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Document:
Discovery of Father Protective Care: A Valuable Transcultural Health Contribution

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DISCOVERY OF FATHER PROTECTIVE CARE: 
A VALUABLE TRANSCULTURAL HEALTH CONTRIBUTION 
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In any culture, a researcher with keen observational skills and a desire to discover the unknown, or to confirm the known, will find research an exciting and rewarding experience. As a transcultural nurse researcher prepared in cultural anthropology and a professional nurse who has studied and cared for people of diverse cultures, this researcher became excited and committed to study human care from a transcultural nursing and health care perspective. Human caring with a transcultural nursing focus was the author’s major research, professional, and academic life study.¹ ² ³

Philosophically and professionally, the researcher held that human care was the essence of nursing and the unique focus of professional nursing.⁴ However, care needed to be studied from a transcultural nursing perspective for substantive knowledge of care and health outcomes.⁵ These beliefs were firmly held since becoming a professional nurse in 1948. However, the researcher soon discovered that the meanings, manifestations, beliefs, practices and attributes of human care had not been systematically studied and documented transculturally. This was of major concern and a big
challenge to the author. Moreover, the transcultural nursing focus necessitated that the researcher needed to be prepared in nursing and anthropology if one was to discover the dominant attributes, meanings and characteristics of care in difference cultures. And to fulfill this research goal, it was essential to develop an appropriate theory to guide the research to substantiate the research findings in different cultures. This was a tremendous challenge, but the author liked challenges, and to explore new and different life experiences. More importantly, the author believed that the theory should have appropriate cultural orientation and that the sensitive research method(s) needed to be sensitive in order to discover largely unknown, obscure and complex human care and cultural phenomena. These beliefs, assumptions, and challenges necessitated several years to study diverse theories and appropriate research methods to achieve these goals.

After several years of studying diverse theories and research methods, the author developed the Theory of Culture Care Diversity and Universality and the ethnonursing research method to study culturally based care phenomena. In addition, another major challenge was to study culturally-based care in Western and non-Western societies. Most importantly, the researcher was eager to discover what was diverse and possibly universal, or
a commonality among diverse cultures and about human care in Western and non-Western cultures. Hence, the theory of Culture Care Diversity and Universality was developed with these interests, goals and desire to discover differences and similarities among and between different cultures regarding human care phenomena. Accordingly, the researcher realized the critical need to pursue graduate study (PhD) in cultural and social anthropology. This was an entirely new area of study for the author and a very new area for nursing. It was in the early 1950’s when the author pursued a rigorous program of study in cultural and social anthropology at the University of Washington. It soon became clear that this knowledge was missing in nursing and health care as there were no formal courses in transcultural nursing and most nurses had virtually no preparation in cultural anthropology.8

In the process of studying different theories and methods over a period of ten years, the author realized that most theories were inappropriate and lacked cultural sensitivity to explicate or tease out hidden care and culture data. This hastened the researcher to develop the Culture Care Theory and the ethnonursing research method and to make the theory and method fit to facilitate the discovery process with cultures.9 The theorist took the position that there had to be a reasonable and meaningful fit of the theory with the
method to obtain credible culture care knowledge. Moreover, the theory and method had to be refined and studied in order to discover covert and obscure culturally-based care phenomena in different cultures and in different contexts and environments.

The author repeatedly discovered that many theories did not seem to be meaningful or appropriate to cultures and especially to non-Western cultures. This could lead to much valuable data being missed, overlooked, or never identified. After seven years of study, the Theory of Culture Care Diversity and Universality and the ethnonursing research method with unique features were developed and refined to study Western and non-Western cultures.

While becoming prepared in cultural and social anthropology and developing the Theory of Culture Care and the ethnonursing research method, the author discovered there were many hidden, obscure and unknown characteristics and expressions of human care for caring modes in different cultures. In addition, care appeared linked to gender and had dominant features of different care expressions, uses and practices. Most importantly, different care constructs had different meanings and attributes within a culture as well as similarities among cultures. Gender, age, context and
developmental periods in cultures had to be studied. This discovery, mainly from direct observation of several cultures, was of great interest and required in-depth study of such influencing factors.

During these early studies, beginning in 1962, the researcher discovered the phenomenon of protective care expressed by fathers in Western and non-Western cultures. The phenomena of protective care/caring was both covert and overt, but needed to be teased out in different cultures and contexts. Most importantly, protective care in non-Western cultures was manifested with the fathers' role, but this attribute of care was not always readily identifiable. Thus researcher focused her observations on the subtle, hidden, obscure and diverse expressions and examples of father protective care in non-Western and Western cultures. Gradually the attributes of protective care became evident. Protective care was especially evident with young children, adolescents and the elderly. But soon the researcher found protective care in Western cultures. However, in non-Western cultures, protective care was more readily identified, practiced and an expected cultural norm. Considerable time was spent in observations to tease out and confirm the subtle and major features of protective care as expressed by fathers in Western and non-Western cultures. Soon, the phenomenon of
father protective care could be identified and documented in these cultures and over time periods. However, this phenomenon needed to be explicated with concrete examples in different situations, with fathers in different cultures. From this initial discovery, the author as principal researcher devoted considerable time to understand and confirm protective care in its fullest aspects. At the same time, the benefits to recipients of protective care with examples of care in different cultures were important to identify. Most importantly, protective care needed to be studied with the use and goal of the Culture Care Theory for the goal of theory was to provide for the health and well-being of the recipients and to ease death or illness. More and more, the discovery and importance of father protective care became an exciting and important discovery to the investigator along with the use of the Theory of Culture Care and the ethnonursing qualitative research method.

**The Importance of Protective Care**

As the researcher pondered on father protective care and documented its actual or potential benefits for human care/caring, the importance of this care construct was important to care theorists and practitioners. The use of protective care through the life cycle and in the socialization and
enculturation of young boys, adolescents, and the elderly became of great interest to the researcher. Several theoretical premises were developed and are offered in this paper to stimulate new lines of inquiry and to identify the potential therapeutic benefits and practices of father protective care. Initially, and from a theoretical viewpoint, the researcher predicted that if father protective care was fully identified, practiced and known transculturally, one could predict significant new benefits would be realized, especially for young boys and the elderly. These benefits could prevent accidents and illness and lead to the health and well-being of recipients of protective care. The researcher further predicted that father protective care could become a major guide to help young males, adolescents and the elderly in preventing illness and to maintain healthy outcomes. It was also predicted that father protective care could be a major benefit to a growing elderly population worldwide by preventing common daily accidents and protecting the elderly to maintain their health. This important prediction was held as most promising once known and practiced by nurse and other health care providers. In the next section, an overview of the cultures studied and the research method for this investigation will be presented.
Overview of Selected Cultures with Key and General Informants with the

Culture Care Theory and the Ethnonursing Method

For this investigation, the researcher selected four Western cultures: namely, Anglo American (USA), African American, Mexican American, and Old Order Amish living in mid-United States. The non-Western culture was the Gadsup of the Eastern Highlands of New Guinea.\textsuperscript{2,5,7,9,10} The Western culture informants were born and lived in mid-America (USA) for at least five years. The Gadsup of New Guinea was the researcher’s major doctoral study, beginning in the early 1960's and with return visits.\textsuperscript{7,8,9,10} The researcher lived alone in two different Gadsup villages (about ten miles from each other) for a period of approximately three years. Her initial research occurred in early 1960, and she made return visits about every three years to study culture care changes in values, beliefs and lifeways.\textsuperscript{9,10}

It is important to state at the outset that the researcher initially discovered the phenomenon of father protective care from her early (1960) and recurrent observations, interviews, and direct living immersion experiences with the Gadsup of the Eastern Highlands of New Guinea over several years. The author of this article was the principal investigator of this
research and was a white Anglo American woman living alone with and studying the Gadsup in their daily and nightly lifeways. The non-Western Gadsup culture had no modern technologies and lifeways. They lived in a forested and grassland environment in bamboo huts with no electricity or running water in their huts or in the villages. Anthropologists hold that the Gadsup are a very old culture (estimated that they have lived in the area for 350-400 years). The Gadsup are proud people who say they were born and lived most of their lives in their local villages of about 250-300 other Gadsups. Many of the villagers repeatedly told the researcher, “This is where I was born and have lived all my life and like it here.”

