FATHERS AND FATHERING:

PARENTING ISSUES

FOR MEN

BY

THOMAS A. SHAW

A PRACTICUM PRESENTED TO THE FACULTY OF GRADUATE STUDIES IN

PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE OF

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BY

THOMAS A. SHAW

A practicum submitted to the Faculty of Graduate Studies of the University of Manitoba in partial fulfillment of the requirements of the degree of

MASTER OF SOCIAL WORK

(c)   1994

For my father

Ronald Shaw

(1912 - 1984)

and

To my beloved Anubhuti for her endless
love and support

and

To Rhea and Katie for teaching me about the
pure joy of being a father.

ABSTRACT

<u>Fathers and Fathering</u>: <u>Parenting Issues for Men</u>

Contemporary fatherhood is a diverse and complex phenomenon. Changes are occurring in the role of fathers in the family. The increased labour-force involvement of mothers is highlighting the need for fathers to increase their involvement in family-work (i.e. housework and child-care). However, fathers are constrained from greater involvement in the family by adherence to traditional gender-role stereotypes. This practicum attempts to facilitate more qualitative male involvement in child-care by conducting a 12 week parenting issues group for nine fathers. A gender-sensitive approach is taken in the group which acknowledges men's subjective experience in an accepting and non-judgemental atmosphere while encouraging them to take full responsibility for change. Issues related to family of origin, emotional awareness and expressiveness, communication and control are covered in the group. The group was modestly successful with some of the fathers in fostering greater emotional expressiveness and involvement, less need to control family members, stress-reduction, better family role awareness, improved communication and increased responsibility for change. The goal of establishing an ongoing father's support group was also achieved. It may be concluded that the group treatment of fathers with parenting or family problems is effective.

ACKNOWLEDGEMENTS

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PRACTICUM OBJECTIVES

The primary purpose of this practicum on "Fathers and Fathering" was to establish a group for fathers to help them become better fathers.

This group attempted to achieve the following objectives:

1. to assist men in becoming more involved and nurturant fathers.

2. to assist the members in achieving an intergenerational understanding of how they function as fathers by exploring their relationships with their fathers and children.

3. to assist the members in increasing their awareness of how their own gender-role socialization has affected them in specific ways and in particular to explore issues related to emotional awareness and expressiveness as well as anger management and control-authority issues.

4. to help increase the members' confidence as parents by working on the practical skills of being a father as well as identifying possible dysfunctional attitudes and behaviors which are harmful to others, themselves and their effectiveness as fathers.

5. to facilitate the establishment of a permanent fathers' support group at the conclusion of this 12 week program.

6. to learn what issues are relevant to fathers and what treatment approaches may be effective in helping them.

INTRODUCTION

Since the mid-1970's there has been an increasing amount of attention paid to the changing roles of fathers in the social science literature (Lamb, 1981; Lamb, 1986; Pleck, 1985; Russel, 1983; Bronstein & Cowan, 1988; Lewis & Sussman, 1986). All of these authors assert that the role of fathers is changing largely due to the advent of the women's movement and the increase of female labor force participation. It has also been contended that a "new father" is emerging who is more involved and nurturant than his predecessors (Pleck, 1985; Lamb, 1986). There has also been some effort made to place these recent changes in fatherhood in a wider historical context and link them to the differentiation of gender roles in the family under industrial capitalism (Stearns, 1991; Bloom-Feshbach, 1981). The support for the idea of the existence of the "new father" has not been unanimous and some authors claim that the "new father" may be more of a rhetorical invention than a social fact (Lewis & O'Brien, 1987).

Margrit Eichler (1988) has described a sexist bias in family literature which assumes the differentiation of roles in the family based on gender stereotypes. This has led to the conception that child care is the province of women and that fathers have a minimal role to play with children. This earlier (pre-1970's) sociology of the family has been called "wives sociology" by some sociologists because it was based exclusively on interviews with wives (Lewis, 1986). Although this early social science was androcentric it was also gender blind so very little about the actual role of fathers was explored.

The placing of gender equality on the public agenda has led to the analysis of women's role in the family and feminism has asserted that the family is the cornerstone of patriarchy and one of the main stages where gender inequality is enacted. This inequality is mainly demonstrated through the division of labor in the family where women do most of the work and men get most of the benefits. It has also been contended that female labor force participation has led to an even more unhealthy state of affairs (for women) due to the

work overload. The feminist analysis of the family does posit role overload for working mothers and further assumes that this is harmful for women and therefore, it should be assumed that increased involvement in family work by men will serve to enhance gender equality . Pleck (1985) thoroughly analyzes feminism's role overload hypothesis and concludes that role overload may not exist in the broad sense and that if it does there is no evidence that it is harmful. Whether or not father's increased involvement in family work will enhance gender equality is a complex question which must also be considered in the wider context of gender equality in the public sphere (Lewis & O'Brien, 1987). The literature does seem to indicate that increased paternal involvement in the family may solve some problems and at the same time, create some new ones (Barnett and Baruch, 1988; Lamb, Pleck & Levine, 1986; Russel, 1987).

An extension of the feminist analysis of the family has led to the consideration of men as real actors who are also constrained by traditional gender socialization. Some authors have concluded that certain aspects of the traditional conception of masculinity may limit men in a number of areas related to their family roles (Feldman, 1982; Feldman, 1990; Silverberg, 1986). It has also been found that fathers who take a more nontraditional approach and are more involved and nurturant may actually have a beneficial effect on their children's development (Lamb, 1986; Radin, 1982; Sagi, 1982; Russel, 1983; Pruett, 1987). It has also been found that father absence may have a detrimental influence on child development (Biller, 1974; Biller & Solomon, 1986).

It should be noted that while the traditional conception of masculinity may be limiting for some it may not be for others. William Goode (1989) asserts that the male role may be less restrictive and narrow than it is often portrayed and that "men manage to be in charge of things in all societies but that very control permits them to create a wide range of ideal male roles" (p. 47). Unfortunately Goode contradicts himself by committing the same error as he is arguing against by treating men as a monolithic and invariant group who all

have the same rights and privileges. Certain classes and races are afforded the luxury of deviating from the norm more than others. However the point does remain that there is not one conception of masculinity but rather masculinities (Thompson, 1991).

Fatherhood is a very broad subject and the literature reflects this. Fatherhood, like masculinity is a diverse and complex phenomenon and it is affected by a number of different factors such as gender-role attitudes, social-class, race, family structure, institutional practices, religion, ethnicity and many more. The complexity and diversity of how men act out the father role makes talking about "the father" problematic but not impossible because there are certain aspects of the father role which transcend these differences. For example the protective and provisioning functions of fatherhood could be cautiously said to be common to most times and most cultures. The breadwinner role does seem to be the dominant conception of contemporary fatherhood cross-culturally (Trip-Reimer & Wilson, 1991).

Other contemporary social changes have affected the father role. The high rate of divorce has led to an increase in the number of non-custodial fathers, single-fathers and stepfathers as well as a huge increase in the number of single mother homes. The fathers in all these situations have their own unique difficulties which the literature addresses to varying degrees. The high divorce rate has also contributed to an increase in the number of fathers who have no involvement with their children. It is estimated that 50% of American fathers have no contact with their children one year after the divorce (Osheron, 1986). It should be noted that these non-custodial fathers often suffer considerable anguish over not seeing their children and simplistic negative labeling of them is not useful (Wallerstein & Kelly, 1982; Schwebel et al., 1988).

Other changes such as the dramatic increase in teen pregnancy have also led to another category of forgotten fathers; the adolescent father. The literature seems to dispel the myth that teen fathers are irresponsible "jerks" and indicates that they too want to be

more involved but are constrained by a number of factors from doing so. The literature on the variations in fatherhood supports the contention that fatherhood is a diverse activity and not all fathers may have the same opportunity to be as involved with their children as they would like to be.

Other factors which contribute to the diversity of fatherhood are age and place in the life span of the father and child. The literature gives particular attention to new fathers and somewhat less to grandfathers.

However, in spite of the burgeoning literature on the many facets of fatherhood it appears that contemporary social work practice remains situated in the past. Social work with families has, and continues to largely ignore fathers, in favor of the old conception of the family which defines the mother and children as central and the father as peripheral and irrelevant (Marsh, 1987; Bolins, 1983; Jaffe, 1983; Bolton, 1986). Martin Wolins (1983) is describing the state of American social work with fathers when he says that:

> Fathers have a major role in financial assistance, foster care , adoption, child neglect and abuse - in short all child welfare programs. Inconceivably, though, until recently, fathers appear to have received little attention in the literature pertaining to these programs or in the clinical practice associated with them (p.126).

When fathers are not defined as irrelevant figures and do get attention in a social service setting it is usually because they are being defined as the problem (Wolins, 1983) or being subjected to a number of negative stereotypes such as deserter, manipulator, malingerer or perpetrator (Bolton, 1986). The father is often defined as a central part of the problem but rarely as part of the solution. This service gap in social work with fathers exists in Britain (March, 1987) the United States (Wolins, 1983; Bolton, 1986) and Israel (Jaffe, 1983).

This writer's experience as a social worker in Winnipeg, Canada is consistent with the theme of fathers as the forgotten clients. In the broadest sense it is the intention of this practicum to partially address this gap in the delivery of family services to fathers. Many

fathers seem to consider their family to be the most important and meaningful aspect of their lives (Lewis, 1986a) and social work practice should be able to help fathers maintain and enhance their family relationships.

Gloria Steinem in her forward to the book <u>Women Respond to the Men's Movement</u> states that perhaps the most important thing for the men's movement to do is to "encourage men to take responsibility for nurturing children" (p. ix).

There are a number of factors which should be considered when working with fathers and encouraging them to be more nurturant and involved, including men's own reluctance to change, or seek or receive help. The most fundamental aspect of a treatment approach must be a value base: the set of fundamental assumptions from which all else derives. There is a bias in Western Society in general and social science in particular in favor of a positivist epistemology. This hierarchical dualism contends that "instrumental, rational, objective and mind, are held in greater esteem than expressive, emotive, subjective, and body" Goodrich et al., p. 9, 1988). Goodrich et al. also go on to say that "it is not accidental that the superior set is associated with the male, the inferior with the female" (p. 9). Any treatment approach with men should take this value hierarchy into consideration and elevate the "feminine" values above or equal to the "masculine" values. It seems that fathers need to learn to be more expressive and emotive as well as valuing their own and others subjective experience and bodies more. These themes will be explored thoroughly throughout this practicum.

Contemporary men need to become more involved and nurturant fathers in order to help create more egalitarian families and to improve the quality of father-child relationships. In order to do this men will have to stop devaluing those activities which have been regarded as "feminine", and learn to value their own generativity. There is some evidence that men have made some small changes in this direction but there is a greater distance for both men and women to travel.

William Goode (1989) provides a positive perspective on the changes society has

made by saying that:

> No society has yet come even close to equality between the sexes, but the modern
> forces described here did not exist before either. At the most cautious, we must
> concede that the conditions favoring a trend toward more equality are more
> favorable than at any prior time in history. If we have little reason to conclude that
> equality is at hand, let us at least rejoice that we are marching in the right direction
> (p. 56).

PART I
LITERATURE REVIEW

PART I
LITERATURE REVIEW

1. History of Fatherhood

A common theme in the literature on fathers is that men's roles in the family are changing. While women are making their way in ever increasing numbers into the labor force, men are making a concomitant move towards increasing family involvement. A discussion of the history of fatherhood may assist in placing contemporary fatherhood into historical perspective.

There is no question that the roles of fathers in the family have changed through history. Bloom-Feshbach (1981) gives a broad overview of the fathers' role in the family. He states that in hunter-gatherer societies fathers were involved in some social aspects of child rearing. However in agricultural societies, with the introduction of private property, families became more patriarchal and fathers became less involved in child rearing. Hebrew and Roman fathers are also discussed by Bloom-Feshbach (1981) as models of Western Fatherhood. Roman families were extremely patriarchal and the father functioned with almost absolute authority over all his children for as long as he lived. This included the legal right to put his children to death if he so chose (Tripp-Reimer & Wilson, 1991). Roman fathers may have been monogamous. Ancient Hebrew fathers were also absolute patriarchs who were polygamous. Hebrew fathers did tend to have some emotional involvement with their children, especially favorite sons, (Bloom-Feshbach, 1981).

Bloom-Feshbach (1981) also charts the development of a "nurturing ideology" between the years A.D. 200 and 1750; he states that:

> These modern shifts toward greater emotional sensitivity on the part of males may
> be better understood within the context of the gradual development of a nurturing
> ideology in Western culture from the time of ancient Rome (A.D. 200) until the
> Industrial revolution (around 1750). Slowly but steadily the notion of sensitive,

empathetic, emotional relations between people became a popular ideal, first for mothers and eventually for fathers as well (p. 87).

Bloom-Feshbach also states that the elite ideal of nurturing maternal love first appears around A.D. 800-900 but that it was not common in the general populace. He cites multiple examples of common ways of treating children (which by modern standards would be considered child-abuse) in the pre-industrial era as evidence for the idea that true empathy for children was not widespread and therefore that empathy for children - (essential in healthy parenting) is a relatively new historical development. By the eighteenth century, however, a general transformation of parent-child and husband-wife relations had taken place, thus establishing the effectual bond as a central element in family life (Bloom-Feshbach, 1981).

The pre-modern Western family remained firmly patriarchal in the sixteenth and seventeenth centuries due in part to the Protestant emphasis on the conception of the stern, judgmental God the Father (Stearns, 1991). Stearns also contends that the Protestant de-emphasis on the feminine nurturant aspects of Mary and the emphasis on the harsher male God created a harsher form of patriarchy which frequently used physical punishment and strongly believed it to be morally instructive (1991). However, in emphasizing the complexity and diversity of trends in fatherhood, Stearns also states that there is evidence to support the thesis that pre-modern fathers were also more involved with and emotionally bonded with their children (especially boys) than modern fathers. Stearns contends that from the late seventeenth century paternal ideals increasingly reduced the emphasis on patriarchal dominance and physical discipline.

With the advent of industrialization the family became more private and narrow in its definition (the beginnings of the nuclear family) and less social. The dictatorial powers of the individual father declined as patriarchal power became more institutionalized (Bloom-Feshbach, 1981). The family became more specialized with industrialization and

more of it's other functions became institutionalized. It is widely accepted that gender distinctions were increased as a result of industrialization (Bloom-Feshbach, 1981).

The roles of fathers and mothers became more separate and distinct. The father began to specialize as the sole economic provider and the mother became primarily a homemaker serving to maintain and reproduce the labor force. This specializing of father's and mother's roles under capitalism led to fathers becoming more socially and emotionally isolated from their families. However, being the sole economic provider did reinforce the father's patriarchal dominance within the family. This state of affairs has led to what Lewis and O'Brien (1987) have called the "paradox of patriarchy" which is that while a father may be "head" of his family, simultaneously he is constrained from being a central character within it" (p. 6).

Gender specific socialization of children became more differentiated in the late nineteenth century and fathers played a big role in this. In order to suit the needs of these gender specific roles of breadwinner and homemaker it became necessary to prepare boys for a competitive work world or the military which required men who were tough, assertive and unemotional. Girls had to be instilled with the domestic virtues of nurturing and passivity to fulfill their role as homemakers (Stearns, 1991).

By the end of the nineteenth century, the range of paternal activities had been narrowed and their importance diminished. Mothers became the real center of the family, while fathers' economic activity became separate from the family and to some extent in direct conflict with it. In the process of securing their family's economic security, father's denied their own and their family's emotional needs. The responsibility of child rearing and satisfying emotional needs was handed over to the mother (Stearns, 1991).

By the 1920's the gradual improvement in working conditions and the reduction in the amount of working hours led to fathers having more leisure time which they often spent with their families. This new found family leisure time also involved fathers spending more time playing with their children. The Depression, World War Two and then subsequent

post-war increase in female labor force participation began to reduce the centrality of the father's bread winning role. Stearns (1991) contends that this reduced the legitimacy of aggressive male role models.

It is important to note that while attempting to identify the broad historical trends in fatherhood, that, fatherhood is a complex and diverse role and is affected by a number of other factors besides economic and patriarchal ideologies. Religion (Marciano, 1991), class, (Erikson & Gecas, 1991; Bloom-Feshbach, 1991) and rural versus urban influences (DeFrain, Le Masters & Schoroff, 1991) also have influenced fatherhood.

For the purposes of this analysis it would be worth noting some of the differences between middle-class and working-class fathers. In the period up to 1950 there are distinctions made between middle and working-class fathers (Bloom-Feshbach, 1981). The working-class man is characterized as being more dehumanized by his job and as having a more instrumental than affective bond with his family. He is also described as having more of a sense of powerlessness which results in compensatory exaggerated male domination and aggression in the family. In the nineteenth and early twentieth centuries, the middle-class father is described as having more of an affective bond with his family than his working -class counterpart. The middle-class father is also described as less angry, dictatorial and more emotionally aloof (Bloom-Feshbach, 1981).

With the rise in prosperity and social stability after the second world war the distinctions between the working and middle-class father begin to blur. As working-class men become better paid and more affluent they become less instrumental and more affective in their family relation. Middle-class men lose status as cogs in the corporate hierarchy and are just as likely to feel job dissatisfaction and powerlessness (Bloom-Feshbach, 1981; Erickson & Gecas, 1991). By the 1950's the economic provider conception of fatherhood is firmly entrenched, as is the exclusive role of the mother as a homemaker.

The contemporary family seems to be demonstrating a reversal in the historical trend in the increasing differentiation between the roles of mother and father. Women's entry into the labor force demonstrates that mothers are beginning to share the economic providing while fathers are becoming more involved in family work (i.e. housework, and child-care). It should be noted that this is a controversial issue in the literature and my intention is to thoroughly analyze it in the next section. With this in mind it can be noted that although the father's share of family work is substantially less than his wife's it is significantly more than previous generations of modern fathers. This is especially true with the unprecedented involvement of fathers with younger children in the post war period. This runs counter to previous trends which saw fathers having more involvement with older children (Bloom-Feshbach, 1981; Stearns, 1991).

These recent changes (beginning by the early to mid 1970's) in the role of the father have mainly been attributed to the increase in female labor force involvement and to the concomitant rise of the contemporary women's movement and the subsequent change in social values that it has brought about. These causal factors are indicated in almost every source that will be cited in this literature review and it should be added that this argument would seem to make strong intuitive sense. However, Stearns (1991) cautions against engaging in a "modernist determinism" in explaining contemporary fatherhood. Stearns asserts that recent changes in the role of the father cannot be explained on the basis of new ideologies alone. Stearns argues that fathers have been struggling with the issue of their emotional distance from the family since the inception of the industrial age and have been addressing it in various ways even though economic and cultural trends ran counter to it. This trend which Stearns describes as "the desire of many fathers themselves to redefine their family role, toward greater activity through trading sterile authority for more intimacy" (p. 47), is enhanced by contemporary social changes rather than created by them.

The purpose of this broad review of the history of fatherhood has been to shed light on contemporary fatherhood and set a context for a discussion of it. It is clear from this analysis that current reactionary conceptions of pre-industrial fatherhood such as Robert Bly's (1990) are not completely accurate. It is a mistake to regard the past "as simple, nor as simply delightful" as Stearns (p. 49, 1991) states. It is important to note that diversity and tension characterize the history of fatherhood and attempts to discuss "the father" must be very cautious. There does seem to be some indication that pre-industrial fathers were more involved in family life but it must also be remembered that the pre-industrial family was strongly patriarchal and that the central feature of pre-industrial fatherhood was an almost dictatorial power over the family. One can only assume that this power relationship itself created distance between fathers and their wives and children. The fact that fathers continued to have the right to put their children to death until the middle-ages (Tripp-Reimer & Wilson, 1991) and the legal right to beat their children and wives until recently attests to the power that patriarchy bestowed on fathers. This power relationship continues to affect the contemporary family although to a lesser degree. Attempts to idealize the past of fatherhood are understandable but misguided.

There have been changes in the direction of fatherhood that have been linked to the economic setting. It is generally agreed that the industrial age led to home-work separations for fathers and in the twentieth century a reification of the assumption of limited paternal involvement in the family. Father-involvement in the family has been changing noticeably since the 1920s with the advent of family leisure time, the advent of the playful father and the post second world war increase in father involvement with young children. This trend towards more involvement has been enhanced by a change in social values as a result of feminism and the increase of female labor force involvement. However, in spite of these changes, the most pressing context for contemporary fatherhood is the work-family relationship. The economic conditions of late twentieth century in general and the

widespread belief by both men and women in the breadwinner role as the father's main contribution to the family remain a major constraint on increased father involvement in the global sense.

2. The Changing Roles of Fathers:
Father Involvement in Family Work

Profound social changes have occurred in the last few decades and these changes have had a major impact on the family. The women's movement has changed women's and men's roles within the family and without. The very nature of male-female relationships has been transformed and the value assumptions of patriarchy have been exposed to the light of scrutiny.

More women are participating in the labor force then ever before. This increased labor force participation of women has transformed the economic structure of the family from a breadwinner family to a two-earner family (Eichler, 1988). The majority of married women now work outside the home. In Canada in 1931 3.5% of married women worked, in 1951 it was 11.2%, in 1986 it was 62.1%. When age is factored in, 70.2% of married women at the prime child rearing age of 20-44 years old worked outside the home (Eichler, 1988: 192, 193). This change is causing a reorganization of family structure and is resulting in increased strains on families. Mothers seem more overworked than ever and fathers are seeing their traditional role as the sole breadwinner altered.

Another major social change which has affected families and fathers has been the rising divorce rate. In the last ten years the divorce rate has doubled and if one looks further back an even more marked increase is noted (Eichler, 1988: 59). This has meant an increase in the number of single parent and remarried families. In both cases there are consequences for fathers and children. For example, in the United States where the divorce rate is even higher than in Canada, one survey showed that only half the fathers who were

divorced were having contact with their children by the time they were in early adolescence and only 20% of the children in the survey saw their fathers once a week or more (Osheron, 1986). This increase in the number of divorced fathers combined with the increase in the number of teen pregnancies (which typically don't involve the father) are combining to indicate a counter-trend to the increase in father involvement in two parent families. The level of involvement of fathers in family life appears to be increasing for some and decreasing for others.

Michael Lamb (1986) has posited the existence of the "new nurturant father". Lamb claims this "new father" is the most recent development in the historically changing roles of fatherhood that have seen the emphasis change from moral teacher, to breadwinner, to sex-role model and finally to this new nurturing father. Lamb also states that the present role of fathers involves aspects of the other roles but that the new father is the ideal. Lamb (1986) does admit, in regards to the new father, that "rhetoric continues to outpace serious analysis" (p. 3). However, there is a body of literature which does seriously analyze the new fatherhood which will help clear the rhetorical clouds over this issue.

Have men's role in the family significantly changed? Has father involvement in family work (housework and child-care) increased or is this "new father" a journalistic invention?

There is a body of literature that attempts to quantify and analyze paternal involvement in family work. The main concern here will be with the degree and nature of paternal involvement in child-care. The questions that this literature asks are whether father involvement has been increasing, what is the level of father involvement relative to the mother, what is the nature of the involvement and what variables affect the level of father involvement.

A number of studies have been conducted to measure the degree and nature of father's family work (Pleck, 1981; Pleck, 1985; Russel, 1983; Sandqvist, 1987; Homa &

Lupri, 1987; Barnett & Baruch, 1988). The difficulty with many of these studies is that the samples are often small and not representative. However Pleck, (1981; 1985) does analyze the data from a number of nationally representative samples (U.S., Canada). Pleck (1985) primarily looks at the data from three classic time-use studies, one of which is a Canadian sample of 340 couples from Vancouver, B.C. Lamb, (1986) and Lamb, Pleck, Charnov and Levine (1987) also review the data from these and other studies.

Lamb et al. (1987) point out that one of the difficulties in comparing the data from different studies is that the various researchers have defined parental involvement in family work in different ways, measuring different activities. Lamb et al. (1987) resolved this difficulty and helped analyze the data by distinguishing between three types of parental involvement. The first type of involvement was called engagement or interaction and this involved direct one on one interaction with the child in such activities as feeding, playing or helping with homework. The second type of involvement was called accessibility which implied that the parent was not directly interacting with the child but was accessible to the child. Examples of this might be cooking while the child is playing in the next room or cleaning while the child is watching television. The final type of involvement was deemed responsibility which is defined as the degree to which the parent takes ultimate responsibility for the child's care and welfare. This idea can be illustrated by the difference between taking responsibility for the child's care and being willing to help out when it is convenient. Examples of this category might be making medical appointments and keeping track of and buying clothes for the child.

Lamb et al. also found out that using relative rather than absolute measures also helped to generate further consistency in the data as did the three categories of parental involvement.

Lamb (1986) summarizes the extent of paternal involvement by stating that in two-parent families where the mother is not employed the father has 20-25 percent of the direct

interaction time of the mother and one third of the accessibility. Fathers generally take little or no responsibility for their children (as previously defined). In two-parent families where the mother is employed (which is the majority of families) the father has 33 per cent the engagement of mother's and 65 per cent of the mother's accessibility. There is no evidence that maternal employment has any effect on the level of paternal responsibility. This is so even when both parents are employed full time.

Lamb (1986) also notes that even though many studies have suggested that maternal employment is associated with increased paternal involvement that this is due to confusion between the relative and absolute figures. In actuality it appears the father's involvement increases when the mother is employed but this is because the maternal involvement is decreasing which increases the father's relative amount of involvement. The father's absolute figures do not appear to be affected by maternal employment.

Lamb (1986) also points out that fathers spend more time engaged in child care when children are younger (as do mothers). Fathers also generally spend more time with sons of all ages than daughters. Lamb (1986) further states that "beyond these variations associated with age and gender there are no consistent, regional, ethnic or religious differences in the amount of time mothers or fathers spend with their children" (p. 10).

Lamb (1986) states that there is not much reliable data available in regards to the changes in the levels of paternal involvement over time. Lamb (1986) cites one national survey by Juster which indicates a 26 per cent increase in direct involvement for fathers between 1975 and 1981. Mother's involvement increased by 7 per cent in the same period. However, the relative amounts remained stable showing a slight increase of 5% for paternal involvement.

In his review of the literature regarding men's changing roles in the family, Lamb (1986) states that mothers and fathers engage in differing kinds of direct interaction with their children. Mothers spend the majority of their direct interaction time in caretaking

activities while fathers primarily engage in play. Mothers actually engage in more play than fathers but because fathers spend the majority of their interaction in play they become associated with play to the child while the mother is associated with caretaking. Parke (1981) also confirms that fathers generally spend the majority of their time with the children in play but also stresses the difference in the behavioral style of the fathers and mothers. Parke (1981) states that the father's style of play is more vigorous, physical, and exciting while the mother's style of play is more quiet and verbal.

Sandqvist (1987) has noticed in her study comparing the family work of American and Swedish fathers that they have differing parenting styles. Swedish fathers do not engage in the physical play with young children the way American fathers do. Swedish fathers were found by Sandqvist to have a high degree of physical closeness and intimacy with their children while American fathers generally had a more outgoing interaction style. It is interesting to note that Swedish fathers tend not to enjoy the time spent with their children as much as American fathers did. In her follow up three years later, Sandqvist also found that father's emotional closeness with children was a strong predictor of high involvement in child care. The degree of involvement of fathers in family work was identical between the Swedes and Americans.

Russel (1983) found significant differences between different types of fathers in the amount and type of involvement they had with their children. Russel found their were differences between what he defined as traditional and non-traditional fathers. Russel gleaned his findings from a sample of 309 two-parent Australian families but found that his results withstood a cross-cultural analysis.

The first type of father Russel (1983) called the uninterested and unavailable father. This father had practically no involvement with his children. He spent most of his time working and when he was home he did not interact with his children. The second type of father was termed the traditional father. This father had a strong traditional commitment to

family but did not engage in child care activities. He was regularly available to his children and did play with them regularly. The third type of father, the good father, had some involvement in daily child-care tasks and was willing to help out the mother whenever he could. This term was derived from the wives who typically described their husbands as good fathers. The last type of father Russel (1983) calls the non-traditional highly participant father. These fathers typically carried out 46 percent of the child-care tasks as compared to 9 percent for fathers in traditional families. However these fathers were still not as participatory in child-care as their wives and still had low levels of overall responsibility for child-care even though they were highly involved. Russell's highly participant fathers comprised 23% of his sample but it is not known how representative his sample is of the general population. Russell posits that highly involved fathers represent a "significant minority" of fathers.

However, Radin (1988) cites four studies where the highly involved fathers' level of involvement declined over time (including Russell's). Radin notes that between 50-75 percent of non-traditional fathers end-up reverting back to more traditional arrangements (as reported in 2 year follow-ups). The most widely reported reason for this reduction of involvement was the same as the reason for the increase in paternal participation that is, for economic or job-career reasons.

One Canadian study conducted by Horna and Lupri (1987) in Calgary, Alberta was based upon a random sample of 562 couples. Horna and Lupri seemed to replicate some of the results of other studies. It was found that one quarter of the fathers stated they did housework often but the mothers employment status did affect the fathers involvement in family work. Fifty percent of fathers of younger children (under the age of 12) participated in child-care often although the fathers' participation was significantly lower than the mothers'. It was also found that mothers are the ones who are regarded as essentially responsible for the care of the children. The strongest finding of Horna's and Lupri's study

was that for the majority of Canadian men, the bread winning role is the dominant element of the paternal role and that this bread winning role is the main barrier to the development of an androgynous (highly involved and nurturing) style of fathering.

An integral part of the research on fathers and family work has involved identifying the determinants of father involvement. Barnett and Baruch (1988) have identified five categories of determinants in the research: mothers' and fathers' employment status and pattern, socioeconomic indicators, family structure, parental sex-role attitudes and parental socialization. The findings on the effect of employment status are inconsistent. Barnett and Baruch (1988), in their review of the literature, state that the inconsistency in these findings could be a result of the variability of the interaction of the mother's employment status with other factors in the family system. For example, the number of hours worked and work schedule flexibility have been found to be more of a predictor than employment status alone. Mothers employment may affect other factors and these factors may be more directly associated with father involvement. For example, the needs and attitudes of the employed mother may be more of a determinant of her husband's level of involvement. Pleck (1985) found that two-thirds of the wives from his nationally representative samples did not want their husbands more involved in family work. Pleck explains this surprising finding by saying that wives may perceive their husbands as incompetent and may view their involvement as creating more work than it saves. Wives may see their husbands' increased involvement as a source of conflict and therefore will attempt to avoid it. The widespread cultural belief held by both women and men that family work is the wife's responsibility is also cited by Pleck. Women may feel that the domestic domain is their territory and derive a sense of psychological identity from family work in the same way that men's identity is wrapped up in the breadwinner role. Pleck (1985) is emphatic on the point that men's low involvement in family work cannot simply be seen as a state of affairs which men have imposed on women or that only serves men's interests.

Socioeconomic indicators such as parental age and occupational level have also been posited to affect father's family involvement. Barnett and Baruch (1988) state that the findings are inconsistent in that this factor has been found to have a negative correlation with income and has also been found to have no correlation. Family structure variables which have been researched are the sex, age and number of children. Generally the findings here are that fathers are more likely to be involved with boys than girls, younger children and will be more involved the more children there are in the family (Barnett & Baruch, 1988).

Most of the research on sex-role attitudes has focused on the sex-role attitudes of fathers as determinants of involvement in child-care. The findings have indicated however that the sex-role attitudes of both parents are determinants. In fact it has been found that a father is unlikely to be highly involved unless he has support from significant others, especially his wife. This had led Barnett and Baruch (1988) to conclude that "mothers' sex role attitudes may play a crucial gate-keeping role, either fostering or impeding fathers' participation in family work" (p. 68). It should be noted, however, that Pleck (1985) found no consistent correlation between sex-role ideology and family work and explained this counter-intuitive finding by questioning the efficacy of current sex-role belief measures. Pleck found that questions often reflect either extreme traditional or extreme non-traditional points of view not allowing for the measurement of more mid-range attitudes.

The last determinant of fathers' involvement in family work which has been discussed in the literature is the parents' own socialization experiences. Two points of view have been discussed. The first view is that fathers' tend to imitate their own father's level of involvement or that they compensate for their own fathers level of involvement by being either more (most prevalent) or less involved with their children.

In considering the determinants of father involvement in family work it is important to note the possibility that some of the findings may be controversial. This is especially

true of the finding that the mother plays a crucial role in determining how involved the father will be.

Barnett and Baruch's (1988) assertion that the mother's sex-role attitudes are more of a predictor of high father involvement than the father's is controversial as is Pleck's (1985) finding that two-thirds of mothers don't want their husbands to be more involved. These findings could be interpreted as blaming mothers for fathers' low involvement and it is important to keep a balanced perspective on the interactive nature of the variables which affect father involvement. It is also important to keep in mind the systemic elements of internal family dynamics and the relationship of the family to other systems (e.g.: the disparity between men's and women's wages). Equal opportunity and wages for women in the paid labor force might help in fostering greater equality in the family. Pleck (1985) makes note of this controversy and also does indicate a steady increase over time of wives desire to have their husbands more involved in family work. On the other hand Barnett and Baruch (1988) are emphatic in their finding that the mother's attitude is an important determinant and do not make note of the potential for mother-blaming.

Barnett and Baruch (1988) posit that research on fatherhood has had three stages and that we are now in the third stage. The first stage was where fathers were barely represented in the literature. The second stage was where increased family involvement by fathers was thought to be universally beneficial for father, mother and child. Now the third stage "represents a recognition that fathers' increased participation will have stressful as well as positive consequences on some aspects of family life, and that as it generates solutions to some problems, it may also be creating new problems for which the solutions are yet to be found", (p. 76).

Lewis and O'Brien (1987) reflect critically on the existence of the "new father" - "the man who is both highly nurturing towards his children and increasingly involved in their care and the housework" (p. 1). Lewis and O'Brien essentially conclude that this new

father does not exist. They question the assertion that men are becoming more involved in family life and they quote Lamb (1986) in stating that rhetoric outpaces serious analysis of the new fatherhood. Lewis and O'Brien attempt to explicitly state some of the fundamental theoretical difficulties that exist in the literature where perhaps others have only implied that these difficulties exist.

Lewis and O'Brien (1987) contend that comparisons of paternal involvement over time are methodologically problematic due to problems of interpretation. They assert that respondents today are under more pressure to appear more involved than those of a few years ago. However Lewis and O'Brien do not say why men now might want to appear more involved than those of previous years. Might it not be because there has been a change in social values as a result of feminist ideology (or specifically sexual or gender equality) and that now there is an influential belief that men should be more involved. Lewis and O'Brien attempt to argue against what they call the "ideology of change", (p.2) , but they, in their first assertion imply that social change has occurred in the attitudes towards paternal involvement in the family. Lewis and O'Brien go on to state that paternal involvement has to be considered within the context of other social and technological changes and because of these changes, (such as increase in labor force involvement of women and change in family structure), that it is difficult to discern what the actual extent of paternal participation is. Lewis and O'Brien also cite the lack of good longitudinal studies to support the claims of increased paternal involvement and the general contention that involved fatherhood is an innovative phenomenon. These are all very good criticisms but it does seem that many of these considerations have been acknowledged by many other researchers (Lamb, 1986; Pleck, 1985; Barnett and Baruch, 1988). It is ironic that Lewis and O'Brien cite Lamb (1986) to build a case against the existence of the new fatherhood because in the same article Lamb (1986) asserts the existence of the new nurturing father as a contemporary historical development. Whether or not there actually has been change in

the nature and extent of paternal involvement in the family over time is a difficult and complex question. In the final analysis, it may be a matter of interpretation. Are we going to view the cup as being one quarter full or as three-fourths empty (Pleck, 1985)?

Contemporary fatherhood has changed. Women's increased labor force involvement and feminist ideology have affected men's roles in the family in the broad sense. Men's involvement in family work has increased while women's has decreased and taking into account women's decreasing amount of time in family work men's time has risen between twenty and thirty percent between 1965 and 1981 in the United States and Canada (Pleck, 1989). Men's involvement in the child care aspect of family work has been greater then the housework aspect.

