

## **MODULE THREE: WORKING WITH DIVERSE POPULATIONS OF FATHERS**

### **Learning Objectives**

- Explain the heuristic model on father involvement and child development
- Explain father diversity and its influence on child development
- Define cultural humility and cultural competence
- Explain the difference between cultural humility and cultural competence
- Apply dimensions of cultural humility in your professional practice.
- Integrate dimensions of cultural humility into organizations working with fathers

**Time:** 6 hours

### **Materials:**

Digital Story

Tony: <https://youtu.be/UM7m4kzc9Jk>

Coley: <https://youtu.be/mxKgdw6zo5U>

PowerPoint

### **Recommended Textbook:**

Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.). (2013). *Handbook of father involvement: Multidisciplinary perspectives 2<sup>nd</sup> Edition*. New York, NY: Routledge.

### **Supplemental Resource:**

Mazza, C., & Perry, A.R. (Eds.). (2017). *Fatherhood in America: Social work perspectives on a changing society*. Springfield, IL: Charles C Thomas.

### **Readings:**

Cabrera, N.J., Aldoney, D., & Tamis-LeMonda, C.S. (2017). Latino fathers. In Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.), *Handbook of father involvement: Multidisciplinary perspectives, 2nd Edition* (pp. 244-260). New York, NY: Routledge.

Cabrera, N.J., Fitzgerald, H.E., Bradley, R.H., & Roggman, L. (2014). The ecology of father-child relationships: an expanded model. *Journal of Family Theory & Review*, 6(4), 336-354.

Qin, D. B., & Chang, T.F. (2017). Asian American fathers. In Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.), *Handbook of father involvement: Multidisciplinary perspectives, 2nd Edition* (pp.261-278). New York, NY: Routledge.

Roopnarine, J.L., & Hossain, Z. (2017). African American and African Caribbean fathers. In Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.), *Handbook of father involvement: Multidisciplinary perspectives, 2nd Edition* (pp. 223-243). New York, NY: Routledge,

Fisher-Borne, M., Cain, J.M., & Martin, S.L. (2015). From mastery to accountability: Cultural humility as an alternative to cultural competence. *Social Work Education, 34*(2), 165-181.

Video: "Cultural Humility: People, Principles & Practices"  
<https://www.youtube.com/playlist?list=PL879555ABCCED8B50>

**Heuristic Model of Father Involvement**

When engaging with fathers of color (African American, Caribbean, Asian, Latino, Native American), young fathers, incarcerated fathers, and gay fathers, it is important to consider various factors that are unique to their circumstances and being. This helps to inform strategies and considerations for engagement, including fatherhood program development and services specific to their needs. It is also essential to understand father diversity and its influence on child development.

In 2007, Cabrera, Fitzgerald, Bradley, & Roggman, developed a heuristic model of father involvement using recent research on the dynamic and reciprocal processes by which fathers influence children's development. It provides a framework for viewing developmental pathways as they change over time, as fathers, mothers, and children age, as families re-configure, and as individual and relationship contexts change over the life course. In 2014, the model was expanded to represent the conceptualized flow and actions as affecting the quality (and quantity) of father effects on child functioning.

Show the two models and discuss the differences.

FIGURE 1. HEURISTIC MODEL OF THE DYNAMICS OF PATERNAL BEHAVIOR AND INFLUENCE ON CHILDREN OVER TIME (CABRERA, FITZGERALD, BRADLEY, & ROGGMAN, 2007).

