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REPORT ON FATHERS DAY CATCH AND COOK 2012

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INTRODUCTION

The 2012 IPS Father's Day Catch & Cook events

The 2012 Father's Day events held in each of the communities, built on the events held in Djarindjin and Ardyaloon the previous year. Last year the events were dedicated for fathers catching food and then cooking together with their sons. This year the event included the fathers and sons preparing food for women. With this shift there was a whole of family focus and also a shift of venue. In Djarindjin the event was held at the school grounds near the basketball courts. In Ardyaloon, rather than away from the main buildings on the beach, the event was held in the community hall. This year Beagle Bay held the event for the first time and it was situated near the women's centre.

The report below concludes how the IPS is characterised by this exceptional event. The event is unique within the general FSP suite of services and programs that can be evaluated using the current FSP framework. I have extended the FSP indicators in this report. On one level, if the FSP requires 80% of responses from men being surveyed at the event to provide a satisfactory rating, I can conclude, from my observations and recorded interviews with all men attending, there was 100% satisfaction. All the men that I talked to expressed their deep satisfaction with this event. However if the general more qualitative FSP question is do we have an impact; are we making a difference to clients through improved knowledge and skills: The overwhelming answer is yes. But the yes is qualified by two things. The impact is perhaps, in many more ways, potentially more subtle and powerful than any limited view of knowledge and skills would allow. The participation and thus the extent of the event was lower than anticipated, thus the greater the participation of men within the community the greater these subtle and powerful impacts will unfold.

With these points in mind, below I evaluate how the event is exceptional as its potential as a best practice approach, aimed at bringing father and sons together. This is a powerful aim, given the past research literature in this area.

Attachment and modelling between fathers and sons

Berlin, Cassidy, & Appleyard (2008) suggest for example behavioural problems and social competence in insecure children increase or decline with deterioration or improvement in quality of parenting and the degree of risk in the family environment. Avoidant children are especially vulnerable to family risk, however an early secure attachment appears to have a lasting protective function.

Most of the literature on parent-child attachment however has focused mainly on mother-child interactions. Grossman et al. (2002) found that it is important to consider child attachments to mother and father uniquely. They found children's attachment to fathers may be mediated by the fathers' motivational attitudes towards their family and role. Grossman et al. conducted a longitudinal study of German father and mother attachment at ages 6, 10 and 16. Fathers were more involved with their sons than daughters, as reported by mothers. Grossman et al. stated that

securely attached 10 year olds had fathers who were more sensitive and challenging during play. Additionally, secure 16 year olds' fathers were also cooperative and responsive. It was found that fathers who exhibited these behaviours were more likely to value attachment relationships. Grossman et al. concluded that mother and father attachment are dissimilar, yet complementary in the socialisation of children.

While the father son attachment seems critical, in a large review of literature on how parental attachment affects child outcomes, Saracho and Spodek (2008) concluded that historically, it seems the effects of good father-child attachment is overlooked in preference of mother-child relationships. They concluded there was need for more educational activities seeking to improve the father-child relationship (Ortiz et al, 1999; Stile & Ortiz, 1999; Ortiz, & Ordonez-Jasis, 2005). Saracho and Spodek state research shows fathers often do not have the knowledge or experience in fathering, are often uncertain of their paternal role and experience isolation from men in similar circumstances (Fagan & Iglesias, 1999). Through increasing this experience and knowledge through educational activities, they suggest child outcomes can be achieved, through fathers' responsiveness to their children (Donate-Bartfield & Passman, 1985) leading to positive developmental outcomes for the child, such as higher self esteem and better ability to form good peer relationships (Green, 2003).

The key role of fathers' involvement in general has been neglected in understanding early childhood development and the impact of this relationship on later behaviour. Ramchandani et al. (2012) found interactions as early as those between fathers and their 3 month old infants predicted child behavioural problems at 1 year. At a year old, boys who experienced disengaged and remote interactions with their fathers, as reported by the mother, were more 'oppositional, aggressive and overactive', concluding they were highly susceptible to their father's influence.

Secure attachments between fathers and sons will have many benefits. For example, research based on data from longitudinal studies, such as the Sroufe, Egeland, Carlson, & Collins', (2005) National Institute of Child Health and Human Development Study of Early Child Care and the Minnesota Study of Risk and Adaption from Birth to Adulthood Cross-sectional studies like these consistently shows associations between early attachment and peer relationships as to both quantity and quality. Predictions are stronger for close relationships than for less intimate ones. Secure boys will have more positive and fewer negative peer reactions and establish more and better friendships.

Videon (2005) has highlighted the importance of fathers continuing positive father-child attachment into adolescence; showing while maternal relationship satisfaction did not influence psychological well-being in adolescent boys, their paternal relationship satisfaction declined over time. However if relationship satisfaction with fathers increased, adolescent depressive symptoms decreased.

Fathers often are more involved with sons than daughters, sometimes despite thinking/claiming they are not, and there is a need for programs that can build on this inherent male bond. Rouyer, Frascarolo, Zaouche-Gaudron and Lavanchy (2007) examined whether child gender plays a part in father involvement in a sample of

Swiss fathers. The results were contradictory, in that fathers reported the gender of their child was not related and did not influence their relationship with the child; however fathers of boys were found to be more involved than fathers of girls at 18 months.

We know that, particularly for fathers, a lot depends on the early attachments they had with their father. Utilising fathers' attachment representations, based on recollections of relationships with their parents in childhood, McFarland-Piazza, Hazen, Jacobvitz and Boyd-Soisson (2012) sought to establish whether these have an impact on caregiving, noting such research has largely focused on mothers. The authors found that lower hostility and higher sensitivity was related to secure adult attachment, whilst higher hostility and disengagement from children was related to insecure attachment representations. Childhood experiences were not predictive of caregiving. Thus, levels of caregiving in fathers, and therefore current father-child attachment, may be related to fathers' representations of attachment with their own parents in childhood. Any work such as that of the Catch and Cook event which can build solid representations of attachment is important.

There is evidence of a powerful generational effect of fathers and sons forming or not forming secure attachments. Chae and Lee (2011) examined whether fathers' attachment style with their parents impacted on their child's social competence. Fathers' attachment to their parents influences their parenting style, which directly influences their child's social competence. When fathers recalled a secure attachment in childhood, they were more likely to model their fathers' positive parenting practices, leading to higher levels of social competence in their sons; however recollections of insecure attachment predicted the opposite. This study highlights the importance of forming secure father-son attachments in early childhood; a boy's attachment to his father is directly influenced by parenting behaviour and these behaviours are modeled by the sons in their own parenting practices in later life, therefore indirectly influencing father-child attachment in later generations.

Based on the evidence of the need for attachment between father and children, a range of studies have evaluated various approaches to supporting this attachment.

There has been work with marginalised Latino communities which shows how important environmental factors are on parenting approaches. This literature shows how vital social context is to the way a parenting ideal is formed. Taylor and Behnke (2005) for example investigated differences in Latino fathering ideas and practices both in the U.S. and Mexico, concluding that the divergence in perceptions was based on social context, prominent others and the media. Utilising ecological theory, Taylor and Behnke focused on the macrosystem (geographic location and cultural beliefs) as a major influence on parenting beliefs and practices. All fathers indicated that their roles were important in their children's lives, however the U. S. sample displayed higher progressive gender attitudes, reported less physical discipline and were critical of fathering practices in Mexico. Although the majority of first generation Latino immigrants to the U.S. believed their parenting practices had not changed, Taylor and Behnke state that noteworthy differences in the perception of the

fathering role were displayed. The Catch and Cook event is designed to inspire fathers to create a new social-context around their parenting.

Ortiz and Ordonez-Jasis (2005) focused their work on Latino children's literacy, suggesting strengths based, sociocultural approaches are essential, and highlighting the need to move away from deficit based research when working with marginalised parents. They concluded that learning is a mutual experience, and parental involvement is reciprocally rewarding; leading to a 'bonding' experience, building upon and fostering mutual skills and interests. Through reviewing the literature, they identified how non-mainstream families do help their children with literacy, however often do so in a non-academic context (for example, asking their children to take down phone messages or write grocery lists). Ortiz and Ordonez-Jasis argue that in order to build successful family literacy programs, facilitators must link the activities to shared parent-child interests. Cooking is a potential shared interest for children and parents, one that the Catch and Cook can successfully build on.

Research in other marginalised settings shows a focus on an empowering, strengths-based approach, including father-child activities such as trips and 'hands-on' projects work. Examining the success of a one year pilot program in the north of England aimed at engaging disadvantaged fathers in their children's transition to school, Potter, Walker and Keen (2012) noted (the literature indicated) that fathers' involvement is predictive of child outcomes and well-being. Whilst initially hesitant to become involved in the project, both fathers and children benefited, with fathers reporting positive experiences such as learning new things together. At conclusion fathers were delighted to have done so. Potter et al. found the most important factor in engaging fathers' interest was shared 'cultural recognition' between the fathers and the worker heading the program. Additionally, involving mothers in the process led to higher father engagement.

Gearing, Colvin, Popova and Regehr (2008) also highlighted building on broad skills rather than working on individual strengths or deficits. The researchers evaluated the Re:Membering Fatherhood program, which was designed to increase self-awareness and confidence in fathering, thereby strengthening father-child relationships and, indirectly, the whole family. It was designed in light of previous programs seeking to teach particular parenting skills to fathers, rather than building on individual strengths to increase competency. Whilst fathers indicated an enhancement in communication, role and task performance, decrease in control issues, increased self-esteem and less parental stress following the intervention; these improvements did not hold over time, indicating a need for on-going support to assist fathers in facilitating and maintaining close father-child relationships, as well as positive family outcomes.

