Leininger’s Father Protective Care

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INTRODUCTION

Three Western cultures and one non-Western culture were investigated in order to obtain in-depth knowledge about father protective care beliefs and practices. Protective care/caring refers to specific ways to help individuals, groups, families, institutions, and communities to maintain well-being and health and to prevent destructive or harmful acts toward self or others. Protective care is a critical factor in the prevention of destructive acts or ways that could threaten the life, health, or survival of human beings directly or indirectly. The three Western cultures observed were mid-American Old Order Amish, Anglo American, and Mexican American, and the non-Western culture was the indigenous Gadsup of the Eastern Highlands of New Guinea. In this chapter, reflections and descriptions of extended ethnonursing qualitative care research utilizing the Theory of Culture Care Diversity and Universality or the culture care theory (CCT) with the goal of discovering the expressions and characteristics of father protective care are discussed.

Given that the phenomenon of protective care is manifested differently in Western and non-Western cultures, this research focused on the subtle, hidden, obscure, and diverse expressions and examples of father protective care research. Online Journal of Cultural Competence in Nursing and Healthcare, 1(2), 1–13.
care in both types of cultures. While protective care was more readily identified, practiced, and held as an expected cultural norm in the non-Western culture studied, its presence was also identifiable in the Western cultures. Protective care was especially evident with regard to young children, adolescents, and older adults. The benefits to recipients of father protective care were identified in addition to the impact on the health, wellbeing, illness, and ease of death.

**DISCOVERY OF THE FATHER PROTECTIVE CARE PHENOMENON**

The father protective care phenomenon was initially discovered in the early 1960s while investigating the culture of the Gadsup from the Eastern Highlands of New Guinea. This discovery was made through immersed living in the culture in addition to direct observations of the villagers and their geographic homeland. The confirmation of this kind of care came through interviews with Gadsup fathers, discussions of their actions, verbal statements, and storytelling. Father protective care was discovered to be essential for the growth and survival of the Gadsup people. Protective care was valued for the young males, teenagers, and older adults for their health benefits. At the same time, each father’s protective care practices reaffirmed and increased the importance of the father and his self-esteem. A father’s enthusiasm and confidence about providing protective care allowed for theorization about the actual and potential benefits of father protective care for health, protection, and wellbeing of the Gadsup. Identifying the actual and potential benefits of father protective care was important as it could have significant impact on the health and wellbeing of individuals from all cultural backgrounds.

Father protective care has nurturing and protective attributes that can keep the young and the old away from dangers, illnesses, accidents, and even death. From anthropological and nursing views, one could envision that protective care had played a role in the long history of Gadsup human survival. While father protective care was clearly evident among the Gadsup of New Guinea, the concept had not been identified or recognized with indigenous or other specific cultures. Although the idea of father protective care has been overlooked, different gender roles have been noted in diverse cultures as well as geographical locations. Specifically, in the Western cultures that were under observation, the nurturing role of mothers and mother substitutes such as grandmothers and kinswomen had been clearly identified. However, the role of fathers in providing protective care had not been
identified or discussed in most Western cultures. Protective care appears to be institutionalized and less evident in Western cultures due to social and cultural differences.

DEFINITION OF PROTECTIVE CARE

After a mini-pilot study of the three Western cultures and one non-Western (Gadsup) culture, the following definition of protective care was formulated and guided the researcher: Protective care/caring refers to assistive, supportive, and facilitative acts for and with specific ways to help individuals, groups, families, institutions, and communities to maintain wellbeing and health and to prevent destructive or harmful acts toward self or others. This definition was developed as originally defined with the culture care theory (Leininger, 1977).

Theoretically, protective care was held and predicted to be a critical factor in the prevention of destructive acts or ways that could threaten the life, health, or survival of human beings directly or indirectly. Discovery of the themes and patterns of protective care was held to be essential in order to understand the phenomenon and to discover the nature of this kind of care. Additionally, it was essential to document the phenomenon as a way to promote the growth and development of human beings in a cultural environment and in different life situations.

The researcher observed the Gadsup fathers’ affirmed stance that they played an important role in providing and maintaining protective care to the villagers. Father protective care, however, had to be explicated and demonstrated by the fathers and reaffirmed with examples of qualitative data to substantiate the phenomenon. From the researcher’s view, protective care could not be “taken for granted” or assumed to be a reality or practiced by fathers unless observed and verified by the researcher.

