del padre en el desarrollo de los
hijos/as.**

(ver las presentaciones de A, B, y C)

**Introducción
del
cuestionario
previo a la
serie:**

**Repartir la
actividad 1**

1. Ahora me gustaría que llenaran ustedes un cuestionario que nos ayudará a determinar el grado de conocimiento que ustedes tienen sobre el tema que trataremos en este modulo.
2. Si tiene alguna pregunta solo alce la mano y con gusto se le atenderá.
3. Evaluación previo a la serie ¡Atrévete! "Evaluación de conocimiento para padres hispanos".

**Actividad 2
Organizando
el mañana**

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario.)

Sección 1

Definición de Términos

Presentaciones:

1a, 1b, 1c,

Los roles son características recíprocas que determinan el comportamiento social, en el que los individuos cumplen sus funciones de esposos y de familia.

En el concepto estructural de la familia existen tres niveles de roles:

Esposos, tiene el nivel esposos. marido y mujer

Padres, tiene el nivel de padre-hija/o, madre-hijo/a

Hermanos: El rol de hermano-hermano, hermana-hermana y hermano-hermana.

Para que los roles sean funcionales, McMaster dice que debe incluir:

1. *Provisión de Recursos*: Tales como dinero, comida, ropa y refugio; para todos los miembros de la familia; es el rol más básico para sobrevivir y crecer.
2. *Desarrollo de habilidades de vida*: Se refiere al apoyo que los hijos deben tener para ir a la escuela, ayudarlos a mantener un trabajo y asistiéndolos en su desarrollo personal.
3. *Alimento y apoyo*: Proveen roles afectivos que incluyen bienestar, calidez y reconfirmación a los miembros de la familia.
4. *Satisfacción sexual de los esposos*: Una relación sexual satisfactoria es clave para una relación satisfactoria de esposos. Este rol envuelve conocer las necesidades sexuales de tal forma que puedan satisfacerse ambos esposos.
5. *Administración y mantenimiento del sistema*: Se refiere a la provisión de liderazgo en la familia y el proceso de tomar decisiones, manteniendo los límites familiares y estableciendo y manteniendo los estándares.

Dinámica 1:
¿Quién
determina los
roles?

En esta dinámica se reunirán los participantes en cuatro grupos.

Pedir al grupo que se dividan en grupos de tres a cinco por grupo.

Pregunta para discutir

¿Quién determina los roles en una familia?

Dios

La Sociedad

El Estado

Los Padres

Todos los mencionados arriba

Como grupo haga un breve resumen indicando el porqué de su respuesta

Resumen de
la dinámica 1

Ver la presentación
1d

La teoría de roles indica que hay roles que son establecidos de manera natural y/o biológicamente, por ejemplo “El de genero, de afinidad madre-madre, hermano, de hermana”, mientras que otros quedan determinados por la dinámica de la familia y/o del medio ambiente social.

Resumen de
la Sección 1
ver presentación
1e

Para tener roles familiares sanos:

1. **Establecer roles claros:** Siendo que en el sistema familiar todos los miembros influyen y son influenciados por cada uno de los miembros, es necesario crear cada sistema que integre un rol actor. La falta de tener roles claros y definidos es causa de estrés en las familias y particularmente en los adolescentes.
2. **Desarrollar flexibilidad:** Para que el comportamiento de la familia sea estable, es esencial que los roles sean flexibles y adaptables. La diferencia entre una familia sana y uno patológica es la capacidad que tienen de ajustarse y adaptar diferentes roles en tiempos de crisis, lo cual con

frecuencia requiere un cambio temporal o permanente.

3. **Actúe con justicia:** El rol del niño depende en que etapa de la vida está y su género y las normas culturales. Los roles deben repartirse con igualdad entre todos los miembros de la familia.
4. **Actúe con responsabilidad:** Las familias que funcionan bien tienen miembros que toman sus roles seriamente y hacen lo mejor para cumplir con sus responsabilidades.

Sección 2

La estructura de la familia

ver la presentación
2a

¿Qué es la estructura familiar?

Es el conjunto invisible de demandas funcionales que organiza la forma en el cual los miembros de la familia interactúan.

Ver la presentación
2b

¿Cómo está formada la estructura de la familia?

1. Individuo
2. Subsistema conyugal
3. Subsistema de hermanos
4. Subsistema de género
5. Núcleo familiar.

Para que este sistema familiar sea funcional, cada una de sus partes debe tener claro su rol.

Dinámica 2

Haciendo un genograma familiar

ver las
presentaciones 2c y
2d
ver apéndice
1-1

En esta dinámica cada participante tendrá la oportunidad de hacer un genograma de su propia familia. Esto le ayudará a entender cómo está formado el mapa de su familia.

Resumen de la sección 2

La importancia de un genograma radica en que nos presenta un mapa claro de cómo los miembros de nuestra familia están relacionados.

Este mapa familiar está construido con figuras que

representan personas y nos muestra las relaciones que hay entre sí.

Sección 3:
El plan de desarrollo

ver las presentaciones del plan de desarrollo
ver presentación 3a y 3b

¿Por qué es importante tener un plan de desarrollo como familia?

¿Por qué es importante tener un plan de desarrollo individual?

Porque es una técnica que ayuda a desarrollar un plan específico de acción para aprender a administrar la vida de forma individual, también para ayudar a los miembros de la familia a desarrollar un plan de carrera y vida.

Dinámica 3
Haciendo un plan de desarrollo personal
ver presentación 3c y 3d

En esta dinámica cada participante tendrá la oportunidad de hacer un plan de desarrollo para sí mismo.

El plan de desarrollo tiene tres pasos. El primero tiene que ver con planes a corto plazo, el segundo con planes a mediano plazo y el tercero tiene que ver con planes a largo plazo.

Resumen de la sección 3

1. Puedes discutir tu plan de acción con tu esposa e hijos, y otras personas que ejercen influencia positiva en tu vida. Usa la hoja indicada para poner tus objetivos y aclarar tus expectativas.
2. Trabaja activamente en tu plan y toma un paso hacia tu plan de acción.
3. Evalúa tu plan a través del camino y modifícalo las veces que sean necesarias.
4. Espera obstáculos y trabaja para sobreponerte a ellos.
5. Disfruta el éxito que vayas teniendo a través del camino.

Conclusión	<p>La estructura de la familia es fundamental por que le da a cada miembro su rol universal.</p> <p>Por ejemplo: El niño debe actuar como un niño mientras su padre actúa como un padre.</p> <p>La organización en subsistemas de una familia proporciona un entrenamiento del individuo, al mismo tiempo que ejerce sus habilidades interpersonales en diferentes niveles.</p>
Preguntas y respuestas	<p>Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado</p>
Actividad 3 Evaluación Posterior	<p>Para poder medir el conocimiento adquirido en este modulo es importante que pueda responder la evaluación posterior al seminario.</p>
Indicaciones finales:	<p>Introducción al libro de actividades:</p> <p>Repartir los libros de actividades ¡Atrévete!</p> <p>El libro de actividades familiares, ¡Atrévete!, contiene actividades para que los realice en casa. Estas actividades son parte importante en el proceso del aprendizaje, porque a medida que usted practique se le hará mas fácil desarrollar su rol.</p> <p>Ustedes pueden revisar todo el libro pero límitese a realizar el material expuesto hasta hoy.</p> <p>Nos vemos en la próxima sesión (se indica la hora y el lugar de reunión).</p> <p>No se olvide que el próximo seminario será sobre la importancia de <i>establecer reglas</i> en el hogar.</p>

Presentaciones

A

IMPORTANCIA DE LA PARTICIPACION DEL PADRE

J. Mosley y E. Thompson (1995) dicen que un alto nivel de participación de los padres en actividades con sus hijos, como comer juntos, ayudarlos en las tareas y teniendo actividades al aire libre, está relacionado con un bajo nivel de problemas de comportamiento en los niños, un mayor nivel de sociabilidad y un alto nivel de desarrollo académico en niños y adolescentes.

B

IMPORTANCIA DE LA PARTICIPACION DEL PADRE

Kohut's (1977) en su teoría asume que la calidad de la relación entre padres e hijos es una parte inevitable del desarrollo psicológico y de la propia estructura del niño. Esta teoría es apoyada por Paul R. Amato y Fernando Rivera (1999) en su investigación sobre participación paterna y problemas de comportamiento de los niños; también por J. Carson, V. Burks, y Parke R. D. (1993), "Juego padre e hijo: Determinantes y consecuencias" y por Parke R. D (1995) "Padres y Familias".

C

IMPORTANCIA DE LA PARTICIPACION DEL PADRE

C. K. D. Pruett (1987)
dice: Cuando los niños y
las niñas son criados/as
con padres
comprometidos, ellos
demuestran, una “*gran
habilidad para tomar
iniciativa y evidencia de
control propio*”.

MÓDULO I

1a

Roles Familiares

Son características recíprocas que determinan el comportamiento social, en el que los individuos cumplen sus funciones de esposos y de familia.

1b

Hay tres
categorías
de roles
familiares
de
acuerdo a
Virginia
Satir:

Esposos, tiene el nivel
esposos, marido y mujer

Padres, tiene el nivel de
padre-hija/o, madre-hijo/a

Hermanos: El rol de
hermano-hermano,
hermana-hermana y
hermano-hermana.

1c

Para que los roles sean funcionales, McMaster dice que deben incluir:

1. **Provisión de recursos:** Tales como dinero, comida, ropa y refugio, para todos los miembros de la familia; es el rol más básico para sobrevivir y crecer.
2. **Desarrollo de habilidades de vida:** Se refiere al apoyo que los hijos deben tener para ir a la escuela y ayudarlos a mantener un trabajo y asistiéndolos en su desarrollo personal.
3. **Alimento y apoyo:** Proveen roles afectivos que incluyen bienestar, calidez y reconfirmación a los miembros de la familia.
4. **Satisfacción sexual de los esposos:** Una relación sexual satisfactoria es clave para una relación satisfactoria entre esposos. Este rol envuelve conocer las necesidades sexuales de tal forma que puedan satisfacerse ambos esposos.
5. **Administración y mantenimiento del sistema:** Se refiere a la provisión de liderazgo en la familia y el proceso de tomar decisiones, manteniendo los límites familiares y estableciendo y manteniendo los estándares.

1d

Resumen de la Dinámica 1

**¿Quién
determina
los roles?**

La teoría de roles indica que hay roles que son establecidos naturalmente o biológicamente, por ejemplo; “el de género, de afinidad madre-madre, hermano, de hermana”, mientras que otros quedan determinados por la dinámica de la familia y/o del medio ambiente social.

Para tener roles familiares sanos:

Establecer roles claros: Porque en el sistema familiar todos los miembros influyen y son influenciados por cada uno de los miembros, es necesario crear cada sistema que integre un rol actor. La falta de tener roles claros y definidos es causa de estrés en las familias y particularmente en los adolescentes.

Desarrollar flexibilidad: Para que el comportamiento de la familia sea estable, es esencial que los roles sean flexibles y adaptables. La diferencia entre una familia sana y una patológica es la capacidad que tienen de ajustarse y adaptar diferentes roles en tiempos de crisis, lo cual con frecuencia requiere un cambio temporal o permanente.

Actué con justicia: El rol del niño depende en qué etapa de la vida está y su género y las normas culturales. Los roles deben repartirse con igualdad entre todos los miembros de la familia.