It should be noted that fatherhood continues to be both a complex and diverse phenomenon. There is evidence that American and Canadian men as a whole have increased their participation in family work but it should be stressed that men continue to do significantly less family work than women. The breadwinner role while loosening its grip, continues to be the primary conception of the male role in the family by both men and women. However, it should be noted that while men do less than women there are also variations among men (Russel, 1983; Barnett and Baruch, 1983). Pleck (1989) states when referring to the increase in male involvement in family work that "aggregate figures such as these probably conceal groups of men who have not changed or who are doing even less family work than they used to, men who have changed only a little and men who have changed a great deal." (p. 593).

While men's family participation has increased modestly it is important to mention the most consistent finding in the research on paternal family involvement has been that men continue to take little or no responsibility for family work as a whole and this is even the case with highly involved fathers (Russel, 1983; Barnett and Baruch, 1988). This general lack of responsibility that men exhibit may be responsible in part for the

contemporary trend of divorced fathers who abdicate all financial and social responsibility towards their children and former wives. This has contributed to the continued feminization of poverty. The high divorce rate, combined with the rapid rise in teen pregnancies has led to a corresponding decrease in family involvement by men. In conclusion it is possible to say that changes are continuing to occur in men's family roles and a full range of diverse levels of involvement are prevalent from highly involved nurturing fathers to totally abdicating fathers. Fatherhood has always been a diverse activity but it may be that it is more diverse now than it has ever been.

3. Paternal Influences on Child Development

In the last section it was concluded that the degree of fathers involved with their children varies from highly involved to no involvement at all. In some respects the literature on fathers' effects on child development reflects this. Lamb (1986) states that there are three bodies of literature in this area; correlation studies, father absence studies and studies dealing with the impact of high father involvement.

Correlational Studies

The correlational studies (for reviews, see Lamb, 1981; 1986) mostly sought correlations between father and son characteristics and were mainly conducted from the 1940's to the early 1960's. The majority of these studies focused on sex-related role development. This research focus was no doubt fostered by the conception of the father at that time as a sex-role model (Lamb, 1986). Researchers tried to measure the warmth, closeness or hostility of father-child relationships, or the masculinity or authoritarianism of fathers and then correlate them with corresponding characteristics in sons. Lamb (1981) points out in his review that this literature has many conceptual and methodological problems including a focus on a traditional stereotyped notion of masculinity in a narrowly

defined context. It was found that the father's masculinity was not consistently correlated with the son's. It is worth noting that Pleck (1981a) critically challenges what he calls the male sex-role identity paradigm which dominated the academic social sciences during the time of the correlation research and revealed its sexist bias as a paradigm of masculinity.

It was only later, when researchers started asking the question why the son would want to be like the father, that they found out that the important mediating variable was not the masculinity of the father-son relationship. It was found that boys who had warm relationships with their fathers were more "masculine" no matter how masculine their fathers were (Lamb, 1986).

Some more recent research (Barnett & Baruch, 1983; Radin, 1978, Radin & Sagi, 1982) has shown that sons who have close relationships with their fathers are more androgynous. It is posited by Lamb (1986) that what the boys are adopting are simply the current social definitions of male gender roles. In the 1940's that meant a more traditional masculinity and in the 1980's that meant a greater degree of androgyny. The ironic aspect of the finding that close father-son relationships are closely associated with better gender role adjustment in boys is that the qualities of warmth and nurturing have been traditionally defined as feminine characteristics. In other words, in 1950's terms, the more 'feminine' the father was the more 'masculine' his son became. The important conclusion that can be drawn from this research is that the quality of the parent-child relationship influences child development more than the gender of the parent (Lamb, 1986).

Father Absence Studies

The early research on parenting essentially ignored the father and assumed that the mother was the primary caregiver and therefore assumed that the father's impact on child development was minor although paradoxically father absence was considered to be detrimental (Bronstein, 1988a). The father absence research dates to the same era as the

correlational studies. The assumption in this research (for reviews see Lamb, 1981; 1986; Biller, 1974; 1986) was that by comparing children with fathers and those without, that it could be deduced by a process of elimination what effect fathers actually had.

Lamb (1981; 1986) points out that the majority of these studies are methodologically flawed but that the more rigorous ones do seem to suggest that boys who are raised without fathers are more likely to have problems with sex-role and gender identity development, school performance problems, psychological adjustment and aggression control. Researchers at the time (Biller, 1974) explained these effects by theorizing that it was the absence of the father as a male sex-role model. The problem with this explanation was that the majority of boys in father-absent homes developed quite normally in terms of sex-role development, academic achievement and aggression control (Lamb, 1986).

Further research has found that these differences in father absent homes could be accounted for by other variables such as, absence of another parent to share the child-care, economic stress (especially of single mothers), social stress and isolation of being a single mother, and, the negative effects of pre and post divorce conflict (Lamb, 1986). Lamb (1986) concludes that this area of research reinforces the conception of fatherhood as comprising many roles such as breadwinner, parent and emotional support for the mother.

More recently Biller and Solomon (1986) have expanded the original definition of father absence to mean inadequate fathering in the broad sense and have termed this phenomenon paternal deprivation and define it as "a general term referring to various types of inadequacies in the child's experience with his or her father" (p. 2). Paternal deprivation can exist in all types of families and is most prevalently found in two-parent families where the father's lack of involvement with his child may be perceived as rejecting, neglectful, or even abusive. In fact paternal deprivation can occur when the father is available but a relatively meaningful father-child attachment does not exist. Biller and Solomon (1986)

also further contend that child maltreatment is highly associated with paternal deprivation. Biller and Solomon (1986) also state that the most common form of child maltreatment is paternal neglect.

There is also another area of literature which relates to Biller's conception of paternal deprivation. A lot of recent analysis has associated inadequate and even dysfunctional fathering with the traditional model of the father as a breadwinner and disciplinarian (Feldman, 1982). Others have linked inadequate fathering more specifically to traditional male gender role stereotypes which prevent men from being nurturing or engaging in intimate relationships (Osheron, 1986; Lee, 1991; Corneau, 1991; Silverberg, 1986; Feldman, 1990; Farmer, 1991). Unfortunately most of this writing is popular and anecdotal in its focus and there is a need for more formal research in this area.

Studies of Increased Father Involvement

The most recent studies dealing with the father's influence on child development are concerned with the effects of increased father involvement on children. If, as the father absence studies assume, the lack of paternal involvement has some negative effect on the child, it is also possible that increasing paternal involvement may have a positive effect.

Feldman (1990) has reviewed the studies examining the effects of increased father involvement on children, fathers, father-child relationships, mothers and mother-child relationships and has found the effects to be in large part positive. Pruett (1987) found that fathers' increased involvement with infants (2-22 months old) led to above average development of cognitive and social skills. Radin (1982) in studying a group of 3-6 year old found a positive association between father involvement and the development of internal locus of control cognitive ability, particularly in the verbal area. Radin also found a negative correlation between father involvement and stereotyped perceptions of parental roles. Sagi (1982) studied the same age group and replicated Radin's results but also found

a higher degree of empathy in children with more involved fathers than the children with less involved fathers. In all of these studies high father involvement was equally beneficial for boys and girls. Feldman (1990) also cites joint custody studies that show children benefiting from greater father involvement and also notes that father custody families report no significant differences with mother-custody homes (Hanson, 1986).

Lamb (1986) points out that in all of these studies (Pruett, 1987; Radin, 1982; Sagi, 1982), the fathers and mothers were choosing for the fathers to be more involved and this led to greater fulfillment of the father inside of the family and for the mother outside the family (in pursuing work-career). Lamb (1986) speculates that generally the effects may have more to do with the context within which the father involvement occurs than the father involvement itself. Therefore the father involvement may have an indirect rather than a direct effect. This means that the father involvement may produce negative or positive effects depending on how it is viewed by all the family members. Increased paternal involvement in family work is more often involuntary than voluntary (for economic reasons) and this context can ameliorate effects as well (Russel, 1983; Russel; 1986; Radin, 1988).

Lamb, Pleck and Levine (1986a; 1986b) add a more cautious and realistic note to the discussion about the effects of increased paternal involvement on children and mothers and fathers from two parent families. They conclude that there are advantages and disadvantages for all family members but emphasize the context of increased paternal involvement and both parent's attitudes towards it as important factors for evaluating effects. Lamb et al. (1986b) also questions whether the "effects" of increased paternal involvement on children can really be clearly identified as effects when so many other variables are not controlled for. Families who have highly involved fathers and families who don't may differ in many other ways. It is also emphasized by Lamb et al. (1986b) that the alleged positive effects on children of increased paternal involvement can in no way be

assumed to be dependent on the presence of a father and it is noted that in his absence development proceeds quite normally.

One of the advantages of increased paternal involvement noted by Lamb et. al. (1986a) for employed mothers is a reduced workload. However, this is tempered by diminishing the mother's monopoly in the child rearing domain and therefore erodes her base of power in the family and dilutes the exclusivity for traditional mother-child relationships. Clearly most women have been socialized for motherhood and may experience mixed feelings towards increased paternal involvement. However, as Lewis & O'Brien (1987) point out increased paternal involvement in the family must be evaluated in the context of the continuing inequality between men and women in the private and public sphere.

The most important advantage for fathers of increased involvement in child-care is closer, richer and more realistic relationships with their children combined with the opportunity to express themselves in a more nurturing way. For men this means coming down out of the head into the heart and becoming more aware of their emotions. However, the downside is similar to that which applies to mothers only in reverse. Most men know that moving into the domain of child-care and away from the breadwinner role will mean a lessening of their traditional dominance of the economic life of the family. For both men and women there is give and take required in adjusting to increased paternal involvement and Lamb et al. (1986a) suggest that how well both partners adjust will determine how positive the effects will be on children. It should be noted that families that opt for more egalitarian arrangements with having fathers more involved may be swimming against the current to some degree. The effects of increased, paternal involvement are not only affected by the family's sub-systems but also by the larger systems which it is in interaction with. Fathers or mothers may experience a lack of support or even censure from family and friends when they opt for more non-traditional arrangements. The inequity inherent in

women's wages and job choices may mitigate against men's equal involvement in the family as will the penalties against and lack of support for involved fathers in the work world. Outside social pressures do create problems for families who have opted for increased paternal involvement and this has been demonstrated by gradual deterioration of levels of involvement in families where fathers had been previously highly involved. Many egalitarian families revert back to a more traditional arrangement due to outside pressures (Russel, 1983; Radin, 1988; Russel, 1987). The problems in more egalitarian families strongly demonstrates the need for sexual equality at all levels of society.

4. Developmental Aspects of Fathering: The Father-Child Relationship Over the Lifespan

Fathers and Infants

The majority of the research on the father-child relationship is concerned with infancy. It has already been stated that fathers generally tend to be more involved with younger children than older ones (Lamb, 1986) but even so they are significantly less involved than mothers on the whole. Most of the research involving fathers and infants has been comparative in nature and generally compares the parenting styles of mothers and fathers.

There have been a number of studies in this area (Bronstein, 1988; Logman, 1987; Parke & Tinsley, 1981). The findings in this area are consistent and show that infants do develop attachments to their fathers and that mothers and fathers of newborns are equally competent or incompetent when it comes to caretaking. Contrary to the commonly held view of the "maternal instinct" it has been found that parenting behavior is primarily learned. As the infant gets older there is a difference between mothers and fathers and how sensitive they are to the infant's signals. The mother, because she typically spends the

majority of the time with the child, becomes more sensitive, tuned into and knowledgeable about the child's characteristics and needs. When fathers are responsible for the care of infants they do acquire the necessary sensitivity and skill to competently parent.

It has also been found that mothers spend most of their time with infants in caretaking while fathers primarily engage in play. Mothers become associated with caretaking and fathers with play even though mothers actually spend more time in total, playing with the child. Mothers and fathers have been found to have differing styles of play. Fathers are more physically stimulating, varied and unpredictable in their play while mother's play is more calming and verbal. Fathers' style of play with sons and daughters is different in that fathers tend to be more verbal or social with girls and more vigorously physical with boys.

Lamb et al. (1987) report an interesting finding that Swedish fathers unlike American, British and Israeli fathers do not engage in vigorous physical play with infants but are more quiet and intimate in there interactions. However, it has been found that Swedish infants always preferred their mothers over their fathers on attachment behavior measures which is not the case with the playful fathers. This had led Lamb et al. to speculate that fathers' playfulness is an especially salient feature of paternal parenting behavior which fosters infant-father attachment.

Fathers and Pre-Schoolers and Older Children

Much less research had been done with this age group than infants. Bronstein (1988) reports that the few studies which have been conducted have found a consistency between the father-child interactions which occur in the infant studies and for the older children. Several studies have found the same differences in fathers' and mothers' play styles. Fathers' play styles are more active and physical and fathers also may show a verbal dominance by interrupting and talking simultaneously with children more than mothers, by

giving more directives and imperatives than mothers and by giving more functional information and encouraging children's task performance more than mothers. Fathers have also been found to be more positive and social with daughters than sons and more concerned with gender specific play than mothers (this is more so with sons than daughters).

There is also very little literature on school-age children (5-12 years) and fathers. Bronstein (1988) again reports that fathering behavior does retain a certain consistency over time in that his play still continues to be physical but decreasingly so and more so with sons than daughters. Fathers generally spend less time with this age group than younger children but spend more time with sons than daughters. Fathers have also been found to be more harshly controlling with their sons than daughters and more protective of daughters. Fathers also appear to give more cognitive input and direction to sons and to engage in more purely social interaction with daughters. Fathers also seem to be ego-involved with their school age children and derive satisfaction from their successes (Bradley, 1986).

Fathers and Adolescents

There is very little research dealing with how fathers interact with adolescents in naturalistic settings. Bronstein (1988) points out that most of the research on fathers and adolescents involve clinical studies of problem behaviors. It is beyond the scope of this review to delve into the literature on adolescent behavior. However a few tentative generalizations can be made.

Bronstein (1988) does conclude that the interaction patterns which occur between fathers and infants and older children continue in adolescence. Bronstein (1988) states that "fathers tend to maintain a more active, initiating and dominant role than do the mothers and this behavior style carries over from the physical into the verbal realm as the children get older" (p. 112). Other tendencies such as fathers' differential treatment and level of

involvement with boys and girls have also been noted. Studies of paternal family involvement have also indicated a trend for fathers to be more involved with younger children than the older ones (Barnett & Baruch, 1988). Part of the reason for this may be that adolescents are generally less involved with their families than children because of their involvement with peers and youth culture.

In one respect parenting an adolescent is more demanding and complex than parenting a child. Adolescents are not likely to defer to a parent's power or authority as children are, which makes more skillful communication an essential aspect of parenting an adolescent. This need for more verbal forms of interaction is heightened by the developmental struggles of adolescents. Adolescent searches for identity and individuation lead to a rejection of parental values or authority which inevitably leads to power struggles and conflict. This could lead to the speculation that the parenting style of fathers, which has been characterized as active and verbally dominant, could be problematic for dealing with adolescents while the more verbal and intimate style of mothers could be assumed to be more effective. It has been suggested by Martin (1985) that many of the parent-teen conflicts which occur may be founded on the parallel identity struggles of adolescents and their middle-age fathers. One may also speculate that male gender stereotypes which emphasize power and control could lead to difficulties with adolescents as they move away from parental control towards greater independence. It has been posited by Esman (1982) that father-son relationships are more conflicted in early adolescence and that fathers may take on a more mentor like role in late adolescence.

There is a need for more research on how fathers interact with adolescents. However, it is clear that fathers do affect their children's development in different ways. The research shows that fathers have encouraged physical competence, adventurousness, confidence in asserting opinions, learning of new information and mastering of new skills (Bronstein, 1988). Furthermore research on highly involved (Russel, 1983; Pruett, 1987;

Radin, 1988) and single-fathers (Hanson, 1986) has clearly shown that men are both willing and able to be competent parents who are capable of fulfilling both the instrumental and affective needs of their children.

5. Variations in Fathering

Fatherhood is diverse and involves a variety of experiences and problems. Not all fathers are young, white, middle-class, heterosexual, married and employed. Fatherhood appears in different forms and at different times through the lifespan and some unique factors affect men's experience of it. The literature dealing with the differing aspects of fatherhood will be briefly surveyed. Some of these experiences are normative and may be common to all fathers and some are not.

Becoming a Father

The experience of becoming a father for the first time is something all fathers go through. Men's transition to parenthood has been studied focusing on the pre-natal and post-natal periods (Berman & Pederson, 1987; Carvan, 1988; Roopnarine & Miller, 1985; Gurwitt, 1982). There has also been some discussion of the decision to become a father (Baber & Dreyer, 1985) and the age at which men become fathers (Daniels & Weingarten, 1988).

One of the more impressive indicators of men's increased involvement with family life has been their involvement with the birth process and young babies. Lewis (1986) reported that an overwhelming majority of men now attend the births of their children (80%, 90% in urban areas) as opposed to 27% ten years earlier and almost zero ten years before that. This represents a major shift in societal attitudes as Parke (1981) reminds us that as late as 1972 about 75% of American hospitals forbid fathers entry into the delivery room.

The literature on men's transition to parenthood has dealt with three main themes (Cowan & Cowan, 1987; Roopnarine & Miller, 1985). The early literature on new fathers described pregnancy and birth primarily as a time of crisis for fathers and a time of heightened stress and anxiety. Although more recent research has also found this to be the case this experience has been reframed as a normative transition which is stressful but also full of many new joys and satisfactions which can be part of adult development over the lifespan.

This crisis view of pregnancy and birth also has been extended beyond the individual mother and father to include the marital relationship (Cowan, 1988). Cowan (1988) states that recent evidence suggests that the couple relationship is the central feature of both men's and women's transition to parenthood. There appears to be a positive relationship between the quality of marital relationships and the adjustment to new parenthood. Becoming a parent for the first time is a difficult adjustment and it does put a strain on the marriage. Cowan & Cowan (1987) have developed a "five domain model of family structure" to help assess new parents adaptation:

1. The characteristics of each individual in the family with special emphasis on self-concept and self-esteem.
2. The husband-wife relationship, with special emphasis on division of labor and patterns of communication.
3. The relationship between each parent and his or her child.
4. The inter-generational relationships among grand-parents, parents and grand children.
5. The relationship between nuclear family members and individuals and institutions outside the family, with special emphasis of life stress and social support (Cowan, 1988).

All of these factors will affect how men adapt to becoming parents to varying degrees. Cowan (1988) has made some initial steps in integrating men's experience of parenthood into the larger scheme of lifespan development. For most men, becoming a father is one of the most difficult, rewarding and transforming experiences of a lifetime.

Adolescent Fathers

It has been stated in the previous section that pregnancy, birth and new parenthood can be a stressful and difficult experience in and of itself (Cowan & Cowan, 1987). This difficulty is magnified and further complicated for adolescent parents. The main attention in the literature on adolescent parenthood has been on the mother and the adolescent father has been largely ignored. Contrary to the myth that adolescent fathers are primarily oversexed, irresponsible and selfish it has been reported that adolescent fathers do not differ greatly from other teen males (Barret & Robinson, 1985). Many teen-fathers do want to be involved but are constrained from doing so because their involvement tends to make the already complex situation of the teen mother even more problematic. Elster (1986) has indicated that adolescent fathers may experience a series of social and emotional problems due to prematurely being thrust into the transition of parenthood. Some of the problems of teen-fathers are; negatively affected relationships with parents, friends or partners, as well as interrupted education and job prospects. Elster (1986) does stress that although generally teen pregnancy is viewed negatively that some teen fathers make a positive adjustment to parenthood. Elster (1986) speculates that the reasons for this positive adjustment could be good pre-pregnancy psychosocial adjustment and the presence of social support.

Divorced Fathers

Divorce is so prevalent today that one author has commented that divorce seems as much a feature of contemporary family life as marriage does. The high rate of divorce has had a very significant effect on fathers and father-child relationships. The majority of divorces end with the mother having custody of the children. This has led to the creation of a vast number of non-custodial fathers. A number articles have outlined the main problems of non-custodial fathers (Fox, 1985; Hetherington & Hagan, 1986; Wallerstein & Kelly, 1982). The problems have been summarized as: "(1) pragmatic problems related to domestic tasks, finances and employment; (2) emotional and psychological problems; and

(3) problems in relations with the ex-spouse, in social relations and in parent-child relations" (Hetherington & Hagan, 1986, p. 109). Probably the most significant problem for fathers is the difficulty in maintaining a significant parental role with their children. Wallerstein and Kelly (1982) found that four to five years after the divorce only 30% of fathers still played a significant role in their children's lives. Osheron (1986) quotes an American national survey that showed that only half the fathers who were divorced were having contact with their children by the time they were in early adolescence and only 20 percent of the children in the survey saw there father once a week or more. The most commonly cited reason for the difficulty in maintaining visitation is the ongoing conflict between the custodial and the non-custodial parent. Other reasons for the lack of contact between divorced fathers and child are: that the guilt and depression of the fathers after the divorce may lead to avoidance behavior in the fathers; incompetence in the parental role; not having a home like or child friendly living arrangement; remarriage; problems with child support payments (Fox, 1985; Hetherington & Hagan, 1986). Finally, Wallerstein and Kelly (982) found that the pain of the visits themselves which were often experienced by the fathers as too short, emotionally intense and generally unsatisfying often inhibited the fathers from having frequent and consistent visitation. Fathers have also been described as having unresolved grief involving the loss of their children which becomes particularly intense just after a visit (Schwebel et al, 1988).

Fathers in two-parent and single-parent families are constrained in their involvement with their children by various factors to varying degrees so it is understandable that non-custodial fathers will be even furthered hampered in their efforts to maintain a meaningful role in their children's lives. Being a non-custodial parent is therefore a challenge for fathers and it should be noted that a significant minority of fathers do manage to meet this challenge even if, tragically, the majority don't.

Single Fathers

As a consequence of the continually high divorce rate it has been estimated that one quarter of all children in the United States live in single parent families and that 11 percent of those families are single father families (Hanson, 1988). Furthermore, Hanson (1988) reports that the number of single-fathers increased by 125 percent between 1970 and 1984 and predicts this trend will continue.

Studies of single fathers (for review see Hanson, 1988) provide an important opportunity for research on fatherhood by showing us how fathers respond when they are totally responsible for and highly involved with their children. The research does clearly indicate that men are capable of being competent and nurturant parents to their children (Hanson, 1988; 1986).Some of the strengths of single father families have been described by Hanson (1986a). Hanson (1986a) states that generally single fathers do well as parents but the fathers who were more involved with their children from birth or who actively sought custody tend to do better. Fathers tend to learn the necessary housekeeping skills quickly and also learn how to better fulfill the psychological and emotional needs of their children. Single fathers generally become more confident as time goes on. Strong and satisfying parent-child relationships are reported by both children and fathers.

Some of the problems of single father families are also reported by Hanson (1986a). Fathers often report that they are confused by the sole versus joint-custody debate and sometimes may have difficulty deciding which is in the children's best interest. Fathers have reported having behavioral problems with children although less so than mother custody homes. Fathers also may have emotional-psychological problems arising from divorce or loss (i.e. widower). Chang and Deinard (cited in Hanson, 1986a) note that the three main problems reported by fathers were "restricted chances to date, inability to pursue special employment opportunities and a dearth of time and energy to spend with their children" (p. 143). Half of the men in Chang and Deinard's study also reported an increase

in drinking and smoking as well as depression and loneliness. Fathers also generally express some difficulty in dealing with sex education with adolescent daughters as well as other concerns such as clothing and appearance. Stress related to lack of proper daycare is noted. Most importantly all fathers complain of role overload and of not having enough time to spend with their children. They also have to make special efforts to attend to the psychological and emotional needs of their children and sometimes have to force themselves to show physical affection towards their children. Many fathers report that being affectionate is a new behavior for them since becoming a single parent (Hanson, 1986a, p. 144).

However, despite the difficulties inherent in being a single father the nurturant quality of father-child relationships is high. Hanson (1988) states that in her studies she found that "fathers viewed themselves as affectionate, nurturing parents and children perceived their fathers as being loving and concerned" (p. 182). An interesting finding reported by Hanson (1988) was that "children of single fathers rated their fathers as more nurturing than children from two-parent families rated either parent." (p. 182).

A few studies have also compared single father and single mother families. Ambert (cited in Hanson, 1988) reported that custodial fathers reported better behavior than custodial mothers; that children of custodial fathers verbalized their appreciation of the fathers but children of custodial mothers rarely did and that single fathers reported more satisfaction with their role than mothers did. This writer has speculated that these differences are understandable in that fathers generally are used to being in the role of disciplinarian. Children may be more motivated to behave out of fear because they have no other parent to protect them. Also the single father situation may seem more unique and may need defending by the children, that is, the children may need to "stick up" for their fathers more. These differences should be understood in the context of the economic and gender inequality between single fathers and mothers. The point is not to demonstrate that

single fathers are better than single mothers but rather to show that men, who are usually regarded as incompetent in child care, can be competent and involved parents when they want to be.

Santrock and Warshak (cited in Feldman, 1990) found no significant differences between the children in father custody and mother custody homes. However, Santrock et al. (cited in Feldman, 1990) found that boys did slightly better in father custody homes and girls did slightly better in mother custody homes.

Stepfathers

Another consequence of the high divorce and remarriage rate is an increase in the number of men functioning as stepfathers. The research on stepfathers has been described by Santrock et al. (1988) as inconsistent and somewhat inconclusive. The research has been conducted in three streams: clinical, sociology and experimental-developmental.

Clinical reports seem to indicate that stepfathers and stepfamilies have a host of problems. Stepfathers are described as having a number of problems common to their role. Some of these are: feeling poorly prepared for the task of integrating into a new family, uncertainty about their role in the family especially in how to administer discipline, loyalty conflicts, tension over leaving children from a previous marriage and confusion about how much affection is appropriate for their step-children especially step-daughters (Santrock et al., 1988; Pasley, 1985). It is uncertain how representative this clinical data is of the general population of step-father families.

The experimental-developmental studies have attempted to measure the influence of stepfathers on the development of step-children. Some of these studies have suggested the presence of a stepfather in a previously father absent home may have a positive effect on boys' cognitive and personality development but it is unknown what effect this might have on a girls' cognitive or personality development (Santrock et al., 1988). There have also

been comparative studies between stepfather families and single-parent and two parent non-divorced families. These studies found no significant differences between stepfather families and other families. In all of the families variables other than family structure were more significant (Santrock et al., 1988).

However, Hetherington et al. (cited in Santrock et al., 1988) conducted a study which found that stepfathers showed more vulnerability in their family relationships than natural fathers. Stepfathers were described by Hetherington et al. as either being disengaged, inattentive and non-supportive of the mother or as being active participants in parenting especially with stepsons. In the same study the stepfathers also were found to have a positive influence on their stepsons if the mother was supportive of it. The age of the child was also found to be a significant variable in that positive relationships between stepfather and step-children were more likely if the children were under 9 years old and less likely if they were between 9 and 15 years old (Santrock et al., 1988).

In sum then it can be concluded that the stepfather step-child relationships are problematic but it does seem to be more so for girls than boys and more so for older children than younger. It also seems that the marital relationship and specifically support from the mother for the stepfather's parenting role is also crucial. Stepfathers need to tread lightly and proceed slowly and carefully while they integrate into the new family. However, despite all the problems that seem to be associated with this complex family structure it does seem that stepfathers can positively contribute to remarried family life.

Abusive Fathers

The most dysfunctional aspect of fatherhood involves child abuse. Fathers have been said to be responsible for about 50% of the physical and over 90% of the reported cases of sexual abuse (Jason et al., cited in Feldman, 1990; Tyler 1986). It may be possible

that fathers are responsible for more than half the physical abuse when the typical low level of father involvement in child care is factored in.

Tyler (1986) states that she has found similarities and differences between physically and sexually abusive fathers but contends that these differences need to be further researched. After a review of the literature, Tyler also stated that "social isolation, poor marital adjustment, stress, lack of empathy, low self-esteem, role reversal and the history of having been abused are important components of child abuse" by fathers (p. 267). It has also been suggested by Tyler (1986) that stepfathers are over represented in the sexual abuse statistics and that stepfamilies may be at risk situations for children, especially girls. However Pasley (1985) suggests that given current data it is not possible to say with certainty that stepfamilies are high-risk environments for child abuse.

There have also been attempts to link child-abuse with traditional gender-role socialization of males especially in the area of father-child relationships (Feldman, 1990). Abusive fathers have been characterized as rigidly traditional and authoritarian men with low self-esteem, low frustration tolerance and poor impulse control (Tyler, 1986). Abusive fathers also are described as being unable to empathize with their children. Herman (1981) posited a reason for father-child sexual abuse by relating it to the lack of involvement of fathers in nurturant child care. This has also been confirmed by Parker and Parker (1986) who found that abusive men are typically less involved with their children than non abusive men. These dysfunctional and abusive relationships really do represent the darker side of the traditional father role in the patriarchal family structure.

There has also been some attention paid to other forms of child maltreatment in the literature. Biller and Solomon (1986) contend that paternal deprivation which they define as "a general term referring to various types of inadequacies in the child's experience with his of her father" (p.2), is a major contributing factor in child abuse. Biller and Solomon (1986) further contend that the most common form of child maltreatment may be paternal neglect.

Gay Fathers

Bozett (1988) suggests that most of the literature on gay fathers is limited because it does not take into account the effects of AIDS on gay fatherhood. Bozett (1985) states that the majority of gay fathers do not come out and inform their families that they are gay. They continue to live a duplicitous life caught between the straight and gay worlds.

However Bozett (1988) does state that a number of gay fathers do tire of not being honest and do reveal their homosexuality to their wives and children. The literature does seem to suggest that this can be a positive experience for both the gay father and his family (Bozett, 1988). The attitude of the gay father toward his own sexuality and the experience of "coming out" are said to be important determinants of a positive response from significant others. Furthermore the literature suggests that neither the quality or quantity of gay fathers' parenting is affected by their homosexuality. Bozett (1988) also states that the father-child relationship tends to strengthen after the father discloses his homosexuality to his children.

However, Bozett (1988) reports that while children seem to manage their father's disclosure within the family fairly well they often keep their father's homosexuality hidden outside the family. Bozett (1988) also discusses some comparative studies. Scallen (cited in Bozett, 1988) found when comparing non-gay and gay single custodial fathers that the two did not differ in problem solving dimensions, providing recreation or in the encouragement of their children's autonomy. However, Scallen did find that gay fathers put more emphasis on nurturing their children and de-emphasized the economic provider role and were more liberal overall in their parenting attitudes. Miller (cited in Bozett, 1988) compared covert gay fathers and gay fathers who were less closeted and found that the parenting of the covert fathers was of a lower quality due to the conflicts inherent in their covertness.

Gay fathers who divorce are reported to make special efforts to be a good father. Also some gay fathers have experienced restricted access due to their homosexuality (Bozett, 1988). The research does clearly indicate that children's sexual identity is not affected by their father's homosexuality (Bozett, 1988). This would appear to be consistent with the findings from correlational studies which found that children's sex-role development is not correlated with their fathers gender identity but is associated with the warmth and quality of the parent-child relationship (Lamb, 1981; 1986).

Grandfathers

Like fathers, grandfathers have not been given much attention in the literature because of the previous assumption that men have a minimal role in child-development and care. However, there has been some research on grandfathers (Russel, 1986a; Cath, 1982; Cunningham-Burley, 1987; Tinsley & Parke, 1988; Baranowiski, 1985) which has evolved as an off shoot of the research on fathers.

Contrary to the myth of the close-knit pre-industrial inter-generational family it has been suggested that extended grand-parenthood is a twentieth century phenomenon due to vastly increased longevity (Troll, as cited in Tinsley & Parke, 1988). There are more grandfathers now (relatively) than there ever have been although due to differences in mortality there are more grandmothers than grandfathers (Baranowski, 1985). In addition, presently about 75% of people over the age of 65 in the United States are grandparents (Baranowski, 1985). The amount of contact grandparents have with their grandchildren ranges between a lot (25%) to little or none (5%) with the majority falling somewhere in between (Tinsley & Parke, 1988).

The earlier family literature generally discusses grandparents and does not generally distinguish between grandmothers and grandfathers but some of the scant literature on grandfathers has attempted to determine the distinctiveness of the grandfather's role in the family (Tinsley & Parke, 1988; Baranowski, 1985; Russel, 1986a).

Some research has attempted to test Gutman's theory of later life role reversal (cited in Tinsley & Parke, 1988) which states that women become more instrumental over the lifespan while men become more affective and interpersonally oriented as they age. Some studies have shown that grandfathers are more responsive to infants and young children than men of any other age except fathers of young children (Tinsley & Parke, 1988). While there is some support for the idea of a more emotive and nurturant grandfather other research suggests that this type of behavior in grandfathers may be limited to infants and younger children (see Tinsley & Parke, 1988 for review). It has been tentatively concluded however that grandfathers' main role with grandchildren is not nurturance and care but more as companions, advisors and financial providers (Tinsley & Parke, 1988; Baranowski, 1985). It has also been found that the behavioral differences in parenting style between mothers and fathers also hold for grandmothers and grandfathers (Tinsley & Parke, 1988).

A number of factors have been found to affect the influence that grandfathers have (Tinsley & Parke, 1988). These factors are sex of the grandchild, lineage, age and accessibility. Grandfathers tend to be more involved with grandsons while the same sex relationship also applies to grandmothers. Grandchildren are more likely to be more involved with maternal grandparents especially when they are young. The age of the grandfather and grandchild are also both important considerations. Older grandfathers' types of interactions may be very different from younger grandfathers. Also grandfathers will interact differently with different age children. For example an older grandfather might have more qualitatively different interaction.with an older grandchild while a younger grandfather might have more and different interaction with a younger grandchild. Finally, accessibility is important if the grandfather is to have any influence. The most important factor to consider with accessibility is the grandfather-parent relationship because the parent is the person who mediates the frequency and type of access the grandfather has (Tinsley & Parke, 1988, p. 240-242)

The literature does suggest that grandfatherhood provides distinct and significant contributions to family life and may also provide fathers the opportunity to makeup for the mistakes or neglect of the past (Russel, 1986a).

Fatherhood and Culture

There have been two volumes which have considered the impact of the various aspects of culture on fatherhood (Lamb, 1987; Bozett & Hanson, 1990). Lamb views the impact of culture from a cross-cultural or international point of view while Bozett and Hanson view culture in a broad perspective and define it as the multiple-facets that influence fathers in contemporary society.

Cross-cultural analysis of fathers have shown both consistencies and differences between countries. It does seem that the division of family labor is influenced more by gender than by culture (Tipp-Reimer & Wilson, 1991; Stearns, 1991; Lewis & O'Brien, 1987). Tripp-Riemer and Wilson (1991) assert that when engaging in cross-cultural analysis that we must be careful not to make generalizations based on specific examples and also to guard against ethnocentrism. Although there does seem to be a consistency in the division of family labor across cultures it does seem that specific fathering practices and roles may differ. For example Sandquist (1987) found that American and Swedish fathers had identical levels of family involvement but had significant differences in how they interacted with their infants and young children. Russel (1983) also found that his results of the level of family work that Australian fathers engaged in held up to cross-cultural analysis.

Mirandé (1991) also provides some specific examples of how ethnicity relates to fathers in different cultures within one country. Mirandé asserts that the white middle-class Anglo American version of fatherhood is presented as the dominant paradigm of fatherhood against which all other fathers from minority-ethnic groups are judged. Therefore, the

evaluation of fathers from different ethnic groups may be ethnocentric and even racist. Mirandé states that the stereotype of the absent and neglectful African-American fathers as an example of ethnocentric bias. Mirandé states that careful analysis of African-American fathers as a whole demonstrates that they are involved and significant contributors to African-American family life. Mirandé traces this negative stereotype of the African-American father to the over emphasis in American sociology on studying the poor urban ghetto families.

There is also some consideration in the literature of the influence of culture in the broader sense of fatherhood. Influential factors such as social class (Erickson & Gecas, 1991), religion (Marciano, 1991), rural versus urban influences, (DeFrain et al., 1991) unemployment and poverty (Aisha & McLoyd, 1988) and family culture (Seward, 1991; Jurich et al., 1991) are considered. For further discussion of these factors see Bozett and Hanson (1991). It is beyond the scope of this review to discuss all these factors in detail other than to say that the research on fatherhood and culture affirms the conception of fatherhood as a highly diverse and complex phenomenon.