The Catch and Cook event aims to help fathers participate in their child's development. Programs that organise and encourage fathers' interactions, including through special events, can help fathers participate in their children's development. For example Green (2003) investigated what attempts early childhood educators were taking to involve fathers in programs and the success of these efforts. Employing (Epstein's, 2001) theory of 'overlapping spheres of influence', Green

suggests that greater father participation in early childhood settings will lead to a closer connection, and therefore better outcomes for children both academically and socially, in the 'spheres' of home and school. Green found that early childhood facilitators who worked to encourage fathers to participate on a daily and special event level obtained higher participation of fathers.

How the behaviour of fathers impacts child attachment security has not been fully explored. Mainstream research shows it is the quality of interactions between fathers and children which counts most. Brown, Mangelsdorf and Neff (2012) drew the distinction between quality and quantity of fathering. They investigated father-child attachment at 13 months and 3 years in the United States. The authors found that fathers who were both sensitive (quality) and involved (quantity) were more likely to have stronger attachments with their children at 3 years. It was noted that fathers who were more involved displayed lower sensitivity than less involved fathers; highlighting the importance of quality in father-child attachment. Additionally, attachment levels remained stable from 13 months to 3 years and the authors state that through a secure attachment with their child, fathers are reinforced to continue with sensitive parenting and their levels of parental confidence are also increased. Brown et al. posit this stability may continue in later years.

Brown, McBride, Shin and Bost (2007) state that father-child attachments are formed at a similar rate as, however are independent to mother-child attachments. Citing a lack of a unifying theory and outcomes of father behaviour on the development of child attachment, the authors investigated whether interaction, accessibility and responsivity played a mediating factor in attachment outcomes. Brown et al. state that paternal involvement is related to negative outcomes when parenting quality is low, thus the parenting quality of fathers (sensitive interactions with, accessibility and responsivity to children) mediates the father-child relationship via involvement. When secure attachments are formed through quality interactions, the amount of time fathers spend with their children has no affect on the relationship, however a lack of quality interactions leads to insecure attachment, even if the amount of time spent with the child (involvement) is increased. The focus of the report below is on evidence of how the Catch and Cook event creates and builds quality interactions between fathers and sons.

We know from a range of studies that mainstream research points to the role of support and modelling from other parents on new ways to interact with children; building parenting self efficacy and mitigating stress involved in parenting. Bloomfield and Kendall (2012) explored the success of '123Magic', a parenting program in the UK (based in social cognitive theory) aimed at increasing the self-efficacy of parents with challenging children, through modelling and vicarious experience. The parents discussed their parenting experiences in a group context and, in this way, obtained support from other parents and facilitators. Brown and Kendall state that parenting stress decreased as self-efficacy increased and this remained constant 3 months after completion of the program. Child behaviour did not change as a result of the program however the authors state this may occur in the long term, after children and parents become used to their new ways of interacting. However parenting

programs that address peer support for new ways of interacting with children for Aboriginal men are few and far between.

Fathers appreciate the need for social support and group efforts in finding their parenting skills or 'wanting to be a good father'. For example in the Southwest of the U. S. the Parent Empowerment Project (PEP) was established with a goal to involve young Latino (teenage) fathers in a group psycho-educational and therapeutic intervention. Parra-Cardona, Wampler and Sharp (2006) found the program was aimed at resolving issues associated with becoming a father, relationships with the child's mother, increasing involvement with the child and teaching parenting skills; in an effort to foster positive father-child relationships. Fathers appreciated that the groups were specifically designed for them, and although initially reluctant to participate, found the groups facilitated an opportunity for connecting with the person they wanted to be; 'good fathers'. In learning how to promote stronger relationships with their children, fathers' desire to remain involved and be 'good fathers' increased. Fathers also expressed a desire for the groups to continue, as an on-going basis of support.

In mainstream parenting research there is a focus on bonding between men and boys through sport and leisure. Kay (2007) highlighted the need for research into parental outcomes in family studies and investigated leisure and fathering. Kay states that during shared 'leisure' times, fathers and children grow closer emotionally and that sport (children's soccer in the UK) is an activity which allows a comfortable and secure space for fathers to bond with their sons, as well as construct a new 'fathering' identity. Additionally, in becoming involved with their sons, fathers may reduce their own leisure time, finding these activities may not fit with the fathering/partner role, leading to stronger family bonds. Fathers who were previously uninterested in soccer, found they became inspired and their involvement often became a foundation for shared activities outside of soccer.

The need for fathers and sons to bond through play based activity is clear in the literature. In reviewing the literature on father-child attachment, Bretherton (2010) noted boys are more drawn to their fathers and fathers are more active with their sons than their daughters. Father-child play is vital to fostering attachment, and activities that seek to include the child's point of view, the teaching of more mature ways of playing and inspiring continued motivation results in the most positive outcomes.

Jeanes and Magee (2011) explored the negative aspects that can arise from father and son bonding through sport, stating previous research has focused only on positive outcomes. Although aimed at discussing negative aspects, such as modeled aggression, the authors did find that fathers and sons were able to build stronger relationships in a comfortable and familiar context, through communication and time spent together. Additionally, Jeanes and Magee claim that fathers build on their own status and identity through the sporting success of their sons, however when the context is removed, fathers may struggle in maintaining a connection with their sons.

For Aboriginal men and boys the situation is different, there are traditional activities, and while bonding can and does occur through sport and leisure it is also powerfully connected to traditional activities such as hunting and fishing. Here they are able to 'build stronger relationships in a comfortable and familiar context, through communication and time spent together'. It is important to investigate how this context for bonding contributes to father and son attachment, and the report below adds to this research gap. It is important to examine how the Catch and Cook event has the potential to build on these natural bonds between men and boys.

I argue that data from the Catch and Cook can extend research such as Ashbourne, Daly and Brown (2011) and for us to consider how we can best develop ideal contexts for father son interaction. They examined responsiveness to children in a range of Canadian fathers, noting previous research had focused primarily on mothers. The authors found that responsiveness occurs 'in the moment' and over time: Child care, teaching, and activities which are mutually enjoyable (such as sports), lead fathers to be present 'in the moment'; time shared together was identified as a pleasurable experience. In being responsive over time, fathers build on their interactions and anticipated differences in future relationships with their children due to developmental changes. Ashbourne et al. identified that fathers learned to respond to children's needs through their own understandings and experiences. Additionally, when fathers were able to assist or teach their children, they experienced positive feelings; fathers looked forward to being able to teach their children values through mutually enjoyable activities such as fishing.

In evaluating the Catch and Cook we are adding to research which only recently is starting to identify the diversity of fathering contexts, and that the father-child relationship is its own developing system as well as a part of larger developing systems (such as family and community).

Goodsell and Meldrum (2010) identified how context is particularly important in father-child attachment; it is the quality, not quantity, of interactions that a father has with their child that is vital to formation of secure attachment. Goodsell and Meldrum suggest that attachment changes over time and that childhood attachments may continue and new attachments may be formed in adulthood. Thus new circumstances or contexts will lead to the reinterpretation of existing attachments.

Palkovitz (2007) states that all father-child research literature to date shows father-child relationships develop over time within shifting larger contexts and the history of the relationship. The author notes that we need to fully examine 'affective climate' (including attachment), 'behavioural style' (including modeling) and 'relational synchrony' (including 'capitalising on emerging interests and abilities') as important aspects of the father-child relationship. The interest is therefore how these aspects of father-child realities play out in the Catch and Cook intervention in the Dampier Peninsula communities.

The Catch and Cook event potentially adds some best practice evidence to a body of literature which examines the need to support Aboriginal fathers in defining their roles within their socio-historical context, connecting to traditional practices and

cultural identity. For example, as part of a large Canadian study on fathers, Manahan and Ball (2007) reviewed the Aboriginal Fathers Project and spoke with Aboriginal men who had children under 7 years of age, in an effort to establish how programs in the community could assist fathers in their roles. The identification of 'father' was determined by the men involved and included step-fathers, uncles and so forth. Fathers stated that the traumatic effects of assimilation and colonialism continued to negatively influence their fathering practices; many men grew up without a father and expressed their hopes that their children would have positive male role models (in themselves) which would assist in breaking down the 'cycle of trauma'. Fathers stated that being able to watch other fathers or similar men interacting with their children helped them learn and assisted with their confidence. Additionally, fathers wanted programs to include traditional practices, stating that this would assist in fostering family relationships and renewing their cultural identity.

There is a large gap in the literature around social learning theory and Aboriginal men, and data from the Catch and Cook helps to fill this gap. One of the few examples of current work is the research is by Turner, Richards and Sanders (2007) and the Triple-P Program. They suggested that previous literature investigating the success of parenting programs set in social learning theory, although successful, was focused on mainstream families. The authors examined the success of a culturally appropriate version of the Triple-P Program in Queensland with Indigenous Australians who had children aged 1-13 years. Turner et al. found that upon completion of the program, parents reported a decrease in negative child behaviour and an increase in positive parenting practices. Additionally, the gains made in the program continued to be displayed 6 months following the intervention. Parents however did not experience any improvement in stress and suggested that more time should be allocated to group sessions and that client engagement required improvement.