In the Gadsup geographic area there were no paved roads, no modern equipment, no cars or modern agricultural equipment. The villagers walked great distances to visit their neighbors or relatives, to obtain seasonal fruits or to search for wild animals for food. Since the Gadsup had no modern Western living conveniences, they contrasted very sharply with the Anglo American culture and with the four other cultures studied.

The researcher, an Anglo American born and raised in the United States and lived in the Midwestern agricultural area of Nebraska for approximately
40 years. She was familiar with modern technologies, modern car
transportation, and had depended on electric lights, indoor plumbing and
modern home technologies in the United States and in her rural Nebraska
home before coming to Gadsupland. The researcher had, however, been born
and reared on a farm and had experienced the Great Depression of the 1930s.
These experiences taught her to be deprived of many desired modern lifeways
which served her well in Gadsupland.

The Gadsup were known as a sweet potato culture for this was their
major food source and essential for their survival. Sweet potatoes of a great
variety were raised in both Gadsup village gardens which she studied. The
Gadsup liked all kinds of greens and occasionally had seasonal fruits and nuts.
Fresh meat and milk were not available. It was only on very special occasions
that a wild pig was killed and roasted in an earth oven for a ceremonial feast.
This was a joyous occasion and often talked about in the villages. The Gadsup,
however, hunted birds and selected insects which were cooked and eaten as
protein foods, but these were scarce foods. Since there were no cows or milk
sources, the Gadsup consumed water from a nearby stream. Modern Western
drinks such as soda or sweetened “pops” or commercial juices were not
consumed as they had no money for them and did not like these drinks. Most
importantly, the Gadsup had very limited income and no money to buy Western foods and products. The women were the garden workers and also took care of the coffee trees, small pigs, children and the elderly. Their only income was from their coffee grown in the villages. The coffee beans were sold, but with very limited income from the coffee beans. The women wore grass skirts and the men wore khaki shorts bought from their limited monies. Girls wore handmade grass skirts and boys were bare skinned except for coverings of their genitalia.

**The Method and the Informants**

In keeping with the ethnonursing research method, 25 key and 40 general informants from each of the four cultures were selected. The selection criteria included: 1) The informants had lived in their culture at least five to eight years; 2) they spoke their native language, i.e. English, Gadsup, Spanish, etc., and 3) firmly identified that they belonged to the culture being studied.

All informants were explained the study at the outset and volunteered to participate. From the beginning, the informants expressed much interest in the study and were pleased to know the focus was on father caring modes;
however, females and all ages were included in the study. The age range for the father informants in each culture was from 15-80 years and for the adolescent informants, 14 to 21 years. In each culture, ten children were selected and 25 elders from ages 55-70 years. The children and elderly were interviewed and observed by the researcher for their views and were asked to confirm examples of father protective care. Mother protective care was noted but was not the primary focus of this study. The participants showed much interest in the study and said they were pleased that father protective care was being studied as they thought this care was very important to the villagers. None of the informants withdrew from the study which covered approximately three to five years. The participants seemed to enjoy the interviews with the researcher. The study was of great interest to the informants because they affirmed repeatedly that fathers provided “protective care” which was important to them. All key and general informants often affirmed this viewpoint. The villagers also offered additional ideas about protective care and its benefits to the villagers. They said that male children and elderly (over 65 years of age) received “a lot of protective care” and would offer many examples of such care spontaneously. The words “protection,” “guarding against” and “preventing harm” were often used to describe protective care of children and the elderly.
When the researcher initially arrived in the Gadsup villages, the language had not been recorded or translated into English, so the researcher used Melanesian Pigeon or a “turn-talk” as the principal communication mode. She gradually learned common Gadsup daily expressions and gestures from the villagers. The language, however, was very complex and was a tonal-based language. There were very few English speaking villagers in the two villages (less than 5 of the 300 villagers in each village). There was one male villager who spoke English and he volunteered to assist the researcher to clarify or reaffirm Gadsup words, stories and verbal expressions. The researcher gradually discovered that named clans and subclans existed in both of the two villages studies. These socio-cultural groups were important in kinship, political activities and in providing different kinds protective care from within and outside the villages by the men and women. The Gadsup were mainly a patriarchal culture with the fathers as leaders in the villages and the leaders of the clans and subclans. As clan fathers they were viewed as strong men and “fierce fighters and protectors” of the villagers. For a full description of the Gadsup social structure and culture and of the four Western cultures, the reader is encouraged to read the author’s references and to also
use anthropological and transcultural nursing references in which these cultures are described and presented.10

The four Western cultures chosen for the study were Anglo American, African American, Old Order Amish, and Mexican American to contrast with the non-Western Gadsup culture. The four Western culture informants had lived and experienced their own culture and many informants were familiar with the Anglo American culture for at least five years. Informants of the four Western cultures understood English but were very proud of their specific cultural heritage, values and beliefs. All key informants had elementary and a few high school education. There were virtually none of the cultures studied that had college education or special trade preparation. The fathers’ ages in the four cultures were from 15-80 years. In these four cultures there were at least five elderly (over 65 years of age) living with extended families or in a grandparent house. The Old Order Amish elderly generally lived near their children with an elderly age range from 40-70 years. The elderly Gadsup women worked in the gardens everyday, cooked family foods and kept the children from harm. The Gadsup fathers provided protective care so that no harm came to the women while working the gardens.
As stated above, all key and general informants were eager to share their cultural lifeways and pleased that "their father's protective care" was being studied. In the four cultures one could identify protective father care by frequent observations, stories and examples. The Gadsup informants often told many stories and offered extra examples of the way the fathers provided protective care. Their stories about their deceased fathers and deceased grandfathers who had taught them protective care were spoken of proudly.

**Discovery of Protective Care Phenomena**

As stated earlier, the researcher’s initially discovered the father protective care phenomenon with the Gadsup in the Eastern Highlands of New Guinea in early 1960. This discovery was through direct observations and by living immersed in the culture with the villagers and in their geographic homeland. Protective care provided by the fathers to the children and elderly was clearly observed by the researcher each day and over time and by listening to their stories. It was, however, the interviews with the Gadsup fathers and to directly discuss their actions and to listen to their verbal statements and reasons for protective care to confirm this kind of care. The discovery of protective care required repeated observations, interactions and
confirmation with the villagers over many months. Confirming what was seen and heard directly with the informants was important but took time and patience. The researcher’s daily observations and interviews with the fathers and villagers was approximately one year. The fathers’ enthusiasm and confidence about providing protective care was important. During this time the researcher began to theorize about the actual and potential benefits of father protective care for the health, protection and well-being of the Gadsup. Identifying the actual and potential benefits to the people was important as well as to think about other cultures that could benefit from father protective care. It was exciting to think about protective care benefits to human beings that could help the people maintain their health and well-being.

As the investigator studied and directly observed father protective care, it became evident that protective care was essential for the growth and survival of the Gadsup. This was often confirmed by the villagers. Protective care was valued for the young males, the teenagers, and the elderly for their health benefits. At the same time, the father’s protective care practices increased and reaffirmed the importance of the father and his self esteem. Often the fathers told the researcher that their role was important in the daily
life of the people and "to keep them well." Several key father informants said, "We know how to protect our young and our elderly with this kind of action."