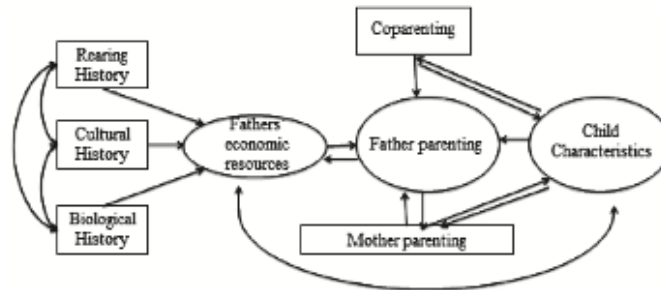
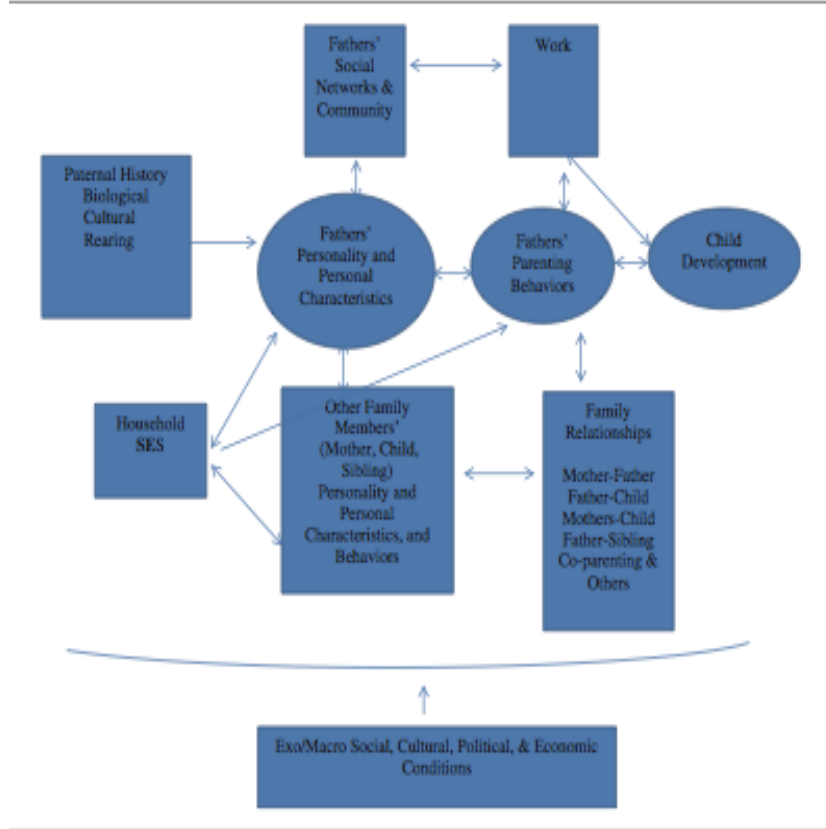


FIGURE 2. EXPANDED MODEL.



Discuss how the expanded framework can be used when developing relationships with fathers. It provides a holistic way to understand the family system.

Discussion that father involvement studies were initially developed on the basis of theories about what was important for mothers to do.

Further explore the contextual influences on fathers' parenting behavior:

- Fathers' personal history
- Fathers' characteristics
- Family context
- Father's social network and work situation

Review the research from Cabrera, Fitzgerald, Bradley, & Roggman, (2014):

- Play as an important context in which fathers help children regulate and form relationships.
- Father's early cognitive stimulation during play with their toddlers at age 2, predicts reading and math outcomes in 5<sup>th</sup> grade.
- Fathers in some cultures tend to be more linguistically challenging than mothers and may have more influence on children's vocabulary.
- Children who lived with their biological father at age 4 exhibited

**Diversity Among Fathers Influence on Child Development**

- fewer behavior problems at age 4-6 and 8-10 years.
- Quality of father-child relationship in 5<sup>th</sup> grade, but not early residence, that predicted children’s concurrent adjustment.
- Fathers may influence children indirectly by decreasing maternal stress and supporting positive maternal parenting or by buffering the negative effects of maternal depression.
- Indirect effects via father’s financial support.
- Children show better cognitive and social development when their teenage fathers who were not living with them provided financial or material support which reduced stress and hardship for the mother and child.
- Resources provided by the father, such as job-related opportunities, peer networks to which a child is connected, or choices a child makes.
- Children with developmental delays father intrusiveness was linked to poor social skills development through its effect on child’s behavior dysregulation.
- Children with poor self-regulatory, experience reduced anxiety when their fathers are more supportive.

The impact of a father is determined not just by what he does, but how a father’s actions fit into the larger family and community systems.

Discussion on how media is transforming the ways fathers and children engage one another in family systems and society at large (e.g., FaceTime).

Discuss that it is important to gain sufficient understanding of a father’s cultural, spiritual, or contextual (poverty, homelessness) issues.