Actúe con responsabilidad: Las familias que funcionan bien tienen miembros que toman sus roles seriamente y hacen lo mejor para cumplir con sus responsabilidades.

2a

Estructura Familiar

Es un conjunto invisible de demandas funcionales que organiza la forma en el cual los miembros de la familia interactúan.

2b

¿Cómo está
formada la
estructura de la
familia?

Individuo

Subsistema conyugal

Subsistema de
hermanos

Subsistema de
género

Núcleo familiar

2c

Estructura Familiar

Genograma

1. Un genograma es una forma de dibujar un árbol genealógico, que graba información acerca de los miembros de la familia y su relación en por lo menos tres generaciones.
2. El genograma devela información familiar de manera gráfica, de una forma que provee una repuesta gestal de los patrones complejos de la familia y un rico recurso de hipótesis sobre cómo un problema clínico puede estar conectado al contexto del sistema familiar.
3. Los genogramas son llamativos para los terapeutas familiares porque son representaciones tangibles y gráficas de una familia.
4. El genograma puede ayudar a los miembros de la familia a verse a sí mismos de una forma nueva.

2d

Estructura Familiar Genograma

3a

Plan de Desarrollo

¿Por qué es importante tener un plan de desarrollo como familia?

Porque es una técnica que ayuda a desarrollar un plan específico de acción para aprender a administrar vida de forma individual también para ayudar a los miembros de la familia a desarrollar un plan de carrera y vida.

3b

Plan de Desarrollo

¿Por qué es importante tener un plan de desarrollo como familia?

Propósito para desarrollar un plan de desarrollo:

1. Prioriza y desarrolla un plan de acción para lograr objetivos de corto y largo plazo.
2. Enfoca el esfuerzo personal en las áreas que has seleccionado.
3. Identifica el bosquejo y los recursos usados.
4. Crea un plan de acción que es claro y alcanzable.

3c

Desarrolla
tu propio
plan de
acción.

Plan de Desarrollo

Puedes discutir tu plan de acción con tu esposa e hijos, y otras personas que ejercen influencia positiva en tu vida. Usa la hoja indicada para poner tus objetivos y aclarar tus expectativas.

Trabaja activamente en tu plan y toma un paso hacia tu plan de acción.

Evalúa tu plan a lo largo del camino y modifícalo las veces que sean necesarias.

Espera obstáculos y trabaja para sobreponerte a ellos.

Disfruta el éxito que vayas teniendo a través del camino.

3d

Plan de Desarrollo

Nombre _____

Date _____

Objetivos a ser alcanzados	Cosas para aprender o adquirir	Acciones a tomar	Recursos que se necesitarán (dinero, tiempo, etc.)	Tiempo programado	
				Comienza	Termina
A corto plazo lo más importante (1 año)					
Mediano plazo (2 año)					
Largo Plazo (3 año)					

¡Atrévete!

Seminario de Paternidad
para el padre hispano

Módulo II
REGLAS

¡Atrévete!

Seminario de Paternidad
para el padre hispano

	MODULO
--	--------

REGLAS

II

¡Atrévete!

Motivando a padres hispanos a participar de manera más efectiva en la vida de sus hijos:

Modulo 1: Las reglas

Bienvenida:

Bienvenidos a la serie *¡Atrévete!*

Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Consejos para el capacitador

1. Tenga listas las evaluaciones para repartirlas en el momento indicado.
2. Asegúrese de tener suficientes "Guías del Participante".
3. Tenga las hojas de las actividades a mano.
4. Lleve siempre material extra.

Objetivos

1. Los participantes aprenderán que la importancia de las reglas es para proteger a todos los miembros de la familia y a su estructura.
2. Aprenderán a identificar los tipos de reglas que tienen en su hogar (implícitas y explícitas)

3. Aprenderán a establecer reglas que ayuden a tener una familia funcional.

Introducción del cuestionario del modulo II

Repartir la actividad 1 Evaluación Previa

Ahora me gustaría que ustedes llenaran un cuestionario que nos ayudara a determinar el grado de conocimiento que tienen sobre el tema que trataremos en este modulo.

Si tienen alguna pregunta solo alce la mano y con gusto le atenderé.

Evaluación previa del modulo II de la serie ¡Atrévete!
“Evaluación de Conocimiento para Padres Hispanos”

Actividad 2 Organizando el Mañana

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario)

Sección 1 Definición de Términos

Ver las
presentaciones
con las

1. Las reglas familiares son directrices implícitas o explícitas que determinan qué comportamientos son aceptables o no en la familia. Las reglas están relacionadas con el sistema de valores y puede variar con los roles establecidos en cada familia.
2. Las reglas resaltan los roles que tiene cada miembro de la familia, además de comportamientos que son permitidos y también las consecuencias de romper las reglas.

definiciones de
términos
1a, 1b y 1c

3. El Doctor Don Jackson establece tres tipos de reglas:
1. **Normas implícitas:** Estas son reglas de negociación para resolver conflictos (Por ejemplo cuando se cambia de responsabilidad, al apelar por justicia por lo que un miembro de la familia ha hecho por el otro, limitando el uso de manipulación o circunstancias al cual se le tenga que dar una consideración.
 2. **Explicitas:** Son reglas establecidas de forma intencional y también de forma conciente.
 3. **Mecanismo de homeostasis:** Son reglas para fortalecer las normas y los valores.

Dinámica 1

Las reglas con las cuales vives

Esta dinámica ayudará al participante a descubrir las reglas que tienen establecidos en su hogar.

Para descubrir cuales son las reglas en tu familia, has una lista de ellas, poniéndolas en la casilla que les corresponden.
Para comenzar hazte la pregunta: ¿cuáles son las reglas actuales en mi familia?

Ver hoja de
trabajo
Presentación
1d

Resumen de la sección 1

Para muchas personas el simple hecho de sentarse y escribir las reglas que hay en su familia es algo nuevo y revelador. El ejercicio que se hizo nos ayudará a abrir posibilidades para vivir de una forma más positiva.

Pedir a tres voluntarios para que hablen acerca de cómo se sintió al hacer la lista de reglas.

¿Qué problemas encontraron en el proceso?

¿Cómo se sienten ahora con la lista de reglas que hicieron?

¿Cuáles de estas reglas lo conectan con su niñez.

Introducción a la dinámica 2

¿Todos los miembros de la familia conocen las reglas?

¿Los miembros de la familia pueden repetir las reglas que tienen o te imaginas que la saben?

Después de haber hecho la lista de reglas que hay en tu hogar y haberlas categorizado y aclarado; vamos a la siguiente actividad.

Dinámica 2 Haciendo Presentación 2a

Con la lista que tienen ahora van a tomarse el tiempo para determinar cuáles son las reglas establecidas en su familia que están al día y cuáles son las que necesitan actualizarse.

Para ayudarse a actualizar se puede hacer las siguientes preguntas:

1. ¿Cuáles son las reglas en mi hogar?
2. ¿Que función tienen en este momento?
3. ¿Qué cambios son necesarios hacer?
4. ¿Cuáles reglas son funcionales todavía?
5. ¿Dónde se necesitan establecer nuevas?

Resumen de la sección 2

Una característica en las familias funcionales es la habilidad que tienen de tener reglas claras y poderlas adaptar a las circunstancias y a las etapas del desarrollo de los miembros de la familia.

Casi todas las familias tenemos un closet familiar donde

guardamos esqueletos emocionales que no queremos que nadie vea. ¿A caso usted no? Para las familias funcionales estos son solamente pequeños recordatorios de la fragilidad humana que pueden ser puntos para hablar y poder mantener abierta la comunicación en el hogar.

Las siguientes preguntas les ayudarán a reflexionar sobre las reglas que tienen establecidas en su familia:

¿Estas reglas están ayudando o están obstruyendo la dinámica de mi familia?

¿Qué es lo que quiero lograr con ellas?

Al descubrir que algunas de las reglas pueden no estar al día, ser injustas, no estar claras o inapropiadas, es importante entonces poder responder la siguiente pregunta: ¿cómo se establecen las reglas en el hogar?

Sección 3

¿Cómo se establecen las reglas en tu hogar?

Hacer una lluvia de ideas para saber como se establecen las reglas en el hogar.

Después de hacer la lluvia de ideas pedirles a los participantes que pongan en práctica esas ideas en la siguiente dinámica.

Dinámica 3

Propósito: Que los participante puedan practicar formas de establecer reglas claras en el contexto familiar.

Dividir el grupo en subgrupos de 4 a 6 participantes

Materiales:

1. Una hoja de rotafolio para cada subgrupo
2. Un marcador para cada subgrupo
3. Vendas o pañuelos para cada subgrupo.

Desarrollo:

1. El instructor coloca las hojas de rotafolio separados unas de otros. Acto seguido, integra subgrupos de 4 a 6 personas y les indica a cada subgrupo el rotafolio en el cuál trabajarán.

El instructor explica a los participantes en que consiste la dinámica:

1. El grupo se formará en una familia (le pueden poner un nombre a la familia) Habrá un papá, una mamá y los demás son hijos."

Como familia, se establecerán reglas: cuando se pongan de acuerdo entonces comenzarán a hacer el dibujo. Las reglas se escribirán en una hoja de papel desde como se nombro al papá, a la mamá y a los demás miembros de la familia; esto servirá para poder discutir las con todo el grupo.

Todos los integrantes de cada familia participarán por turno, dibujando en una hoja de rotafolio con los ojos tapados. Cada dibujante agregará otros elementos a los dibujados anteriormente, según lo que indique el líder del grupo.

Mientras participa el primer voluntario, su subgrupo puede orientarlo con aplausos. Cuando dibuje en el lugar correcto, las palmadas serán fuertes. Si está equivocado, las palmadas serán más débiles. Los subgrupos contrarios pueden estorbar la ayuda con silbidos o ruidos.

El primer dibujante de cada subgrupo se cubre los ojos y comienza a dibujar lo que le señala el instructor.

Un ejemplo de las instrucciones del instructor para el dibujo podrían ser las siguientes:

- a. Primer Dibujante: Dibuja una casa con dos ventanas y una puerta.

- b. Segundo: Un árbol junto a la casa.
- c. Tercero: El sol sobre la casa.
- d. Cuarto: Una vaca detrás de la casa.
- e. Quinto: La cordillera detrás de la casa.
- f. Sexto: El papá, la mamá y sus hijos caminando hacia la casa.

La dinámica continúa igual hasta que participen todos los integrantes de cada subgrupo. Algo muy importante es que el motivo que se dibuja debe ser siempre el mismo para todos los subgrupos. Al final se comparan los dibujos y gana el subgrupo cuyo dibujo es el mejor logrado.

Resumen de la dinámica 3

El instructor guía un proceso para que el grupo analice cómo ayuda o afecta en el resultado de un equipo la participación y colaboración activa de sus miembros.

El instructor guía un proceso para que el grupo analice cómo se puede aplicar lo aprendido en su equipo.

Es muy importante resaltar cómo se sintió cada miembro de la familia al establecer las reglas para esta dinámica.

Conclusión

La flexibilidad al momento de establecer o desarrollar reglas es clave para poder influir en ellas. Las familias balanceadas tienen reglas que les permiten al sistema responder con flexibilidad y cambiarlas en relación a la necesidad de sus miembros.