Catch and Cook can add to a body of evidence around involving young fathers in programs which involve role models. For example it can add to the work of the Young Aboriginal Fathers Project set up in the Hunter region of NSW to investigate established services and what needs young Aboriginal fathers perceive as required. Hammond, Lester, Fletcher and Pascoe (2004) noted that only 10% of local programs were designed for men only. Informal networks and male workers/volunteers appeared to be the best method of engaging fathers in programs. In interviewing Indigenous fathers, Hammond et al. established that there was a need for more father support and the opportunity to interact both formally and informally (through shared activities) with other Aboriginal men. Fathers stated that the support they found to be most important and helpful to them were role models, as well as the support of their families and communities.

Although often Aboriginal workers on the ground know this point all too well, it must be appreciated by service providers and funding bodies, that often men's sense of community and how this transfers between contexts, takes a while to gain momentum. For example Jia (2000) discussed a young father's support group in Queensland evaluating its success some 10 months following inception. The group was formed for men 16-25 years of age and was designed to help fathers

understand their children's needs, the importance of bonding with children, their parenting roles, how to better support their partners, and social skills that assist in maintaining a strong family unit. The fathers determined the process, structure and content of the meetings and stated that they hoped to become better role models for their children and build a better, safer future for their families. At 10 months from its beginning, he notes the group provided fathers with a safe and supportive environment to discuss important issues. Jia states that when the fathers formed an indoor cricket team, initial interest and engagement was low, however as more fathers became involved, the team became more popular and the fathers were able to support each other in a different context. The Catch and Cook event should be seen as one developing way to build men's sense of community around attachment with sons.

METHODOLOGY

In FSP terms a client is a person who receives direct service delivery, excluding intake and assessment, information only, and referrals. Below the clients are assumed as the participating men and the service delivery was in the form of a community event.

The evaluation of this event was based on the FSP immediate outcomes performance indicators. Here client outcomes expected as a result of the FSP in the short term (at the time of service). These in turn contribute to the intermediate outcomes.

The methods below were designed to be suitable given the FSP aims of increased flexibility around measurement of immediate and intermediate outcomes. The FSP supports service providers selecting the method most appropriate for their clients and service type. It supports service providers adapting their own data collection methods for the performance indicators (or "their own methods to collect data"). Below the interview questions and analysis were designed to be aligned with the FSP performance indicators in a way that links the performance reporting of this specific activity to the overall IPS program performance, including the achievement of FSP outcomes. Rather than survey participating IPS clients (community members and those attending IPS events and activities), the methods were qualitative. They were based on ethnographic participant observation of the researcher and field based individual interviewing. Focus group was potentially to be used, though it was deemed less appropriate (useful) to ask clients for feedback as part of a group session at this activity, as that would interrupt the whole event for a period of time; whereas individual interviews allowed men to each take some personal time out from the event and participate.

Interview questions

To avoid selecting relevant questions for each performance indicator for this activity or presenting a selection of questions with instruction for the client to select the most appropriate; a series of broad open ended questions using a hermeneutic

phenomenology approach (Laverty, 2003) were used to collect qualitative data. These open-ended questions allowed us to seek information according to FSP needs, on clients' opinions about what works, what does not work and make suggestions for improvements to the service. Examples of questions are these:

- What do you think it means for dads or for you as a dad, to do something like this?
- For the boys themselves, what do you think they get out of it?
- What about for the community itself, how is this good for the community?

Additional probes were added to keep the conversation going and ask about the meaning of the event as it connected with broader IPS activities as needed, such as:

- Normally, would the boys get involved with their dads and cooking?
- Is there a men's group sort of forming?
- Is it, I hope it is ok to ask, please say if not, is it hard to get all the men involved?
- Are there people there that you know you are surprised to see, you know that you haven't seen for a long time?

Participant observation

The focus of these was on observations of behavioural interactions during the event: parent-parent (men-men; women-women, women-men/men-women), parent-child, child-child and parent-facilitator. In addition, the set up and organisation of the event, its structure, including beginning and ending sequences were observed. These observations are critical to the evaluation approach adopted. The role of the evaluator is in line with what Elias (1994) calls a participant conceptualiser and praxis explicator drawn from *Nicomachean Ethics* written around 350 BC, where Aristotle divided knowledge into three types, *theoria*, *praxis* and *techne*. *Theoria* refers to knowledge gained from contemplation and theory, *praxis* refers to knowledge gained from action, and *techne* refers to knowledge gained from production or labour. *Theoria* is concerned with knowing, *praxis* arrives from practice wisdom, and *techne* from knowing how. Elias (1994, p. 5) defined this as:

“A participant conceptualizer and praxis explicator has the role an evaluator not only of working within settings to understand and help conceptualize change processes but also of reflecting on action processes that are a part of the setting, of reflecting on theory, (see the literature review attached) and of generating products that share relevant learnings [the report]. To connect theory and practice the evaluator needs to participate, thus be a praxis explicator who works to identify the elusive, dynamic processes of multifaceted, multisystemic interrelationships that are the essence of change.”

In this way I observed community workers interacting with men and women, I watched how one worker approached a grandmother, and asked kindly if she enjoyed her meal and engaged in discussions ending with planning a service based interaction in future...”see you at the office then, make sure you know where to go...”.

I observed the Rangers arrive in Beagle Bay with much respect from others, to help set up. These actions have ripple effects which are important to fully analyse and assess impact.

Research participants

Participating clients were approached while attending the event. In addition, one IPS staff member was interviewed. Only men participating in the event were interviewed, that is not other community members attending or members of collaborating agencies. Two non Aboriginal community members (one participating) were interviewed as a validation check; however the data below is from Aboriginal members only. Square brackets indicate an identifier can be placed such as Community Man or Local Service Provider however no identifiers are included in this report to ensure confidentiality.

To satisfy the FSP requirement of survey (interview methods cannot achieve this % normally) that a minimum of 50% of clients will respond; all clients from all locations attending the activity in this period were interviewed at Djarindjin and Ardyaloon. In Beagle Bay only participant observations was achieved. Thus 12 clients responded through an interview.

Table 1 below shows the number of people attending and indicates those who participated in a research interview. Note though all members who were present even for a short or intermediate time are listed. For some, attendance was brief (e.g. two rangers helped set up in Beagle Bay but did not stay for the event and children floated in and out). The women at Beagle Bay were present the entire time and also in Djarindjin there was strong presence of women. At Ardyaloon all those listed, including many children, were participating for most of the event especially the long table was very full.

Table 1 Total number of people attending and those who participated in a research interview

	Beagle Bay	Djarindjin	Ardyaloon
Cooking			
Community men cooking	3*	2**	5**
Community boys cooking	3	6	6
Local service provider			
Non-Aboriginal local service provider ^		1*	
Non-cooking			
Community Women	9	8	10

Community Children	12	15+	20+
Community men	3	3	4
Service providers Broome	1	1	1
Local service provider	1	2*	1*
Non-Aboriginal local service provider ^	1	1*	
IPS staff	2	3	3
Total interviews	1	5	6
Total participants (not all at once)	35	40	54

- * n= 1 participated in a one-to-one research interview
- ** n = all participated in a one-to-one research interview
- ^ e.g., from Police, School etc

Data collection

The FSP framework suggests immediate client outcomes (or client feedback) should be collected at or near the time of service. The immediate client data was collected during the event and towards the end of the event, when the cooking was finished and participating men were able to relax and had time to talk. Rather than employ follow-up processes over the 4 weeks post the event, the event interview method was considered the most appropriate period in which to collect the immediate client outcomes when sufficient numbers of clients can be asked for feedback. It was combined with participant observation and care was taken in inviting participation. The facilitator is a highly respected Aboriginal man and celebrity chef. It was vital that he introduced the research and the need for men to participate in the evaluation by lending their voice to give meaning to the event in a 10 -15 minute interview. With this, all men attending participated in an interview. Interviews were kept short, and each sitting/recording was paused if needed (as men needed to temporarily stop the interview and continue participating in the event).

Ethics

Clearly anonymous data collection is preferred however in this instance, as the data was collected through interview, confidentiality was applied. Information was stored as required by the Privacy Act (1998) and with the NHMRC guidelines.

The facilitator introduced the evaluator at the start of the event (except in Beagle Bay where one to one introductions applied) and the evaluator outlined the need for valuable opinion, and feedback about the event, what it meant to the participants, and views on the service received from IPS; in order to help improve the services. Also, that no special knowledge was needed to answer these questions and there were no right or wrong answers. The interviews were expected to take approximately 10 minutes, however this time was flexible. The evaluator would approach men or men could approach the evaluator during the event to do an interview at a time and place that was suitable for them. The evaluator advised that, with their permission,

he hoped to audio-record the interviews; stating that to participate via a recorded or non-recorded interview was voluntary, and consent could be withdrawn at any time, even after the interview. Men could choose not to answer all or any particular questions if they wished and were informed that answers would be kept confidential. Additionally, the evaluator advised that this study may be published, although no names or identifying data will be included and no participants would-be identified in any of the results.

Analysis

Men spoke very reflectively, articulately, and responded in-depth to the questions asked. The aim was not to force client ratings on FSP items, but allow the participant to frame their experience and give meaning to it in their own terms. This meaning was then coded back into FSP dimensions and examined in terms of specific FSP indicators related to each dimension. This is an approach deemed more culturally appropriate. It also affords rich data about how the performance indicators were and indeed can be realised in the context of these three community settings and this IPS activity.