6. Treatment Considerations

Underlying the most recent treatment approaches with men in families has been a feminist analysis of society and the family. Feminist writing on the family from Betty Friedan onward has demonstrated how the family is a cornerstone of patriarchy and how it serves to perpetuate the dominant role of men and the subordinate role of women (Goodrich et al., 1988). Pleck (1985) has explicitly stated that to a certain extent feminism is a "theory of family inequality" and has gone on to identify the three main themes of the feminist critique of the family which are violence against women, sexual domination and domestic exploitation (p. 16). However, as Farrell (1986) points out feminism has largely elucidated

the female experience of male power while largely ignoring the actual subjective experience of males (which may actually be a sense of powerlessness for some men).

Pre-feminist social science has been described as being androcentric and gender blind and in response to this feminist forms of family therapy have evolved (Goodrich et al., 1988). Recently there has been some criticism of feminist family therapy. Margaret O'Brien (1990) has pointed out that "until recently gender sensitive therapy has been woman centered" and states that a "second wave" of gender sensitive therapy is now identifiable (p. 195). O'Brien (1990) cites Lerner in arguing for a systems perspective on the family that "does not minimize or obscure the role of fathers, the complexity of interlocking relationships and the impact of culture and women's subordinate status" (p. 195-196). An understanding and elucidation of men's subjective experience as gendered beings seems essential to the treatment of fathers.

A central premise in the treatment literature for men is that traditional gender socialization creates certain maladaptive attitudes and behaviors in men. Some of the maladaptive characteristic associated with the traditional view of masculinity are: overemphasis on rational thinking, control and power, relationship problems, restricted emotionality, stress and health problems, violent and abusive behavior, social and human isolation, inadequate fathering and addictions (Allen & Gordon, 1990; Pasick et al., 1990; Silverberg, 1986; Corneau, 1991).

Feldman (1982) has cited empirical findings to support his conclusions that "sex-role conditioning exerts a variety of dysfunctional influences on marital and family relationships; and that male and female sex roles interact in a mutually reinforcing way that inhibits the psychological development of each family member" (p. 375). Feldman (1982) specifically asserts that sex-role conditioning exerts a negative influence on both marital and parent child interactions. The dysfunctional characteristics of husbands-fathers which are associated with male gender norms are very similar for men in both their family roles.

In the marital dyad men are seen as having difficulties with marital intimacy and problem solving which result from deficiencies in emotional expressiveness and empathy as well as having difficulties in being open to receiving emotional, physical or financial support and difficulties in sharing power or control on a equal basis. Men in the father role are described by Feldman (1982) as having an underdevelopment of expressiveness and nurturing behaviors and of over emphasizing authoritarianism and rigidity. Feldman (1982) asserts that on average "children experience their fathers as colder, less understanding and less nurturant than they do their mothers." (p. 366).

The traditional role of the father has been characterized by an emphasis on economic provision and a low level of involvement in child care (Lamb, 1986). Feldman (1990) has devised a general treatment approach for fathers based upon his earlier assumption (1982) that the traditionally uninvolved and non-nurturant fathering role is dysfunctional. Feldman (1990) cites Biller's more recent conceptualization of paternal deprivation in support of his thesis of the dysfunctional nature of traditional fathering. Feldman (1990) then further concludes that if uninvolved and non-nurturant fathering is dysfunctional then involved and nurturant fathering must be beneficial for children. Feldman cites the generally positive results of the studies of highly involved fathers by Radin, Sagi, Pruett and Russel in support of his argument for increased father involvement.

Feldman (1990) further posits the existence of both intrapsychic and interpersonal barriers to nurturant fathering and suggests that the removal of these barriers will lead to more nurturant fathering. The intrapsychic barriers stem from traditional gender-role socialization and involve beliefs about child-care as a feminine activity, feelings of incompetence and men's experience of uninvolved fathers in their families of origin. The main interpersonal barriers cited by Feldman (1990) are lack of support from their wives and employers. Feldman (1990), in sum, is generally asserting more involved and nurturant fathering as a desirable treatment goal.

A number of authors have described the traditional father as being inadequate based mainly upon retrospective reports of adult men in men's groups (Osheron, 1986; Corneau, 1991; Lee, 1991; Farmer, 1991; Bly, 1990; Baraff, 1991; Silverberg, 1986). The main focus in this mostly popular literature is the inadequate and even toxic nature of the "traditional" father-son relationship. The men in these groups are typically described as yearning for a closeness or intimacy with their fathers that they never had. The fathers of these men are typically described as fitting the traditional male stereotype of being uninvolved and emotionally distant. Samuel Osheron (1986) is perhaps the most representative of these varying points of view on the theme of father absence. Osheron states that:

> ...the psychological or physical absence of fathers from their families is one of the great underestimated tragedies of our time. I believe there is considerable loss hidden within men, having to do with their fathers (p. 4).

This inadequate father-son relationship is seen as endemic by Corneau (1991) and is generally described as being a common and significant treatment issue for men (Gordon, 1990) and is targeted as the root cause of many of men's mental health problems including addictions, depression, relationship problems and their own inadequate fathering (Corneau, 1991; Osheron, 1986).

Osheron (1986) has capsulized the psychological result of the inadequate father-son relationship with his concept of the "wounded father" Osheron describes the wounded father as:

> ...the internal sense of masculinity that men carry around within them. It is an inner image of father that we experience as judgmental and angry or, depending on our relationship with father as needy and vulnerable. When a man says he can't love his children because he wasn't loved well enough it is the wounded father he is struggling with (p. 22).

Osheron (1986) further asserts that men need to "heal the wounded father" and detoxify the internal image of the father so that "it is no longer dominated by the resentment, sorrow, and sense of loss or absence that restrict our own identities as men" (p. 177). The concept and process of grief is central to the healing process and this involves grieving the loss which has resulted from the father absence (Osheron, 1986). Bly (1990) has further stated that grief is the doorway to feeling for men.

There are a number of theoretical and methodological difficulties with this popular literature on the father-son relationship. Most of the content is based upon retrospective accounts and therefore its reliability is questionable. The authors invariably make generalizations about the father-son relationship based upon these clinical samples and it is uncertain how representative these accounts are.

There are also theoretical difficulties with both Corneau's and Osheron's conceptualizations of masculinity and the role of the father-son relationship in creating this masculine identity. It seems that Corneau and Bly are saying that men are at a loss because their fathers did not provide them with adequate masculine sex-role models which implies that somehow there is a direct transmission of masculine identity between father and son. Lamb (1981; 1986) has pointed out that correlational studies have demonstrated that their is no relationship between fathers' and sons' masculinity and that father absence studies have not demonstrated that father presence is necessary for normal male child development.

Joseph Pleck (1981a) points out in The Myth of Masculinity that the male sex-role identity (MSRI) paradigm is the theoretical underpinning for the father absence studies. The MSRI paradigm assumes that it is necessary for healthy human development for males to acquire a masculine identity and that this masculine identity is acquired from the father. It also assumes that masculine identity traits are somehow immutable and absolute and not socially constructed. Masculinity is an internal state of being according to the MSRI paradigm. Pleck (1981a) finds almost no empirical support for the MSRI paradigm. The

MSRI paradigm is a result of an adrocentric and gender blind social science and, according to Pleck (1981a), it is generally not explicitly asserted by its supporters. This may be the case with some of the new popular father absence literature.

Other factors in addition to traditional role socialization and the father-son relationship also should also be treatment considerations. The research on the determinants of father involvement in child care provides clinically relevant information (Lamb, 1986; Pleck, Lamb & Levine, 1986; Barnett & Baruch, 1988). Lamb (1986) outlines four factors which affect paternal involvement; motivation, skills and self confidence, support and institutional practices. Whether or not a father is motivated to be more involved needs to be considered. Lamb (1986) cites Quinn and Staines who found in their survey that about half of the fathers in the United States do not want to spend more time with their children while half do. It has also been found that because of many men's lack of experience in child care they lack necessary skills to help them feel confident in the role of caregiver. Therefore the acquisition of child care skills can help increase paternal confidence and involvement. Perhaps the most important factors to influence paternal involvement is social support, especially support from within the family from the mother. Pleck (1985) reports that from 60% to 80% of women may not want their husbands to be more involved. It may be that wives perceive their husbands as incompetent or see their husbands involvement as creating more work than it saves. Barnett and Baruch (1988) also found that in two earner families the mother's attitude toward the male role was a major predictor of paternal involvement while the father's was not. The last factor which affects paternal involvement is institutional practices such as laws, government policies and workplace practices. All of these factors are necessary considerations when attempting to facilitate increased paternal involvement.

It should be stressed that increased paternal involvement should not be considered to be universally beneficial. Whether or not increased father involvement will be beneficial

for mothers, fathers and children depends on the context of the family system and other variables. How family members view father's increased involvement is crucial (Lamb, 1986; Lamb et al., 1986a; Lamb et al., 1986b; Barnett & Baruch, 1988). The corollary to this is that low paternal involvement should not necessarily be viewed as negative (Lamb, 1986).

Another important consideration is that most men resist seeking help because they may view psychotherapy as the antithesis of masculinity. Pasick, Gordon and Meth (1990) state the dilemma of males in therapy very succinctly:

> To enter therapy a man must violate several tenets of the credo of "manhood". A "real man" is supposed to be self-reliant, invulnerable and in control whereas therapy requires the male client to admit he needs help and to sacrifice some autonomy to the therapist. Because "real men" prefer rational, active solutions, therapy is viewed as a lot of emotional talk with little action. Further, the male preoccupation with knowing the rules and keeping score is seldom satisfied in therapy, which rarely provides such unambiguous data (p. 152).

For this reason the beginning stages of therapy and effective joining are crucial (Allen and Gordon, 1990). Allen and Gordon (1990) go on to suggest that male conditioning be taken as a given and that a more instrumental approach to therapy be taken, especially initially.

Men are often reluctant to engage in therapy and more often than not are involuntary clients (Allen and Gordon, 1990). Allen and Gordon (1990) also note the four most common external pressures that bring men to therapy: spouse initiated referral for marital therapy; referral due to child behavior problems; work-related or court-mandated treatment. It has also been noted that men are more comfortable entering therapy on behalf of their children than for any other reason (Allen & Gordon, 1990).

An example of the father's role in therapy is provided by Gurman and Kniskern (1981) who assert that father involvement in family therapy is strongly associated with improvement in the family. Heubeck et al. (1986) question Gurman's and Kniskern's

global assertion and present a modified hypothesis which still maintains that father involvement is important but make some attempts to link positive outcomes with specific types of father involvement, family types and problems. Heubeck et al. (1986) assert, for example that "positive outcomes have been associated with the degree to which fathers take responsibility for the causes as well as the solutions of family problems" (p. 214). Heubeck et al. (1986) further assert that father involvement in family therapy is not universally beneficial but that positive changes can occur in father-child relationships and mothers may also be relieved of the strain of having sole responsibility for child problems as a result of family therapy (p. 214). Heubeck et al. also suggest that gender sensitivity should be extended to fathers and that therapists taking a feminist perspective "should avoid the tendency to stereotype fathers and family relationships" (p. 216). Goodrich et al. (1988) in Feminist Family Therapy also echo these sentiments by stating that while taking into account the power differentials between men and women it is important for therapists not to engage in blaming the father or rescuing the mother and children and that political correctness is no excuse for bad therapy. (p. 21).

Men's Groups

Men's support groups have become increasingly more common in the last few years. All-male therapy groups have also been utilized to deal with issues related to male gender socialization (Silverberg, 1986; Corneau, 1991; Lee, 1991; McLeod and Pemberton, 1991; Baraff, 1991). However, there is very little literature on groups for fathers. One example of a parenting skills course for child-rearing fathers was found in Levant (1988). Levant (1988) has noted that until very recently parent education for fathers has been a totally neglected area. Levant also notes that the overwhelming majority of parent education literature is gender blind and reinforces stereotyped gender roles in regards to child care. However, Levant (1988) does discuss a fatherhood course he developed which

was offered to fathers who wanted to improve there relationship with their children. The course used a skills training format and taught fathers communication skills, particularly learning to listen and respond to their children's feelings and to express their own feelings in a constructive manner. In addition, the course offered didactic instruction in child development and child management.

Carolyn Pape Cowan (1988) also provides an example of group treatment with men becoming fathers. Cowan (1988) conducted an evaluative study of six couples groups with follow-up at 6, 18, and 42 months after the birth of the child. The rationale for the couples group intervention was based upon research that indicated that the birth of a child is associated with crisis and longer term marital dissatisfaction for both husbands and wives. Cowan's (1988) long term results indicated the group participants and the parents in the comparison sample in the five areas that included sense of self partners' role arrangements, communication, marital satisfaction and marital stability. Cowan (1988) found that the fathers in the couples groups had better self-esteem, less symptoms of depression, less marital conflict and less parenting stress when the children were toddlers than the fathers in the non-intervention samples. Cowan (1988) concluded that the intervention was effective in helping both fathers and mothers make the difficult transition to parenthood.

Andrew Schwebel et al. (1988) provide a good example of clinical work with divorced and widowed fathers which is gender sensitive. In their treatment designs Schwebel et al. (1988) attempt to facilitate the development of characteristics associated with "emergent fatherhood" such as nurturance, competent caretaking and active and fully responsible involvement (Lamb, 1986). Schwebel et al. (1988) target barriers to emergent fathering such as the lack of parenting skills and the limited interpersonal and expressive behaviors which derive from restrictive gender-role socialization and institutional pressures. Schwebel et al. also utilize "The Adjusting Family Model" which follows the family through 4 stages during divorce or widowhood. In stage one the family is intact and no

intervention is necessary. In stage two the family is deteriorating and individual, couples therapy or family mediation is indicated. In stage three the family is in transition because of divorce or death and the father requires assistance in adjusting to his new parental role and either mediation (with extended family) is indicated or psycho-educational group interventions.

Schwebel et al. (1988) provide four other examples of psycho-educational interventions. Keshet and Rosenthal (1978) focused on teaching single fathers basic interpersonal skills necessary for effective parenting. Orthner et al. (1976) ran seminars on parenting skills for fathers. Teddler et al. (1981) ran a group for custodial divorced fathers dealing with issues such as the effects of divorce, dating, remarriage and homemaking. Warren and Amara (1984) also focused on teaching specific skills to post-divorce fathers.

Schwebel et al. (1988) also describes in detail their own psycho-educational group which involved eight sessions. Topics such as identification of feelings, active listening, communication skills, behavior management principles and problem solving procedures were dealt with (p. 314-315).

7. Conclusion

In conclusion it should again be emphasized that fatherhood is a broad, diverse and complex phenomenon which is affected by a number of variables and these should be considered as much as possible when planning treatment. An understanding of the constraints on father involvement in the family is important in clinical planning, but these social and psychological variables do not completely explain why men's family involvement is lower than women's (Pleck, Lamb and Levice, 1986). Pleck et al. (1986) go on to say:

The central issue is whether men themselves, rather than social-structural and socialization factors, are responsible for men's low family participation The most judicious response is that both are true to some degree (p. 12-13).

Men simply may not want to change. Why should a group in a superior position voluntarily give up its privileges (Goode, 1989)? It may be that men will only change out of necessity. Women's resistance to patriarchy has created that necessity and if men want to continue to gain some kind of benefit from involvement in the family they will have to change.

PART II
INTERVENTION

PART II
INTERVENTION

1. Initial Preparation

The facilitators of this group, who both had worked with children and families for a number of years noticed that parenting programs had primarily involved women. A decision was made to try to set up a parenting group for fathers. Levant (1988) in his review of parenting programs also made the same observation.

The facilitators met weekly for three months to brainstorm and to get to know each other. They talked about the structure and content of the group. They also discussed their own personal experiences as fathers and as sons.

After three months they had a general design of a group and had decided they could work together. The next step involved printing up a handbill for the group and mailing them out to all the relevant family oriented agencies in the city. The handbill was designed to provide an initial step in the screening process (see appendix A). While they were waiting for the referrals to come in they secured a space to conduct the group in at a community health clinic with a feminist orientation.

The majority of the referrals were from professionals in the community. The facilitators also received some self referrals. They did initial screening with the referral sources by asking questions to discern if the father in question was interested in improving his relationship with his children. The professionals were informed about the program and were included in the decision making process and then were asked to get the clients to make contact. The facilitators wanted to ensure that the clients were voluntary and motivated.

After speaking to the referral sources and the clients, fathers were selected who would attend individual in person intake-screening interviews. During the intake session the clients were screened for motivation, interest and suitability for group therapy. Lamb

(1986) describes motivation as one of the four key determinants of father involvement in child-care. The inclusion and exclusion criteria cited by Yalom (1985) were also given consideration. The fathers were also encouraged to set their personal goals for the group during the interview. See appendix B for copy of intake form.

2. Program Description

The program was designed as a psycho-educational group for fathers of any age who were currently active in that role (i.e. having contact with their children). The intention was to conduct a heterogeneous group including fathers at any stage of the life cycle. Non-custodial divorced fathers, step-fathers, grandfathers, single-fathers, new fathers and fathers from two parent families were all included.

The group was to have an optimal number of ten members and continued to be open to new members for the first four sessions and then to remain closed for the remainder of the group. It was intended that the group would run for two and a half hours weekly for twelve weeks. It should be noted that a decision was made to conduct one longer group rather than two shorter ones as it had been suggested that groups of longer duration are indicated for men because of their aversion to self-disclosure which results in men taking longer to warm up to each other (Silverberg, 1986; Osheron, 1986; McLeod & Pemberton, 1991; Corneau, 1991).

The group was held at Klinic, a community health centre with a feminist orientation in Winnipeg, Canada. Klinic's only involvement in the group was by way of providing the meeting space. The co-facilitators of the group functioned as an independent team. Referrals were received from various agencies. Self referrals were also accepted. The facilitators expected the clients to be motivated to become more involved fathers and especially interested in improving their relationships with their children. Exclusion criteria

included: men in severe crisis, substance abusers and men who were exhibiting physical or sexual abusive behavior. It was felt that all of these factors would seriously impede the functioning of the group.

The group was co-facilitated by this writer and another man who had been involved in the men's movement for several years, was a stepfather and worked in the child welfare field. At the time of the group this writer was married, had two children and was employed in the child-welfare field as a social worker. This writer had also worked for a number of years as a child and youth care worker. It was intended that both group leaders would co-facilitate the group as a team and would have equal responsibility for all aspects of the group. Both team members were involved in meeting twice weekly for the duration of the group to plan each session and to evaluate and debrief each session. Mutual expectations were clearly expressed and the other facilitator accepted the primacy of the M.S.W. practicum requirements as a given.

Supervision for the co-facilitators was provided by Ron Thorne-Finch who at the time of the group was a clinical social worker at the community health centre where the group was being held. This supervision happened, on average, bi-weekly and involved discussions focusing on group dynamics, the relationship between the co-facilitators and special problem areas related to the content and process of the group. On the alternate weeks from the team supervision this writer received individual clinical supervision from Dr. Joe Kuypers, who is a professor from the faculty of social work at the University of Manitoba. This supervision involved issues related to the practicum and clinical issues related to the group.

The initial design of the program involved three main areas of focus. The first area of focus involved helping the men get a clearer understanding of their own identities as fathers by exploring how they were parented and relating that to how they functioned as fathers. Particular attention was given to the father-son relationship in the family of origin.

Barnett and Baruch (1988) found that there was a relationship between how men were parented and how involved they were with their children. Fathers are said to either imitate their own father's patterns of interaction or compensate for them. The significance of the father-son relationship to the identities of fathers has also been discussed in the literature (Feldman, 1990; Osheron, 1986; Corneau, 1991).

The second intended area of focus in the group was to be in the area of emotional awareness and expression. Feldman(1982; 1990) has described fathers' restrictive emotionality as one of their main areas of dysfunction. Men in general are described as having difficulty in identifying and expressing emotions in the literature (see previous section). A few recent programs for fathers have included emotional issues for fathers in their designs (Levant, 1988; Schwebel et.al., 1988).

The last general area of focus was to be on parenting skills in general and communication skills in particular. Lamb (1986) has stated that men due to their traditional lack of experience in child care need to improve their skill level. It has been found that fathers who increase their skill level have a concomitant rise in confidence and involvement.

It was also our intention in the group to explore other issues related to gender - role socialization such as anger-violence and control-authority issues. However, it was also our intention to model egalitarian relationships in the group by not having a hierarchical group structure and by attempting to engage the members in designing and planning the group to suit their own needs.

3. Group Description (see Table I)

The group was comprised of nine fathers ranging in age from 28 to 50 years. Two of the men were around 50 years of age and the majority of the rest were in their thirties with the average age being 34. All of the men were Canadians although one had been an

immigrant. Seven of the men were caucasian while one was non-status Aboriginal and one was of Afro-Caribbean descent. Seven of the fathers were employed at the beginning of the group and all were employed at the end. The fathers could be generally characterized as middle or working class. An interesting feature of the employment status of the group members was that six of the nine were in management or supervisory positions. Two of the men could be characterized as low-skilled blue-collar workers and one was a high-skilled blue-collar worker. In addition, two of the fathers were officers in the armed forces.

The average number of children for the fathers was 2.8. Four of the fathers had 2 children while 3 fathers had 4 children and one had 3 children. In addition, one father had 2 children from a previous marriage and one father was expecting his first child. One of the other father's wife gave birth during the group. Two of the fathers had step-children. The majority of the fathers had school-age children (5-12 years). Four of the men had adolescent children.

The most common reason stated by the fathers for taking the group was to improve their relationships with their children. Other reasons included improved parenting skill, anger management, family of origin issues and self awareness.

4. Client Descriptions

Father R

R was approximately fifty years old, married and employed as a manager. He had three teenage daughters and one had been severely developmentally delayed since birth. Recently R had experienced serious conflict over his youngest non-handicapped daughter which had led the family to counseling.

R described his main goal for the group as improving his family relationships.

Father S

S was also around fifty years old, married and was employed as a factory worker. S had emigrated to Canada as a young man. He had two teenage sons and two school age daughters. S had been physically abusive with his wife in the past and more recently with one of his sons.

S said that he wanted to talk to other fathers to see how they handled things, especially teenagers. He also said he wanted to learn how to deal with anger.

Father T

T was thirty-seven years old married and employed as a manager. T had four children. The oldest was an adolescent and the others were school age. T expressed a general interest in improving his parenting abilities. T also expressed concerns about his relationship with his oldest son and his wife.

Father U

U was forty years old and employed as a manager. U had recently changed jobs and was in the process of marital separation. U had two children and expressed a desire to prepare himself to have a better relationship with his children.

Father V

V was thirty two years old and a fairly high ranking officer in the military for his age, V had recently been transferred to Winnipeg and had recovered from a case of clinical depression in the previous year. He attributed this depression to "burn out" and having risen too far, too fast, in his profession. V had one school age child and one pre-schooler. He recently had been experiencing behavior control problems with his older child.

V expressed an interest in expanding his awareness and in self exploration.

Father W

W was twenty-eight years old, worked with computers and lived common law with a woman approximately ten years older than him. W was a first time expectant father. His partner had conceived as a result of in-vitro fertilization (IVF). This pregnancy occurred after several years of trying. W was very determined to be a good father and expressed a desire not to be a "traditional" father and described himself as a feminist. He wanted to learn from the experiences of other fathers.

W also spoke about the fact that his partner had a history of abuse and that she was receiving counseling for it. He stated that the abuse issues sometimes created difficulties in their relationship. W also thought that he may have been abused when he was a child because he saw a scene in a movie of a sexual assault on a boy that gave him very bad feelings. He stated that he hadn't had any specific memories but had decided to see the same counselor as his partner to explore the possibility of childhood abuse.

Father X

X was thirty-four years old, an unemployed seasonal laborer and had been separated from his wife for eight months. X was also a recovering multiple-substance abuser who had been clean for about a year. X stated that his problems with his marriage began when he stopped using. He described a family history of substance abuse. X and his wife were receiving couple counseling with the goal of being reunited.

X had an adolescent stepson and a preschool-age biological son. X expressed a desire to improve his relationship with his stepson and generally wanted to be a good role model because he was aware that he had been a bad role model in the past. He stated that his stepson was into substance abuse. X wanted to find out how other fathers dealt with issues.

X was a regular attendee at alcoholics anonymous.

Father Y

Y was 34 years of age, unemployed and separated from his wife. Y described himself as a prospective single-father. His wife had custody of their two children (ages 10 and 6 years old) but he was anticipating getting custody of his 6 year old son for various reasons.

Y admitted to having been physically abusive towards his wife in the past and had taken an anger management course three years pervious to our group.

Y stated that he wanted to learn how to be a better father and to feel better about himself as a father. He wanted to learn how to be more intimate with his son in a way that would make the child feel good about himself. Y also said that he wanted to learn more about how he was parented.

Father Z

Z was thirty-four years old, and an officer in the military. Z was remarried and had three stepchildren. His wife was pregnant. Z also had two children from his previous marriage who lived in another city.

Z described himself as an adult child of an alcoholic. He stated that both his parents were alcoholics and that he was a recovering alcoholic. He had been sober for a number of years.

Z's main interest in the group was in learning how to deal with things on an emotional level. He also wanted to improve his parenting skills and improve his relationship with his present wife. He wanted some help in facing the realities of his own childhood.

5. Fathers and Fathering - A Group

Session 1

All but one of the fathers were present for the first session. It was later discovered that V was absent because he had had a fight with his wife. This facilitator phoned V's home and spoke to his wife and could tell by her tone that they had probably had a fight. She said that she didn't think he was coming to the group but she was very concerned about whether he would still be allowed to attend the group. She was assured he would be.

One of the other members, X, took me aside at the beginning of the group to tell me he had to leave early due to a previously scheduled appointment to conduct step 5 of his 12 step program. However X did stay for most of the group and at the time it seemed that he was genuine and would return the following week.

We began the session by sitting around some long tables, conference style as it was assumed this would provide a safer feeling initially and would also give the group a more instrumental (task-oriented) feel to it. This task oriented approach was taken by Levant (1988) in his fathers' group. It has also been suggested by other authors that men prefer instrumental approaches in therapy and that this should be accommodated, especially initially (Allen & Gordon, 1990; Pasick et al., 1990; Silverberg, 1986).

Initially each group member was asked to introduce himself and to tell the group something about why they had come to the group. They were also asked not to identify themselves by their occupations. Men often identify themselves by occupation to establish their position in the male group hierarchy and also once we know a person's occupation we begin to stereotype them. This was an attempt to create an egalitarian group.

There was a feeling of apprehension and first day jitters in the group. As each father introduced himself the recurring theme of a deep concern for their children and a desire to be better fathers could be heard. Many of these men had come to the group as a result of

family problems. A few of the men were there because serious conflicts with adolescent children had caused them to reevaluate their effectiveness as fathers. One of the men was an expectant father for the first time and was determined to break out of the traditional father mold and be the best father he could be. Another father stated that he wanted to learn to deal with emotions better because he tended to be overly logical in his approach to his relationships.

After the introductions were over the facilitators covered the orientation to the group and the facility. The participants were oriented to the space and told the rules of the building. The basic rules of the group were also covered and a brief talk on the necessity of confidentiality was given. The group members were generally asked to be respectful of the space, other people in the building and each other. The feminist orientation of Klinic was explained to the members and they were also asked to be very respectful of this fact.

After the orientation, this facilitator gave an introduction to the group, again outlining the three general topic areas but also emphasizing that the group could be designed to suit the needs of the participants. All the members were invited to take responsibility for the group and to take special responsibility for getting their own needs met in the group. They were invited to take risks and to "go for it" and were reminded of the old cliché that they would get out of it what they put into it.

Other group business was also conducted in the first session. Two pre-test measures were also administered (F.A.M. general scale and F.A.M. self-rating scale). Each member was also asked to sign a program release form reminding each member that the group was a student practicum and was not associated with any agency. The fact that the group was a student practicum had been explained to the men from the very first contact. The requirements of the practicum were explained to the men including the necessity of writing a practicum report (see appendix D).

During the break it was interesting to note there was a lively discussion on custody issues and some of the men were expressing that they felt they were not treated fairly by the legal system in this regard. It was also noted that during this discussion that W, the young self-avowed feminist, was rather quiet and tense looking. There was some difficulty getting this discussion to end because it was so lively. However, there seemed to be a chemistry building in the group already.

The facilitators then introduced the first exercise. The exercise involved asking the questions: What kind of father do I feel I am and what kind of father do I want to be? The men were asked to pick a partner and to tell each other the answer to these questions and then to come back to the group and introduce their partner by telling the group his answer.

During the exercise some of the men were writing down their partners answers. There seemed to be some nervousness and performance anxiety around this exercise along with the need to do the exercise correctly.

The men were then convened back to the whole group to introduce their partners. Each man was descried by his partner as being a good father. It is interesting to note that all of the men included being a good economic provider in their definition of a good father. Most of the fathers also said they wanted to be more loving toward their children. The responses, however, appeared to be more superficial than we had anticipated. It seems the exercise in and of itself did not work too well because of the nature of the question and the structure of the exercise (i.e. asking the partner to give the answer introduced the performance factor and raised anxiety levels). However the exercise did succeed in stimulating a very good interchange between the men on the topic of being a father and generally on some of the things that fathers have done that they considered wrong. One message that came out very strongly in the discussion was about the degree of uncertainty the men had experienced in making parenting decisions. T referred to whether or not he had made the right decision about letting his 10 year old daughter go on a date with a boy.

S, who was the oldest father in the group, commented that he had learned not to make quick decisions when he was asked permission for something by his children. He said he had learned this lesson the hard way by making quick decisions and then seeing things go wrong. Z commented that he often felt that he had no idea what normal parenting was because he had no healthy parenting role-models.

The discussion was very thoughtful and honest and the level of interaction between the fathers was high. Unfortunately, because of time restraints this excellent interaction had to be arbitrarily cut off but it gave positive indications for the next session.

After a few attempts to wrap up the discussion the session was ended on a positive note and with an affirmation of the good work the fathers had done that evening.

Session 2

One of the fathers who attended the first group withdrew from the group for health reasons. However there were three new members which brought the number of participants up to nine. We went around and did the introductions again and the rest of the group seemed to welcome the three new members without any difficulty.

At the very beginning of the session this facilitator brought up an issue for the consideration of the group. It was pointed out that at the end of the last session the discussion was going very well but was cut off prematurely and left hanging. To remedy this a more formalized closing and opening for the group was proposed comprised of a short time limited tuning in, and check in which would involve the passing of a "talking stick". The "talking stick" was simply a walking stick which had been carved by a native elder and would be used to help the members focus and also to introduce an element of ritual into the group. The group consented to these elements of structure. The group outline was also handed out to the members for their consideration (see appendix C).

The facilitators then conducted the first tune-in and check in. For the tune in they conducted a guided meditation-relaxation exercise. The men were asked to close their eyes and then take a few slow deep breaths and to leave the troubles of the day outside the door and to focus in on the work of the group. They were asked to tune in to their bodies, thoughts and feelings. The tuning in took between one and three minutes. For the check in the talking stick was passed from man to man. This writer took the stick first and spoke about how he was happy with the way the group had gone so far and that he sensed a certain chemistry in the group already. This facilitator also stated that he was feeling a little apprehensive about the group because of the newness of this type of program and that at the same time he was excited and looking forward to the group.

S took the stick next and said he had had a good week. U who was one of the new members talked about what brought him to the group and spoke about his separation with his wife and that his wife had custody of the children. He said he wanted to continue to be the best father possible in spite of the separation. Z stated that he saw some things in the outline that were very scary for him; things that he had never done before. Y told the group that he had almost not come to the group that evening because he was feeling very stressed out because he was expecting to receive custody of his son that day but the court date was postponed because the judge was sick. X apologized to the group for leaving early the previous week. He also said that he was feeling apprehensive because he didn't know where the group was going to go. He also spoke about feeling very confused about what had been happening in his life with his family. R spoke about his recent trouble with one of his daughters and the fact that she wanted to leave home. R had found this to be very traumatic and as a result felt the need to look at himself as a father. W spoke up and responded to what he felt about last session and that he had wanted to say something but didn't. He said that he thought that the group needed to consider women's issues more and that men need to change. Y spoke next and responded to what W had said by stating that he

was under the impression that the group was about men's issues and not women's issues. Y supported what W had said but also said that there needed to be a balance. V spoke about being glad to be in the group. He also told the group about the argument he had had with his wife last week.

This facilitator was a little overwhelmed by the amount of material that had been presented during the check in. This was expressed to the group and asked it they wanted to to continue talking or go on with the agenda for the evening. They chose the agenda.

The group started after check in with a group goal setting exercise and had a very lively but unfocused discussion on what the various fathers wanted to get out of the group. The facilitators conducted it much like a brainstorming session and listed all the ideas on a flip chart, (see appendix E). This exercise went on much longer than we anticipated. It is interesting to note that the general sense of the list was very similar to the facilitators outline.

Unfortunately there was only about 45 minutes left to complete the remainder of the program for the evening so the group ended up doing shorter versions of everything.

This facilitator began with a short presentation on some of the barriers to being a nurturant and involved father; discussing gender-role socialization and the view that child-care is a feminine activity. When the fathers were asked how many of them would forbid their sons from playing with dolls three of the men put their hands up.

Some of the barriers which derive from the family of origin were also discussed with special emphasis on the possible lack of positive role modeling from their own fathers. The general question posed to the men was: what factors have influenced how you are as a father?

Operating on the assumption that the father-son relationship has a strong influence on how men function in the role of father we moved into an exercise to assist the men is clarifying what their own image of their father was (Osheron, 1986; Farmer, 1991). The

rationale for this exercise was based upon the assumption that the group members could add to their understanding of how they behave as fathers by exploring what they thought and felt about their own fathers.

The exercise involved a guided visualization to help the men get a clearer image of their fathers. The exercise involved the men picturing their fathers in both a positive and negative way. This exercise was approximately 10 minutes.

The group was then reconvened and the men were invited to share their images of their fathers.

Z was the first to talk about his experience. He said that he had a hard time doing the exercise but he could see his father's face but he couldn't feel anything. He stated that the positive images ended very early in his life and the rest was a blank. He talked about how he thought his father had wasted his life by drinking and as he spoke he realized that his father was never there for him and that this made him angry. Z was asked if there was anything he wanted to say to his father at that moment; he declined to speak. Z seemed disconnected from his anger and spoke about himself as if he were speaking about someone else.

X described his father as being his best drinking buddy and his best enemy. He said he remembered his father working in the garage and teaching him about working with his hands. He described his father as a hard worker and a good provider. He also disclosed that he thought his father had done the best he could under the circumstances and that he had never had anyone to talk to or share his burdens with like X did now. X spoke about how his father had died around five years ago and about how the last time he saw is father his father had asked him to pick up a six of beer for him and he had refused. X is a recovering alcoholic and he seemed to be showing some emotional maturity by accepting that his father did the best he could under the circumstances. X also seemed to be able to see his father's wounds and how he had soldiered on alone while providing well for his

family. X seemed to be seeing his father as another man and a real person and as a result X seemed to be more accepting of the hard knocks he had had in his own life. X's voice trembled with emotion as he spoke and the love he felt for his father was very evident. There also seemed to be a deep sense of loss in his voice for what might have been, with his dad.

U also described his father as a good provider and said that his father worked so much that U hardly ever saw him and never really knew him. U also seemed to be expressing a sense of loss about a father he "never really knew".

Y also said his father was a good provider but that he mainly remembered his father in the role of disciplinarian. He related it as the old "you wait till your father gets home" scenario. He recounted a time when his father had come off the road and Y had been anxiously awaiting his return because he had done something wrong. Y walked into the farm kitchen and saw his father waiting there with the strap so he turned around and ran out of the house and across a ploughed field. His father had given chase in his semi-trailer truck cab roaring and bumping across the ploughed field after Y. Y described being terrified and his father finally caught him and beat him with a nearby willow branch. However Y seemed to accept this beating as being normal and then went on to express his support for the use of corporal punishment. He also said that he didn't have much of a relationship with his dad and really didn't know him very well.

T repeated the refrain that his father was a good provider and described his father as a man who was actively involved in community organizations. T recalled being amazed when he encountered his father's public personae and saw how different it was from T's image of his father. T stated that the actual image he got of his father during the exercise was of a head protruding from an armchair, a lamp, smoke rising from the armchair and a television set. There also seemed to be an underlying sense of loss with T in relation to his

father although T seemed to be more accepting of the lack of relationship with his father than some of the others.

V's remembrances of his father were unique in that he said most of them were positive but at the same time he acknowledged that he felt he never really knew his father and for the most part his father remained a mystery to him.