The father protective care also had nurturant and protective attributes to keep the young and the old from dangers, illnesses, accidents and even death. From an anthropological and nursing view, one could envision that protective care had played a role in the long history of Gadsup human survival. And since protective care had not been identified with indigenous and with specific cultures, this kind of care seemed essential to health and survival of human beings. Father protective care was like an invisible role. It was there and practiced but not always recognized by outsiders. Gender roles had been noted in different cultures and in geographical locations, but the idea of father protective care had apparently been overlooked or not recognized. It was the researcher's extensive nursing experience, keen observation skills and interest in caring phenomena that helped her to identify this phenomenon. Moreover, the researcher had spent many years studying, observing and writing about human care and caring and had learned to observe subtle and different expressions of caring.\textsuperscript{1,5,6} As a psychiatric and general nurse clinician in several clinical areas, she had studied care with the raising of children, the mentally distressed and in the care of elders. She had
also observed the four Western cultures for several years and had evidence that protective care attributes of father protective care were evident but not always acknowledged. It was, however, clearly evident with the Gadsup of New Guinea which reaffirmed and encouraged the researcher to focus on father protective care.

The nurturant role of mothers and mother substitutes, including grandmothers and kinswomen, in the four Western cultures had been identified, however, the role of fathers providing protective care had not been identified and discussed in most Western cultures. Protective care was in marked contrast with the Gadsup and the Old Order Amish cultures.

The researcher theorized that protective care appeared to be institutionalized in non-Western cultures but less evident in Western cultures due to social and cultural differences. From a transcultural perspective, this kind of care needed to be studied in depth and documented with cultures. The modes of this kind of care contributed to growth, health, development and survival of human beings and needed to be explicated. Father protective care appeared to be a hidden dimension that had many benefits to the growth and development of young children and to adults and the elderly. It had
preventive attributes to protect humans. With the advent of transcultural nurses, these nurses prepared in the new field could play an important role to explicate, teach and encourage father protective care. The researcher also wondered about the differences and similarities in Western and non-Western cultures and what would account for such differences. Many questions arose about the nature, attributes and benefits of protective care. She wondered what happened to the health and well-being of cultures where protective care was not valued and practiced. From her Gadsup study, the researcher predicted that protective care was vital and an essential factor to help young males and the elderly to maintain their health and well-being. Hence, father protective care became the researcher’s central interest and an area that merited discovery and documentation.

**Actual and Potential Importance of Protective Care Construct**

Although many theoretical hunches and questions continued to be of interest to the researcher, the potential and actual benefits of father protective care was most important to consider. The potential need for knowledge and the use of protective care practices was of great interest to the researcher when pondering about young boys and adolescent youth in the
United States of America and to contrast this practice with other cultures. The current concerns about the health and well-being of male youths in the United States over the past several decades, with many articles, books, video, television and internet accounts about “young American (USA) boys going astray,” and “getting into trouble with the use of drugs” remained a major point of concern to the researcher. There were also reports of young males committing suicide and homicide and of being involved in destructive acts. Some American authors wrote about young males being involved in deviant and abusive sexual behaviors. These authors spoke of these concerns and talk about the “boy crisis” in the United States. Some authors held there was a very serious “misfit of young males” with the American values and practices.

Such diverse ideas and expressed concerns about young American (USA) males were attributed to many factors, such as the absence of fathers in the home, the absence of male role models, serious poverty conditions, and the lack of fathers’ interest to help or work with young boys and related ideas. Misguided feminism was also believed to influence male youth behaviors. These and many other concerns about young males were identified in the literature and in newspaper articles during the past decade. Some authors felt the adolescent male appeared “to be lost and had no sense of direction or
confidence in where he was going in the future.” The absence of male role models to be emulated was also expressed. These concerns and many additional ones were offered in American publications. Interestingly, none of the writers had identified the need and role of fathers to offer or provide protective care to young males and especially with the adolescent. These concerns and many cultural factors were limitedly addressed and led the researcher to consider the idea of the potential value and benefits of father protective care if known and practiced, especially for American males. The idea of father protective care appeared to be the missing dimension and a potential means to help young boys and girls, and especially adolescent males. Likewise, the idea of protective care was a missing protective dimension to help a growing population of elders in the American culture, but also worldwide.

Of course, there were a few authors who held that male youth problems were largely related to biological and emotional differences between girls and boys. Some authors believed that our educational systems had failed to recognize gender differences in our schools. Some authors believe that the adolescent boys tend to be out of “tune with the world” and could not focus on educational and difficult social problems. Some authors believe that
educational, biological and spiritual content was not of interest to most male youths, and especially in adolescent years. They believed that boys “tune out” such thoughts because they have more important ideas to consider and more serious matters to deal with today. Still other authors believe boys dislike sedentary tasks and book-learning activities as they want to be involved in action-oriented activities and ideas. For young boys to ponder on religion and to become interested in current societal affairs was of limited value to them. In the book, *Dangerous Book for Boys*, by Iggulden and also in Christina Sommers’ book, *War Against Boys*, the authors express their concern about the challenge of raising boys growing up in the American culture.11 Interestingly, none of the American authors express concerns or offer theoretical hunches about father protective care as a possible means to deal with such concerns. While the “boy crisis” in America was identified and of great concern in United States society, the idea of cultural factors and protective care was virtually an untapped area of discovery.

The researcher noted that Americans seemed most concerned about male destructive practices and young males being involved with drugs and gangs. Gang behavior had been of growing concern to parents, educators and urban officials. Gang behavior of adolescent males was often cited as a means
to get money quickly but with great risks. As a consequence, suicide and homicide acts have been noted with gangs to control others and steal money. Parents seem lost as to what to do about gang behaviors. Other authors hold that adolescents have no goals and have limited confidence in themselves so they follow gang leaders. Again, some authors believe young males feel uncertain about themselves and lack confidence of who they are and where they are going. Many of these views give a pessimistic view about American young and adolescent males. However, David Von Drehle’s recent article in *Time* magazine expressed some hope that young boys are “getting better,” which he attributed to adults spending more time with young males and joining them in male sports and social activities. While this was a hopeful article, the role of the father in the socialization of young males, current problems, and ways to help youth were limitedly addressed. The idea of protective care by fathers was not identified by most authors as well as the father’s important family role.

The researcher found an exception to these writings offered by Meg Meeker who addressed the role of the father in teaching young girls to become strong and confident of themselves. Meg Meeker is a pediatrician and the author of *Strong Fathers, Strong Daughters: 10 Secrets Every Father Should*
Know. Meeker speaks about fathers being a “protective” father to raise strong daughters. This recent publication (2007) was encouraging to read. However, Meeker speaks to the father’s role to guide, support, and protect girls, but she does not specifically address the father’s role with young boys, the adolescent males or with the elderly.

In general, the above expressed viewpoints are mainly about Anglo American (USA) young boys and adolescents with the themes that American boys are becoming “misfits” in the American society that they need guidance and help to become successful, confident and goal-directed male adults. But one of the greatest concerns was that young boys are getting involved in and with destructive street gangs and active in serious drug and sexual offenses. Newspaper accounts can be found almost daily on these themes. The absence of parents in the home (especially fathers) and of poverty conditions and the lack of parental and spiritual guidance with male youths are often cited by some Americans and by religious leaders. The lack of male control and the procurement and use of drugs remained of deep concern to parents as well as the rise of adolescent suicides and homicides with young males. Interestingly, among these common themes, there were limited views about cultural factors, or caring practices such as protective caring modes to help the young males or
to prevent defiant adolescent behaviors. The role of fathers to guide boys in a rapidly changing world was limitedly addressed. The father’s protective care to guide young males was seldom identified or discussed in books and newspaper articles.

As a professional nurse and cultural anthropologist studying different cultures and linking culture and care phenomena into nursing and health services, the powerful role of culture with care phenomena to promote and maintain health of humans had been limitedly addressed except from some recent from transcultural nursing research studies. Direct clinical observations of children and adults receiving culturally based care revealed many positive outcomes from transcultural nurse clinicians. But the general absence of culturally-based care practices that leads to unhealthy lifeways, and can prevent mental disturbances, adolescent conflicts and even 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 were important to the author in order to initiate and maintain health and well-being. The researcher’s experiences and observations with diverse cultures provided evidence that father protective care could be extremely beneficial in child rearing, and especially with young
males, adolescents and the elderly. These hunches reinforce the search for culturally-based care in several cultures and with the four Western cultures included in this study for comparative purposes.