In developing interview questions and the coding of data, we used the FSP Performance Framework and its four sections. For Immediate outcomes: Client outcomes expected as a result of the FSP in the short term (at the time of service). The report below is focused on immediate outcomes only. It also focused not on how much is being done, but how well it is being done and the impact the event had for clients. It concludes on how the event-activity operated and achieved its outcomes.

FINDINGS

Immediate outcomes/impacts: Did we make an immediate difference?

The first immediate impact indicator for FSP is focused on improved knowledge and skills. Here I identified ways the activity improved families' (vis a vis fathers) knowledge and skills for life and learning. Below men reported improved knowledge and skills related to their parenting practices and applying new knowledge and skills. I note the emphasis on gaining knowledge or more skills must be treated with caution here on two levels. First men did not talk directly about the event improving their parenting per se and this idea of improving was not asked. This is a difficult question (concept) to put to the men directly, in particular at an event like this. It is an awkward thing to ask when men are clearly being a good parent at this moment in time; something which implies deficits in parenting requiring improvement. Second, the men I talked with were a sample who voluntarily attended and seemingly already had high levels of knowledge and skill in regards to parenting. Before the question of need for improvement could be uttered, men described the event in way that showed they were acutely aware of the need for father-son bonding, men's roles, and the way an event like this championed these causes.

FSP Indicator 2.1 Clients with improved knowledge and skills

This indicator of immediate outcomes suggests impacts for clients should be assessed using the following dimensions.

I know more about how to care for and parent my child
 I am more able to care for and parent my child
 I know more about how to help and support my child to develop
 I know more about how to find help to support my child to develop
 I am more able to find help to support my child to develop
 I have new skills and knowledge to use in my family relationships
 My relationships with my family have improved
 Parenting arrangements are workable
 I am more confident in parenting my child
 I know what my child should do at this age
 I know more about how to help my child do new things
 I have new strategies to deal with conflict with my child's other parent

The analysis of interview data below concludes that the total number of clients attending (n=12) were demonstrating knowledge and skills within the following dimensions.

I am more confident in parenting my child

Men did not talk directly about the impact of the event on increased confidence in parenting their child. They commented on how the event supported them by treating fathers as special and, in accepting this limelight, there is an implicit confidence in being a good father. 'Shine the light' does not refer to being under the scrutiny of a spotlight; it refers to men proudly and confidently acknowledging their special role.

I think it is a good event; for fathers because we don't have much, much stuff like this, happening for fathers to shine the light on fathers because it definitely doesn't happen much, yeah its good its good, last year was good and everybody was looking forward to this year []

I have new skills and knowledge to use in my family relationships

Men talked about this event being special for allowing fathers and sons to get together. They highlighted the need for encouraging family based father-son interactions within the community generally. However they talked about this in context of the whole family as an 'ecological system'.

I think it is a a good thing that happens and we need a lot of father and son's engagement in the community and it is a good program where where indigenous men need to gain, and get better interactions with their families and especially with their fathers and sons stuff []

For the men present, there was a clear focus on a powerful, gender/parenting role reversal. Men were aware of the event supporting their increased participation in

positive family relationships, for example between father and mother, and the benefits of the children seeing fathers 'step up' in this way.

it's for the families as you can see around the place here, you know a lot of the mothers have come down there is heaps of children here, ah it is a really good atmosphere so um, it's a happy, everybody is happy, everybody is a happy atmosphere here, and especially it is what is sort of missing, what has been missing is, um um, in in, a lot of Aboriginal communities, but I guess in many, it is probably similar, in in other cultures as well, you know men at home, you know they are not preparing the food, cooking, you know, a lot, lot of children don't get to see that you know, so if we can sort of step up as fathers to help out in the kitchen um, you know that is really great support for our wives you know and and our children, you know they can have a rest and we can get up and cook, because I have heard that men are supposed to be better cooks, like most things, so don't tell the ladies that but hey [joking]. []

Stepping up is a phrase which suggested as if onto the stage; it was a powerful metaphor and is important to note as it references participation. To be 'stepping up' means putting oneself into spotlight, and the risks can outweigh the rewards when performance is under implicit scrutiny. It is linked to the idea of shame, or shyness, and the deficit model which many interventions work from. For some men, concerned they might be seen as in deficit, it is often better not to even try: Don't step onto the stage at all unless they really want to identify themselves as having this new parental role within a small bounded community. The men I talked with had proudly, perhaps boldly, put self on centre stage, and therein committed, at a high level, to being a model to others. They were therefore in this sense community leaders, and likely those who had a strong commitment to fatherhood.

And I have really enjoyed being here, because it's about the men stepping up and we do try and get the men to try and engage and that is one the good thing about it is that the community is involved with it []

I know more about how to care for and parent my child

The men talked actively showing their awareness of the criticality of caring for their children through 'engaging', 'bonding' and showing 'respect for each other'.

Most men made an immediate general reference to this engagement when asked what the event means to them.

This is probably the only event that's ah sort of for fathers and sons to really get together that has happened that I know. []

This is a good event because there are a lot of fathers engaging with young kids []

It's about bonding you know, sons and that, cooking together...and you know showing a bit of respect for each other, yeah []

Cooking was a powerful vehicle. For example, the man was broadening the event, quite aware of his role in bonding with all children in the family through cooking at home.

Personally as a father this is a good time to sort of bond, whether it be with your sons or daughters the children in general, it is a great way to bond and ah to do it through cooking, ah um you know everybody likes food, you know, no matter what culture, you know what culture you are in, what country you live in, yeah, everybody loves food, so you know it is really ah a great way to see families you know um, bond... []

Thus cooking was central. Linking to food was a great way of creating an 'affective climate' (including attachment), 'behavioural style' (including modeling) and 'relational synchrony' (including 'capitalising on emerging interests and abilities') (Palkovitz, 2007). Below, cooking and bonding were rhetorically linked as synonymous. However the more subtle edge was how cooking provided a space to build new forms of interaction in cooking which they might do at home.

It's, it's something different because it is cooking, most of us men don't like cooking, [do you cook at home?], very rarely. []

Not simply the traditional hunting and cooking interactions that they might engage in together separate from the family, but new 'different' interactions between father and son in the context of a new parenting role.

Men and boys don't really get that cooking, or that bonding time, it is mainly hunting and ah, boys will go hunting with their dads, and that is the main quality time bonding that they have there, they are hunting and they are teaching as well, they are interacting with each other but on occasions like this, it is very different because they don't do this at home, it is mainly the mums, so it is a really really good event you know and it brings out a lot in interaction and bonding between father and son []

The break from tradition was important; and men stressed this evolving role.

For example, the father talking below drew the distinction between traditional bonding opportunity during hunting, and the bonding opportunity this event afforded: a new platform on which father and son could bond and which helps form attachment on a different level. He talked about how the event introduced a new form of relationship between father and son, outside the traditional norms, and involved men and sons interacting in a way connected within the family system.

Most of them wouldn't, [cook at home] but now it's just good and good for them to get around and help each other you know, father and son! Not a lot of opportunities, lot of them fathers take their sons out hunting that's how they learn you know grow up, they know how to fish and go hunting and they know how they like cook turtle and that traditional way you know like there on the beach and like that, and you know like fish they would do the same, stingray, it just like growing up, but um something different like this yeah it's alright, because normally that's a natural thing for going out fishing or hunting you know father and son []

As this was something new to men as well as sons, the discourse below shows the event was a reflection point for men about their own ongoing development, and how this extends to their sons. Essentially it shows how well the event (including the facilitator), father and son are connected. Potter, Walker and Keen (2012) found the most important factor in engaging fathers' interest was shared 'cultural recognition' between the fathers and the worker heading the program. Lead by the facilitator, essentially men had warrant to display their willingness to take on a new role, by adopting new (non traditional cooking e.g. more than men cooking on the beach after hunting) styles of cooking. Thus throughout men's discourse much was being made of new, unique, different ways of cooking.

you know having someone like Mark with his expertise in his profession, a really, a top chef like him, you know to introduce different ways of cooking as well, its unique because he uses a lot of the um, I think Australian plants as well and herbs and spices, um yeah so it is stuff that we haven't even heard about you know, so that's a good, you know it is a just a different way of cooking...its unique, I guess you know []

These new ways of cooking were framed as exciting, and men talked openly about their interest in learning new ways thus moving from their traditional ways of cooking, as a platform on which men were shaping their new identity.

it's a different style of cooking too, instead of the same old stews []

Yeah I think it is a good thing, it is good because we don't cook like that usually you know, all these strange herbs and spices it is a good thing because at home you know you just normally chuck it on the coals... []

because I yeah I would like to make a damper too there, yeah I would like to try that, but you know he put in butter, for him, we don't do like that, we don't use butter and milk, we use a bit of baking powder, self raising flour and plain flour, and baking flour and that's right, yeah just grab it and put it under the sand, hot sand, yeah that's just how we cook it but he just , but when I saw the bowl there with the flour and the butter and hey I said hey what's this doing there, and he said what do ya call it meld it through or something, and you just go like that, you know [shows hand movement] and he just kept telling us you got to let it air into I kept thinking how? How you gonna let the air go through that thing when you folding it up, air just flowing through it, but he is saying you gonna let the air go flowing through that thing it yeah but that's very good for us we don't know all that... []

The event became an open, sanctioning space to display interest in a new role.

never did cook much you know, I just used to cook on an open fire, all the basic things for us, fish, turtle, and dugong, never did cook much, but now yeah always cooking can't get me out of the kitchen []

I know more about how to help my child do new things

As below, men focused on cooking skills as picking up new skills that could be taken 'home' and applied with confidence in the home environment, to help out. This was

not a token suggestion; there was a considered, deep and reflective futuristic element to the speech, as in this suggestion of desire to 'build on' ways in which he could help out at home.