Neither R or S shared anything about their fathers which was interesting to note because both were around fifty years old although W who was the youngest group member also remained silent.

This exercise generally seemed to be a success in simulating images of the men's fathers but there wasn't enough time to explore some of the issues around the lack of intimate relationships and the resultant sense of loss and longing that seemed to be expressed by the men. Most of the men presented an image of a father who was a distant economic provider and sometime disciplinarian. This image is consistent with the descriptions in the literature of the "traditional father" (Feldman, 1982; 1990). The sense of longing and loss that the men seemed to have expressed over not being very close to their fathers are consistent with reports from other clinical samples (Osheron, 1986; Farmer, 1991; Comeau, 1991; Lee, 1991).

Barnett and Baruch (1988) have found that fathers' reactions to their family of origin parenting experiences fall into two categories; emulation or compensation. Barnett and Baruch (1988) found that highly involved fathers are more likely to be compensating for their own fathers' lack of involvement. It is also possible that a combination of compensation and emulation could be present in a father's parenting style.

For example U's pattern seemed to be very much an imitation of his own father whom he described as working and absent most of the time. However U's attendance at the father's group was evidence to the fact that he was tying to reverse that pattern.

We then moved on in the group to the closing check-out which was carried out by passing the stick. S spoke first and tersely stated that he had some positive and negative images of his father and he was glad to be in the group. Z spoke next and said that he had realized this evening that he was very angry with his father. Both X and U stated that they felt much less apprehensive about the group and were glad to be there. Y said that he was now glad he had decided to attend this evening and that he felt better. T spoke about self-awareness and told the group that he had previous experience with meditation and had been involved in self-exploration for a number of years. He said that it was his impression that people didn't really change but that they needed to learn to accept themselves as they are. W said he was grateful to have the opportunity to be learning from the other father's experience and in a quiet response to T's remarks said that he thought we all needed to change. V said he thought the group goal setting was a waste of time and he would have preferred that we had spent all the time on the other agenda items. He also said he was very glad to be in the group and was looking forward to next week. The group closed on a positive note.

After the group was over R, who had hardly spoken all evening, approached this facilitator and said that he had felt manipulated by the visualization exercise and felt that it was directed rather than guided. He said he did want to speak and almost grabbed the stick away from me at the end but didn't. He also said he thought the group goal setting was a waste of time. He described himself as a pretty straight laced guy who was very task oriented. He said that he thought we had a good program planned and that we should just get on with it and forget about asking the group members what they want. He said his impression was that the men would do whatever they were told to do. R seemed very tense and angry at the way the evening had gone. He was thanked for his feedback and told that a man of his experience and skills would be a real asset to the group; that he could really help the group stay focused. This facilitator had attempted to positively reframe his slightly

hostile and negative criticisms and it appeared he left feeling a little better about his involvement in the group.

For the most part this writer took the main facilitating role in the group and the other facilitator was less invovled. This was discussed after the group and the facilitators had realized that when they had planned the first session they had been more specific about who was doing what segments of the session but that they had not planned the second session in this way so this writer had just taken the responsibility upon himself for conducting the session. The facilitators decided that they would plan session three by outlining their respective roles and functions more clearly. The consensus was that it had been a good session with a lot of good interactions and insights.

Session 3

The men were visibly more relaxed and chatted quietly together while they waited for everyone to arrive. X and W were not present but no one in the group commented on this or seemed to notice.

The session began with a shorter "tune-in" than the previous week. The men again were asked the men to take a few deep slow breaths, to leave the day outside the door, relax and to focus on the task at hand. The stick was then passed and S was the first to speak. He told the group that he has had a good week despite the fact that his son totaled the family car and it had to be written off. S stated that he handled the situation with his son calmly without getting angry and that he was proud of himself.

Y said that he had had another stressful week which was just another in a long line of stressful weeks. He told the group that he was having more legal problems in gaining custody of his son.

V told the group that he was taking the S.T.E.P. (Systematic Training for Effective Parenting) program and was finding it very helpful. He also disclosed that he and his wife had decided to attend marriage counseling and that he felt good about it.

Z stated that he felt he was making progress in the group and was looking forward to the rest of the group.

R talked to the group about how he had been feeling last week. he said that he had been very tired and stressed out and this accounted for some of his negativity. He also stated that his family was working on their problems in counseling and that he felt his priorities were changing as a result of this and his involvement in the group.

U talked about how the focus of his life was separating from his wife with the least amount of negative impact on his children. He also said that he felt good about the group and that it was helping to anchor his life during a difficult time.

After the check-in the floor was opened to discuss the structure of the group. We posed a question to the group and asked them if they wanted to have more open time in the group so they could talk about the more immediate problems or issues in their lives. We pointed out that during check in important issues seemed to be coming up and we wondered whether they felt a need to talk about them more.

T was the first to respond and suggested that more time be given to the men to tell their "stories". He said this would help them to get to know each other. R countered T's suggestion by stating that he wanted the group to stay focused on the task at hand rather than having the group members "pool their collective ignorance". R and T debated this issue briefly. S added that he wanted the chance to check things out with the group - to compare notes on fathering so to speak. For example he said that he would like to check out whether or not he was right about certain things. He said that in the past he had thought he was "dead right" about something and later discovered he was "dead wrong". U added that he didn't feel the need to talk about his life with the group because he was working out

things pretty good on his own but he also thought that there should be an opportunity for the group members in crisis to get some help from the group.

This facilitator then intervened and acknowledged that there appeared to be differing needs in the group; that some might want to tell their stories and others might not. This was accepted by the group and also by R who was the main opponent of a less structured group. It was then resolved that we would open the floor after check-in to anybody who felt the need.

The other facilitator then gave a short presentation to introduce the exercise for the evening called "finding your feelings about father" which involved the men writing answers to fifteen open-ended questions about their fathers. This exercise was from Farmer (1991, p. 36). The next stage involved the men forming into two smaller groups to relate their responses.

Each of the facilitators joined one of the small groups. This writer was in the group with Y, V and T and the overwhelming theme in their responses was a longing, a wish that they had been closer with their fathers and a sense of loss that they didn't have much of a relationship with their fathers. Although this sense of loss and sadness was evident when they spoke about their fathers none of these three acknowledged it openly or overtly expressed any of the sadness. In the other group led by my partner there seemed to be a more diverse reaction.

S declined to do the exercise altogether saying he had worked out his feelings about his father a long time ago and didn't think it was necessary to dredge up the past. He stated that he had let go of his father and had come to accept things the way they were. He admitted that he had been very angry with his father in the past for leaving the family when S had been young but he had realized that he had to let go of that anger before it ate him up inside.

This facilitator was unable to discern whether he had really let go of his father or whether he was displaying resistance to dealing with his feelings about his father. At this point in the group the facilitators were questioning S's authenticity.

R also initially expressed some resistance to doing the exercise and said that the questions had a negative bias and that most of his feelings about his father were positive. He said he didn't have any negative images of his father. It was later admitted by R that his reluctance to consider his father in any way but positive might be a result of his own belief that he was very much like his father and so considering his own father's shortcomings was tantamount to revealing his own. R felt he was very distant with his children; the way his father had been with him. R stated that he demanded respect from his children in the same way his father had.

U admitted that he was a workaholic just like his father had been. U disclosed that his father was physically absent most of the time and when he was home he always seemed to be angry. U expressed regret that he had not been closer to his father.

Z related that his father had been a physically abusive alcoholic. Z expressed hatred, anger, resentment and guilt towards his father. However Z also had an insight in the midst of all this negative feeling and said that he still really missed his father. "Why do I miss him if he was such a jerk".

Z, R, and U showed more awareness of their feelings towards their fathers than the others and were just on the brink of a fuller expression of some of their feelings.

It seems all of the men displayed distant and/or conflicted relationships with their fathers and a concomitant longing to have been closer with them.

During the wrap up discussion all the men acknowledged that they felt a distance between them and their fathers. There also seemed to be an understanding that this might be a common experience for men. Y stated that he felt better knowing that other men's experience with their fathers were similar to his. There was also some discussion about

what creates distance between men and their children. One suggestion was that it "came with the territory" of the breadwinner role and that men are expected to be a source of strength for the family and that this in some way keeps them distant. It seemed that the group members were able to gain some insight into how they were as fathers by looking at their experiences as sons.

During the checkout R disclosed that he felt he wanted to show his vulnerability to his family more and that he had been recently and had found that this brought him closer to them. It seemed that R was able to provide a partial answer to the emotional distance that fathers feel.

Session 4

All the fathers were present except Y. None of the men made any mention of Y's absence.

The tuning in and check in with the passing of the stick had become routine in the group.

U began the check-in by saying that he was glad he was in the group because his life was so busy and hectic and that the group represented the one time in the week he had set aside for himself.

Z was being positive again and stated that things were on the upswing for him. This facilitator was beginning to doubt Z's positive portrayals and wondered how others in his family viewed things.

W apologized to the group for missing the last session.

T related that his mother-in-law was visiting and said that this was creating more tension between him and his wife. He said he was noticing how manipulative his mother-in-law was with his wife and their children.

R passed the stick again. At this point in the group R seemed to be resisting being a full member of the group. He seemed to see himself as different from the others and seemed to be making an effort to keep himself separate.

X apologized to the group for being absent and told them about attending emotions anonymous. X mentioned to the group that he had met a woman and that they were becoming good friends. This writer had phoned X the previous evening to ensure he would be attending the group and he mentioned about his previous commitment to emotions anonymous. He was told about the new open format section of the group and it was suggested that he might want to speak about the new relationship he was beginning.

S stated that he was looking forward to the evening's session.

The other facilitator spoke about some positive changes in his relationship with his stepson.

During the first segment of open time in the group X spoke up and asked for feedback from the group on the new relationship he was starting. X said he had been troubled about the morality of dating another while he was still himself married (note: X had been legally separated for about a year).

U was the first to respond toX and said that to him right and wrong could be broken down into "what others think of you and what you think of yourself".

Z added to that by asking: "whose judgments are more important to you? Yours or someone else's?"

T said he didn't have much use for morality and that he didn't think in situations like X's there should be a single standard for everyone.

X then pulled out a letter he had written to this new woman and asked the group for permission to share it. X read the letter aloud and the group responded very warmly to his very honest and emotional letter.

It was evident that X's letter was straight from the heart.

S spoke in a fatherly way to X and gave him advice to be friends and to go slow.

U spoke directly to X and said "listening to you makes me feel good".

S went on to speak about his wife and how love had grown between them over many years but that recently things had been strained and that they had at one point considered separation.

T then spoke up and talked about how he noticed his wife's family tended to invalidate or deny his feelings. He said he had trouble communicating with his wife. He felt there was a wall between them or that they spoke a different language.

U again spoke directly to T and said that he related a 100% to what T was saying except that in his marriage the situation was reversed and he was the one who denied his feelings.

T continued at length talking about the differences between he and his wife and said that the idea of falling in love sounded wonderful to him because there was no love between him and his wife. He said his wife was cold and lacked expression of feeling.

Z noted that his first wife had been cold but he found in his present marriage he was the less emotional one.

This facilitator noticed that R and W had not spoken during this open segment and that R especially seemed tense and preoccupied so this writer invited him to comment on the process. R stated that he wanted more structure and focus in the group. He described himself as being completely different than the others in the group in that he was a very private person.

W then spoke and invited R to share some part of his life with the group so he wouldn't feel so different.

R responded by briefly telling the group his "story". He said he had been the son of a minister who had grown up in a very close extended family. He stated that his family of origin had not been openly argumentative and did not fight. R went on to say that when he

got married he had fully expected that he was setting out on a very orderly course of life and things had gone well until his second daughter was born mentally handicapped and this disrupted his orderly well planned life.

R stated that recently there had been a blow-up with his youngest daughter which resulted in her leaving home temporarily. He said that his family had said to him that (because of him) they lived in a perpetual state of guilt. Because of these problems he had come to the realization that he needed to take a look at himself and get himself together.

R also disclosed that he had regretted the comments he had made to me at the first session and said that maybe a group which wasn't completely structured might have some purpose.

This facilitator commented to the group that the issue of structure versus non-structure was a common theme in men's groups and it could provide a special opportunity for men to look at their conditioning around needing to be task and goal oriented.

The exercise for the evening involved the men identifying the negative and positive aspects of their own and their father's parenting styles and then comparing them. The goal of the exercise was to assist the fathers in identifying which aspects of their parenting style they wanted to change. This was a paper and pen exercise which the men did individually. The exercise felt rushed.

During the checkout X admitted that he felt a lot better about his new relationship and was clearer on how to proceed.

The men seemed to be expressing a genuine sense of caring for each other in this session. They engaged in more direct interaction and were very willing to help X resolve his dilemma. R seemed to be placing himself outside the group and made some effort to keep himself separate in the open-process part of the group. The group, however, made an effort to draw R in and then when he spoke they gave him intense attention. R appeared to be a "traditional" male in his focus on tasks and goals and also in his reticence to self-

disclose or share his feelings. He also presented as being somewhat authoritarian and controlling. In a way he acted as a reverse barometer for the group and helped them to see where their own resistances were.

The discussion around X's new relationship seemed to strike a chord with all of the men about the lack of true intimacy in their lives and how they had a longing to be close to others which somehow didn't get realized.

At this point in the group, the facilitators were trying to achieve a balance between structured and non-structured (organic) interaction in the group. It seemed to work in this session but there was tension around this issue as was evidenced by R's frustration with the open segment of the group.

Session 5

All nine group members were present for this session. This facilitator had called Y the previous evening to ensure that he was returning to the group. He stated the reason he missed the previous session was because he had his two children and he took them to his parent's farm.

The tone in the group was very relaxed and open during the check-in. The group members seemed much more comfortable with each other. Everyone spoke during the check-in. The fact that V told his "story" to the group during check-in was notable. He spoke about his father who had been in the Polish Resistance and his mother who was an English war bride. He also disclosed that he had a case of depression in the last year which he attributed to his meteoric rise in his profession. He had achieved too much success and responsibility at too young an age.

This facilitator asked the group if his note taking bothered any of them and it was not an issue for any of them. The irony of having brought up this issue was that this writer didn't take any more notes all evening.

Y was the first father to take advantage of the open time and asked the group's advice about what he should do about his wife (from whom he is separated). Y stated that his wife often said derogatory things about him to their son who was seven years old. The group responded with a variety of advice which expressed their concern for Y and his non-custodial problems. A few of the other members had also been either divorced of separated and the consensus was for Y to take the high road and to do what was best for his son. This meant not returning her animosity and explaining to his son what was true and what wasn't. Y allowed himself to be vulnerable in front of the group by expressing how much he had been hurt by some of the things his son had said to him. Y's open vulnerability acted as a catalyst for other group members.

After Y had his time from the group this facilitator asked if anyone else had anything and T started to speak about his troubled relationship with his wife. T spoke about the issues of communication, honesty and trust in his relationship. T also took a transgenerational perspective and spoke about his parents and his wife's. He also spoke about the fact that he and his wife had conflicts over childrearing approaches and related this to their respective family of origin experiences.

This prompted others to talk about their relationships with their own wives and how it affected their parenting. A number of positive and negative experiences were related. The need to have effective and honest communication appeared as a theme. There was a contrast in the group between those who said they had very poor communication with their spouses and those who said they had very good communication. The good communication didn't necessarily improve the father's parenting but it was agreed that it prevented parenting issues from becoming areas of marital conflict.

R joined in fully with the group and talked about his conflicted relationships with his teenage daughter and how they often got into screaming matches. The group actively

responded to R and challenged him to some degree about how he related to his daughter. Issues of control, authority, self-esteem for adolescents and communication were discussed.

The group took an important developmental step in this session by displaying a high degree of cohesion and self-disclosing interaction. The group members spoke about their relationships with their wives and children and how each affected the other. They were able to see how difficulties in the marital-relationship affected the father-child relationship and vice-versa. Every member was actively involved in the group.

During the check-out almost every group member commented on how they had enjoyed the group very much. V and Y explicitly stated that they strongly felt the group members were getting close and acting like a unit. V put it in this way, "The group really felt like a group for the first time tonight."

The group's process was allowed to take it's course without any of the structured interventions that we had planned and it worked well with perhaps the most productive discussion on parenting yet taking place. The structure of the group remained an open question at the end of this session. The group members clearly stated that they enjoyed the open format. Even R who ironically had been the most vocal critic of the open format said "for the first time in the group I really feel like I've been helped".

At this point in the group the facilitators were attempting to maintain a balance between allowing the natural group process and proceeding with the planned interventions.

Session 6

All nine members were present for this session although Y was about ten minutes late.

T stated during check-in that recently he had been feeling that his marital relationship seemed to be getting worse because he was becoming more aware of the problems between them.

R told the group that he had had a conflict with his daughter on the weekend and that he had handled it differently and felt good about it.

When Y check in he appeared very upset and angry. He informed the group that the judge refused to make a decision in his case and that his son was going to be returned to his wife. This decision was a complete reversal for Y as he had been expecting to receive custody and he had been led to believe that this was agreeable to all parties involved. Y was very confused and angry with the system.

The other facilitator in the group had expressed to this writer that he had been feeling uncomfortable with the increasing process orientation of the group. He thought that perhaps the group members were expecting a more task oriented group and that they might be upset that we were straying from our program outline. This writer disagreed with his assessment and stated that the structure versus non-structure issue had been resolved by the group and that the members had made it clear to us that they didn't want to discuss it anymore and considered it to be a waste of time. However, it was decided that the other group leader would bring up this issue with the group again.

This issue was presented to the group and they reacted to this discussion with some impatience and expressed reluctance to be involved in further discussions on the structure of the group. The members did express that they liked the open format and the discussion that had resulted from it. R made the suggestion that perhaps there should be a topic for each session to help focus the discussions. However, the overwhelming sentiment of the group on the structure-process issue was that they trusted the facilitators and wanted them to get on with the business of running the group. The group members made it very clear that they did not want to spend anymore time analyzing the structure of the group.

This session was the beginning of the segment of the group where the theme was to be fathers-men and emotions. The two facilitators led a discussion on the topic of men and emotions in general and the role anger plays in how men experience their own feelings.

The mixed messages that men receive about anger were discussed. It was stated by the facilitators that anger in men is both encouraged and discouraged. Anger is encouraged because it is the emotion which seems to be associated with traditional conceptions of masculinity, but it is discouraged because it is associated with violence in men. The proposition that other feelings such as pain, sadness and frustration may underlay anger was expressed. The need for men to increase their awareness of their emotions was also discussed.

After this short presentation and discussion an exercise was intended to help fathers to get in touch with their anger, what triggered it and what strategies they employed for dealing with their anger.

1. repeating the open ended question,

   "I get angry when...?"

2. having a tug-o-war with a phone book while saying

   "it's mine and no it's mine."

3. repeatedly stating and answering

   "I stop being angry when?"

It is interesting to note that although the facilitators went around encouraging the men to get fully involved in the exercise, the men still engaged in the exercise in a half-hearted and reticent fashion. It seems that the men were embarrassed and afraid to allow themselves to get angry. Later this impression was confirmed when some of the men stated that their greatest fear in getting angry is that they will totally lose control of the anger. It is interesting to note that the most reluctant of the participants was S who had a history of being physically abusive.

After the exercise was completed the group members came together to discuss their own personal anger issues. The discussion seemed very mature and informed. All the men in the group were willing to take responsibility for their own anger and it's consequences.

It was agreed that even though sometimes some of the men might feel as if the other was causing their anger that in actuality they were choosing to get angry.

U who was in the process of separating from his wife said he was amazed to realize how angry he actually was and how much he had totally suppressed his anger throughout his whole marriage and separation. He stated that he was always too busy to get angry and that anger is a liability when you're trying to get things done.

There was also some discussion of what happened in their interactions with their children when they got angry. Some of the men expressed that they saw that their children were afraid of them and that they didn't like this.

One of the main situations which seemed to elicit anger in the fathers was when they felt a sense of powerlessness or frustration from the lack of control. This often seemed to arise when children were appearing to be non-compliant. A few of the men discussed specific examples of their reactions to non-compliance in adolescents and school-age children.

R discussed a recent incident involving his teen-age daughter who wanted to go out with her friends rather than attend a family gathering. R expressed that he had been happy with the way he had handled the situation which he described as different then his usual conflictual approach. His daughter had challenged his authority and had said to him: "What's so important about a family gathering?" R stated that instead of trying to get his daughter to comply he simply handed over the responsibility for her actions to her and avoided a screaming match. He had countered her by saying: "What's so important about going out with your friends?". R said that he told his daughter the decision was hers to make. He said he had been pleased that he had let go of trying to control the situation and handed over the decision to his daughter.

However, R was challenged initially by W and then by others in the group as a result of open ended prompting by this group leader. The question asked was: "Does the

group believe that R had let go of trying to control his daughter?" The group responded by saying that R had not let go of control but simply had found a less direct way of maintaining control by backing his daughter into a corner then telling her she could make the decision. However the implicit message to his daughter was that there was only one right decision. The daughter eventually decided she didn't want to decide and handed the decision making back to her father. R had been very pleased with this result and had seen it as an improvement. However as a result of the group's challenge R came to see that he had not let go of control but rather had manipulated his daughter into a no-win situation. He also eventually came to realize that the reason he had been so pleased was because his power and authority had been affirmed. He had won but he had not actually allowed his daughter any power in the situation.

The discussion of this incident led to a general discussion of the issues of anger, control of others and power. These issues were related to the male gender conditioning that says fathers have to maintain their superiority in the family by controlling others. Letting go of control and allowing other family members to exercise their power were also discussed. Particularly what the men envisioned happening if they did let go of control. One fear expressed was that the family would fall apart if everyone did what they wanted to do.

By the end of the session the issues of anger, power and control had been linked and operationalized into a parenting situation. The issue of how anger often covers other feelings was also discussed.

Session 7

T and X were not present for this session and Y arrived late.

After the check-in and during the open segment of the group, S came forward with a problem which had involved his son who had received a number of parking tickets on the

family car and didn't do anything about them. This had resulted in a police summons arriving in the mail in S's name. S expressed frustration at not knowing how to talk to his son. He felt he was unable to "get through to his son".

This facilitator asked S to enact a role play using one of the other group members as his son. S was then asked to talk to his son.

During the course of the role play it became evident that S wasn't having a discussion with his son as he had said earlier but that he was lecturing him while the son sat there not speaking and tuning his father out. S said he had been very calm and reasonable with his son but it became clear that he had been angry with him but had not been direct about it.

S also admitted that in the past he had been angry enough with his son to hit him. S was challenged by the group when he said he wasn't angry with his son. During the course of the role play S became more aware of the implicit messages in his and his son's communication. His own anger and his son's fear and withdrawal were pointed out to him. It was suggested to S that he try to be more direct in his communication and to address the underlying feelings and issues which prevented him from "getting through" to his son. It seemed that S was resistant when it came to exploring the metacommunication issues. He wanted advice and a solution to his problem but he was resistant to viewing himself as part of the problem and the solution but tended to identify his son as the problem.

It seemed that S was not being authentic about his feelings and intentions in his interaction with his son. He stated that he wasn't angry and all he wanted to do was have a reasonable discussion but this was not believable to the group members. S got stuck and would not move from his set approach with his son and after a number of attempts and different approaches with S the decision was made to move on even though S had shown no movement.

We then continued on with the theme of men and emotions in general and emotional awareness in particular.

This facilitator gave a short presentation outlining some of the barriers to emotional awareness in men. Family of origin and cultural factors were discussed. Issues such as fear of feelings, emotions and male conditioning, competitiveness, overvaluing of rationality, fear of vulnerability and rugged individualism were also discussed in a interrelated context. Ways that men employ to avoid feeling such as substance addictions and process addictions (e.g.: work) were mentioned.

How men learn to limit their emotional awareness by "numbing out" or narrowing their bodily awareness was also discussed.

The approach in the session was partly based on Bly's (1990) assertion that the "doorway to feeling in men is through their grief". This approach to opening up men's emotions had been confirmed in practice by others (Farmer, 1991; Pasick et al. , 1990). It should be noted that the approach used in this practicum focused on individual men's grief and loss and no attempts were made to generalize men's grief and to relate that grief to the experience of being male as does Bly (1990).

The second part of the approach which was taken in this session involved the assertion that the process of emotional restrictiveness is to some degree a physical or bodily experience. Farmer (1991) contends that men learn to limit their experience of their emotions by learning to ignore physical feeling or narrowing their awareness of their own bodies. This would seem to be supported by studies that show that men often downplay or ignore physical symptoms of illness to their own detriment (Goldberg, 1976). An example of these could be demonstrated by the common occurrence of a boy being hurt and then being encouraged to "take it like a man", that is; ignore and suppress what he is really feeling. Men also become desensitized to the bodily sensations of emotion in a similar way.

The approach in the session utilized the combination of men's experience of loss and the body-emotion connection. It is this writer's contention that increased bodily awareness is the first door to be opened or that bodily awareness is the doorway to grief in the same way that grief is the doorway to feeling.

It is assumed that empathy or the ability to be aware of the feelings of others is essential to being an effective and nurturing parent. However, for fathers to be able to be sensitive to the feelings of their children, that they must first begin to learn to recognize their own feelings.

After the presentation segment of the group was completed the fathers were guided through a body awareness exercise. This exercise was comprised of a combination of meditation, visualization and relaxation techniques. The men were first asked to get themselves comfortable in their own private space, either sitting or lying down. They were then asked to put their attention on their breath, to take a few deep slow breaths, relax and then to just follow the breath in and out of the body. Then the attention was directed to slowly scan the body and to be aware of any sensations or feelings in any particular part of the body. The next step involved the men lightly touching their own bodies slowly and with the awareness of any emotions that might be stirred. Part of this exercise involved holding one hand over the heart (the emotional center). The last step in the body awareness exercise which was adapted from Farmer (p. 88, 1991) involved some body movement.

Having opened up their body awareness, the men were then asked to remember and visualize a loss that they might have experienced and to recall and focus in on the feelings that were associated with that loss. When the group members indicated they had some sense of the feeling around their loss they were then asked to see is they could locate that feeling in some part of their body. They were then invited to focus their awareness on that part of their body and breath into it and then put their hand over that part of the body to enhance their awareness. The men were then invited to go into the feeling and allow any expression.

This exercise had a powerful impact on some of the men and seemed to be effective in helping them to open up their feelings. R, Z and U were all crying quite intensely at the end of the exercise.

After the exercise, the men were convened into the circle. At first the men just sat silently with intense emotionality hanging heavy in the air. U started to cry intensely again and was mourning the end of his marriage. When he was invited by this facilitator to put some words to his pain he chose to speak to himself and kept repeating that he had "blown it". U had not only been suppressing his anger at the ending of his marriage but also his grief.

R also did a lot of crying and talking about the death of his brother and admitted that he was crying more now than when his brother had died. R was invited to speak to his brother and say those unsaid things which he did. R also mourned the sense of loss he felt pervaded his life because of living a life centered around a mentally disabled child. R also spoke to all his family members.

Z mourned the loss of his children from his first marriage and relived the time when he said good-bye to them. Z also was invited to speak to his children from the heart.

Y stated that the exercise had mainly made him aware of how angry he was.

To end this session all the men in the group joined hands in the circle as a way of acknowledging and sharing their pain and grief with each other. This facilitator spoke, as the men held hands, about the experiences of the evening and the fact that it was okay to be vulnerable and that the men did not need to put on a show of strength and toughness in this group.

Instead of closing the session with passing the stick, the group did an exercise derived from a men's group experience that this writer had had in the previous year at a workshop conducted by Dr. Claude Gouldner of the University of Guelph in Ontario. The exercise was derived from a Native-American coming of age ritual for boys. The ritual

involved each man in the group taking his turn at spreading his suffering to the wind so it became not just his own personal grief but a universal grief. This occurred while all the other men held up the arm of one man and gave him their strength while he waved his pain to the wind with his other arm. The men were also invited to speak any appropriate words while they waved.

This facilitator modeled this exercise by going first and mourning the loss he felt at never hearing his father say I love you. This facilitator also cried.

All the other group members took a turn at being the center and simultaneously experiencing the strength of a group of men while spreading their personal pain to the wind.

It is worth noting that during this ritual Y moved out of his anger with his custody problems and started to cry and feel the pain of being separated from his children. He spoke words of love to his children.

At the completion of the ritual we all stood in a circle with arms around each other and silently made eye contact with each of the other men.

This session was very moving for all the group members and at the end of the evening many of the men hugged each other.

Session 8

S and X were absent for this session. X had been called back to work and was working evenings. He said he would return when he started working days. It was not completely clear why S was absent and at the time this writer wondered whether he was avoiding the group because he had been challenged about his anger. S had also been the least involved and authentic in the previous session.

During the check in T informed the group that the reason he was absent last session was because his mother had passed away. This seemed at the time to be a significant coincidence considering we had been dealing with the issue of loss during the previous

session. The existential irony seemed to be intensified by further news from Z that his wife had given birth since that last session. The group's synchronicity seemed to be enhanced by the fact that this group leader had experienced a birth and a death in his own extended family in the previous week.

The emotional tone of the group continued to be intense during this session. The group seemed to react to T's news with slight shock and silence but were also genuinely congratulatory and happy for Z.

The plan for this session had been to debrief the previous week's emotional experiences but T presented the group with his need to speak about his mother's death.

T spent about forty-five minutes talking about the events around the time of his mother's death and his feelings. He spoke about how much he had loved his mother and about what a hard life she had experienced. He also talked about her pain and how while he sat by her deathbed, he came to fully realize just how much she had suffered in her life. He told the group that while she was dying somehow her pain totally became his pain and that he had felt transformed by this experience but couldn't really understand it.

T also spoke at length about how angry he was with his father. T generally was given space in the group to do some of his grieving.

After T had been continuously speaking for about forty-five minutes this facilitator attempted to integrate the other group members into the discussion and get them to process some of their experiences from the previous session. One of the themes from the last session had been loss so it seemed logical that there could be some connections made between the group's experiences and T's loss. Some attempts were made by this group leader to integrate T's experience into the fabric of the group by inviting comparisons about how men respond to loss and how it affects their emotions. However, while this therapist was trying to elicit continuity with the previous session he felt frustrated because it was apparent that T's recent loss was dominating the group. The difficulty with T's dominance

of the group was that he was being very intellectual and analytical about his mother's death rather than emotional. This therapist brought this to T's attention but he did not cease or alter his intellectualizing. It was this facilitator's assumption that if T began to speak more from his heart rather than his head that he would help bring the group back to the place they had been in the previous session because all the attention of the group was focused on T. However the attempts to get T to stop intellectualizing were not successful.

T did go into his anger towards his father somewhat and the group did respond to T's anger and talked about anger as a choice rather than an effect of someone else's behavior. T continued to remain focused on his father's behavior and was resistant to seeing past that. This facilitator slightly shocked T when he told him that his anger had nothing to do with his father. T was also told he could let go of his anger or continue to feed it with the injustices of the past. T was confused and confessed he did not know what it meant to drop one's anger.

This therapist felt generally frustrated during this session by his seeming inability to move T and the group away from an intellectual treatment of the subject of loss. The group may have been experiencing a rebound effect from the last session and had a need to play it safe and one of the best defenses that men have against feeling is intellectualization. However the group was very supportive of T and his grieving (in whatever form) and may have been pushed deeper into their own personal awareness of loss and grief even if this wasn't expressed.

It should be noted that Z told the group about his and his wife's birth experience and about how after the last session he felt vulnerable and open and how carrying that vulnerability and emotional openness into the birth room allowed him to have the most beautiful experience of his life. Z told the group that he had a lot of tears of joy during and after the birth and as a result felt very close to his wife and new child.

Session 9

Six of the eight men were present for this session. Y and W are absent and W phoned to say he couldn't make it.

This writer had telephoned T and S the day before. S said he had missed the previous session due to having to attend a rehearsal for his daughter's communion. This facilitator asked S directly about his participation in the group. He said everything was all right and he was enjoying the group. However S did say that he could only attend the group for one more session because of previous commitments. He stated that he was under the impression that the group was only 10 weeks long but there is a good chance that this is not true because every group member was explicitly asked during the intake interview if they would make a commitment for twelve sessions. At the time of this conversation this writer was sensing that S was withdrawing from the group because he was threatened in some way. Perhaps the challenge that he had faced in the group in relation to his well constructed image of the cool guy who has his anger and feelings well in hand had disturbed him in some way. It seemed that S did not engage in the group in a authentic way and his interactions often were kept at the superficial conversational level.

This facilitator also telephoned T before the group and spoke to him about how the group was affecting his grieving process. T stated that he wanted to continue in the group and felt he was able not overwhelmed or dehabilitated by his grief. This writer also expressed his concern that T's grief not dominate and overwhelm the group. T accepted this and stated he would let the group know he was okay. The hour long discussion this writer had with T was effective in addressing the concerns about T's grief and its affect on his ability to continue in the group and the effect on the group process as a whole.

The group moved directly into an exercise right after the check in.

The group was divided in half and this writer took one group and the other facilitator took the other.

The co-facilitator introduced the exercise which involved each father picking an issue and then identifying and expressing the underlying emotion. One person took the role of the "explorer" who was the one doing the work and another person took the role of the "guide" to assist the person doing the exploring and the third person was the observer. This facilitator had a group consisting of R, S, and Z.

T began by talking about his wife's habitual lateness and R was his guide.

R explored the issues related to the messiness and disorganization of his household and Z was his guide.

Z discussed his mother's visit and T was his guide.

The goal of the exercise was for the men to practice identifying and expressing their emotions. All of the men had difficulty identifying and expressing their feelings and some found it near impossible. The overall tendency of the men when they talked about their issues was to intellectualize and rationally analyze the relevant incidents. None of the guides were very successful in helping their partners identify how they felt in various situations.

This facilitator intervened and assisted each guide to help their partners identify and express their emotions. This was done by using Martin's (1983) technique of making statements which describe the client's implicit message.

R discovered his sadness and "utter desperation" of his family situation. He admitted he had thought about leaving his marriage and suicide.

T got past his anger at his wife to his own sense of being ignored and his sense of emptiness at having his own needs eclipsed by the needs of others. He had stated that he had believed he should not have needs and that it was his responsibility to take care of everyone else first. He had come to realize that he was not honest about wanting his needs met.

Z realized he was angry with his mother for not protecting him and abandoning him to his abusive alcoholic father. His most overwhelming feeling had been one of guilt because of his belief that good boys should not hate their mothers.

The other facilitator reported similar results in the other small group and noticed that the men found it very difficult to connect with their feelings and preferred the safety of rational thought. It seems this group were even more resistant and were less successful in identifying their underlying emotions. It was noted that S made no movement away from a superficial form of interaction.

However even though the men were not successful in clearly identifying there feelings they did gain an awareness of their own personal process of intellectualizing their issues and sometimes using rational analysis as a way of avoiding feeling.

The responses of the fathers in this group would seem to be consistent with the responses of the fathers in Schwebel et al.'s (1989) group who also had difficulty in identifying feelings.

It is this writer's observation that the fathers in this group could have used a lot of work in developing their emotional awareness. It appears that this is an area where all the men showed a deficiency. It is possible that the subject of men and emotions could be the theme of an entire group.

Session 10

U and V were out of town on business for this session but the other six members were present.

This facilitator had planned to do a session on communication skills but he was also aware that the group was winding down and there was a desire to allow the group to work through any unfinished business.

After the check-in the group was again reminded that the group would be ending in a few sessions and they were invited to make the most of the remaining sessions and to take further risks in pushing their own limits.

The group was asked if they preferred to do a session on communication skills or to have the time left open. The group chose the later.

When the floor was thrown open T again chose to do some work. He began by talking about his current relationship with his father and how it had changed since the death of his mother.

It seemed that something had shifted in T. He did not appear to be so lost in his intellectualizing about his own life. He spoke a little slower and sometimes paused as if to check how he was feeling. He was not so angry with his father as he had been and seemed to be feeling more of his sadness about the distance and lack of connectedness he felt with his father.

T described his father as a self-centered and abusive man. T's father was a big man who had been physically, verbally, and emotionally abusive. All of the members of T's family of origin were afraid of his father. T described the atmosphere in his family of origin as a "war zone".

T began to tune in to his sense of loss at not having had much of a relationship with his father. He felt fear and timidness in the presence of his father as a role play was carried out with Z electing to play the part of the distant and abusive father.

T stated during the role play that he wanted his father to acknowledge and to see him as a person. He said he wanted his father to value him and he wanted his dad to love him.