Por ejemplo: Cuando venimos a este país nos encontramos con el desafío que la mujer salga del hogar para ocupar un puesto laboral. Eso nos lleva a establecer reglas nuevas con el propósito de que nuestra familia pueda funcionar adecuadamente.

Preguntas y respuestas	Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado
Actividad 3 Evaluación Posterior	La evaluación posterior servirá para ver el impacto que el seminario tuvo en los participantes. Al igual que la evaluación previa, el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos terminar en el tiempo preciso.
Indicaciones finales:	<p>Introducción al libro de actividades:</p> <ol style="list-style-type: none"> 1. Repartir los libros de actividades ¡Atrévete! a cada participante 2. El libro de actividades familias de la serie ¡Atrévete! contiene actividades y dinámicas para que los realice en casa. Estas actividades son parte importante en el proceso del aprendizaje, porque a medida que se practique será más fácil desarrollar su rol. 3. Pueden revisar todo el libro, pero hay que limitarse a realizar solamente el material expuesto. <p>Nos vemos en la próxima sesión (se indica la hora y el lugar de reunión)</p> <p>No se olvide que el próximo seminario será sobre la importancia de <i>establecer límites</i> en el hogar.</p>

Presentaciones

MÓDULO II

1a

Reglas Familiare

Definición

Las reglas familiares son directrices implícitas o explícitas que determinan qué comportamientos son aceptables o no en la familia. Las reglas están relacionadas con el sistema de valores y pueden variar con roles diferentes en la familia.

1b

Las reglas resaltan los roles que tiene cada miembro de la familia, además de comportamientos que son permitidos y también las consecuencias de romper las reglas.

1c

El Dr. D. Jackson indica que hay tres tipos de reglas:

Normas Implícitas: Estas son reglas de negociación para resolver conflictos (Por ejemplo cuando se cambia de responsabilidad, al apelar por justicia por lo que un miembro de la familia ha hecho por el otro, limitando el uso de manipulación o circunstancias al cual se le tenga que dar una consideración.

Explicitas: Son reglas establecidas de forma intencional y también de forma conciente.

Mecanismo de homeostasis: Son reglas para fortalecer las normas y los valores.

1d|

**Lista de reglas que
hay en mi hogar**

Implicitas	Explicitas	De homeóstasis

2a

Ejemplos sobre:

**Reglas del hogar de participación y
responsabilidad que necesitan ponerse al
día.**

Reglas de tiempos de comida	
Reglas de privacidad	
Reglas de idioma y lenguaje	
Reglas de TV y video juegos	
Tareas del hogar	
Reglas sobre tareas académicas	
Reglas sobre actividades físicas dentro de la casa	
Reglas de tareas extracurriculares	
Reglas de trato entre hermanos/as	
Reglas sobre el uso del teléfono	
Reglas sobre el uso de la computadora e Internet	
Reglas de lectura	
Reglas sobre el dinero adquirido	
Reglas de ahorro	
Reglas sobre visitas de/a los amigos	
Reglas sobre amistad y noviazgo	
Reglas sobre modestia	
Reglas sobre el uso del carro	
Reglas sobre prácticas religiosas.	

¡Atrévete!

Seminario de Paternidad
para el padre hispano

Módulo III
LÍMITES

¡Atrévete!

Seminario de Paternidad
para el padre hispano

	MÓDULO
LÍMITES	III

¡Atrévete!
Motivando al padre hispano a participar de manera más efectiva en la vida de sus hijos:

Módulo 1: Los límites

Bienvenida:

Bienvenidos a la serie ¡Atrévete!
Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Consejos para el capacitador

Tenga listas las evaluaciones para repartirlas en el momento indicado.

Asegúrese de tener suficientes “Guías del participante”.

Tenga las hojas de las actividades a mano.

Lleve siempre material extra.

Objetivos

Los participantes aprenderán que la importancia de los límites está en que sirven para proteger la anatomía de la familia y de los subsistemas a través del establecimiento de proximidad y jerarquía.

El padre aprenderá a establecer límites claros entre el subsistema de esposos y el subsistema de hermanos.

El padre valorará el hecho de que los límites son importantes pero también permeables.

Introducción del cuestionario del Modulo III:

Ahora me gustaría que ustedes llenaran un cuestionario que nos ayudará a determinar el grado de conocimiento que tienen sobre el tema que trataremos en este modulo.

Repartir la actividad 1
Evaluación previa

Si tienen alguna pregunta solo alce la mano y con gusto le atenderé.

Evaluación previa del modulo III de la serie ¡Atrévete!
"Evaluación de Conocimiento para Padres Hispanos"

Actividad 2
Organizando el mañana

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario)

Sección1:
Definición
Límites

Ver las presentaciones con las definiciones de términos
1a, , 1b y 1c

Son los espacios que tienen los miembros de la familia que forman barreras emocionales que protegen y fortalecen la integridad de los individuos, los subsistemas, ya sea el de papá, mamá, esposo, esposa o el de hijo o hija.

Para Salvador Minuchin existen tres niveles de límites:

1. **Claros:** Los límites claros son firmes y a la misma vez flexibles, son un balance entre apoyar, nutrir e inclusión por otro lado es libertad para experimentar como individuo.
2. **Rígidos o desconectados:** Permite muy poca comunicación, apoyo y afecto entre los diferentes subsistemas de la familia, la jerarquía generacional esta separada e indiferente. Mientras que el niño en una familia así puede obtener independencia, viene con el precio de sentirse rechazados por otros y sin apoyo en tiempos difíciles.
3. **Difusos o aglutinados:** Permite ser demasiado influenciado por cosas externas al sistema familiar, al grado que los hijos corran el riesgo de estar muy envueltos con sus padres, y en el proceso fallan al desarrollar un pensamiento y comportamiento independiente para aprender las habilidades necesarias para formar relaciones fuera del hogar. Porque no existe una jerarquía generacional.

Dinámica 1a

Mapa Familiar

En este mapa familiar los participantes van a formar un genograma de su propia familia y al mismo tiempo van a establecer las relaciones entre los subsistemas.

Símbolos claves que ayudan a ver los niveles de los límites:

Límites claros

Aglutinados

Límites difusos

Conflictivo

Límites Rígidos

Coalición

Afiliación

Desviación

Ver hoja de
trabajo
Presentación
1a

**Resumen de la
sección 1**

El resumen se hace con la dinámica.

Dinámica 1

En esta dinámica se necesitan cuatro participantes, si son voluntarios es mejor.

El capacitador o su ayudante van a poner cuatro puntos o marcas en el piso en una distancia suficientemente amplia.

Primera escena:

Pide a los participantes que se ubican cada uno en un punto.

Cuando los participantes están cada uno en su punto, entonces les pide que traten de tomarse de las manos.

Se les deja por un tiempo considerado para que traten de tomarse de las manos de todas las formas que ellos quieran.

Se espera que no lo logren

Segunda escena:

Cambia los puntos del piso y ahora los pone tan cerca que solo deje espacio para que los cuatro participantes puedan colocar sus pies.

Les pide que por favor traten de mantenerse juntos lo más relajado posible.

Se espera que por estar tan cerca, solo puedan abrazarse para no caerse.

Tercera escena:

Cambia los cuatro puntos; ahora los coloca en una distancia en el que los participantes podrán tomarse de la mano y dar vueltas.

Les pide que se muevan hacia donde ellos quieran.

Después de haberlos dejado moverse un rato haga las siguientes preguntas.

¿Cuál de las tres escenas les pareció más cómoda?

¿En cuál de las tres ubicaría a su familia?

Si hoy tuviera que tomar una decisión para formar una familia, ¿cuál de los tres tipos de familia escogería? ¿Por qué?

Sección 2

Para que Sirven
los
Límites

Los límites son necesarios para que nuestros hijos crezcan emocionalmente sanos porque:

1. Dan seguridad y protección.
2. Enseñan a pensar, a elegir o a discriminar, entre lo que es deseable y lo que no lo es, y entre lo que se puede y lo que no se puede.
3. Si el niño es más fuerte que los padres, no se podrá sentir protegido por ellos.
4. Permiten predecir la reacción de los padres ante determinadas situaciones y comportamientos.
5. Ayudan al niño a incorporarse a la sociedad.
6. Sin éstas reglas, permisos y prohibiciones, podrían llegar a creer

que todo lo pueden, que son omnipotentes. Y eso es empujarlos fuera de la realidad.

7. La función de los límites es para proteger las fronteras de los subsistemas, para Minuchin cada subsistema familiar tiene funciones y demandas específicas a sus miembros; y el desarrollo de habilidades interpersonales adquiridos en los subsistemas. La claridad de los límites en una familia es un parámetro funcional para la evolución del funcionamiento familiar.

Dinámica 2

Hacer cuatro grupos con los participantes, cada grupo escoger uno de los dos casos.

Se les da cinco minutos para que discutan en grupo y después se les pide que den un resumen de los que hablaron.

Caso 1:

Un niño de 12 años viene a la casa y le dice a su padre: "Mis amigos me invitaron ir a pescar, yo les dije que sí. Ahora necesito que me des permiso" Por otro lado, el niño no tiene una caña de pescar, pero su hermano mayor sí, acaba de comprar una y el pequeño se la quiere llevar sin permiso de su hermano mayor.

Si usted fuera el papa:

1. ¿Le diera permiso?
2. ¿Si le da permiso, cuáles serían los límites que le establecería?
3. ¿Cuáles serían las consecuencias si no cumpliera?

Caso 2:

Una niña de 13 años le pide a sus padres que le den permiso para ir a dormir a la casa de su mejor amiga y le dan permiso.

La niña se va feliz. Cuando llega a casa de su amiga se encuentra con otras niñas compañeras de la escuela por que van a (sleep over). Pero la mamá de la amiga de su hija ya tenía planificado llevarse a todas las niñas al cine.

Cuando su hija está de regreso a casa ella no dice nada de lo que pasó.

Un día, sin querer, se encuentra con la mamá de la amiga de su hija y le comenta lo bien que pasaron las niñas cuando llegaron a dormir a su casa y lo bien que se portaron cuando se las llevó al cine.

¿Cuál debe ser su actitud ante estas, circunstancias, la niña debió decirle lo que pasó, sí o no?

¿Se debe disciplinar a la niña por no haber dicho lo que pasó. Sí, no por qué?

¿Qué límites se rompieron con la actitud de la niña?

Confianza

Comunicación

Sección 3

¿Cómo se establecen los límites en tu hogar?

Claridad: ¿Son lo suficientemente claros para que mi hijo los entienda?

Consistencia: ¿Los aplico consistentemente, o esto depende de mi estado de ánimo y de mi cansancio?

Firmeza: Si queremos dar una directiva, debemos evitar las preguntas. Por ejemplo: Si queremos que nuestro hijo se vaya a la cama a las 21 hrs., 10 minutos antes le decimos: "En 10 minutos es la hora de ir a la cama", evitando hacerle la pregunta: ¿Quieres ir a la cama?

Desaprobar la conducta, no el niño: Cuando los chicos tienen un comportamiento inadecuado, es importante marcar ese comportamiento sin adjudicarle adjetivos al chico. Si le pegó a un amigo debemos decirle: "No le pegues porque le duele", evitando frases como: "No seas malo", "Que mal que te portas".