Well you get to learn new skills, skills that you can take home to your own house and you can build on a lot of things []

In this context, when men talked openly about how the event was interesting and exciting for them to learn new skills, ways of cooking they were quick to point out the critical factor, that these were ways to extend their care for their family, their sons by leaving a trace on them and then their family as an ecological system.

I am more able to care for and parent my child

Men highlighted their new role. As one man put it, for him the event/his actions were about leaving a 'trace' on the boys.

...the kids they are a wild bunch but they are all watching and listening, it leaves a trace on them...for my fella well I do a lot of cooking at home, go for a lot of variety and stuff it's a good thing []

I pulled up some chairs for several younger boys who sat and watched. Three boys next to me seemed very proud and enjoyed watching, and I noted how deeply they observed all that was happening.

However the 'trace' left here was not just child development of new cooking skills, being attentive; for the men this event was more than this, it was a powerful way to showcase the ability to care for and parent their sons through modelling how men and boys can be learning something new, together, and side by side.

However further than this, men talked about these as applicable skills, as those they looked to develop in order to care for their family. However the essential bit is this new way of caring for the family was what the men were proudly modelling to their sons. All fathers expressed their awareness of how their stepping up as a role model was supporting their children.

I mean you gotta learn these skills to cook for your own family because there is going to be one day your wife/partner is going to be sick there and the kids are going to expect a feed. For myself I like watching cooking shows (do you do cooking at home), yeah yeah, I like to share the role of cooking. They see their dad around the place cooking and see it is something they can do to, they like to join in, they like to peel potatoes and carrots, yeah, it's enjoyable for the kids as well. []

Men pointed directly to their fathering role, as one of role modelling; a way to support the children's development. However the men talked even more broadly, suggesting the dual role of the event was important. Men were seen to be learning alongside their sons, thus sons were witness to their fathers adopting this new learning. Sons saw firsthand men publicly showing their capacity to take on this new set of skills, a new way of being.

Yeah so it is a really good way, and it's a good way to role model to our younger ones, you know that that's ok to, you know, for the guys to get in the kitchen as well and to help out, around you know, it is a really great way, good thing for the kids, they are all eyes and ears yeah that's right, yeah they are fully engaged you know, they want to be a part of it you know, yeah ah whether it be slicing through an onion or rolling up you know a bit of damper, yeah yeah fully engaged fully engaged (quite timely, boy walks past calling out "where's my dad"). []

At the event, this man talked consciously about the importance of fathers in creating a transfer of confidence in any given activity (in this case cooking in new ways) which occurs from father to son. Men were very aware of their role in modelling, of them leading the way in showing boys how to learn.

Yeah they want to learn and builds their you know, confidence up when they see their fathers they think we'll I have ago too you know []

The man below described very well how the event was about men and boys celebrating, learning not just new basic skills, (which are not doubt important alone) but new roles together. It was clear when they talked openly that the event supported the developmental aims they had for their sons.

To have the sons alongside and they can see that that what's happening here is and they think, when they are going up they think oh cooking is only for woman, you know so they see the mothers do it, but it is not that it us having a go, mm and they take it in and and yeah, sort of realise that they can you know, they can then you know sort of cook, and they will want to be more involved in cooking, when the mother or father is cooking in the kitchen they can come in and give a hand, you know so one day when they get old enough to move out of the house they know what to do you for themself you know so can cook up a little feed, you know. But learning young that it is good that is getting them active and just peeling a, a carrot is something good gets them involved, feeling a bit of pride you know just doing something []

Supporting child development

The fathers took effort to stress the event was labelled as a men's parenting support event, but was not ultimately about the adults. This man referred to not just the sons participating, but the littler kids being around.

I mean all the little kids that were hanging around they wanted to know what was going on, and then they wanted to join in so you know, so it's it's a learning day for kids as well as well as the adults []

On one level, the men talked directly on the skills their child was developing, or picking up in a sense at the event.

Yeah gives them you know, skills teaches them how to help prepare you know, especially with all the vegies and like yeah, and food we are catching, just show them you know how to get involved []

They talked about how the event was teaching boys skills, attentiveness and listening.

like I know most of these boys, I know most of these, they would be over at the basketball court, but they are out doing this because their dads are here, and the kids when here are more respectable as well you know, they behave and listen []

Clearly the event was an opportunity for boys to bond with each other over the topic. I watched some young kids call out with giggles to one boy who came back to his station when cooking 'hey the Master Chef is back'.

I know what my child should do at this age

Men did not talk nor were asked about children developmental milestones. They talked about this being the right age to introduce boys to this sort of role development and the importance of the 'early years' on children's development.

I think that is where you got to get em when they are young, and they don't be shame and shy you know [they think it is a normal thing to do []

There was evidence the event was extending in a (physically, culturally) safe way the boys' involvement in food preparation and cooking, which was advancing their role, input beyond a traditional role at this developmental stage.

The kids learn they come to watch their dads you know, about how we got that fire, and we tell all the kids you not allowed to go near them fire like that you see, because as father we cook all them things turtle and fish, because they just stand there and watch us and we can put it on the plate for them, but like for mixing the flour and that that would be good yeah learn how to do them things []

I know more about how to help and support my child to develop

It is hard to know about the exact impact of the event in terms of men knowing 'more' than they did before in terms of how to help and support their child. This man below referred to the ice breaker.

Seeing their dad's cooking for them as well is another new thing as well, because, some dads don't cook some dads do, and it is good to get the father and sons engaging and maybe learn a different method, and maybe see something healthy as well too, and it is good to see father and son interaction together, yeah it is good for us um because of a lot of us men are not fully in the mode and not bringing up our children properly so this is for the, this is like an ice breaker for us, for our men to be at least helping our children especially if men don't take part in ah, family sort of events, ah as role models and being good role models for our kids, we are the ones who need to be the role models, so it is intergenerational and we are being a role model for our kids and so it gets passed onto them and kids can say oh my dad showed me this my dad showed me that, I know how to cook, and cooking is a way a method of if we do more cooking we can influence people and this is a way of s'pose

a way of that we are engaging them in a western sort of method, to ah cook and prepare in a healthy way []

The man's ice breaker image, suggesting that men had much to learn, is powerful when we think of social change within the community context. It links to what the founder of Action Research, Kurt Lewin (1946), suggested was the first step in a facilitated social change process; the process of unfreezing (or re-education), which refers to the deconstruction of the status quo, and realisation that change is necessary. Part of the excitement about cooking I felt was in some ways attributable to perhaps men's role in cooking having been displaced somewhat. There was a sense of men feeling liberated for an inherited male driven western system where the wife cooks in the kitchen. Here maybe could men could reinvent their more traditional role of men cooking (on the beach) into what is the new western idea or setting, which is 'the kitchen'.

Seeking help/articulating problems

In this context, although the event was not targeted at encouraging help seeking per se, in the context of new role / role reversal, there was subtle evidence here, in that men embraced the opportunity to show their willingness to learn, their vulnerability or softer side in respect of things they don't know, or could get help on, and rehearse as well as demonstrate their capacity for seeking help/articulating problems; within a very safe, fun, well intentioned, innocuous, supportive, environment.

The participant observation showed the tremendous joviality, 'stirring' and fun atmosphere in which men enjoyed their novice status and laughed over taking on an 'expert' like role.

An important backdrop for many Aboriginal men is a hard learned assumption that events such as this are unintentionally or otherwise aimed at exposing their deficits [*not fully in the mode and not bringing up our children properly*]. However this event, set within the safe context of 'cooking' (*'to do it through cooking, ah um you know everybody likes food, you know'*) helped promote men's help seeking as evident below. When asked "Would all blokes come along, or are there some that won't come along?" this man self disclosed there is nothing wrong with getting advice or learning something and normalises this vulnerability for others, suggesting even the expert facilitator is happily learning too, all the while kindly suggesting other men should take their lead from this self development/new learning approach.

Oh some are shy, some are shy, we try to motivate them, [name of IPS worker] tries, but she gets me also along, to go and see them and I go there and say come with me too to try and make them a little bit, some, some of them a little bit shy and but some of them when they like shy they cook at home and stuff, I think it is just big events like this you know, but I say there is nothing wrong with a bit of advice you know, learn a different style too, no it's been a good day, he is not gonna growl; you if you do something wrong, he (Mark) is learning stuff too , he should come down more often. It's a good thing you know what I mean you learn a lot from it, (onto discussion of how he watched how Mark uses the knives and preparations styles he never had such as combining pearl meat with pasta) []

I have new strategies to deal with conflict with my child's other parent

Parenting arrangements are workable

My relationships with my family have improved

These indicators imply dysfunctional family relationships. Data was not collected in reference to these. However the participant observations made showed that the families attending were clearly in high functional relationships. The event was full of joviality and laughter, *'because I have heard that men are supposed to be better cooks, like most things, so don't tell the ladies that but hey [joking]'*. I witnessed attending parents sharing the care of children of all ages at the event (checking on the child's whereabouts and welfare, helping child get food and eat).

