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A Study of the Paternal Absenteeism Among the Oji-Cree People

Clair E. Schnupp

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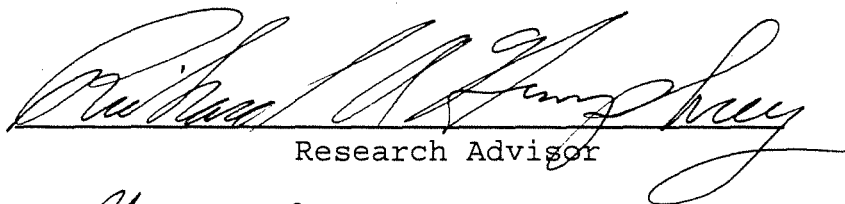
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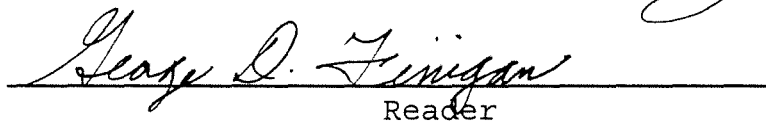
A STUDY OF PATERNAL ABSENTEEISM
AMONG THE OJI-CREE PEOPLE

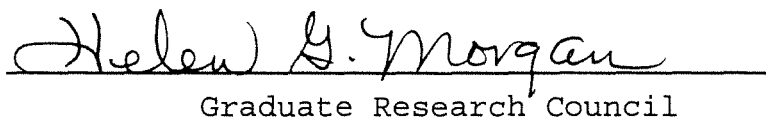
Clair E. Schnupp

B.A., Eastern Mennonite College, 1959

M.A., Providence Theological Seminary, 1991


Research Advisor


Reader


Graduate Research Council

A Dissertation Submitted in Partial Fulfillment of the
Requirements for the Degree of Doctor of Philosophy

Oxford Graduate School
August, 1995

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ABSTRACT

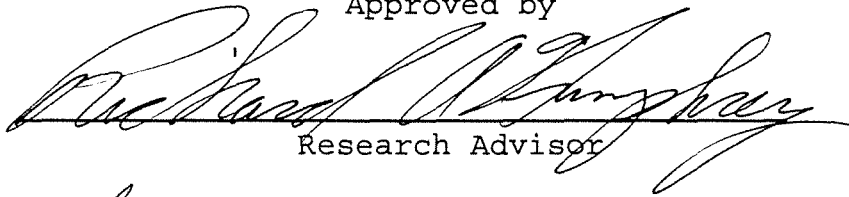
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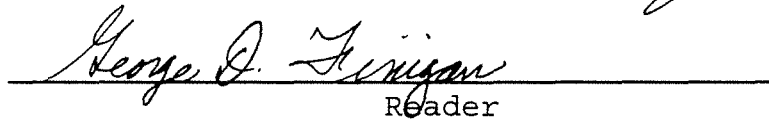
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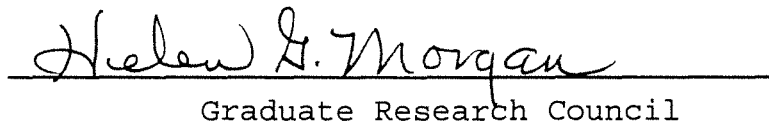
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ABSTRACT

This study investigated the phenomenon of paternal absenteeism among the Oji-Cree First Nations of northwestern Ontario and northeastern Manitoba, Canada. Five hundred and four leaders were listed from twenty-eight communities. From this population of leaders, forty-five were chosen as a sample population by systematic sampling to represent the 504 leaders. Every leader had an equal chance of being chosen. Twenty-three percent were female and seventy-seven percent were male.

The first part of the research was designed to provide social scientific data on the perception Native leaders held on the reality and extent of paternal absenteeism. The second part of this social scientific study was to determine the problems these leaders perceived to be attributed to paternal absenteeism. The third and last part of this investigation was to determine the ideas leaders had to alleviate this problem of father absence and on how to restore absent fathers to their children.

In analyzing the research findings, there was no significant difference in the perception and ideas between the gender or age of the leaders. The level of significance for rejection of the null hypothesis was set at .05 level of significance.

This societal research analysis portrayed a clear perception by the leaders of the phenomenon of paternal absenteeism and the many related problems for their family

structure, churches, and communities. There were significantly fewer concepts and ideas in regards to the alleviation and correction of this phenomenon of paternal absenteeism and its related problems. However, a list of recommendations did emerge from some leaders.

DEDICATION

To Children Whose Fathers Abandoned Them

CHAPTER ONE

INTRODUCTION

According to a national Gallup poll of 1992, seventy percent of Americans agreed with the statement, "The most significant problem facing the American family is the physical absence of the father from the home." Ken Canfield (1992), Executive Director of the National Center for Fathering, said about the riots and fires of Los Angeles:

The fires in Los Angeles are not yet contained. The real blaze is not based in racial hatred or reckless government programs, but in the fire of fatherlessness which threatens to wipe out the entire inner-city, and scorch the suburbs as well (press release).

Fathers are vanishing from North American homes. As fatherlessness increases at alarming rates, there are multiple effects upon today's children and adolescents.

At the National Fathering Conference of 1992, Canfield enlarged on his concerns. Canfield made the following points:

1. Fatherlessness is the most socially consequential fact of our era, with one-third of all children living away from their fathers.
2. The common denominator among gang members in Los Angeles is their fatherlessness. Gangs provide the missing commitment and protection.

3. Children who grow up in fatherless homes are more likely to engage in dysfunctional behaviors such as poor school performance, sexual promiscuity, depressive and aggressive behavior, and alcohol and drug abuse.
4. Fathers have incredible power to influence their children's intellectual ability, occupational choices, ethnic heritage and memories, behaviors, and attitudes and actions toward their own children.

Canfield also mentioned the encouraging signs he is seeing, noting that men all over the country are starting to re-discover the power and joy of fathering.

The purpose of this research was to learn how paternal absenteeism among the Oji-Cree people of northwestern Ontario and northeastern Manitoba was perceived by their leaders.

Theoretical Perspective

This theoretical perspective has been developed based upon a biblical anthropology. This section dealt with the importance of the combination of paternal and maternal influence upon child development. Humankind has both male and female. The sexual distinctives between male and female are fundamental to what it means to be human. To be human is to be sexual. While in marriage sexuality (maleness and femaleness) provides the means for procreation, that is not

the only purpose of the two genders. The gender differentiations enrich and complete all human relationships.

The male's need for a female set of emotions and the female's need for a male set of emotions make it important for a husband (male) and a wife (female) to form a two-parent marriage and family. The literature review in chapter two showed that boys (males) and girls (females) need everything a father and mother can bring them for emotional, rational, volitional, spiritual, and sexual maturity. Parents as male and female raise the next generation.

Dysfunctional marriages, families, and parenting predispose children for dysfunctional living, while effective, loving marriages, families, and parenting predispose children to mature, satisfied, and healthy adult lives. Girls learn to behave in feminine ways through complementing the masculine behaviors of their fathers, while boys learn to behave in masculine ways through complementing the feminine behavior of their mothers.

Erikson (1963) as a psychoanalyst provided an integrated view of how children develop during the life cycle. He stressed the relations of the "self" to others in society. In chapter seven of Childhood and Society Erikson set forth the eight psychological stages of men and women. The first five stages are: 1) basic trust versus basic mistrust; 2) autonomy versus shame and doubt; 3) initiative versus

guilt; 4) industry versus inferiority; and 5) identity versus role confusion.

A child needs to move through these first five stages before he can move successfully into the three adult stages. The solutions provided by both parents prepare the child for the crises he will encounter. This preparation will determine the child's readiness for the next stages. The emotional health and maturity of children are developed through interaction with both parents. As children progress through the developmental stages, they need both parents who can meet their physical, emotional, and psychological needs. The stages a child will face later as an adult are the following: 6) identity versus isolation; 7) generativity versus stagnation; and 8) ego integrity versus despair.

Wright (1989) believed that, in most situations, dysfunctional families give rise to dysfunctional husbands and/or fathers who will fail to provide healthy, positive role models as a result of uninvolved, domination, desertion, divorce, or illness. Conversely, Wright believed that properly functioning parents will give rise to husbands and/or fathers who will provide healthy, positive role models as a result of involvement, understanding, presence and nurturance.

Problem Statement

According to leading researchers such as Blankenhorn (1995) and Canfield (1992), paternal absenteeism is a grow-

ing phenomenon all across the Americas. Many social workers, family counselors, pastors, and politicians have a growing concern about this great challenge facing American family life. Canadian Native Americans are encountering this same phenomenon of paternal absenteeism, which is largely unaddressed.

Along with a large number of single mothers is a much larger number of children whose fathers choose not to live with them. For every single mother there is a father somewhere who is not living with his child/children. In counseling, the author often encounters negative effects among children, youth, families, churches, and communities which can at least in part be attributed to paternal absenteeism.

Background of the Research

The literature review produced no precedent research on paternal absenteeism among the Oji-Cree society. Without known available research, and based upon the author's thirty-five years of experience in family education and family counseling, the assumption is that the phenomenon of paternal absenteeism and its effects upon Native society are very similar to the phenomenon and its effects among Euro-Canadian children, adolescents, and society.

According to 1991 Statistics Canada, the total population of Native origin is 1,002,675. This coincides with Irwin (1994) who presented population figures of approximately 1.5 million people of Native origin. This represents

just over three percent of Canada's total population of 27,367,000.

Referring to the total Canadian population, Barr (1993) reported that the number of two-parent Canadian homes in 1991 was 6,401,460 and the number of one-parent homes in Canada was 954,710. In 1991, the number of lone-mother homes was 786,470 and the number of lone-father homes was 168,240 (12).

In comparing the growth of lone-mother and lone-father families, the number of lone-mother families increased at a much greater rate than did lone-father families. From 1971 to 1991, lone-mother families increased from 377,165 to 786,470. This means that the Canadian paternal absenteeism has more than doubled in twenty years. From 1971 to 1991, lone-mother families increased from 7% to 11% of Canadian families.

Even though the research on paternal absenteeism in Native American families is practically nonexistent, and the statistics are sparse and incomplete, Lindsay (1992) for Statistics Canada reported that many Native women are lone parents. Lindsay wrote:

A relatively large proportion of Aboriginal women are lone parents. In 1986, 15% of all Aboriginal women aged 15 and over were lone parents compared with 7% of non-Aboriginal women.

Men with Aboriginal origins were also somewhat more likely than their non-Aboriginal counterparts to be lone parents. However, because of the large number of Aboriginal women parenting alone, men make up a relatively small proportion of all lone parents in the

Aboriginal community. In 1986, just 15% of Aboriginal lone parents were men, while 85% were women (14).

In another study Rosenberg (1988, 45) found that the 1987 adolescent birth rate in the Manitoba Native population was four times the non-Native rate (143.6 versus 35.2 per 1000 females aged 15-19).

Statistics Canada has written "Incomplete" over many communities of the 1991 Census. Statistics Canada is planning a follow-up census with methodologies to acquire a more complete set of demographic information and statistics which will include statistics of family structures.

One social researcher and university professor of Native descent does research among Native people. He confirmed the lack of research on paternal absenteeism and single mothers. For the sake of confidentiality his name is being withheld, but he said, "Let's face it, most Native single mothers are in hiding. They do not care to be identified for various reasons." Thus the number of single mothers is really unknown to anyone, but it is higher than the statistics indicate. Also, most absent fathers who have abandoned their children are in hiding and do not want to be identified.

This lack of information on Canadian Native family life is similar to what was found in the Navajo nation in the United States. A 130-page statistical report, Navajo Nation Fax 93 (1994), provided statistics on many subjects, but no statistical information about two-parent households and

lone-parent households. However, an important set of statistics was given in 1993. There were 2311 marriages and 2299 marriage dissolutions (42). These marriage dissolutions often left children alone with mothers without a father present.

Purpose of the Research

The original research sought to determine the Native leaders' perceptions of the phenomenon of paternal absenteeism, its extent, its results, and any ideas for solutions to the problem. Therefore, the researcher conducted a general survey of previous literature and/or research on paternal absenteeism in the North American scene. He established the extent of the phenomenon and its effects upon families, churches, and communities. This literature review along with available statistics provided an excellent background for original research among Oji-Cree leaders. This North American literature survey along with available statistics was compared with the Native leaders' perceptions for analytical and research relationships.

Efforts were made to analyze, categorize, and present the data in a scholarly manner for effective use by Native leaders. It is desired that the Oji-Cree scholars and leaders will take the findings of this research and utilize it in policy and program implementation for their families, churches, and communities.

Significance of the Research

This research provides Native leaders with a statement about their perception of the phenomenon of paternal absenteeism and its associated problems, and could bring substantial impact on the formulation of policy and programs into the twenty-first century. This research took the pulse of how Native leaders perceive paternal absenteeism. It could become something of a "pathfinder" for new ideas and approaches under the new self-government initiative of the Oji-Cree leaders. It could help Native leaders think through the long-range effects on their families, communities, and churches if the problem of paternal absenteeism remains unaddressed. It is desired that more men find fulfillment in fathering and consequently address the critical issues of children and youth in Native society.

Research Questions

This study raised three over-arching research questions:

- 1) What are the Native leaders' perceptions of the phenomenon of paternal absence?
- 2) What are the Native leaders' perceptions of the problems related to paternal absence?
- 3) If Native leaders perceive a significant problem and see related problems, what ideas do they have to alleviate the problem and restore absent fathers to their children?

CHAPTER TWO

LITERATURE REVIEW

In the on-line literature review of socio-files, psych-lit, and dissertation abstracts, the research showed that paternal absenteeism has negative effects upon children's psycho-sexual, social, attitudinal, and behavioral development. The on-line book search and further study at the National Center for Fathering, Shawnee Mission, Kansas, showed a significant number of authors promoting father presence and pointing out the serious problems associated with fatherlessness.

Prior to the 1970's, there had been numerous research projects that investigated the family and child development from infancy to adulthood. However, the emphasis had been primarily in regards to the mother's involvement, relationship, and impact on the children. Little thought had been given or research done in regards to the father's involvement, relationship, and impact on his children. An exception to this was Moynihan's (1965) "The Negro family: The case for national action." Suedfeld said, "The recent furor over the so-called Moynihan report may serve to direct

attention to the role of the father in the development of his children" (1967, 424).

More recently, during the past two decades, there has been a growing emphasis in the area of family research concerning the father's place and importance in the father-son and father-daughter relationship for both masculine and feminine childhood development.

There is much research material on the two-parent advantage. Biller (1993) emphasized that within the life-span perspective fathers and mothers need to be sensitive to the immediate and long-term implications and consequences their dual parenting practices have upon their children. "Meaningful guidelines acknowledging the importance of the father in child development must be provided in order to help families work out effective patterns of parenting" (1). Therefore, this literature review emphasized the research, studies, and literature that are pertinent to the father's role and his influence on child development.

As has already been stated, none of this literature was based on studies of the Oji-Cree people. However, this literature review provided a backdrop against which the perceptions of Oji-Cree leaders were evaluated. It also provided a statistical background with which their responses were compared. Finally, it provided a basis from which items in the research tool were formulated. The literature reviewed both the positive effects of present fathers and

the negative effects of absent fathers. The following topics were reviewed with respect to family life information and the research questions.

Family Life Information:

Historical Framework of Fatherhood
Practices of Effective Fathers

Research Question 1 (Native leaders' perceptions of the phenomenon of paternal absence):

Fatherlessness

Research Question 2 (Native leaders' perceptions of the problems connected to paternal absence):

Sex-Role Development
Psychological Development
Personal and Social Development
Intimacy
Self-Esteem
Paternal Absenteeism and Dysfunctional Behavior

Research Question 3 (Native leaders' ideas of how to alleviate the problem and restore fathers to their children):

Recovery from the Wound of Paternal Absenteeism
Suggestions for Fatherhood Renewal

Historical Framework of Fatherhood

Throughout the centuries, mothers on a daily basis appeared more competent and sure of:

their power and their responsibilities; they head many families on their own . . . it does not matter very much if father gives up his part in the family altogether (Green, 1976, v-vi).

For fathers to abdicate their power and responsibilities is no modern phenomenon. It has been a long-standing historical social problem.

To trace the historical roots of fathering was difficult because early records were so few and often unclear and vague. Yet, "Despite . . . distortion . . . an overall

picture may emerge . . . in the definition of the father's role over time" (Lynn, 1974, 63). In the Greek, Hebrew, and Roman societies, the father was the patriarch. He had the authority and power firmly entrenched in the religious beliefs and laws of society. For the Hebrews, the Mosaic Law held the death penalty for children who cursed or struck their father (or mother). In the Greek, Hebrew, and Roman languages the word for father "fundamentally signified not the paternal relationship but dignity, authority and power" (Lynn, 1974, 63).

When Apostle Paul, a Hebrew, wrote a letter to the church at Ephesus about 64 A.D., he said, ". . . fathers . . . bring them [your children] up in the nurture and admonition of the Lord" (Ephesians 6:4). Paul taught that the father was to have the responsibility for nurturing and admonishing the children. Literature review of early church fathers for the second and third centuries A.D. revealed very little written about fathers and their role or responsibilities. However, during the second century A.D., Polycarp wrote that men were to instruct their wives "to educate their children in the fear of God" (Richardson, MCMLIII, Vol. I, 132-133). By Polycarp's time, some church leaders were teaching that the mother should have the responsibility for nurturing and admonishing the children. Within one hundred years, there was a change from Paul's emphasis.

Fathers had the fundamental dignity, authority, and power. Thus it can be concluded that it was quite easy for fathers to leave the responsibility for the training and discipline to the mothers in the Greek, Hebrew, and Roman societies.

Although the later Anglo-Saxon and Germanic tribes of Europe were less patriarchal than the Greeks, Hebrews, and Romans, the fathers still held an enormous amount of power by our present day standards. The extended family exerted much influence over children "although paternal kin had more rights and more obligations" (Lynn, 1974, 65). The fathers had the cultural responsibility to correct and punish their children. "However, the actual control of the children was left to the mother," (Lynn, 1974, 65) especially among the Anglo-Saxons. Here again, while the father had much authority and power, much of the child relationships, nurturing, and admonishing was left for the mothers.

During the Middle Ages, society's laws began to give more rights and freedoms to the children when coming to the age "somewhere between ten and fifteen; the exact age varied from place to place and from time to time" (Lynn, 1974, 65). This meant that the father's power and authority, as well as the mother's, was reduced.

Bloom-Feshbach (1981), in his history of the family, maintained that historical records indicate the original family roles of men and women were different from those of

modern society. This was due to social and economic influences. However, the basic characteristics of family life have been maintained throughout history. Child rearing was basically the mother's responsibility, while hunting, food gathering, protection (including wars), and religion were the father's responsibility.

This discussion of the historical background of fathering led to a look at fatherhood in America. Griswold (1993), in his book on the history of fatherhood in America, did excellent ground breaking work, in that he brought together not only a readable book, but a mass of widely separated studies and sources. The history of what it has meant to be a father in America had been neglected. Griswold gave encouragement to the American father and placed him in a much more helpful historical context.

During the agricultural period prior to the eighteenth century men realized a favored position. During this period, the class society developed. With men's ability to own property, trade goods, and control wealth came more of a patriarchal society, which in turn brought about less involvement of the fathers in the lives of their children. A greater separation between fathers' work responsibilities away from home and mothers' household and child-rearing responsibilities developed. This patriarchal society gave fathers more decision-making power but less quality time with their children. The women were left to assume more

domestic influence and time alone with the children. The father became more of the family provider. The father was less available for play and other activities with the children, while still maintaining the authoritarian figure who set his standards of behavior and wanted them enforced. Okin (1982) discussed the traditional father as authoritarian and patriarchal. Okin showed that the father was the economic provider, but that he had little psychological commitment to his family. There was distance and little intimacy.

Bloom-Feshbach (1981) provided information on the eighteenth century with its focus on individualism during the capitalistic era.

To this day, the traditional man tends to derive social satisfaction outside the home. He participates rather little in child rearing, and in general suffers a loss of parental authority in contrast to his peasant predecessors who possessed some amount of property and hence authority over a domain (93).

The eighteenth century saw many societal and family changes. Bloom-Feshbach (1981) said, "It is ironic that, as the nuclear, intensive, inward-turning modern family developed, the father became less involved in child rearing, especially among the working classes" (91). Stearns (1979) showed how there was increased emphasis on motherhood with a decreased emphasis on the father's role. The father's role evolved from involvement in child rearing to that of a distant breadwinner and disciplinarian.

However, in recent years, there was a shift back to paternal presence and involvement. Blankenhorn (1995) and Canfield (1992) are only some of the most recent voices. To hear these voices, the next section deals with practices of effective fathers.

Practices of Effective Fathers

Dr. Ken Louden wrote a doctoral dissertation relating to fathering in 1973 and became a strong advocate for effective fathering practices as director of the Narramore Counseling Clinic in the 1970s and 1980s. Two of his main hypotheses for his dissertation were:

1. Subjects who experience father absence are more field dependent than subjects with a father present.
2. Subjects who experience father absence during the latency period are more field dependent than those experiencing father absence during other developmental periods (3).

Louden's test subjects were solicited by means of a questionnaire circulated among students attending a two-year community college. The questionnaires were circulated in the psychology class, sociology class, and in the student center. Of the questionnaires circulated, 906 were returned.

By the non-parametric analysis of the data using the Mann-Whitney U and Kruskal-Wallis Test, the father-present and father-absent groups differed significantly at the .01 level. The subjects who experienced father absence were more field dependent than subjects with a father present.

By way of definition, "The individual with a field-dependent way of perceiving is seen as one who experiences difficulty in overcoming the influence of the surrounding field" (Louden, 1973, 30). Therefore hypothesis one was supported. The data for hypothesis two were analyzed by the use of the Mann-Whitney U and Kruskal-Wallis Test at the .01 level of significance. Again the father-present and father-absent groups differed significantly at the .01 level of significance. The subjects who experienced father absence during the latency period were more field dependent than the subjects who experienced father absence during other developmental periods. Therefore hypotheses two was supported.

Louden's findings had significant implications:

Anytime an individual, male or female, is being considered for a position that will place him in an environment which robs him of his usual social and environmental cues and feedback, perhaps a history of paternal absence needs to be taken into consideration. Further yet, paternal absence may be an important variable that needs to be considered in vocational counseling (61-62).

Louden has been a strong proponent of father presence and two-parent families both in his counseling career and in his work among delinquent boys since 1973. Louden suggested that the social adaptation identification model be emphasized.

The findings of this research would seem to suggest that fathers need to be advised, and helped, to relate to their children more during the younger years . . . the child, both male and female, needs . . . a father who can and does model mature, responsible social behavior . . . in a live-in day-to-day experience with a male present where the child has constant opportunity

to observe and to learn . . . development toward greater differentiation (of the self) is manifested in the formation of controls and defenses for the channeling of impulse and the expenditure of energy . . . The child can navigate these waters successfully only with a warm, secure home base and adequate, involved and available models who, in themselves, can bridge the gap and, by their own successful functioning, not only tell the child how it is done, but, in their own person, show that it can and is done. "It may turn out," Suedfeld, (1967) suggested, "that paternal absence has consequences as important as those . . . of birth order." The findings of this research would suggest that this may well be the case, and, if so, then this fact indicates an area of major concern for our western society (63-65).