Consecuencias lógicas y naturales: Consecuencias naturales: se refieren a las cosas que pasan como resultado natural de los eventos o de los hechos. Por ejemplo: Si mi hijo maltrata un juguete y, luego de pedirle que lo cuide reiteradas veces, termina rompiéndolo, la consecuencia natural de este hecho es que se quede sin ese juguete

Para reducir el comportamiento peligroso de los adolescentes, exprese a su hijo/a las siguientes expectativas:

1. **Espero saber** con quien estás pasando tiempo.
2. **Espero que tú** me llames si no vas a llegar a casa a la hora acordada.
3. **Espero que tú me digas** dónde estarás cada vez que salgas.
4. **Espero que me digas** lo que harás cuando sales de casa.
5. **Espero que me digas** cuánto dinero gastarás, dónde y en qué.
6. **Espero conocer** los padres de tus amigos.

Dinámica 3
Círculo flexible

Pedir de ocho a diez participantes que pasen al frente. Se les pide que formen un círculo, todos viendo hacia el centro, tomados de las manos.

La dinámica consiste en que los participantes van a darle vuelta al círculo sin soltarse.

Ellos van a tratar de todas las formas hasta que lo logran.

Después que lo hayan logrado, les pedirá que expliquen cómo lograron hacer algo que parecía imposible

Resumen de la dinámica 3	<p>Para que el círculo se pudiera dar vuelta se necesitaron dos cosas importantes.</p> <p>El primero es que siguieron a un líder.</p> <p>El segundo es que todos fueron flexibles.</p> <p>Si este principio lo aplicáramos a las relaciones familiares, tuviéramos menos conflictos y frustraciones.</p>
Conclusión	<p>Hay diferentes maneras de ponerles límites a nuestros hijos. Es importante que reflexionemos acerca de este tema para encontrar nuestro propio estilo de paternidad y nuestro estilo de hacerlo. Se necesita mucha dedicación, energía, y creatividad, pero es posible. Solo tenemos que hacer un esfuerzo, por el bien de nuestros hijos. Ellos necesitan que les demarquemos el camino, que les señalicemos la ruta, poniéndoles carteles de lo que se puede y lo que no se puede, rayas para que no se salgan del camino.</p> <p>Esto les dará seguridad, los ayudara a crecer, a madurar y a convertirse en personas con autodisciplina, autodominio y autocontrol. En definitiva, les permitirá convertirse en seres humanos autónomos, independientes y responsables.</p>
Preguntas y respuestas	<p>Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado</p>
Actividad 3 Evaluación posterior	<p>La evaluación posterior servirá para ver el impacto que el seminario tuvo en los participantes. Al igual que la evaluación previa, el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos a terminar en el tiempo preciso.</p>
Indicaciones finales	<p>Introducción al libro de actividades: Repartir los libros de actividades ¡Atrévete! a cada participante</p> <p>El libro de actividades familiares de la serie ¡Atrévete! contiene actividades y dinámicas para que los realice en casa. Estas actividades son parte importante en el proceso del aprendizaje, porque a medida que se practique será mas fácil desarrollar su rol.</p>

Pueden revisar todo el libro, pero hay que limitarse a realizar solamente el material expuesto.

Nos vemos en la próxima sesión (se indica la hora y el lugar de reunión).

No se olvide que el próximo seminario será sobre la importancia de *la ecología de la familia* en el hogar.

Presentaciones

MÓDULO

III

1a

Límites Claros

1b

Rígidos o desconectados

1c|

Difusos o Aglutinados

2a

Los límites son necesarios para que nuestro hijo crezca emocionalmente sano porque:

1. Da seguridad y protección.
2. Enseñan a pensar, a elegir o a discriminar, entre lo que es deseable y lo que no lo es, y entre lo que se puede y lo que no se puede.
3. Si el niño es más fuerte que los padres, no se podrá sentir protegido por ellos.
4. Permiten predecir la reacción de los padres ante determinadas situaciones y comportamientos.

2a

Los límites son necesarios para que nuestro hijo crezca emocionalmente sano porque:

5. Ayudan al niño a incorporarse a la sociedad.
6. Sin estas reglas, permisos y prohibiciones, podrían llegar a creer que todo lo pueden, que son omnipotentes. Y eso es empujarlos fuera de la realidad.
7. La función de los límites es para proteger las fronteras de los subsistemas, para Minuchin cada subsistema familiar tiene funciones y demandas específicas a sus miembros; y el desarrollo de habilidades interpersonales adquiridos en los subsistemas. La claridad de los límites en una familia es un parámetro funcional para la evolución del funcionamiento familiar.

2b

¿Cómo se establecen los límites?

Claridad: ¿Son lo suficientemente claros para que mi hijo los entienda?

Consistencia: ¿Los aplico consistentemente, o esto depende de mi estado de ánimo y de mi cansancio?

Firmeza: Si queremos dar una directiva, debemos evitar las preguntas. Por ejemplo: Si queremos que nuestro hijo se vaya a la cama a las 21 hrs., 10 minutos antes le decimos: “En 10 minutos es la hora de ir a la cama”. Evitando hacerle la pregunta: ¿Quieres ir a la cama?

2b

¿Cómo se establecen los límites?

Desaprobar la conducta, no el niño:

Cuándo los chicos tienen un comportamiento inadecuado, es importante marcarle ese comportamiento sin adjudicarle adjetivos al chico. Si le pegó a un amigo, debemos decirle: “No le pegues porque le duele”, evitando frases como “no seas malo”, “Que mal que te portas”.

Consecuencias lógicas y naturales:

Consecuencias naturales: se refieren a las cosas que pasan como resultado natural de los eventos o de los hechos. Por ejemplo: Si mí hijo maltrata un juguete y, luego de pedirle que lo cuide reiteradas veces, termina rompiéndolo, la consecuencia natural de este hecho es que se quede sin ese juguete

2c

¿Cómo se establecen los límites?

Para reducir el comportamiento peligroso de los adolescentes, exprese a su hijo/a las siguientes expectativas:

Espero saber con quién estás pasando tiempo.

Espero que tú me llames si no vas a llegar a casa a la hora acordada.

Espero que tú me digas dónde estarás cada vez que salgas.

Espero que me digas lo que harás cuando sales de casa

Espero que me digas cuánto dinero gastarás, dónde y en qué.

Espero conocer los padres de tus amigos.

¡Atrévete!

**Seminario de Paternidad
para el padre hispano**

Módulo IV

ECOLOGÍA DE LA FAMILIA

¡Atrévete!

Seminario de Paternidad

Para el padre hispano

	MODULO
Ecología de la Familia	IV

¡Atrévete!

Motivando al padre hispano a participar de manera más efectiva en la vida de sus hijos:

Módulo IV: La Ecología de la familia

Bienvenida:

Bienvenidos a la serie ¡Atrévete!

Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Consejos para el capacitador

Tenga listas las evaluaciones para repartirlas en el momento indicado.

Asegúrese de tener suficientes “Guías del Participante”.

Tenga las hojas de las actividades a mano.

Lleve siempre material extra.

Objetivos

El participante aprenderá que la familia es influenciada por sistemas mayores que incluyen los amigos, la comunidad y el gobierno.

El concepto sobre ecología de la familia ayudará a los participantes a aprender y a ver un panorama más amplio del sistema familiar, su contexto y la complejidad del sistema social y cómo integrar su familia a este sistema.

Cada participante tendrá la oportunidad de realizar

	<p>un “ecomapa” con el propósito de ver su relación con el sistema social.</p>
<p>Introducción del cuestionario del Módulo IV</p>	<p>Ahora me gustaría que ustedes llenaran un cuestionario que nos ayudara á determinar el grado de conocimiento que tienen sobre el tema que trataremos en este módulo.</p>
<p>Repartir la actividad 1 Evaluación Previa</p>	<p>Si tienen alguna pregunta solo alce la mano y con gusto le atenderé.</p> <p>Evaluación previa del módulo III de la serie ¡Atrévete! “Evaluación de conocimiento para padres hispanos”</p>
<p>Actividad 2 Organizando el mañana</p>	<p>Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario).</p>
<p>Sección 1 Definición de: Ecología de la familia</p> <hr/> <p>Ver las presentaciones con las definiciones de términos 1a, 1b, 1c y 1d</p>	<p>La ecología de la familia: Es cómo la familia es influenciada e influye al medio ambiente alrededor de ella. (1) Las familias son interdependientes del vecindario, (2) la sociedad y (3) el ambiente físico.</p> <p>Existen cuatro niveles de sistemas</p> <ol style="list-style-type: none"> 1. Micro-sistema: Es la unidad básica en el que los participantes se comprometen en actividades con roles particulares, por ejemplo: Esposos, padres, hermanos, estudiante, empleado, por periodos específicos de tiempo. 2. Mezo-sistema: Incluye la interrelación entre el individuo y su medio ambiente, por ejemplo para un niño norteamericano de 12 anos de edad su mezo sistema usualmente es la interacción entre la familia, la escuela, y

los amigos; para algunos niños tal vez incluye la iglesia, campamentos, lugar de trabajo (no se espera que un niño trabaje en USA) El mezo sistema está formado por microsistemas. (estas son agencias de la comunidad).

3. Eso-sistema: Es una extensión del mezo sistema que incluye otras estructuras sociales, algunas formales o

informales que no necesitan tener una conexión directa con el individuo pero que influyen y afecta al sistema al que pertenece el individuo. (Establecidas por el gobierno del Estado y/o federal).

4. Macro-sistema: Se refiere a instituciones que abarcan desde el microsistema hasta el ecosistema; son patrones de cultura y subcultura, como la economía, el aspecto social, la educación, el sistema político y legal. Este sistema no solo afecta la forma estructural pero también la manera de transmitir la información y la ideología.

Cada uno de estos sistemas afecta el contexto natural de la vida del individuo y ofrece un crecimiento continuo en la diversidad de opciones y recursos.

Por ejemplo, porque potencialmente tenemos acceso a este sistema nosotros tenemos la oportunidad de conocer más el sistema social, y aumentar una serie de posibilidades para aprender a buscar solución a los problemas que enfrentamos y nos da la oportunidad de acceder nuevas dimensiones de exploración personal.

Dinámica 1

Caso 1

En los Estados Unidos, el Estado apoyó la iniciativa que se debía repartir condones a todo estudiante que lo requiriera. Debido al incremento de personas con SIDA y al alto índice de transmisión sexual, se recomienda que toda persona sexualmente activa use condones y/o preservativos para evitar embarazos indeseados. (Macro sistema)

La iglesia por su parte aboga por la abstinencia sexual (mezo sistema).

Un padre un día sale del trabajo temprano, porque no se sentía bien de salud y se va a casa esperando descansar.

Cuando llega a su casa se lleva la sorpresa de su vida encuentra a su hija de 16 años en la cama con el novio.