I am more able to find help to support my child to develop

I know more about how to find help to support my child to develop

Data was not collected on these indicators as they were a step removed from the nature of the event per se, and not topical, given the short amount of time to perform an interview with each man.

FSP Indicator 2.2 Clients reporting that the service was responsive / respectful of their needs and / or cultural background.

I am satisfied I received adequate information (including referrals to other services) to meet my needs

I am satisfied with the service I received

I would recommend this service to others

I feel I was treated with respect

I was clear about the expectations that my practitioner(s) and I were working towards

The service was respectful of my cultural needs

I am satisfied with the service I received

It was clear in all of the discourse that men attending the event were exceedingly satisfied and talked about several ways in which the event was appropriate to them and satisfied their needs, including the manner of delivery and the event being responsive / respectful of their needs and / or cultural background

It was clear the men attending had been looking forward with great anticipation to this event. Most men knew of or had attended in 2011 and this year was an opportunity to build on the success of the previous year.

so ah last year it was pretty good as well, but this year the same mens came back some of them anyway and some of them are a bit new, (indicates two new men) but they are enjoying it you know, not the same boys, some the same from same fathers as last year, so it's a different mixture []

One man who had not attended last year suggested:

When something like this comes along you gotta jump at it because it doesn't come around too often and you don't know how long this is going to last for so it is good if it continues on []

For all, a large part of their satisfaction was the respect they had for the facilitator. The men acknowledged the facilitator's role in modelling to the boys.

but it's good like for all the young kids too as well, they only see like Mark on TV you know, for him being here it attracts a lot of kids, its good having him up here, his food is unbelievable []

One man talked about how he had benefited and how children attending would also.

He is an Aboriginal chef too, someone to look up to you know, maybe some of the kids will follow in his footsteps and be a chef too, I mean I used to see him on TV and all that's when I was growing up, yeah I used to see him TV when we was at school, now he is here and gives you new recipes and you can think oh I will try this out, just need the ingredients you know. They get that idea of we make a big damper we can just cut it all up and make it small, usually they are fighting for damper, usually they are fighting for damper now it is all even []

While men were happy to see him modelling directly to their sons, the reflective loop was the modelling he was providing for them. He was seen as the role model to follow in many ways.

But yeah it is good for me to come for this yeah, I like to learn all this cooking, I usually do on the fire, salt em up hang em up, dry it out, but that's how I think, I was here last year with Mark down the beach, and Erica told me he is coming, coming again, he is a good man and getting along very well and he is showing me all these spices that he's bringing, not only that I like watching him on NITV, I watch him on NITV, every time, I love watching him, yeah he is very good, so when I see him I say oh wow I love to be like him, yeah I like to learn to cook like him, nah he is pertly good yeah, to come down here and teach most of us fathers here, cos that's how we learn you know fire and a bit of boiling stuff, without any ahh other ingredients in it you know, yeah yeah that's how we did it, [discussion of leaving herbs/spices here so can try it out] yeah just like I just done it there with the crab you know []

There was great sense of personal development being modelled by the facilitator.

by, by benefiting from Mark, and his cooking, yeah, yeah he has got a good knowledge, he has got a good knowledge about things and food, and he presents

himself quite well every time he comes across very well and he comes across every person to within the group. I sort of idolise him because he goes all over the state and he cooks and goes to all these remote places... I watch, I watch his shows on FOXTEL, they come on, yeah. []

The facilitator was an inspiration, an opportunity for opening doors in this regard; someone they could point to, to reinforce their desired role reversal.

yeah yeah most indigenous people that go around you know they don't hardly know how to cook, yeah see, they don't have time most of the blokes you know so they let their wife they do the cooking you know, but for me I like to make it happen I like to get up yeah give a go brother where I come from see, yeah I love to learn to cook, be like this bloke here, yeah I like to be like Mark see []

I would recommend this service to others

Essentially men would recommend the event to others; however the discussion was more about participation. While men clearly enjoyed it and would recommend it to others, the more difficult question to ask was whether they felt other men would/should attend and to identify any reasons why there was low participation. On many levels, this is both an uncomfortable question to ask and an uncomfortable and complex one for men to give a response to. Men generally will not be drawn into giving reasons for why others would not attend, as they view these as both personal and multifaceted.

Men articulated what was being lost by men not attending. For example this man demonstrated great knowledge of event aims when concerned that some boys were missing that attachment opportunity.

yeah, pity all the other kids their father didn't come you now, you know the kids where, there is some extra kids here with no father, yeah so their father maybe gone in town yeah and all that yeah []

When asked about why other men were not participating, one of the complex reasons is shyness and, shame. Juxtaposed with his pride, he was suggesting some men at this point in time were not confident enough to stand on the stage that was set by the event.

Ah, it is a bit of mix and match, some of them wants to do a lot of things and some of them want to do lesser things kind of, with me I am a proud father I like to do some things []

In the context of shyness this man talked about the possibility that there was not enough space for other men to join in. His suggestion was as much about making the event bigger to accommodate them as it was implying they were nervous and might look but would not want to force themselves in or make their participation too prominent.

Yeah well as you see in the early part, there was a lot of people just coming to see what's going on and a lot of them want to participate but it's a limited, space, but they all come around and have a look []

In Djarindjin, I watched the basketball court come alive with people, including a range of young dads who, although they did not take part in the event, obviously gravitated towards it, knowing their sons would like to check it out, and took part in their own way.

There was some evidence of the event helping to build a sense of community and the event itself was not off putting. This man below says something about the potential power of the event if men who would not normally attend felt they could attend on the day by simply walking in and talking part. It is clearly an approachable event that has the potential to attract a wide range of community members.

Yeah like (name of man attending) he does a lot of work around the community, keeping this place all clean, and when we come down and have a bit of food and join in, and he doesn't, in stuff he doesn't normally join in and stuff []

One community worker attributed a proactive role to Save the Children in hosting this event. The agency was supporting men's activities within this his community and was glad to see particular members attending.

Save the Children has done pretty good, ah, to get at least the community engaging in some sort of men's issues and this is one way to show some ways men can be engaging and be part of the events, and ah it is good to see certain children and to include the fathers and the sons and to include the you know family, and to include the fathers and sons through that []

When asked: 'Are there people there that you know you are surprised to see, you know, that you haven't seen for a long time?'

Yeah they just come out, yeah hope we can have more get together things you know like that, keep it strong you know []

One man suggested there would be a natural evolution of increased attendance through word of mouth the more events like this were offered.

there should be more events like this, maybe at different time of the year, maybe like this and once or two times a year, once that word get around you know, won't be long now people be saying ohh we had this and that and ohh that was nice and then next time you know they will remember what we had and they can come in and then you know think of something new next time...to bring along, try something new, experimenting you know []

I talked with one Elder at the event and he said the event gave men an incredible sense of pride - something they can do, as roles are limited for men in the

community. Here they could show off their skills and have the spotlight turned on them and what they can do, was being demonstrated in front of women. He said this was something easy to do which they should do as a community more often. He was very pleased to see boys so confidently get involved. When I asked, he gave a real sense that you cannot force men to come along, only once the event grows and they hear how good it was, they might come, but just have to put it out there and hope. However he was very buoyant about the idea that everyone in this family grouping, to do this more often; catch and cook and eat out together under the stars on a long table.

It seemed that it depended on how word got around though.

When asked 'does it take a while for the word to get around?'

No we knew already you know, yeah we was telling everybody, so yeah, if somebody come home and tell me I go and tell the boys you know, oh " ah Mark coming back again" so start getting your feed for the boys []

Beyond these reasons, the common cause cited for poor turnout in one community was timing and, for example, and in one of communities the timing was tough.

Sometimes it's just the timing you know, there is always people too shy to come along, (representation of the community) um it would of been you know good to see a couple more guys turn up, um, um, you know, some people, um, you know and I heard that last year, last year was a really well attended by the guys here, this year you know the community is actually going through a lot of changes, so people have been you know, whole families have been moved around, the community actually at the moment is going through, you know we have got new housing, renovating, so um unfortunately a lot of people have had to you know shift out of the community for a while, or they are in temporary sort of set up, so unfortunately that sort of stuff, disrupts, um, can can have a an effect on events like this, um so unfortunately you know there could have been a bit more representation from the community but unfortunately you know sometimes it's just the timing you know []

This man then ended this sequence with a positive turn:

'yeah yeah, but everyone is having fun, it is good to see ladies down here and plenty children, especially the children' []

In Djarindjin the disruptions occurring in the community were cited a casual factor in low attendance.

I suppose well there is a lot happening and when the communities are in transition, it interrupts peoples' involvement but as soon as that comes back into plan and people are back into their houses, this sort of public stuff can start happening again []

When asked about event and what it means for the community, men naturally commented on the turnout, as 'wrong timing'.

Yeah it is a good event, but um, I wasn't here last year but um, I hear the numbers we got this year are about the same, we have achieved it now, like last year it was good and we got the same numbers, but it is about the same, still good you know, we could have got a few more but, it's just the wrong timing with some people being away and working and doing other course []

While this time of the year was fine, it was the structural factors within the community that were a problem for the event right now.