Lamb (1986) maintained that during the last decade and a half, many professionals have been coming to realize the significant roles fathers play in childhood development. Many psychologists are coming to believe that this era of paternal rediscovery has an important role to play in child rearing. Increasingly practices of effective fathering are being promoted. Lamb (1986) wrote:

Interest in fathers was subsequently accentuated by the popular and professional discovery of "the new fatherhood." The new father, immortalized for many by Dustin Hoffman's performance in *Kramer vs Kramer*, was an active, involved, nurturant participant in all aspects of child care and child rearing (3).

Snarey (1993) wrote that today even the most highly motivated and best intentioned fathers often feel unsure of how to be a father. Snarey suggested that it is probably because, at least in part, their own fathers were not highly motivated in modeling while rearing them.

Blankenhorn (1995) conducted two-hour interviews with 250 parents to discuss what the good family man is like.

After two hours with one group they summarized, reorganized, and consolidated the material from the flip charts and had the following definition of a good family man.

1. Puts his family first
Is responsible for his family
Cares for his family
Makes sacrifices for family and not self
Spends time on family activities
2. Good and steady provider
3. Sets a good example
High moral character
"Being there" for the family; steadiness
Won't bail out
Admits mistakes (205)

Few would argue the premise, that for many fathers to maximize their relationship with their children, they need resources, feedback, and practical guidelines (Lamb, 1987). Research can contribute to assistance for fathers, yet the lack of social science research with practical helps for fathers prior to the 1980s is deplorable. One striking example was Carmichael (1954), who failed to list "father" in the index of his comprehensive Manual of Child Psychology.

However, by 1987 Berman and Pedersen stated, "After many years of neglect, research on fathers is proliferating" (1). While many observers would agree there is more research on fathering, it has not focused enough on feedback to fathers or practical guidelines. Lewis and O'Brien (1987) wrote:

There is now a large body of literature on fathers which has grown immeasurably over the past ten years. Recent emphasis has shifted from the influence of the man upon a child's development (Lamb 1976, 1981) to

. . . the personal experience of fatherhood itself
 . . . (2).

The literature review showed a growing amount of research material on fathering practices for effective fathering and fathering satisfaction. Canfield (1992) did extensive research on four thousand fathers and deciphered seven secrets of effective fathers. They were:

- Secret 1: Commitment
- Secret 2: Knowing Your Child
- Secret 3: Consistency
- Secret 4: Protecting and Providing
- Secret 5: Loving their Mother (Parke, 1981), "the quality of the husband-wife relationship is linked to that of the mother-infant relationship" (10)
- Secret 6: Active Listening
- Secret 7: Spiritual Equipping

These seven secrets are excellent material for helping any father in his role as a father. This material covered fathering in all stages of a child's development.

Liebler (1992) did a case study of twelve fathers from similar demographic backgrounds and identified seven themes from his interviews which give some additional key practices for effective fathering. There is much more research material available now for practicing effective fathering.

McGee (1993) wrote about avoiding father-pain and father-hunger in children. The practices of effective fathers were designed to avoid father-pain and father-hunger. McGee gave the following practices:

1. Spend time with each child.
2. Give each child focused attention.
3. Provide protection, comfort, and security.
4. Initiate communication.

5. Maintain trust.
6. Forgive freely.
7. Discipline with love.
8. Show acceptance.
9. Offer guidance and advice.
10. Provide a positive role model.
11. Take time to reflect (258-267).

Research has produced useful practices for effective fathering so that children can be trained and drawn to maturity. Smail (1980) wrote:

Mothers tend to promote the fulfillment of their sons from behind; fathers tend to require obedience of their sons from above! The first kind of love ministers to the needs of the beloved; the second kind dethrones the one it loves and presses him into its own service. An only son in his mother's house can easily become first and central; in his father's house he is more likely to be kept second and subsidiary. He will have not only a helper behind him, but a norm, a corrective, a protector over him. He will now have the safety of being second, of not being the one round whom everything revolves, but of being dependent on somebody else who is "greater than I"

Thus for me a father means somebody who is able to regulate the life of his children from a center outside themselves, to pull them towards wholeness, to accustom them to obedience and so to offer them security (12).

Green (1976) wrote concerning the adjustments men need to make to marriage and fatherhood. While the adjustments may seem difficult or impossible, his contribution in learning to effectively practice fathering as a daily habit will earn him a continued and honored position in the family with his wife and with his children.

Biller and Meredith (1974) had already written that fathers do not have the vital sense of father power that fathers of the past had. Father power is the confidence that a father has what it takes to make fatherhood part of

his masculinity and a legitimate part of his life. To help develop this confidence in the challenge of fatherhood, the National Center for Fathering, Dad the Family Shepherd, and Promise Keepers are some of the organizations that do research for fathering practices, supply material for fathering support groups, and minister to fathers (see Appendix One). In support groups, fathers can acquire the encouragement, support, advice, and practical training for releasing that father power that is within every man. Simmons (1993) wrote that the goal for father power is to realize the awesome power that is built into fathers, and to recognize the need to utilize it for building a mature and emotionally and spiritually strong heritage. The thesis of father power is that men need to harness and utilize their incredible father power to sculpture succeeding generations. The benefit of father power is that each father will gain skill and confidence in his ability to make a positive impact on his descendants.

Historically people believed the mother was the primary influence on newborns. However, through research, Greenburn and Morris (1974) discovered that the father who takes the opportunity to be with his newborn within twenty-four hours can develop a similar bond. Biller (1993), in his book Fathers and Families, had much helpful material in regard to developing the role of an effective father in the lives of his children.

Fatherlessness

Fathering can be and for some fathers is a world of adventure and fulfillment, but in the present age fatherlessness is increasing. Owen (1983) made a positive statement about fathering. He wrote:

The life of the father has a mysterious prestige: the hours he spends at home, the room where he works, the objects he has round him, his pursuits, his hobbies, have a sacred character. He supports the family, and he is responsible head of the family. As a rule his work takes him outside, and so it is through him that the family communicates with the rest of the world: he incarnates that immense, difficult and marvelous world of adventure; he personifies transcendence, he is God (17).

However, regarding the place of the father in today's world, something has been transpiring, and Green (1976) wrote, "No one is taking any notice of father" (1). Biller (1974) lamented the fact that today's family does not fall into a respectful hush when father starts to speak. Fathers, he maintained, are being ignored. Researchers of that time period were concentrating on mother. Greif and Bailey (1990) wrote:

A review of five major social work journals published during a twenty-seven year period indicates that the literature on fathers is sparse. The view of fathers emerges . . . shows fathers as perpetrators, as missing and as embattled (88).

Not only was the literature on fathers sparse and concentrated on mothers, but the literature revealed that single-mother homes are now being portrayed as acceptable or a desirable family style. Nave-Herz (1992) promoted unwed motherhood as an alternative lifestyle. Nave-Herz wrote:

. . . in the past women sought to avoid illegitimate births, now, due to socio-economic changes and individualization process, the deliberate choice to bear children out of wedlock by planning a family headed only by a mother may represent one of many possible lifestyles . . . (219).

Potter and Knaub (1988) maintained that ". . . choosing single motherhood utilizing artificial insemination . . ." (240) is still another option. These two statements were representative of those who advocate single-mother homes.

Whitehead (1993), in her defense of the two-parent family, reviewed the case for the single-parent family. The long-standing taboo against out-of-wedlock childbirth has collapsed. "By the mid-1970s three fourths of Americans said that it was not morally wrong for a woman to have a child outside of marriage" (52).

Several recent studies describe family life in its postwar heyday as the seedbed of alcoholism and abuse. According to Stephanie Coontz, the author of the book The Way We Never Were: American Families and the Nostalgia Trap, family life for married mothers in the 1950s consisted of "booze, bowling, bridge and boredom" (55).

Whitehead gave the "Three Seventies Assumptions."

The first assumption was an economic one: that a woman could now afford to be a mother without also being a wife The second assumption was that family disruption would not cause lasting harm to children and could actually enrich their lives The third assumption was that the new diversity in family structure would make America a better place (60).

In defense of the single-mother family, Austen (1993) wrote "To claim as 'nuclear family' a two-parent heterosexual unit with children is to read a politico-economic agenda into the reality of nuclear families. And that

agenda is requisite to the survival of patriarchal thought" (11).

Puyo (1980) in her research on one-parent families and two-parent families held the view that the findings of her research did not show any significant difference in the adolescents' use of drugs. The common denominator she found was that the quality of relationship between parents and adolescent was what made the difference as to whether adolescents used drugs or not. However, Popenoe, former Director of the American Institute of Family Relations said,

The idea that children of either sex can get along satisfactorily in a two-sexed world, with the patterns furnished by only one sex is distinctly harmful. They need patterns of both sexes from infancy onward (Publ. #206).

Gibbs (1993) wrote: "Though needed more than ever, a record number of dads don't raise their kids" (31). Americans should have been listening in the 1960s and 1970s. There were social researchers who voiced their concerns for the growing paternal absenteeism. Lerner (1965) wrote about the vanishing American father. Lack of influence of the father was an issue of tremendous significance. Lerner said:

The vanishing father is perhaps the central fact of the changing American family structure today. His virtual disappearance holds important consequences for his wife and his daughters, but I believe that its most critical impact is upon his sons (95).

Louden (1990) summarizing Mitscherlich's work, Society Without The Father (1969), said:

In emancipating himself from the restrictive behavior patterns of traditional life, man has also discarded the security of the old world order. The authority structure based on the image of the father in the family, the church and state is in disillusion. But no new model has arisen to take its place. Instead, the sources of power are perceived as increasingly defused and anonymous as in bureaucratic organizations, and the individual lacks a focus for identification and orientation. He responds to this uncertainty by anxious, regressive, and often destructive behavior (Cassette tape script).

Louden (1973) in his research on field-dependent adolescents without fathers wrote the following about his significant findings concerning paternal absence, "The findings of this research . . . indicate an area of major concern for our western society" (65). Biller (1974) wrote about the negative effects of father absence upon childhood development. He said, "The devaluation of maleness and masculinity, so prevalent in paternally deprived, matrifocal families, adversely affects many girls as well as boys" (116). Voth (1977), senior psychiatrist and psychoanalyst at the Menninger Foundation, wrote about the castrated family. He said:

A strong father and a strong mother, who love each other, who co-operate with each other and whose roles are clearly defined, produce healthy children. When this pattern is disturbed . . . emotional disturbances of a wide variety are the result in the children (4,5).

These examples illustrated that years before the proliferation of concern and research concerning paternal absenteeism during the past twenty years, there were voices American society was not heeding.

More recently Druck (1985) maintained that most men who were sons of absent fathers found it very difficult to talk about their secret hurts and pain. McDowell (1984) wrote about the vanishing American fathers and the generational cycle that is being perpetuated.

Most men in today's culture have been affected to some degree by the problem of passive, noninvolved, absentee fathers. The problem has created a deeply ingrained cycle in our culture . . . with each generation, the problems get worse and the consequences of . . . poor self-concepts become more devastating. Today there is an epidemic of poor or unhealthy self-images in both men and women . . . (84).

Wright (1989) devoted a whole chapter to the question many girls (and boys, for that matter) ask, "Why doesn't daddy live here any more?" These emotionally deprived daughters (and sons) rush into premature dating and marriage relationships. Wright wrote, "Many fatherless daughters rush into marriage . . . looking to their husbands to rescue them from past disappointments and heartaches at the hands of their fathers" (95).

D'Andrade (1993) in his research addressed paternal absenteeism and its negative, profound effect on the feminine and masculine development of girls and boys. Paternal absenteeism is a great contributor to gender identity confusion as addressed under "Sex-Role Development." Not only does paternal absenteeism predispose young adolescents to early and intense dating relationships and/or homosexual relationships, but it also predisposes them to sexual abuse at early ages. Another problem McDowell (1984) addressed

was how paternal absence and mother-dominated homes created passive males and dominant females, which only aggravates the problem for proper masculine and feminine development in children.

Ritner (1992) devoted chapter two in Father Liberation Ethics to "A Critique of the Absent Father." Lynn (1974) and Biller (1974; 1993) explicitly addressed this growing phenomenon in our American society. Horie (1992), a Canadian psychiatrist contended, ". . . that many of today's social ills can be traced to absent and ineffective fathers and the cure lies not in government programs but in the commitment of fathers to their families" (36). Davidson (1990) in his article "Life Without Father: America's Greatest Catastrophe" explored the impact of father absence on children in the United States, drawing on data from previous studies. He wrote:

Currently nearly fifteen million children--almost 25% of the population under age eighteen--are raised without a father Father absence is connected to a variety of social and emotional problems. Children raised without fathers tend to demonstrate lower intelligence, poorer educational performance, a higher rate of mental illness and psychological disturbance, a higher incidence of violent crime and participation in gang activity, lower self-control, and a higher rate of drug usage. Workfare and other paternalistic approaches to welfare do nothing to remedy the problem of father absence and, in fact, encourage the creation of fatherless families through subsidization of single motherhood (44).

Isohanni, Moilanen, and Rantakallio (1991), through their research, showed a statistically significant higher rate of daily smoking among youth in single-parent families

than in two-parent families. Clow (1990) showed that research does suggest that certain socio-economic and familial (single-parent versus two-parent) factors have a bearing upon a student's academic achievement. The students from single-parent homes had lower scores. Thunell (1990) maintained that students from single-parent homes are more likely to drop out of school than the students from two-parent homes. Ames (1990), in his research, also found that single parenting had a negative effect on the students' academic achievement. Further, he found that there was a significantly higher rate of school absenteeism among students from single-parent families than students from two-parent families.

Canfield (Press release, 1992) claimed that unless father, the family tutor returns to his rightful place with loving authority, society will increasingly react with animosity to an unorganized authority. Jolliff (1988) maintained that often fatherless boys seek to oppose authority. They throw off centers of authority and simultaneously seek new authorities. Fatherless boys often develop around poles of license and freedom.

Sova (1990) wrote:

Male novelists generally portray mothers as base, selfish, or difficult women whose influence is negative if unchecked by a father figure. Strong father characters counteract the harmful influences of a mother in these novels, but weak or absent fathers leave their sons to ruin (216).

Even though Canfield (1992) was primarily concerned with developing effective fathers through extensive research at the National Center for Fathering and in his book The Seven Secrets of Effective Fathers, his underlying motivation to pursue his present goals came from the serious devastating societal influences of fatherlessness. In his book he devoted Appendix 13 to "Fatherlessness: A National Epidemic" (201). Canfield's research showed that 5.6 million children under the age of fifteen are growing up without fathers. Many a child "stands at the window, wipes the steam off the glass, and stares out into the rain, watching for Dad to come home" (203). Canfield's research showed that fatherlessness cost the public an estimated \$22 billion through care for unwed pregnant girls, unmarried teen births and gangs (most gang members are from fatherless homes), and protection for those unprotected by a father. Society is in the midst of current domestic chaos. Present, nurturant fathers could provide a no-cost law-enforcement and a no-cost social-work program. Canfield wrote,

These consequences of fatherless households are like a fire that is burning in our culture. This fire has destroyed human life and property and has desecrated what was once beautiful scenery. At the focal point of this fire are the embittered feelings and the wanton neglect of our most precious resource, our children. We have been children, and we know the intensity of the blaze, not to mention the potential it holds for further disaster . . . the effects of fatherlessness can torment a man and his children for the rest of their lives . . . for good or for evil . . . we (fathers) are literally shaping the future (206).

Blankenhorn's recent book Fatherless America: Confronting Our Most Urgent Social Problem (1995), is a superb scholarly work on absentee fathers. He wrote with precision about fatherless America and demonstrated that whether our concern is with teen-age pregnancies, crime, violence against women, educational failure, or child poverty, no social trend of this generation is more dangerous than fatherlessness. He also maintained that the engine driving the above-mentioned social problems is fatherlessness. He has thirty-one pages of documentation and research for his book. Blankenhorn showed the percentage of U.S. children in various family arrangements (18).

Table 1
Percentage of U.S. Children in Various Family Arrangements

Living with	1960	1990
Father and mother	80.6	57.7
Mother only	7.7	21.6
Never married	3.9	31.5
Divorced	24.7	36.9
Separated	46.8	24.6
Widowed	24.7	7.0
Father only	1.0	3.1
Father and stepmother	0.8	0.9
Mother and stepfather	5.9	10.4
Neither parent	3.9	4.3

When mother only (21.6%), mother and stepfather (10.4%), and neither parent (4.3%) living arrangements were totalled, 36.3% of American children were not living with their fathers. This showed a very serious trend of fatherlessness.

Blankenhorn argued that unless this trend is reversed, fathers are an endangered species. Fatherlessness weakens families, harms children, causes the worst social problems, and makes adult happiness harder to obtain. Blankenhorn maintained that increasingly fathers are seen as expendable. But Blankenhorn argued that:

In short, the key for men is to be fathers. The key for children is to have fathers. The key for society is to create fathers. For society, the primary results of fatherhood are right-doing males and better outcomes for children. Conversely the primary consequences of fatherlessness are rising male violence and declining child well-being . . . paternal disinvestment has become the major cause of declining child well-being and the underlying source of our most important social problems, especially those rooted in violence (26).

The statistics on white American paternal absenteeism and single-mother headed households are staggering, but among the black community the statistics are even higher. Canfield (Seven Secrets, 1992) stated that "63% of the black births in 1988 were to unmarried mothers a major American community moving toward almost total fatherlessness" (204). Hartman (1992) did not agree with Canfield and maintained that the reasons for the 1992 Los Angeles riots after the Rodney King verdict were not because of fatherlessness but because of poverty, lack of opportunity, and racism. The research of Lerman (1986) and Sachs (1990) did not agree with Hartman. Lerman discovered that seventy percent of the young black fathers are absent. Sachs claimed that "black fathers are generally inaccessible and nonparticipatory" (447).

Gary (1986) gave some important data in this regards:

Census data for 1980 shows that 40.3% of black family units are headed by women For black families, only 42.4% of the children under 18 years of age live with both parents Census data also suggests an increasing number of black persons 18 years and older are not getting married and those who do are dissolving their marriages through divorce or separation. For example, in 1970, 64.1% of black persons 18 years and older were married; in 1980, only 51.9% were married (216).

It would have been interesting to have the 1990 census information. However, it was not available, and the real focal point was that the percentage of fatherless homes and single-mother headed homes was very high and increasing rapidly.

Louden (1973) in his research found that black children choose immediate gratification more than white children do. He felt this was because of a higher percentage of paternal absenteeism among the black children. Further he speculated that the single mothers tended to overindulge their children to satisfy immediate impulses. Another variable here could have been that lower-class single black mothers were apt to be concerned with the immediate needs of the day, since long-range goals seemed to be out of reach.

On the positive side, Gary (1986) quoted Madhubuti (1981, 31):

Properly functioning black families will produce healthy male-female relationships Doctrines of right and wrong, concepts of love and caring are family centered. Human values, spiritual and material are first practiced and taught at a functional level by the family. The major social agency that any black pro-

gressive movement (or nation) cannot do without is family (216).

One can only trust that the black community, as well as the white community, may be able to reverse the trend of paternal absenteeism and single-mother headed homes for the sake of both societies and their children's children and save them from the present catastrophe of paternal absenteeism.

Bozett and Hanson (1991) talked about the role of the father in Native American culture. They wrote:

Of all the groups under study, none has been more neglected than the Native American. There is very little research on Native American families, and even less on the role of the father within the family. Such neglect is pervasive An additional factor that has worked to limit research on Native American families is that traditionally the study of Native Americans has not been defined as the purview of sociologists Thus numerous generalizations concerning the Native American family are derived from older, culturally myopic ethnographic studies that were based on a negative or deficient model of Native American culture and family life (69).

More research is needed on the Native American family and especially on the Native American father and fatherlessness. But as was earlier noted, Statistics Canada 1991 has few statistics on lone Native father homes and lone Native mother homes. Lindsay (1992, 14) provided some information but it was incomplete.

In summary, it can safely be concluded that fatherlessness is a phenomenon that crosses racial and cultural boundaries. This is true with white North Americans, blacks, and Native Americans. Therefore the problem of paternal absenteeism must be addressed in all three racial groups.

This literature review led to the conclusion that society will increasingly have its sons and daughters carry the pain of paternal absenteeism, which will result in damaged emotions and unresolved grief and anger. These damaged emotions will continue to manifest themselves in rebellion, violence, addictions, sexual perversions, depression, and suicide unless drastic measures are undertaken immediately.

Sex-Role Development

As the discussion moved into the areas of childhood development, the two-parent advantage outlined by Biller (1993) needed to be clearly articulated again.

A strong bond with the father, as well as with the mother, helps the child develop greater intellectual and social competence. Closeness with father can be especially important in fostering the child's sense of self-esteem and confidence. Children and adults in families where both parents are positively involved are more likely to develop their talents and other personal resources (3).

Biller (1993) focused on the implications of the positive influences of effective paternal involvement in childhood development. Biller emphasized the importance of the father in helping his son or daughter to develop a positive body image, self-esteem, moral standards, proper gender identity, and social and intellectual competence. The significance of early mother-child relationships has long been acknowledged. During the last two decades growing consideration has been given to paternal behavior and involvement in early child-

hood. This paternal behavior and involvement have a linkage to the son's and daughter's adjustment and sexual behavior.

The role of the loving and nurturant father is very important for the normal psychosexual development of sons and daughters. Mead and Rekers (1979) wrote:

One of the more important functions that the father fulfills in the family is to appropriate sex-typing in his children. The father who is either physically or psychologically absent from the home can have a detrimental effect on the psychosexual development of his children. On the other hand, the father who is nurturant, dominant, and actively involved in child care is most likely to have masculine sons and feminine daughters (923).

Paternal influence and involvement provide the strongest dynamic effect upon the sex-typing of sons and daughters and provides them with a healthy sense of masculinity and femininity.

Lynn (1974) discussed the father as the parent most concerned (more than the mother) with the sex-typing of his sons and daughters. The father is the one who launches his children into society and desires to enhance his boy's masculinity and his girl's femininity.

Ritner (1992) was an advocate of holistic, active nurturant fathering and quoted English (1951) who exhorted fathers to assume their rightful place in the family:

Plainly this nation needs fathers in the arm chair at the head of the table again, carving the roast, disciplining the children, keeping the peace, settling disputes, loving his wife but reserving the pants for his own use, serving as an example for sons to emulate and daughters to seek husbands of their own . . . Father is essential. Home requires him. Mothers need him.

Children must have him to round out their development (58).

The feelings of security and safety from father will guard the teenage daughter as she goes through her teen years. She will not be looking for a boyfriend to take the place of a father who did not accept, love, and admire her. Narra-more (1979) maintained that if the father is well adjusted, the daughter tends to feel good about herself as a female. By the time she enters adulthood she will have accumulated a host of wholesome beliefs about herself and her femininity. A boy is also ushered into adulthood in a similar way.