	<p>¿Qué función tiene el micro sistema (la familia) para ayudar a regular la vida sexual de sus miembros?</p> <p>¿Cuáles serían los recursos que necesita para ayudar a sus hijos?</p>
<p>Resumen de la sección 1</p>	<p>El hecho de que la sociedad y el Estado determinen leyes, no significa que como familia tenemos que aceptar todo lo que ellos indiquen.</p> <p>Las mismas leyes de este país apoyan la educación familiar y que puedan mantener sus valores culturales y religiosos.</p> <p>Cómo nosotros hagamos las cosas va a determinar los resultados.</p>
<p>Sección 2</p> <p>Para que sirva la ecología de la familia</p>	<p>Sirve para construir y promover las fortalezas que la familia ya tiene y le ayuda a tener más y mejores conexiones con el medio ambiente:</p> <ol style="list-style-type: none"> 1. Crea asociaciones y ayuda en las relaciones: Las familias son apoyadas y los niños se desarrollan a través de ayuda de las relaciones con los servicios de la comunidad. 2. Construyendo el medio ambiente de la comunidad: Las familias obtienen información, recursos y apoyo a través de las conexiones en la comunidad. 3. Conectando a las familias y el apoyo de la comunidad: Participación, dos vías de comunicación, y abogar fortalece tanto a la red de la comunidad como al funcionamiento de la familia.
<p>Dinámica 2</p> <p>“Ecomapa”</p> <p>Con el ecomapa que se les dará, los participantes indicarán el tipo de relación que tienen con las sugerencias indicadas.</p> <p>El participante</p>	<p>Un ecomapa es una representación grafica de las conexiones del individuo y de la familia con el medio ambiente en que se mueve.</p> <p>El propósito de un ecomapa es apoyar la clasificación de las necesidades del individuo y de la familia, también apoyar la toma de decisiones sobre intervenciones potenciales.</p> <p>El ecomapa ayuda tanto al individuo como a la familia a:</p> <ol style="list-style-type: none"> 1. Establecer una estructura al reunir información de las relaciones con el medio ambiente. 2. Identificar e ilustrar las fortalezas y las debilidades de las

podrá añadir otras conexiones que él considere importante.

relaciones.

3. Permite tener una imagen clara de la naturaleza de las conexiones y del impacto de la intervención.
4. Proveer una base consistente de información para poder apoyar las decisiones de la familia y del individuo

Resumen de la sección 2

Tener clara las relaciones con el medio ambiente es elemental para el balance emocional de la familia y del individuo. Por que muchas veces no nos damos cuenta cuánto nos afecta el medio ambiente y sobre todo el efecto que tiene sobre los miembros de nuestra familia.

Sección 3:

Recursos en la comunidad

El propósito de este seminario *no* es que los padres tengan todo el conocimiento y todas las respuestas a las inquietudes de sus hijos.

Lo que sí apoya este seminario es el hecho que los padres debemos tener una lista de recursos que nos ayuden en el proceso de integrarnos en la formación de nuestros hijos/as.

En los Estados Unidos los padres tenemos una bendición muy grande, ya que tanto el gobierno federal, estatal y organizaciones privadas han desarrollado una red de apoyo para que los padres ayuden a sus hijos en el proceso de formación.

Lo que nos queda como padres es encontrar esos recursos que están a disposición de quienes lo necesiten.

Dinámica 3

Buscando recursos

Pedir a los organizadores del seminario que consigan varios libros de las paginas amarillas.

Estos libros van a servir para que los participantes

Divida el grupo en números iguales de acuerdo a la cantidad de libros que tengan.

El grupo puede nombrar a alguien que haga una lista de los recursos que se van encontrando.

Se puede pedir que cada grupo busque algo específico.

Puede ser clases de paternidad, de educación sexual, centros de recreación, de deporte etc.

También se puede pedir que se busquen los servicios de acuerdo a

<p>encuentren todos los servicios posibles que les puedan ayudar en su afán de ayudar a sus hijos.</p>	<p>las etapas de los niños.</p> <p>Una vez que haya terminado el tiempo, cada grupo dará un resumen de los recursos que encontraron y se lo darán al director del programa.</p> <p>Este hará una lista de esos recursos y se las dará una copia a cada participante.</p>
<p>Resumen de la dinámica 3</p>	<p>El rol del padre de conectar a sus hijos con el medio ambiente que lo rodea es tan importante como el de proveer, amar etc.</p> <p>Este rol le ayuda a ser un catalizador para proteger a su familia de los efectos negativos del medio ambiente.</p> <p>Un padre que conoce la dinámica de su familia es un padre que será respetado, admirado y amado por los miembros de su familia.</p> <p>Y sus hijos serán como árboles plantados junto a corrientes de agua que dan su fruto a su tiempo y su hoja no cae y todo lo que hagan prosperará.</p>
<p>Preguntas y respuestas</p>	<p>Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado.</p>
<p>Actividad 3</p> <p>Evaluación posterior</p>	<p>La evaluación posterior servirá para ver el impacto que el seminario tuvo en los participantes. Al igual que la evaluación previa, el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos a terminar en el tiempo preciso.</p>
<p>Indicaciones finales:</p> <p>Agradecimiento a los participantes</p>	<p>Como actividad final se repartirá un certificado en blanco, y se les pedirá que escriban sus nombres o que le pidan a alguien que se los escriba.</p> <p>Después que hayan terminado de escribir los nombres, se intercambian los certificados.</p>

El capacitador toma la iniciativa y le entregará el primer certificado a la primera persona.

Al entregar los certificados, la persona que lo entrega dice algo positivo y/o algo que ha aprendido de él durante los seminarios.

El que recibe entrega a otra persona y así sucesivamente hasta terminar.

Presentaciones

MÓDULO IV

1a

Microsistema:

Es la unidad básica en el que los participantes se comprometen en actividades con roles particulares, por ejemplo: Esposos, padres, hermanos, estudiante empleado, por periodos específicos de tiempo.

1b

Mezosistema:

Incluye la interrelación entre el individuo y su medio ambiente, por ejemplo para un niño norteamericano de 12 años de edad, su mezo sistema usualmente es la interacción entre la familia, la escuela, y los amigos; para algunos niños tal vez incluye la iglesia, campamentos, lugar de trabajo (no se espera que un niño trabaje en USA). El mezo sistema está formado por microsistemas. (Estas son agencias de la comunidad.

1c

Esosistema:

Es una extensión del mezo sistema que incluye otras estructuras sociales, algunas formales o informales que no necesitan tener una conexión directa con el individuo pero que influyen y afectan al sistema al que pertenece el individuo. Establecidas por el gobierno del Estado y/o federal.

1c

Macrosistema

Se refiere a instituciones que abarcan desde el microsistema hasta el esosistema, son patrones de cultura y subcultura, como la economía, el aspecto social, la educación, el sistema político y legal. Este sistema no solo afecta de forma estructural pero también la parte de transmitir la información y la ideología.

2a

Función de la ecología de la familia:

Crea asociaciones y ayuda en las relaciones: Las familias son apoyadas y los niños se desarrollan a través de la ayuda de las relaciones con los servicios de la comunidad.

Construyendo el medio ambiente de la comunidad: Las familias obtienen información, recursos y apoyo a través de las conexiones en la comunidad.

Conectando a las familias y el apoyo de la comunidad: Participación, dos vías de comunicación, y abogar fortalece tanto la red de la comunidad como al funcionamiento de la familia.

2b|

Ecomapa

Tipos de Interacción

Fuerte

Debil

APPENDIX II

PARTICIPANT'S MANUAL

Manual del Participante

Introducción

Introducción General

Bienvenido a ¡**Atrévete!**

¡Atrévete! es una herramienta para el padre hispano que vive en los Estados Unidos. Cuando el hispano inmigra, lo hace trayendo sus propias tradiciones y valores culturales. Muchos de estos valores y enseñanzas difieren con las de este país debido a las diferentes formas en que cada sistema social, tanto la latina y la norteamericana, intervienen con la formación y desarrollo de los niños.

Estos conflictos naturales pueden hacer que la transición del país de origen a éste sea difícil. Por esta razón, es importante que el padre que inmigra pueda modificar las normas sociales de su país de origen para permitir que sus hijos se desarrollen en esta sociedad sin perder sus valores culturales, ya que al no adaptarse, puede llegar a tener una familia disfuncional.

El padre hispano ha crecido en una cultura tradicional donde la mayor parte de la crianza, la socialización y sobre todo la responsabilidad para el desarrollo del niño son dejados a la madre.

El objetivo de los seminarios ¡Atrévete! es ayudar a esa transición y motivar al padre hispano a participar de manera más efectiva en la vida de sus hijos.

Importancia de la participación del padre en el desarrollo de los hijos/as.

Según diferentes estudios:

J. Mosley y E. Thompson (1995) dicen que un alto nivel de participación de los padres en actividades con sus hijos, como comer juntos, ayudarlos en las tareas y teniendo actividades al aire libre, está relacionado con bajo nivel de problemas de comportamiento en los niños, un mayor nivel de sociabilidad y un alto nivel de desarrollo académico en niños y adolescentes.

Kohut (1977) en su teoría asume que la calidad de la relación entre padres e hijos es una parte inevitable del desarrollo psicológico y de la propia estructura del niño. Esta teoría es apoyada por Paul R. Amato y Fernando Rivera (1999) en su investigación, *"El involucro paterno y problemas de comportamiento de los niños"* también por J. Carson, V. Burks, y Parke R. D. (1993) *"Juego padre e hijo: determinantes y consecuencias"* y por Parke R. D (1995) *"Padres y Familias"*.

C. K. D. Pruett (1987) dice: Cuando los niños y las niñas son criados con padres comprometidos, ellos demuestran una *"gran habilidad para tomar iniciativa y evidencia de control propio"*.

¡Atrévete!

Introducción de los Módulos

En ¡*Atrévete!* el padre entenderá y desarrollará cuatro conceptos importantes de vida familiar que le ayudará a participar de manera más efectiva en la vida de sus hijos.

Estos conceptos son roles, reglas, límites y ecología de la familia y serán de ayuda para que logre a:

1. Vivir de acuerdo a su plan de desarrollo y ayudar a su familia a tener el suyo propio.
2. Establecer roles y responsabilidades de acuerdo a la etapa de desarrollo de cada miembro de la familia.
3. Crear un ambiente de respeto y amor con cada miembro de la familia.
4. Proteger a cada miembro de la familia, a estructurar la comunicación y el comportamiento.
5. Alcanzar metas familiares.
6. Establecer límites entre los subsistemas familiares.
7. A conocer el contexto y la complejidad del sistema social. Esto le ayudará a integrar su estructura familiar en esta complejidad, también a conocer cómo las familias y las comunidades interactúan, a crear una red de apoyo con el medio ambiente de la comunidad y a ligar recursos que existen en la comunidad para su familia.

Presentaciones

¡Atrévete!

Seminario de Paternidad
para el padre hispano

	MODULO
ROLES	I

¡Atrévete!
Motivando a padres hispanos a participar de manera más efectiva en la vida de sus hijos:

Modulo I: Roles

Bienvenida:

Bienvenidos a la serie ¡Atrévete!
Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Objetivos

1. Que cada padre tenga en claro su rol.
2. Que el padre aprenda que cada miembro de la familia tiene su propio plan de desarrollo.
3. Que el padre establezca un ambiente de respeto y amor con cada miembro de la familia.
4. Que cada miembro de la familia sea tratado de acuerdo a su propio plan de desarrollo.
5. ¡Atrévete! espera que el participante pueda motivarse y así tener mayor control de su hogar y por ende su familia pueda tener éxito.

**Introducción
General del
Seminario
¡Atrévete!
¿Por qué este
Seminario?**

Importancia de la participación del padre en el desarrollo de los hijos/as.

**Introducción del
cuestionario
previo a la serie:**

1. Se reparten los cuestionarios.
2. Si tiene alguna pregunta solo alce la mano y con gusto se le atenderá.
3. Evaluación previo a la serie ¡Atrévete! “Evaluación de conocimiento para padres hispanos”.