When thinking about fathers as a group, it is essential to recognize the diversity existing among individuals within the group. Consider the range of racial and ethnic backgrounds, as well as sexual orientations, of fathers. The diversity of fathers mirrors an increasingly multi-racial and multi-ethnic society, and growing visibility and acceptance of LGBTQ people within the U.S. The identities and experiences of fathers of color and gay fathers are complex, necessitating that work with these sub-sets of the population address their specific needs.

Use the following information to promote discussion of father diversity. Additionally, relate discussion to the assigned readings.

***African American & Caribbean Fathers***

Factors influencing men’s engagement with children (Roopnarine & Hossain, 2017):

- Income
- Inter-partner relationship and spirituality
- Father-time involvement
- Co-parenting practices and informal caretaking arrangements

### ***Asian Fathers***

Examination of family restructuring and systems, parenting practices, acculturation.

### ***Latino Fathers***

According to Acevedo (2017), “contemporary research indicates that Latino fathers are actively involved with their children” (p. 208). Factors influencing behavior and involvement of Latino fathers include:

- Stress and depression
- Sociocultural and socioeconomic status differences
- Machismo and familism
- Gender roles
- Resident status
- Relationship quality
- Immigrant versus non-immigrant Latino fathers

### ***Native American Fathers***

According to Limb & Wendt (2017), it is particularly important to consider the historical trauma that has and continues to impact Native Americans. The influence of the United States government “has had a profound influence on the lives of all Native Americans (White et al., 2006)” including “war, conquest, removal to reservations, boarding schools, assimilation, and historical trauma.” The relationship between Native Americans and the U.S. government is “embedded in policies, laws, and treaties” and has impacted traditional family organization, clan, and kinship.

### ***Gay Fathers*** (Vinjamuri, 2017)

- Shifting attitudes, policies, and laws toward gay people and issues of same sex marriage and gay parenting
- Routes to parenthood:
  - Adoption: through private domestic agencies, domestic foster care system, international orphanages
  - Surrogacy: traditional genetic or gestational/IVF
  - Co-parenting arrangements

### ***Young Fathers***

Young fathers “require strategic and thoughtful approaches to engagement, not only because of their age but because of various limitations associated with their age (Schwartz, 1999)” (AIR, p.14)

According to Greene (2017):

Strengths gleaned through various studies indicate:

- Most teen fathers make significant informal contributions and spend considerable amounts of time with their children even though they pay

<p><b>Digital Story: Tony</b></p>	<p>little formal child support initially</p> <ul style="list-style-type: none"> <li>• Informal support provided can play an important role in the stabilization and sustenance of father-mother and father-child relationships</li> <li>• An increased in financial support to their children as young fathers become more economically stable</li> </ul> <p>Risk factors of young fathers include: low levels of education relative to peers, face bleak employment and earning prospects, have the lowest skill-level and lease labor market experience as they are just beginning to enter the workforce.</p> <p>Show Tony’s Digital Story and use the following questions to promote discussion;</p> <ul style="list-style-type: none"> <li>• How does Tony view his role as a father?</li> <li>• How did Tony bond with his daughters?</li> <li>• How does the story align with what research says about father involvement in child development?</li> <li>• How did his relationship with his father influence how he raises his daughters?</li> <li>• What in the story stood out for you?</li> </ul>
<p><b>Digital Story: Coley</b></p>	<p>Show Coley’s Digital Story and use the following questions to promote discussion:</p> <ul style="list-style-type: none"> <li>• How does Coley view his role as a father?</li> <li>• How does the story align with research says about father involvement in child development?</li> <li>• What in the story stood out for you?</li> </ul> <p><b><i>Incarcerated Fathers</i></b></p> <p>According to Mazza (2017), many incarcerated fathers experience blows to their self-esteem, deep down feeling that they are not deserving of good things in their lives and having feelings of worthlessness and powerlessness. To many incarcerated fathers, their children are viewed as the only part of them that is pure, good, worthy, and serve as a beacon of hope. Understanding and meeting the needs of fathers is the first crucial step in the work towards ultimately understanding and meeting the needs of their children.</p> <p>Working with incarcerated fathers requires:</p> <ul style="list-style-type: none"> <li>• Increased self-awareness of fathers through reflective exercises</li> <li>• Recognition of fathers’ strengths</li> <li>• Recognition of the capacity to change</li> <li>• Help fathers to feel empowered, grow self-confidence and self-esteem</li> </ul>