Fathers play a significant role in sex-role development of male and female children. Goodenough's (1957) research showed that fathers influence their children's sex-role development more than do mothers. Masculine behavior and involvement is crucial for masculine and feminine child development.

Mead and Rekers (1979) maintained that, "the single most important variable related to an appropriate sex-role identification in children is paternal nurturance" (927). Payne (1988) provided evidence that paternal nurturance is related to masculinity in older boys and femininity in older girls. Wright (1989) did some good work that included the father's place in sex-role development of daughters. Daughters who have a healthy view of themselves as feminine are likely to see their fathers as masculine. This requires

that fathers have a healthy self-esteem and a mature sense of their own sexuality and masculinity.

McDowell (1987) for his Teen Sex Survey had the Barner Research Group survey 1438 teenagers regarding their sexual activity and problems. Consistently those teenagers who had a close relationship with their father had fewer sexual problems and a healthier and more mature attitude about their sexuality. Conversely, those teenagers who had a distant relationship with their father had more sexual problems and an unwholesome and less mature attitude about their sexuality.

Wu and Martinson (1993) did research which showed that stressful family situations led to more premarital births in teenage girls before age nineteen. As has been demonstrated through research, paternal absenteeism is a stress for both boys and girls. This stress has a direct negative effect upon the adolescent sexual behavior. Unfortunately for society, this also accelerates the tremendous rise in the number of teenage single parents (Blankenhorn, 1995).

Psychological Development

Under the heading of psychological development the topics of decision making, psychological well being, cognitive development, intelligence quota (IQ), and spiritual conceptualization were discussed. All of these topics are important for proper psychological development.

Brown and Mann (1990) conducted a study regarding the relationship between family structure and adolescent decision making. Their overall findings showed that close-knit, caring families, with good communication between parents and the various family members enhanced decision-making skills of the adolescents. Acock and Kiecolt (1989) did a study of adolescent men's and adolescent women's psychological well-being in various family structures. They found that:

both men and women who lived in an intact family at age 16 score higher than the overall mean on all aspects of adult adjustment. In contrast, both men and women from single parent families headed by a divorced mother score lower than the overall mean on all measures (560).

"The most pronounced current theme concerning fathers and their children's intellectual growth is that the bond between fathers and sons is stronger than the bond between fathers and daughters" (Radin 1981, 384). The reason Radin gave for this was that sons identify with fathers more than daughters do. But to broaden this and bring the role of the father more into perspective, Shinn's (1978) strong literature review gave evidence that children (boys and girls) in father-absent families often have lower performance on cognitive tests.

Honzik (1967) found that a nurturant father's presence has a positive effect upon both his son's and his daughter's IQ. While mothers are important, the two-parent team with the feminine and masculine emotional and physical qualities

does have a positive effect upon the psychological development of both girls and boys.

Biller (1974) found that:

The quality of the father-child relationship is very important in the cognitive development and academic achievement of children . . . The early father-child relationship appears to have much impact on the child's ability to fully develop his/her cognitive potential and motivation and personality characteristics, which are associated with high level academic and occupational success. The father seems to have a particular significant role in the development of persistence, achievement, motivation, and assertive, analytical problem solving behavior (153).

Biller and Meredith (1974) under the discussion of absent fathers and analytical ability said, "compared to well fathered children, father-absent . . . children (boys and girls) are more often at a disadvantage in terms of analytical ability" (211). Biller (1993), in discussing the impact of paternal involvement in child development, wrote about the importance of the father in helping his son or daughter to develop positive intellectual abilities.

In studying the church fathers, Richardson (MCMLIII) said of Origen,

His father Leonides had a great joy and pride in his son and taught him well. It is not difficult in any case, to see in Leonides the primary human source from which Origen drew that fervent devotion to God to which the pages of "On Prayer" bear so eloquent a testimony (Vol. II, 171).

Origen had a nurturant, present, loving father and a mother who was a woman of faith. Origen's relationship with his father produced a mature, settled faith in God.

Conversely, O'Donnel (1994) wrote about Augustine, "Psychologically Augustine clearly seeks in Ambrose something of a father figure . . . but if Ambrose is celibate, on some subconscious level that makes it impossible to accept him as a father" (Vol. 2, 334). Augustine did not know his father and consequently was seeking a father figure. In Augustine's writing, O'Donnel saw turmoil and anxiety over matters large and small. According to O'Donnel, Augustine endured much continuing tension. During the first nine books of Augustine's confessions he expected much more response for his troubled soul than he received.

As one looked at these two early church fathers one saw that Origen had a close relationship with a loving father, which made it easier for him to have a richer spiritual life. In contrast, Augustine was often seeking a father figure but never really had that absent-father void filled. Apparently this contributed to his spiritual turmoil and struggles. It can be concluded that present fathers have a positive effect upon their children's psychological, intellectual, cognitive, and spiritual development.

While this paper is dealing with paternal absenteeism, something should be said about the single mother. Louden (1973) encouraged society to accept the responsibility for counseling the mothers of fatherless children. These mothers often are likely to be overprotective of their children, as well as overly dependent upon them. The single mother

may even gain ego strength from her child/children rather than provide warmth and tenderness for her child/children. This way of relating to children would have a negative effect on their psychological development.

Personal and Social Development

Louden's (1973) research on college students with and without paternal presence supported the personal and social development findings of Suedfeld (1967). Personal and social strength of Peace Corps volunteers with paternal presence was considerably greater and the overseas dropout rate was not as high as those with paternal absence.

Lewis and O'Brien (1987) in assessing the "new father" described him as a man who is highly nurturant in his care and domestic duties. This is encouraging, because, according to Loudon and Suedfeld, this type of involved and nurturant father will have very positive effects on the personal and social development of both boys and girls. Stevenson and Black (1988) in their research found that when father-present boys were compared with father-absent boys, the father-absent boys were more overt in their behavior, particularly in terms of aggressive behavior. Nurturant father presence or father absence had a direct effect upon personal and social childhood development.

Hoffman (1964) did a study of 445 boys and girls in the third through sixth grades of a Detroit elementary school. Hoffman found that fathers who had affectional relationships

between themselves and their wives, and who had a disciplining and affectional relationship with their child/children had the reward of a child or children with a higher level of personal and social strength.

Bower (1994) made a profound statement worth noting here:

While it is important to remember that both parents contribute to psychological adjustment in children, those children whose fathers are more involved during their developmental years demonstrate great trust and feelings of security. Although observational studies are rare, research indicates children who have involved fathers tend to be more socially advanced with their age-mates and with adults than children who are reared by mothers only (25).

Reuter and Biller (1973) found that nurturant fathers had a positive effect on personality adjustment of college males. Hoffman (1964) found that mother-dominant homes produced boys who had more difficulty in peer relationships than boys who came from father-dominant homes.

Suedfeld (1967) conducted research on Peace Corps volunteers. Researchers took a random sample of volunteers and split them into two roughly equal groups: those who completed their tour commitments and those who returned home early because of adjustment and/or conduct problems. Race and socio-economic backgrounds were similar. Most were college graduates. In the research, an absent father was one who was away from the child's residence during the child's tenth to fifteenth year. The results were startling. Of those who completed their duties, 9% came from

absent-father homes, but 44% of those who returned home early had absent fathers. It can be concluded that nurturant, paternal presence has a direct positive effect upon a child's personal and social development.

In regard to the Native people, the negative effect of the large government and church residential schools that enrolled literally tens of thousands of children of the past several generations during their childhood development years must be addressed. These young children and adolescents were out of their parental, social, and cultural support systems for ten months of the year. The following quotes were taken from a research report of the Manitoba Joint Committee on Residential Schools (1994). These quotes tell the story of the negative effects on the personal and social childhood development of Native children.

The effects from residential schools include long-term psychological, cultural, and social damage (14).

Evidence links residential schools to the loss of child rearing ability within the Aboriginal family structure (15).

Lasting trauma includes abuse, separation and isolation, and the loss of childhood (16).

The institutionalization of children is associated with higher levels of anti-social behaviour, withdrawal and low self-esteem (16).

In Breaking the Silence (1993), a publication of the First Nations Health Commission, one contributor said, "What has been broken can be healed, what has been stolen can be reclaimed. We are breaking the silence" (x).

The residential school system was completely eradicated from the Canadian Native scene during the 1970s and 1980s. This system of education had very serious effects upon personal and social childhood development. This had its consequences upon the parenting and fathering of the last several generations. Those who were taken to residential schools experienced serious paternal absence and had a lack of role models. In a similar way the present-day exodus of thousands of young Native adolescents from their homes, communities, churches, and support systems to the urban centers for education every fall has serious negative effects upon the personal and social development of many Native adolescents. Paternal influence and connection is seriously diminished during those crucial years of personal and social development.

Intimacy

Satir (1983) wrote that a pained marital relationship tends to produce dysfunctional parenting. The lack of intimacy between father and mother produces pain and worthless feelings in children of the family during their childhood development. Pain and the feelings of worthlessness due to lack of parental intimacy predispose the children to an inability to be intimate with each other and with their peers. As adults, pain and worthless feelings make it difficult or nearly impossible to have intimacy in marriage and other adult relationships.

Satir (1983) wrote:

They (family therapists) also increasingly recognized the importance of including the father in therapy, though they found him hard to reach, and generally failed to engage him in the therapy process (of troubled children and adolescents). Therapists reported that the father felt parenting was his wife's job more than his; if the child acted disturbed, his wife was the one who should be seen (5).

A father like this is probably afraid of intimacy and was probably raised by parents who lacked intimacy and thus failed to pass intimacy on to him. Intimacy can often be a generational matter.

Bower (1994) had a good working definition of intimacy.

She said:

Intimacy is a term which is used widely in the field of mental health and has been defined in a variety of ways. Most definitions include concepts such as trust and self-disclosure which result in emotional closeness between two people. Timmerman (1991), in an attempt to develop a theoretical definition, defined intimacy as "a quality of relationship in which the individuals must have reciprocal feelings of trust and emotional closeness toward each other and are able to openly communicate thoughts and feelings toward each other" (38).

A healthy self-image is important for intimacy. Wagner (1975) wrote that to build an adequate self-concept a father needs to give his children a true sense of belongingness, worthiness, and competence. He maintained that if father is absent, this cannot be accomplished and thus the self-image often suffers, and adolescents will look for the intimacy that should have been with father in other father figures. This search for intimacy is often in the wrong places and wrong ways. Their need and search for intimacy is a power-

ful force and can easily set up young girls to be taken advantage of through childhood and young adolescent sexual abuse by older, cunning, and stronger males.

Self-identity, a knowledge of one's self, and a healthy self-awareness are necessary ingredients for intimacy. Erickson (1963) wrote that a true capacity for intimacy is possible only when one has achieved a firm self-delineated identity. A healthy, loving, nurturant husband and father has a key role to play in this self-delineation and individualization of his children. A healthy self-awareness is a prerequisite for ultimate intimacy between people.

Biller (1993) maintained that paternally deprived girls will experience problems with interpersonal and sexual adjustments. Some daughters of absent fathers spend the rest of their lives trying to find a man who will fill their unrealistic image of a father. These girls often turn to sexual promiscuity and have children out of wedlock only because they are looking for a father's intimacy in the wrong places.

Payne (1988) discussed the lack of unconditional love as a factor that can even lead to a homosexual lifestyle. She wrote:

There is never a time in a child's life when it does not need the love of a whole father and a whole mother, but apparently some stages are more critical than others for psychological health and development . . . Much of the homosexuality we see today is the harvest sown by the break-up of the American home and the absence of whole affirming fathers (57-58).

Those with a homosexual orientation are more likely to come from homes of weak, hostile, or absent fathers and close, overprotective mothers.

Proper male socialization is a key ingredient for male intimacy and sexual maturity. The reverse can be true too. Intimacy and sexual maturity are key ingredients in male socialization. Finkelhor (1987) wrote that male socialization is particularly important to the understanding of the problem of male sex offenders.

Wright (1989) has done some excellent study and research in the area of father-child relationships, especially father-daughter intimacy and healthy relationships. Wright gave ten tips for fathers in assisting their daughters in the maturing and individualization process. These tips apply to sons as well. These ten tips help a father in his socialization process so he can build more intimacy into the life of his daughter (and son). The ten tips were:

1. Accept her (his) values.
2. Encourage her femininity (his masculinity) and sexuality.
3. Encourage her (his) potential.
4. Let her (him) see your emotional side.
5. Take time to communicate with her (him).
6. Involve yourself in her (his) life.
7. Give her (him) space to grow.
8. Give her (him) a healthy family.
9. Nurture her (his) self-esteem and identity; and
10. Release her (him) to her (his) husband (wife) (271-281).

Wright carried a deep concern for fathers to experience intimacy with their daughters and sons. These ten tips are

beneficial in the fathering socialization process and are intimacy building techniques for himself and his children.

Self-Esteem

Wagner's classic work in 1975 developed his thinking on building an adequate self-concept and a healthy self-esteem. His tripod of human identity--belongingness, worthiness, and competence--explained how loving, nurturant fathers can build these three basic human needs into their children. Wagner also showed how the absence of belongingness results in rejection and hostility, the absence of worthiness results in feelings of worthlessness and guilt, and the absence of competence results in feelings of inadequacy and fear/anxiety. When positive self-esteem is lacking, children will often attempt to gain attention by attempting to be perfect. These rigid standards of perfectionism hinder their attempts for happy and successful lives. Wagner emphasized the importance of a healthy, nurturant father who can draw his children to a wholeness beyond themselves. A mother's loving and faithful support is also vital for father to do his part in building a healthy self-esteem or an adequate self-concept in the children, who then have no need to work for approval through perfectionism. They are simply accepted for who they are.

Huntley and Phelps (1990) have done good research on one-parent families and depression. Children with absent

fathers often suffer from a low self-esteem, which can predispose children to depression.

Druck (1985) spoke about approval, acceptance, affection, and understanding from father as important ingredients in people's beliefs about who they really are.

One of the most important clues to discovering who we really are lies in knowing who we were in relation to our fathers . . . in other words (children) are still looking to their fathers, even though their fathers may have been dead for years, for approval, affection and understanding . . . and some will journey to their graves with that secret longing unsatisfied (39).

That secret longing for approval, acceptance, affection, and understanding from a father's loving relationship runs deep in the human personality and has much to do with a healthy self-esteem in children, adolescents, and adults. Hoffman (1964) in her research on the father's role and the children's peer group adjustment wrote:

I can sum up and say that in this study, we found that when the father is more powerful than the mother, disciplines his children, and has a warm companionship with them, the boys--and to a lesser extent the girls--will have self-confidence and feel accepted by others, show a positive assertiveness in the peer group, have skills, like others, be well liked, and exert influence (104-105).

These sources showed the importance of the father-child relationship in the development of healthy self-esteem in children and teens. On the other hand, a poor self-image often produces discouraged and lonely feelings. These feelings often come from the lack of a relationship with father. A poor self-concept causes many teenagers to turn to improper, intense, and absorbing dating relationships

that involve sexual contact for self-pacification rather than a mutually "giving" love and enhancing one another's self-esteem.

McDowell (1987) in his study of 1438 teenagers found:

In analyzing the data on self-image, the study correlated 17 different variables.

The most important variables positively affecting a child's self-image were:

1. A close relationship with father.
2. Spending a lot of time talking with father.
3. Spending a lot of time talking with mother.
4. Feeling secure and loved at home.

One element that stands out is that these youth appear to place a greater premium on their relationship with their fathers than with their mothers. This does not mean that they minimize the significance of their mother's contribution to their person. Rather, it seems that youth expect their mothers to be accessible when needed.

The fathers on the other hand, are apparently less accessible. It is a simple matter of supply and demand. Attention and time from fathers seems to be in short supply, thus creating an aura of greater significance around that relationship.

Thus, while the relationship with the mother is integral to developing personal strength and self-acceptance, the study shows these youth want a close relationship with their father (8-9).

Paternal absenteeism has a negative effect on a child's self-image and creates sexual problems. Sexual abuse, illegitimate conceptions, marital separations, and divorce emerge in the midst of an escalation of paternal absenteeism. Peretti and DiVittorio (1992) interviewed 66 children ages three to six who were then presently living with a single-parent custodial mother after the loss of a father through divorce. The common psychological variables of boys and girls were: guilt, withdrawal, depression, decreased sociability, and a diminished self-esteem.

Paternal death needs to be separated from other reasons for paternal absence. Mead and Rekers (1979) discussed the variable of paternal deprivation due to the father's death. They wrote that, "professionals who deal with families are often faced with questions regarding the consequences of paternal absence due to a variety of reasons, such as separation, divorce, military service, and death" (923). They maintained that boys whose parents separated through divorce were more likely to have aggressive behavior than boys whose fathers died. The feeling of abandonment by a living father who chooses to be absent is more devastating to self-worth and self-esteem than when the father dies. The absence of a father through death is easier for a child to accept. The child can more easily allow other men to serve as surrogate father role models.

Bosman and Louwes (1988), in research among Dutch secondary school students when investigating the relationship between growing up in a mother-headed family versus growing up in a father-headed family, concluded that children of divorced parents are more at risk in academic achievement than children of widows. In both study groups there were absent fathers, but the absent father due to death put the children at a higher academic achievement level than those children of single-mother homes as a result of divorce.

The divorce rate is rising rapidly. Lero and Johnson (1994) stated that "the divorce rate in Canada increased

from fewer than 200 divorces per 100,000 married women in 1961 to more than 1,200 divorces per 100,000 in 1990" (14). Lewis and O'Brien (1987), when they discussed divorce, held to the idea that, "a live father with full time care for the children is . . . a highly unusual and unanticipated life event" (14). This means, of course, that after divorce most children are raised in single-mother homes rather than single-father homes. Rosenthal (1993) said a great deal goes on in the life of a child every day and that only "one child in ten lives with a divorced father" (x). The author went on to say that during a child's formative years, the fathering they miss cannot be easily made up later. "Many social scientists have concluded that children need father . . . (and) men need their children" (xiii).

Peretti and DiVittorio (1992) discussed the social, emotional, and intellectual disadvantages of children reared in single-parent homes because of divorce. "When the household lacks a father present, children feel abandoned and suffer a loss of self-esteem and alienation" (269). In their concluding statements they listed five of the most frequently found psychological characteristics through father loss by divorce. They are guilt, lack of sociability, being withdrawn, depression, and lack of self-confidence. "The children felt depressed . . . due to their beliefs of being bad, mean, hated, unloved, unworthy, stupid, and/or guilty in association with the parental divorce

and/or the loss of father" (272). Self-esteem is a major problem for children of divorced parents.

Whitehead (1993) maintained that:

"The social-science evidence is in: though it may benefit the adults involved, the dissolution of intact two-parent families is harmful to large numbers of children Family diversity in the form of increasing numbers of single-parent . . . families does not strengthen the social fabric, but rather, dramatically weakens and undermines society" (47).

Whitehead maintained that Dan Quayle was right when he said that fatherlessness and single-mother families are real problems in American society. She supported his advocacy for two-parent families. She also held that even when fathers maintain a contact, the father-child relationship is damaged. These fathers do not help with homework and other childhood cares. They only take their children shopping or to other special activities, but do not provide steady advice and guidance. They become more like the kind, gift-giving buddy which puts the single mother in an awkward position with all the child care, duties, and discipline. This becomes a heavy load for the single mother. Divorce so often has a negative effect upon children's self-esteem.

Paternal Absenteeism and Dysfunctional Behavior

Studies have shown that father-absence and dysfunctional child and adolescent behavior have some relationship. Blankenhorn (1995) wrote about this relationship. He said:

The most urgent domestic challenge facing the United States at the close of the twentieth century is the re-creation of fatherhood as a vital social role for men.

At stake is nothing less than the success of the American experiment. For unless we reverse the trend of fatherlessness, no other set of accomplishments--not economic growth or prison construction or welfare reform or better schools--will succeed in arresting the decline of child well-being and the spread of male violence. To tolerate the trend of fatherlessness is to accept the inevitability of continued societal recession.

Many voices today, including many expert voices, urge us to accept the decline of fatherhood with equanimity. Be realistic, they tell us. Divorce and out-of-wedlock childbearing are here to stay. Growing numbers of children will not have fathers. Nothing can be done to reverse the trend itself. The only solution is to remediate some of its consequences. More help for poor children. More sympathy for single mothers. Better divorce. More child-support payments. More prisons. More programs aimed at substituting for fathers.

Yet what Lincoln called the better angels of our nature have always guided us in the opposite direction. Passivity in the face of crisis is inconsistent with the American tradition. Managing decline has never been the hallmark of American expertise. In the inevitable and valuable tension between conditions and aspirations--between the social "is" and the moral "ought"--our birthright as Americans has always been our confidence that we can change for the better.

Does every child deserve a father? Our current answer hovers between "no" and "not necessarily." But we need not make permanent the lowering of our standards. We can change our minds. Moreover, we can change our minds without passing new laws, spending more tax dollars, or empaneling more expert commissions (222).

But before going to suggestions for "the better" there is a need to examine some of the dysfunctional behavior resulting from paternal absenteeism. Ruby (1993) wrote:

The scandal of kids born into . . . fatherless households underpins nearly everything in our social policies . . . What liberals like Jesse Jackson and conservatives like Charles Murray are stressing is values, the connective tissue in any society. It is well past time we all start to listen (112).

Turner, Irwin, and Millstein (1991) wrote that recent studies have shown that adolescents from single-parent homes are at higher risk for truancy, school discipline problems, arrests, antisocial peer pressure, the initiation of sexual intercourse, and substance abuse. "The findings have held up even when potentially confounding socio-demographic variables were controlled" (94).

As children grow up with father they form concepts about their appearance, intellect, importance, and abilities. Unfortunately, every absent father does not meet his children's needs. Therefore children will generally view themselves as bad, worthless, unwanted, and unloved, and feel abandonment and rejection. Most people continue into adulthood with the beliefs and behavioral patterns correctly or incorrectly programmed into their computer-brains in early childhood. "I fully demonstrated and documented," said Meier (1978), "my belief that approximately 85 percent of our behavior and attitudes about ourselves are firmly entrenched by age six" (15).

A father's presence and loving relationship is very important for emotional and self-image development during these childhood years. A statement by Druck (1985) quoted earlier needs to be repeated again.

One of the most important clues to discovering who we really are lies in knowing who we were in relation to our fathers . . . in other words (children) are still looking to their fathers, even though their fathers may have been dead for years, for approval, acceptance, affection and understanding . . . and some will journey

to their graves with that secret longing unsatisfied (8-9).

Druck went on to say that many men cannot relate to the females in their lives because they never have come to peace with their own fathers. He gave some good and helpful hints to men on how to make peace with their fathers whether they are still living or have passed away. To the degree they can make peace, it will proportionally strengthen them and help them relate to their wives, their children, and other males.

This secret longing for approval, acceptance, affection, and understanding from a father's loving relationship runs deep in the human construct. Again, consider the teen survey of 1438 young people (McDowell, 1987). These teenagers were between the ages of twelve and eighteen.

Once again, we see the father emerge as a major figure in the development of godly behavior on the children of the household. The father is the "deciding vote" for many of these youth. The desire to please father, to have a close relationship, and to obey places a substantial burden on the shoulders of fathers (4).