The literature about young boys having great difficulty living today in the Anglo American culture continues to remain a major concern to many parents, teachers, counselors, religious and community groups and especially to health care providers. Again, the researcher’s position and prediction was that father protective care could be an important new means to help young males and adolescents to prevent some of these major male youth concerns in the American culture and perhaps in other cultures. The identification and documentation of the father’s role to provide protective care to help male youths by providing guidance and reassurance to help instill confidence could be a new approach to help parents and other concerned persons. Most importantly, the father’s role to provide protective care in order to maintain health and well-being seemed neglected in the Anglo American culture. These refreshing thoughts and hunches offered hope and a different way to help Anglo American male youths. It was of great interest that when the role of the Gadsup father was discussed with key and general informants, these fathers spoke firmly and openly with the statement, “This is our responsibility and it
has long been our cultural practice and these practices were carried out by our ancestors and fathers.” The fathers spoke with pride and an attitude of certitude that protective care and their role to help people in their culture was paramount to Gadsup well-being. None denied this statement.

**At this point, an overview of the cultures selected, the research method and the theory will be highlighted.**

The four Western and one non-Western culture were selected for this study to obtain in-depth knowledge about father protective care beliefs and practices with comparative aspects. The four Western cultures were from mid-America (USA). They were African-American, Anglo American, Old Order Amish, and Mexican American. The one non-Western culture was the indigenous Gadsup of the Eastern Highlands of New Guinea. The Gadsup were chosen because of their indigenous lifeways and because the researcher originally identified father protective care with the Gadsups. The study was an ethnonursing qualitative care research study with the goal to discover, through direct observations and with live-in immersion in the culture and with in-person interviews with informants on the nature, expressions and characteristics of father protective care. The qualitative ethnonursing
research method was chosen with the author’s Theory of Culture Care Diversity and Universality. Both the theory and method were chosen to discover cultural data about father protective care with examples and descriptions of protective care phenomena. The four Western cultures and the Gadsup culture have been described in several of the author’s published works. The Culture Care Theory and ethnonursing research method have been used in other culture studies and have been extremely helpful to tease out subtle and often covert care and culture phenomena. In the beginning and throughout the study, the informants were informed about the study and before they volunteered to be participants and informants.

Ten key informants and 20 general informants were selected for each culture. This number is sufficient to support the ethnonursing research method and to obtain in-depth qualitative and credible data of the cultures. Criteria were used to select key and general informants in keeping with the ethnonursing and qualitative research method. Key informants were selected because they were held to be the most knowledgeable about the culture, and had lived in the culture over an extended period of time of at least five years. The general informants provide confirmation that the findings by the researcher were generally well-known and affirmed by the majority of culture
informants who have lived in the culture over an extended period of time. Qualitative data were important to describe and document care and culture phenomena under study.\textsuperscript{16} The informants were instructed that they were free to withdraw from the study at any time, if they chose. None of the informants participating in the study withdrew and all informants remained very interested in the study and looked forward to the interviews and findings. Throughout the study the informants remained interested in the study and said, “We are pleased that our fathers are included in the study.” Ten key father informants said that they had never been in a research study but they were pleased that the study was on “their culture and their fathers.”

**The Gadsup villages and their living context**

The researcher chose two Gadsup villages for comparative purposes that were known as “Gadsup peoples” in order to identify differences and similarities for a period of two years. A full description of the two Gadsup villages has been published by the author in several publications and will not be repeated here.\textsuperscript{7,8,9} The researcher chose the Gadsup because of her desire to study a culture that had very limited exposure to Western influences. The Gadsup were known as a “very old culture with traditional lifeways” and with
limited Western contacts. In both villages of approximately 200 people, the Gadsup lived in bamboo huts with no modern technologies, no electric lights, no running water in the homes, and no modern Western conveniences. The author was the principal investigator in both villages and studied and interviewed all key and general informants. She made daily and repeated observations of the villagers, documenting their lifeways over approximately two years, beginning in the early 1960s. All interviews with informants occurred in their natural and familiar living context. This context was a grassland and densely forested area. The majority of the interviews were made in the daytime, but some interviews occurred in the evening to study day and night cultural practices. All data collected were coded and kept in an ethnonursing field diary and in a locked box in the researcher’s hut.

**Definition of Protective Care**

After a mini pilot study of the four Western and the one non-Western Gadsup culture over several months and with the Gadsup being studied for two years, the following definition of protective care was formulated and guided the researcher. Protective care/caring referred to those assistive, supportive and facilitative acts for and with 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. This definition was developed as originally defined with the Culture Care Theory. Theoretically, protective care was held and predicted by the researcher to be a critical factor to maintain well-being, prevent illnesses, and to prevent 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 phenomena and to discover the nature of this kind of care. It was also essential to document the phenomena as ways to promote the growth and development of human beings in a cultural environment and in different life situations. The researcher took 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 phenomena. From the researcher’s view, protective are could not be “taken for granted” or assumed to be a reality or practiced by fathers unless seen and verified by the researcher. This process took considerable research time to substantiate in the four cultures as well as
patience and repeated observations. This was important to verify the phenomena.

Rationale and Potential Importance of Protective Care Constructs

Since the phenomena of father protective care was a care construct that had not been explicated or documented in most cultures and by care scholars, it was the researcher’s position that the discovery and understanding of fathers’ protective care would be an important and essential baseline of knowledge to substantiate human care. This was important to identify if protective care promoted and maintained the health and well-being of young boys, adolescents and also the elderly. The researcher’s initial interest in father protective care began with her early study of the Gadsup of the Eastern Highlands of New Guinea in 1960 and continued with the study of selected Western cultures. From these early studies, the attributes, characteristics and practices of protective care appeared largely covert and not readily noted to outsiders or to the people of these cultures. Since protective care knowledge had not been clearly explicited and this knowledge was needed for the growing body of transcultural nursing and health care. The focus and discovery of care phenomena had been an area of study by the nurse
researcher for nursing but for other discipline of transcultural health care for nearly forty years.\textsuperscript{1,4,5} Protective care was held as a major and new care construct for healing and well-being of human beings. Hence, the researcher’s interest to discover protective care with its diverse and common manifestations in different cultures was of great importance to care scholars and other health professionals, and since the researcher began the search to discover care phenomena, and especially with the discovery of father protective care with the Gadsup of the Eastern Highlands of New Guinea. Her interest remained with other non-Western cultures, however, further in-depth insights and examples were needed in many culture. Her in-depth study of two Gadsup villages over a span of several years remained a guide to care discoveries, but whether protective care phenomena existed in other cultures had to be documented.

Choosing a non-Western culture as the Gadsup was important to obtain natural and established care practices. This, non-technological culture with no modern technologies and limited signs of being acculturated to modern Western culture such as the United States of America was an important baseline approach. These facts were important to the researcher in order to study an indigenous non-Western culture and contrast this culture with
Western cultures such as the United States. The researcher wanted to obtain a “fresh look” with a culture that had limited changes and limited Western cultural influences. This perspective was desired to grasp natural care and humanistic care practices in a traditional culture rather than a culture with extensive acculturation or culture having great Western influences. The researcher, a single unmarried woman with no children, lived approximately two years in each Gadsup village. She lived in the Gadsup villages alone but was surrounded day and night with the Gadsup villagers. She had no modern technologies or modern Western conveniences, but lived more like the native Gadsup villagers; i.e., cooking food with wood fires outside the hut and eating local foods. It was these daily and night interactions and experiences with the Gadsup that father protective care with different expressions and practice became evident.

While the researcher focused on father care modes, she researcher remained interested in Gadsup mothers and their care roles. The Gadsup mothers clearly revealed a nurturant care role with children and adults that supported the health and well-being of their children. The mother’s nurturant role played a complementary role to the father’s protective care practices which the villagers valued and discussed with the researcher. The
Gadsup in both villages loved their children and offered them surveillance, protection and direct help as needed. The Gadsup families in both villages had 3 to 5 children and were protected to gain adult status. They became young males and females at about the age of 15 years when they became interested in becoming married. This was their period of adolescence or calling “little men and women before they get married.”