**Actividad 2
Organizando el
mañana**

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario.

**Sección1
Definición de
Términos**

Los roles son características _____ que determinan el comportamiento _____, en el que los individuos cumplen sus funciones de _____ y de _____.

En el concepto estructural de la familia existen tres niveles de roles:

_____, tiene el nivel esposos. marido y mujer

_____, tiene el nivel de padre-hija/o, madre-hijo/a

_____, El rol de hermano-hermano, hermana-hermana y hermano-hermana.

Para que los roles sean funcionales, McMaster dice que debe incluir:

1. *Provisión de Recursos*: Tales como _____, _____, _____ y _____; para todos los miembros de la familia; es el rol más básico para _____ y _____.
2. *Desarrollo de habilidades de vida*: Se refiere al apoyo que los hijos deben tener para ir a la _____, ayudarlos a mantener un _____ y asistiéndolos en su desarrollo _____.
3. *Alimento y apoyo*: Proveen roles afectivos que incluyen _____, _____ y _____ a los miembros de la familia.

4. *Satisfacción sexual de los esposos*: Una relación _____ es clave para una relación satisfactoria de esposos. Este rol envuelve conocer las necesidades _____ de tal forma que puedan satisfacerse ambos _____.
5. *Administración y mantenimiento del sistema*: Se refiere a la provisión de _____ en la familia y el proceso de tomar _____, manteniendo los _____ familiares y estableciendo y manteniendo los _____.

Dinámica 1:
¿Quién determina los roles?

En esta dinámica se reunirán los participantes en cuatro grupos.

Pedir al grupo que se dividan en grupos de tres a cinco por grupo.

Pregunta para discutir

¿Quién determina los roles en una familia?

Dios
La Sociedad
El Estado
Los Padres
Todos los mencionados arriba

Como grupo haga un breve resumen indicando el porqué de su respuesta

**Resumen de la
dinámica 1**

La teoría de roles indica que hay roles que son establecidos de manera _____ y/o _____, por ejemplo "El de genero, de afinidad madre-madre, hermano, de hermana", mientras que otros quedan determinados por la _____ de la familia y/o del medio _____.

**Resumen de la
Sección 1**

Para tener roles familiares sanos:

1. **Establecer roles claros**: Siendo que en el sistema familiar todos los miembros _____ y son _____ por cada uno de los miembros, es necesario crear cada _____ que integre un rol actor. La falta de tener roles claros y definidos es causa de _____ en las

familias y particularmente en los _____.

2. **Desarrollar flexibilidad:** Para que el _____ de la familia sea _____, es esencial que los roles sean _____ y _____. La diferencia entre una familia sana y uno patológica es la capacidad que tienen de _____ y _____ diferentes roles en tiempos de crisis, lo cual con frecuencia requiere un cambio temporal o permanente.
3. **Actúe con justicia:** El _____ del niño depende en que _____ está y su _____ y las normas _____. Los roles deben repartirse con _____ entre todos los miembros de la familia.
4. **Actúe con responsabilidad:** Las familias que _____ bien tienen miembros que toman sus _____ seriamente y hacen lo mejor para cumplir con sus _____.

Sección 2

La estructura de la familia

¿Qué es la estructura familiar?

Es el conjunto _____ de demandas _____ que organiza la forma en el cual los miembros de la familia _____.

¿Cómo esta formada la estructura de la familia?

1. _____
2. _____
3. _____
4. _____
5. _____

Para que este sistema familiar sea funcional, cada una de sus partes debe tener claro su rol.

Dinámica 2
Haciendo un
genograma
familiar

En esta dinámica cada participante tendrá la oportunidad de hacer un genograma de su propia familia. Esto le ayudará a entender cómo está formado el mapa de su familia.

Resumen de la
sección 2

La importancia de un genograma radica en que nos presenta un mapa claro de cómo los miembros de nuestra familia están relacionados.

Este mapa familiar esta construido con figuras que representan personas y nos muestra las relaciones que hay entre sí.

Sección 3:
El plan de
desarrollo

ver las
presentaciones del
plan de desarrollo

¿Por qué es importante tener un plan de desarrollo como familia?

¿Por qué es importante tener un plan de desarrollo individual?

Porque es una _____ que ayuda a _____ un plan específico de _____ para aprender a administrar la vida de forma individual, también para ayudar a los miembros de la familia a desarrollar un plan de _____ y _____.

Dinámica 3
Haciendo un
plan de
desarrollo
personal

En esta dinámica cada participante tendrá la oportunidad de hacer un plan de desarrollo para sí mismo.

El plan de desarrollo tiene tres pasos. El primero tiene que ver con planes a corto plazo, el segundo con planes a mediano plazo y el tercero tiene que ver con planes a largo plazo.

Resumen de la
sección 3

1. Puedes discutir tu plan de acción con tu _____ e _____, y otras personas que ejercen _____ positiva en tu vida. Usa la hoja indicada para poner tus objetivos y aclarar tus expectativas.

2. _____

3. Evalúa tu plan a través del camino y modifícalo las veces que sean necesarias.
4. _____
5. _____

Conclusión

La _____ de la familia es _____ por que le da a cada miembro su _____.

Por ejemplo: El niño debe actuar como un niño mientras su padre actúa como un padre.

La organización en _____ de una familia proporciona un entrenamiento del _____, al mismo tiempo que ejerce sus _____ interpersonales en diferentes niveles.

Preguntas y respuestas

Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado

Actividad 3 Evaluación Posterior

Para poder medir el conocimiento adquirido en este modulo es importante que pueda responder la evaluación posterior al seminario.

Indicaciones finales:

El libro de actividades familiares, ¡Atrévete!, contiene actividades para que los realice en casa. Estas actividades son parte importante en el proceso del aprendizaje, porque a medida que usted practique se le hará mas fácil desarrollar su rol.

Nos vemos en la próxima sesión

No se olvide que el próximo seminario será sobre la importancia de *establecer reglas* en el hogar.

¡Atrévete!

Seminario de Paternidad
para el padre hispano

	MODULO
REGLAS	II

¡Atrévete!
Motivando a padres hispanos a participar de manera más efectiva en la vida de sus hijos:

Modulo 1: Las reglas

Bienvenida:

Bienvenidos a la serie *¡Atrévete!*
Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Objetivos

1. Los participantes aprenderán que la importancia de las reglas es para proteger a todos los miembros de la familia y a su estructura.
2. Aprenderán a identificar los tipos de reglas que tienen en su hogar (implícitas y explícitas)
3. Aprenderán a establecer reglas que ayuden a tener una familia funcional.

**Introducción
del cuestionario
del modulo II**

Tiempo para llenar el cuestionario previo al seminario

Si tienen alguna pregunta solo alce la mano y con gusto le atenderé.

**Repartir la
actividad 1
Evaluación Previa**

Evaluación previa del modulo II de la serie *¡Atrévete!*
“Evaluación de Conocimiento para Padres Hispanos”

**Actividad 2
Organizando el
Mañana**

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario)

Sección 1
Definición de
Términos

1. Las _____ familiares son directrices _____ o _____ que determinan qué _____ son aceptables o no en la familia. Las _____ están relacionadas con el _____ de _____ y puede variar con los _____ en cada familia.
2. Las _____ resaltan los _____ que tiene cada miembro de la familia, además de _____ que son permitidos y también las _____ de romper las reglas.
3. El Doctor Don Jackson establece tres tipos de reglas:
 1. Normas implícitas: _____

 2. Explícitas: _____
 3. Mecanismo de homeostasis: _____

Dinámica 1
Las reglas con las cuales vives

Esta dinámica ayudará al participante a descubrir las reglas que tienen establecidos en su hogar.

Para descubrir cuales son las reglas en tu familia, has una lista de ellas, poniéndolas en la casilla que les corresponden.

Para comenzar hazte la pregunta: ¿cuáles son las reglas actuales en mi familia?

Resumen de la
sección 1

Para muchas personas el simple hecho de _____ y _____ las _____ que hay en su familia es algo nuevo y revelador. El ejercicio que se hizo nos ayudará a abrir posibilidades para vivir de una forma más positiva.

Pedir a tres voluntarios para que hablen acerca de cómo se sintió al hacer la lista de reglas.

¿Qué problemas encontraron en el proceso?

¿Cómo se sienten ahora con la lista de reglas que hicieron?

¿Cuáles de estas reglas lo conectan con su niñez.

Introducción a la dinámica 2

¿Todos los miembros de la familia conocen las reglas?

¿Los miembros de las familias pueden repetir las reglas que tienen o te imaginas que la saben?

Después de haber hecho la lista de reglas que hay en tu hogar y haberlas categorizado y aclarado; vamos a la siguiente actividad.

Dinámica 2 Haciendo

Con la lista que tienen ahora van a tomarse el tiempo para determinar cuales son las reglas establecidas en su familia que están al día y cuáles son las que necesitan actualizarse. Para ayudarse a actualizar se puede hacer las siguientes preguntas:

1. ¿Cuáles son las reglas en mi hogar?
2. ¿Que función tienen en este momento?
3. ¿Qué cambios son necesarios hacer?
4. ¿Cuáles reglas son funcionales todavía?
5. ¿Dónde se necesitan establecer nuevas?

Resumen de la sección 2

Una _____ en las familias _____ es la habilidad que tienen de tener _____ claras y poderlas adaptar a las circunstancias y a las etapas del desarrollo de los miembros de la familia.

Casi todas las familias tenemos un closet familiar donde guardamos esqueletos emocionales que no queremos que nadie vea. ¿A caso usted no? Para las familias funcionales estos son solamente pequeños recordatorios de la fragilidad humana que pueden ser puntos para hablar y poder mantener abierta la comunicación en el hogar.

Las siguientes preguntas les ayudarán a reflexionar sobre las reglas que tienen establecidas en su familia:

¿Estas reglas están ayudando o están obstruyendo la dinámica de mi familia?

¿Qué es lo que quiero lograr con ellas?

Al descubrir que algunas de las reglas pueden no estar _____, ser _____, no estar _____ o _____, es

importante entonces poder responder la siguiente pregunta:
¿_____ las _____ en el _____?

Sección 3

¿Cómo se establecen
las reglas en tu hogar?

Lluvia de Ideas: Que cada participante mencione por lo menos una forma que usan para establecer reglas en el hogar.

Después de hacer la lluvia de ideas pedirles a los participantes que pongan en práctica esas ideas en la siguiente dinámica.

Dinámica 3

Propósito: Que los participante puedan practicar formas de establecer reglas claras en el contexto familiar.

Dividir el grupo en subgrupos de 4 a 6 participantes

Materiales:

1. Una hoja de rotafolio para cada subgrupo
2. Un marcador para cada subgrupo
3. Vendas o pañuelos para cada subgrupo.

Desarrollo:

1. El instructor coloca las hojas de rotafolio separados unas de otros. Acto seguido, integra subgrupos de 4 a 6 personas y les indica a cada subgrupo el rotafolio en el cuál trabajarán.

El instructor explica a los participantes en que consiste la dinámica: 1. El grupo se formará en una familia (le pueden poner un nombre a la familia) Habrá un papá, una mamá y los demás son hijos."