IMPORTANCE OF FATHER PROTECTIVE CARE

Father protective care focuses on the use of protective care across the lifespan as well as in the socialization and enculturation of young boys, adolescents, and older adults. Several theoretical premises have been developed and are offered in this chapter to stimulate new lines of inquiry in addition to identifying the potential therapeutic benefits and practices of father protective care. The initial forecast and theoretical viewpoint predicted that if father protective care was fully identified, practiced, and known transculturally, new benefits would be achieved, especially for young boys and older
adults. Specifically, father protective care could become a major guide in assisting young males, adolescents, and older adults in the prevention of illness and maintenance of healthy outcomes.

Direct clinical observations of children and adults receiving culturally-based care revealed many positive outcomes by transculturally prepared nurse clinicians (Leininger, 2006b). However, culture-based care practices that lead to healthy lifeways, prevent mental disturbances, thwart adolescent conflicts, and impede death have been sparsely addressed. The thought of human care attitudes, actions, and practices of protective care as culturally-constituted practices and as prevention modes is important in order to initiate and maintain health and wellbeing. The researcher’s experiences and observations with diverse cultures provided evidence that father protective care could be extremely beneficial in childrearing, and especially with young males, adolescents, and older adults (Leininger, 1995, 1997, 2006b). These hunches reinforced the search for culturally-based care in several cultures and with the three Western cultures included in this study for comparative purposes.

OVERVIEW OF SELECTED CULTURES

The three Western cultures (Anglo American, Mexican American, and Old Order Amish living in the Midwestern United States) were investigated over a 5-year period. The informants from the Western cultures understood English but were very proud of their specific cultural heritage, values, and beliefs. The non-Western culture investigated was the Gadsup of the Eastern Highlands of New Guinea. Two Gadsup villages, also known as Gadsup peoples, were analyzed for comparative purposes over a 2-year period. The Gadsup were selected because of their very limited exposure to Western influences and because they represented a very old culture with traditional lifeways (Leininger, 1966). In both villages of approximately 200 people each, the Gadsup lived in bamboo huts without modern technologies, electric lights, running water, or other Western conveniences (Leininger, 1994). In her role as principal investigator, the author studied and interviewed all key and general informants from these villages, maintained daily documentation, and observed the villagers and their lifeways (Figure 5-1).

When the researcher initially arrived in the Gadsup villages, the language had not been recorded or translated into English. As a result, she used Melanesian Pigeon or a turn-talk as the principal communication mode. A villager who spoke English volunteered to assist in clarification or reaffirmation of Gadsup words, stories, and verbal expressions. Kinship, political activities, and provision of different kinds of protective care from within
and outside the villages were discovered to be important for the Gadsup who were mainly a patriarchal culture with the fathers being leaders of the villages, clans, and sub-clans. As clan fathers, they were viewed as strong men and fierce fighters as well as protectors of the villagers (Leininger, 1966). Older Gadsup women worked daily in the gardens, cooked, and kept the children from harm. The Gadsup fathers provided protective care so that no harm came to the women while working the gardens. It is through the recurrent observations, interviews, and direct living immersion experiences with the Gadsup that the initial discovery of the phenomenon of father protective care was made.

The following is a sample of the researcher’s observations that describes social, economic, environmental, and technological factors, and lifeways of the Gadsup of the Eastern Highlands of New Guinea:

They [Gadsup] live in a forested and grassland environment in bamboo huts with no electricity or running water in their huts or villages. The Gadsup are known as a sweet potato culture for this is their major...
food source that is essential for their survival. Sweet potatoes of a great variety are raised in Gadsup village gardens. The Gadsup like all kinds of greens and occasionally have seasonal fruits and nuts. Fresh meat and milk are not available. It is only on very special occasions that a wild pig is killed and roasted in an earth oven for a ceremonial feast. This seems to be a joyous occasion and often is talked about in the villages. The Gadsup hunt birds and selected insects, which are cooked and eaten as protein foods, but these are scarce foods. Since there are no cows or milk sources, the Gadsup consume water from a nearby stream. Modern Western drinks such as soda or sweetened “pops” or commercial juices are not consumed as they have no money for them. Most importantly, the Gadsup have very limited income and no money to buy Western foods and products. The women are the garden workers and also take care of the coffee trees, small pigs, children, and the older adults. Their only income is from their coffee grown in the villages. The women wear grass skirts and the men wear khaki shorts bought from their limited monies. Girls wear handmade grass skirts and boys are mostly bare-skinned except for coverings of their genitalia. (Leininger, 2011, p. 4)

Because the Gadsup had no modern Western living conveniences, they contrasted very sharply with the Anglo American culture as well as the other cultures studied by the researcher.