After completing the Gadsup study, the researcher returned to the United States in 1965. She was excited and stimulated from her experiences focused on Gadsup father protective care, but she decided to study selected Western cultures for contrasts with the Gadsup. She used the Gadsup fathers’ protective care to contrast these findings with four Western cultures using the same Culture Care Theory and ethnonursing research method. Most of all, the researcher was impressed with the health and well-being of the Gadsup, but especially the young males to become adults in the culture with limited conflicts and destructive acts. But the researcher was also impressed with the Gadsup elderly to maintain their health and wellness and live a fairly long life of about 65 years. She held that it was the fathers’ protective care of the elderly during daytime and at night that prevented elderly accidents and illnesses. She discovered with the Gadsup that the fathers protected the
elderly from daily accidents and especially from sorcerers and strangers that could lead to elder illness or even death. The fathers were also very attentive to protect the young male children, especially from birth through adolescence. A common daily practice of the Gadsup fathers was their “walk abouts” in the Gadsup villages. This daily practice was held to be good surveillance over all villagers by walking about the entire village. The fathers repeatedly told the researcher, “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 the elderly and which can lead to death of both children and elders.” This protective father care “walk about” gave much reassurance to the Gadsup that they were being protected. It allayed their anxiety and danger concerns each day.

In both villages, this father protective surveillance care prevailed. In addition, the Gadsup fathers also looked for dangerous animals such as big cassowaries (a big animal the size of an ostrich) that would run through the village, maul children and the elderly to death. All key and general informants reaffirmed how the fathers protected them from such destructive or harmful
animals. The fathers said, “It is our responsibility to kill these animals and protect our children and the elders.” The Gadsup fathers did this as a moral and cultural obligation. They used their bows and arrows to kill dangerous animals. (No guns existed in either village.) The fathers were skilled hunters and were very proud and confident of their ability to protect the villagers and to provide reassurance to the vulnerable. They often demonstrated this action-oriented skill to young males and adults in both villages.

On several occasions, the researcher observed the fathers’ protective care in action with their skillful use of their native handmade bows and arrows to kill snakes and cassowaries if they threatened the villagers. In fact, the Gadsup fathers and their fathers and other male clansmen were known as “protectors.” They were also known by outsiders as “The Headhunters of New Guinea.” However, the researcher found this term, “headhunters,” was often misused as the Gadsup males did not practice taking the heads of strangers or killing people. Some informants said that in the past they occasionally killed “dangerous men threatening the villagers.” This was reaffirmed by all male key informants and general informants in the two villages. The protective title was important to the fathers as it meant being a strong and skilled protective father. The fathers displayed fierceness by their confident talk and
by showing their bows and arrows to strangers in a fighting demonstration. Being a good fighter meant to **defend** and **protect** the villagers. They liked to be called “good fighter” and taught this to young males and the male adolescents. If an intervillage feud or sorcery accusation occurred, the fathers would dress with big war shields, paint their faces and bodies with black soot and circled eyes with white soot to look very ferocious. The key father informants showed the researcher this attire on several occasions in both villages and demonstrated their fierce action stance. The young males were very proud of their fathers in both villages.

The Gadsup fathers protected pregnant women by remaining **vigilant of any potential harm** to their wives or pregnant women in both villages. There were several protective father care acts observed by the researcher and documented by key and general informants of these acts. For example, the Gadsup fathers with their bows and arrows would walk with children and pregnant women down strange forested areas and roads to protect the people. They also walked down unfamiliar, rough, dangerous roads or muddy roads or paths to protect the women from falling. Likewise, the fathers walked with young males and the elderly villagers to protect them from potential sorcerers, snakes, wild animals including wild pigs and wild turkeys.
They protected children and elderly from anyone who might cause harm to them, but especially small children, pregnant women and the elderly. The Gadsup fathers were especially watchful for large pythons or for small and very poisonous snakes that would come into the village and could instantly kill people. The male villagers in the Arona village killed a huge python in the researcher’s hut with their bows and arrows. The researcher observed this successful act and was grateful to them. The fathers were quick to act and could instantly kill the snakes. These actions of protective care were noteworthy and gave much reassurance to the villagers. Several (20) key father informant said, “It is our responsibility to watch for these snakes and animals and to kill them quickly with our bows and arrows before they harm anyone.” The researcher observed these father protective acts firsthand on several occasions in both villages. Moreover, the researcher noted that very small snakes could quickly attack a child or elderly person and the person would die in a very short time from the poisonous venom. The researcher observed these father protective care acts in her daily observations. Young males were proud of their fathers and would demonstrate how their father taught them. There were no villagers who denied that such father protective care did existed. In fact, such protective acts were proudly discussed and shared with the researcher. Most importantly, the fathers viewed their
protective acts “as their moral and ethical obligation to watch over and protect the vulnerable children and the elderly.” Father protective care was often discussed by key father and general informants in both villages with heroic stories. The protective care was extremely important, valued and recognized by the villagers. It was crucial to protect the villagers from illness, sickness and death and to promote survival.

While living in both villages, the researcher observed and heard many stories told by the fathers of ways they protected the villagers, but especially young children and the elderly. The fathers also told about ways they protected the villagers from destructive storms such as tornadoes, earthquakes and windstorms which occurred frequently in both villages. 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 researcher saw this on several occasions. The fathers knew that strong winds, heavy rainstorms and earthquakes could do to their fragile bamboo huts, their gardens and to kill or injure the villagers. Protective care was essential and greatly valued. The villagers depended upon the fathers for their quick protective care actions, with 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.” 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 by the fathers. They told many times that the people were not killed or hurt due to father care. The researcher collected about 40 of these accounts of such protective care actions. The villagers were grateful to the village fathers for their protective care actions and guidance from earthquakes, violent rain and wind storms. 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. The researcher learned about new ways to be protected in the village during storms and earthquakes.

During these observations and demonstrations, the researcher envisioned new hope for the father’s role to help American young boys, male adolescents and the elderly for community protective care. Such practices seemed highly promising to help in the socialization and raising of young males and especially to help the vulnerable elderly. As the researcher reflected back on the hopeless viewpoints about “bad boys,” “troublesome adolescents,” and the need to help young males in the United States, father protective care as shown by Gadsup fathers seemed a very promising approach and action mode. In fact, protective care seemed promising not only for Anglo Americans, but perhaps other cultures.

During the researcher’s interviews with key Anglo American father informants, ten key informant fathers spoke about their failure to guide and help their young boys, especially the adolescents. There were ten Anglo American key father informants who spoke openly and hopelessly about being too punitive, too harsh and too abusive in their talks to their sons. They spoke about their own fathers who had severely punished them if they were
disobedient and that they had been physically punished by their fathers when they failed to obey them. They talked about fathers saying demeaning statements to them, such as “You will never amount to anything. This hurt my sons a lot.” They cited newspaper accounts of abusive fathers and of books about difficulty with American young males. These fathers felt helpless and hopeless about raising young sons.

These fathers believed that rapid changes in the American culture “were the cause” of their sons’ problems. These fathers said, “It is our responsibility to punish their sons in order that they obey and to avoid future problems.” But many of these fathers added that such “harsh punishment did not seem to work.” Several of these fathers were sad and said they felt helpless and hopeless about their male sons but did not know what to do about their sons. Five of the key informants added that they regretted saying demeaning words and giving harsh punishments because “it didn’t help them and made them angry toward their father.” Three fathers said, “Such action lessened my son’s self-esteem and his confidence in doing anything.” These fathers also held that their negative statements to their elderly were not helpful but only harmful. Now they regret such words to the elderly.
Hence, verbal and physical abuse by Anglo American fathers was held as not effective and these fathers said they would not use such measures again. They all believed that their harsh words and punishment often led their sons to become depressed and resentful of them. In general, these father informants all felt guilty to have used harsh statements and punishment and would not recommend such action to male youths.