### **Single Fathers**

According to Coles (2017), over the past 50 years or so, there has been an increasing amount of men who have taken on the role of single father. The rise in single fatherhood can be attributed to a number of factors:

- Widowhood
- Divorce
- Changes in divorce and custody laws, in which spouses and parents are treated more equally
- Changes in cultural concepts of fatherhood
- Increase in non-marital births and cohabitation (the most significant contributors)

Additional questions for discussion:

- What experience have you had in working with:
  - fathers of color?
  - young fathers?
  - incarcerated fathers?
  - gay fathers?
  - single fathers?
- How have you developed relationships with these populations?
- What are some of the strengths and challenges you have encountered when working with the diverse landscape of fathers?
- What have you observed in their relationships with their children?
- What have you observed in their relationships with the mothers of their children?
- What have you observed in the dynamics between the mother and father?
- What have you observed in how fathers use their extended networks?

Transition the discussion to the exploration of cultural humility to increase one's own awareness when engaging with diverse groups of families.

<p><b>Small Group Discussions</b></p>	<p>Divide the class into small groups and ask students what they learned about cultural humility and cultural competence from the assigned reading and videos.</p> <p>Use the following questions to support the small group discussions:</p> <ul style="list-style-type: none"> <li>• What are the key components of a cultural humility approach?</li> <li>• What are some differences between a cultural competency and cultural humility approach?</li> <li>• How would you engage fathers using a cultural humility lens?</li> </ul>
<p><b>Cultural Humility and Cultural Competence</b></p>	<p>Review definitions of cultural competence and cultural humility.</p> <p>According to Fisher-Borne, Cane, &amp; Martin (2015), <i>cultural competence</i> is “a set of attitudes, skills, behaviors, and policies enabling individuals and organizations to establish effective interpersonal and working relationships that supersede cultural differences’ (Cross et al., 1989, p.3).” It views culture as a subject, emphasizing the acquisition of knowledge and mastery by practitioners.</p> <p><i>Cultural humility</i> is a multi-dimensional concept, philosophy, approach, and tool (Chavez, 2012). It is the “process of ‘committing to an ongoing relationship with patients, communities, and colleagues’ that requires ‘humility as individuals continually engage in self-reflection and self-critique’” (Fisher-Borne, Cane, &amp; Martin, 2015, p. 171).</p> <p>Review literature on cultural competence and cultural humility:</p> <p><b>Cultural Competency</b></p> <p>The National Association of Social Workers (NASW) established standards for culturally competent social work practice with diverse populations, which is included in their Code of Ethics. Under the <i>Cultural Competence and Social Diversity</i> standard, social workers should “understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, age, marital status, political belief, religion, and mental or physical disability’ (NASW, 2000)” (Fisher-Borne, Cane, &amp; Martin, p. 168).</p> <p>The cultural competency framework has been critiqued as failing to take into account the structural forces shaping the experiences and opportunities of individuals (p. 165). According to Fisher-Borne, Cane, &amp; Martin (2015), the framework has been criticized as:</p>



- Framing self-awareness as focusing on comfort of the practitioners with 'others'. This takes attention away from focusing on self-awareness of power differentials
- Using 'culture' as a proxy for minority racial/ethnic group identity. Culture is viewed as a "static construct" (p.170).
- Emphasizing the attempt to 'know' and become 'competent' in understanding another's culture and cultures. It also assumes White, Western culture as "the locus of normalcy."
- Lacking a transformative social justice agenda that addresses and challenges social inequalities

### **Cultural Humility**

Cultural humility is distinguishable from cultural competency in that it emphasizes the need for accountability and "takes into account the fluidity and subjectivity of culture and challenges both individuals and institutions to address inequalities" (Fisher-Borne, Cane, & Martin, 2015, p. 171).

The three dimensions of cultural humility are:

1. Lifelong learning and critical self-reflection
2. Recognize and challenge power imbalances
3. Institutional accountability

What are the goals of cultural humility?

- Sense of equity
- Sense of equality
- Respect

In order to work with fathers from a cultural humility perspective, it is essential to demonstrate skills such as active listening, reflecting, reserving judgement, and entering the client's world journey.