Those teens with present, nurturing fathers had fewer sexual problems. But those teens without present, nurturing fathers had a higher rate of sexual problems.

Payne (1988) talked about sexual problems and that wrong sexual behaviour was connected to fear and hatred of father or some other man. The longings and legitimate desires for approval, acceptance, and understanding are cut off by absent fathers. The children get the feeling of

being disconnected. Self-hatred, fear, mistrust, and bitterness begin to grow. The children's self-image and inner strength is weakened. They begin to doubt themselves and develop a false belief structure about themselves. These youth often have a depressive personality. These depressive feelings result in negative personality, behavioral and sexual problems.

Louden (1990) spoke on the important role of the father during the latency period (ages six to twelve). In his research he found that children who do not have an effective father figure in the home during the latency period of their lives suffer severe primary loss in functioning in society, in relating to their world, and in taking responsibility.

Brook, Whiteman, and Gordon (1985) found that paternal absence is associated with an adolescent's drug use. In responses from 500 white male and female adolescents, the results from father-absent homes showed that adolescents were more likely to report a greater use of drugs than those adolescents from father-present homes.

Clarke (1961) in his research on father-absent boys discovered that, "Male sex-role preference is less clearly established in boys whose fathers are absent. Father-absent boys must strive harder than father-present boys to achieve an adequate masculine role" (82). Kagel and Schilling (1985) in their research on sexual identification and gender identity among father-absent males found that father-absent

males had less masculine direction than father-present males. D'Andrade (1993) concluded his research by proving his hypothesis that sex-role identification and sex-role identity were influenced by paternal absence. He found that the present father in a household had a feminizing effect on the self-description of girls. He also found that boys from households where father had left perceived the male role as unrewarding and made many more cross-sex choices. These boys also described themselves as less masculine.

Dr. Evans (1994), a well-known American black leader and lecturer, talked about the feminized black male. He said black women ran most of their homes and 83% of all school teachers were women. This meant that the dominant influence on boys came from women. Dr. Evans placed the burden for the demise of black communities and culture in the hands of feminized males. He claimed there has been a great role reversal. Dr. Evans said the feminized male does not want to lead; yet he has the physiological ability to get a girl/woman pregnant. He does not take the responsibility of marriage relationships and the responsibility for raising the children he fathers. Dr. Evans claimed 75% of all juvenile delinquents were boys.

An experience of the fragility of conventional images of masculinity is something many modern men share. The Jungian psychoanalyst Guy Corneau (1991) traced this problem to the deepest feeling that men have about their fathers'

silence or especially their absence. He maintained in his book, Absent Fathers, Lost Sons: The Search for Masculine Identity, that this generation marks a crucial phase in the loss of the masculine initiation rituals that the past had. Consequently, there is much psychological pain that creates a series of personality, behavioral, relational, and sexual problems.

Payne (1988) said the lack of unconditional love is a factor which can lead to homosexuality. She wrote:

There is never a time in a child's life when it does not need a whole father and a whole mother, but apparently some stages are more critical than others for psychological health and development . . . Much is the harvest sown by the breakup of the American home and the absence of the whole affirming fathers (57-58).

Payne (1985) in her book, Crisis in Masculinity, discussed gender confusion and how an absent father cannot draw the masculinity out of his sons. Dalbey (1988) has done research on the "tear in the masculine soul". Dalbey quoted Dobson (1985) who concluded:

There is a "tear" in the masculine soul--a gaping hole or wound that leads to a profound insecurity . . . society has torn the wound of the male, and into this tear demons have fled--demons of insecurity, selfishness, and despair. Consequently, men do not know who they are as men. Rather they define themselves by what they do, who they know, or what they own (13).

Dalbey stated that the four basic problems that men face from their father wounds are in the areas of: 1) masculinity and work; 2) men's relationship with their fathers (or imagined fathers); 3) sexuality and spirituality; and 4) mutuality in marriage.

In this literature review much has been said about the negative effects upon childhood development (including the development of human sexuality) because of paternal absence. Therefore it can be concluded that paternal absenteeism and sexually transmitted diseases are related. McIlhaney (1990) discussed sexuality and sexually transmitted diseases. McIlhaney quoted The Journal of the American Medical Association (June 23/30, 1989).

Authorities who have worked on stopping STD spread for years said, "that the situation is now nearly out of control. With the permanent scarring that occurs in sexual organs from these diseases and without a reversal in this trend we are going to have an entire infertile cohort (or an entirely infertile group of people in our society)." While there are other significant variables in regards to this entire matter of sexually transmitted diseases the most basic and urgent problem seems to be that of paternal absenteeism (11).

Paternal absenteeism wounds many males. Professor Masterson (1995) at a May conference in Winnipeg, Manitoba, said the impact of the father wound creates much pain on today's manhood. Masterson said wounded males are unsafe. Fortune (1983) discussed an ethical perspective on sexual violence. Wounded males often commit sexual violence and become perpetrators and pedophiles, whether single, married, or divorced. This leaves many young victims sexually abused and scarred for life. Fortune continued and showed how some men view women in this modern mindset.

If we then add the erroneous belief that women are by nature masochistic and unconsciously desire to be raped and beaten, we have a perfect match. Men are naturally sexually aggressive and desire to subdue and dominate women and women love that kind of treatment. If this

is the case, then there is really no such thing as sexual abuse and violence; there is no offense, there are no victims, and no offenders. There is no need for an ethical discussion (115).

But Fortune maintained that this modern mindset must change. Boys, girls, and women need respect and protection. Sexual violence must be stopped, but it must be through men who are willing to change!

Russell (1986) did comprehensive statistical research on the number of women who suffered from sexual abuse or sexual violence. She reported that in a major study conducted with 930 women of different ages, races, educational, and socio-economic levels, it was found that 16% reported at least one experience of incestuous abuse before the age of eighteen years; 31% reported at least one experience of sexual abuse by a nonrelative before reaching the age of eighteen.

There are other statistical reports on sexual abuse and violence, but statistics are not the most important issue. The real issue is that sexual abuse and sexual violence are doing serious damage, and paternal absenteeism is a major contributing factor both for the males as perpetrators and for lack of male protection for children and women.

In conclusion, the literature review in this section was designed to cover some of the more outstanding dysfunctional behaviors. Many of these behaviors, at least in part, can be attributed to the phenomenon of paternal absenteeism.

Recovery from the Wound of Paternal Absenteeism

The wounds from paternal absenteeism are many and are deeply rooted, but there is hope and a way out of the emotional and psychological entanglement. The path to wholeness is long and requires counseling. Minirth and Meier (1978) in Happiness is a Choice, wrote:

I am not saying that we are permanently locked into those childhood behavior patterns and there is nothing we can do about it. It is just that most humans ignorantly choose to stay locked into those early childhood behavior patterns and world views (16).

People are beings of choice. They can choose to stay in their pain and victimization, or they can choose to take agency and responsibility for the pain, hurt, and wrong behavioral patterns. The choice of agency means to face the pain of the father wound, forgive father, and begin to seek out other mentors. This choice, of course, means to rebuild one's wrong functional belief structure with a more accurate belief structure. It means restructuring one's self-image as well.

Of all the literature reviewed, Dalbey's literature offered the clearest plan for recovery. Dalbey (1992) wrote about the father wound, the healing, and the call to manhood. The script on the back cover of his book expressed Dalbey's thesis well:

Today millions of men are silently suffering the emotional anguish of a devastating wound--a wound that has been inflicted on them not by some evil enemy . . . not by some dread disease . . . but by their own fathers--fathers who had the best of intentions. In Father and Son Dalbey offers a compassionate exploration of the

pain brought on by this wound and shows how to gain lasting healing According to Dalbey, men today do not know what masculinity is because, for generations now, they have lacked fathers to show them. In Father and Son Dalbey charts the pathway back to authentic manhood

Dalbey believed that the process of healing from the absent-father wound most often requires a man to face and feel fully the pain of his own wound, and to see the wound his own father carries from his past. The man can then forgive, let go, and be free to mature as a man. A mature letting go, as opposed to vengeful rejection, is a necessity.

But what about actually calling or visiting one's father if that is possible? Dalbey declared a visit is not recommended if the man is still just coming to recognize how his father has wounded him. After the man has accepted his own father wound and worked through his own pain and has forgiven, then an actual visit might be good for both father and son. Such an encounter must be motivated, not by the vengeful human spirit, which would say, "I want to unload on you at last how bad you were to me, Dad!", but rather by a forgiving spirit which says, "Dad, I want to be closer to you. I don't really know exactly how to make that happen, but I'd like for us just to spend some time together." This approach, of course, renders the son quite vulnerable to his father. When he does get together with his father, he needs to surrender all judgment of his father and all right to

vengeance. He might simply say, "Dad, what were things like for you when you were my age?"

The man who prepares himself and reaches out to his father in this way may be assured, that in doing so, he is not so much going after something he wants for himself as much as attempting to be a friend to his father. Dalbey maintained that most men balk at actually meeting their father in truth because they fear he will only abandon them yet again and say, "Oh, no, that's okay; there's no need for that sort of thing." If that happens, a son may want to persist in his vulnerability and reply, "Maybe not, but I feel like we're missing a lot of good stuff we could have if we were closer." Could the son even say, "Dad I love you, and I miss you. I feel like I hardly know you and yet you're so much a part of me"? No one dares promise a man that his efforts will meet with success. If the father were so open to such intimacy, he and the son would have been close already. Reaching out in vulnerable love can get a man crucified. It is a risk of love and often painful.

Dalbey advised that if the father persists in wounding by rejection, then the son should acknowledge that within himself, and accept the fact that his own father has rejected him. At least the son made a sincere effort to establish a relationship with his father. Often, the father balks at engaging the son because he knows how he has wronged his boy, but does not know that the boy has grown to forgive

him. That is why a man should not approach his father for a deeper level of relationship until the man has worked through the pain of his wound and has forgiven. At some point, perhaps at the father's own bidding, it may be appropriate to say, "It hurt me back when you did that." This may be a by-product, but should never be the goal of an encounter. Indeed, a man is mature enough to seek a deeper relationship with his father when knowing the man becomes more important than getting an apology.

Dalbey held that if a father who was hurt by the wound of paternal absenteeism can work through that pain and find forgiveness and healing with the help of a men's or fathers' support group, then he can more easily keep from wounding his own children. If the son can make the daring step and enter his father's life and pain after he has dealt with his own, a new day will dawn. The son's masculinity will begin to grow and develop. There will be new strength for his own fathering practices. Dalbey's principles for son-father reconciliation and/or healing also apply to daughter-father reconciliation and/or healing.

Hemfelt and Warren (1990) believed that it is the children who carry the pain of the parents. They maintained that breaking the cycle of co-dependency can be done. The next generation, they declared, does not need to carry the pain of the wounded parents of this generation. It is important for fathers to feel the pain from their father

wounds. Levant (1995) said, "Bury those feelings, and you bury all feelings . . . Your dad may have seemed like a monster, but he wasn't really" (107, 110).

Suggestions for Fatherhood Renewal

The long-range need for fatherhood renewal is to have a loving, nurturant father in every home or a present father for every child. Blankenhorn (1995) wrote,

Our essential goal must be the rediscovery in modern society of the fatherhood idea . . . For every child, a legally and morally responsible adult male. Others have described this idea as the imperative of paternal investment, achieved through a parental alliance with the mother. A more familiar name for such activity is married fatherhood (223).

In this way the father who is the family tutor can feel fulfilled, and in loving, nurturant ways discipline and renew the authority base so lacking in society today. Every home and every child needs a father. Then the real authority base for society can be reorganized and restored. The woundedness inflicted by paternal absenteeism can be stopped. Fatherhood renewal is possible and necessary.

Blankenhorn (1995) claimed that fatherhood renewal must be local and immediate. For a reversal of paternal absenteeism a movement must start from the bottom up. Blankenhorn gave a dozen modest proposals for the accomplishment of fatherhood renewal. They are briefly stated below:

1. A coalition of civic groups should ask every man to pledge that "every child deserves a father, marriage is the pathway to effective fatherhood, part of being a good man is being a good father and America needs more good men."

2. The president, acting through the White House Domestic Policy Council, should issue a brief report to the nation on the state of fatherhood.
3. A few good men should create Fathers' Clubs in their communities.
4. Congress should assist community organizers, clergy members and other local leaders who are serious about creating higher standards of male responsibility.
5. Community organizers and veterans of the poor people's and civil rights movements should help build the infrastructure for a new grass-roots movement to empower families and strengthen community life.
6. Policies should be changed to encourage a higher percentage of married couples in public housing.
7. An interfaith council of religious leaders should speak up and act up on behalf of marriage.
8. Congress should pass, and the president should support, a resolution stating that policy makers' first question about domestic legislation should be whether it will strengthen the institution of marriage.
9. Local officials across the nation should follow the example of the Hennepin County (Minn.) Board of Commissioners by issuing a "vision statement" that urges citizens to move toward a community in which a "healthy family structure is nurtured."
10. States should regulate sperm banks, prohibiting the sale of sperm to unmarried women and limiting artificial insemination to infertile married couples.
11. Well-known pro athletes should organize a public service campaign on the importance of fatherhood.
12. Prominent family scholars should write better high school textbooks about marriage and parenthood (225-233).

Blankenhorn realized that these proposals are not flawless, and are limited, speculative, and fragmentary. Yet, taken together, they are an attempt to show some ways paternal absenteeism can begin to be reversed and fatherhood renewed.

CHAPTER THREE

RESEARCH DESIGN

This research was a study of the perceptions of Ojibwe leaders concerning paternal absenteeism. Following chapter two's review of the literature, this chapter outlined the research questions, definition of terms, assumptions of the research, scope and limitations, research methodology, procedures, instrumentation, and how data of the original research were processed. The conclusions were drawn in chapter five.

Research Questions

The three over-arching research questions were:

- 1) What are the Native leaders' perceptions of the phenomenon of paternal absence?
- 2) What are the Native leaders' perceptions of the problems related to paternal absence?
- 3) If Native leaders perceive a significant problem and see related problems, what ideas do they have to alleviate the problem and restore absent fathers to their children?

Definition of Terms

The term "Native" as used in this research referred to the Canadian Indian people or individuals. The term "Native" was used rather than "Aboriginal" or "Indian" because "Native" is the preferred term of the Canadian Native Ameri-

cans. Some government publications use the term "Aboriginal."

The terms "Native" and "Oji-Cree" were used interchangeably in this research. "Oji-Cree" is the term used for the Native people of Cree and Ojibway ancestry who have slowly merged to form a new tribal identity in the geographical area of this research. The Oji-Cree have a geographical limitation to northwestern Ontario and northeastern Manitoba (see Appendix Four and Five).

"Native leaders" was used to indicate those persons in positions of leadership or influence. Some examples were Chiefs, Band Councilors, Clergy, Health Workers, Drug and Alcohol Counselors, people sought out for advice, and community elders. "Native leaders' perceptions" referred to the psychological ideation concerning the subject matter under study.

"Father" meant a male with a child or children. "Children" meant male or female offspring. "Paternal absence" referred to a father's elective absence from his children.

Assumptions of the Research

1. Participants in this study were representative of the middle and upper class men and women of the Oji-Cree people.
2. The information provided represented the perceptions of the leaders among the Oji-Cree people.

3. The questionnaire was not biased in its construction in any way as to affect the information given. This was the major reason for using open-response questions rather than scales or multiple choice type questions.
4. It was important for the Oji-Cree people to have as accurate a perception as possible concerning paternal absence if any substantial changes in policies and programs are to be implemented.

Scope and Limitations

This study was limited to fathers who have a child/children and are physically absent from them. However, this study did not consider the loss to a child due to a father's death (see page fifty-three and 102). Therefore this study primarily dealt with living, absent fathers. This study did not consider fathers who are physically present with their children, but are psychologically and emotionally absent.

Native people are an oral people. Mailings do not work as well as personal interviews. Native people have been studied by many anthropologists during the last two hundred years. Many do not appreciate being studied. Native people usually do not tell outsiders about their wrongdoing or inappropriate behavior. Therefore a tactful personal interview was the chosen methodology.

Native self-government and self-determination are real political issues in Canada. The Department of Indian Affairs is being dismantled. Native people will be receiving

their money directly from the Canadian Treasury Board. They will administer their own affairs. Native self-government has put nearly one million dollars into establishing a Native youth suicide inquiry commission to talk with young people about their problems and to find out why youth commit suicide. This commission consists of six to eight Native men and women. There are two situations here: 1) their findings are not for outsiders and are confidential; and 2) understandably, they do not want outsiders interfering with their investigations. Therefore this limited the kinds of research that could be done among Native youth.

These were some of the main reasons why leaders were chosen for this research. The main objective of this research was to assess the perceptions among Native leaders concerning paternal absenteeism. The objective was to provide leaders with information that would serve as a catalyst in the development of policy and procedures for families, churches, communities, and society.

The geographical area is part of the Pre-Cambrian Shield with many lakes and rivers. The area is covered with forest, often called "bush country". Most of the communities do not have year-round roads or highways. Therefore the primary means of travel is by airplane. Many of the communities have well-maintained airports. However, a few communities can be reached only by float- or ski-equipped airplanes. The geographical area of the Oji-Cree is large

and covers 104,004 square miles, which gives a land area of 2.47 times the size of the state of Ohio (see Appendix Four and Five).

Research Methodology

The research methodology used was descriptive and quantitative. The method of data collection was open-response questions, because the research questions referred to essential ideas and unique characteristics of this phenomenon. The open-response questions, through personal interviews, reported the perceptions, concepts, and ideas of Native leaders in regard to paternal absenteeism and its effect upon children, the family, and society. Verbatim technology was used immediately after the interviews to record exact statements. The responses to the research questions were content analyzed, with similar responses grouped together. A content analysis system was developed to aid in organizing and categorizing the research data.

The first part used a qualitative methodology that was conceptual and theoretical by examining and analyzing ideas and concepts of Native leaders. The second part utilized quantitative methodology. An analysis of the research data was done by frequency counts which provided some very important quantitative research data. The third part of the analysis of the research was demographic. Demographic data were analyzed to see if there were any evident correlations. The correlations were tested at the .05 level of signifi-

cance using the Two Sample Independent t-Test. Two commonalities were established with regard to the concepts and ideas of the Native leaders. The correlations that were pursued were:

1. Between the male leaders and the female leaders and their awareness of the problem.
2. Between the age of leaders, those forty and younger and those forty-one and older, and their awareness of the problem.

Procedures

The population was the community, government, and church leaders of the Oji-Cree people in northwestern Ontario and northeastern Manitoba. Systematic sampling was used to choose forty-five leaders which provided a relatively strong sampling of the total population of five hundred and four leaders.

The procedures for selecting the population of leaders were as follows:

1. From the Today's Native Father (TNF) mailing list, leaders' names were selected for the chosen geographical area. (TNF is a bi-monthly publication produced by NYM Ministries and sent to fathers, leaders, and pastors in Canada.)
2. From Beaver Lake Camp's mailing lists, Native leaders' names were selected. Beaver Lake Camp's lists are contacts in northwestern Ontario and northeastern Manitoba.
3. The following Canadian missions working with Native churches or Native organizations were contacted for names of leaders to be included in the survey (see Appendix Three):
 Anglican Church
 Believers' Fellowship
 Impact North Ministries

Native Evangelical Fellowship
Northern Canada Evangelical Mission
Pentecostal Assemblies of Canada
Roman Catholic Church

4. Lists of chiefs and community leaders for northwestern Ontario and northeastern Manitoba were obtained from various government sources.
5. From these sources a database was established and forty-five Native leaders were chosen by systematic sampling to be surveyed.

By using the Random Digits (Finigin, 1994, 52-53), the starting number of 296 was obtained (row 42, column 12). With this methodology, every leader had equal chance of being chosen. Forty-five was divided into 504 to arrive at the appropriate interval for the systematic sampling process ($504 \div 45 = 11.2$). Therefore every eleventh number was chosen starting at 296 to make up the sample population of forty-five leaders to be interviewed. From research data of the sample population, generalizations could be made about the perceptions and ideas of the 504 leaders with a reasonable degree of validity.

The sample population of leaders ranged in ages from twenty-six to seventy-six with the average age being forty-two. Age forty and younger numbered twenty-three (51%); age forty-one and older numbered twenty-two (49%). There were eleven females (24%) and thirty-four males (76%) in the sample population of leaders. This corresponded closely with the division of females and males of the total population of 504. There were 115 females (23%) and 389 males (77%) in the total population.

The religious affiliation was spread across all denominational belief systems. The number who were presently active in a religious community or church was thirty-five, while ten were not active at the time of this survey. Sixteen had nine or less years in actual leadership while twenty-nine had ten or more years. Some were people of influence before they entered their present positions. Therefore, the actual years in active leadership were usually not too significant in regard to their perceptions and ideas.

A survey questionnaire was used in a structured interview of forty-five minutes to one hour and fifteen minutes in duration. The following strategy was used:

- Step #1 The survey questionnaire or instrument was used with two Native leaders for pilot-testing.
- Step #2 The survey instrument was revised and used with three leaders for final field testing.
- Step #3 The sample group of forty-five leaders was chosen.
- Step #4 The questionnaires were used in structured interviews.
- Step #5 The collected data from the completed questionnaires/interviews were analyzed.

Instrumentation

The interviews were based on a final questionnaire of nineteen open-response questions dealing with families, parenting, children, mothers, and fathers. Seven questions were designed to investigate perception of paternal absenteeism and related problems. The last question was designed

to provide data to determine what percentage of fathers were not living with their children, in the leaders' perceptions. The other open-response research questions provided surrounding and supportive research data, material, and recommendations.

After the data were collected, they were analyzed, classified, and categorized. This was "a progressive process of sorting and defining and defining and sorting" (Glesne and Peshkin, 1992, 133) for application to the research project and the research questions in particular. By putting like-minded pieces together into data clumps, an organizational framework was established. The data clumps were placed into meaningful sequences that contributed to the work at hand. When working with the data collected through open-response questions, major concepts and central ideas were identified.

The methodology for displaying the data was an organized assembly of information from which conclusions could be drawn and action taken. This helped in theorizing about the social phenomenon under study for future usefulness.

Glesne and Peshkin (1992) said,

Borrowing from the natural sciences, cognitive anthropologists use taxonomies to assist in displaying social phenomena. In this approach, the researcher seeks to . . . classify "cognitive domains" or salient aspects of the world. Structured interviews are used to elicit indigenous classificatory schemes (138-139).

Taxonomy is the arrangement and classification of scientific information into useful data clumps. Therefore, the col-

lected data were arranged into data clumps and set up in table formations called "Taxonomy of the Domain" followed by comments that did not fit into a data clump but had significance to the information of the "Taxonomy of the Domain" Table. Frequency counts and the percentage of the sample population also were included in the tables (N=45).

To manage and make sense from the data or information, connections were made and communication of the study's findings were done. The outcomes and theories of this study attempted to reach across domains of description, interpretation, evaluation, and verification.

Data analysis, accordingly, is the prelude to sensitive, comprehensive outcomes that makes connections, identifies patterns, and contributes to greater understanding (Glesne and Peshkin, 1992, 146).