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.” They said they had read this in the literature and it was practiced in their culture. The ten Old Order Amish father informants said “We prefer to talk to our sons and to show them by our actions how they need to be obedient to their father.” 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 Three Culture Care Action Modes
The theorist’s three modes of action and decisions with the Culture Care Theory were used with the four cultures. The dominant ways to use protective care modes was used as a guide to help fathers and others to maintain or restore the health and well-being of their sons. The three action and decision modes of the theory were: 1) Culture Care Preservation and Maintenance, 2) Culture Care Accommodation, and 3) Culture Care Repatterning and Restructuring. These action and decision modes were discussed with the fathers as potential ways the fathers might incorporate these culture values and practices into their ways of helping their sons. They were also used to guide nurses and health care providers to provide culturally congruent care.

The majority of the Gadsup and Old Order Amish fathers said that their cultural values, practices and beliefs of protective care should be preserved for the health and well-being of their people, and especially for their young males, teenagers and for their elderly. Maintaining fathers’ protective care values, actions and practices were upheld as they continue to function with their sons. Father’s protective care role in this culture was viewed as positive, beneficial, visible and culturally congruent to support and maintain health and well-being of their sons. Likewise, all key father informants and the majority
of general informants with the Gadsup and Old Order Amish affirmed this position and wanted no changes.

The Gadsup and Old Order Amish said, “This is the first time we have openly shared and told others our stories and what we believe important in our culture to raise our children.” The Culture Care Theory facilitated this openness and for these cultures to uphold and maintain their values. Culture Care Preservation and Maintenance was 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 the elderly remain well and active so there was no desire to change their values and practices. Several (seven) the Old Order Amish fathers said they were interested to learn about culturally-based accommodations and repatterning if they needed to change in the future. Thus, the Gadsup and Old Order Amish had no desire to change their present values and lifeways.

The researcher used the Leininger Acculturation Enabler 8,9 with the four cultures during the early phase of the study. This enabler helped to assess if the culture was more traditionally or non-traditionally oriented in
their values, beliefs and lifeways. The Gadsup, Old Order Amish, Mexican Americans and Anglo Americans identified their traditional or established values and said, “They are our old values and we want to uphold the values that work.” 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 cultures that identified their firm expressed values and practices were reaffirmed by the majority of the general and key informants. The more traditional the culture, the more hesitant they were to change their values and lifeways. 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 qualitative data on the four cultures studied were in keeping with the qualitative research method. Quantitative criteria were not used as they are counter to the method. The following criteria were used:
1) **Credibility** (This referred to the “truths” held by key informants as they expressed and confirmed the ideas they spoke about or demonstrated.)

2) **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)

3) **Confirmability** (This referred to data by key informants which was strongly affirmed and reaffirmed by the informants.)

4) **Recurrent patterning** (This referred to the repeated practices that occur over time in daily living and in the patterned lifeways of the informants.)

5) **Saturation** (This referred to the repeated expressions and practices by key informants. These informants said to the researcher, “I have no more to tell you—I told you all.” When repetition and recurrence of similar ideas and practices with key informants occurred, and with no new information becoming evident, then saturation was reached.)

These criteria are discussed in the researcher’s publications and can be studied further.\textsuperscript{9,10,19}

These criteria are quite different from quantitative studies in which statistical data are sought and measurement is emphasized. With qualitative research, the purpose is to obtain a full an account as possible with descriptive data.
The meanings, understandings, and patterns of life are important to document. Generalizations are not the goal of qualitative studies but are used for quantitative studies. Granted, documenting several responses is important to see the direction or emphasis, however obtaining numbers is not the goal of qualitative research, but rather the meanings and lifeways of the informants are important. With qualitative studies, “thick” or full accounts with examples are important. In this study, beliefs, values, and practices of the fathers about protective care were important to identify. Examples of actions, stories and observations were also documented. And since protective care has been virtually unknown or limitedly known in nursing and health care practices, the qualitative findings helped to discover dominant themes, attributes, characteristics, patterns, practices and values about father protective care. The dominant themes of father protective care discovered from the cultures studied were: courage, confidence, hope and guidance on future direction, and increased of self-esteem of male fathers with their sons.

Culture Care Accommodation and/or Negotiation was identified and confirmed by ten Anglo American male adolescents and by the majority of the key father informants (more than half of them). Several of the key informant fathers of Anglo Americans wanted changes in the future but uncertain what
would be the best changes to make. The areas of change for the Anglo American fathers and adolescents were the following:

1) The adolescents do not want their fathers to demean or harshly punish them in the future.

2) The Anglo American and Mexican American fathers want to accommodate selected practices that would be good as long as these practices cause no harm to self, the family, and community and were acceptable to other fathers in the community.

3) Both Anglo and Mexican American fathers wanted to find ways to include spiritual and religious knowledge in their sons in order to guide their sons thinking and future goals.

4) The Old Order Amish fathers and adolescents all reaffirmed that they did not wish to change their own values especially their religious and traditional life practices but would learn to use technical changes. The Amish fathers wanted help to prevent “city gangs” and destructive acts that might negatively influence their strong Amish communities.

5) The Amish fathers strongly supported their father protective care practices as important to maintain and to prevent accidents and illness with the elderly. They were pleased with their protective care practices and values and wanted no changes.
6) The Old Order Amish wanted to abolish shunning as it was too destructive to young males, however, they still would give verbal guidance to their males throughout their lifetime as this is an Amish fathers’ obligation and responsibility.

When the Gadsup fathers and adolescents were interviewed about the action modes related to the Culture Care Accommodation and Repatterning, they repeated their desire to maintain the strong father protective care practices. However, the 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” as culture care accommodation. The Gadsup fathers and ten adolescent males were interested in Anglo American modern technologies such as phones, radios and television sets. They did not know how that would occur as “they had no money to buy them and did not know how to use them.” They also wondered if these technologies would be harmful and might kill their people. The Gadsup fathers and several Old Order Amish teenagers were fascinated with modern technologies, but realized “some did not fit their culture” as they were against their religious beliefs. In general, the male teenagers were afraid of using small or large electric
powered machines because they feared these technologies could lead to many accidents, harm and possibly deaths. The Gadsup male teenagers expressed much concern about their elderly and the very young children using such powerful modern technologies if they ever came into the village. They asked, “How will we know how to protect our young children and the elderly with such powerful tools?”

The Mexican American teenage males were eager and ready to use modern technologies but said they had limited money to buy such items and said they probably would not have enough money for many years. These Mexican American fathers told how they protected their adolescent and young children to keep their religious beliefs and values, but felt it was very difficult with Anglo American culture values and new outsiders coming into their communities with different values and “strong beliefs and practices.” The Mexican American father informants hoped that their Catholic religious beliefs would be emphasized and taught more in the schools and churches.

Culture Care Repatterning or Restructuring actions and decisions seemed very difficult for the informants to consider and if any actions would occur in the cultures studied. 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 researcher found that the Gadsup and Old Order Amish did not want to change most of their lifeways and values, but they strongly wanted to keep the fathers’ role of protection with their teenagers and the elderly. 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.

**Some Major Findings from the Study**

Some of the major themes as findings from the study of father protective care in the four Western and one non-Western cultures were the following themes. The author also identified the following principles and guidelines from the findings for nurses and other health care providers:

1. Protective father care was clearly culturally based, practiced and valued with the Gadsup of New Guinea to help young boys, teenagers and the elderly maintain healthy lifeways and to prevent elderly accidents and illnesses. Father protective care was identified in the four Western (USA)
cultures, but the values and benefits were not as strongly and definitively identified as with the indigenous Gadsup fathers.

2. **Protective Gadsup father care** was a major and important means to prevent common accidents and to prevent serious illnesses and even death, such as sorcery deaths with the elderly but also with young males.