Como familia, se establecerán reglas: cuando se pongan de acuerdo entonces comenzarán a hacer el dibujo. Las reglas se escribirán en una hoja de papel desde como se nombro al papá, a la mamá y a los demás miembros de la familia; esto servirá para poder discutirlas con todo el grupo.

Todos los integrantes de cada familia participarán por turno, dibujando en una hoja de rotafolio con los ojos tapados. Cada dibujante agregará otros elementos a los dibujados

anteriormente, según lo que indique el líder del grupo.

Mientras participa el primer voluntario, su subgrupo puede orientarlo con aplausos. Cuando dibuje en el lugar correcto, las palmadas serán fuertes. Si está equivocado, las palmadas serán más débiles. Los subgrupos contrarios pueden estorbar la ayuda con silbidos o ruidos.

El primer dibujante de cada subgrupo se cubre los ojos y comienza a dibujar lo que le señala el instructor.

Un ejemplo de las instrucciones del instructor para el dibujo podrían ser las siguientes:

- a. Primer Dibujante: Dibuja una casa con dos ventanas y una puerta.
- b. Segundo: Un árbol junto a la casa.
- c. Tercero: El sol sobre la casa.
- d. Cuarto: Una vaca detrás de la casa.
- e. Quinto: La cordillera detrás de la casa.
- f. Sexto: El papá, la mamá y sus hijos caminando hacia la casa.

La dinámica continúa igual hasta que participen todos los integrantes de cada subgrupo. Algo muy importante es que el motivo que se dibuja debe ser siempre el mismo para todos los subgrupos. Al final se comparan los dibujos y gana el subgrupo cuyo dibujo es el mejor logrado.

Resumen de la dinámica 3

El instructor guía un proceso para que el grupo analice cómo ayuda o afecta en el resultado de un equipo la participación y colaboración activa de sus miembros.

El instructor guía un proceso para que el grupo analice cómo se puede aplicar lo aprendido en su equipo.

Es muy importante resaltar cómo se sintió cada miembro de la familia al establecer las reglas para esta dinámica.

Conclusión	<p>La _____ al momento de _____ o _____ reglas es clave para poder _____ en ellas.</p> <p>Las familias _____ tienen reglas que les permiten al _____ responder con _____ y cambiarlas en relación a la _____ de sus miembros.</p> <p>Por ejemplo: Cuando venimos a este país nos encontramos con el desafío que la mujer salga del hogar para ocupar un puesto laboral. Eso nos lleva a establecer reglas nuevas con el propósito de que nuestra familia pueda funcionar adecuadamente.</p>
Preguntas y respuestas	<p>Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado</p>
Actividad 3 Evaluación Posterior	<p>La evaluación posterior servirá para ver el impacto que el seminario tuvo en los participantes. Al igual que la evaluación previa, el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos terminar en el tiempo preciso.</p>
Indicaciones finales:	<p>Pueden revisar todo el libro, pero hay que limitarse a realizar solamente el material expuesto.</p> <p>Nos vemos en la próxima sesión</p> <p>No se olvide que el próximo seminario será sobre la importancia de <i>establecer límites</i> en el hogar.</p>

¡Atrévete!

Seminario de Paternidad
para el padre hispano

	MÓDULO
LÍMITES	III

¡Atrévete!
Motivando al padre hispano a participar de manera más efectiva en la vida de sus hijos:

Módulo 1: Los límites

Bienvenida:

Bienvenidos a la serie ¡Atrévete!
Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Objetivos

Los participantes aprenderán que la importancia de los límites está en que sirven para proteger la anatomía de la familia y de los subsistemas a través del establecimiento de proximidad y jerarquía.

El padre aprenderá a establecer límites claros entre el subsistema de esposos y el subsistema de hermanos.

El padre valorará el hecho de que los límites son importantes pero también permeables.

**Introducción del
cuestionario del
Modulo III:**

Ahora me gustaría que ustedes llenaran un cuestionario que nos ayudará a determinar el grado de conocimiento que tienen sobre el tema que trataremos en este modulo.

**Repartir la
actividad 1**
Evaluación previa

Si tienen alguna pregunta solo alce la mano y con gusto le atenderé.

Evaluación previa del modulo III de la serie ¡Atrévete!
“Evaluación de Conocimiento para Padres Hispanos”

Actividad 2
Organizando el
mañana

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario)

Sección1:
Definición
Límites

Ver las
presentaciones
con las
definiciones de
términos
1a, , 1b y 1c

Son los _____ que tienen los _____ de la familia que forman _____ emocionales que _____ y _____ la _____ de los _____, los _____, ya sea el de papá, mamá, esposo, esposa o el de hijo o hija.

Para Salvador Minuchin existen tres niveles de límites:

1. **Claros:** _____

2. _____ o _____: Permite muy poca comunicación, apoyo y afecto entre los diferentes subsistemas de la familia, la jerarquía generacional esta separada e indiferente. Mientras que el _____ en una familia así, puede obtener independencia, _____ con el _____ de sentirse _____ por otros y sin apoyo en tiempos difíciles.

3. _____ o _____: Permite ser demasiado _____ por cosas externas al _____ familiar, al grado que los hijos corran el riesgo de estar muy envueltos con sus padres, y en el proceso fallan al desarrollar un _____ y _____ independiente para aprender las habilidades necesarias para formar _____ fuera del hogar. Porque no existe una _____ generacional.

Dinámica 1a Mapa Familiar

En este mapa familiar los participantes van a formar un genograma de su propia familia y al mismo tiempo van a establecer las relaciones entre los subsistemas.

Símbolos claves que ayudan a ver los niveles de los límites:

Límites claros

— — — — —

Límites difusos

.....

Conflictivo

— — — — —

Límites Rígidos

—————

Coalición

—————

Afiliación

}

Desviación

→

Aglutinados

—————

—————

—————

Ver hoja de trabajo
Presentación
1a

Resumen de la sección 1

El resumen se hace con la dinámica.

Dinámica 1

En esta dinámica se necesitan cuatro participantes, si son voluntarios es mejor.

El capacitador o su ayudante van a poner cuatro puntos o marcas en el piso en una distancia suficientemente amplia.

Primera escena:

Pide a los participantes que se ubican cada uno en un punto.

Cuando los participantes están cada uno en su punto, entonces les pide que traten de tomarse de las manos.

Se les deja por un tiempo considerado para que traten de tomarse de las manos de todas las formas que ellos quieran.

Se espera que no lo logren

Segunda escena:

Cambia los puntos del piso y ahora los pone tan cerca que solo deje espacio para que los cuatro participantes puedan colocar sus pies.

Les pide que por favor traten de mantenerse juntos lo más relajado posible.

Se espera que por estar tan cerca, solo puedan abrazarse para no caerse.

Tercera escena:

Cambia los cuatro puntos; ahora los coloca en una distancia en el que los participantes podrán tomarse de la mano y dar vueltas.

Les pide que se muevan hacia donde ellos quieran.

Después de haberlos dejado moverse un rato haga las siguientes preguntas.

¿Cuál de las tres escenas les pareció más cómoda?

¿En cuál de las tres ubicaría a su familia?

Si hoy tuviera que tomar una decisión para formar una familia, ¿cuál de los tres tipos de familia escogería? ¿Por qué?

Sección 2

Para que Sirven
los
Límites

Los _____ son necesarios para que nuestros hijos _____ emocionalmente _____ porque:

1. Dan _____ y _____.

2. _____ a _____, a _____ o a _____, entre lo que es _____ y lo que no lo es, y entre lo que se _____ y lo que no se puede.

3. Si el _____ es más fuerte que los _____, no se podrá sentir _____ por ellos.

4. Permiten _____ la _____ de los padres ante determinadas _____ y _____.

5. Ayudan al _____ a incorporarse a la s _____.

6. Sin estas _____, _____ y _____, podrían llegar a creer que todo lo _____, que son _____. Y eso es empujarlos fuera de la _____.

7. La función de los _____ es para _____ las fronteras de los _____, para Minuchin cada _____ familiar tiene _____ y _____ específicas a sus miembros; y el desarrollo de _____ interpersonales adquiridos en los _____. La claridad de los _____ en una familia es un _____ funcional para la evolución del funcionamiento familiar.

Dinámica 2

Hacer cuatro grupos con los participantes, cada grupo escoger uno de los dos casos.

Se les da cinco minutos para que discutan en grupo y después se les pide que den un resumen de los que hablaron.

Caso 1:

Un niño de 12 años viene a la casa y le dice a su padre: "Mis amigos me invitaron ir a pescar, yo les dije que sí. Ahora necesito que me des permiso" Por otro lado, el niño no tiene una caña de pescar, pero su hermano mayor sí, acaba de comprar una y el pequeño se la quiere llevar sin permiso de su hermano mayor.

Si usted fuera el papa:

1. ¿Le diera permiso?
2. ¿Si le da permiso, cuáles serían los límites que le establecería?
3. ¿Cuáles serían las consecuencias si no cumpliera?

Caso 2:

Una niña de 13 años le pide a sus padres que le den permiso para ir a dormir a la casa de su mejor amiga y le dan permiso.

La niña se va feliz. Cuando llega a casa de su amiga se encuentra con otras niñas compañeras de la escuela por que van a (sleep over). Pero la mamá de la amiga de su hija ya tenía planificado llevarse a todas las niñas al cine.

Cuando su hija está de regreso a casa ella no dice nada de lo que pasó.

Un día, sin querer, se encuentra con la mamá de la amiga de su hija y le comenta lo bien que pasaron las niñas cuando llegaron a dormir a su casa y lo bien que se portaron cuando se las llevó al cine.

¿Cuál debe ser su actitud ante estas, circunstancias, la niña debió decirle lo que pasó, sí o no?

¿Se debe disciplinar a la niña por no haber dicho lo que pasó. Sí, no por qué?

¿Qué límites se rompieron con la actitud de la niña?

Confianza

Comunicación

Sección 3

¿Cómo se establecen los límites en tu hogar?

_____ : ¿Son lo suficientemente claros para que mi hijo los entienda?

_____ : ¿Los aplico consistentemente, o esto depende de mi estado de ánimo y de mi cansancio?

_____ : Si queremos dar una directiva, debemos evitar las preguntas. Por ejemplo: Si queremos que nuestro hijo se vaya a la cama a las 21 hrs., 10 minutos antes le decimos: "En 10 minutos es la hora de ir a la cama", evitando hacerle la pregunta: ¿Quieres ir a la cama?

Desaprobar la conducta, no el niño: Cuando los _____ tienen un comportamiento _____, es importante marcar ese comportamiento sin adjudicarle adjetivos al chico. Si le pegó a un amigo debemos decirle: "No le pegues porque le duele", evitando frases como: "No seas malo", "Que mal que te portas".

Consecuencias _____ y _____: Consecuencias naturales: se refieren a las cosas que pasan como resultado natural de los eventos o de los hechos. Por ejemplo: Si mi hijo maltrata un juguete y, luego de pedirle que lo cuide reiteradas veces, termina rompiéndolo, la consecuencia natural de este hecho es que se quede sin ese juguete

Para reducir el comportamiento peligroso de los adolescentes, exprese a su hijo/a las siguientes expectativas:

1. _____ con quien estás pasando tiempo.
2. _____ me llames si no vas a llegar a casa a la hora acordada.
3. _____ dónde estarás cada vez que salgas.
4. _____ lo que harás cuando sales de casa.
5. _____ cuánto dinero gastarás, dónde y en qué.
6. _____ los padres de tus amigos.