This interpretation attempted to be trustworthy and convincing so others would use the work done in a range of ways to confirm, expand, and inform their own work. It was hoped that this effort would contribute to other people's work for the accumulation of useful knowledge. Continued alertness to biases and subjectivity would assist in producing trustworthy research and research findings. In social research one must

look to the specifics, both to understand it in particular and to understand something of the world in general . . . and hope for a description and analysis . . . that will identify concepts not previously seen or fully appreciated (Glesne and Peshkin, 1992, 147-148).

There was yet one more important concept in social research for consideration. In describing or interpreting a

place and its people, the project was careful not to make judgments or negative statements beyond what the given data actually provided. This social researcher guarded against providing anything that would subject individuals to unwanted publicity and was sensitive to the impact his research data or his comments about the research data may have upon others.

CHAPTER FOUR

RESULTS OF THE RESEARCH

Introduction

This chapter contains the results of the research. First, the data for the general family life information were examined. Secondly, the data for the three research questions were addressed.

The three research questions were:

- 1) What are the Native leaders' perceptions of the phenomenon of paternal absence?
- 2) What are the Native leaders' perceptions of the problems related to paternal absence?
- 3) If Native leaders perceive a significant problem and see related problems, what ideas do they have to alleviate the problem and restore absent fathers to their children?

General Family Life Information

The questionnaire had twenty questions. Four questions dealt with general family life, while sixteen dealt with the research questions.

In reviewing the display on Table 1.1, it was discovered that the most important ingredient in healthy family life was good communication. This communication involved all members of the family sharing their personal feelings with each other, according to 71% of those interviewed.

Table 1.1 Taxonomy of the Domain "What do you see that makes up a healthy family?"

Frequency and percentages included

N=45

	f.	%
Communication: able to share personal feelings with others in the family	32	71
Loving parents... good marriage	30	67
Love, forgiveness, & respect	28	62
Family activities: work, play, & doing things together	15	33
Be a Christian & listen to Word of God	13	29
Teach children about God & the Bible	12	27
Teach children how to live, including life values and traditional skills	11	24
Parents set a good example	8	18
Employment: wage earner, not welfare	7	16
Attend church	7	16
Prayer & singing	7	16
Discipline children in love	6	13
Don't drink or do drugs	2	4
Good extended family, community, & church support system	2	4
<p>Comments:</p> <p>When a little child sees fighting parents who don't get along, the child becomes confused. The child cannot tell them what to do, so when he gets big, he goes his own way. The child ends up thinking that he might as well kill himself.</p> <p>One 34-year-old father of three said that he had no idea what is required to make up a good healthy family.</p> <p>One minister said that he married 63 couples and today 23 are together; 40 are separated or divorced.</p> <p>Comment of elder chief: "Sexual abuse happens, but among our people, we don't tell on each other. Not many years ago, a child got a spanking if he told his parents that somebody sexually abused him/her. Therefore many children didn't tell their parents. Over the generations, the problem got bigger."</p> <p>Indians were never meant to be corralled in a reservation. It is important to eat meals together.</p> <p>Don't use TV for babysitting.</p> <p>Live away from the in-laws.</p> <p>Good education</p> <p>Indian people were never meant to live in towns. They were meant to live on the land. The bottom line is if the Indian people returned to the land, there would be no more drinking, no more suicides. But if they continue as they are and don't go back to the land, there will be real trouble.</p> <p>Marriage is a two-way street.</p>		

Loving parents and good marriages as well as love, forgiveness, and respect were seen as necessary for a healthy family. Both rated high, with percentages over 60%.

The high ranking given to loving and cooperating parents supported Hamilton's (1977) and Hawkins' and Belsky's findings (1989), as outlined by Canfield's written release (1992):

Though there are millions of father-absent or father-neglect families carrying on somewhat successfully, few would argue that they would not be stronger by having two caring and cooperative parents.

A father exerts influence on his children in many ways, most notably the following:

- their intellectual ability
- the behavior his children will model
- his children's ethnic heritage and their position in the family's structure
- the occupation choices his children will make
- the material resources his children are left with when he is gone
- the ways his children will behave toward their offspring
- the attitudes his children hold regarding their children
- the memories his children will have after he dies (2).

Family activities and the teaching of life values and traditional skills were rated at an average of 28%. Child discipline had a low rating of 13%. Other items can also be found on Table 1.1.

Table 1.2 shows that a high percentage (62%) of leaders felt a good father talked with and listened to his children. For a father to provide for the physical needs and give guidance on how to live was rated at 47%. For a father to feel close to and help his wife had a 44% rating.

Table 1.2 Taxonomy of the Domain "What does a good father do in the family?"

Frequency and percentages included

N=45

	f.	%
Communication: talks with his children & listens	28	62
Provides physical needs	21	47
Gives guidance for children on how to live and what is right & wrong	21	47
Looks after children	20	44
Feels close to & helps his wife	20	44
Is close to & shows love to his children	19	42
Teaches children, including life skills, life values & traditional skills	18	40
Disciplines children with love	15	33
Leads the family & provides direction	13	29
Initiates family activities: work, play, & doing things together	13	29
Sets a good example	11	24
Lives a Christian life	8	18
Teaches God's Word	7	16
Has family discussions	3	7
Is humble, not proud	3	7
Takes family to church	3	7
Comments: Respects his own parents Teaches honesty It's important for a father to set an example for his sons and daughters in relating to his sons- and daughters-in-law so that they can learn how to relate to their own sons- and daughters-in-law. One father said that when he disciplines his children, he uses a board. Afterwards he holds them and explains that he loves them. He lets them cry as he holds them. A good father will not take off with the whole welfare check, but will use it for family expenses and family needs. A father just doesn't send his children away to school and then forget about them, like throwing them away. Going away to school can be disruptive to a father-child relationship. Even if they are causing problems, a father should not force his children to move away. It's not easy to teach your children, but never give up. Teach your children Indian spirituality (Indian religion).		

(Table 1.2 continued on next page)

Table 1.2 continued

Comments continued: One father said when fathers make mistakes, they shouldn't give up. They should teach their children from their mistakes, and show their children the consequences of their mistakes. In this way children can avoid the mistakes that fathers made.
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Table 1.2 shows that 40% of the leaders felt that fathers should teach their children life skills, life values, and traditional skills. A lower number (33%) felt that fathers should discipline in love. There were a number of lower percentages that had to do with the Bible, the Christian life, and going to church. These items are shown on Table 1.2.

A look at the first four items on Table 1.2 and Table 1.3 shows a higher level of consensus for what a good mother did compared to what a good father did. On Table 1.3, a good mother was a homemaker, according to 78% of the leaders. She cared for the house and the sick. A good mother was caring, loving, supportive, and encouraging, according to 58% of those interviewed. There was a cluster of three entries that had to do with God's Word, prayer, and church. One important comment on Table 1.3 was that a good mother will laugh and have fun with the children. Along with that comment was this comment: A good mother is never too busy to stop and say to her children, "I love you." A comment on Table 1.3 that should be noted was that more mothers were working away from the home nowadays.

Table 1.3 Taxonomy of the Domain "What does a good mother do in the family?"

Frequency and percentages included

N=45

	f.	%
Is a homemaker: cooking, laundry, clean house, care for sick	35	78
Is caring & loving	26	58
Gives emotional support & encouragement for children	26	58
Gives emotional support & encouragement to husband; is a listener & helper for husband	23	58
Is nurturing	19	51
Communicates with husband	10	42
Teaches girls how to be ladies	6	13
Lives a Christian life	5	11
Takes responsibility to get children to school	5	11
Disciplines the children	5	11
Sets good example	4	8
Teaches God's Word	3	7
Prays for children	3	7
Attends church	2	4
Comments: Shows hospitality and entertains guests Is content with things husband provides A lot of mothers don't do the job of homemaking. They don't cook or do laundry or care for the house. A good mother will laugh and have fun with her children. A wife helps to motivate her husband to do the work he needs to do for the people. A mother makes the home feel like a home. A good mother will not take off with the whole welfare check, but will use it for family expenses and family needs. A good mother is never too busy to stop and say to her children, "I love you." A good mother teaches her girls personal care, things about married life, things about family life, and what's good and bad for them. This teaching includes teaching about sexual activity prior to married life. A good mother is to look after the home, the children, and be there for her husband, but nowadays, more and more mothers are working away from home.		

A brief look at Table 1.4 shows many ideas that were given before in Table 1.1 and Table 1.2. However, in Table 1.4 the ideas were grouped according to appropriate ages.

Table 1.4 Taxonomy of the Domain "What does a good father do to help a growing child?"

Frequency and percentages included

N=45

	F.	%
Ages 2-5 included such things as playing, teaching, disciplining, and being there for the child	37	82
Ages 6-11 included such things as games, teaching, discussion, disciplining, hiking, camping, hunting, fishing, and shopping trips. Father is a role model.	45	100
Ages 12-16 included such things as discussion, explaining right and wrong, grounding, helping the child with their interests, and providing encouragement and guidance on life skills and traditional skills	38	84
Ages 12-16 Teach about sexuality and marriage	12	27
Ages 12-16: The child will basically do what he/she wants to do	4	9
Ages 6-16 Teach about spiritual things	5	11
Comments: A father helps his child stand against an overbearing and overprotective mother. Fathers should teach children to take care of things, and not break things right away. One said that his adopted nephew at eighteen went looking for his real parents. He found his real parents and tried to live with father, but became discouraged, and later committed suicide by shooting himself. By 18 or 19 they should know how to live on their own, and know about marriage. Age 12 to 16 is a very difficult period. A parent sometimes feels like giving up. But a father must continue to realize the importance of staying engaged, staying involved in dialogue, and hearing the young teen's feelings. Parents used to arrange their children's marriages. Parents should still be involved in the courtship and marriage of their children.		

In Table 1.4, there was a general progression from playing, to camping, to discussion and guidance and teaching right from wrong, to teaching life skills, to teaching about

sexuality and marriage, to teaching about spiritual things. Table 1.4 reveals some hopeless feelings about young adolescents. However, the following statement needed to be drawn out and repeated for emphasis:

Age 12-16 is a very difficult period. A parent sometimes feels like giving up. But a father must continue to realize the importance of staying engaged, staying involved in dialogue, and hearing the young teen's feelings.

Another statement that needs special notice is that parents should still be involved in the courtship and marriage of their children.

It seemed obvious that the Oji-Cree leaders in general had a fairly good understanding of family life and related issues. It was also clear that there was much love and concern for each other. There were deep family ties and relationships. This understanding and these beliefs about family life have been with the Native people for a long time.

A brief examination of the first percentage in each of these four tables (1.1, 1.2, 1.3, 1.4) showed a high level of consensus among the Oji-Cree leaders. This fact was especially powerful because of the use of open-response questions on the questionnaire. No one leader had any idea what the other leaders had given. They were geographically separated, yet quite united in their perspectives.

Analysis and Display of Data for the Research Questions

Research Question 1

Table 2.1, Table 2.2, and Table 2.3 displayed and provided the data for the research question 1: What are the Native leaders' perceptions of the phenomenon of paternal absence?

Many leaders (73%) felt that a sizeable number of these absent fathers were young men who just fool around with premarital sex and were too immature for marriage. Rape and sexual abuse were often included in this information. The second highest reason (72%) given for fathers not living with their children and the mothers of their children was that they are not willing to accept responsibility for a wife and children. Many leaders (62%) felt that these fathers were never taught fathering skills and consequently feared fathering. Some leaders (27%) did not know or were not sure why some fathers did not live with their children. A review of Table 2.1 and the comments was important because it was obvious that Native leaders had a clear perception of the phenomenon of paternal absence and the many and various reasons that cause this social phenomenon.

Table 2.1 Taxonomy of the Domain "Why do you think some fathers do not live with their children and the mothers of their children?"

Frequency and percentages included

N=45

	f.	%
Just fooling around with premarital sex and too immature for marriage (includes rape and sexual abuse)	33	73
Not willing to accept responsibility for wife and child	32	72
Haven't learned/been taught parenting skills so fear fathering	28	62
I don't know or I'm not sure	12	27
Loves another woman more	11	24
Alcoholism, drugs	10	22
Lacks security due to their own dysfunctional families and the adolescents get involved looking for affection	10	22
One or both are married	9	20
She gets more welfare aid as a single mother	7	16
Never dealt with their past abuses and personal problems	7	16
From observation, fear marriage won't work out	6	13
Proud, so argue, fight, and stay apart	5	11
Father doesn't go to church and receives no teaching from the Word of God	5	11
The father of the child does not meet the expectations of the child's mother	5	11
Consider it an appropriate way of life	5	11
Children get sent away because of problems and schooling, and get into immorality, resulting in a large number of pregnancies	4	9
His/her parents don't like him/her and oppose marriage	4	9
Girl just wants a child	2	4
Loss of culture and cultural change	2	4
Comments: When father is not with child, it breaks up traditional ways. Many people are not enthusiastic about divorce and remarriage. Not financially capable Peer pressure Doesn't trust her Caught between two societies with loss of direction Marriage is old-fashioned. Natives don't use as much birth control.		

(Table 2.1 continued on next page)

Table 2.1 continued

Comments continued:
Traditionally it was not proper for Native people to talk to children about sexual matters.
Lack motivation
Higher percentage of high school dropouts
Lack of father's love. It is neglect from the past generation or two.
It is also how men see women.
T.V. and pornography
A lot of parents don't want to control their young people. They are afraid of their threats of suicide.
Many ministers just preach the Gospel but don't preach from the Bible about family life. They don't preach about practical issues like raising children and dealing with adolescents.
The woman is emotionally empty. She is looking for a father figure and a father's love. She takes the first man that comes along, only to realize she is left pregnant and without real love from a man.
Nine months after the annual hockey tournament many teenagers have babies.
Some parents are simply excited that a single daughter has a child. They don't mind if she isn't married.
Lack of self-worth due to prejudices from non-Native people.
Some parents say it's not their responsibility to teach their children. It's the chief and band councillor's job. Therefore some parents let their children run.

The other side of this absent-father phenomenon was why some mothers did not want to marry the fathers of their children. This is displayed in Table 2.2. One obvious difference between Table 2.1 and 2.2 was that the leaders had a much higher level of consensus as to why absent fathers did not marry, than why single mothers did not marry. This can be seen by examining the top three percentages.

The five top reasons why single mothers did not marry were put in narrative form. Some leaders (29%) said it was because the man was not good enough for her and/or she did not love him. Other leaders (27%) said that these single mothers did not see the value of a father being involved in the child/children's lives.

Table 2.2 Taxonomy of the Domain "What are the reasons that some mothers don't want to marry the fathers of their children?"

Frequency and percentages included

N=45

	f.	%
Man not good enough for her, or she doesn't love him	13	29
They don't see the value of father involved in life of child	12	27
Don't have the values of a healthy family	12	27
Don't want the responsibility of marriage	11	24
Fears marriage or that it may break up	10	22
Too young & immature & seek love and affection in wrong places	9	20
Consider single parenting as an alternative life-style	7	16
Lack of commitment	7	16
Man or woman married to someone else	7	16
Man is abusive, too mean	6	13
Selfish, stubborn, proud, don't want to listen	5	11
Man not good enough for her parents or woman not good enough for his parents	5	11
Alcoholism	5	11
I don't know	5	11
Peer pressure to run around and accept illegitimate children	3	7
Other man	3	7
Weddings have become unpopular & not viewed as important. Society is going that way. Feminism makes women be independent.	2	4
Comments: Children having children Some older people lost hope and fear their children's marriage won't work out; so why get married? Because their role models didn't Ministers don't want them to marry until they become Christians. Easier to stay with parents Get more government assistance (welfare) as single mothers. Did not work through problems of past sexual abuse and rape.		

The same amount of leaders (27%) felt that these single mothers did not have the values of a healthy family.

It was felt by 24% that the women did not want the responsibility of marriage. Other leaders (22%) felt that women feared marriage or that the marriage would just break up. A careful review of the display of Table 2.2 would provide insightful data as to why some mothers did not want to marry the fathers of their children.

Table 2.3, Graph 1, and Graph 2 display the approximate percentage of fathers who were not living with their child/children age sixteen and under. Table 2.3 displays the frequency of answers for the various percentages of fathers not living with their children.

Table 2.3 Frequency of Answers
 "Approximate Percentage of Fathers Who Are Not Living With
 Their Children Age 16 And Under In The Community"

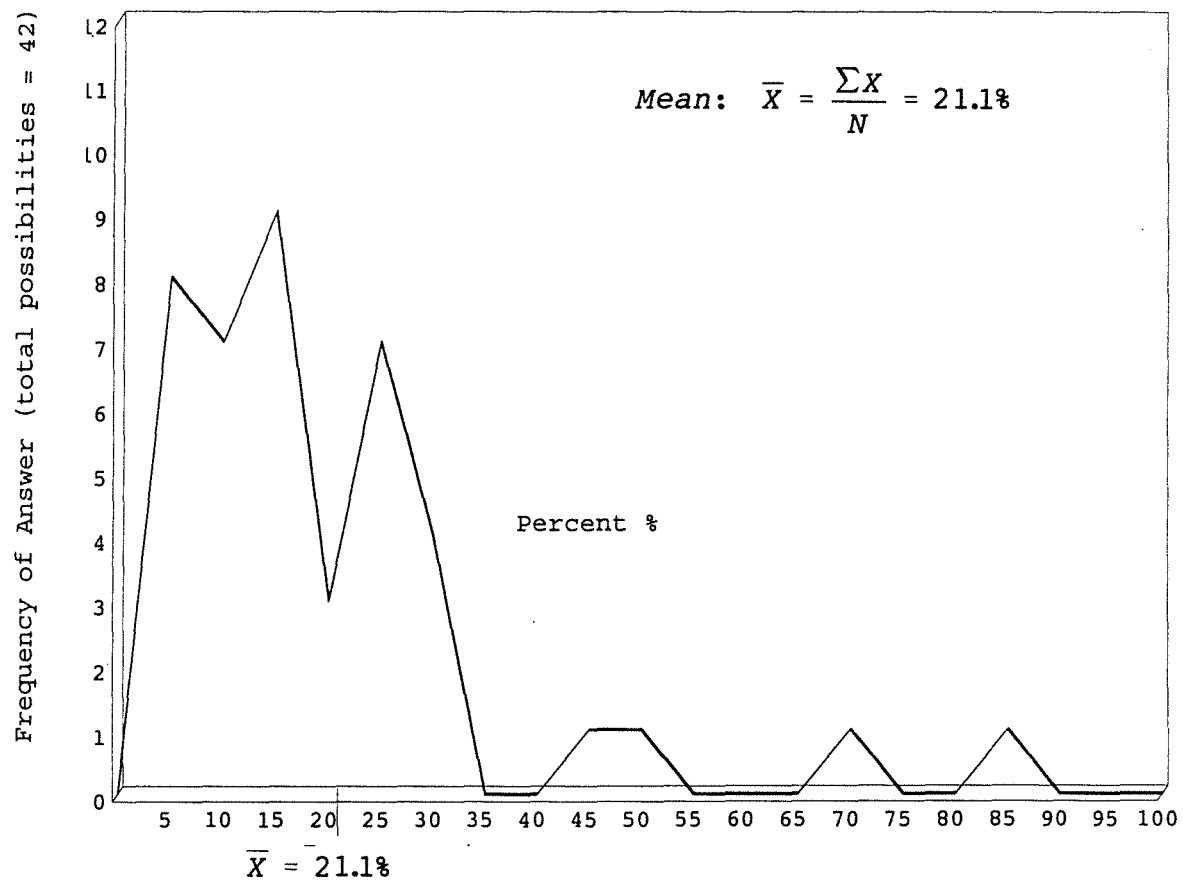
N=42
 (3 did not answer)

<u>percentage</u>	<u>frequency</u>
5	8
10	7
15	9
20	3
25	7
30	4
35	0
40	0
45	1
50	1
55	0
60	0
65	0
70	1
75	0
80	0
85	1
90	0
95	0
100	0

Graph 1 displays the same information on a Frequency Polygon. The average percentage (or mean) given by all forty-five leaders was 21.1% of fathers not living with their children.

Graph 1

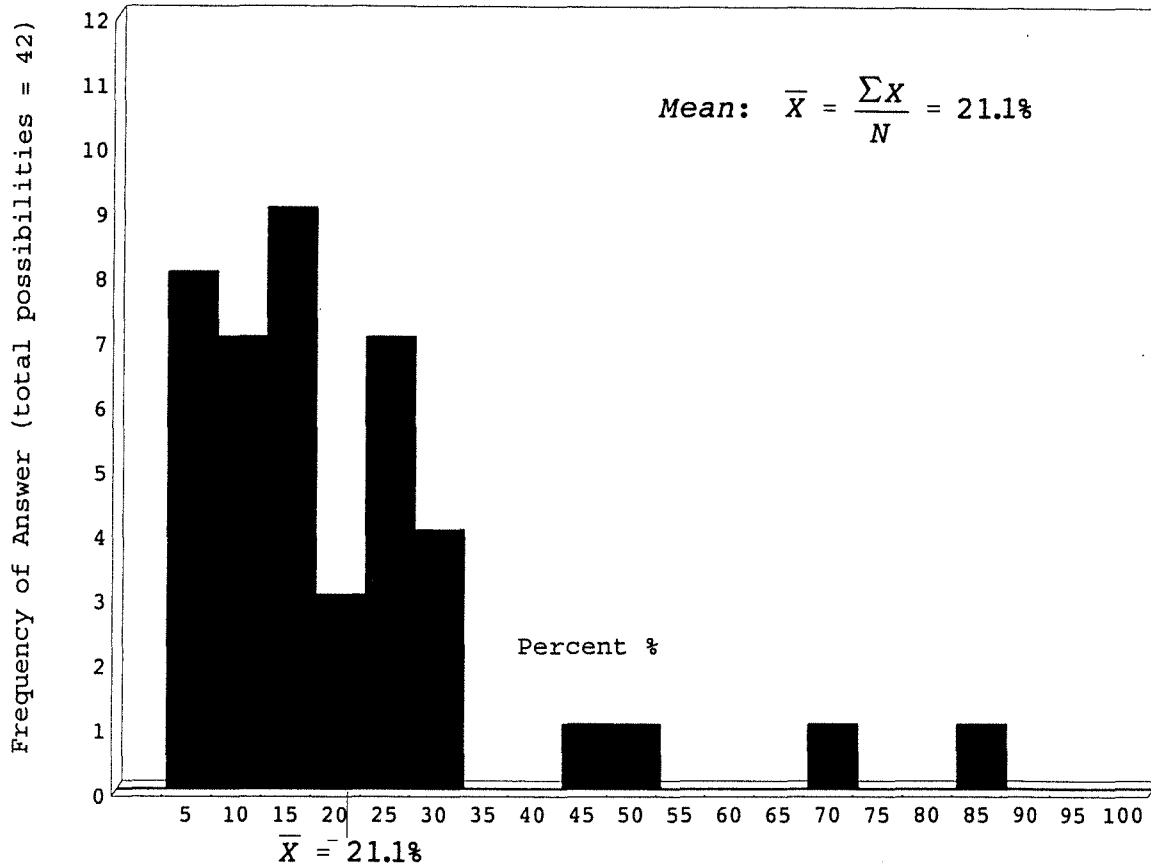
Approximate Percentage of Fathers Who Are Not Living With Their Children Age 16 And Under In The Community



Graph 2 displays the same information on a Histogram. Again the average (or mean) was 21.1%.