The group was very involved with T as he did his work around his relationship with his father. They were right there with him as he went through the role play. They were alert and sitting forward in their chairs. The group seemed to be very cohesive during this session. The group displayed solidarity and empathy around this issue and it seemed that

T's pain at feeling devalued and not loved by his father, became everyone's pain. Some of the group members were angry with T's father while others viewed him with compassion.

During the course of this process T came to the mature realization that he had not received the love he had needed from his father and that he probably never would and so as an adult male he needed to accept and embrace this wound. T may have been describing Osheron's (1986) "father wound".

In this writer's opinion this sense of woundedness or disconnectedness that men feel is not fundamentally gender specific. It is not the gender of the parent which causes the woundedness but the lack of warmth involvement and connectedness or in other words the needs of the children are related to the qualities of a parent and not the attributes of a gender. An example of this was provided by Z during the session when he responded to T's discussion about his father by talking about how his feelings towards his mother were very similar.

All the group members seemed to acknowledge their sense of woundedness and that to some degree most of them did not receive what they really needed from their parents. The question for the group then became; what is the next step after that realization? There was some discussion that the next step could be accepting responsibility for fulfilling one's own needs and providing one's own sense of being valued as a (human being) person.

There also seemed to be a realization that there was a part of T's dad in all men; that all men, to some degree are cold, distant and abusive. There was an understanding expressed that men needed to be aware of their conditionings in order to move beyond them.

During the check-out all the group members affirmed that the session had been very powerful. The session seemed to strike at the root of what it is to be a man; to be trained to be a monster. Male conditioning has led men to become cold, distant and violent and these are the qualities which breed success and power in a man's world. The price that is paid

from when men are little boys is one of disconnection from other human beings. At the core of what it is to be a man is the deep psychic pain of separateness and ultimately valuelessness.

During the check-out S told the group that he would not be returning to the group. S had waited until the last possible minute to tell the group and they appeared to be slightly shocked by S's abrupt disclosure. Some of the group members tried to talk him into staying and others said they would miss him.

It appeared to both the facilitators that S was continuing to practice avoidance as a way of dealing with issues.

Session 11

Five of the remaining seven group members were present for this session. V and Y were absent. V had left a message that he was sick.

The group again decided to have an open session. The group members were reminded about the ending of the group and were invited to take the opportunity to finish anything that needed finishing.

During the check-in W said that the group had made him more aware of how disconnected he was from his feelings but that it still did not feel safe enough for him to get in touch with his feelings.

This facilitator brought up the issue of S having left the group and asked if anyone had anything to say about it. W wondered whether S had left the group because he had been challenged by the group about his authenticity or honesty about his anger. However most of the members seemed to accept S's departure as being for legitimate reasons.

U was the first person to speak when the open part of the session began. He attempted to articulate what he had been going through since he had moved out of the family home and into his own apartment. He said he had been spending more time alone

which was a new experience for him. U also said that he had been envious of other group members who had seemed to be more conversant with what he described as "the other side of life". He admitted that he was familiar with the side of life which involved business and success because that was what he had spent most of his time pursuing. However he stated that now he was feeling an emptiness in his life and longed to experience a side of life which involved feelings, meaning and spirituality.

This facilitator asked U to close his eyes and first tune in to his breath and body and then his feelings. He had some trouble doing this and said that he just felt an emptiness. He then visualized this emptiness as a clam lake and a horizon in the distance. He then got stuck there and couldn't move any further so the group moved on.

W was the next person to speak. H talked about his fear and apprehension around becoming a father for the first time. This was a big step for W and was the first time he had been self disclosing in the group. W also stated that he had some feelings about the in-vetro fertilization and the fact that the sperm was not his. He wondered how this would affect his feelings towards the child. He also added that this was the first time he had verbalized these feelings to anyone other than his partner. He said that he had mainly been focusing on being supportive to her during the I.V.F. process and then during the pregnancy.

Most of the other fathers were touched by W's disclosure of his fears of not being able to be an adequate father. Many of the other dads reassured him that what he was feeling was normal and then went on to talk about how they felt the same way when they first became fathers. Many of the stories that the other fathers told were touching and reinforced the joy and beauty and risk of being a father. W was very pleased by the warmth and attention and seemed reassured.

While the exchange of birth stories were going on this facilitator noticed that U was not talking and appeared to be getting slightly agitated. He seemed to be percolating.

U was finally asked by this writer how the lake was looking and he answered that the lake had some ripples on it now. The tone of the group to this point while the men were talking about being a first time father had been very soft, caring and relaxed but somewhat superficial. U seemed to be very far away from this gentle discussion of the joys of fatherhood. The group was being supportive with W but were perhaps choosing to play it safe by ignoring U's increasingly evident anguish.

When the group's attention was finally focused back on U there was fifteen minutes left in the group. U began by saying he that he still did not trust the guys in the group enough to express his feelings. He stated that this was "nothing personal" and that it was his problem that he could not trust and it really did not have anything to do with the group. He admitted that when it came down to it he really did not trust himself.

It seemed that U was having trouble expressing his feelings of loss and pain over the end of his marriage and separation from his children. He seemed that he was standing amidst the ruins of his life and all he could see on the horizon was emptiness. U was just beginning to grieve his loss. T seemed to perceive this which is understandable considering his own recent loss and suggested to U that he spend some time wailing and getting it all out.

This facilitator felt very moved by U's suffering and felt the desire to give him support and comfort. This was expressed directly to U. This writer then made physical contact with U while being careful to check out his comfort level and permission to give physical comfort. Other members of the group were also invited to give U some physical nurturing and R and T also moved to comfort him.

All the members of the group were focused on U with empathy and compassion. U admitted that in the present moment in the group he could feel the caring and support of the others and admitted that he had not felt that for a long time. By this time the group had gone a half hour over time.

During the check out more supportive statements were directed towards U. U also thanked the group; and expressed his gratitude for being in the group.

T made a remark at the closing of the group about how the group had helped him to be aware of some of the negative aspects of his transgenerational parenting style but that for the first time in his life he really believed that he could do something about changing his life and he attributed this directly to his involvement in the group.

Trust and vulnerability were very much issues for both U and W in this session. They had both begun the session by saying that they did not trust and then proceeded to allow themselves to be vulnerable and trust the others. They were both rewarded by being given empathy and compassion by the others. This group seemed to be a journey to the heart for all these men and the overall tone of the group was one of sincere caring and acceptance. They were exhibiting and practicing their nurturing qualities as men. They were taking care of each other.

Session 12

This facilitator had contacted X, Y and S before the last session to ensure they would be attending. All nine members of the group attended the last session.

The agenda for the session included:

> - the F.A.M. post-test

> - the members written evaluations (see Appendix F)

> - verbal evaluation

> - support group discussion and planning

> - closure

About half of the session involved the written evaluations of the group members and the post-test. When the written part of the evaluation was completed the men came together in the circle to discuss the group.

The comments about the various fathers' experience in the group were generally positive. All the men were active in the discussion except S who was silent all evening. It seemed again that S had chosen to keep himself outside the group and he appeared to be behaving like a visitor. To his credit, however he did choose to return for the last session. This may indicate that he still had some connection and investment with the group. X and Y who had both missed a number of sessions because of work participated actively in the session and seemed to be feeling very much a part of the group.

Some of the themes which were discussed by the fathers were; caring, sharing, listening, communication, honesty, responsibility, empathy and intimacy. The men discussed pivotal events which had occurred in the group for themselves and others. The men often spoke to each other during the discussion. A number of the fathers referred to session 7 as a very significant event in the group.

T nominated R for the "most improved award" and a number of other men concurred.

A number of the men stated that they were surprised at how close they had become in only twelve weeks.

The men were also invited to share their feelings about the ending of the group. Y shared that he felt the group had just scratched the surface and that there was so much more he wanted to talk about. R also said that he felt there were some "loose ends" in the group and referred specifically to U's issue of the separation from his wife. U assured R that he was okay.

There was a general consensus in the group that it had been too short and that there were more issues to cover. At this point the subject of the establishment of a support group was introduced by this facilitator.

R and Y took the initiative and circulated a sign-up list for the fathers who were interested in establishing a support group. Seven of the nine fathers decided to form a

support group. S and V declined. V declined because he was going to be moving to another city but said he intended to seek out a group there. S said he was to busy to attend a support group. This seemed to be consistent with what this writer perceived as S's decision to divorce himself from the group after they challenged him about his anger. It appeared that S had kept his interactions at a superficial level throughout the group and had not allowed himself to get close to the others or vice-versa.

The other facilitator and this writer talked with the group about how support groups operate. Z expressed his concerns about being in a support group and having some members playing amateur psychologist.

When this issue was explored it was eventually reduced to a matter of trust; specifically, Z's own trust of his own abilities. Z seemed to set very high standards for himself and others and did not seem to acknowledge that he could communicate honestly, listen and be empathic. The group gave Z some positive feedback about how much he had contributed to the group. Z eventually relaxed with the idea of a support group after he made the realization that his awareness of the potential problem of people playing amateur psychologist would help prevent difficulties.

The group was asked how they would like to close the group. There was some discussion and the men opted for passing the talking stick. The ritual of passing the stick had gained meaning for the men and they seemed to have some feeling for the process that it involved. There seemed to be a certain poignancy to the passing of the stick around the circle from father to father for the last time.

The stick moved around the circle and each father expressed his gratitude to the group and each man also expressed his caring for the others and affirmed that they were glad they had come to the group.

When the talking-stick finally fell silent the men rose and came together into a standing circle with their arms around each other and they looked into each others eyes and quietly felt their connectedness and said their good-byes.

When the group was over the men milled about shaking hands and hugging. This facilitator said good-bye to all the members individually.

PART III
EVALUATION

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EVALUATION

1. Evaluation Criteria

The basic criteria for evaluation are derived from the initial practicum objectives (refer to p. 1 of this report). The evaluation involved determining to what degree the practicum objectives were fulfilled.

Another set of criteria related to clinical evaluation was also considered. These involved factors such as attendance, attrition, level of involvement, authenticity, degree of change or movement, acquisition of improved parenting skills and the level of self-understanding in relation to the father-role.

2. Evaluation Procedures

Three aspects of this practicum were considered in the evaluation process, these involved evaluation of the group as a whole, the individual participants and this facilitator.

The data for the evaluation were derived from this facilitator's observations and weekly case notes, from consultations with the other facilitator, from verbal and written evaluations of the group's members and from a pre and post-test of the participant's level of family functioning, utilizing the F.A.M. (Family Assessment Measure). The F.A.M. general and self-rating scales were administered. The general scale measures family functioning as a whole and the self-rating scale determines the subject's evaluation of his own level of functioning within the family unit.

The F.A.M. is an instrument based upon the McMaster model of family functioning which is based on Canadian norms. The areas of family functioning which the McMaster model addresses are; task accomplishment, role performance, communication, affective expression, involvement, control, and values and norms (Epstein, Bishop and Baldwin,

1982). This instrument was utilized because it measures areas of family functioning which have been described as typical problem areas for fathers such as affective expression, involvement and control (Feldman, 1982).

3. Group Evaluation

This father's group could be described as modestly successful. The literature generally acknowledges that it is difficult to engage men in therapy because men may perceive the need for help as being contrary to a definition of masculinity which decrees that men should be self-sufficient and strong. However, it has also been indicated that men are most motivated in therapy when they attend on behalf of their children (Allen & Gordon, 1990). This practicum was successful in achieving its most basic goal which was to establish a father's group in Winnipeg, Canada. This writer is aware that a family resource center in this city attempted to start a father's group last year and was not successful.

The group was established and was well attended. The attendance rate was 88% or each father attended 10 of the 12 sessions, on average. The attrition rate was very low as only one father declared he was leaving the group, however he attended 10 of the 12 sessions and was present for session 12. All of the group members attended the last session. One of the practicum objectives was to establish a permanent father's support group in this city at the end of the 12 week program. Seven of the nine members decided to continue on as a support group for fathers. One of the men who declined was moving away from the city but said he would be interested and the other father who declined was the one member who decided to leave the group. This support group is continuing to meet on a bi-weekly basis at the time of this writing which is five months after the end of the last week of the program.

The high level of attendance and involvement in this group could be attributed in part to the fact that the group's participants were screened for interest and motivation. However, it should be noted that the facilitators did not have a large pool of fathers to pick from and did not reject many applicants.

The design of the group and the approach of the facilitators might also explain the level of involvement in the group. The group was designed to have a responsive structure which would allow for the participant's individual needs. In addition to this the facilitators conducted the group in a egalitarian and democratic fashion. The facilitators did not set themselves up as parenting "experts". The facilitators assumed that each father was his own best expert.

The fathers were asked to participate in deciding upon the structure and content of the group. They were asked to take full responsibility for their own involvement in the group. There was some resistance from the participants to this egalitarian approach and many of the men expressed a desire for a more traditional heirarchical approach with group leaders making the decisions and the men acting as passive recipients of information or service. It could be argued that men in groups are more comfortable with hierarchy and clear lines of authority and responsibility. This may have been even more so with this group because seven of the nine men had supervisory roles at work. The intention in this group was for the facilitators to model a more egalitarian style of relationship.

A few examples of recent father's groups in the literature (Gordon, 1990; Levant, 1988) have proceeded from the assumption that the way to engage fathers is to design groups which are highly structured and task oriented. One of the assumptions in this approach is that men are aversive to the sharing of their feelings and experiences in groups. A further assumption is that if men are resistant to therapy in general then approaches have to be taken which take into account their proclivity for instrumental and task oriented behavior. However, there is a difficulty with this approach for fathers because it plays to or

encourages "traditional" masculine traits. Much of the literature on men's roles in the family asserts that the over-emphasis of instrumental behaviors by fathers constrains them from becoming more nurturing. Therefore fathers may need to learn to de-emphasize the instrumental behavior and encourage their affective and expressive behaviors.

An exclusively task oriented approach was not taken in this group and with the input of the participants an organic structure evolved which was a combination of both structured and non-directive or open time. It was found that the men were not adverse to the open sharing of feelings and experiences but they did want to feel like they were accomplishing something. Having a combination of structured and open time in the group allowed the fathers to have both their instrumental and expressive needs met. In fact, as the group progressed the men more frequently chose to engage in open-ended expressive interactions.

Initially, the design of the group contained three segments. The first part was to explore the men's identities as fathers by looking at their relationships with their own fathers. The second part of the group was to deal with emotional awareness and expression which was also to include anger-control issues. The intention in the third segment was to instruct the fathers in parenting skills. In retrospect, the initial design of this group may have been over ambitious as each of the three areas could have easily filled twelve sessions. However, as the group delved into the first segment and started to explore their respective families of origin the theme of loss and grief began to evolve.

The men began in the first few sessions by looking at their relationships with their fathers and most of these relationships were characterized as distant and lacking in intimacy. Most of the fathers from the families of origin conformed to the descriptions in the literature of the traditional father who was emotionally distant and either physically or psychologically absent. Most of the men in the group began to feel some sense of loss at not having had as close a relationship with their respective fathers as they would have liked. In subsequent sessions this pattern of relationship characterized by lack of intimacy and

disconnectedness was revealed to be generalized for most of the men in their own families with both their wives and children. The men were able to acknowledge to some degree that being in the provider role separated them from their families. The main theme in the first five sessions on the group was the loss and grief that the men felt at feeling distant from the ones they loved.

In the next segment, (dealing with emotional awareness and expression), Robert Bly's assertion that grief is the doorway to feeling in men was tested in the group. The men's growing awareness of their own sense of loss and grief was able to be utilized to help them open up their emotions. The group was successful in opening up their emotions and an emotional watershed experience happened for most of the men in the session seven. By the time this pivotal experience occurred the group had already developed a strong sense of cohesion and a deep solidarity with each others pain. In the following session one of the members reported the death of his mother and another the birth of a daughter. These experiences profoundly enhanced the emotional tone of the group.

The men demonstrated that they were able to collectively share their grief and loss and subsequently were also able to comfort and support each other in a variety of situations and problems. The men expressed concern and compassion towards each other. They were able to honestly share their feelings and experiences with each other. They were able to be intimate and empathic with each other. In short, the fathers were able to engage in nurturing behavior.

According to this analysis it appears that the group was somewhat successful in assisting the men in exhibiting nurturing behaviors. However, it is unknown whether these nurturing behaviors became more generalized or transferred even in part to the more complex situations in their roles as fathers. To be sure it was easier for the men to be empathic with other group members with whom they have very little invested than it would

be with their wives or children. However, it is still plausible to assume that the group did encourage generalized nurturing behavior in the men.

The main practicum objective was to assist the men in becoming move involved and nurturing fathers. The men clearly exhibited nurturing behaviors in the context of the group. The results of the F.A.M. (see appendix G) would seem to support the clinical observation that the men improved their nurturing behavior. A significant area of improved family functioning for the group as a whole was affective expression. Six of the nine fathers showed improvement in affective expression. If it is assumed that affective expression is a basic component of nurturing behavior then it is possible to assume that the men did as a whole improve their nurturing qualities. Other areas of family functioning which showed improvement were; control (7 men improved), communication and involvement (5 men showed improvement in each category). These improvements in communication, involvement and control might also be interpreted as an improvement in nurturing behavior.

Although it could be cautiously posited that the fathers did improve their nurturing qualities it is not certain whether the fathers' relationships with their children actually did qualitatively improve. It is also not possible to know whether the group resulted in the fathers becoming more quantitatively involved with their children or whether they spent more time with them. However, the F.A.M. results did indicate that five of the fathers showed improvement in the category of involvement.

The second objective of the group which was to assist the members in achieving an intergenerational understanding of how they functioned as fathers by exploring their relationships with their fathers and children was met to a limited degree. There were exercises in the group which were designed to assist the men in comparing themselves in a systematic way to their own fathers. Some of the men in the group were able to build upon these largely intellectual exercises and further explore their own identities as fathers in relation to their families of origin in a more integrated way in the group. One of the fathers,

for example, was able to see clearly that he was repeating his fathers pattern of parenting almost exactly and in the process made a stronger commitment to change. A few other members of the group were also able to do this.

The third objective of the group was to assist the members in increasing their awareness of how their own gender role socialization had affected them in relation to the issues of emotional awareness and expressiveness as well as anger and control-authority issues. These issues were encountered in the group in both a didactic and experiential way.

Some of the barriers to emotional awareness and expression which derive from male gender socialization were discussed and experienced in the group. The men experienced the relationship between emotional awareness and restricted body awareness and grief. The men were also able to gain some insight into how the overemphasis on rational thought may delimit emotional awareness and expression. Meditation and relaxation techniques were learned by the men and were utilized in enhancing their awareness of some of the pitfalls of over-intellectualizing.

The relationships between anger, control and power as they relate to the father role were also explored in the group in both abstract and concrete ways. A few of the men discussed examples of conflicts with their children, especially the adolescent children. When these conflicts were explored it was revealed to the fathers that anger and conflict were often rooted in their belief that it was necessary for them to maintain their power and control in the family.

Some of the destructive consequences of male gender socialization were highlighted by one of the member's thorough exploration of his relationship with his cold, distant and abusive father. This discussion strongly engaged the group and while they empathized with this member's pain they also saw a part of themselves in his cold and abusive father. The men experienced both the cause and the effect of paternal neglect and abuse within

themselves and therefore were provided with the impetus to change this aspect of their own lives.

The F.A.M. post-tests indicated an interesting result which may be related to changes in the fathers' role in the family. Seven of the nine men showed a decline in the area of role performance in the family. Family functioning is posited to be most effective when roles are clearly defined and understood by all family members (Epstein et al., 1982). It is not clear what the correct interpretation of this apparent decline in role performance means. However it is possible to speculate that the fathers' altering of their role in the family would affect the role performance of the family system. The purpose of this group in a broad sense was to get the fathers to change their role in the family especially in encouraging them to take on more of the affective function in the family. It could be assumed that the family would be temporarily disrupted by a father who, for example, became more emotionally expressive, communicative and involved and less controlling. The effect on the family of changing fathers' role is an area which warrants more study.

Another objective of this group was to help increase the members' confidence as fathers by working on the practical skills of being a parent. This was perhaps the least met objective of the group. The original intention was for the facilitators to teach practical parenting skills in the last few sessions of the group. However the group had developed in a direction which appeared to be incongruent with switching to a more didactic teaching mode. The fathers were given a choice between having an open more process oriented session and a structured skills teaching session and chose the former. Issues had evolved in the group which the fathers wanted to continue to explore. The men in this group clearly showed a preference for open ended, self-disclosing interaction rather than instrumental or task oriented activity.

The inclusion of the parenting skills module in the group was, perhaps, over ambitious and demonstrated a flaw in our planning. The facilitators may have

underestimated the members willingness and need to work on more fundamental issues. A more specific focus may have been more effective in the group. The stated subject matter of the group was broad and was intended to touch on a number of issues related to being a father. However, by allowing the group's process to develop, the initial broad focus on a number of issues evolved into a deeper focus on a few issues.

The participant's written and verbal evaluations of the group indicated that some of the men noticed improvements in affective awareness and expression, communication, involvement and control issues. Some men also reported a general improvement in family relationships. Some men also attributed reduced stress to their involvement in the group. This unexpected result might be related to the use of meditation and relaxation techniques in the group.

The participants made it clear as the group evolved that communication and control-conflict issues were important to them in their family relationships. A very important issue which surfaced in the group concerned the men's relationships with their wives and how these relationships affected the men in their role as fathers. The marital issue and the wider issue of how the family systems dynamics affect the father role could also be given due consideration in designing future father groups

This group, to a large degree seemed to be about the sense of alienation that men feel towards their families and themselves. The shadow of this alienation seems to be a sense of grief and loss and a longing to feel a part of the family. The group turned out to be a journey into that hidden and forbidden land of men's emotional life. Joseph Pleck (1989) has defined patriarchy as a system whereby men oppress women, each other and themselves and this oppression seems to be a certain prescription for life denying alienation. The challenge for men is to break down these walls and the challenge for practitioners is to see the interconnectedness of these three walls.

4. The Fathers

Father R

During the evaluation at the end of the group one of the men jokingly suggested that R should be given the "most improved award". This perception was shared by other group members and the facilitators. Comparisons aside, R did indeed do well in the group. R had perfect attendance and by the end of the group was one of the main advocates for the establishment of a father's support group.

R initially presented as a tense, critical and somewhat reluctant participant. He described himself as a pretty straight-laced and task oriented guy. He criticized some of the early group building activities as a waste of time and expressed his desire for a structured, task oriented and more authoritarian type of group. In the initial few sessions he did not speak much and tended to keep himself separate from the group. He described himself as being very different from the other members of the group , and seemed reluctant to want to see himself as a person who had problems and needed help. During the discussions on the structure of the group he argued against having a more open format. R appeared to be a very "traditional male" with a tendency to be somewhat rigid and authoritarian. During the early part of the group R seemed to be functioning as a reverse barometer for the group by highlighting traditional male qualities and indicating the direction the group should not have gone in.

It seemed somewhat paradoxical that while R was advocating for a group with more structure and focus he actually benefited more from the open-ended sharing parts of the group. In fact in session five, which was the first completely open session, R acknowledged at the end of the session that it was the first time in the group that he really felt that he had been helped. Ironically R had been helped by the very activity that he had been criticizing for the previous three sessions. R had described the open sharing of experiences and feelings as "pooling our collective ignorance". However, R was open to change and his

resistance slowly declined as he more openly admitted that there was value in a less structured group that involved self-disclosing interaction. After session five R no longer separated himself from the group. He quickly became one of the most engaging, self-disclosing and risk-taking members of the group.

The changes in R were very evident as the group progressed. He presented as much more relaxed and open and less rigid and judgmental. He openly discussed the conflict he was having with his teenage daughter on a few occasions and was strongly challenged by the group for his somewhat controlling and authoritarian stance. He was able to accept these challenges, gain insight and progress to admitting his part in the conflict.

R was able to openly express his feelings in relation to his mentally delayed daughter which was admittedly a first for him. He was also able to openly cry and express his grief and loss in an authentic way and gain some healing because of it. He was able to admit that being more vulnerable with his family brought him closer to them. R was also able to gain some measure of insight into what prevented him from being more aware of his feelings.

R progressed from a stance with his fellow members that was separate and possibly judgmental to a position that was compassionate, involved and supportive.

R stated in his written evaluation of the group (see Appendix F) that he had become more aware of some of his feelings and that this had helped him in becoming, more calm and more willing to explore alternate solutions to family problems. R also stated that he had been disappointed that the group had not been more practical and believed that he would have benefited more from a task-oriented group although he also admitted that what he enjoyed most about the group was the "open sharing of feelings, ideas and hurts".

The F.A.M. results support this facilitator's evaluation and R's own evaluation. Both the general scale and the self-rating scale (see Appendix G) indicate affective expression as the most pressing problem area in family functioning for R. Both scales indicated an improvement in affective expression in the post-test. Modest improvements in

the areas of control and role performance were also indicated. It should be noted that R was participating in family therapy concurrently with the group and therefore it is not possible to assert that the group was responsible for R's apparent improvement in affective expression in the post-test. It is possible that the group and family therapy were complementary and seemed to have a combined positive affect.

Father S

This father's initial reasons for taking the group involved an interest in talking to other fathers to see how they handled parenting issues; especially how to handle teenagers. S also stated that he wanted to learn how to deal with his anger better. S seemed to function well when exchanging information with the others on a conversational level, however, he seemed unwilling to go beyond a superficial analysis of his parenting and this caused difficulties when he attempted to deal with the issues of anger and conflict with his teenage children.

S may have benefited more from a more practical and informational parenting program such as S.T.E.P. - Teen.

S seemed resistant to exploring relationships with his father or seriously analyzing his own parenting approaches. S also did not seem interested in developing his emotional awareness. S kept his interactions with other members of the group on a safe and superficial level. S conducted himself in a controlled and proper manner in the group. He was friendly with the others and sometimes gave what seemed to be wise advise.

S's descriptions of his life did not seem to be authentic although they sounded plausible and proper. S described himself as a calm and reasonable man but he had revealed that he had been physically abusive in the past. The incidents of violence had stopped but it seemed that his anger was manifesting in a more passive-aggressive way by being controlling and rigid. S refused to talk about his father and said he had let go of his

anger towards his father but somehow this assertion did not seem authentic. S spoke about his conflicts with his adolescent son in the group and was challenged about his self-honesty and his intentions (i.e. power and control). However, S was unwilling to respond to this challenge and take responsibility for his part in the conflict and honestly question his own intentions. S seemed to remain stuck in focusing on the wrongdoing of his son.

S may have been secretly angry with or threatened by the group's challenge and that may have been why he decided to leave the group. However, S stated that he was leaving the group after session 10 but returned for session 12 (last session). S was the only member who decided not to join the continuing support group. In all, S attended 10 of the 12 sessions.

Despite his unwillingness to honestly confront the issues of anger and conflict S may have benefited from being a part of the group of fathers who were expressing concerns. S stated that he did benefit from seeing that other fathers had similar problems and this made him feel less alone. He also said he felt a sense of support from the group.

The main problem areas in the family functioning indicated by the F.A.M. were affective expression, involvement and control. The results showed that the main area of improvement was in affective expression with smaller improvements in control and involvement. These results might support the contention that S benefited from just participating in the group. An interesting result on the self-rating scale of the F.A.M. showed a significant decline in S's perception of his role performance in the family. An optimistic interpretation of this result might be that the group helped S to perceive areas of his own role performance that needed improvement.

Father T

T was also an actively involved and sometimes dominant member of the group. T missed only one session and even then had good reason. T was the main advocate for a

more open, talk oriented format. He explicitly stated that he believed men were just as capable as women in openly discussing their lives. T was talkative and self-disclosing in the early sessions of the group and led the way for other group members. He discussed his family and his and his wife's families of origin. T's frank discussion of his relationship with his wife in session five acted as a catalyst for the other members of the group and as a result the group reached a watershed of cohesion and self-disclosing interaction. However, T's discussion of his life was often conducted in an overly intellectual manner and there seemed to be a gap between his understanding and the integration of understanding into his life. This may have been in part because T's intellectualizing seemed to be a defense against some of the difficult feelings he was having such as anger, hurt, fear and sadness. Initially T found it almost impossible to acknowledge these feelings.

An event occurred around the time of session seven which strongly affected T's involvment in the group. His mother died. The group was supportive of T's grieving and in the end when the group finished T stated that he was very thankful he was in the group during this most difficult period of his life. T's mother passed away on the same evening that the rest of the group was opening up to their own sense of grief and loss. In this sense T provided the group with a powerful model of how grief opens up a man's emotions. The group was able to empathize with T and he was able to integrate his experience into the fabric of the group. T again acted as a catalyst for the other men to go deeper into their feelings.

T talked about the suffering his mother had endured in her life, in the session in the week following her death. He also spoke about how, as she lay dying, her pain became his pain. T also became very angry with his father following his mothers' death and to some degree saw his father as the cause of his mother's suffering. T's anger towards his father was his dominant emotion when he spoke about the death. He was gently challenged to take responsibility for his anger and was encouraged to view his anger as a choice. In the

following few sessions T came to accept that responsibility for his feelings towards his father and something shifted. He started to focus on himself rather than his father and T discovered the deep sense of sadness that he felt about his relationship with his father. He was also able to see how much he was like his father. T also was able to take his life back and expressed a newly found belief in his own ability to change his life.

T also was able to gain some insight into how he used intellectualizing as a way of screening out his feelings and as a vehicle for his hostility. Initially T presented as very verbal. By the end of the group he presented differently. He spoke slower and more thoughtfully and sometimes paused to check how he was feeling.

T thoroughly explored his relationship with his father and in the process gained a lot of insight into his own self and in doing so again acted as a catalyst for the group. What T expressed about his cold and distant father and himself resonated with the other group members.

T acknowledged a connection between his anger and his pain in his written evaluation and implied that this helped him deal with his anger better. He also acknowledged the role family of origin issues played in his troubled relationship with his wife and also how this relationship, in turn, affected his parenting.

The results of the F.A.M. indicated task accomplishment as the main problem area in family functioning. Other identified problem areas were role performance, control and affective expression. The post-test results showed some improvement in all these areas except affective expression. However, the post-test results were most certainly affected by the death of T's mother. It is safe to assume that this death affected T's family's functioning more than T's involvement in the father's group. Therefore the post-test results would have to be viewed with a great deal of uncertainty.

Father U

When U began this group he was in the process of separating from his wife and he wanted to participate in the group to help minimize the effect of the separation on his children and to improve his relationship with them. According to his own evaluation at the end of the group, U did achieve these goals. U also received help and support from the group as he went through the separation process.

U was an active participant who took risks and interacted directly with the others in an honest way. U looked at his own style of parenting and his fathers and found they were similar. U was able to acknowledge that he was a workaholic like his father and identify how he has been an absent father and husband. U was able to experience his own sense of loss at not having seen much of his father when he was a child and was determined to change that aspect of his life. U was determined to develop a good relationship with his children in spite of the impending divorce and saw that part of this was improving his relationship with his prospective ex-wife.

U did well in the section of the group dealing with emotions. He was perhaps the only member of the group who really allowed himself to get in touch with his anger during a certain exercise and he was rather amazed to realize how much he had been suppressing his anger and hurt. U also risked himself by allowing himself to be vulnerable in front of the group even though he also directly acknowledged that he did not trust the group. He openly mourned the end of his marriage and cried and shared his pain, rage and hopelessness with the group. He admitted to himself and the group that the failure of the marriage was his fault. U showed a lot of courage in his self-exploration.

U was also a good listener and was able to extend himself to others. He directly and personally interacted with the others in the here and now of the group more so than any other member. Despite the difficulties he was experiencing in his personal life, U was able to remain open to his own feelings, and the support of the group. He was able to openly acknowledge the support of the group and expressed his appreciation in a direct and

intimate way to the other members. U ended the group openly acknowledging his problems and making a strong commitment to change and to the continuing support group. It is possible that U will benefit a great deal from membership in a father support group.

U stated in his written evaluation that he had improved his relations with his family. He expressed that he felt a lot of the little things which use to get in the way of his relating to his children were cleared away. He also said that he was more capable of understanding how other people really felt and had more confidence in his intuition.

U's F.A.M. post-test results would also seem to indicate some improvement in family functioning and would support this writer's and U's evaluation. U's main identified problem area was in communication. He also showed some difficulty in the areas of affective expression, control and task accomplishment. U's results indicated significant improvement in all these problem areas as well as some improvement in the area of control issues. It should be noted that U's post-test results may have been affected by the finalizing of his separation agreement and his moving out of the family home. U did seem to overstate his accomplishments in his verbal and written evaluations. However, overstatement aside, it is still reasonable to assume that U did show some improvement.

Father V

During the intake process V had revealed that in the previous year he had suffered from depression. He had stated that during the period of the depression he had undergone a reevaluation of his life and was looking to further his self-exploration and awareness. He believed the fathers' group could provide him with a venue for self-exploration. V's goals seemed to be vague and not directly related to his role as a father. In retrospect it now seems that he was looking for a group and not necessarily a fathers' group. V may not have met his goals of engaging in self-exploration or enhancing his self-awareness.

V showed a sincere interest in the group and attended 10 of the 12 sessions. He showed a good level of involvement in the planned exercises in the group but during the more open times he did not speak a lot and often seemed to be on the periphery of the group. He was self-disclosing with the group on a few occasions and informed the group that he was having marital troubles and attending counseling. He also told the group that he had been through a depression. However when V spoke about these events it was to provide the others with information. When he spoke it seemed as if he was reading from a script. V did not explore any of the issues that he presented to the group although there were opportunities for him to do so. It appeared to this writer that V seemed mistrustful and angry with the group and with the facilitators in particular. However V did not take the risk of expressing his lack of trust or anger directly. A few others members in the group had explicitly worked through these issues and then moved on.

It may have been that V was afraid and did not feel safe enough to trust or get openly angry. He may not have been ready to deal with these issues in the limited time that was available. V may not have trusted himself enough to express his anger openly and directly in the group but he may have if the group had been longer. He may have feared slipping back into a depression if he opened up. V appeared to be concerned with keeping himself safe during the group and a result did not take the steps that were necessary to produce some movement or change.

V's F.A.M. results did not indicate any improvement in family functioning. The F.A.M. general scale results showed no change and the self-rating scale showed deterioration in all areas especially in the areas of affective expression, communication and role performance. It is uncertain why V's assessment of his own role in the family deteriorated. The marriage counseling may have affected his evaluation of himself. The group and marital therapy may have been too much for him or his depression may have been returning. It may also be speculated that the group was not appropriate for V at the

time. The possible deterioration may also have indicated V's tendency to engage in negative self-evaluation or a type of "getting worse before you get better" scenario. It is probable that by bringing up issues and then not dealing with them directly may have caused V some heightened anxiety. V did seem to be engaging in an approach-avoidance dance with a short approach and a much longer avoidance.

V's written self-evaluation indicated that he did benefit from just being a part of a group of men sharing thoughts and feelings. V saw that he had made some small improvements in "communicating inner ideas", being more empathic and "thoughtful about his feelings". The group may have been and important small step for V in his journey of self-exploration which was precipitated by his depression. Although V was not intending to continue on with the support group he did express a desire to join a similar group in the new city he was moving to.

Father W

W was a prospective first time father and the youngest member of the group. He was possibly the most non-traditional of all the men and described himself as a feminist. His initial reason for taking the group was that he wanted to do all he could to prepare himself for fatherhood. During the intake interview he stated that he did not want to be a "traditional" father and that he wanted to be an involved father. He also stated that he wanted to learn how to relate to children better and learn how to deal with his anger. He expressed a desire to learn from the experiences of other fathers. W stated in his evaluation at the end of the group that he had met and exceeded his goals. He described the group as a "huge success".

During the intake W disclosed that he had recently begun to suspect that he may have been sexually abused when he was a child. He had not had any definite memories but rather had a vague sense that something may have occurred. Due to this disclosure the

facilitators decided not to push W while he was participating in the group and allowed him to set his own pace and to maintain his own safety level.

W presented as quiet and somewhat uncomfortable in the initial few sessions of the group. He seemed uncertain about what he should say in some of the discussions because his situation was unique in that he was a prospective new father and didn't have a body of personal experience as a father to relate to. He also seemed slightly defensive about his feminist viewpoint initially. As the group progressed W seemed more relaxed and feeling a part of the group.