RESEARCH DESIGN

In keeping with the ethnonursing research method used in this study, 25 key informants and 40 general informants from each of the cultures were selected based on the following criteria: Lived in their culture for at least 5 to 8 years; spoke their native language, such as English, Gadsup, or Spanish; and firmly identified that they belonged to the culture being studied. This number of informants was sufficient to support the ethnonursing research method and to obtain in-depth qualitative and credible data of the cultures (Leininger, 2006a, 2006b). The purpose of the study was explained to all informants when their consent to participate in the research was solicited. In addition, they were instructed that they were free to withdraw from the study at any time, if they chose; however, none of them did so.

Key informants were selected because they were held to be the most knowledgeable about the culture, while general informants provided confirmation that the findings by the researcher were generally well known and affirmed by the majority of culture informants. All key informants
had elementary school education, while a few also had high school education. Virtually none of the informants of the cultures studied had college or special trade preparation. The age range for the father informants in each culture was from 15 to 80 years and for the adolescent informants 14 to 21 years. In each culture, 10 children and 25 elders from ages 55 to 70 years were also selected. The children and older adults were observed and interviewed by the researcher for their views in addition to being asked to confirm examples of father protective care.

All interviews with informants occurred in their natural and familiar living context. The majority of the interviews were made during the daytime, but some interviews occurred in the evening in order to study day and night cultural practices. All data collected were coded and maintained in an ethnornursing field diary and kept in a locked box in the researcher’s hut and/or office.

**RATIONALE AND POTENTIAL IMPORTANCE OF FATHER PROTECTIVE CARE CONSTRUCT**

Given that the phenomenon of father protective care as a construct had not been explicated or documented in most cultures, it was determined that the discovery and understanding of fathers’ protective care could be an important and essential baseline of knowledge to substantiate human care. It was imperative to identify whether protective care promoted and maintained the health and wellbeing of young boys, adolescents, and older adults. Choosing a non-Western culture such as the Gadsup was significant as it facilitated the discovery and documentation of natural and established care practices. This nontechnological culture allowed the researcher to obtain a “fresh look” at a culture that had experienced limited changes and Western cultural influences. This perspective was desired to grasp natural and humanistic care practices in a traditional culture. While the research focused on father care modes, Gadsup mothers and their care roles were noted as well. The data from the Gadsup mothers clearly revealed a nurturing care role with children and adults that supported the health and wellbeing of their children. The mother’s nurturing role was complementary to the father’s protective care role, which the villagers valued. The Gadsup in both villages loved their children and offered them surveillance, protection, and direct help as needed. The average Gadsup family had three to five children who were protected and cared for until about the age of 15 years, which is when they were considered eligible for marriage.

The Gadsup study concluded that the young males of that culture become adults with limited conflicts and destructive acts. Additionally, the
research also established that the Gadsup older adults were able not only to maintain their health and wellness, but also live a long life of approximately 65 years. It was because of the fathers’ protective care of older adults during the daytime and at night that older adults were protected from daily accidents and especially from sorcerers and strangers that could lead to illness or even death. The fathers were also very attentive to the protection of the young male children, especially from birth through adolescence. A common daily practice of the Gadsup fathers was to walk around the entire village. This daily practice was held to be good surveillance over all villagers. The fathers repeatedly explained during interviews:

We walk about to be sure there is no trouble coming to our children and the elders. We must watch for potential sorcerers and strangers who come into the village who might cause them harm. We watch for dangerous animals that might harm them and especially powerful male sorcerers who can bring sickness to children and older adults and which can lead to death of both children and elders. (Leininger, 2011, p. 6)

The father protective care “walk-about” gave much reassurance to the Gadsup and alleviated their daily anxiety and danger concerns.