Graph 2

Approximate Percentage of Fathers Who Are Not Living With Their Children Age 16 And Under In The Community



The average percentage of 21.1% was low in comparison to Blankenhorn. Earlier on page thirty-two it was shown that 36.3% of the American children do not live with their fathers. Also 21.1% was low in comparison with the research of Lerman (1986) which showed that 70% of the young black fathers were absent, as stated earlier on page thirty-three.

The reasons for this low average could be that: 1) it was fairly accurate and not as hypothesized in chapter one; 2) the leaders did not perceive it as high as it actually was; or 3) their percentage was affected by the position of question #19 which just preceded this question, question #20. Question #19 included, "According to Statistics Canada reports (1986), 15% of all Native women over age 15 were single parents" This could have created a confounding variable (Cozby, 1989, 66). In retrospect, the potential of this confounding variable could have been eliminated had the content of question #19 been placed at some other location in the questionnaire.

However, the percentage was not the main factor under consideration for this research question. The fact remained that the Native leaders had a clear awareness of the phenomenon of paternal absence and reasons that cause this social phenomenon. The exact magnitude of the phenomenon was not as important as the realization that it did exist.

The first demographic data to be analyzed were any evident correlation between the male and female leaders and their awareness of the phenomenon of paternal absence. The Two-Sample Independent t-Test was used. The formula was obtained from Pfieffer and Olson (1981, 180). The Table t (critical score) for a one-tailed test was also taken from Pfieffer and Olson (371). It was hypothesized that:

H_0 For female leaders, there is no significant difference between their perception of the phenomenon of paternal absence and the perception of male leaders.

H_A For female leaders, their perception of the magnitude of the phenomenon of paternal absence is higher than male leaders'.

Since $18 < 20.9$ ($\bar{X}_2 < \bar{X}_1$), and the assumptions for accepting H_A in this one-tailed test require $\bar{X}_2 > \bar{X}_1$, we must retain H_0 and conclude that there is no significant difference between female leaders' and male leaders' perception of the phenomenon of paternal absence (see Appendix Seven for the work sheet based on Table 2.4).

Table 2.4 Approximate Percentage of Fathers Who Are Not Living With Their Children Age 16 and Under In The Community As Seen By Male and Female Leaders

N=42 (3 did not answer)		Male (x_1) N=32		Female (x_2) N=10	
%	f.	%	f.	%	f.
5	8	5	5	5	3
10	7	10	7	10	0
15	9	15	6	15	3
20	3	20	2	20	1
25	7	25	6	25	1
30	4	30	3	30	1
35	0	35	0	35	0
40	0	40	0	40	0
45	1	45	0	45	1
50	1	50	1	50	0
55	0	55	0	55	0
60	0	60	0	60	0
65	0	65	0	65	0
70	1	70	1	70	0
75	0	75	0	75	0
80	0	80	0	80	0
85	1	85	1	85	0
90	0	90	0	90	0
95	0	95	0	95	0
100	0	100	0	100	0

The second demographic data to be analyzed were any evident correlation between younger and older leaders. It was hypothesized that:

H_0 For leaders 41 and older, there is no significant difference between their perception of the phenomenon of paternal absence and the perception of leaders 40 and younger.

H_A For leaders 41 and older, their perception of the phenomenon of paternal absence is higher than for leaders 40 and younger.

The answer is in the right direction for the one-tailed test, but since $|-0.173| < 1.684$, retain H_0 and conclude that there is no significant difference between leaders 41 and older and leaders 40 and younger in their perception of the phenomenon of paternal absence (see Appendix Eight for the worksheet based on Table 2.5).

Table 2.5 Approximate Percentage of Fathers Who Are Not Living With Their Children Age 16 and Under In The Community As Seen By Leaders Forty Years Old and Younger and Leaders Forty-One Years Old and Older

N=42 (3 did not answer)		40 & younger (x_1) N=20		41 & older (x_2) N=22	
%	f.	%	f.	%	f.
5	8	5	5	5	3
10	7	10	4	10	3
15	9	15	4	15	5
20	3	20	2	20	1
25	7	25	1	25	6
30	4	30	2	30	2
35	0	35	0	35	0
40	0	40	0	40	0
45	1	45	1	45	0
50	1	50	0	50	1
55	0	55	0	55	0
60	0	60	0	60	0
65	0	65	0	65	0
70	1	70	0	70	1
75	0	75	0	75	0
80	0	80	0	80	0
85	1	85	1	85	0
90	0	90	0	90	0
95	0	95	0	95	0
100	0	100	0	100	0

The results showed that there is no significant difference between the younger and older leaders' perception of the magnitude of the phenomenon of paternal absence. There was unity in perceptions between male and female leaders and the younger and older leaders.

Research Question 2

The second research question was: What are the Native leaders' perceptions of the problems related to paternal absence?

A short glance at Table 3.1 made it obvious that a very high percentage of leaders (89%) connected father absence with teenage depression. This was a highly significant statistic in light of the teenage depression and suicide among the Oji-Cree young people during the past several years. This statistic should be connected with the first statistic of Table 3.2 where 82% of the leaders felt that suicide was the greatest problem their communities faced due to absent fathers. On Table 3.1, 84% of the leaders felt that the emotional damage and problems caused many of these father-absent youth to use sickness, bad behavior, and temper tantrums to seek attention. Table 3.1 also displayed that the lack of guidance (82% rating) and the lack of direction (78% rating) for children of absent fathers created special problems which made these youth more susceptible to suicidal tendencies.

Table 3.1 Taxonomy of the Domain "What special problems do you see for children who do not live with their fathers and live with mother only or someone else?"

Frequency and percentages included

N=45

	f.	%
Deep emotional problems: pain, sadness, sorrow (cry for daddy), anger, and fear (even panicky feelings)	40	89
Often try for attention through sickness, bad behavior at school, frequent temper tantrums	38	84
Lack of guidance	37	82
Lack of direction	35	78
More susceptible to feelings of suicide, suicidal tendencies	35	78
Kids have less teaching	30	67
More susceptible to alcohol to get their minds off their problems	29	64
More susceptible to drugs and sniffing to forget their pain	26	58
Child makes his own rules	26	58
Lack of discipline by a father, therefore runs around a lot	25	56
Child will feel rejection and resentment because dad does not live with them	24	53
More susceptible to premarital sex and promiscuity	23	51
Often have rebellious attitude toward mother because she can't provide the guidance and discipline a father can	22	49
Often have lower self-esteem than others	22	49
Child often is more lost and confused without a dual parent team	20	44
More susceptible to intense boy/girl relationships	18	40
Likelihood of them separating and divorcing is higher; not prepared for marriage	14	31
Have less money and fewer toys, causes jealousy and leads to stealing	14	31
No one to take them hunting or fishing or other activities	14	31
Follow their parents' poor role models	13	29
Children need two parents; missing part of life; something is missing	9	20
Don't eat and sleep properly	6	13

(Table 3.1 continued on next page)

Table 3.1 continued

	f.	%
More susceptible to peer pressure	4	9
Resists an overbearing mother	3	7
Risk of being more abusive then as an adult	2	4
Often feel guilty for father's abandonment	2	4
They are angry at father and mother	2	4
Majority of suicides in our community were from absent father homes	2	4
Comments: More susceptible to V.D. and AIDS If the father dies, it is different. Homesick and lonesome for daddy Mother can get too hard on child. Child doesn't know where he comes from. Some don't show emotions and close up. Don't go to church In and out of court Called upon to babysit and help mom in ways dad should; denied being a child Sit in a state of daze, and then their minds seem to wander a lot To ignore a biological child is like building a hanging gallery and then watching the child die. Traditionally if a father died, uncles and/or grandparents gave the child a sense of belongingness and teaching. These children are moved around a lot, e.g. uncles, aunts, grandparents. Every child needs a father and mother. Over-run mom and no one to stop them Tears their world apart Girls never learn to relate to a man. Tough questions because there are major problems They know father is out there living with someone else. This makes them very angry. If possible, they should know who father is. They call themselves the "unwanted ones." There are more fatherless children every year. We must do something; we're in big trouble. Their dreams to be with father are not fulfilled. They get picked on by others in their community.		

All five of these top displays had a high level of consensus which provided a very powerful and clear perception concerning the connection between father absence and teenage depression and suicide. Further, this table displayed that 64% of the leaders felt that father-absent youth

were more susceptible to alcohol usage to get their minds off their problems. Another 58% of the leaders felt that drugs and sniffing of gas and glue (hereafter referred to as sniffing) were used in the same way. The lack of discipline resulted in children setting their own rules (58% rating). About half of the leaders (51%) felt father absence made youth more susceptible to premarital sex and promiscuity. Rebellion, low self-esteem, and confusion received close to a 50% rating. About 30% of the leaders felt father-absent youth were not prepared for marriage, stole more, had few creative activities, and had poorer role models.

One comment from Table 3.1 was quite significant. One leader said, "Traditionally if a father died, uncles and/or grandparents gave the child a sense of belongingness and teaching." It was implied that it is different for children of absent living fathers. In fact, another comment in Table 3.1 was, "If the father dies, it is different." The last five comments of Table 3.1 were brought into the narrative. These five comments were:

- They call themselves the "unwanted ones."
- There are more fatherless children every year.
- We must do something; we're in big trouble.
- Their dreams to be with father are not fulfilled.
- They get picked on by others in their community.

The problems related to father absence as displayed on Table 3.1 confirmed the research of McLanahan & Booth (1989), as given by Canfield in a National Center for Fathering press release (1992):

In current research there is a proliferation of data which documents the negative effects of father absence. One study found that children who grow up in fatherless homes are more likely to:

- be absent from school
 - perform less well on standardized tests and school assignments
 - drop out of high school
 - be sexually active
 - be susceptible to peer pressure
 - be depressed and/or show aggressive behavior
- and as adults, the chances are greater that they will:
- suffer from poverty
 - receive welfare
 - marry early
 - have children out of wedlock
 - divorce
 - commit delinquent acts
 - engage in drug and alcohol use

The comment on Table 3.1 that the problems associated with paternal absence created a greater susceptibility to venereal disease and AIDS was verified by an earlier statement on page sixty-two. This statement is repeated here.

". . . much has been said about the negative effects upon childhood development (including the development of human sexuality) because of paternal absence. Therefore it can be concluded that paternal absenteeism and sexually transmitted diseases are related." McIlhaney (1990) also discussed sexuality and sexually transmitted diseases. McIlhaney quoted The Journal of the American Medical Association (June 23/30, 1989).

Authorities who have worked on stopping STD spread for years said, 'that the situation is now nearly out of control. With the permanent scarring that occurs in sexual organs from these diseases and without a reversal in this trend we are going to have an entire infertile cohort (or an entirely infertile group of people in our society).' While there are other significant variables in regards to this entire matter of sexually

transmitted diseases the most basic and urgent problem seems to be that of paternal absenteeism (11).

Table 3.1 has been given the most space in the narrative because it was the largest table and had the highest percentages which resulted in the highest level of consensus. Therefore this table made the most powerful statement concerning paternal absenteeism and the resulting special problems. Encouragement is given to any reader to give special attention to Table 3.1.

Table 3.2 displays basically the same magnitude of the problems associated with children who did not have their fathers living with them. These problems did affect the community. This table deserves some careful study as reinforcement for the problems associated with the paternal absence every community faces. Children who did not have their biological fathers living with them caused many and various problems in their communities. When this was seen as a whole, it is a major societal disruption.

Both Table 3.1 and Table 3.2 show that many Native leaders perceived that father absence was an important factor in the high level of teenage depression (3.1: 89%) and the high number of suicides (3.1: 78%; 3.2: 82%) in their communities. This made a powerful statement.

Table 3.2 Taxonomy of the Domain "What problems do you see for the community that are because fathers are not living with their children?"

Frequency and percentages included

N=45

	f.	%
More suicides	37	82
More alcoholism	31	69
More drugs and sniffing	30	67
Sadness, discouragement, low self-esteem: often leads to bad behavior and suicide	29	64
Poor relations in community	28	62
Poor relations in school and fighting other kids	28	62
Poor relations at home	27	60
If their internal hurts from father-absence are unresolved, will take drastic measures to get attention, e.g. bad behavior of various kinds, and as a last resort, suicide	25	56
Fellows and girls going out all night because mothers can't control them; sexual problems and teen pregnancies	25	56
Violence, break and entry, stealing	23	51
The absent fathers more often don't work and carry their load in the community, which in turn affects the children and the whole community.	9	20
Bingo and other negative addictive activities	7	16
Children feel they have nowhere to turn to talk and get advice	5	11
Don't trust other people because they were abandoned	3	7
Father-absent children are more suicidal when compounded by sexual abuse	2	4
No loving male authority figure; when father is absent, only half the team is there	2	4
Single mothers often leave the children with bad videos to entertain because they don't know what else to do	2	4
Jealousy over boyfriends and girlfriends	2	4
Comments: The thought of having no father is constantly on their minds. Single mothers tend to leave communities and never come back. Men not marrying the first woman they get pregnant, but later marry someone else One teacher stated that out of seventeen students, only seven were from two-parents families.		

(Table 3.2 continued on next page)

Table 3.2 continued

Comments continued:
 Can't handle male authority
 People and the community don't know how to deal with the problem.
 They long for a male figure.
 Our son committed suicide. He didn't live with us. He lived with his grandmother.
 We are sitting on a time-bomb that has built up over three generations. Some of the past generation did some things that we didn't know about that are affecting us.
 If something doesn't happen, many court cases will come.
 People should not look to the chief and band council to resolve these problems. Individuals and churches must take action if we are to avoid catastrophe. God must help us. A lot of forgiveness and correction must take place. We must deal with our past.
 In some cases, generational soul-spirits tie people to witchcraft. These ties must be broken if the time-bomb is to be defused.
 The hurts, abuses, and pains of the past cause many spiritual, emotional, and family problems.
 Sacrifice, responsibility, prayer, and spirituality are a must for survival.
 Single parents should build foundation on the Bible
 Father-absent children are more suicidal when compounded by being sent away to high school.
 Their fathers not living with them is not their choice.

Alcoholism, drugs, and sniffing received the next highest rating at 67% to 69%. Many leaders (64%) felt that sadness, discouragement, and low self-esteem often led to bad behavior and suicide. Poor interpersonal and social relationships at home, at school, and in the community were felt to be significant results of fathers not living with their children and adolescents (60% to 62%). Over half of the leaders (56%) saw unresolved internal hurts caused by father absence as one reason fellows and girls were out all night. This contributed to sexual problems and teen pregnancies. Father absence contributed to violence, break and entry, and stealing, according to 50% of the leaders.

Table 3.2 had this comment, "The thought of having no father is constantly on their (children's) minds" This comment showed how father absence was an ever present reality for the children, who then suffered from increased emotional, psychological, behavioral, and social problems. This may well be the reason for the comment in Table 3.2: "We are sitting on a time-bomb that has built up over three generations." Another comment was, "People should not look to the chief and band council to resolve these problems. Individuals and churches must take action if we are to avoid catastrophe"

On Table 3.2 the comment that children from absent-father homes cannot handle male authority deserved some emphasis. An earlier quote from page twenty-seven has been repeated here:

The authority structure based on the image of the father in the family, the church and state is in disillusion. But no new model has arisen to take its place. Instead, the sources of power are perceived as increasingly defused and anonymous as in bureaucratic organizations, and the individual lacks a focus for identification and orientation. He responds to this uncertainty by anxious, regressive, and often destructive behavior (Louden 1990, Cassette tape script).

Table 3.2 displays that two leaders felt that father-absent children were more suicidal when father-absence was compounded by sexual abuse. Emotionally starved children are more susceptible to childhood sexual abuse. Emotional starvation and father absence often go together; therefore father absence often leaves the child emotionally empty and

more vulnerable to sexual abuse. When the emotional wounds of father absence are combined with the emotional wounds of sexual abuse, depression and suicide are far more likely to happen.

This evidence regarding the problems created by father absence was in harmony with what Davidson (1990) wrote, cited earlier on page twenty-nine:

Currently nearly fifteen million children--almost 25% of the population under age eighteen--are raised without a father Father absence is connected to a variety of social and emotional problems. Children raised without fathers tend to demonstrate lower intelligence, poorer educational performance, a higher rate of mental illness and psychological disturbance, a higher incidence of violent crime and participation in gang activity, lower self-control, and a higher rate of drug usage. Workfare and other paternalistic approaches to welfare do nothing to remedy the problem of father absence and, in fact, encourage the creation of fatherless families through subsidization of single motherhood (44).

The problems that communities face, as well as other problems, are seen in Table 3.2.

Table 3.3 shows the leaders' beliefs that except for violent behavior and alcoholism on the father's part, there were no perceived good reasons for children to live in single-mother homes. Table 1.1 displays that many leaders believed in the married two-parent team. Single mother-homes were not perceived by leaders to be an alternative life-style.

Table 3.3 Taxonomy of the Domain "What good do you see for children in single mother homes?"

Frequency and percentage included

N=45

	f.	%
I don't see any	16	36
If fathers are very violent	15	33
If father is real alcoholic	9	20
One parent is not sufficient. A child needs two parents.	5	11
I don't know	4	9

Therefore Research Question 2 was answered with an overwhelming consensus regarding the problems related to paternal absence. This reinforced the belief in the married two-parent team for raising children. A supportive comment from Table 3.1 fits in here so well. The comment was, "To ignore a biological child is like building a hanging gallery and then watching the child die."

Research Question 3

The Native leaders have clear concepts about family life. They also have a clear perception of the phenomenon of paternal absence and the related problems. The third research question to be addressed was: If Native leaders perceive a significant problem and see related problems, what ideas do they have to alleviate the problem and restore absent fathers to their children?

The data on Table 4.1 show that 69% said they utilize Tribal Family Services, social workers, chiefs, and band

council members as resource people. Some leaders (18%) felt they had no place to go for help, while 13% felt that many of the fathers who did not live with their children were not wanting help or were not willing to receive help. Another 11% said they sought help from the Bible, clergy, and Christians. A few leaders (4%) felt the best they could do was to refer these fathers who wanted help to outside sources. Except for the first percentage (69%), Table 4.1 shows very low percentages and a very low consensus on where to go for help.

Table 4.1 Taxonomy of the Domain "Where do you go to find help when you want to help a father who is not living with his children?"

Frequency and percentage included

N=45

	f.	%
Utilize Tribal Family Services, social workers, chief and council resource people	31	69
Nowhere	8	18
Many of these fathers are not willing to receive help	6	13
Bible, clergymen, and fellow Christians	5	11
Refer them to outside help	2	4

In regards to grandfathers, Table 4.2 displays that 73% of the leaders felt that the grandfather basically cannot take the place of the father, but that in some cases the grandfather could provide part of a father figure. This high percentage gave a rather clear statement of consensus among leaders on this matter. Some leaders (36%) felt that

grandfathers can talk with these children about their hurts, pain, life, and right and wrong, but 22% felt that discipline was difficult for grandfathers, and that most grandfathers gave the children what they wanted. A few leaders (13%) felt that grandfathers could do activities like hunting, fishing, camping, and the teaching of bush survival skills with father-absent children.

Table 4.2 Taxonomy of the Domain "Can grandfathers take the place of a father who does not live with his children?"

Frequency and percentage included

N=45

	f.	%
Basically no, but in some cases can provide part of that father model	33	73
Talk to them about hurts and pains, life, and right and wrong	16	36
Grandparents are more often afraid to discipline and tend to give child what he wants	10	22
Can do activities like hunting, fishing, camping, and teach bush survival skills	6	13
Yes, they can take the place of a father	3	7
Talk about the Lord, read Bible, and pray	3	7
Comments: Some grandparents refer their grandchildren to outside agencies. Grandparents raised their children and now expect their children to help them, but are often left with the heavy responsibility to raise their children's children. Often too old to have energy; can't play parental role More children are going out for adoption. Society expects less of these adopted children who do not live with their biological fathers. Some of these children get abused physically and sexually. When grandparents do, then their daughter so often is free to drink, live a wild life, and not take responsibility (and the man too).		

One comment was, "Society expects less of these adopted children who do not live with their biological fathers."

Another comment was, "Some of these children get abused physically and sexually." The compounding of the hurts from the absence of their biological fathers and the hurts of physical and sexual abuse creates a very heavy emotional load for many children and adolescents.

In Table 4.3, a number of leaders (58%) felt that the basic responsibility for teaching a man about fathering should be on the man's father and/or parents. Slightly less than half of the leaders (47%) felt that the responsibility belonged to the clergy of the church. These data showed that leaders were expecting more from the church than what the church was providing.

Table 4.3 Taxonomy of the Domain "Whose job do you think it is to teach men to be good fathers and take responsibility for their children?"

Frequency and percentages included

N=45

	f.	%
His father and/or parents	26	58
Clergy or the church	21	47
An agency that can provide teaching on parenting skills, especially fathering	13	29
Elders	13	29
Grandfathers	7	16
Chief and council members	5	11
Christian people	2	4
Extended family	2	4
Comments: Anybody who wants to commit themselves to this type of teaching. But as long as we are all busy, no one will stop and do something. Apathy is growing in regards to fathers not living with their children and single mother homes because parents don't teach. Government programs won't do. Many don't want to be fathers.		

The same number of leaders (29%) felt that agencies and elders could teach men fathering skills if the man's parents did not do it. The percentages were lower on Table 4.3, which provided less consensus. There was one comment about a growing apathy concerning fathers and single mothers.

Table 4.4 shows that 47% of the leaders believed that unwillingness to hear, selfishness, and stubbornness kept many fathers from receiving help to live with their children and take responsibility for them. For those fathers who were willing, 40% of the leaders felt that personal, pre-marital, and marriage counseling should be given where and as needed. Another 33% felt that teaching about responsibilities for their children would be necessary. One comment was, "This question is around every day and faces elders, parents, grandparents, and the community." Another leader said that it is hard to do anything. Another comment was that it may help some fathers feel the responsibility for their children if they could witness the pain of fatherless children who commit suicide. Again, the low percentages were an indication that leaders have few ideas on to how help these fathers.

Table 4.4 Taxonomy of the Domain "How can more fathers be helped to live with their children?"