It is hard for SCA at the moment because the community are in transition, because two communities are involved with the new housing and stuff so the ah community engagement is pretty, ah, so it's the whole timing as well, and a lot of the community are on the movements around the community so the timing for events and stuff so we have things depending on it can be a small gathering depending on what people are around, ah this time of the year it's pretty good because there is (firewood) and weather and people can go out fishing together and get food too as well so ah, and yeah it is good to see ah men engaging with the younger kids in their family []

Two men were quick to point out its promotion was underdone, although felt strongly the event was a good thing. For one man it was not well advertised through focused efforts to recruit men personally within their community.

I can't talk for everybody else, a lot of them they are in their own issues that you would have heard about before, but me I am out there I like to do a lot of things, but given the chance I doubt that they'd say no if they were asked, if they were asked personally I know a lot of them don't like that Chinese whispers sort of stuff...I mean even if you just gave a week's notice or something like and put it up in in the community hall, on the community notice board or something, that way they have got an idea you know, just say it's a catch and cook ideal, sort of... []

This was echoed by another man in the same community who stressed the need to communicate the event to community members more personally, and that this would help rebuild a sense of community.

um what I ah do think is it was put on the notice board a long time ago, quite a while ago and a lot of the stuff falls off the notice board and maybe some of the committee members of something could tee up with some of the hunters directly to supply turtle or beef yeah get someone to actually bring in their turtle, because I wasn't even aware it was on until this afternoon, you know what I mean, but no yeah I think it is a good thing a bit of a get together, opportunities like this in the community are not very often, the community isn't very community minded anymore I don't think, they just sort of feed their family. We've only had a few get-togethers we had the ahhh, NAIDOC weekend in here and we had (name of event unclear) []

Otherwise men did not want to suggest in any way that the event was anything but positive and a great celebration.

At the Beagle Bay and Ardyaloon communities and also in part at Djarindjin, there was long table. At the table I talked with people who said it was a really great event and extremely empowering for men who attended. We all sat and ate and everyone talked about and agreed they should be doing this regularly as a community, sitting out under the stars at a long table after a (catch and) cook up.

Men's discourse was positively focused on those who were attending (men, women, and children) as having a lot of fun. Men talked about an emerging history of the event from last year to this year, and made many suggestions about how the event could be extended for the future. This discourse was positive and suggestive about advertising well in advance.

and it's sometimes it's a bad timing too as well, with its low people ah participating and it's for them, but maybe you could have a look at it for next time and try maybe earlier during the year, and the people maybe could go earlier during the year, when everybody, until everybody is back into their homes and stuff like that, and it would be good for people to know, about like months before, they turn up , so we can try and organise everything, as well, and so they turn up, because a lot of the communities um do get um a lot of things happening, and then there you build something and something is clashing, so I think that is related to the present (event) []

The men had a strong desire for the event to continue and showed a great sense of ownership and place around this, taking on some responsibility to help support participation.

and it is a good idea for Mark to come here every year, for annual stuff and um a lot of people enjoy it, in the time that he comes up here and we just have to try and get as much people as possible so []

so it's really good ah event and I think it should happen event year and it will probably get bigger, with more happening and more people involved I suppose []

This man talked about more variety than last year not just as a point of quality, but was reflecting on an increased amount of input interest being generated amongst men in the community.

mmh, even with the variety of the stuff that we had, we got here, it's good, we just don't have the same, same things now, more got more from last year, we got more stuff to cook.. []

Indeed most men talked about waiting one year between events was too long and raised the their desire for holding the event more than once a year, to explore more of the local foods in season. Below, this man was reflecting on the kangaroo meat the facilitator had brought and cooked and talked about extending the event in a way that showcased unique regions: *'maybe taking Turtle and Dugong to Nygoongar, and Kangaroo to Peninsula'*

Well it is a different variety every time you come around because it is different seasons and different things at the right time []

there should be more events like this, maybe at different time of the year, maybe like this and once or two times a year, once that word get around you know, won't be long now people be saying ohh we had this and that and ohh that was nice and then next time you know they will remember what we had and they can come in and then you know think of something new next time...to bring along, try something new, experimenting you know []

Men took ownership by volunteering suggestions for the future as below, suggesting involving more children and the whole of the community in a full day of family and culture.

[reflectively while looking around] be good if we could do a whole day of this, and have the whole community involved...I mean for instance in the morning you could get families going out and catching stuff so it's all fresh and Mark would have it in his head what to make as well as oh we have got cockleshells here oh we could do this, this and this he has already got it thinking in his head and he can put it on paper and then can do it, it as soon they get back, it may change, but he has got it already in his head what he can do, and everybody else has an idea. Yeah at the end of the day it could be family day, the whole lot, and Mark has got the patience for that he would show everybody and all the little kids around here they know all the right language so they could point out what's the right name, and he would get an insight into their culture as well... []

It did seem that in particular men liked the women being fully involved so that they along with the children formed an audience for the men on centre stage, and could see what fathers could do.

this one this time was um different, change differently and it was good to get the um mothers involved, and the kids to see what father's day stuff they can do, yeah it is good to get the parents, like the fathers involved in cooking and stuff []

There was a strong theme of men cooking for women in future events and these men suggested holding events more than once a year and argued for an event which highlighted men cooking for mothers.

um I be good if Mark came back for mother's day as well and maybe father and son could cook up for them then, twice you know (discussion that was a good time of the year) []

Ah it's good that Mark comes up here you know, be good if could probably come up more often you know, and we can be a chef ourselves and cook up for the mums, maybe on mother's day, that's a good way for everyone to get involved []

I was clear about the expectations that my practitioner(s) and I were working towards.

Reading the facilitator and IPS workers as the practitioners, men were clear about the expectations of them bringing traditional food they had hunted (most men brought food) and to showcase their cooking this for women/family. They were proud of the fact that they were cooking for women/family or that women and family were the audience. This *'something for their partners'* was central to the event being an 'icebreaker' (as discussed above).

I could see the pride by the men who cooked. Catching turtle, crab and cooking it well is a real skill, and they were very proud to show their skills to appreciative women. One man was very vocal calling out to the facilitator if they could cook pizza base etc, which amused him a great deal (the man calling out) and suggested to the facilitator he would ask the questions on behalf of everyone, because they were shy but he was really proud to be on centre stage.

Thus one man described the event as an icebreaker, a time to celebrate a new role.

We just sort of um, we just need more ah family events to engage with us I suppose, and this way to engage with men by cooking um, to do something and SCA are always focused to do something around the family, it is not only the children but the men women and family as well, so this way I think event is a way that men can ah, do something for their partners as well so, it's a bit of an ice breaker too for us cooking for our partners as well, so everybody enjoy the meal while getting a shot at learning how to cook []

It was clearly the whole family and involvement of women that men enjoyed. This man talked about it extending and complementing, the men's shed, which separated men and boys from the rest of the family. For him the event supported certain topics being more a whole of family concern with *'everybody involved'*.

because a lot that what's that that we had before there was lot of good men turning up, and young boys turning up, there was the men's shed that we had, so it's really good, so if now it's a focus you know on the mother and family and son and stuff so it's good, so it's to get everybody involved, especially the family that the focus, so all can be here as well, ah I enjoyed it it is one of the best that happens, even for men, it is one of the best things that happens for this community, there is a lot of things that happen with nutrition and stuff like that but a lot of men do eat with traditional food, because there's ways of eating food too, in a a um healthy way, so we just get hold of that, there is lot of ways of method of eating food that are methods without oils and stuff and it is good, eating in the right ways []

At times there was talk that the event should not be bound to boys and men. Or that perhaps events which involve men and girls would work too.

One man had an infant son so he brought his daughter along, because you don't see that father and daughter interact you know much, because it's always the mum, so I mean he is a good father he has got a daughter and he has made a time and effort to come down and join in (checked with co-ordinator), it's also special to have that

father and daughter bonding time as well, because I mean that father is always going to be a part of any child's life and as they grow old into their teenage thing they will forget about their mum and go to their for more protection you know, and for us with Aboriginal people you know you don't see that much happen, for father and daughter like, you know the father would say oh no you're a girl, go to mum, you know, do do that with mum, but some fathers do that for like in themselves and they are a good role model to other young men and fathers that's got girls, and men's to have that bonding time, so they can do that, cos I mean you want that child the daughter, not to always only go to mum with problems and headaches, to be open with the dad as well, um, feel, feel that they could talk to him about anything, you know feel safe that if you have got problems and issues, and mum's not gonna always be around, you know you are going to be with me sometimes, you better come and talk to me I am here as the parent, you know there might some things I am not agree on or get angry about, but that, as a parent we can talk and be friends, good friends, you know so um, yeah. I mean I got two boys and I tell my two boys you know listen if you know dad's here, but sometimes if you got some problem or something that you don't like to talk to dad about you know come mum, mum can talk to you about it you know []

The idea of building on father daughter relationship through this sort of event is interesting (see Rouyer, Frascarolo, Zaouche-Gaudron & Lavanchy, 2007).

The service was respectful of my cultural needs

The implicit talk of new traditions was interesting: Not shifting deep traditions, but one of the successes of the event was how it reworked traditions such as fatherhood, roles and behaviour, all within a culturally respectful way.