The fathers also described ways they protected the villagers from destructive storms such as tornadoes, earthquakes, and windstorms which occurred frequently in both villages. The researcher noted:

The fathers spoke proudly of the wealth of knowledge told by their deceased Gadsup fathers in the villages about storm protection. Their ancestors were proud of their ways to protect the people from frequent drastic weather conditions. Both villages had sudden and frequent torrential rain storms and earthquakes, especially in the “rainy season.” It was the fathers who watched for cloud changes and other signs of storms. They would watch for dark cloud formations, humidity changes, wind flows and dark wind clouds. Accordingly, the fathers would quickly warn the villagers by calling loudly to the villagers that the storm was coming and what to do. The fathers guided the villagers where to go that was safe before the storms hit the villages. The fathers knew what strong winds, heavy rainstorms and earthquakes could do to their fragile bamboo huts, their gardens and how they could kill or injure the villagers. (Leininger, 2011, p. 6)

Protective care was essential and greatly valued. The villagers depended on the fathers for their quick protective care actions and their wisdom, guidance, and general protective advice. All key village informants praised the fathers for
such important protective care actions. It was an excellent example of “protective community village care” (Figure 5-2). The fathers would spontaneously tell the researcher of these weather protective care actions. The villagers also affirmed that the fathers’ protection was effective and that they were confident of such protection in the villages. They reported many times that the people were not killed or hurt due to father care. Approximately 40 accounts of protective care actions were collected. While observing, listening to, and discovering the father’s role as a protective care provider, the fathers’ accounts were validated by practically all key and general informants for their actions and role behavior.

After completing the Gadsup study in 1965, the Anglo American, Mexican American, and Old Order Amish Western cultures were studied in order to establish a contrast with the Gadsup father protective care. During interviews with key Anglo American father informants, 10 key informant fathers spoke about their failure to guide and help their young boys, especially the adolescents. Specifically, they spoke openly and hopelessly about being too punitive, too harsh, and too abusive in their talks with their sons. In addition, those informants described how their own fathers had severely punished them physically if they were disobedient. The informants explained
how their fathers addressed them frequently with demeaning statements such as “You will never amount to anything.”

These fathers believed that rapid changes in the American culture “were the cause” of their sons’ problems. One informant stated: “. . . it is our responsibility to punish our sons in order that they obey and to avoid future problems.” Another informant added that such “harsh punishment did not seem to work.” Many of the fathers were sad and reported that they felt helpless and hopeless about their male sons but did not know what to do to address these issues. Five key informants added that they regretted saying demeaning words and giving harsh punishments because “. . . it didn’t help them and made their sons angry toward them.” Three fathers shared that such actions lessened their sons’ self-esteem and confidence. These fathers also held that their negative statements to their older adults were harmful as opposed to helpful. Hence, verbal and physical abuse by Anglo American fathers was held as ineffective. These fathers maintained that they would not use such measures again and believed that their harsh words and punishment often led their sons to become depressed and resentful of them. In general, these father informants felt guilty to have used harsh statements and punishments and would not recommend such actions to others.

Ten of the Mexican American father informants said “. . . physical punishment and hard direct talk” were believed to be essential to guide their sons, and especially when “. . . they disobeyed their father” (Zoucha, 1998). Ten Old Order Amish father informants maintained that they preferred to talk to their sons and to show them by their actions how they needed to be obedient to their fathers. In general, Anglo American fathers were most concerned about their sons and said they felt helpless about ways to raise them in the American culture. The idea of protective father care was of interest to them but they were “sure this would not be effective with adolescent males in the American culture.”

USE OF THE CULTURE CARE THEORY DECISION AND ACTION MODES AND ACCULTURATION ENABLER

Decision and Action Modes

The culture care theory decision and action modes can guide nurses and healthcare providers as they strive to provide culturally congruent care to the cultural groups investigated in this study. These three decision and action modes include culture care preservation and/or maintenance; culture care accommodation and/or negotiation; and culture care repatterning and/or restructuring (Leininger, 2006a, 2006b). These decision and action modes were discussed with the fathers as potential ways the fathers might
incorporate their cultural values and practices into their ways of helping their sons.