Frequency and percentages included

N=45

	f.	%
Many don't want to hear; they are selfish and stubborn. They talk back.	21	47
Personal, marriage, and pre-marriage counseling	18	40
Teach them their responsibility for the children, and the wrong and problems of not being there	15	33
Talk to them one on one	14	31
Teach the values of family life	11	24
Show importance of raising their own children and what their children are missing without them	10	22
Help them accept the Lord and live the Scripture way in family life	8	18
Once in a while at Christian counseling centers, some fathers get help	2	4
Comments: Fathers should talk to their sons. Father should be present at birth for bonding. Have fathers witness the pain of fatherless children who commit suicide. This may help them see their responsibilities to their children. Better housing will not solve the problem. A lot of work to be done, but there isn't the coordination and cooperation between agencies and groups Some children are given away to be raised by others; thus they are absent from their biological fathers. They have no respect for authority and become their own boss and set up their own rules. Rapid cultural change causes more dysfunctional families and personal problems, which makes it more difficult for fathers to live with their children. Stubborn and need to repent This question is around every day and faces elders, parents, grand-parents, and the community. Hard to do anything		

In Table 4.5, just over half of the leaders (56%) felt that the community was doing nothing or very little to help fathers who did not live with their children. Some leaders (36%) felt that talking with fathers was a way to address the problem. Others (29%) felt some premarital and marriage

counseling was being done by various resource workers. A few leaders (4%) said their communities put these men to work and made them pay some child support. Table 4.5 displays additional material for study and ideas. Note the low percentages which showed a low consensus regarding what the community was doing to help fathers who were not living with their children.

Table 4.5 Taxonomy of the Domain "What things does your community do to help fathers who don't live with their children?"

Frequency and percentages included

N=45

	f.	%
Nothing or very little now	25	56
Talking to them	16	36
Providing marriage and pre-marriage counseling	13	29
Resource people are working with them	9	20
Put them to work and make them pay child support	2	4
Comments: The welfare system makes it difficult to do anything. It's left to the grandparents to do whatever they can. Our sweatlodges aren't helpful; not part of northern belief Men who don't want to marry, but just shack up are banished from one community by a Band Council Resolution. Adultery and liquor create some children who nobody knows who their biological fathers are; thus, the children don't know where they stand. They feel insecure. Some agencies try to locate biological father and have him get involved in child's life.		

One comment was, "The welfare system makes it difficult to do anything." Another significant comment was, "Some agencies try to locate the biological father and have him get involved in the child's life." Another comment was, "Adultery and liquor create some children who nobody knows

who their biological fathers are; thus the children don't know where they stand. They feel insecure."

Table 4.6 displays additional things communities could do to help fathers who did not live with their children. Some of the leaders (31%) felt that they needed to look at ways of building healthier families by utilizing elders, counseling, workshops, and seminars.

Table 4.6 Taxonomy of the Domain "What could communities do to help fathers who are not living with their children?"

Frequency and percentages included

N=45

	f.	%
Look at ways of building healthier families by elder counseling, workshops, and seminars	14	31
I think the community could do more	14	31
Provide more marriage and pre-marriage counseling	13	29
Have resource people do more work with them	9	20
I don't know	5	11
Give community members more training because pastors and family social workers can't do it all	5	11
Making the men (fathers) part of a men's support group	4	9
Get families of the father and mother involved	3	7
Get father, mother, and children (if old enough) into group therapy	3	7
Should put them to work and make them pay child support	2	4
Comments: Leadership is just beginning to look for ways to build healthier families. If arrested for any reason, talk to them about their responsibilities to their children and the mother of children. The bottom line is we are not providing programs which benefit men, husbands, and fathers. We need to develop a format for this. Need to pull out key people from the community to help the men, women and the children.		

Other leaders (29%) felt that more pre-marriage and marriage counseling needed to be set up. Others (20%) said that the work of resource people to help these fathers should be increased. A few leaders (11%) felt community members needed more training because the pastors and resource people cannot do it all. A lesser number (9%) suggested establishing men's/fathers' support groups.

One comment from Table 4.6 was that a format needs to be developed to assist fathers. Another comment was, "We need to pull out key people from the community to help the men, women, and the children" who were caught in the absent-father and single-mother dilemma.

Table 4.7 displays what the leaders felt the churches have been doing to help fathers who were not living with their children. Many of the leaders (84%) felt the churches were not doing very much, if anything. This high percentage gave a powerful statement to the churches about their lack of interest or involvement in this significant problem of fathers who were not living with their children. One comment was, "No one listens to the church anymore. They lost their influence." Further, the leaders felt that the churches were not teaching much on marriage. However, a few leaders (27%) felt that some of the church people did talk to these fathers. A careful review of the display of Table 4.7 provided other ideas. However, the leaders perceived

that the churches were not doing much to help these fathers.

One comment was,

In the residential schools we learned discipline (often abusive). Parents are reacting to this abusive discipline. They changed to the other extreme and children receive little or no discipline.

Table 4.7 Taxonomy of the Domain "What are churches doing to help fathers who are not living with their children?"

Frequency and percentages included

N=45

	f.	%
Not very much if anything and no teaching on marriage	38	84
Talk with them	12	27
Minister is giving advice to start a new life, live with their children and their mother, and teach on family life	8	18
Ministers would like to do more than they are, but the fathers and mothers are stubborn and don't want to listen	3	7
Comments: In the residential schools we learned discipline (often abusive). Parents are reacting to this abusive discipline. They changed to the other extreme and children receive little or no discipline. Just reading the Bible and praying with them is not enough. No one listens to the church anymore. They lost their influence. Too many people don't tell their problems and then the church can't support them. Churches are turning off many people. Some churches don't want help because some ministers believe the problem will pass away.		

Table 4.8 displays what the leaders believed the church could do. Two-thirds of the leaders (67%) thought the churches could do more teaching and counseling. Others (40%) felt the clergy needed more training in personal, marriage, and family counseling. Some leaders (7%) felt that every church member should work on it as an individual, not

just leave it to social and family workers. Another significant comment was,

It is basically the chief's and council's responsibility, but the problem comes from dysfunctional families, which is a spiritual problem. The church has a role and should provide leadership in this area for absent fathers and their children.

These percentages indicated a significant desire among leaders for the churches to respond to the phenomenon of paternal absence.

Table 4.8 Taxonomy of the Domain "What could churches do to help fathers who are not living with their children?"

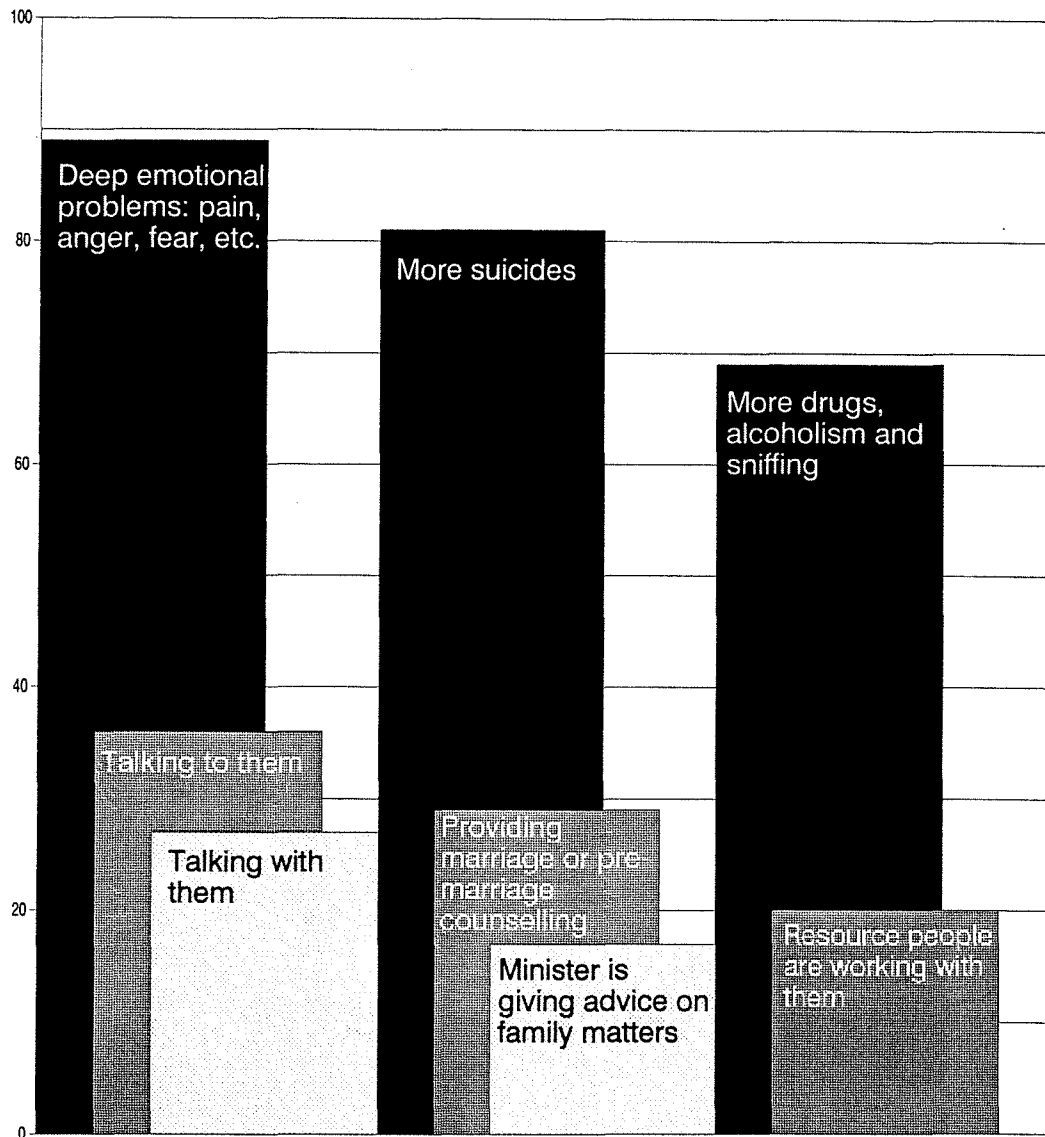
Frequency and percentages included

N=45

	f.	%
Could do more teaching and counseling	30	67
Churches should play larger role; clergy need training	18	40
Pray with them, teach them about the Bible, and ask them to come to church	12	27
Every church member should work on it as an individuals and not just leave it to social and family workers	3	7
Comment: It is basically the chief's and council's responsibility, but the problem comes from dysfunctional families, which is a spiritual problem. The church has a role and should provide leadership in this area for absent fathers and their children.		

There was a clear consensus among Native leaders' perception of paternal absence and the related problems. However, not much was being done by the communities to alleviate the problem and restore absent fathers to their children. Even less was being done by the churches. A graphic display of this data can be seen on Graph Three.

Graph 3
Paternal Absenteeism: Leaders' Perceptions



What problems result from paternal absenteeism?

What is your community doing about paternal absenteeism?

What do you see churches doing about paternal absenteeism?

While some leaders had recommendations, others did not have clear suggestions. There were those who had a sense of excitement about the opportunity to think about possible courses of action. Perhaps the process of thinking through the issues related to the phenomenon of paternal absenteeism will encourage the development of additional recommendations and will fan the fire of creativity under the implementation of recommendations already given.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, OBSERVATIONS, CONSEQUENCES, THE CHALLENGE, RECOMMENDATIONS, FUTURE RESEARCH

Summary

This research project presented a study of paternal absenteeism among the Oji-Cree leaders. The on-line research of books, psych-lit, socio-files, journal articles, and dissertation abstracts produced no research on paternal absenteeism among the Oji-Cree people. Bozett and Hanson (1991) held the view that, of all groups under study in regards to family life issues, the most neglected have been the Native Americans. One researcher and professor of Canadian Native descent maintained that most Native single mothers and absent fathers are in hiding and do not want to be identified. Further, he believed that while there were some statistics, he knew of no research in this area of study. However, he said that the actual numbers of single mothers and absent fathers were higher than the few statistics indicated.

It was discovered that paternal absenteeism is a growing phenomenon all across North America. Many social workers, family counselors, clergy, and politicians are increasingly concerned about paternal absenteeism. Canadian Native Americans and the Oji-Cree people share this concern. Along

with a growing number of single mothers is a much larger number of children whose fathers choose for various reasons not to live with them. For every single mother there is a father somewhere who is not living with his child/children.

This research required the design of original instrumentation and methodology to establish the Oji-Cree leaders' perceptions of paternal absenteeism, the extent of the problem, the results of the problem, and any ideas for solutions to the problem.

The subjects for this research project were forty-five Oji-Cree leaders chosen from a total of 504 leaders through systematic sampling. Personal interviews were conducted with these leaders by the use of a questionnaire with open-response questions. This methodology was chosen to acquire the purest perceptions of the leaders.

Three over-arching research questions needed investigation:

- 1) What are the Native leaders' perceptions of the phenomenon of paternal absence?
- 2) What are the Native leaders' perceptions of the problems related to paternal absence?
- 3) If Native leaders perceive a significant problem and see related problems, what ideas do they have to alleviate the problem and restore absent fathers to their children?

Investigation of these questions led to the following conclusions.

Conclusions

Research Question 1

The supporting evidence for Research Question 1 in chapter four provided credence to the fact that the leaders had a very clear perception of the phenomenon of paternal absenteeism among the Oji-Cree people. There was still some question as to the magnitude of this phenomenon, but the reality of it and a deep concern about it have been documented through this research.

Research Question 2

The supporting evidence for Research Question 2 in chapter four provided overwhelming credence to the fact that leaders had a very clear perception of the serious problems associated with the phenomenon of paternal absenteeism. The leaders attributed many social and behavioral problems including alcoholism and many suicides to paternal absenteeism.

Research Question 3

The supporting evidence for Research Question 3 in chapter four showed that while some things were being done to alleviate the phenomenon and address the related problems, a great deal remained to be done. Several leaders were only beginning to think and dialogue seriously on this issue. The churches were doing even less than community organizations. The churches have been very uninvolved in

addressing the issue of paternal absenteeism and its resulting personal and societal problems. However, as seen earlier, 67% of the leaders surveyed desired greater involvement from the churches than what they were delivering.

Observations

There were fifteen observations formulated during the process of doing the research.

1. A high percentage of Oji-Cree leaders gave similar answers to many of the questions though separated by many miles. Because of the large land area, numerous leaders had never met some of the other leaders.
2. There was a high level of unity and consensus demonstrated among the Oji-Cree leadership. A brief scan of the top four or five items on most of the tables in chapter four gave credence to this observation.
3. There was a clear awareness of paternal absenteeism and the related problems.
4. The lack of societal research among Native Americans was worthy of more serious contemplation. The reasons for this lack were varied and many reasons were unknown.
5. There was much concern for children, adolescents, and absent fathers, but talking seemed to be the primary method of guidance, action, and correction. There was substantial evidence regarding the lack of discipline and control that pervades the region.

6. There were many long-held family life skills and values that were not being transmitted to this present generation of young people and young parents.
7. There was an appreciation for God, the Bible, Christianity, and the church, shown by 78% of the leaders being actively involved in a religious community or church.
8. Slightly less than half of the leaders felt that the church should be teaching fathers about fathering, while slightly more than half felt that the fathers and/or parents should be doing this teaching.
9. The research data showed that about two-thirds of the leaders desired a greater amount of teaching and involvement from the churches regarding paternal absenteeism and the resulting personal and societal problems.
10. There was little emphasis shown for the revival of the "Indian Religion."
11. While there was a sense of hopelessness among some leaders, there was a greater sense of optimism and determination to tackle the problems at hand under Native self-determination and self-government.
12. While some things have been done, at the present time there was actually a low level of community action regarding paternal absenteeism and the single-mother phenomenon.

13. Many leaders (89%) perceived that paternal absenteeism left a child emotionally empty. In the field of counseling, it is commonly held that adult survivors of childhood sexual abuse usually came from emotionally deprived homes, which made children more vulnerable to sexual abuse. When the emotional wounds of paternal absenteeism were combined with the emotional wounds of sexual abuse, teenage depression and suicide were more likely to happen (see pages 107-108 and 112).
14. There was very little action or involvement by the churches on any societal matters, especially in family life teaching and counseling. It seemed that societal and family issues had been abdicated to government agencies and the chiefs and council members. The churches have lost much of their influence and effectiveness.
15. A very high percentage of leaders saw a direct connection between teenage depression (89%, Table 3.1) and suicide (82%, Table 3.2) and paternal absenteeism. This spoke volumes about the reasons for the epidemic of suicides during the past several years in the Oji-Cree region.

Consequences

Unless the trend of fatherlessness is reversed there will be an unavoidable continuation of family breakdown and social chaos. Neither economic development, better housing,

better education, judicial reform, self-government, welfare reform, nor recreational programs will succeed in terminating the rapid rise in child neglect, emotionally disturbed adolescents, teen-age pregnancies, teenage depression, teenage suicide, and male violence. For people to be like the proverbial ostrich and "hide their heads in the sand" as fatherlessness overtakes them will ultimately bring societal destruction.

There is much hurt and denial among men regarding their fathering experience and their relationships with their own fathers. If fathers do not come out of denial and face reality and responsibility, this research of the Oji-Cree people suggested that male aggression, teenage depression, single motherhood, teenage suicide, sniffing, drugs, alcohol, and poor marriages will escalate.

The divorce rate in Canada and the United States is approximately fifty percent and rising. The divorce rate is also rising among the Oji-Cree. This rising divorce rate can be partly attributed to men and women who married early or quickly in an effort to have their emotional needs met. These needs should have been met by a present, loving nurturant father who was instead living elsewhere.

Fatherless families are a tremendous burden on society and the economy. Healthy families are less of a strain. Not as much time and finances are required for social agencies to assist in the physical, emotional, and criminal

problems of children, adolescents, and adults from healthy families. Thus more time and finances are available for other pressing community needs.

The literature indicated that fathers are crucial to healthy marriages, to healthy families, and to a healthy society. Present, loving, nurturant fathers contribute to children and adolescents by providing the understanding, concern, and care that encourages a healthy self-concept, a healthy sexual identity, a healthy social set of relationships, a greater capacity for intimacy, and a greater ability to contribute constructively to their families, communities, and churches. Without such fathers, society crumbles and the results are very costly.

The Challenge

The consequences of paternal absenteeism are indeed staggering. The most urgent social problem facing the white, black, and Native communities at the close of this century is the need for fatherhood renewal. Fatherhood must find its place in society as a vital role for men. Ruby (1993) and Blankenhorn (1995) outlined the real challenge.

The scandal of kids born into . . . fatherless households underpins nearly everything in our social policies . . . What liberals like Jesse Jackson and conservatives like Charles Murray are stressing is values, the connective tissue in any society. It is well past time we all start to listen (Ruby, 1993, 112).

Our essential goal must be the rediscovery in modern society of the fatherhood idea . . . For every child, a legally and morally responsible adult male. Others have described this idea as the imperative of paternal

investment, achieved through a parental alliance with the mother. A more familiar name for such activity is married fatherhood (Blankenhorn, 1995, 223).

Blankenhorn spoke with passion concerning paternal absenteeism. He sincerely believed it is the most urgent challenge facing society at the close of the twentieth century and will be on into the twenty-first century.

Currently we are in the midst of family and societal chaos. Married fatherhood renewal would certainly be an effective, low-cost social work and law enforcement program. The final and ultimate challenging question that must be answered by any concerned person is "What will help restore the fathers to their children among the Oji-Cree people?"

Recommendations

Here are seven briefly stated recommendations for reflective thinking as the consequences and challenges are pondered:

1. That Native leaders courageously consider some of their own suggestions given in chapter four for alleviation of the problem of paternal absenteeism and to help restore fathers to their children.
2. That the author joins with some Native leaders to carefully review Blankenhorn's twelve modest proposals on pages sixty-eight and sixty-nine to ascertain if any of them would be applicable in Oji-Cree society.
3. That each leader make a careful inventory of his/her life to determine if there is a personal father wound

that needs healing. This would require a recognition of the father wound; a feeling of the pain and anger; a forgiveness; and a reaching out to his/her father for a renewed relationship if at all possible.

4. That fathering support groups be organized in as many communities and churches as possible. Fathers need much support, teaching, and encouragement. This could be getting at the single greatest need of this modern time and may strike at the very heart of the force driving the suicide epidemic.
5. That Native leaders seek out Native scholars and social researchers among their people to fill the vacuum created by the lack of social research regarding parenting skills, marriage, fathering, and other family-related issues.
6. That the churches and communities become more actively involved and receive specialized training in personal, marriage, and family counseling.
7. That the leaders who pray would begin prayer groups in response to one Oji-Cree leader's concern:

We are sitting on a time bomb built up over the past three generations. It is not the band councils or the community workers who will make the real difference. It is the individuals and the churches who must feel the burden and take action. Only the Creator God can help us. There must be a lot of forgiveness and correction that must take place. The hurts, pains, and problems of the past must be dealt with before we can really move ahead with courageous action.

In agreement with Glesne and Peshkin (1992, 176), the writer believes policy makers, evaluators, and practitioners such as teachers, school administrators, nurses, and therapists all can use social research to help answer questions or to find possible solutions. People can be inspired and moved to action and advocate change of consequential significance that can have profound and unprecedented effects on human thought and action and have positive effects upon families, churches, communities, and societies. This the author can help facilitate by dialoguing with Native leaders and scholars about the Taxonomy of Domain tables. This will require placing the Taxonomy of Domain tables into professionally designed display covers to be used on a one-to-one basis. As they each draw their own conclusions and recommendations, plans can be made for groups of leaders to make presentations at church leaders' conferences, Chiefs' conferences, to Band Councils, to community organizations, and eventually at National Leadership Conferences.

Suggestions for Future Research

Glesne and Peshkin (1992) provided an important statement about using research findings profitably. They wrote:

When we talk about applying research, we generally refer to making use of the final report: the research product. The research process, however, also has its own applications Texts . . . also help you to adopt new perspectives . . . and to reexamine your own theoretical constructs Use the findings as an opportunity to think about the social world around you (175-176).

At the end of this social research endeavor, some suggestions for future research come to mind.

The first interesting area of social research would be to partner with a Native scholar or social researcher to determine more clearly the magnitude of the phenomenon of paternal absenteeism among Oji-Cree First Nations people. This could be accomplished by working with Native administrators of the various communities abstracting demographic data directly from each community's band list.

The second interesting area for social research would be to study the four great meanings of the sacred circle as they apply to human development from birth and childhood, to adolescence, to adulthood, and on to eldership. It may be quite feasible to develop a family life curriculum around these concepts that would be better comprehended by today's young couples.

The third interesting area of social research would be to survey a given number of people of various ages, of various positions in life, and of various ethnic backgrounds to discover the answers to the following questions:

1. What would you like your father to say to you that he never said?
2. What would you like your father to ask you that he never asked you?
3. What would you like to say to your father that you never said?
4. What would you like to ask your father that you never asked him?

The answers to these questions would provide data that could be content analyzed to determine if there is any

resemblance between this research data and the three aspects of Mark 1:11, where God said to His Son:

1. You are my son.
2. You are my loved son.
3. You please me well, son.

Research in the above areas could provide additional information to add to the body of knowledge which is now available on fathering and families.

APPENDIXES

APPENDIX ONE
RESOURCES FOR FATHERING

Resources for Fathering

Today's Father, a newsletter from:

National Center for Fathering

10200 West 75th Street, Suite 267

Shawnee Mission, KS 66204

(913)384-4661

Contact **National Center for Fathering** for other helpful material they have.