3. **Protective Gadsup father care** helped young boys and male adolescents to gain confidence, hope, courage, self-esteem and practice care in their daily living context by the fathers’ guidance and action-based practices.

4. While **male protective care** was evident in all four cultures, it was limitedly talked about and publicly valued to outsiders and to strangers. Nonetheless, the researcher identified examples, practices, and stories of protective care practices in the four cultures by observations, actions, words or stories.

5. **Protective father care** was clearly visible and known in the non-Western Gadsup culture and with the Old Order Amish which contrasted with covert, ambivalent and limited practices of Anglo American and Mexican American male informants.

6. **Protective father care** meant practicing by actions (demonstrated) and explicit of ways to promote and maintain protective care for healthy lifeways. Several practices were identified in all cultures but not as readily
seen in practice and with firm confirmation from Anglo Americans and Mexican Americans. Anglo Americans had limited protective care measures with the elderly and male youths.

7. Father protective care had many positive benefits to young males and to the elderly in the four cultures studied but especially with the Gadsup. These positive benefits were prevention based and promoted health and well-being. These benefits appear much needed in the Anglo American culture to help prevent and alleviate the current “Boy Crisis in the USA” and to allay “male misfits in the American society.” Action-based father protective care was important to demonstrate and practice with the Gadsup for health benefits to male youths.

8. Findings from this study identified four major themes and benefits to male youths, adolescents and the elderly. They were that protective care gave confidence, courage, risk-taking hope and guidance to male boys and to the elderly.

9. Protective father care was clearly beneficial to Gadsup elderly, the handicapped, injured, elderly and vulnerable as it protected them from accidents, illnesses and even death.

10. Father protective care appears to be essential for health maintenance and well-being. It was especially evident with the Gadsup elderly. With a
rapidly growing elderly population worldwide and to maintain healthy elderly and by preventing common accidents, depression, and unexplained deaths, protective care seems imperative for the elderly. 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 protective care.

11. Protective father care was most reassuring to the Gadsup elderly as this care protected them from village accidents, falls, illnesses, sorcerers and terrible or sudden storms.

12. Protective Gadsup father care had been taught and transmitted through several generations by the fathers, grandfathers, clan leaders and elders with the Gadsup and Old Order Amish. This cultural intergenerational care was identified through the fathers, clans and kinship. There was much pride and pleasure to tell about Gadsup father protective care by key and general informants with the Gadsup fathers and ancestors.

13. Protective father care with the Gadsup and Old Order Amish was viewed as a moral obligation and responsibility of fathers.

14. Protective father care expressions and overt demonstrated daily actions by different life events were viewed as essential to teach and to guide young males in order to promote and maintain healthy elderly
Lifeways. The Gadsup fathers were action-oriented role models to the villagers. They relied on the Gadsup fathers to demonstrate and practice protective care in daily living situations.

15. Protective father 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. There is much to learn about interspecies father protective care with its signs and benefits which may be helpful to many humans.

16. The major protective care attributes of local culture values, actions and transmission of father protective care was taught and practiced intergenerationally. Taking quick and direct action was often important in providing protective care to prevent serious accidents and death.

In sum, this mini qualitative study of four Western and one non-Western culture has “opened the door” to discover the attributes, expressions and benefits of father protective care for human beings. 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 well being of the villagers and cultures studied. This study highlights the importance and vital role of fathers to guide, support
and facilitate positive ways to help young males and the elderly protective care practices. To date, the identification of father protective care had been limitedly known, valued and documented. This transcultural investigation focused on gender-based male care should stimulate health personnel to see the benefit and possibilities for protective care to prevent illness 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 benefits of protective care to prevent unfavorable actions, accidents and to prevent deaths was clearly evident. This study is a beginning contribution to discover that father protective care needs to be known widely with the benefits to human beings throughout the life cycle. It should raise the important role of fathers in societies that believe non-caring fathers prevail. The global use of father protective care appears encouraging and gives hope and social justice for humans and for their health and well-being. Protective care appears vital to young males and the elderly to prevent illnesses and destructive behaviors. It could be a major approach to actively promote prevention and health maintenance practices.

**Male Animal Protective Care/Caring Expressions**
As a cultural anthropologist and a woman who has lived and observed farm animals which her father raised in Nebraska, the researcher would be remiss not to recognize that male animals show protective care to their young and aged. The researcher’s father raised many horses on the farm that were used primarily for farm work. However, her father knew and responded to these animals as if they were his offspring, kin or persons.

Studies of feral and wild horse herds indicate they are usually made up of several separate small bands who share a given territory. While the band is led by the dominant mare, there is a herd or lead stallion that protects the herd. The role of the stallion is to fight off predators and other males. When the herd travels, the stallion brings up the rear, watching for predators and driving straggling herd members on, keeping the group together. In times of stress from predators or extreme weather, the center of the herd is the safest. By living on the periphery of the herd, exposed to weather, predators, and challenges from other stallions, the herd stallion endures a somewhat vulnerable existence. He is exposed to more risks than any other herd member and can usually be replaced by a strong successor at any time. 20
Reflecting on the behaviors of horses, cows, sheep, dogs, and other animals on the large farm, it was the male horses that clearly exhibited protective care modes. Of course, the male dogs would always bark loudly and persistently to strangers to show their protective care mode. The researcher observed that the male horse (stallion) would stand next to the newborn and encourage the newborn to stand and walk shortly after birth by touching, licking or pushing him up. The stallion would guide other horses through very muddy and treacherous pasture trails, leading them confidently to a safe place. It was the stallion's body stance and his “horse calls” that guided them. The stallion made horse sounds or calls to signal and protect the young from dogs or coyotes that nipped at the legs of cows and young horses in the feedlot. It was the older stallion who protected injured horses from being bitten by aggressive wolves or coyotes by hovering over them. It was the stallion who guided horses and cows to protective areas during very severe rain and hail storms. In addition, the stallion protected cows, young sheep and the weak or injured from falling into deep ravines or falling down slippery pasture slopes or hills by guiding them to safe pathways. These stallions were especially sensitive to an injured or bleeding animal by bringing them to dry ground or by walking close to them to protect them from being hit by other horses. The farm horses seemed keenly aware of the need to protect their offspring from
any potential hazards or accidents or intrusive outside animals as coyotes. When pulling heavy farm equipment, the stallion would walk slowly and guide other horses to pull the machine in a synchronized and slow pace.

The researcher recalls one evening when a large number of coyotes (about ten) were chasing and biting horses and cows in the pasture, it was the older stallion that came to their rescue. The stallion fearlessly walked into the situation and quickly chased the pack of coyotes away from the cattle and protected the herd, manifesting true and responsive protective care. The researcher’s father always chose the oldest stallion to lead the way into deep ravines or to cultivate very rough fields. The researcher’s father valued the older horse’s actions and often referred to the stallion as having “good horse sense.” The older male horses were viewed as the leaders and protectors of the other animals. Seldom did the horses break or damage farm equipment except when the horses were frightened by terrible storms or a demanding farm driver. The stallion exemplified protective care by their actions and ways to protect the young and elderly. It was fascinating to also observe that the stallion hovered over handicapped animals or the weak animals to protect them from harm or danger. The researcher also observed that when the horses were let out of the barn area, it was always the stallion that took the
lead role to guide the other horses and the cows down to the riverfront, to the water tank or to the feed lot. The stallion demonstrated protective care by his actions, courage, and gentle guidance and leadership to help others on the farm or protect them. The stallion’s confident behaviors and others were all signs of protective care of valued farm horses.

The researcher also observed that in herds of wild horses, it was the adult male horses “who stood guard” against dangers, such as wolves. The male would make vocal sounds to alert the herd and would start running and leading the herd away from the vicious animal. It was these protective body postures and guarding behaviors that reflected protective care attributes and actions.21

**Summary Points**

In sum, this small scale or mini study of four cultures focused on father protective care with four cultures for comparative viewpoints was done to discover the nature, characteristics, dominant expressions, themes and benefits of father protective care. The Leininger Culture Care Diversity and Universality theory was used with the qualitative ethnonursing 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. The 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 culture.