Even though the Old Order Amish is a Western culture, these informants exhibited similar behaviors to the Gadsup in terms of father protective care. All key Gadsup and Old Order Amish father informants and the majority of general informants maintained that their cultural values, practices, and beliefs of protective care should be preserved to promote the health and wellbeing of their people, and especially of young males, teenagers, and older adults. A father’s protective care role in these cultures was viewed as positive, beneficial, visible, and culturally congruent to support and maintain health and wellbeing. Many Gadsup and Old Order Amish maintained that this was the first time they had openly shared their cultural stories, beliefs, and practices with others.

The culture care theory empowered informants to be open about the cultural values they would like to uphold and maintain. Culture care preservation and/or maintenance were strongly reaffirmed with the Old Order Amish and the Gadsup, as these cultures wanted to keep their practices and beliefs as healthy lifeways. These cultures wanted to help male youths, adolescents, and older adults remain well and active so there was no desire to change their values and practices.

Culture care accommodation and/or negotiation was identified and confirmed by 10 Anglo American male adolescents and by the majority of the key father informants. The areas of identified need for change for fathers and adolescents were the following:

- Anglo American adolescents did not want their fathers to demean or harshly punish them in the future.
- The Anglo American and Mexican American fathers wanted to accommodate selected practices that would be good as long as these practices caused no harm to self, the family, and community and were acceptable to other fathers in the community, with Anglo Americans fathers being uncertain what would be the best changes to make.
- Both Anglo American and Mexican American fathers wanted to find ways to transmit spiritual and religious knowledge to their sons in order to guide their sons’ thinking and future goals.
- The Old Order Amish fathers and adolescents reaffirmed that they did not wish to change their own values, especially their religious and traditional life practices, but would learn to use technological advancements. The Amish fathers wanted help to prevent destructive acts that might negatively influence their strong Amish communities (Wenger, 1991).
The Old Order Amish fathers wanted to abolish shunning, as it was viewed as too destructive to young males. However, they still planned to give verbal guidance to their younger males (Wenger, 1991) throughout their lifetime as this is an Amish father’s obligation and responsibility.

- The Gadsup fathers and adolescent males wanted to have electricity and running water in their homes in the future “like the Europeans have in their modern homes.”

- The Gadsup fathers, 10 adolescent males, and several Old Order Amish teenagers were interested in Anglo American modern technologies such as phones, radios, and television sets. They realized that some [technologies] did not fit their culture as they were against their religious beliefs. They also wondered if these technologies would be harmful to their people.

- The Mexican American male teenagers were eager and ready to use modern technologies but shared that they had limited money to buy such items. Mexican American fathers relied on Catholic religious beliefs to protect their adolescent and young children, and hoped that these beliefs would be emphasized and taught more in schools and churches.

Culture care repatterning and/or restructuring decisions and actions seemed very difficult for the informants to consider. Five Gadsup fathers said that Americans and Europeans could help them to repattern some of their lifeways, but they did not want their “good lifeways” changed. The Gadsup and Old Order Amish did not want to change most of their lifeways and values, and they strongly wanted to keep the fathers’ role of protection with their teenagers and the older adults. Five key Old Order Amish informants said they would like to change some lifeways but they could not change their religious beliefs and daily living patterns. They were interested in selected modern technologies but feared harm from their use. In general, they were content with their values and lifeways (Wenger, 1991).

**Acculturation Enabler**

Leininger’s Acculturation Enabler was used with the cultures investigated in this study during its early phase (Leininger, 1995, 2006b). This enabler helped to assess whether members of each culture were more traditionally or nontraditionally oriented in their values, beliefs, and lifeways. The Gadsup, Old Order Amish, Mexican Americans, and Anglo Americans identified their traditional or established values as old values that they wanted
to uphold. The Gadsup and the Old Order Amish had strong traditional values, beliefs, and practices whereas the Anglo American father informants were ambivalent and uncertain about their cultural values and especially their practices. Throughout the study, the firmly expressed values and practices of the cultures were reaffirmed by the majority of the general and key informants. The more traditional the culture, the more hesitant informants were about changing their values and lifeways through acculturation. The transmission of cultural values intergenerationally was strongest and most evident with the cultures that held firmly to their values, practices, and beliefs—namely, the Old Order Amish and the Gadsup.