Divide the class back into small groups and conduct self-reflection exercise on developing cultural humility

(Source of the following exercise:

<https://www.fatherhood.gov/toolkit/work/cultural-competence/reflection>)

Ask students to discuss the following:

1. Identify your own cultural and family beliefs and values.
  - For example, think about your experiences growing up. What was your relationship with your father like? What was your parents' relationship like? What about your grandparents? What are some of the key lessons you learned growing up that you would like to pass on to your children?
2. Define your own personal culture/identity: ethnicity, age, experience, education, socio-economic status, gender, sexual orientation, and faith or spiritual beliefs.
  - How have you integrated your early experiences into who you are today? To what extent have your beliefs and values changed as you have grown up?

### **Paired Activity- Individual Cultural Humility**

3. Are you aware of your personal biases and assumptions about people with different values than yours?
  - For example, are there situations in which you find it hard to relate to some program participants? Or perhaps you have noticed that some participants are less likely to confide in you than other staff members?
4. Challenge yourself in identifying your own values as the “norm.”
  - For instance, think about and describe a time when you were aware of being different from other people.”

Process the activity, noting similar overarching themes.

**Small or Large Group Activity- Organizational Cultural Humility**

How organizations approach work with fathers through a cultural humility lens requires individual workers within that organization to exercise constant self-reflection and analysis. Bringing this to the work with fathers is important in considering how systemic structures, societal attitudes, and workers’ own experiences impact and shape fathers’ experiences.

Divide the class into small groups. Have them think about programs specific to working with fathers. Ask how they, as an organization, would assess cultural humility practices. Use the following questions to guide the discussion:

Essential questions for critical self-reflection:

- How do we organizationally define culture? Diversity
- Does our organization’s culture encourage respectful, substantive discussions about difference, oppression, and inclusion?
- How does our hiring process reflect a commitment to a diverse staff and leadership?
- Do we monitor hiring practices to ensure active recruitment, hiring, and retention of diverse staff?
- Does our staff reflect the communities we serve?
- Is our leadership reflective of the populations/communities we serve?

Essential questions to address power imbalances:

- How do we *actively* address inequalities both internally (i.e. policies and procedures) and externally (i.e. legislative advocacy)?
- How do we define and live out the core social work value of social justice?
- What are the organizational structures we have that encourage action to address inequalities?
- What training and professional development opportunities do we offer

**Overview of Module Four**

**The Importance of Fathers' Involvement and Effective Engagement**

that address inequalities and encourage active self-reflection about power and privilege?

- How do we engage with the larger community to ensure community voice in our work? What organizations are already doing this well?

Brito, N., Barr, R., Rodriguez, J., & Shauffer, C. (2012). *Developing an effective intervention for incarcerated teen fathers*. Zero to Three. Retrieved from <http://elp.georgetown.edu/wp-content/uploads/2016/02/Britoetal2012ZTT.pdf>

Farrel, B. (2015). *Engaging fathers in services*. National Abandoned Infants Resource Center, University of California, Berkeley. Retrieved from <http://aia.berkeley.edu/publications/research-to-practice-briefs/>

Fleming, J., King, A., & Hunt, T. (2014). Just call me dad: Health and social benefits to fathers and their children. *Children Australia*, 39(1), 34-41.

**References:**

Acevedo, G. (2017). Latino fathers. In Mazza, C., & Perry, A.R. (Eds.), *Fatherhood in America: Social work perspectives on a changing society* (pp. 207-218). Springfield, IL: Charles C Thomas.

Cabrera, N.J., Aldoney, D., & Tamis-LeMonda, C.S. (2017). Latino fathers. In Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.), *Handbook of father involvement: Multidisciplinary perspectives, 2nd Edition* (pp. 244-260). New York, NY: Routledge.

Cabrera, N.J., Fitzgerald, H.E., Bradley, R.H., & Roggman, L. (2007). Modeling the dynamics of paternal influences on children over the life course. *Applied Development Science*, 11(4), 185-189.

Cabrera, N.J., Fitzgerald, H.E., Bradley, R.H., & Roggman, L. (2014). The ecology of father-child relationships: an expanded model. *Journal of Family Theory & Review*, 6(4), 336-354.