Dinámica 3 Círculo flexible

Pedir de ocho a diez participantes que pasen al frente. Se les pide que formen un círculo, todos viendo hacia el centro, tomados de las manos.

La dinámica consiste en que los participantes van a darle vuelta al círculo sin soltarse.

Ellos van a tratar de todas las formas hasta que lo logran.

Después que lo hayan logrado, les pedirá que expliquen cómo lograron hacer algo que parecía imposible.

Resumen de la dinámica 3	<p>Tome notas: _____</p> <p>_____</p> <p>_____</p> <p>_____</p>
Conclusión	<p>Hay diferentes _____ de ponerles _____ a nuestros hijos. Es importante que _____ acerca de este tema para encontrar nuestro propio _____ de _____ y nuestro estilo de hacerlo. Se necesita mucha _____, _____, y _____, pero es _____. Solo tenemos que hacer un esfuerzo, por el bien de nuestros hijos. Ellos _____ que les demarquemos el _____, que les _____ la ruta, poniéndoles carteles de lo que se puede y lo que no se puede, _____ para que no se salgan del camino.</p> <p>Esto les dará _____, los ayudara a _____, a _____ y a _____ en personas con _____, _____ y _____. En definitiva, les permitirá convertirse en seres humanos _____, _____ y _____.</p>
Preguntas y respuestas	<p>Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado</p>
Actividad 3 Evaluación posterior	<p>La evaluación posterior servirá para ver el impacto que el seminario tuvo en los participantes. Al igual que la evaluación previa, el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos a terminar en el tiempo preciso.</p>
Indicaciones finales	<p>Pueden revisar todo el libro, pero hay que limitarse a realizar solamente el material expuesto.</p> <p>Nos vemos en la próxima sesión</p> <p>No se olvide que el próximo seminario será sobre la importancia de <i>la ecología de la familia</i> en el hogar.</p>

¡Atrévete!

Seminario de Paternidad

Para el padre hispano

	MODULO
Ecología de la Familia	IV

¡Atrévete!

Motivando al padre hispano a participar de manera más efectiva en la vida de sus hijos:

Módulo IV: La Ecología de la familia

Bienvenida:

Bienvenidos a la serie ¡Atrévete!

Es un placer tenerlos en esta serie de temas preparados especialmente para usted.

Objetivos

El participante aprenderá que la familia es influenciada por sistemas mayores que incluyen los amigos, la comunidad y el gobierno.

El concepto sobre ecología de la familia ayudará a los participantes a aprender y a ver un panorama más amplio del sistema familiar, su contexto y la complejidad del sistema social y cómo integrar su familia a este sistema.

Cada participante tendrá la oportunidad de realizar un "ecomapa" con el propósito de ver su relación con el sistema social.

Introducción del cuestionario del Módulo IV

Tiempo para el cuestionario previo al seminario

Si tienen alguna pregunta solo alce la mano y con gusto le atenderé.

**Repartir la actividad 1
Evaluación Previa**

Evaluación previa del módulo IV de la serie ¡Atrévete!
"Evaluación de conocimiento para padres hispanos"

**Actividad 2
Organizando el mañana**

Por favor haga una lista de cosas que necesita hacer después que salga de este seminario. (Esto ayudará a los participantes a concentrarse en el seminario).

Sección 1
Definición de:
Ecología de la
familia

La ecología de la familia:

Es cómo la familia es _____ e influye al medio ambiente
alrededor de ella. (1) _____
(2) _____ y (3) _____.

Existen cuatro niveles de sistemas

1. Micro-sistema: Es la _____ básica en el que los
participantes se _____ en actividades con roles
particulares, por ejemplo: _____,
_____, _____, por
periodos específicos de tiempo.
2. Mezo-sistema: Incluye la _____ entre el individuo
y su _____, por ejemplo para un
niño norteamericano de 12 años de edad su mezo sistema
usualmente es la interacción entre la familia, la escuela, y
los amigos; para algunos niños tal vez incluye la iglesia,
campamentos, lugar de trabajo (no se espera que un niño
trabaje en USA) El mezo sistema está formado por
_____. (estas son agencias de la comunidad).
3. Eso-sistema: Es una _____ del mezo sistema que
incluye otras _____ sociales, algunas formales o
informales que no necesitan tener una conexión directa
con el individuo pero que _____ y afecta al sistema
al que pertenece el _____. (Establecidas por el
gobierno del Estado y/o federal).
4. Macro-sistema: Se refiere a _____ que abarcan
desde el _____ hasta el _____; son patrones
de cultura y subcultura, como la _____, el aspecto
_____, la _____, el sistema político y
legal. Este sistema no solo afecta la forma _____
pero también la manera de transmitir la información y la
ideología.

Dinámica 1

Caso 1

En los Estados Unidos, el Estado apoyó la iniciativa que se debía repartir condones a todo estudiante que lo requiriera. Debido al incremento de personas con SIDA y al alto índice de transmisión sexual, se recomienda que toda persona sexualmente activa use condones y/o preservativos para evitar embarazos indeseados.

(Macro sistema)

La iglesia por su parte aboga por la abstinencia sexual (mezo sistema).

Un padre un día sale del trabajo temprano, porque no se sentía bien de salud y se va a casa esperando descansar.

Cuando llega a su casa se lleva la sorpresa de su vida encuentra a su hija de 16 años en la cama con el novio.

¿Qué función tiene el micro sistema (la familia) para ayudar a regular la vida sexual de sus miembros?

¿Cuáles serían los recursos que necesita para ayudar a sus hijos?

Resumen de la sección 1

El hecho de que la _____ y el _____ determinen leyes, no significa que como _____ tenemos que aceptar todo lo que ellos indiquen.

Las mismas _____ de este país apoyan la _____ familiar y que puedan mantener sus valores _____ y _____.

Sección 2

Para que sirva la ecología de la familia

Sirve para _____ y _____ las fortalezas que la _____ ya tiene y le ayuda a tener más y mejores _____ con el medio ambiente:

1. Crea asociaciones y ayuda en las relaciones: _____

2. Construyendo el medio ambiente de la comunidad:

3. Conectando a las familias y el apoyo de la comunidad:

Dinámica 2 **"Ecomapa"**

Con el ecomapa que se les dará, los participantes indicarán el tipo de relación que tienen con las sugerencias indicadas.

El participante podrá añadir otras conexiones que él considere importante.

Un ecomapa es una representación grafica de las conexiones del individuo y de la familia con el medio ambiente en que se mueve.

El propósito de un ecomapa es apoyar la clasificación de las necesidades del individuo y de la familia, también apoyar la toma de decisiones sobre intervenciones potenciales.

El ecomapa ayuda tanto al individuo como a la familia a:

1. Establecer una estructura al reunir información de las relaciones con el medio ambiente.
2. Identificar e ilustrar las fortalezas y las debilidades de las relaciones.
3. Permite tener una imagen clara de la naturaleza de las conexiones y del impacto de la intervención.
4. Proveer una base consistente de información para poder apoyar las decisiones de la familia y del individuo

Resumen de la **sección 2**

Tener clara las _____ con el medio ambiente es elemental para el balance _____ de la familia y del _____.

Sección 3:

Recursos en la **comunidad**

El propósito de este seminario _____ es que los padres tengan todo el _____ y todas las _____ a las inquietudes de sus _____.

Lo que sí apoya este seminario es el hecho que los padres debemos tener una lista de _____ que nos ayuden en el _____ de _____ en la _____ de nuestros hijos/as.

En Estados Unidos, los padres tenemos una bendición muy grande, ya que tanto el gobierno federal, el estatal y las organizaciones privadas han desarrollado una red de apoyo para que los padres ayuden a sus hijos en el proceso de formación.

Lo que nos queda como padres es encontrar esos recursos que están a disposición de quienes lo necesiten.

Dinámica 3
Buscando recursos

Pedir a los organizadores del seminario que consigan varios libros de las paginas amarillas.

Estos libros van a servir para que los participantes encuentren todos los servicios posibles que les puedan ayudar en su afán de ayudar a sus hijos.

Divida el grupo en números iguales de acuerdo a la cantidad de libros que tengan.

El grupo puede nombrar a alguien que haga una lista de los recursos que se van encontrando.

Se puede pedir que cada grupo busque algo específico.

Puede ser clases de paternidad, de educación sexual, centros de recreación, de deporte etc.

También se puede pedir que se busquen los servicios de acuerdo a las etapas de los niños.

Una vez que haya terminado el tiempo, cada grupo dará un resumen de los recursos que encontraron y se lo darán al director del programa.

Este hará una lista de esos recursos y se las dará una copia a cada participante.

**Resumen de la
dinámica 3**

El _____ del _____ de _____ a sus hijos con el medio ambiente que lo rodea es tan importante como el de _____, _____ etc.

Este _____ le ayuda a ser un _____ para proteger a su familia de los efectos _____ del medio ambiente.

Un padre que _____ la dinámica de su familia es un padre que será _____, _____ y _____ por los miembros de su familia.

**Preguntas y
respuestas**

Los participantes tienen la oportunidad de expresar cualquier duda que tengan sobre el concepto presentado.

Actividad 3

Evaluación
posterior

La evaluación posterior servirá para ver el impacto que el seminario tuvo en los participantes. Al igual que la evaluación previa, el presentador debe leer las preguntas para que todos contesten al mismo tiempo y poder ayudarlos a terminar en el tiempo preciso.

**Indicaciones
finales:**
Agradecimiento a
los participantes

Como actividad final se repartirá un certificado en blanco, y se les pedirá que escriban sus nombres o que le pidan a alguien que se los escriba.

Después que hayan terminado de escribir los nombres, se intercambian los certificados.

El capacitador toma la iniciativa y le entregará el primer certificado a la primera persona.

Al entregar los certificados, la persona que lo entrega dice algo positivo y/o algo que ha aprendido de él durante los seminarios.

El que recibe entrega a otra persona y así sucesivamente hasta terminar.

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VITA

Marital Status 12-05-99 San Pedro Sula, Honduras
Spouse name: Cristina Aguilar

Children: Julian E. Aguilar DOB 06-17-2003
Kristen S. Aguilar DOB 09-28-2005

Educational Information

2003 - 2008

Working toward the Doctor of ministry program in family ministry at Andrews University

November 2005

Certified for Biblical Concept Counseling
Certified to develop Taylor-Johnson Temperament Test

January 2003

New York Theological Seminary
Completed Community Service Chaplaincy

1998-2001

Universidad de Montemorelos (Montemorelos University), N. L. México. M.A. Family Relation

1995-1998

Universidad Adventista de Centroamérica (Central America Adventist University), Alajuela Costa Rica, C. A.

Professional Experience

2005-2007

Family and Youth Coordinator at the Hispanic American Counsel, Kalamazoo, MI

2003-2005

Pastor of the Kalamazoo and Lawrence SDA Spanish churches

2001-2003

Stipend pastor and conducting Family Life Seminars
West Bronx Spanish Church, The Bronx, N.Y.

1999-2000

Montemorelos University

- ◆ Assistant Dean of Men
- ◆ Sub-editor of a magazine on informative topics (Vida Fiel)

1996-1998

Central America Adventist University

- ◆ Dean of man and magazine publisher
- ◆ Youth pastor