Generally, for most of the group, W was pretty quiet and spent most of his time listening to the other fathers. The facilitators made conscious efforts to draw W into the group's discussions by framing things to relate to his unique situation. W hardly spoke about his family of origin at all except to give the impression that he did not have good feelings about them.

Although initially W seemed somewhat separated and withdrawn from the group this gradually diminished as the group progressed. His involvement and role in the group was unique. He was quiet but seemed very involved in the group and was most active in group building. He was active in the discussions about the structure of the group. He also had a unique relationship with the facilitators in that he often seemed to function as our covert operator within the group to subvert come of the more traditional male attitudes in the group. He seemed to be able to pick up on the direction the facilitators were wanting the group to go in and then introduce that topic into the group. He was able to challenge some of the group members to question their attitudes about the traditional roles of men and fathers. For example he was successful in challenging both R and S on their issues related to the desire to control their children and their anger. W also was able to help draw R into the group in the early stages when R was expressing dissatisfaction with the group. W was able to establish a special relationship with R over the course of the group and this

relationship may have been helpful in initiating some of the changes in attitude which R expressed.

Although W did not do much personal work for the most part of the group, in the second last session he took what may have been an important step for him. He expressed to the group that he had become aware of how disconnected he was from his feelings and that he still did not feel safe enough with them to be open about his feelings. However it seemed that by talking about his trust issue and having it acknowledged by the group he was able to move into trusting. During that same session W opened up to the group for the first time and spoke about some of his fears around becoming a father. His feelings were validated and normalized by the other group members in a very warm way. This in turn reinforced the benefit derived from openly expressing his feelings and he talked further about some other feelings about his partner's pregnancy that he had never spoken to anyone before about. W was slow to make his move in the group but when he did it seemed to benefit him greatly.

The F.A.M. pre-test indicated that W's main problem areas in family functioning were in communication, control and affective expression. The post-test indicated small improvements in communication and affective expression with the most significant improvement occurring in the area of control issues. This result would seem to be consistent with the observation that W was involved in encountering control issues with other members of the group.

W gave the group a very positive written evaluation. He stated that he had learned that the fears and worries he had about becoming a father were normal. He also was able to recognize that he needed to work on his relating skills and that he needed to relax and be less serious. W's confidence in his parenting abilities may have been increased by the reduction of his anxieties. W expressed that he derived a lot of support and satisfaction from the group. He also expressed a strong commitment to continuing on in the support group.

Father X

X revealed during the intake interview that he had been separated from his wife for eight months. Both he and his wife had a history of substance abuse but they both had quit and then started to have serious marital problems. X and his wife had been receiving marriage counseling with the goal of reuniting the family. The main reason X wanted to take the father's group was to assist him in reconstituting the family. Specifically X's goals were to learn to deal with his anger, learn how to relate to his adolescent stepson better and generally improve himself as a father. X did state that the group had assisted him in resolving the issue of reuniting the family.

It is not certain what benefit X derived from the group as a whole because he attended only half the sessions because he started working evening shifts. However X did attend the last session and did join the father's support group.

X did participate fully and did seem to benefit from the sessions he did attend. X showed mature insight in relation to his family of origin issues and in particular with his relationship with his father. X was the first person to relate to the others on a less intellectual and more emotional level. He seemed to set the tone for self disclosure when he came out with the issue of marital troubles during the group's very first open session. X was able to talk about the issue of a new relationship that he was uncertain about in a way that appeared to help him resolve how he was going to proceed. He was able to candidly speak about intimacy in a way that very few of the others could. When X appeared for the last session after being away for five weeks he fit into the intimate level of the group's discussion very easily and seemed to feel very much a part of the group.

X indicated in his written evaluation that through the course of the group he had come to the decision to "let go of his wife and get on with his life". This decision may have been affected by discussion of this issue in the group. He sought validation from the group for his new relationship and seemed to receive it. This allowed him to proceed with the relationship and then come to the realization that he and his wife sober were two very

different people that weren't compatible. X did say that although he was letting go of his wife he was still committed to being a father. He stated that he had learned to communicate with his son better as a result of the group. X was of Aboriginal descent and stated that he felt the passing of the stick was very significant as it represented a link to nature.

X's F.A.M. pre-test results seemed to indicate substantial family dysfunction in a number of areas. The post-test results of the general scale showed no improvement and some deterioration in affective expression an communication. The results for the self-rating scale also showed a decline in affective expression and involvement but X did show improvement in the areas of communication and role performance. These results were very probably affected by X's decision not to reunite with his family. X's poor attendance should also be considered when interpreting these results.

Father Y

Y's original reason for taking the group was to prepare for being a single father as he was expecting to receive custody of his son. Y had been working toward this eventuality for the previous year and a half. Y had stated that he wanted to learn how to be a father and in particular he wanted to learn how to be more intimate with his son in a way that would help the child feel better about himself.

Y's ongoing legal custody problems were an ongoing source of stress and distraction for him throughout his involvement in the group. Y had been expecting, and had been led to believe that he would be receiving custody of his son. The custody issue and all the machinations surrounding it became the central presenting issue for Y during the group. Y was frustrated and angered by the legal process and was even more so when he was not granted custody.

Y received support and stress reduction from attending the group and sharing his frustration and incredulity with the other fathers. When he discussed the custody issue and

the conflicts with his wife and the "system" he was encouraged by the other men to take the high road and to focus on what was best for his son. Y would often begin the session feeling very tense and upset and would end the session feeling better (by his own admission).

Y's anger, outer directness and blaming were very much implicit issues for him during the group. During the segment on emotions Y seemed to be stuck in his anger and could not seem to get in touch with any other feelings. However, Y was able to take a step and move out of his anger and get in touch with his love and concern for his son which was the real reason for his struggle. Y was able to see that he had been losing sight of his love for his son in his preoccupation with the custody conflict. He was then able to resolve to try to do the best he could for his children even though he did not get custody.

Y's F.A.M. pre-test indicted that his main family problem areas were communication and involvement. His post-test results showed some improvement in these areas as well as the area of affective expression. Y indicated in his written evaluation that he felt his communication and quality of involvement with his children had improved. Y also said that he had learned to stop some destructive patterns in his relationship with his wife.

Y was one the main advocates for the establishment of the fathers' support group and also put some effort into organizing it.

Father Z

During the intake interview Z had indicated that his main reason for joining the group was to "learn how to deal with things on an emotional level". Z had acknowledged that he was too logical and felt out of touch with his feelings. He also had stated that he was an adult child of alcoholic parents and had family of origin issues which he thought he needed to explore. Z expressed a degree of uncertainty in regards to his role as a father and

said he wanted to compare parenting approaches with other fathers. It seems that Z did fulfill his goals and especially the main one.

Z was one of the group's most involved members and he attended all the sessions. He was active and interacted well with the group from the very first session. A certain "chemistry" was apparent in the group from the first session and Z was an essential catalyst of that rapport. He expressed his concern with sometimes not knowing what was normal behavior for a father and had his concern validated by others who felt the same. Throughout the group Z was able to reduce his parenting anxieties and normalize them by simply sharing with and listening to the other fathers.

Z put a strong and sincere effort into all sections of the group. He worked hard, took risks and derived benefits. Z explored some of his family of origin issues in a way that showed courage. He had acknowledged that facing some of his memories of childhood was frightening for him. He was able to connect with some of the pain and anger he felt in relation to his parents. Z was able to talk about some of his feelings in relation to being abused by his father and neglected by his mother. Z was able to look at his relationship with his mother and recognize the anger and guilt he felt. H was able to recognize some of his unmet needs and the shame he felt at having needs. Bringing these issues out of the closet into the light helped reduce their power. Z gave himself permission to be angry with his parents without feeling the guilt and shame. He was also able to see that he could have anger and even hate for his parents and still feel love for them. Z seemed to have learned to be more accepting and less judgmental with himself.

Z went fully into the exercise on opening up the emotions and managed to succeed. He was one of the three men in the group who went deeply into their feelings and openly cried. He moved his energy from his head to his heart and allowed himself to be vulnerable

with the group. This opening up of the emotions for Z carried over to his involvement with his family and in particular during the birth of his child. Z reported that he was open and vulnerable during the birth and was very emotional and did a lot of crying in joy with his wife and new baby. Z reported that he was in a blissful state after the birth and felt an extremely powerful bond with his wife and family. Z's blissed-out reports of the birth provided a profound counterpoint to T's sorrowful rage over his mother's death.

In the session dealing with emotional expression Z was able to gain some awareness into how he used intellectualizing as a defense against feeling. However, like most of the men he was not very adept at identifying and communicating his feelings. Old habits die hard.

Z's per-test of the F.A.M. clearly indicated affective expression as the main problem area of family functioning. Small improvements were indicated in affective expression and control in the post-test results of the F.A.M. self-rating scale. The general scale showed some decline in family functioning but still within the normal range. The birth of the child would have affected Z's family functioning and for this reason it is difficult to clearly interpret the results.

Z stated in his written evaluation that he had learned to "express things emotionally". He also said that he had become less serious at home and dealt with his anger better. Z also felt that his communication skills had improved and recognized that while he still had trouble recognizing other's feelings that sometimes he was successful in empathizing and validating others feelings and that this was a small improvement for him. He also reported that he had his "normalcy" validated and had learned to be easier on himself. Z stated that the group exceeded his expectations and that he would do a similar group again. It seems that in his own estimation, Z did benefit from this group.

5. Facilitator's Evaluation

It is the intention here to evaluate this writer's involvement in the practicum as an individual and a member of a team. This writer (Tom Shaw) was involved in all stages of the practicum and had to utilize a number of different skills in the design, planning and implementation of the parenting group for fathers.

The challenge in the design stage was to identify the service gap in family services for fathers and then attempt to design a group which could respond to the needs of a diverse group of fathers. This was an innovative program and there was no certainty what approach would be successful or whether fathers would be interested in a parenting issues group. The possibility that the group would not get off the ground was an ongoing concern right up until the beginning sessions. This required perseverance and patience.

The planning stage involved generating referrals, doing intake and screening and finding a place to conduct the group. This involved the utilization of some community development and networking skills. Assessment and interviewing skills were necessary in carrying out the intake and screening process. A number of difficulties arose in the planning of the group and calm determination (or not so calm) and flexibility were necessary in resolving them. This writer's schedule resulted in the planning being rushed which may have been one of the reasons for some of the difficulties. It also seems in retrospect, that the planning should have been more organized. However, finally the right number of suitable clients and an adequate place were found.

The uncertainty that existed in the planning stage unfortunately carried over into the beginning of the implementation stage. This resulted in this facilitator feeling somewhat distracted by organizational details at the beginning of the group and therefore not having sufficient time to adequately plan the group in detail. This was compounded by the design of the group which entailed getting the participants involved in the shaping of the format and content of the group. This lead to a number of the men perceiving a lack of leadership

or clear direction on the part of the facilitators in the early part of the group. Part of this perception also involved the expectation on the part of the participants that the group would be conducted in a more traditional hierarchical and didactic fashion. However, this facilitator was able to resist that expectation and engage the participants in the shaping of the group in a more egalitarian and democratic fashion. The men were encouraged to take responsibility for their own involvement in the group. This facilitator was challenged by a few of the men on the leadership and group structure issue in the early part of the group and was successful in responding to those challenges in a way that did not create conflict. This facilitator was able to positively reframe their concerns for leadership and structure in a way that validated their concerns and encouraged openness and flexibility.

The structure issue in the group was eventually resolved by attaining a balance between planned activity and openness. This was achieved by gently reflecting the participants' concerns back to them and inviting them to take responsibility.

This facilitator felt a pressure for the group to succeed that the other facilitator did not and consequently took the role of the main facilitator. This writer took a very energetic and active approach to conducting the group and a few times may have been too involved. The fear of failure and having a vested interest in the outcome of the group may have led to more vigilance in this facilitator's role than was necessary. However, this facilitator was also successful in drawing the men into the group process and allowing the space and silence for the group to find its own natural level.

This writer stayed in the facilitator role most of the time but was also able to be appropriately self-disclosing. He was diligent in tracking what was happening with the participants and was persistent in maintaining the group's focus. This was sometimes done by explicitly stating the common implicit issues of the fathers. This facilitator also engaged in ongoing assessment of the participants and the group a a whole, utilizing both intuitive

and rational understanding. This writer was also able to summarize and conclude at the end of each session in a way that helped the participants integrate their group experience.

This facilitator was also able to draw upon his own experience with personal growth and meditation to assist the men in enhancing their own self-awareness. It has been said that you can not show somebody the way to somewhere you have never been. It was therefore possible for this writer to act as somewhat of a model of emotional awareness and expression. This writer's own emotional sensitivity allowed him to help the men identify their own implicit emotional issues in their family relationships.

This facilitator was also able to utilize information and ideas gleaned from consultation and supervision. Other appropriate resources were also accessed.

In sum it is possible to say that this facilitator was successful in empowering the participants to increase their self awareness and to take responsibility for their own growth as fathers. This was done by helping the fathers to identify their personal issues and by assisting them in perceiving the commonalty of those issues.

5. Cofacilitation

The two facilitators of this group worked well together on the whole but did have some difficulties. This writer mainly remained in the facilitator role during the group while the other facilitator acted more as a participant in the group. The two approaches were complimentary. The other facilitator was able to act as a model for the other group members and was able to validate and expand the boundaries of their interaction while this facilitator ensured that individual and group boundaries were safeguarded and the group process encouraged.

It was reported by a few of the men that at times it seemed as if the two facilitators were going in different directions. This facilitator also noticed this occurring on a few

occasions. The facilitators did not establish an effective and non-disruptive way of communicating about differences during the session. This facilitator did not want to take the risk of being disruptive and so avoided openly confronting his colleague in front of the fathers. When differences in direction occurred this facilitator indirectly attempted to be more assertive while the other facilitator tend to aquiece. Sometimes these perceived differences were a result of one of the facilitators not effectively tracking or listening to what was going on in the session.

Generally the co-facilitators did communicate effectively in all stages of the practicum and also worked cooperatively from a common value base.

PART IV
CONCLUDING COMMENTS

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The literature on fatherhood and the experience of this practicum support the contention that fatherhood is both a diverse and complex phenomenon. However, fathers do appear to have certain issues in common which in large part can be linked to the socialization they received as males and fathers. The group of fathers in this practicum was diverse and included single fathers, married fathers, divorced, fathers of adolescents, fathers of school-age and pre-school children, a father of a handicapped child, expectant fathers, a first time father, managers, laborers, workaholics and unemployed fathers. Despite these differences, these fathers did find common ground and for the most part all had difficulties in the areas of affective awareness and expression, involvement and control. All of these issues could be linked to their male conditioning.

The literature also seems to indicate that changes are occuring in the role of fathers in the family and that some fathers are experiencing a degree of uncertainty about their role. A number of factors, including the increased labour-force involvement of mothers, is highlighting the need for fathers to increase their involvement in family work (i.e. child-care and housework). However, fathers are constrained from greater involvement in the family by adherence to traditional gender-role stereotypes. The main goal of this practicum was to assist men in becoming more involved in child-care. This writer began with the assumption that greater involvement on the part of fathers would be universally beneficial to mothers, fathers and children. However, as the practicum progressed it became clear that this issue is very complex. Wider social-structural variables (e.g. gender-inequality in the public sphere and economic factors) and family system variables also impact upon fathers' role in the family. This means that greater male involvement in family-work may have both positive and negative consequences depending upon the family context and the society at

large. For example, a father's increased involvement in child-care might have negative consequences if the mother did not want the father to be more involved.

A general recommendation that derives from the aforementioned discussion would be that family and social system variables be given more consideration in the design of a group for fathers. The marital relationship and the attitude of the mother toward greater father involvement in child care should be given special consideration.

This group was modestly successful with some of the fathers in fostering greater emotional expressiveness and involvement, less need to control family members, stress reduction, better family role awareness, improved communication and increased responsibility for change. It should be noted, however, that the most significant area of decline in family functioning for the fathers as a whole, was in the area of role performance. This decline in role performance could be interpreted as having either a positive or negative effect on the family system. It would be necessary to have a more complete assessment of the changes in family functioning to get an accurate interpretation. A pre and post-test of all relevant family members utilizing the F.A.M. might provide the data to determine what effect the father's perceived changes were having on the family system.

The experience in this group would seem to indicate that a gender-sensitive approach is effective in helping fathers with parenting or family problems. This approach to working with fathers follows logically from the general assertion in the literature on men and fathers, (see literature review - Part I), that many of the family and parenting problems that men experience derive from their adherence to traditional gender-role stereotypes.

One of the findings of this group seemed to be that men are not necessarily aversive to the open-ended sharing of their thoughts and feelings. This finding is contrary to the assertion made by both Gordon (1990) and Levant (1988) who recommend that groups for fathers should be primarily instrumental and task oriented in focus. The men in this group showed a clear preference for self-disclosing interaction when they were presented with the

choice. This leads to the conclusion that practitioners need to be wary of stereotyping men as non-expressive. In this group the men expressed a desire for both instrumental and expressive activity. The design of any group for fathers should be responsive to the needs of the participants and not necessarily based upon a stereotyped conception of what men are like. A group for fathers should have a responsive structure which is consistent with the clinical goals of the practitioners. For example, if the goal is to foster emotional-expressiveness it may be counter-productive to have a highly structured group with an instrumental focus.

One of the main issues which evolved in this group involved the loss that men feel in relation to their fathers. Most of the men in this group expressed that they had not been close to their fathers. This lack of intimacy seemed to be generalized in the men's lives in that many of the men expressed that they felt distant from the significant others in their present lives. This would seem to be consistent with the assertion of authors such as Bly (1990) and Osheron (1986) who state that the experience of loss and grief is somehow fundamental to the male experience. Bly's (1990) theory that loss and grief are the "door-way to feeling" in men also seemed to hold true in this group. Body awareness techniques combined with men's sense of grief and loss seemed to be particularly effective in opening up their emotions. There does seem to be a relationship between men's awareness of their bodies and men's awareness of their emotions.

The theme of men's emotional life is one which could easily be the subject of an entire group. The ability to identify and express emotions is an essential aspect of nurturant parenting and intimate relationships in general. The men in this group demonstrated a clear deficit in this regard. This finding is consistent with Schwebel et. al (1988) who also found that their sample of fathers had difficulty in identifying and expressing feelings. Most groups for fathers mentioned in the literature have the subject of emotional awareness contained as one section of the program (as did the group in this practicum). It would be

this writer's recommendation that a group for fathers be considered which focused on just this one fundamental skill.

The literature does seem to indicate that the role of men in families is changing. Some men are making these changes and others are not. It seems that many men value their families above all else and that some men are also struggling to become better fathers and more complete human beings. This is a necessary step in achieving more egalitarian families.

This writer found the overall experience of this practicum to be very difficult but personally rewarding. Due to the experimental nature of this project there was a great deal of uncertainty and fumbling about in the dark for answers. There were no clear-cut prescriptions for what should have been done. There were no examples in the literature for what this writer wanted to accomplish. The process of this practicum often seemed to involve a great deal of invention and improvisation.

However, in spite of the often painful struggle, this writer may have actually learned something of value. I believe I have developed a gender-sensitive framework for working with men which can be effective in assessing and treating men with family problems. I have improved my confidence and skill as a clinician in working in group and family situations. I have enhanced my understanding of the steps involved in setting up and conducting a group. I have also added to my understanding of the group-process versus group-structure issue, especially as it relates to working with men.

Since the completion of this group I have noticed that my practice with men and families has changed. I seemed to be able to challenge men to change in a way that is more respectful and less judgemental and alienating. I also seemed to be better at explaining men's behavior to women. Finally, I feel I have also become a better father and husband because of my involvement in this practicum.

An important conclusion which I have drawn from my involvement in this practicum relates to the relationship between gender and parenting. I have confirmed that the important qualities of a good parent are not exclusive to a particular gender. Fundamental qualities of good parenting such as warmth, caring and hard work are not dependent upon the gender of a parent. Men and women are equally capable of being nurturant and involved parents. This is not to discount the gender-specific difficulties that parents have but rather to underline that these problems are socially constructed and not either inherently male or female.

Over the course of this practicum I have also done some thinking about my personal theory of change. I have come to the realisation that true change happens and is not caused. True change in a person is change which is transformative at a fundamental level as opposed to cosmetic behavioral change. True change is more likely to occur as a result of a person accepting that part of themselves that they are trying to change than by judging, rejecting and trying to eliminate that problem area. Acceptance of the problem in all its dimensions is more likely to create fertile ground for change than moral rejection of the problem. Accepting psychic pain helps dissolve it while rejecting it makes it worse. Without going too far into my personal musings, I wish to note that I have learned more about the crucial role acceptance plays in the process of change during the course of this practicum.

1. Recommendations

1. That family and social system factors be accounted for in the design. This might mean, for example involving the mother and/or children in some way. This also might involve some form of group family therapy. At the very least it would be beneficial to have some way to measure the attitudes that the family members have towards the father's parenting.

2. That a gender-sensitive approach be utilized in working with fathers which acknowledges men's subjective experience in an accepting and non-judgemental atmosphere while empowering them to take full responsibility for change.

3. That a responsive group structure be in place which can allow for both the instrumental and expressive needs of fathers. It is also suggested that the group be conducted in an egalitarian and democratic fashion. However, practitioners should resist the attempts by the men to structure the group in a hierarchical fashion.

4. Intensive work may be done with fathers in fostering the fundamental skills related to emotional awareness and expression. Particular attention should be paid to men's sense of grief and loss as a "doorway to feeling"; as well as the relationship between bodily awareness and emotional awareness.

5. This writer would also strongly suggest that when considering the treatment needs of men that it is necessary to go beyond the traditional masculine epistemology towards more transpersonal treatment approaches. Treatment approaches which exclusively encourage men to be more rational and instrumental may not always be appropriate. This practicum had modest success in utilizing meditation, visualization, relaxation and ritual as therapeutic techniques. These techniques allow men to de-emphasize the rational and instrumental aspects of their beings and gain insight into how they are limited by overemphasis on rational thought.

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APPENDIX - A

FATHERS AND FATHERING'

— A PARENTING ISSUES SERIES FOR MEN —

A MEN'S PARENTING GROUP WILL BE STARTING IN THE FIRST WEEK OF MARCH AND CONTINUING FOR APPROXIMATELY TWELVE WEEKS.

THIS SERIES IS FOR FATHERS WHO ARE INTERESTED IN BECOMING MORE NURTURING MEN, AND WISH TO EXPLORE CONSTRUCTIVE WAYS OF INCREASING THEIR INVOLVEMENT IN THEIR RELATIONSHIPS AS PARENTS.

THE GROUP WILL FOCUS UPON SUCH ISSUES AS; FAMILY OF ORIGIN, EMOTIONAL EXPRESSIVENESS AND ANGER MANAGEMENT, VALUES AND GENDER ROLES WITHIN FAMILIES, THE EXAMINATION OF PRESENT PARENTING STYLES, AND ALTERNATIVE PARENTING SKILLS.

MEN WHO ARE REFEREED SHOULD BE POSITIVELY MOTIVATED, HAVING AN APPROPRIATE LEVEL OF SOCIAL SKILLS CONDUCIVE TO GROUP LEARNING AND SELF EXPLORATION WORK, MEN WHO ARE PRESENTLY IN SEVERE CRISIS, UNDER ABUSE INVESTIGATION, OR ARE CHRONIC SUBSTANCE USERS WILL BE INELIGIBLE.

FOR INFORMATION AND REFERRAL APPOINTMENTS CONTACT:
TOM SHAW OR BRYAN EMOND

"FATHERS AND FATHERING"

NAME: _____   ADDRESS: _____

PHONE: _____

AGE: _____

NAMES AND AGES OF CHILDREN: _____   _____

RELEVANT FAMILY INFORMATION: _____

_____

REASON FOR REFERRAL: _____

_____

REFERRAL SOURCE: _____

APPENDIX - B

"FATHERS AND FATHERING"

INTAKE QUESTIONNAIRE

NAME: _____

ADDRESS: _____

PHONE: _____

1. Why do you want to take this group? _____

_____

_____

2. What are past experiences with Group/Counseling? _____

(Names of (Counselors) _____

3. What is your recent "personal history"? _____

_____

_____

_____

4. What is your health/lifestyle status? _____

_____

_____

5. How would you describe your present family situation? _____

_____

_____

6. Describe your present relationship with your children. _____

_____

_____

7. Are you prepared to attend 12 consecutive weeks? _____

_____

Comments:

APPENDIX - C

FATHERS AND FATHERING

Each session may have the following general structure:

1. Opening - tuning in
   check-in, 2 minutes
2. Short presentation on the topic of the day by Tom and/or Brian
3. Group exercise which will emphasize experiential learning
4. Group sharing circle
5. Closing - tuning in
   check out

The content of the 12 sessions may be as follows:

Session One - General introduction to the group

- Orientation to the space
- Group rules
- Questionnaires
- Introduction of group members
- Topic: What kind of father am I and what kind of father do I want to be?

Session Two - The old father

- Barriers to nurturant fathering
- The father wound
- My internalized image of my father, the good and the bad sides
- Clarifying the image of the father

Session Three -The son

- Who am I in relation to my father?
- Finding the feelings about my father
- Getting a realistic picture of my father
- Acceptance

Session Four - The new father

- Healing the wounded father
- Detoxifying the image of the father
- Saying good-bye to father
- Becoming your own man
- The new father

APPENDIX - C

Session Five - Feelings

- Identifying the barriers to feelings
- Male socialization and conditioning
- Male codes and values
- Loosening up the internal barriers to feelings

Session Six - Anger

- The first level of feeling anger
- Anger and violence
- Anger and children
- The need to control
- Alternatives to force
- Identifying your needs
- Taking responsibility
- The pain under the anger

Session Seven - Emotional awareness

- Opening up the feelings
- Body awareness
- Identifying feelings in the body
- Moving into feeling
- Breath awareness
- Breath and feeling
- Crying

Session Eight - Emotional expression

- Barriers to expressing feelings
- Ways of expressing love to children
- Feelings and nurturant fathering

Session Nine - Nurturant fathering

- Helping children deal with their feelings
- "How to talk so kids will listen and listen so kids will talk"

Session Ten - Communication

- Types of communication
- Communication skills
- "Parent Effectiveness Training"

APPENDIX - C

Session Eleven - Behavior Management

- Physical discipline - abuse
- Alternatives to spanking
- Engaging cooperation
- Children and self-esteem

Session Twelve - Closing

- Review
- Evaluation
- Conclusion
- Support groups

APPENDIX - D

"FATHERS AND FATHERING"

A MEN'S GROUP FACILITATED BY TOM SHAW AND BRYAN EMOND

PROGRAM RELEASE FORM

I,_____; DO HEREBY ACKNOWLEDGE THAT THE :FATHERS AND FATHERING" GROUP, FACILITATED BY TOM SHAW AND BRYAN EMOND IS AN INDEPENDENT STUDENT PRACTICUM AND IS IN NO WAY SPONSORED, OR CONNECTED WITH KLINIC COMMUNITY HEALTH CENTER, WINNIPEG CHILD AND FAMILY SERVICES, OR ANY OTHER AGENCY.

I VOLUNTARILY AGREE TO PARTICIPATE IN THIS PROGRAM WITH THE UNDERSTANDING THAT SOME OF THE SUBJECT MATTER OF THE GROUP MAY BE DISCUSSED IN A PRACTICUM REPORT. PERSONAL CONFIDENTIALITY WILL BE ASSURED BY THE FACILITATORS AND WILL BE AN EXPECTATION OF ALL PARTICIPANTS.

I FURTHER AGREE TO RELEASE ANY OR ALL PARTIES FROM ANY LIABILITIES RESULTING FROM MY PARTICIPATION IN THE FATHERS AND FATHERING GROUP.

I HAVE READ AND UNDERSTAND THE ABOVE STATEMENTS.

_____   _____

PARTICIPANT NAME   DATE

_____

WITNESSED BY:

APPENDIX - E

"FATHERS AND FATHERING"

<u>GROUP GOALS</u>   (or areas and issues members want to focus on in the group)
                        - from session Two

The primary areas of focus were categorized by:
        * I. - Awareness of Self and Others; and
        * II - Application of this awareness

I.   HONEST EMOTIONAL EXPRESSION
        MALE/FEMALE ROLES
        FATHER - CHILD RELATIONSHIPS
        CHILDHOOD ISSUES
        FROM BEING A BOY TO A MAN
        MEN AS 'TOWERS OF STRENGTH'
        CHANGING ROLES OF FATHERS AND MOTHERS
        IDENTIFYING OWN NEEDS
        IDENTIFYING REASONS FOR CHANGE
        ANGER AND HOW IT REALLY WORKS
        EXPECTATIONS OF SELF AND OTHERS
        ENGRAINED CONDITIONING - OUR CODES

II.   PARENTING APPROACHES AS SINGLE FATHERS
        CO-PARENTING - WITH A PARTNER; AN EX-PARTNER
        WORKING THROUGH SEPARATION, DIVORCE TRIANGLES
        BREAKING DYSFUNCTIONAL HISTORY
        ASSERTIVENESS WITHOUT AGGRESSION
        LETTING GO OF CONTROLLING BEHAVIOR
        SEEING VIEWPOINTS OF THE CHILD, TEENAGER, PARTNER
        OTHER FATHERS EXPERIENCES - WHAT WE CAN LEARN
        USE OF HUMOR TO REDUCE STRESS
        ACCEPTANCE OF SELF
        FAMILY COPING SKILLS
        CONFLICT RESOLUTION

APPENDIX - F

FATHERS AND FATHERING - EVALUATION

Name:

Date:

1. What were your original goals or reasons for taking the group?

2. Did your reasons for taking the group change as the group progressed? Yes or No? If yes; how did they change?

3. Did you fulfil your goals? If yes; how" Be specific.

4. What did you like most about the group?

5. What did you like least about the group?

6. Do you feel your approach to fathering has changed as a result of your participation in this group? If yes; how? Be specific.

7. Are there any other areas in your life that have been affected by the group? Please explain.

8. Can you state one memory that you have of the group?

9. What areas do you feel you want to continue working on?

10. What new directions would you like to move in?

11. Addtional comments.

EVALUATION OF GROUP LEADERS

(use separate answer sheet)

1. Any comments on Tom as a facilitator?

2. Any comments on Bryan as a facilitator?

3. Any comments on Tom and Bryan as a team? Did they work well together?

APPENDIX - F

Father R

1. Conflict in the family, particularly between me and my daughter. I wanted to get some better understanding of how I relate to my family and my role as a father.

2. No.

3. Somewhat, I got in touch with some of my feelings and emotions but I feel that the emphasis on fathering was not as focused as I thought it would be or as practical as I thought it would be.

4. Openness in discussion - some realy good sharing of feelings, ideas, hurts.

5. The group tended, a few times to get into a counselling session which I feel was somewhat going beyond what the group dynamic may have been needing or wanting. There was some real shallowness on the part of a couple of guys.

6. I think so, when I combined this group with another counselling I'm taking. I am much slower to anger, more looking for alternate solutions to problems. Being somewhat more aware of my own feelings and emotions, I seem to be more able to be calm and less prone to severe emotional shifts.

7. I'm working on my communication skills in the family.

8. The empathy of the group toward the other members. This is particularly evident during the evenings when emotions and feelings were discussed and individual problem areas where shared with the group. Specifically I think of the evening I shared my loss of my brother and also the group of three with T and Z, when I talked about my handicapped daughter.

9. Communication. I find it very difficult to share my deeper feelings with my wife and family.

10. I feel a real need for involvment in a continuing men's group which deals with issues involving relationships and communication.

11. I'm really glad I stayed with the group despite some early misgivings. I actually look forward to Wed. evening meetings.

APPENDIX - F

Evaluation of Group Leaders

1. In early sessions tended to sound insecure about his role in the process; too much checking back and not enough leadership. Tended to take too much of a counsellor role did not focus or limit invovlement to group facilitator. Is the more dominating of the two group leaders/

2. Quiet not assertive in his comments and leadership. Could be somewhat more assertive.

3. Appeared at times to be not having planned the session. I feel that some of the goals or the planned agenda were not achieved as they could been. Instead there seemed an emphasis on feelings sand emotions. (I'm a more practical person who is somewhat more task oriented and the free discussions - while valuable - were not as helpful as a more structured/focused discussion may have helped me more).
They seemed comfortable together. They are two "good guys" and I have enjoyed knowing them.

Father S

1. To try and be a better father.

2. Yes

3. Yes - After hearing of different problems form the group and recieving answers and support, you are aware you are not alone.

4. Support.

5. Not enough to or each one problem.

6. Yes, I learned to be more calm , more relaxed and give more positive outlook to my family.

7. Yes, I think if one takes a bit more time to analyse situations and be positive, talk things out, there could be result.

8. I see total support from all.

9. Continue to keep anger under control.

10. Continue to be a good father and husband.

11. I appreciate attending the group

APPENDIX - F

Evaluation of Group Leaders

1. Did a good job.

2. Did a good job.

3. They both worked well as a team.

Father T

1. My original goals for taking the group were to aquire some skills for better dealing with my anger in my home, and to help me deal with my failing relationship with my wife.

2. My goals did not really change as the group progressed but my assessment of my situation did.

3. I have fulfilled my goals in two ways. One, I can see where my anger has come from, and it's not just from my wife and kids, but from a systematic denial of the pain that exists in my life and has existed for a long time. Second, it has made it very clear to me why my relationship with my wife has been failing. That is because she too, had a cold and distant father and has been trying to use me to replace him.

4. The ability to talk freely and openly was what I liked best about the group.

5. There was little I didn't like about the group.

6. My approach to fathering has not changed but if I can get my problems with my wife sorted out, it will. She resists my efforts to change.

7. It is difficult to say if other areas of my life have been affected. If pressed I would have to say not.

8. The main memory I have of the group is seeing myself and others allow themselves to feel sad.

9. I want to continue to work on getting to the point where I can express my feelings honestly, when I have them and elimnate some of the frustration in my life.

10. I would like to stay in the same direction, but may deal with fear as an underlying emotion. I fell that I am very afraid a lot of the time.

11. This group has allowed me to express myself during the most difficult period of my adult life.

APPENDIX - F

Evaluation of Group Leaders

1. I felt that Tom did a very good job at the begginning of the group and progressedto outstanding as the sessions progressed. Tom has an ability to draw people's feelings out, that is not only remarkable, but addictive.

2. I felt that Bryan did an extremely good job as a facilitaor. He is a very honest, open and caring person who understands the issues.

3. Although there were some times when Bryan and Tom appeared to be going in slightly different directions, they did basicaly work well together. I personally felt that there were some differences of approach or maybe even of belief vetween them that were never really worked out. I felt that they could have been better as a team if those things had been worked out.

Father U

1. Better family relations.

2. Yes, as I learned more I questioned more and tended to learn more about myself and others.

3. Yes I have acheived much better relations with my family. In fact, better realtions with most people.

4. Atmosphere of "safe haven". If I had nothing to say I did not have too say anything. When I did you listened.

5. Time constraints.

6. Absolutley! I'm far from perfect but I now relate to my kids without a lot of garbage getting in the way. It a lot of little things.

7. I think I am much more capable of understanding how other people really feel. I have more confidence that my intuition can be right.

8. Many memories, but most of all I will remember R at about week 9 saying how he had felt so good all week and all of a sudden he had to reconsider after a 5 minute check in. I can't remember the words exactly but the group was just in total harmony. It felt really good.

9. I want to continue working on my own sense of self worth and esteem.

10. I don't know what new direction I want to move in right now. But instead of trying to win the game of life I think I would be much rather just expreicne it.

11. Thanks I love you guys.

APPENDIX - F

Evaluation of Group Leaders

<u>Tom</u>
- Excellent effort Tom.
- I like the lack of structure but you must be more firm about the implementation of its non-existance (Get it?)
  - ie. Tell people there is no structure and get on with it!

<u>Bryan</u>
- Sometimes you lost me Bryan. But then again sometimes I used to lose myself.

<u>Team</u>
- You should try sitting apart from each other in the group.
- You work well together

Father V

1. I had realised that my fathering/husband skills were not all that they could be. Actually in a broader sense, I became aware that the ways in which I dealt with life probrobly left much room for improvemnt - I was receptive to anything that could improve "me".

2. Not really, although perhaps they became more focused. I mean, that I became aware that communication and coming to terms with emotions were areas that I could improve on.