**CRITERIA USED TO EXAMINE THE QUALITATIVE DATA**

It is important to state that the criteria used to examine the qualitative data collected in this study were congruent with the qualitative research method (Leininger, 1985, 2006b). Quantitative criteria were not used, as they did not fit with the research method used in this study. The following criteria were used:

- **Credibility:** This referred to the “truths” held by key informants as they expressed and confirmed the ideas they spoke about or demonstrated.
- **Meaning-in-context:** This referred to the meaning given by the informants about the subject under discussion and often confirmed by the majority of key informants.
- **Confirmability:** This referred to data shared by key informants and strongly affirmed and reaffirmed by the general informants.
- **Recurrent patterning:** This referred to the repeated practices that occur over time in daily living and in the patterned lifeways of the informants.
- **Saturation:** This referred to the repeated expressions and practices by key informants. Comments such as “I have no more to tell you—I told you all,” as well as repetition and recurrence of similar ideas and practices with key informants with no new information becoming evident, indicated that saturation was reached.

**RESULTS**

In this chapter the beliefs, values, and practices of protective care were identified by fathers from diverse cultural backgrounds. Examples of actions, stories, and observations were also documented. Because protective care has been virtually unknown, the qualitative findings helped to discover
dominant themes, attributes, characteristics, patterns, practices, and values about father protective care. The findings from the four cultures—namely, Anglo American, Mexican American, Old Order Amish, and the Gadsup of the Eastern Highlands of New Guinea—revealed many differences but also some commonalities in their expressions of father protective care and its benefits. The major commonalities or benefits of protective care were that protective care by fathers’ knowledge, practices, and (especially) actions contributed to male courage, hope, confidence, self-esteem, and wellbeing. It also gave males direction and guidance for the male role in the future. The fathers firmly believed that by their examples, actions, demonstrations, and verbal guidance, protective care reduced thoughts of suicide, destructive acts, and other crime activities in the cultures studied.

Findings from this study identified several themes and benefits to male youths, adolescents, and the older adults: Protective care gave confidence; protective care gave courage; protective care gave hope; and protective care gave guidance on future direction as well as increased self-esteem to male fathers, boys, and older adults. The following patterns supported the identified themes and can assist nurses and other healthcare providers when providing care to the members of the cultures investigated in this study:

- The indigenous Gadsup father’s examples, stories, and firm and confident manner with actions and overt demonstrations were dominant features of father protective care which allowed the male sons to observe and learn protective care. Father protective care was also identified in the investigated Western cultures, but the values and benefits were not as strongly identified when compared to the indigenous Gadsup fathers.
- For the Gadsup of New Guinea, protective father care incorporated culturally-based practices and values to help young boys, teenagers, and older adults maintain healthy lifeways and to prevent older adults from having accidents and illnesses.
- Protective Gadsup father care helped young boys and male adolescents to gain confidence, hope, courage, self-esteem, and care practice in their daily living context by relying on the fathers’ guidance and action-based practices.
- Protective father care meant practicing by actions or demonstrations and explicit ways to promote and maintain protective care for healthy lifeways. Several practices were identified in all cultures, but were not readily seen in practice or with firm confirmation in Anglo Americans and Mexican Americans. Anglo Americans had limited protective care measures with the older adults and male youths.
Father protective care had many positive benefits to young males and to older adults in the Western cultures studied, but especially with the Gadsup. These positive benefits included prevention of illness and death and promotion of health and wellbeing. Action-based father protective care was important to demonstrate and practice with the Gadsup for health benefits to male youths.

Father protective care appeared to be essential for health maintenance and wellbeing. This care construct was especially evident with the Gadsup older adults who relied on father protective care to prevent common accidents, depression, and unexplained deaths. The Gadsup of New Guinea and the Old Order Amish were quick to offer and demonstrate protective elder care; whereas the Anglo Americans remained unsure and ambivalent about elder protective care.

Father protective care was most reassuring to the Gadsup older adults as this care protected them from village accidents, falls, illnesses, sorcerers, and terrible or sudden storms.

Father protective care had been taught and transmitted through several generations by the fathers, grandfathers, clan leaders, and elders of the Gadsup and Old Order Amish, who viewed this practice as a responsibility and moral obligation. There was much pride and pleasure in telling about ancestor and father protective care by key and general Gadsup informants.