Cabrera, N.J., & Tamis-LeMonda, C. S. (Eds.). (2013). *Handbook of father involvement: Multidisciplinary perspectives 2<sup>nd</sup> Edition*. New York, NY: Routledge.

Chavez, V. (2012). *Cultural humility: People, principles & practices*. Retrieved from <https://www.youtube.com/playlist?list=PL879555ABCCED8B50>

Coles, R.L. (2017). Single fathers and their children. In Mazza, C., & Perry, A.R. (Eds.), *Fatherhood in America: Social work perspectives on a changing society* (pp. 37-57). Springfield, IL: Charles C Thomas.

Danso, R. (2016). Cultural competence and cultural humility: A critical

reflection on key cultural diversity concepts. *Journal of Social Work*, 0(0), 1-21.

Fisher-Borne, M., Cain, J.M., & Martin, S.L. (2015). From mastery to accountability: Cultural humility as an alternative to cultural competence. *Social Work Education*, 34(2), 165-181.

Greene, C. (2017). Young fathers: A contextual profile. In Mazza, C., & Perry, A.R. (Eds.), *Fatherhood in America: Social work perspectives on a changing society* (pp.24-36). Springfield, IL: Charles C Thomas.

Karberg, E., & Cabrera, N. (2016). Latino father involvement in the United States. *Encyclopedia on Early Childhood Development*, 1-7.

Limb, G.E., & Wendt, D. (2017). Native American fathers. In Mazza, C., & Perry, A.R. (Eds.), *Fatherhood in America: Social work perspectives on a changing society* (pp. 236-252). Springfield, IL: Charles C Thomas.

Mallon, Gerald P. (2004) *Gay Men Choosing Parenthood*. New York, NY: Columbia University Press.

Mazza, C. (2017). Incarcerated fathers. In Mazza, C., & Perry, A.R. (Eds.), *Fatherhood in America: Social work perspectives on a changing society* (pp. 125-133). Springfield, IL: Charles C Thomas.

Mazza, C., & Perry, A.R. (Eds.). (2017). *Fatherhood in America: Social work perspectives on a changing society*. Springfield, IL: Charles C Thomas.

National Responsible Fatherhood Clearinghouse. (2016). Dad Talk: "Responsible fatherhood toolkit highlight: Cultural competence." [Blog]. Retrieved from <https://www.fatherhood.gov/dadtalk-blog/responsible-fatherhood-toolkit-highlight-cultural-competence>

National Responsible Fatherhood Clearinghouse. (n.d.). *Responsible fatherhood toolkit: Resources from the field*. Retrieved from <https://www.fatherhood.gov/toolkit/work/cultural-competence>

Ortega, R.M., & Faller, K.C. (2011). Training child welfare workers from an intersectional cultural humility perspective: A paradigm shift. *Child Welfare*, 90(5).

Panter-Brick, C., Burgess, A., Eggerman, M., McAllister, F., Pruett, K., & Leckman, J. F. (2014). Practitioner review: Engaging fathers – recommendations for a game change in parenting interventions based on a systematic review of the global evidence. *Journal of Child Psychology and Psychiatry, and Allied Disciplines*, 55(11), 1187–1212. <http://doi.org/10.1111/jcpp.12280>

Qin, D. B., & Chang, T.F. (2017). Asian American fathers. In Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.), *Handbook of father involvement: Multidisciplinary perspectives, 2nd Edition* (pp.261-278). New York, NY:

Routledge.

Roopnarine, J.L., & Hossain, Z. (2017). African American and African Caribbean fathers. In Cabrera, N.J., & Tamis-LeMonda, C.S. (Eds.), *Handbook of father involvement: Multidisciplinary perspectives, 2nd Edition* (pp. 223-243). New York, NY: Routledge,

Vinjamuri, M. (2017). Gay fathers: A relational perspective. In Mazza, C., & Perry, A.R. (Eds.), *Fatherhood in America: Social work perspectives on a changing society* (pp. 183-203). Springfield, IL: Charles C Thomas.

Vogel, D.L., Heimerdinger-Edwards, S.R., Hammer, J.H., & Hubbard, A. (2011). "Boys don't cry": Examination of the links between endorsement of masculine norms, self-stigma, and help-seeking attitudes for men from diverse backgrounds. *Journal of Counseling Psychology, 58*(3), 368-382. doi: 10.1037/a0023688