3. Ye, although the goals are still ongoing. I did become a little more thoughful about my feelings and a little bit better of a communicator about inner ideas. But I still have a long way to go.

4. Talking with other men about thought, feelings, emotions, etc. The sense of security in doing this.

5. Can't think of anyhting.

6. Yes, it's a bit more empathetic to the feelings of others. Plus maybe a bit more democratic. Actually I feel that the areas I've improved in are more in a general sense rather than fathering specific.

7. Yes I'm more aware of the many problems that men face in day-to-day life. I mean my horizons have been widened by listening to the other men's stories.

APPENDIX - F

8. The change in R from Day 1 to now.

9. Communication/sharing feelings (emotions) Anger management

10. Methods of relaxation therapy/stress management.

11. I've enjoyed the group. After I settle in the new city I intend to pursue, joining another similar group. And/or participating in workshops, lectures, etc. It was worthwhile, Thank you.

Evaluation of Group Leaders

1. 2. Not really. Although I don't trust guys with beards, so it was good to see Bryan shave his off. Just kidding!

3. The majority of the time yes. Although at times both were guilty of interupting the other as an idea was developed in the group. This gave me a sense that there was competition between the two at times. Jeez, what a boyish way to behave!

   Also this group vocalized a request for direction from the facilitators at the beginning. This did not happen immediatley, but we did settle into a facilitator/ group heiracrchy quick enough when it was approariate. I think we all apreciated that. The next group may be different.

Father W

1. To gain knowledge from other fathers experiences as fathers, prepare to be a father, identify my issues and concerns of being a father, relating to other fathers.

2. No. my reasons for taking the group did not change, but I did get far more out of it than I expected.

3. Yes. I fulfilled my goals and exceeded them. I learned that my previous preparation work has helped considerably (self awareness, counselling, developing solid foundation with my partener). I also learned that I have the same basic worries and concerns (fears) as most fathers, and also confirmed that I do need work on relating. Need to "let my hair down" every once in a while and not to be so serious.

4. I liked the speed with which we grew together as a group and shared our experiences, knowledge and vulnerabilities.

5. The short period with which we had to work (12 weeks). It originally sounded like a long time but definitely wasn't.

APPENDIX - F

6.   Yes, I have learned that my fears are normal and that I can relate to people very well if I allow myself to.

The group also re-affirmed my beliefs about fathering/parenting in that the child is a person that you assist in life and never own. I am privileged to have a child in on the way and look very forward to being a father. Technically I already have been for several months.

7.   My ability to relate to my partner and participate and enjoy our pregnancy. I have been able to express my fears to other men who understand. To express these fears to her would have caused tension/concern for her which isn't necessary.,

8.   The second session where I expressed my circumstances of infertility and the IVF process (emotional/psychological). That was the first time I have truly told anyone about this. I got support and huge satisfaction.

9.   I still want to continue with a men's/fathers group as I have learned that it is important for men to talk and deal with issues to continue work on my own history and resolve as much as possible, minimizing its impact on my children, partner and life.

10.   I would like to continue with a men's group and do further work on my awareness and ability to feel and deal with my feelings.

11.   In my opinion the group was a huge success. Many men in the group changed (for the better) from the experience. The changes were obvious throughout our meetings.

Parallels reached in the group apply to men and women regarding feelings/abuse/ anger etc., but the specific focus of being fathers and the effect on ourselves and children were very good. I think a fathers group is the kind needed along with a men's group in general.

Evaluation of Group Leaders

1.   Tom is a good facilitator. He is able to keep the group on track and represents the structured organized aspect of the group. Tom is a more "schooled" rule oriented individual but quite willing to explore himself.

2.   Bryan is also a good facilitator. He represents the more philosophical"feminine" side of a person. Very sensitive and aware of "rules", feelings, non-expressive communication.

3.   The two as a team work very well together and balance each other.

APPENDIX - F

<u>Father X</u>

1. To try and better myself as a father
   Deal with anger
   Try to keep my family together

2. Yes. I did finally learn to let go of my family because we had tried all of the parenting, counseling and still couldn't function properly. Although I will never let my son go. I must let go of my wife and get on with my life.

3. Same as above answer.

4. The sharing of situations from others
   The honesty
   Being able to identify with guys facing the same sort of problems as I am.

5. The writings "Questions and Answers" on paper
   Not being able to smoke

6. I feel I have for the weeks I was able to attend, attained a sort of patience level I didn't have before. Also I have learned to communicate with my son much better.

7. I have a girlfriend now who has 3 kids so I feel I can take some of the things I've heard and learned into a new relationship.

8. The Cane being passed around is significant in that it to me has meaning because my wife is Native. I also liked the variation from the guidelines i.e. the reflecting getting most of the nights attention time.

9. Anger management

10. I have started a new relationship with a girl 2 months ago and I find it very very different from my marriage. I just pray that it will not end.

<u>Evaluation of Group Leaders</u>

1. Gentle very direct
   Quite patient
   Willing to bend rules to assist other needs, not wants.

2. I really don't like to judge others but Bryan as well for the weeks I was here was considerate of our feelings, good at perceiving others feelings and was like Tom quite patient.

APPENDIX - F

3.   I felt Tom and Bryan are a good solid team, having consideration not only for the guidelines of out meetings but more so for our feelings/problems we had encountered through the course for our meetings.

Father Y

1.   My original goals were to become a better father/person for the benefit of my family.

2.   No.

3.   Yes. somewhat, I feel I learned a lot about dealing with family members. Not being baited into doing the same things again and again.

4.   Just to be able to discuss things and know that you are not the only one going through the problems.

5.   Not long enough

6.   Yes, I am able to talk more openly with my children about things. Have a much more rewarding relationship with them.

7.

8.   One very good memory is of one meeting when all of the men at the meeting were in tears and crying, very moving.

9.   Relationships with my children

10.   Not sure.

11.   A lot still going on right now in regards to my son, and am dealing with it

Evaluation of Group Leaders

1.   Tom - I felt did a very good job as a facilitator.

2.   Bryan - I felt like he was of the group not a facilitator but still very good leading the group.

3.   I think they work very good together, compliment each other.

APPENDIX - F

<u>Father Z</u>

1.

1. Learning to communicate better with spouse and children
2. Determining whether I was "normal"
3. Learning how not to repeat my parents mistakes
4. Learning how to be a better father figure.
5. Learning how to deal with my anger
6. Becoming less serious at home.
7. Learning how to express things emotionally
8. Learning not to expect perfection from myself.

2. No, but I learned many things I never expected.

3. Some of my goals were fulfilled - i.e. learning how to express things emotionally. This was probably the most fantastic revelation for me. I have also begun to be less serious at home, and I can drain my anger a little faster than before. My communication skills have improved yet I still have difficulty "empathizing" with others. I still have problems validating their feelings, but sometimes I get it right, and that's a great improvement! I also got quite a bit of validation of my own "normalcy" insofar as we are all a bit messed up inside. I have even begun to expect less from myself to be done, and not beat myself up when it all doesn't get done.

4. The group dynamics. Had I not experienced this group I would never have believed what happened in this group. The camaraderie, the closeness (hell I'd even call it love!) that happened in this group was simply incredible!! I feel as close to these men as I do to my family. The honesty the candor...amazing! We shared truths that we have never dared to tell <u>anyone</u> before. WOW

5. Occasional frustration at not having "my problem" dealt with. (I did say this only because I feel that you want something negative stated about the group). It was really never an issue for me. I always managed to glean some useful info from dealing with the others problems. I also had my turns to talk, so really I liked it all.

6. Yes.
   1) I listen to what people are saying before I "pass judgment"
   2) I have made myself "vulnerable" to my family by showing them real emotion.
   3) I have conceded that there are some things that I cannot change (or have no control over), and didn't let these things eat at me anymore.
   4) I try to invoke emotions in my family.
   5) I don't get as easily frustrated at home, which lowers the overall tension in the house.
   6) I can empathize better with other peoples problems.

APPENDIX - F

7.   Yes.   1)   Much more laisse faire than before (at work, etc.)

                  2)   Easier to get along with.

8.   I remember clearly how R 'broke-through' his feelings about his life, his daughters and his wife. It was like a great burden had been lifted from his shoulders.

9.   1)   Communication (lose the sarcasm).

        2)   Dealing with anger (mine).

        3)   Emotions (mine and others).

10.   1)   Blended family issues (custody/access/money/disagreements).

        2)   Dealing with family of origin issues - letting family members know how they've hurt me or disappointed me, etc.

11.   As I indicated in para 4, the group dynamics were absolutely astounding. I was constantly amazed at the progress we all made due to the bonds that we formed. I am very willing to do this sort thing again.

Evaluation of Group Leaders

1)   Tom as a facilitator: I'll get the detractor out of the way 1st - there were times that I felt he could have made a firm decision as to what we were going to do this week/ next week, etc. My background demands order, therefore my dislike of disorder is natural for me. Notwithstanding that, it worked(!), so much for my comment! As a facilitator, Tom was understanding and empathetic, knowledgeable and helpful. His ability to "hammer" away at the head until the heart took over was enviable, just as his ability to console was. In a word, he is a "sensitive".

2)   Bryan as a facilitator: Same type of detractor as above - tough to make a decision. The indecision raised concerns in the beginning, but as the group progressed, my concerns faded away. As a facilitator, Bryan was a little bit held back insofar as he didn't always jump in with something to say - he allowed others to work through it. Bryan most certainly has the knowledge and experience to do the job.

3)   Tom & Bryan as a team? It worked well. They didn't polarize to opposite ends, nor did they become 2 peas in a pod. Good chemistry between them. When you bear in mind that they were both on a personal journey along with the rest of us, they did a great job.

APPENDIX - G

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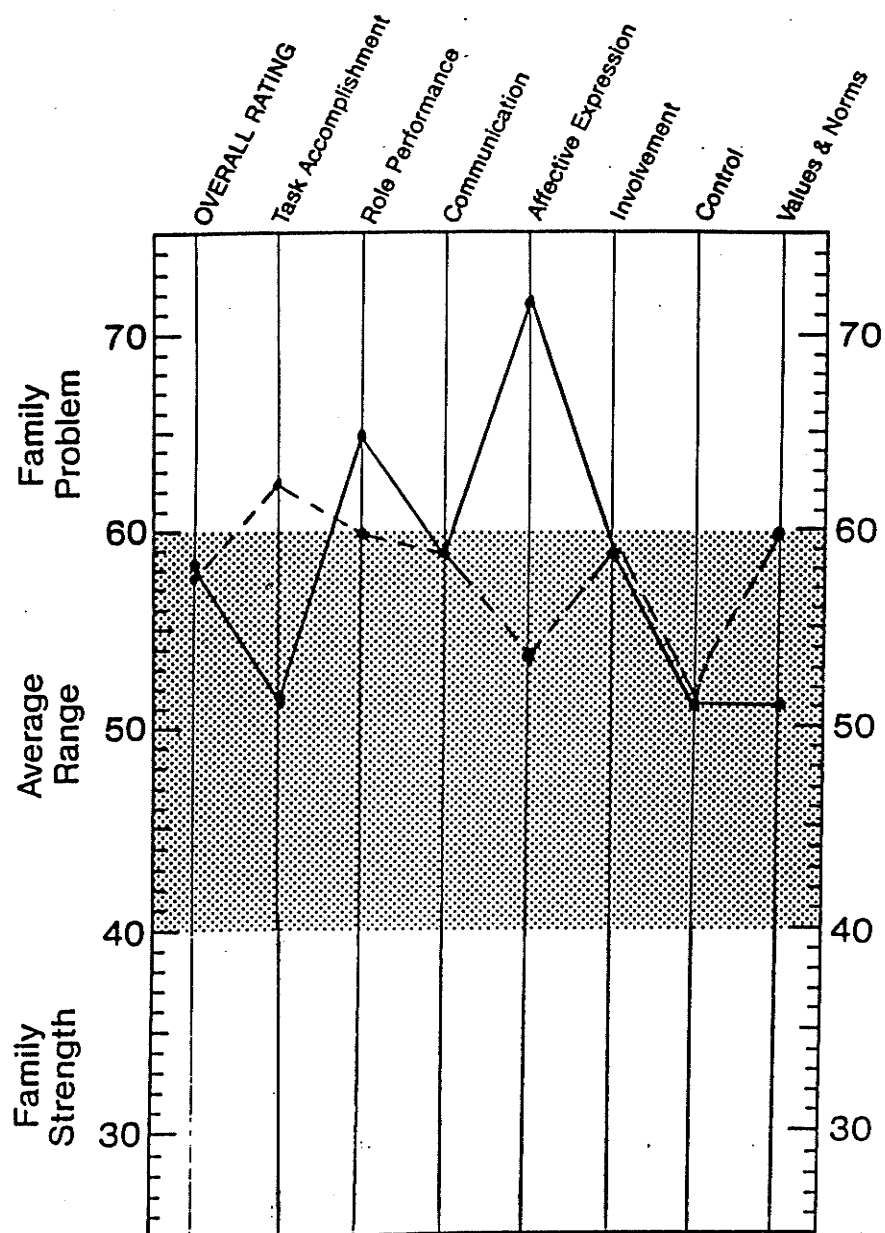
APPENDIX - G

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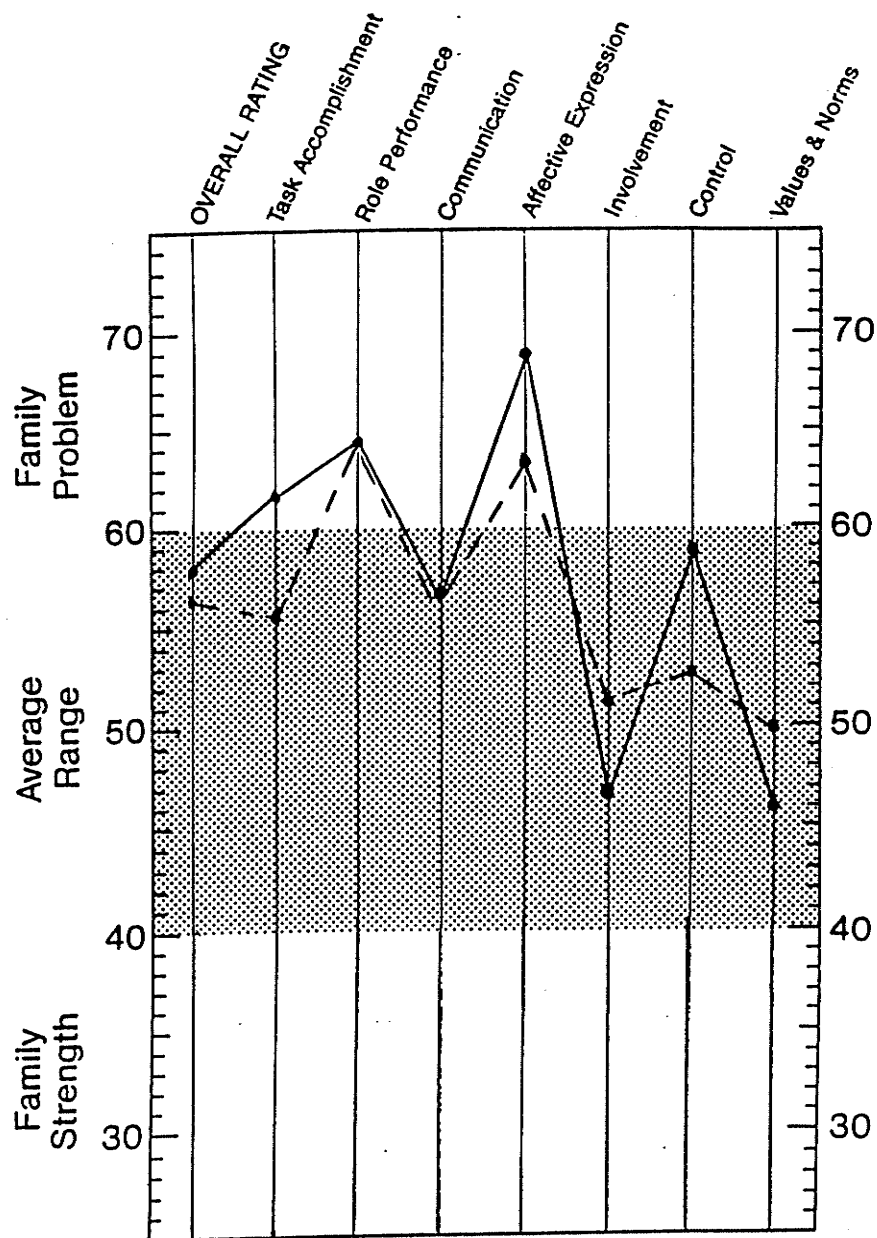
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APPENDIX - G

FATHER S - GENERAL SCALE

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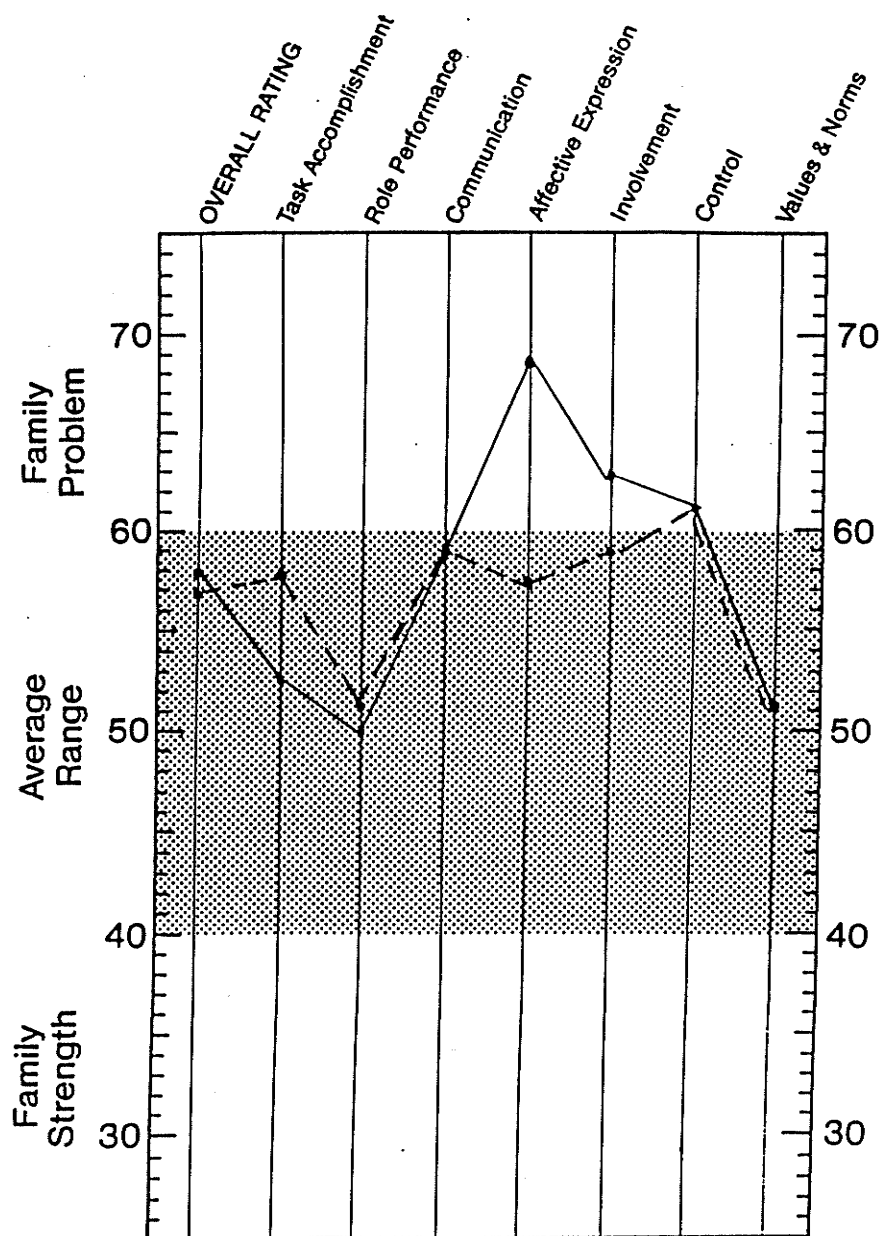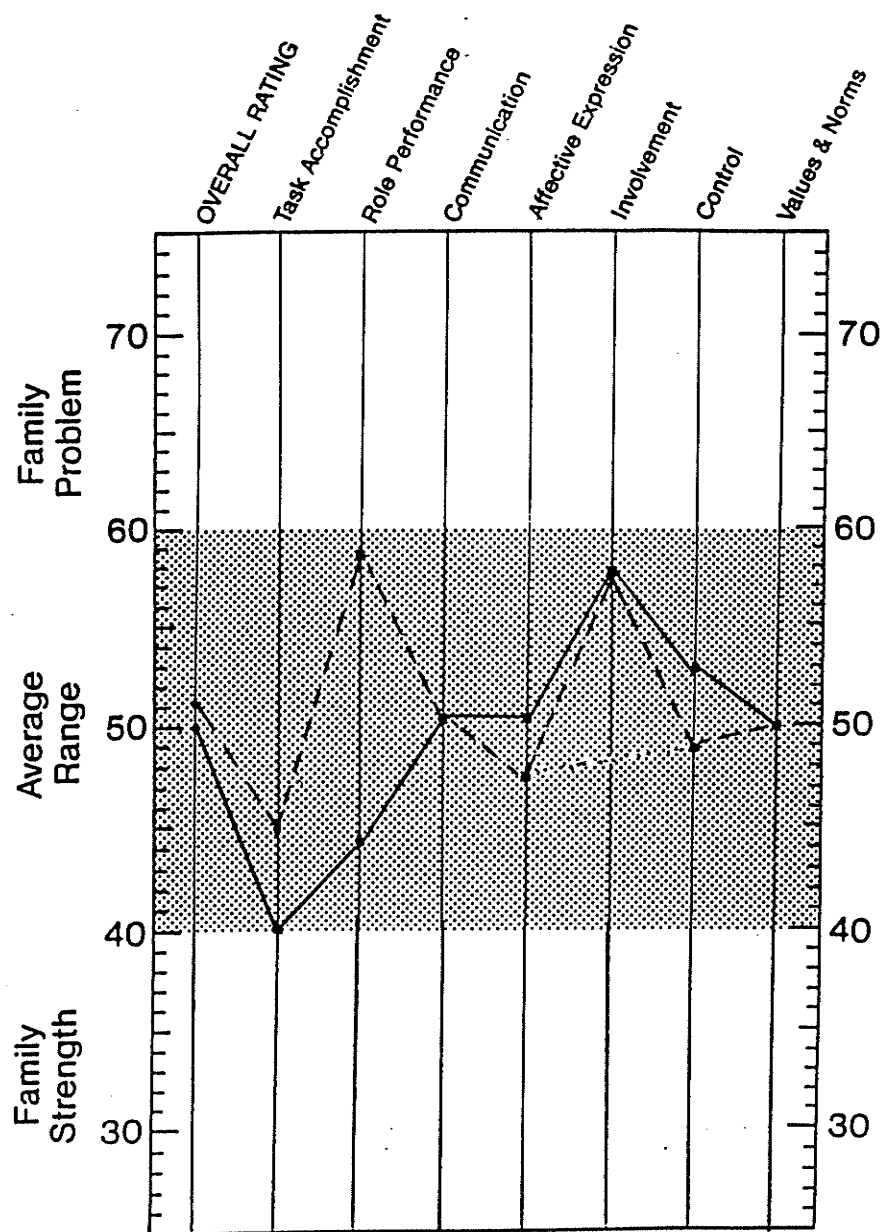
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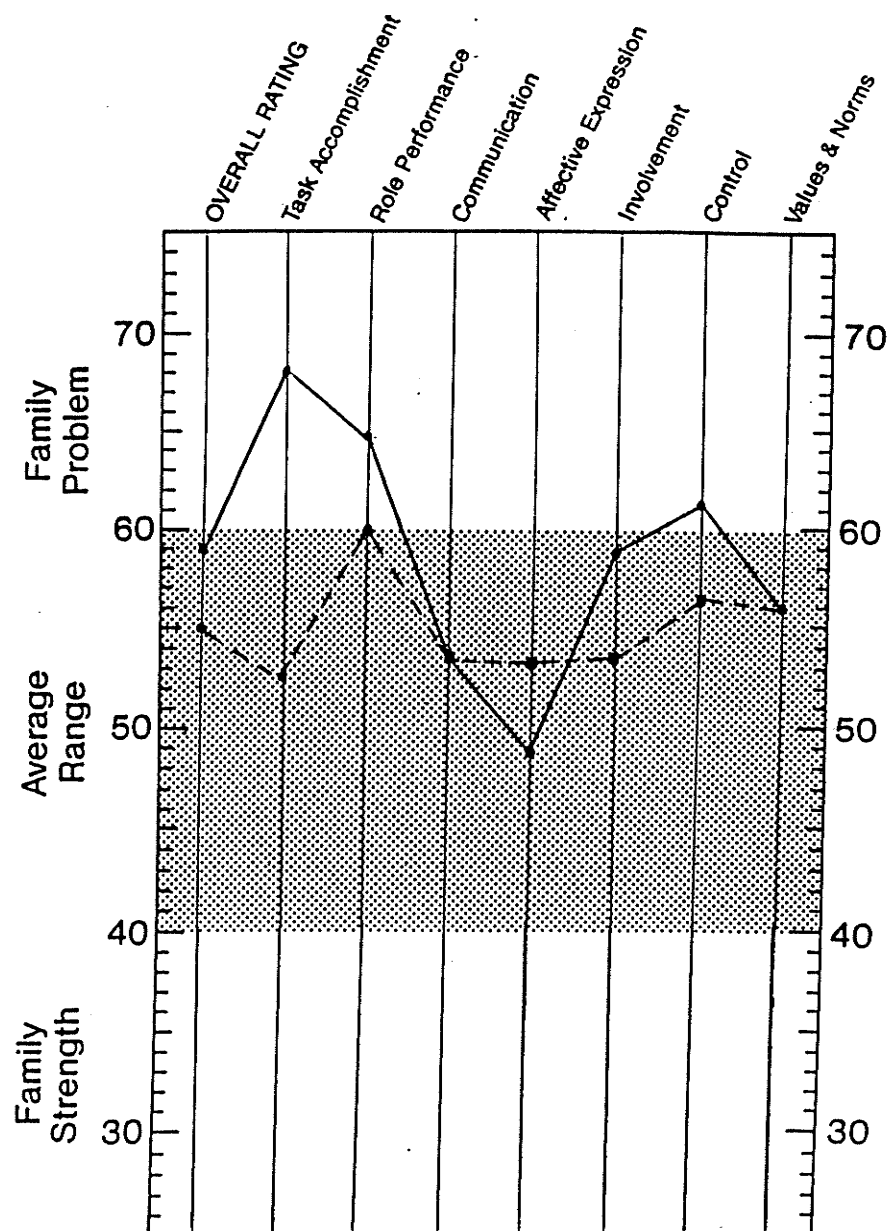
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APPENDIX - G

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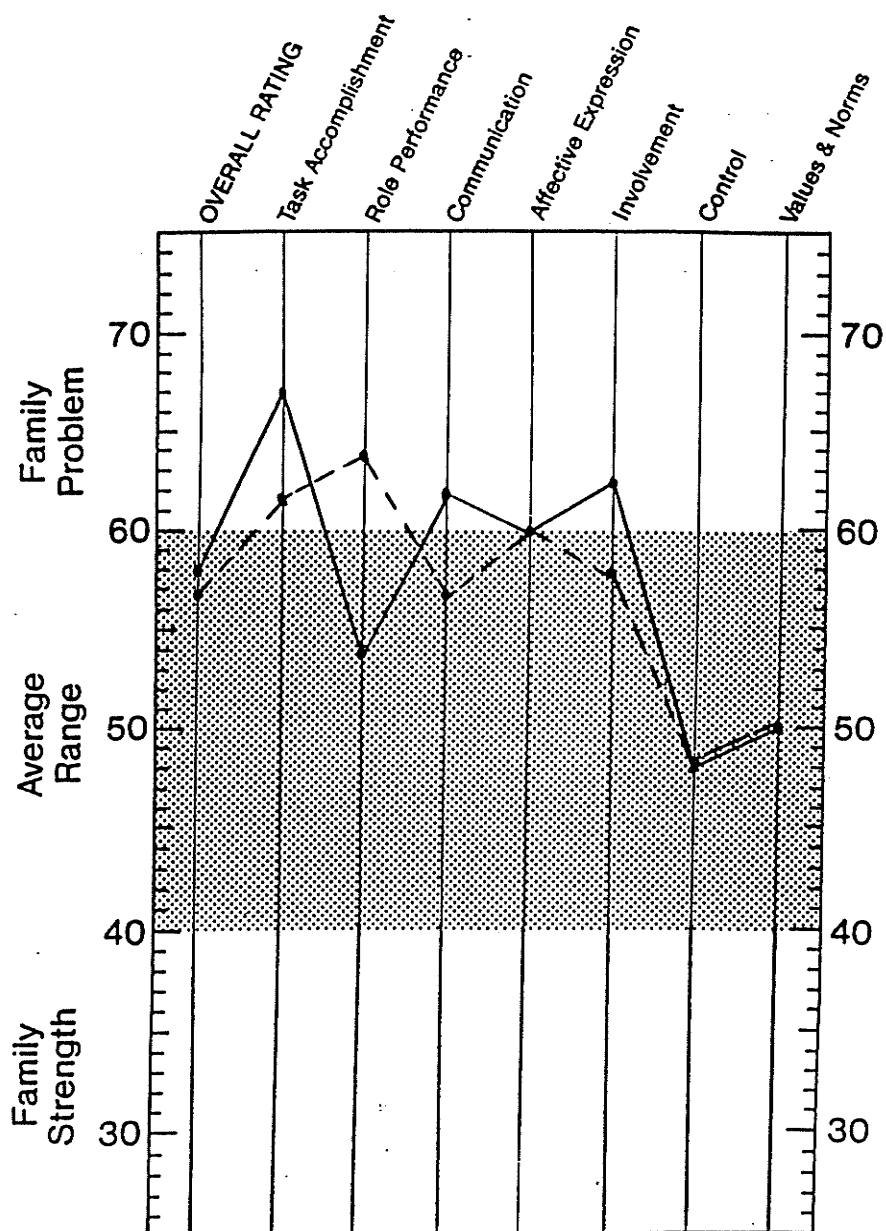
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APPENDIX - G

FATHER U - GENERAL SCALE

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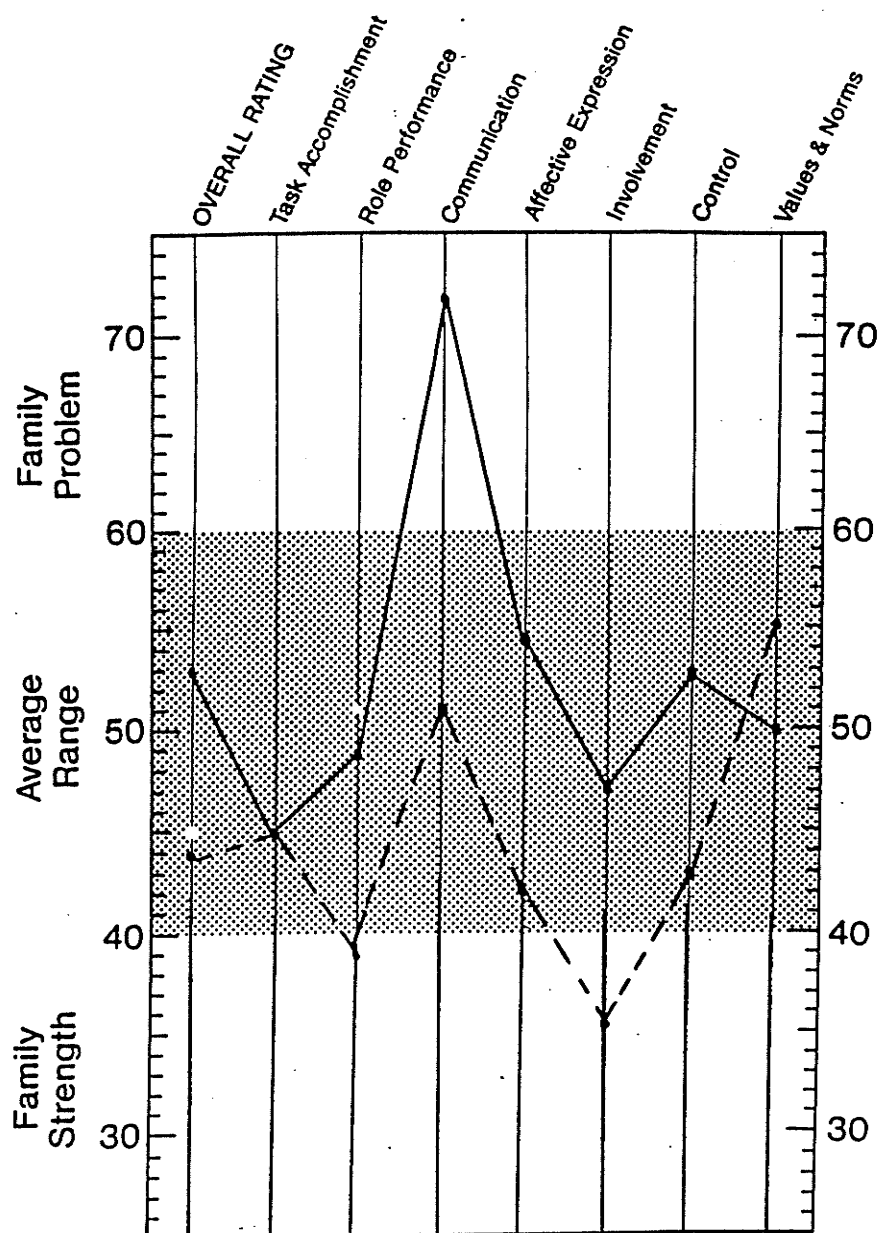
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APPENDIX - G