Protective father care expressions and daily actions for different life events were viewed as essential to intergenerationally teach and to guide young males in order to promote and maintain healthy older adults’ lifeways. The Gadsup fathers were action-oriented role models to the villagers who relied on them to demonstrate and practice protective care in daily living situations.

Father protective care was discovered not to be unique to human beings, as examples with animals such as horses and cattle and other species demonstrated protective care.

CONCLUSION

This study focused on father protective care with four cultures for comparative viewpoints to discover the nature, characteristics, dominant expressions, themes, and benefits of father protective care. Leininger’s Theory of Culture Care Diversity and Universality was used with the qualitative ethnourning research method. The purpose of the study was to discover overt, subtle, and covert expressions exhibited by father protective care as documented and confirmed by key and general informants in the cultures...
studied. Diversities and several commonalities regarding father protective care were identified through in-depth observations and interviews and by the researcher living in the villages or near the investigated cultures.

The identification of fathers providing and knowing protective care was a significant discovery. Father protective care was identified as important for male socialization and to promote the health and wellbeing of the villagers and cultures studied. This study highlighted the importance as well as the vital role of fathers with respect to guidance, support, and facilitation of positive ways to help young males’ and older adults’ protective care practices. To date, the identification of father protective care had been limitedly known, valued, and documented. This transcultural investigation which focused on gender-based male care could stimulate health personnel to investigate the benefits and possibilities for protective care to prevent illness, death, and accidents.

The many benefits of father protective care need to be studied in all cultures for comparative outcomes. The challenge is to identify and nurture father protective care and to make the fathers’ role more visible, rewarded, and known in diverse cultures. The global use of father protective care appears encouraging, gives hope, and supports social justice for humans and their health and wellbeing. Protective care appears vital to young males and older adults to prevent illnesses and destructive behaviors and, therefore, could be a major approach to actively promote prevention and health maintenance practices.

From this investigation, several principles were identified that can be used as guidelines to parents, teachers, health personnel, and others interested in applying protective care in childrearing and handling difficult adolescent problems and conflicts. The three modes of culture care decisions and actions can be helpful in discussing and guiding personnel to think creatively about ways to provide culturally sensitive and appropriate protective care practices in nursing and in selected cultures. The identification of the father’s role in caring offers support for and recognition of the father’s important role to serve people, especially young males and the older adults, in positive ways.

Since the evolution of transcultural nursing as a formal area of study and practice in the 1950s, it has been the author’s hope and dream that someday all cultures will be fully studied and documented to discover and understand culturally-based care beliefs, practices, and lifeways. Culturally-based care is a powerful means to prevent illness and to nurture health, maintain wellness, and promote healing. Most importantly, prevention with a care focus should become the powerful and new healing approach in the future. Preventive healthcare practices need to be documented with cultures and used in all healthcare settings. This approach supports the researcher’s view that care is curing and healing in many health–illness events. I predict that
care knowledge and explicit care practices will become the dominant cure and healing mode in the future. The benefits from protective caring offer a new direction in health care for the future.

Cultures have a right to receive culturally appropriate care that fits their values and beliefs. The discovery of father protective care could reduce health costs and prevent serious illnesses and even death. Learning about and discovering the nature of protective human care seems an urgent need if we are to serve people of many diverse cultures in a sensitive, humanistic, and ethical way and with social and cultural justice. The growing multicultural world makes this challenge imperative. The discovery of father protective care is, therefore, most encouraging and is a promising means to reinforce the father’s role in diverse cultures. The Gadsup and the Old Order Amish provide excellent examples of father wisdom, knowledge, and practice of protective care. It is, indeed, important to pursue, understand, and use this knowledge with great wisdom and with keen sensitivity to indigenous values, beliefs, and practices from the long history of diverse cultures worldwide.

DEDICATION

This chapter is dedicated to the late Dr. Madeleine Leininger, who authored the original article in the Online Journal of Cultural Competence in Nursing and Healthcare.

DISCUSSION QUESTIONS

1. What is protective care and how can it affect health and wellbeing?
2. What are the father protective care themes discovered in this study?
3. How can knowledge of these themes be incorporated in clinical practice?
4. Discuss how the construct of father protective care will influence your own practice or practice in your care setting.

REFERENCES


Chapter 5: Leininger's Father Protective Care