The researcher predicted that protective care practices and beliefs could be beneficial to provide culturally congruent care—the goal of the Culture Care Theory.9 Protective care could provide direct assistance to male youths, the adolescent and the elderly. The researcher held that culturally based protective care could be valuable as protective ways to prevent recurrent and common human daily living accidents. Most importantly, the researcher held that protective care could be therapeutic and helpful to deal with male adolescent problems in the United States. In accord with the goal of the theory, protective care could contribute to the health and wellness of individuals by providing culturally congruent care.9 The researcher was fully aware that father protective care had been limitedly investigated. It was a neglected domain of inquiry. It was almost invisible for parents and to health personnel to know and understand unless documented and studied for its potential healing and protective benefits. The researcher believed that
protective father care might be an answer to help "young males considered misfits" in the United States culture and to protect a rapidly growing elderly population worldwide. These hunches were congruent with the theorist’s long-time (since 1959) focus on the value and central goal of nursing as caring and of transcultural caring to provide culturally congruent health and well-being to cultures. Global benefits of protective care actions and practices seemed a noteworthy area of discovery. Moreover, the global cultures were envisioned, but many cultures needed in-depth study.

The discovery of protective care with the values, patterns, benefits and practices of fathers providing protective care in diverse cultures needed to be studied, understood and validated. Protective care appeared especially promising to help young males and the elderly if protective care themes, attributes and practices were known and practiced. Father protective care was essentially a new discovery. Such knowledge could be a means to help nurses, physicians, parents, educators, teachers and health personnel in the United States and in other global places. The discovery of culture specific protective care might lead to valuable means related to preventive illness and accidents. Most importantly, protective care was much needed to protect our elderly population from common accidents, illnesses, and death. Protective
care, along with twenty-five other culture specific care constructs discovered by the author and transcultural scholars the past fifty years continue to be used in transcultural nursing and in some nursing institutions. Care values and practices are bringing new and positive benefits to cultures and are serving as new approaches to healing and well-being to human beings.4,7,9,22,23

Hopefully, from in-depth study of largely invisible care phenomena, a wealth of new knowledge will be used to reduce present-day surgeries, reduce pill taking, and expensive treatments. The researcher is hopeful that care as the essence of health and well-being might also merit the Nobel Award for valuable discoveries by care scholars and researchers in the future. For the researcher holds that caring is curing and can facilitate health, hope and well-being (even peace) among cultures when care practices are practiced within and between cultures.10 This is the researcher’s hope, dream and her life career interest and contributions for nearly sixty years—a lifetime endeavor.

The findings from the four cultures, namely the Anglo American, Mexican American, Old Order Amish and the Gadsup of the Eastern Highlands of New Guinea, revealed many differences, but also some commonalities with the benefits of father protective care. The major commonalities or benefits of
protective care were that protective care by fathers’ knowledge and practices and especially actions contributed to male courage, hope, confidence, self-esteem and well-being. It also gave males direction and guidance for the male role in the future. The fathers firmly believed that by their example, action, demonstrations and verbal guidance, protective care reduced thoughts of suicide, destructive acts and less crime activities in the culture studied. It was the indigenous Gadsup father’s examples, stories and his firm and confident manner with actions and overt demonstrations that were dominant features of father protective care. The male sons could see and learn protective care from their fathers. The researcher’s definition of protective care was sustained and substantiated by the majority of key father and general informants in the four cultures. Protective care provided supportive, assistive, and facilitative acts for or toward others to help them maintain health, well-being and strengthen male identity and a hopeful future to them.

The Gadsup of New Guinea and the Old Order Amish provided many clear examples with action modes about protective care. The Anglo Americans and several African American fathers were ambivalent about protective care. However, all four Western cultures believed that protective care was practiced at times but they were not always ready to clearly
explicate the phenomena unless encouraged to do so. Unquestionably, protective care was clearly evident and beneficial to the Gadsup and Old Order Amish. Culture care preservation and maintenance modes were upheld with these two cultures and they did not want to change or modify their protective care practices and beliefs. Indeed, these cultures did not want any changes in the protective care which were confirmed by all key and general informants. The fathers’ actions, stories and examples of protective care were clearly evident and helpful to the villagers in their daily lifeways. Several Anglo American and African American fathers wanted help with their sons to use spiritual and religious practices. They felt lost to help them to use or follow religious leaders, saints and role models.

It was interesting that the Mexican American fathers said they practiced protective care with their sons and daughters and with some of the elderly by teaching them to defend and use their religious beliefs; however, they viewed this as protective care they needed to be reinforced in the culture. The Mexican American male adolescents desired Culture Care Accommodation so they could integrate Anglo technologies and modern appliances in their homes, if money were available. Since they had no money, they doubted if they could ever to achieve this goal. These adolescents added that their
parents were resistant to modern Anglo technologies such as internet and cell phones as they believed these technologies showed the youths more criminal acts than good acts.

From this investigation, the researcher identified several principles, guidelines and actions of protective care with the Leininger three care action modalities that could be beneficial to parents, teachers, health personnel and others interested in applying protective care in child rearing and handling difficult adolescent problems, especially conflict areas. The theorist’s three action and decision modes were helpful to discuss and guide personnel to think creatively of ways to provide culturally sensitive and appropriate protective care practices in nursing and in selected cultures. In sum, the researcher holds that this study is a breakthrough in care knowledge and to identify father protective care. The identification of the father’s role in caring offers support and recognition of the father’s important role to serve people, and especially young males and the elderly in positive ways. The findings of this study support Meeker’s findings to help girls gain confidence from their fathers in their development.
These research findings remain especially important to fathers that they can have a valuable role to guide male youths and adolescents, and to protect the elderly. From this comparative study, there is much to be learned from indigenous cultures to protect, guide and help their youths and the elderly through protective care. This study and others in the future in nursing and in transcultural nursing offer great hope, cultural justice and new approaches to help human beings attain and maintain their well-being through protective caring modalities.

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 understand and practice culturally-based care beliefs, practices and lifeways. For culturally-based care is a powerful means to prevent illness and to nurture health, maintain wellness and healing. Most importantly, prevention with a care focus should become the powerful and new healing approach in the future. The preventive health care practices need to be documented with cultures and used in all health care practices. This approach supports the researcher’s view that care is curing and healing in many health-illness events. Care knowledge and explicit care practices will hopefully become the dominant
cure and treatment healing mode in the future. The benefits from protective caring are a the new direction in health care for the future. Accordingly, cultures have a right to receive culturally appropriate care that fits their values and beliefs. Caring must also be a holistic approach today and in the future.

In the future, as health care becomes universally culturally based, one will find diverse cultures receiving meaningful and appropriate help. This has been the author’s life career goal and dream since launching transcultural nursing and health care in the early 1950s. It has, indeed, been most encouraging with nurses and other health care providers prepared in transcultural nursing to discover the uniqueness of culturally-based health care as it becomes culturally congruent, sensitive and appropriate care. The discovery of father protective care could well revolutionize health care systems, 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 services. The growing multicultural world make this challenge imperative. The discovery of father protective care is, therefore, most encouraging and is a hopeful 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. This Transcultural Nursing Conference has been focused on papers in theory, research and practice to discover and value indigenous cultural wisdom and knowledge to advance transcultural knowledge. It is a most timely theme and one which will “open the doors” to appreciate the great wisdom and practices of cultures and their important contribution to transcultural nursing today and in the future. This study is one contribution to fulfill the objective of the Conference, but there have been other papers that provide more evidence of indigenous wisdom and to encourage us to continue this important exploration on indigenous wisdom and practices. It is, indeed, an important area to pursue and to understand and use this knowledge with great wisdom and with keen sensitivity to such indigenous values, beliefs and practices over the long history of diverse cultures worldwide. It is, indeed, a new road to travel and a new world to appreciate indigenous people’s contributions to humankind.
References