DAD, THE FAMILY SHEPHERD: live and video workshops. For more information on the workshops and material for fathering support groups write to:

DAD, THE FAMILY SHEPHERD

P.O. Box 21445

Little Rock, AR 72221

800-234-3237

Promise Keepers: seminars and resources for men. Write to:

Promise Keepers

P.O. Box 1442

Arvada, CO 80001-1422

800-239-7028

On The Father Front, a quarterly newsletter for fathers from:

Christian Service Brigade

Box 150

Wheaton, IL 60189

Today's Native Father, a six-page paper with helpful material for fathers and their families. Free subscription, six issues per year. Order from:

NYM Ministries

Site 306, Box 1, R.R. 3

Dryden, ON P8N 3G2

(807) 937-4421

Contact **NYM Ministries** about other material they have for fathers and families.

Smart Dads Newsletter, order from:

Family University

P.O. Box 270616

San Diego, CA 92198-2616

Contact **Family University** about other helpful material they have.

APPENDIX TWO
QUESTIONNAIRE

A Questionnaire to Determine Community Leaders' Perceptions
Concerning Fathers Who Are Not Living With Their Children

1. What do you see that makes up a good healthy family?
(Background)
2. What does a good father do in the family?
(Background)
3. What does a good mother do in the family?
(Background)
4. What special problems do children in single-mother homes
have?
(RQ 2)
5. What problems do you see for children whose fathers do
not live with them?
(RQ 2)
6. Why do you think some fathers do not live with their
children?
(RQ 2)
7. What good things do you see for children in single mother
homes?
(RQ 2)
8. What does a father do to help a growing and developing
child?
(Background)

9. How can more fathers be helped to live with their children?
(RQ 3)
10. How can more fathers be helped to come back to their children and families?
(RQ 3)
11. a. What things does your community do to help fathers who don't live with their children?
(RQ 3)

b. What could communities do to help fathers?
(RQ 3)
12. Where do you go to find help when you want to help a father who is not living with his children?
(RQ 3)
13. Whose job do you think it is to teach men to be good fathers and take responsibility for their children?
(RQ 3)
14. How can grandfathers take the place of a father who does not live with his children?
(RQ 3)
15. a. What are churches doing to help fathers who are not living with their children?
(RQ 3)

b. What could churches do to help fathers?
(RQ 3)

16. What are the reasons that some fathers don't want to marry the mothers of their children?
(RQ 1)
17. What are reasons that some mothers don't want to marry the fathers of their children?
(RQ 1)
18. What problems do you see in your community that are because fathers are not living with their children?
(RQ 2)
19. According to Statistics Canada reports (1986), 15% of all Native women over age 15 were single parents, compared to 7% in the general Canadian population. In your opinion, why are there more absent-father homes in Native communities than in the general Canadian population?
(RQ 1)
20. Approximately how many fathers are not living with their child/children, age sixteen and under, in your community?
(RQ 1)

Thank you for taking the time to answer this questionnaire.

Male Female Age _____

Birth Date _____

How many years have you been a leader? _____

Is your father living: yes no. If no, when did he die?

Is your mother living: yes no. If no, when did she die?

Did your parents separate: yes no. If yes, when?

What is your religious affiliation, if any? _____

Are you actively involved in a religious community or church?

yes no

How much education (credit hours or years) have you had beyond high school? Mark as many as apply to you.

Community college _____ University _____

Bible college _____ Graduate work _____

Have you had any other training? _____

APPENDIX THREE

SAMPLE LETTER

Sample letter to send to
Mission Directors

NYM Ministries letterhead

Date

Name

Address

City & Province

Dear [mission director]

We are all concerned about our families and strengthening the families in Native society. Here at NYM Ministries we are always looking for ways that we can assist Native leaders with the issues they are facing.

More and more studies are coming out that show the importance of children growing up in two-parent homes and the negative effects of children growing up in one-parent homes. So when we see the high number of children not living with their fathers in Native communities, it causes us concern.

To gain a clearer understanding of how Native leaders perceive this condition, we are doing a survey of Native leaders in the northwestern Ontario and Manitoba communities shown on the enclosed map. Could someone in your office send us a list of Native church leaders, pastors, lay leaders, and church elders with whom your organization has contact, who you think might be interested in helping us with this survey?

We've enclosed a stamped, self-addressed envelope for your reply.

Yours for strong Native families, communities and society,

A handwritten signature in cursive script, appearing to read "Clair Schnupp".

Clair Schnupp
NYM Ministries Director

APPENDIX FOUR
LIST OF OJI-CREE COMMUNITIES

List of Oji-Cree Communities

Following is a list of the communities included in the survey. The Berens River communities are more Ojibway than Oji-Cree in some ways. However, because of the large amount of travel, social interaction, intermarriage, governmental bodies, educational services, and health services shared by the Berens River communities and the Oji-Cree communities, the researcher included the Berens River communities in the survey. The word "Berens" will appear behind these communities for identification purposes.

Oji-Cree Professor Tommy Beardy of Lakehead University helped the researcher define the Oji-Cree and Berens River communities. Mr. Beardy is of Oji-Cree descent and spent most of his early life in the Bearskin Lake vicinity.

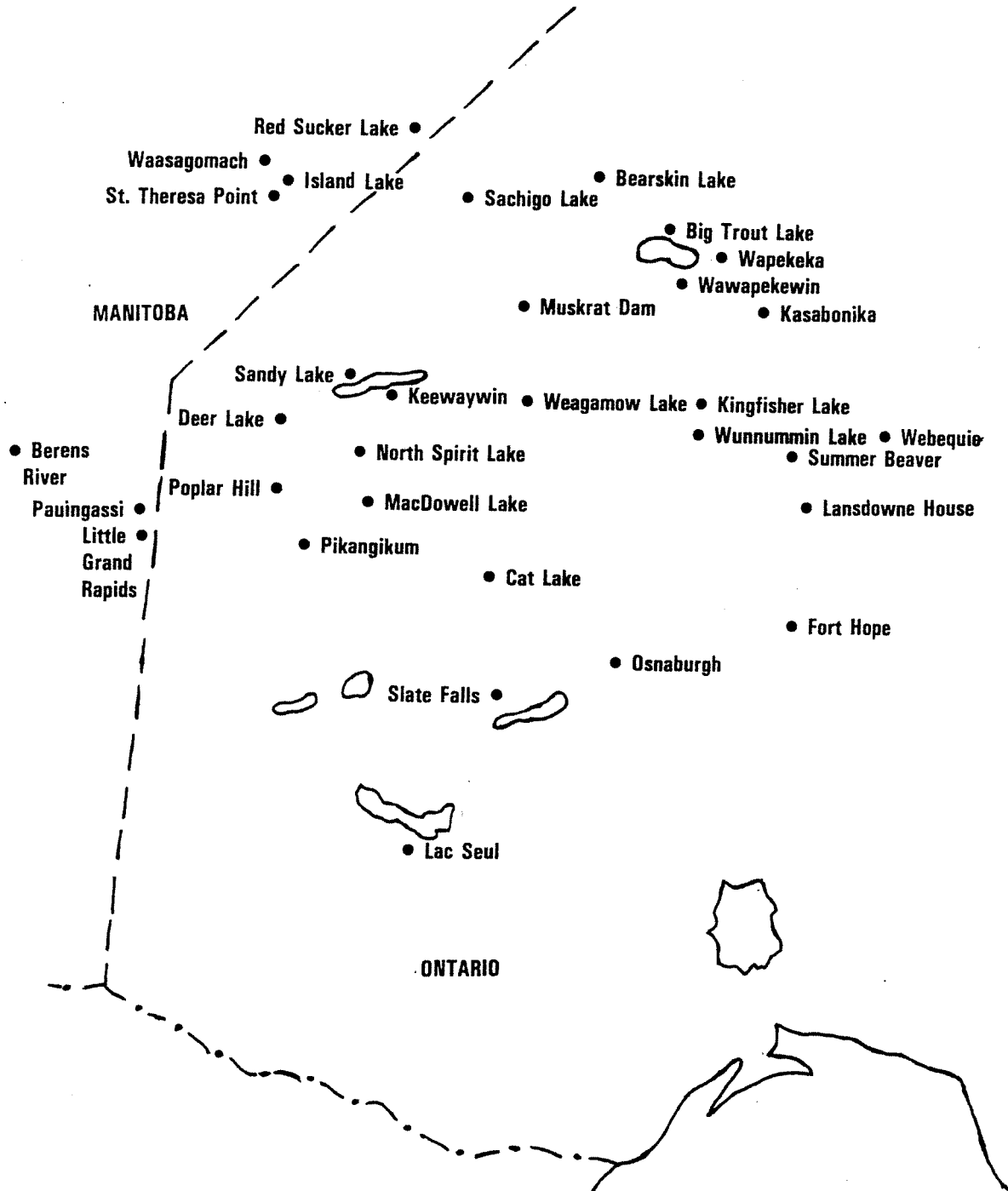
The list of communities follows:

Bearskin Lake, ON	Osnaburgh, ON
Berens River, MB (Berens)	Pauingassi, MB (Berens)
Big Trout Lake, ON	Pikangikum, ON (Berens)
Cat Lake, ON	Poplar Hill, ON (Berens)
Deer Lake, ON	Red Sucker Lake, MB
Fort Hope, ON	St. Theresa Point, MB
Island Lake, MB	Sachigo Lake, ON
Kasabonika, ON	Sandy Lake, ON
Keewaywin, ON	Slate Falls, ON
Kingfisher Lake, ON	Summer Beaver, ON
Lac Seul, ON	Waasagomach, MB
Lansdowne House, ON	Wapekeka, ON
Little Grand Rapids, MB (Berens)	Wawapekewin, ON
MacDowell Lake, ON	Weagamow Lake, ON
Muskrat Dam, ON	Webequie, ON
North Spirit Lake, ON	Wunnummin Lake, ON

APPENDIX FIVE
MAP OF OJI-CREE COMMUNITIES

Map of Oji-Cree Communities

Scale: 1" = approximately 75 miles



APPENDIX SIX
RANDOM SAMPLING CHARTS

TABLE G

Random Digits

Row	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11	C12	C13	C14
1	365420	357847	617615	748728	171841	603720	869158	910566	873778	237162	340651	122884	453166	863783
2	807479	590325	37908	993542	431606	51297	874777	873511	773601	577746	64903	363379	620162	523457
3	698421	854995	852681	890200	439806	21923	860013	50736	210787	803258	349531	270813	315447	219540
4	988658	3893	320319	6735	172702	203591	261540	700110	453516	200154	208063	849082	929295	681651
5	598942	163835	349694	757185	222572	922789	988435	550766	704233	975893	586253	365829	164822	119964
6	800316	932343	913304	42349	131161	363401	685239	17127	691767	609496	691473	172069	669154	700246
7	132294	347449	654589	23491	355264	202124	453242	516543	630821	505621	883267	520819	542287	733316
8	281983	908361	249014	768845	730891	262213	408781	854372	610600	121102	21528	533826	474243	993044
9	362141	920311	75490	174315	672344	57025	413645	854372	623311	908317	604994	837242	240428	408946
10	282439	473491	881933	37192	565642	705328	852036	244905	117081	132952	338429	331633	208504	327850
11	655853	627286	933102	655380	912092	796133	78638	259989	684145	881864	216573	186354	961614	304646
12	917495	442367	598727	275128	976076	259791	928675	294640	774286	15996	171438	970092	181918	175380
13	814354	762820	497197	492902	504094	15832	407956	243295	442309	649191	745893	336641	407788	440601
14	833706	370920	381774	403158	336811	614077	67364	805244	690042	404504	870527	60262	820371	952140
15	73895	34208	915871	239555	21291	726479	583352	101489	319195	708958	365221	650262	72649	73989
16	638417	594178	422325	146910	351413	303316	764788	94144	671331	275625	47016	192881	682836	388505
17	612124	587499	463373	884412	785392	341599	692451	488813	967127	129893	250611	84777	864970	924638
18	439176	824029	663015	647964	969181	424802	321693	395317	454922	527258	60484	54282	169765	943851
19	233418	958899	72696	782601	763496	426901	173953	553777	582785	384382	967039	557625	210936	672490
20	823738	762580	791908	935268	501815	807607	645654	186614	593956	843552	83709	15970	971575	680424
21	718508	930802	117782	479101	388496	261581	320656	892958	169208	421586	510729	816251	199597	717023
22	904597	817779	114148	307934	983458	44758	597034	529979	26589	898490	99886	489342	53751	121679
23	841522	734471	827551	699694	601631	774378	955512	708429	376659	66563	432608	339472	683556	389076
24	728982	987530	371449	168377	70179	956579	845318	352075	911638	517616	501707	899824	894024	73145
25	813051	536071	214326	967809	364724	311277	769622	770736	790155	696826	727282	775084	37995	311507
26	619858	786489	902553	315829	817464	645091	337355	285126	408588	909747	303825	220805	156337	708268
27	667615	57182	257227	717820	419998	294881	222325	795612	772480	412289	518150	404203	700251	503653
28	795252	795891	751346	414422	23407	622971	259740	993828	174937	76437	805863	397032	702189	898721
29	708169	8412	994913	572896	327406	760034	882190	428815	132462	627850	674619	127397	186813	669239
30	544309	212770	560912	311231	340567	935093	437448	67033	358035	798509	127711	30987	552878	899095
31	304353	365011	706185	744921	377975	936369	9391919	767021	833998	964981	326175	6432	34053	508733
32	495283	656718	175494	264036	515733	858989	549448	318644	263468	571662	602909	188974	632358	968557
33	793651	93392	517536	870723	879711	883373	931635	531012	782058	107090	810899	292647	37901	789185
34	475397	169591	392521	851226	16119	105318	255432	169591	711369	157262	664399	752200	221624	813124
35	758628	336989	290140	874530	231369	271545	768322	208831	609307	371329	839808	81424	792007	693349
36	777525	246180	710168	936857	234600	329210	821399	632144	282369	884545	676092	159200	263476	605831
37	166128	126200	36390	931967	80882	26631	820822	894594	172035	363641	140963	433490	830619	526566
38	298381	929565	823332	790554	746588	609741	117302	544905	708518	71277	560243	942283	124099	241355
39	919012	392259	97731	401007	476540	721293	623885	637539	763206	917419	334340	956040	642390	12680
40	40652	119694	147445	906700	12122	750245	574612	887813	702427	495720	99252	915770	53349	976533
41	397288	974614	507670	711384	295638	278436	86607	140083	817021	461036	387100	631087	221815	721804
42	661110	492815	263699	443886	924301	367893	758235	190232	938494	373112	60465	508473	729646	488215
43	352080	693064	911380	417997	98048	136249	921191	50167	81270	930508	882173	47316	664430	203183
44	6298	610179	142088	425348	396377	809758	217797	858817	824759	360918	581806	241242	581806	241242
45	602294	449340	702347	214809	757494	888470	390217	142403	13985	118757	574631	265483	400418	310933
46	61082	34178	416763	215571	918468	114376	788599	769816	123611	123257	130033	240458	341351	78069
47	730400	880112	373828	226482	905488	74074	706588	38106	503834	589251	239577	692869	915891	246856
48	766496	54240	553904	570745	640474	555699	703796	944211	423555	114795	29577	692869	915891	246856
49	835130	561471	580341	408830	661405	605688	310395	897216	800393	664417	578578	418670	907083	18711
50	794325	413470	976937	482769	149369	556909	252807	533648	901767	730823	646448	898265	417861	924900
51	955394	217932	134065	779616	481469	455712	256290	38812	333201	977034	578068	971487	321686	994900
52	809693	773640	309882	396369	163633	887503	880155	267696	436126	766791	779025	947010	764694	572021

TABLE G (continued)

Random Digits (continued)

Row	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11	C12	C13	C14
53	65414	33249	112871	516284	54266	172952	616470	966122	35697	639885	542144	84753	753538	591670
54	295416	701917	561008	55640	245815	924009	172251	301727	816518	889191	17218	281869	411449	587012
55	906473	341753	400263	429017	360940	701681	143974	547538	111401	310328	910926	295124	715241	260887
56	991694	741530	641770	541125	552739	972187	126415	465964	818800	227351	9749	579520	289460	41941
57	530107	81873	522662	148728	497015	701890	970133	512024	541486	696672	696672	54828	891877	233108
58	195151	957788	649228	718483	616182	182768	727111	587912	901090	679798	411079	404082	203172	31926
59	883497	470043	316860	641173	31418	185760	372546	812256	812256	542269	542621	687883	203172	714053
60	385802	314138	720258	130416	601545	672772	749190	291013	291013	592789	916579	69255	29152	284495
61	481016	730059	60455	382100	668990	969200	555994	302891	228992	104671	743631	424698	84144	906826
62	466125	787871	618856	190992	515676	681671	941619	27606	27606	114091	981077	963825	606178	791961
63	777877	818441	398271	126198	912104	934568	681005	481378	317012	301507	981077	963825	41654	411023
64	19887	223483	629282	49691	16774	255419	362547	422255	121228	808860	591998	492883	829540	778193
65	792481	310821	564689	223091	519512	5422	511662	891169	839511	3210	990729	302155	99442	763528
66	72093	901122	179240	715318	535522	978511	276242	51590	369813	198353	963848	49081	304109	142639
67	694217	304356	993187	840800	991281	467027	308800	443525	611485	611928	669180	381142	556460	37144
68	130970	410266	768476	400860	305194	37590	63441	913788	791705	72595	971291	114011	214716	615551
69	12645	881976	766161	836602	640557	164151	528475	528475	995052	564127	616242	939714	51150	967697
70	52197	515469	876264	164885	34973	714174	474432	60592	204910	507018	489747	274923	178519	914081
71	111041	641948	998994	249599	1112	963609	930138	22134	930805	214327	941782	670682	951210	519611
72	518141	475439	879114	649612	466975	482957	83251	181941	181941	507018	489747	274923	178519	914081
73	71944	614222	114994	548674	441485	801130	610152	305341	725118	71319	423222	203853	892920	405308
74	497288	242459	577815	313200	18070	609720	81616	816046	204986	241241	358223	301187	341292	727506
75	609867	310651	659891	816745	660109	864184	295615	912801	462752	69274	972451	414624	972451	414624
76	185554	649764	635428	598689	857806	629114	535197	831114	862537	698006	989929	184647	71401	356589
77	306179	306179	901903	117695	101806	175877	665261	478851	864623	324325	33189	998877	362123	996839
78	107275	502818	31898	270021	962252	912623	204362	373597	94974	648181	8531	4891	853051	911737
79	137674	501788	298654	635828	14944	337652	105387	762113	410394	162435	198185	297016	185849	762640
80	233485	613586	588855	611788	52346	707592	815124	699274	721276	162435	198185	297016	185849	762640
81	395447	927824	185540	108967	891571	541579	487134	406179	840292	910089	774709	370951	582946	348351
82	814808	355567	592889	929506	864936	201461	639864	487197	483844	789931	274423	483515	698013	919951
83	197166	418771	815274	231718	132664	177290	519809	96775	151807	527090	230165	439412	246668	722160
84	738911	81447	181056	439562	811968	401019	822156	418920	158687	14182	704953	122239	910861	922521
85	408573	382312	499073	700189	719197	581775	359669	788552	771843	80786	974546	761035	409312	5929
86	701254	222349	872437	811181	761359	822715	113169	570215	495433	444614	712837	465325	392764	854588
87	559675	95292	383447	176925	872202	412325	765389	994690	373275	371118	705707	608437	461653	369867
88	119529	417940	31211	401710	105090	551799	431540	611196	911214	19040	579560	445240	89161	328567
89	304740	304770	971847	34561	891280	787802	326571	963188	71654	248945	156234	13814	922939	134469
90	60706	920698	420501	621015	285090	803716	779822	467916	906942	324412	486238	411280	472806	410115
91	641537	813646	618212	724678	651977	611118	561181	84154	497653	210281	58031	683416	492903	682231
92	864871	976628	701876	291491	571153	914926	337158	821787	685658	856493	771843	640913	919893	607974
93	388938	741072	296400	327750	598471	868846	868846	81767	812365	188006	645384	490112	9116	101115
94	890878	120411	880410	890935	704018	106711	813989	666413	607199	759165	393078	797859	249231	24262
95	91152	867117	185178	116975	613257	774150	15601	474852	173227	822501	793078	797859	249231	24262
96	432618	360194	381511	45066	278517	677930	864463	840118	787582	767055	787582	767055	57963	249539
97	755478	472555	156869	474937	576828	886683	517491	708557	561760	749290	267067	37511	496359	251130
98	884138	765488	808915	545051	241861	691261	474471	992813	481996	330594	481754	789951	915310	164648
99	850983	277189	621023	911051	717621	581411	299888	198486	668522	603021	328986	602526	806890	716472
100	850149	158118	118671	788611	210851	618925	90119	510719	108557	146156	111061	827162	53574	165088

Taken from Advanced Communication/Statistics (A958), George D. Finigin, Ed.D., D.Phil., Oxford Graduate School, Dayton, TN

APPENDIX SEVEN

TWO-SAMPLE INDEPENDENT t -TEST

TWO-SAMPLE INDEPENDENT t-TEST

H_0 For female leaders, there is no significant difference between their perception of the phenomenon of paternal absence and the perception of male leaders.

H_a For female leaders, their perception of the magnitude of the phenomenon of paternal absence is higher than male leaders'.

(This will be a one-tailed test.)

X_1 Male leaders

X_2 Female leaders

$N_1 = 32$

$N_2 = 10$

$df = N_1 + N_2 - 2 = 40$

$\bar{X}_1 = 20.9$

$\bar{X}_2 = 18$

$\alpha = .05$

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sum X_1^2 - \frac{(\sum X_1)^2}{N_1} + \sum X_2^2 - \frac{(\sum X_2)^2}{N_2}}{N_1 + N_2 - 2}} \left(\frac{1}{N_1} + \frac{1}{N_2} \right)}$$

$t = .024$

t^* (critical score) = 1.684

Since $18 < 20.9$ ($\bar{X}_2 < \bar{X}_1$), and the assumptions for accepting H_a in this one-tailed test require $\bar{X}_2 > \bar{X}_1$, we must retain H_0 and conclude that there is no significant difference between female leaders' and male leaders' perception of the phenomenon of paternal absence.

APPENDIX EIGHT
TWO-SAMPLE INDEPENDENT t -TEST

TWO-SAMPLE INDEPENDENT t-TEST

H_0 For leaders 41 and older, there is no significant difference between their perception of the phenomenon of paternal absence and the perception of leaders 40 and younger

H_A For leaders 41 and older, their perception of the phenomenon of paternal absence is higher than for leaders 40 and younger.

(This will be a one-tailed test.)

X_1 Younger leaders

X_2 Older leaders

$N_1 = 20$

$N_2 = 22$

$df = N_1 + N_2 - 2 = 40$

$\bar{X}_1 = 19$

$\bar{X}_2 = 24.5$

$\alpha = .05$

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sum X_1^2 - \frac{(\sum X_1)^2}{N_1} + \sum X_2^2 - \frac{(\sum X_2)^2}{N_2}}{N_1 + N_2 - 2} \left(\frac{1}{N_1} + \frac{1}{N_2} \right)}}$$

$t = \underline{-.173}$

t^* (critical score) = 1.684

The answer is in the right direction for the one-tailed test, but since $|-.173| < 1.684$, retain H_0 and conclude that there is no significant difference between leaders 41 and older and leaders 40 and younger in their perception of the phenomenon of paternal absence.

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