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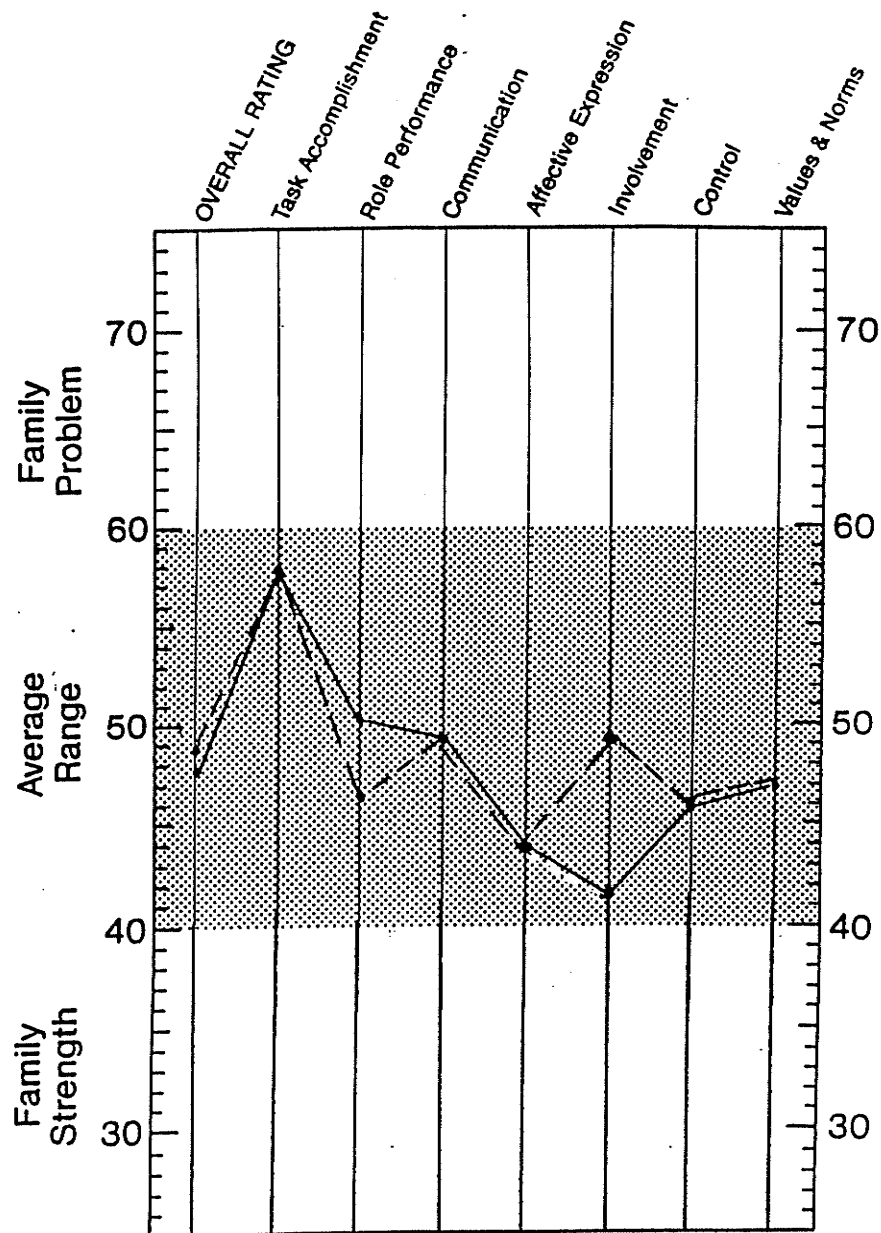
<u>FATHER V</u> - SELF RATING SCALE
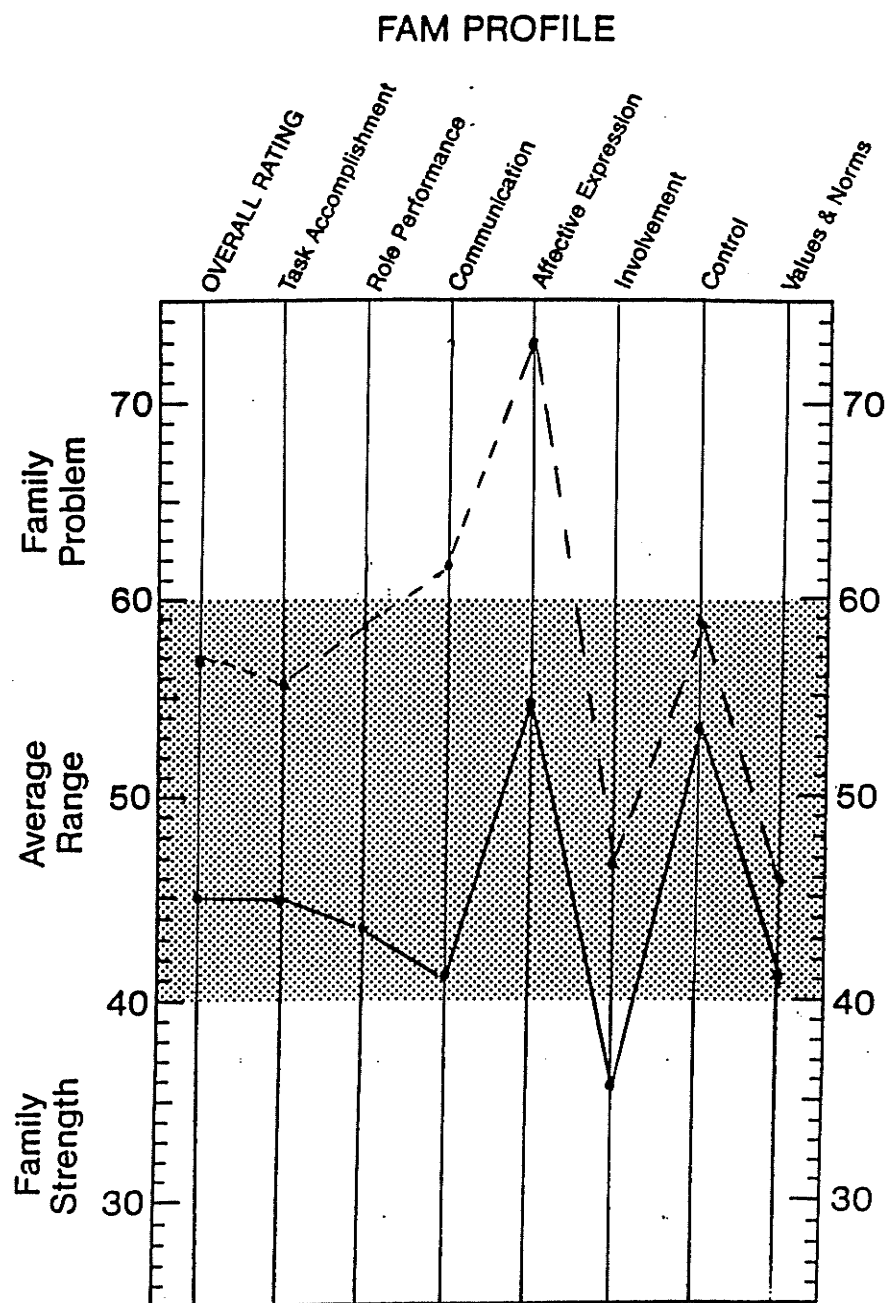
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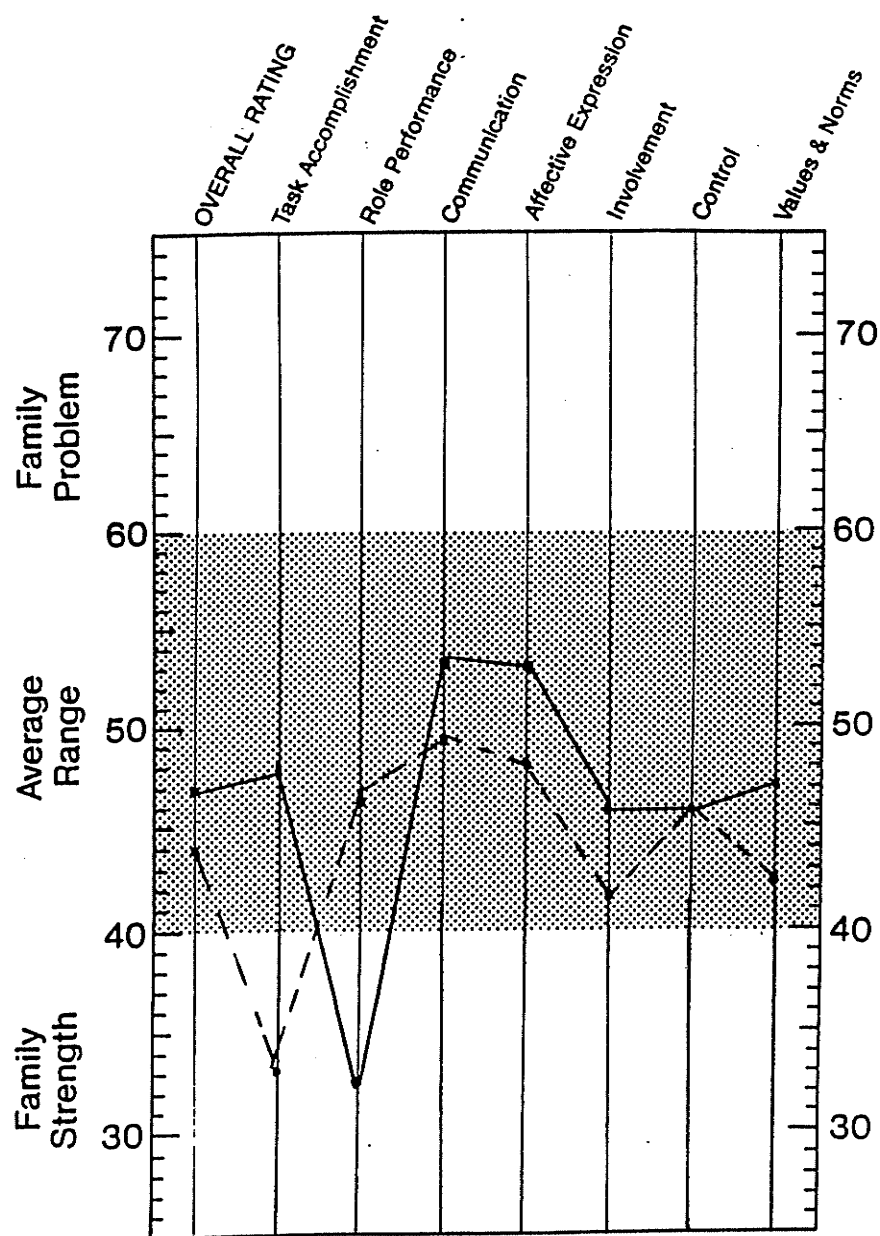
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APPENDIX - G

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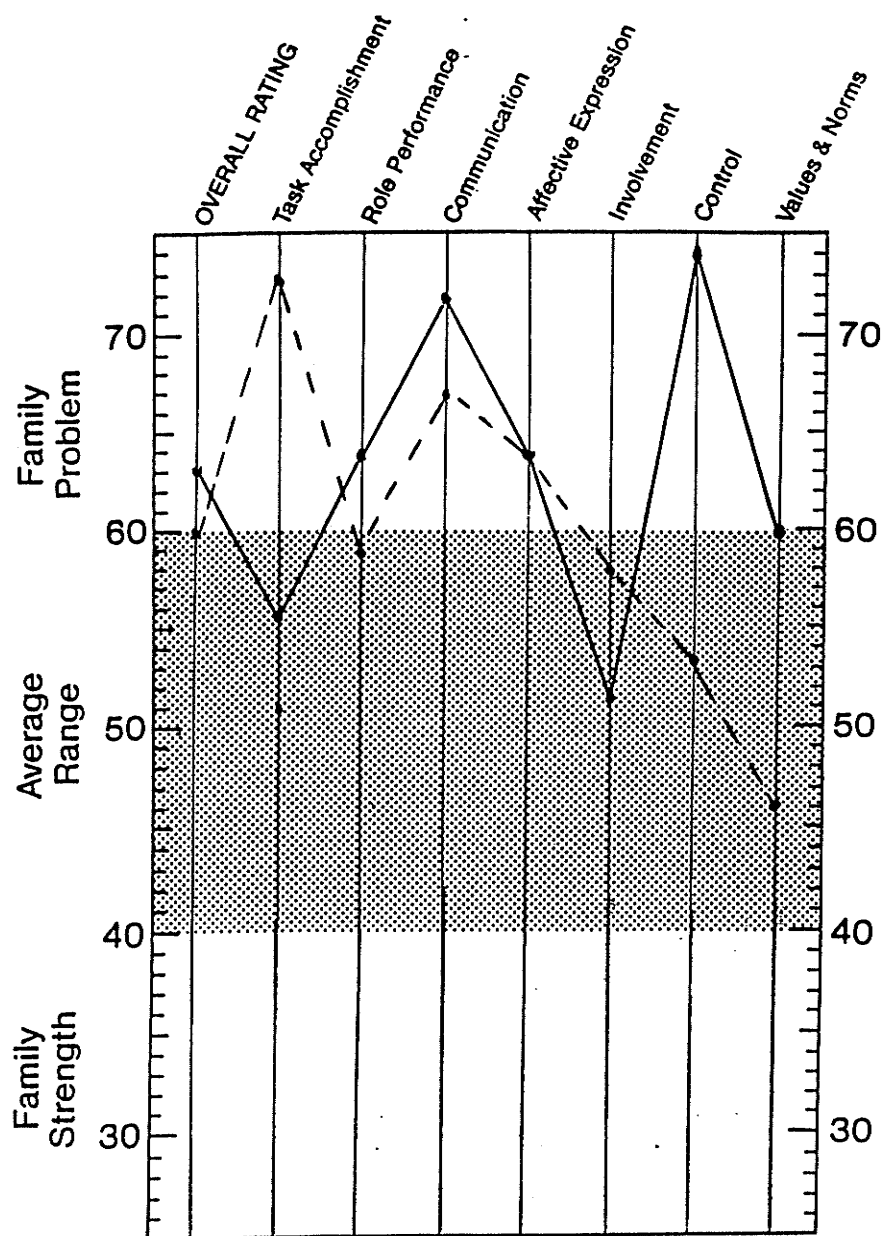
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APPENDIX - G

FATHER X - GENERAL SCALE

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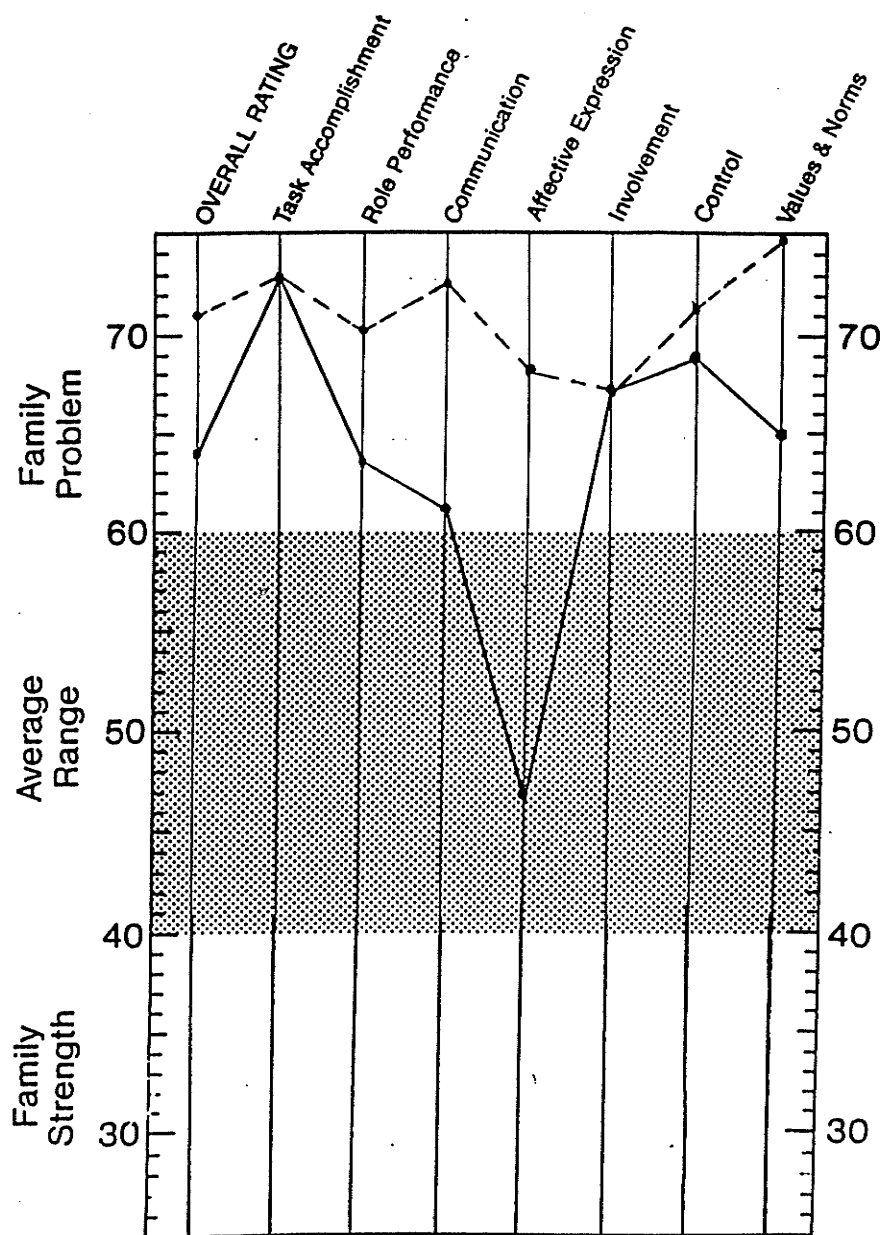
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APPENDIX - G

<u>FATHER X - SELF RATING SCALE</u>

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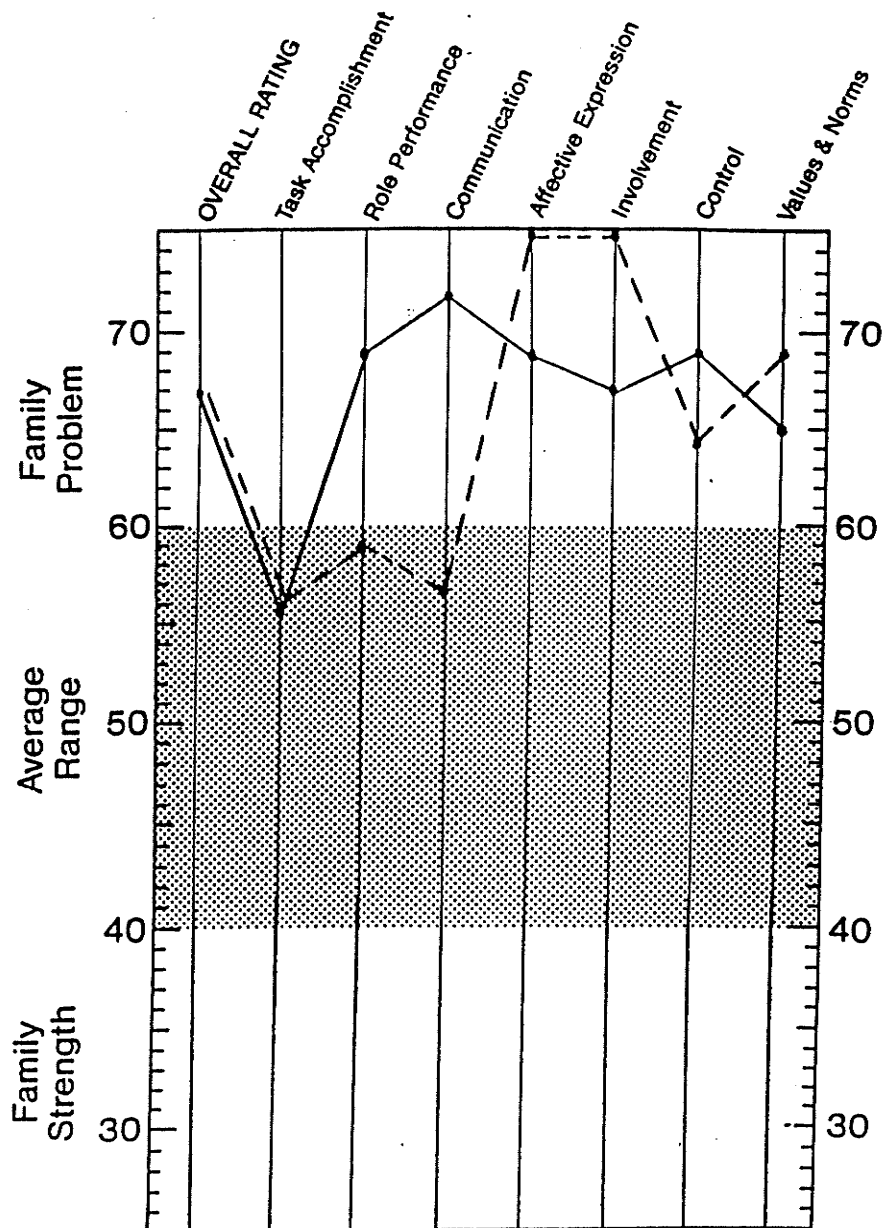
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APPENDIX - G

FATHER Y - GENERAL SCALE

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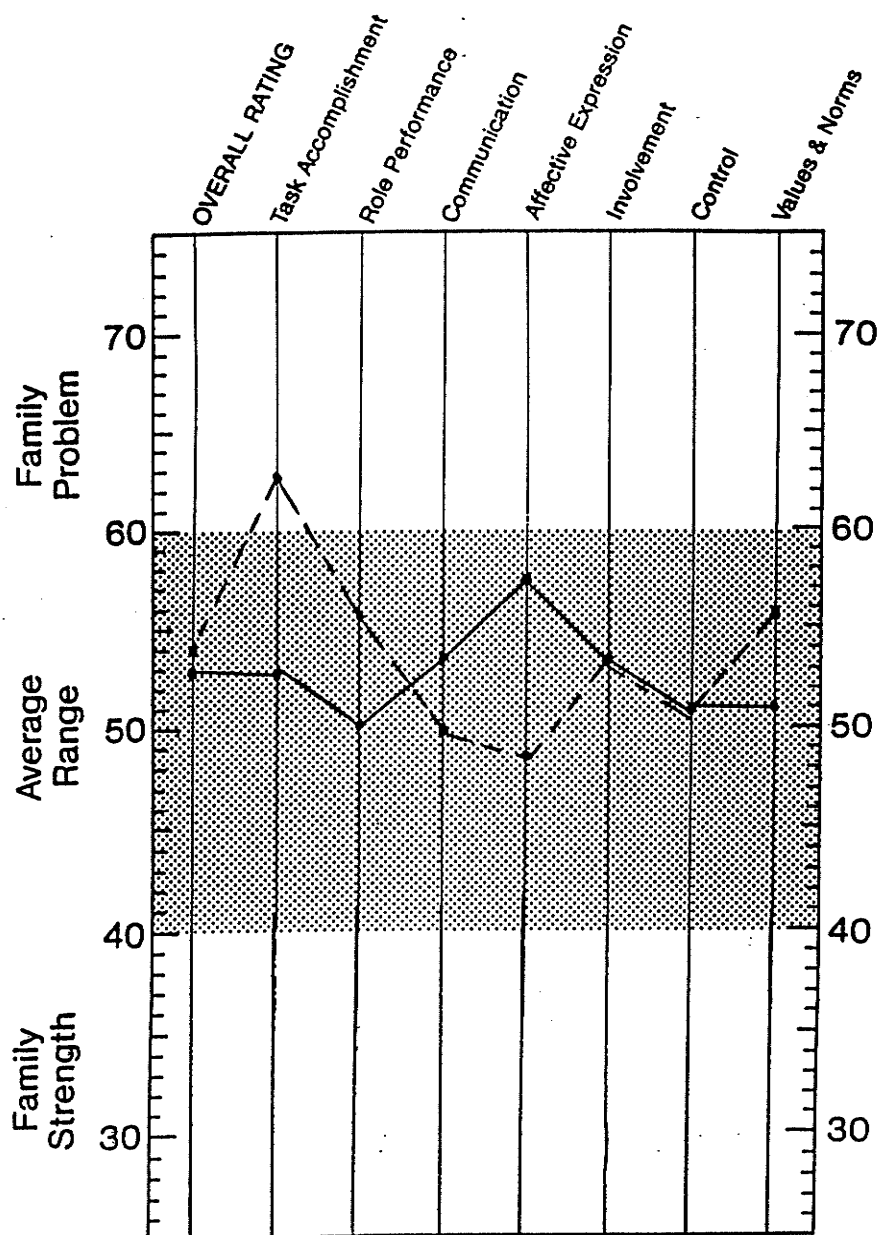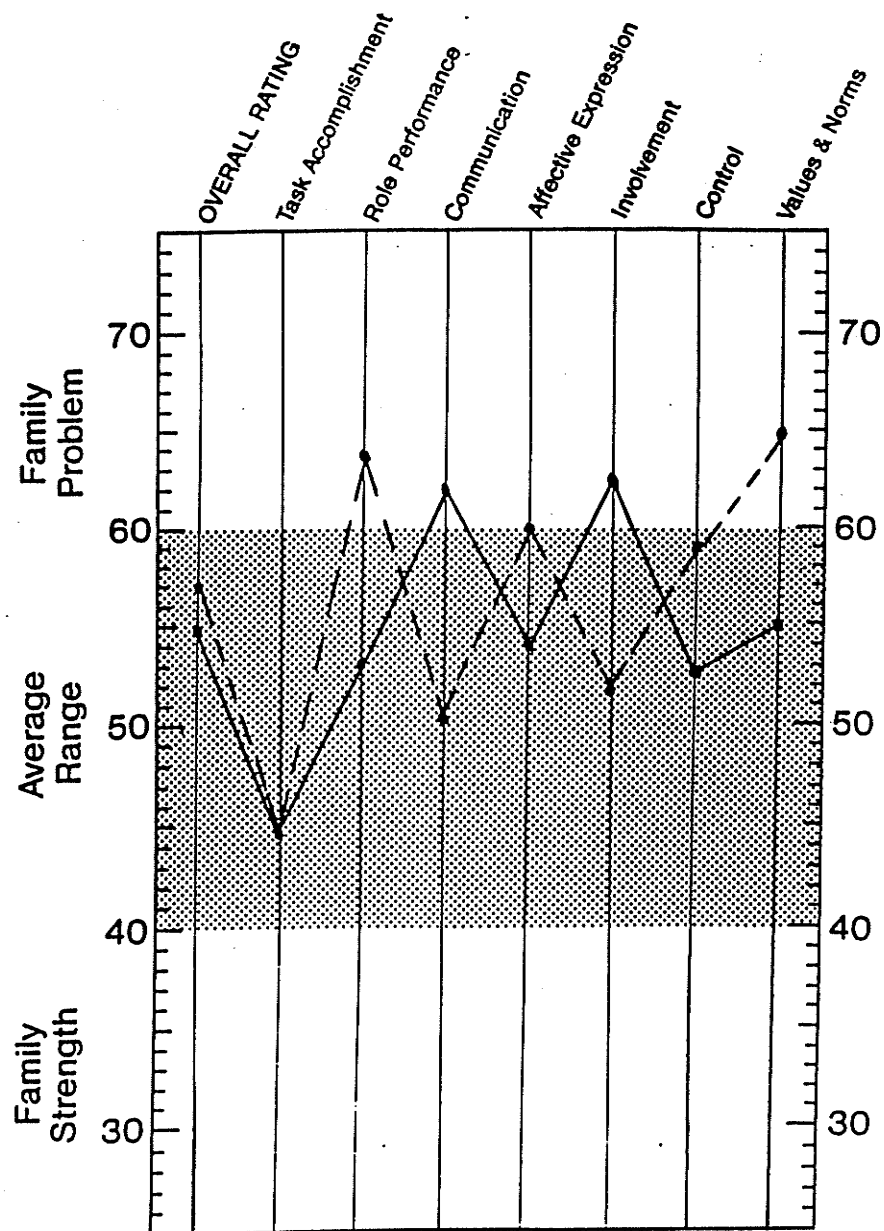
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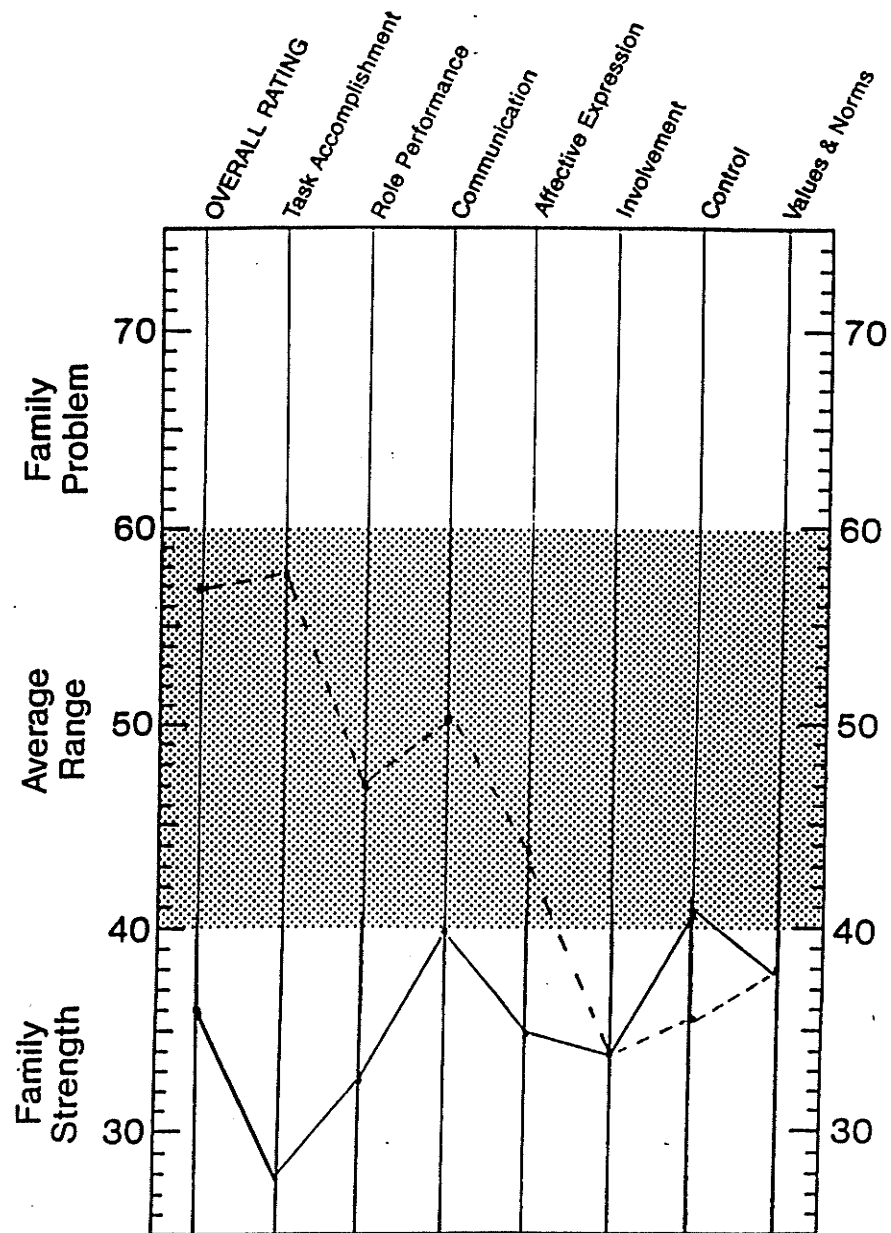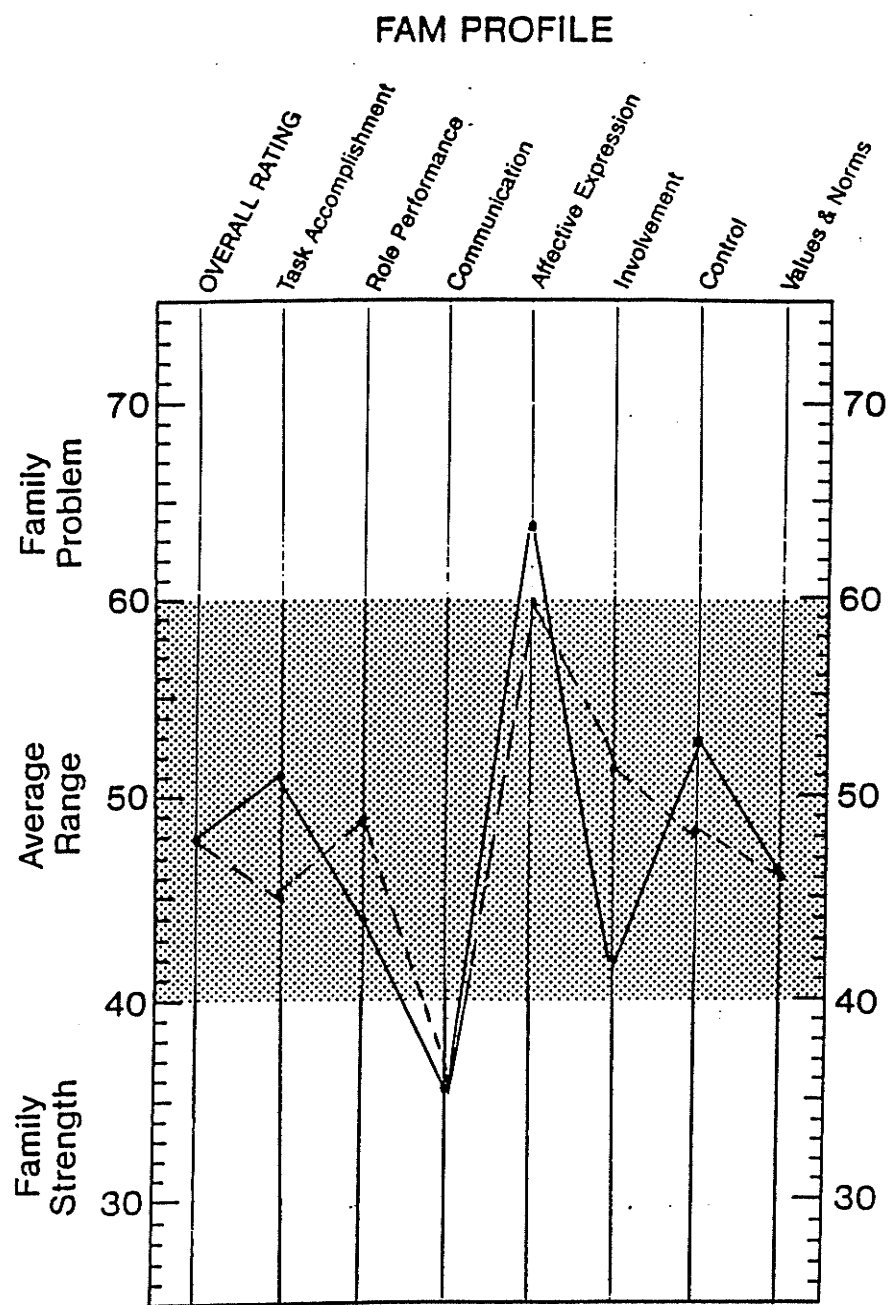
FATHER	Age	Marital Status	Number and Age-Group of Children	Employment & Type	Reasons for Joining the Group	Additional Information
R	50	Married	3 adolescents	Manager, white-collar	• improve family relationships	• middle daughter was severely mentally handicapped • conflicted relationship with youngest daughter
S	50	Married	2 adolescents 2 school-age	skilled, blue-collar	• to learn to handle teenagers • anger management	• had physical altercations with son in the past
T	37	Married	1 adolescent 3 school-age	Manager, business	• improve parenting abilities • to improve relationship with son and wife	• mother died around session 7 of the group
U	40	Separated	1 school-age 1 pre-school	Manager, business	• to prepare for better relationship with children	• had recently changed jobs and was in the process of separating from spouse during the group
V	32	Married	1 school-age 1 pre-school	Manager, public service	• for self exploration	• had recovered from depression in the past year
W	28	C/L Relationship	first time, expectant father	Supervisor - high skillled technicial	• wanted to prepare for fatherhood	• partner had conceived as a result of in-vitro fertilization
X	34	Separated	1 pre-school 1 adolescent, step-child	Unemployed seasonal laborer	• improve relationship with step-child • wanted to be a good role model • to see how other fathers dealt with issues	• was recovering substance abuser • started working evenings around the middle of the group
Y	34	Separated	2 school-age	Unemployed, Laborer	• learn to be a better father • to feel better about himself as a father • improve intimacy with his children and increase their self-esteem	• was expecting to become a single father but did not receive custody of the children • secured employment near the end of the group
Z	34	Married	3 school-age step children 1 infant 2 school-age children from previous ex-wife has custody	Manager, public service	• to learn to deal with things on an emotional level • improve parenting skills • improve relationship with present wife • explore his childhood issues	• described himself as an adult child of alcoholics • wife gave birth during the group

TABLE I

Group Demographics

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TABLE II

F.A.M. — Pre and Post-Test Differences

FATHER	Task Accomplishment		Role Performance		Communication		Affective Expression		Involvement		Control		Values & Norms	
	General Scale	Self-Rating Scale	General Scale	Self-Rating Scale	General Scale	Self-Rating Scale	General Scale	Self-Rating Scale	General Scale	Self-Rating Scale	General Scale	Self-Rating Scale	General Scale	Self-Rating Scale
R	-10	+6	+5	0	0	0	+18	+6	0	-5	0	+6	-9	-4
S	-4	-5	-1	-14	0	0	+12	+3	+4	0	0	+4	0	0
T	+14	+5	+5	-10	0	+6	-5	0	+5	+5	+5	0	0	0
U	+27	0	-4	-9	+19	+22	+19	+12	+14	+12	+16	+9	-15	-5
V	0	-11	+4	-14	0	-20	0	-19	-8	-12	0	-6	0	-5
W	+15	-16	-13	+4	+5	+7	+6	0	+4	-7	0	+21	+5	+14
X	0	0	-7	+10	-11	+14	-22	-7	0	-8	-3	+4	-10	-4
Y	-9	0	-5	-11	+4	+13	+9	-7	0	+10	0	-5	-6	-10
Z	-20	+6	-10	-5	-10	0	-10	+4	0	-9	+5	+5	0	0

Note: a + value may indicate a change in the direction of family strength.
a - value may indicate a change in the direction of family problem.
For further interpretation see appendix G and the Evaluation section in this text.