So it is sort of looking and living and eating in a healthier way, and cooking the tra, traditional food, in a healthier way, because we get, a lot of do have traditional ways of cooking but to balance it all out with traditional food but western sort of ways of cooking , it's all good, I mean sooo, eating healthy in a way so it's building a tradition of food in a healthier way, so men like us we like hunting and everything but cooking in a sort of western way, with all that good stuff []

Men talked about how they, along with the children, were witnessing something different and happily breaking with their usual practice.

Well I quite enjoy when things like this happen, it gives other people an insight into what cooking is all about, I mean people just see the food and they don't really understand what's going on in between with all the vegies being cut up, and cleaned, and all the preparation side, and nine times out of ten people wouldn't know the other side of cooking, they just know that their normal way, that they have been doing for years and years like they have seen. []

I feel I was treated with respect

Much of the respect at the event was clearly attributable to the facilitator. As can be seen from various excerpts above, the facilitator appears in most of the discourse as

a (or 'the') key agent. He is a highly respected Aboriginal man, known to many, and men were very excited to hear from him about new ways of cooking. Given the possible trepidations of some men about being on stage in this new role his careful approach was vital.

Reciprocity is a highly valued part of relationships in many Aboriginal communities. The facilitator was clearly modelling his passion for learning new ingredients, being creative and the event was essentially him inviting and welcoming men to 'show off' what food and cooking styles they had within their community. In this case, the man talked proudly about Mark learning about their unique, local ways. What was evident, and no doubt aimed by this open learning format, was a great deal of empowerment.

and even just teaching him a bit of traditional tucker you know, some of some of the things we cook around here, we cook in a certain way as well, traditional way, and it is good for Mark too to see and one of those fish that I brought, you have to cook it with the liver and I had to show him how to cook it with the liver, something that he hadn't tasted in his life, yeah I caught it on a handline, same like I would cook them stingrays, the fish, just with the liver the fish with the liver together, got to cut them one more layer too []

I am satisfied I received adequate information (including referrals to other services) to meet my needs

No data collected on this topic as referrals to other service not a topic of the event.

FSP Indicator 2.3 To improve the client's access to and engagement with support services

This indicator refers specifically to family based services and to improved access/engagement with services, clients who can find and go to services when needed and, clients with better voluntary engagement with community services relevant to their needs. To address this indicator we need to take the event in this light, the event as a one off 'service' provided in which community members can voluntarily engage as relevant to their needs (in this case needs for men to be involved in family life). However the data we collected fitted better under the other 3 indicators and thus was not coded here.

I can find and go to services to help me with family issues when I need to
 I am able to use and get useful help from community services to help me with family issues
 I can find services when I need them
 I am more confident about finding and going to family services
 I am able to access community services to get help with family issues
 I have information about other services to meet my families needs

FSP Indicator 2.4 Clients with improved family, community and economic engagement

I will have more contact with family, friends and/or community members
 I am aware of more activities in my community
 My relationship with my partner has improved
 My relationship with my children has improved
 My relationship with other family members has improved
 There will be less conflict in our family
 Members of my family are safer
 I feel better able to cope or deal with my issues
 I am more connected to people
 I now help or support others in my community

Clearly it is essential that IPS events aim to improve family, community, social and economic participation, and the links to this is often through relationships and increased contact with family, friends and / or community members. Events such as this aim to increase civic or community participation and this can ultimately assist members to participate in activities with the potential to enhance family participation in employment, education and training.

I will have more contact with family, friends and/or community members

It is important to note the event was seen as a family gathering essentially, thus for many it offered a chance for contact with extended family.

While engaged in participant observation, I spoke with one elder at Beagle Bay while other men were cooking and he said members of six very closely related family groups were participating.

At Ardyaloon I asked; 'how are these kids related to each other?'

That's right that's right yeah um (good question) we've this is the Bardi or Bard children even though you can get the Bardi children or Bard children In Djarindjin, Lombadina, they are very closely related in these communities and other communities, as well as OAP just up the road, also the Bardi people as well, so, you know a lot of these children are related to our people you might say, a lot of these people are related to people at OAP, so pretty much like a big extended family, that's right. []

My relationship with other family members has improved

The initial idea for the event held in 2011 was something for men and boys to bond separately from other members of the family. The aim was to really highlight, by singling out, the need for this particular bond and focus on it as special time between men and boys. This was successful; however this year the event was changed in an important way to acknowledge sharing the role of women. The shift in the event this year where men and boys cooked for the women was quite powerful. It encouraged

men to get involved in cooking alongside and not separate from women. The reference to 'up' below is part of the stage metaphor, and of stepping up.

yeah yeah, but everyone is having fun, it is good to see ladies down here and plenty children, especially the children, and the grandmothers have a lot of responsibility for these kids as well, and they always just want to, to do something I guess, because they are hard workers, um, they're willing to learn new things as well, and pass it on to the younger ladies as well, um but yeah you know, no matter um which community you go to, the ladies are always up there you know, it is matter of getting more involvement from the guys I guess []

This was an excellent example of what theorists of 'ecological systems' talk about and relational based Aboriginal communities know all too well. Fathers and sons are but a micro unit within a family system. This event shows how they need not be separated as a unit; their micro unit relationship can be fully supported within the family as a system. Improving the relationship between men and boys is done so by including and in front of in many ways, the whole family.

My relationship with my partner has improved

There was clearly a lot of community bonding between those that were there. There were jokes made between boys, between fathers and sons, between men and men; however I noticed a great deal of support and at times banter and fun in the interaction between women and men. There was lots of laughing and references to 'Master Chef' by men, boys, and women. When one man proudly stood up to come and get involved at a cooking station, his partner called out '*look out no stopping him now*'.

I now help or support others in my community

Men did not talk directly or exactly to the event meaning they will have more contact with family, friends and/or community members or increased help or support to others in their community. However one thing stressed in the discourse was that the event was a show of all men and fathers together not just individual father and son interaction, but as a community of fathers and sons. Thus one father referred to fathers and sons within the community bonding as a collective unit. He refers to bonding on the very topic of the need for fathers to interact with their sons.

It's it's a good thing because fathers and sons are getting together and doing something positive you know. When you get all the fathers and sons coming together it is really coming together bonding you know. []

As Aboriginal communities are relational it is not surprising also that the men at the event referred to the bonding between men and boys in the context of the community bonding.

Essentially the event is a demonstration of the community bonding; getting together to unite and show their support over, in this case, the topics of men and boys

bonding and developing new roles. Simply put by one man below, who referred to the event as an example of the community coming together, the topic is second.

When the community comes together like this, I think it is a good bonding thing []

When those who attended described how they actively tried to support or encourage others to attend, this shows not only their desire for others to benefit from the experience of the topic (of men and boys bonding and developing new roles); but their awareness of the way an event like this builds a sense of community, which is needed for the action to occur (within the community) around this topic. Subtly, this man is saying that the more of the community sharing in this event based experience, the better the new role of fathers will take hold within the community.

Oh there was more, more, yeah more this year. I have been encouraging most, you know the community; fathers to come you know with their wives, mothers, grandmothers...It's a good experience for them []

Men attending were leaders; they showed a great deal of ownership over the experience in this respect. They demonstrated their commitment by talking actively about how they could contribute to the event, its qualities such as timing, with an eye to future and how they could take part in its planning.

this is the time too for stingrays, I should have really checked, mmh if someone went out and checked we would have stingray here too, this is a good time of the year to have this sort of event you know it's cool, and a lot of the animals sort of this way are in season you know []

They talked actively about being involved in the 'catch' side of the event. This man talked about his contribution with great enjoyment.

so I went out yesterday to get the crabs, yeah so I got them four crabs and the fish I got with a spear yeah one shot and [whhoot quaaaahhh] yeah stone dead, he just still yeah he couldn't shake the spear or nothing, and I went to pick up I couldn't believe it myself for a long time you know, I said ah eh I still got, I'm getting old but I still got it, yeah just like that oh it was a very lucky day I went out hunting []

For these men there was clear evidence that the event would have an extenuating ripple effect, helping as a point to extend and develop a broad sense of community for men.

try it out you know, at home you know and tell all the boys to come around and sit down and try it out, and they would be where did you learn that from and I say oh I got it from the black olive []

I am more connected to people

Interestingly, while the event built new family relationships for men, it was also clearly a way forward, perhaps a catalyst, in supporting and extending men's

ongoing and integral connections to other men within the community through related social events.

When asked 'What about for the community itself, is this a good thing for the community?' This man suggested the event was both family based and showcased men's roles. This did not preclude it being supportive of men getting together, in fact it was a link in the chain for a men's movement.

Yeah, get together, yeah you know it's good, (does it happen often that families would get together), normally ah just for a big event, ah 21st or something like that, they might get together, so we need more like this, like the event we had a couple of men's what do you call it, meeting or or group, group (oh men's group), happening where we sort of brought the younger ones the sons as well, they got involved we had a bbq, and we would like to have more of it you know like once a month or even every few weeks, try not to have it too far apart, doesn't always have to be a bbq, oh we can have a bbq at the end of it but just get together sit down and the older ones the fathers can tell the stories, you know of the old days, and language and songs and that, the boys are interested you know they can learn like from the elders, because we learnt that way too once we learnt from the older ones the elders as well, with the old blokes around there, and they all get in there and (reference to food/cooking got to dig it together) have good time together, have a good time, even it is just down the beach sitting down, all, sharing stories and then having a little cook up after it []

Thus while in western and individualistic societies, there is talk of men getting together separate from their family to bond, here men having an increased role within the family sat by side with men increasing their connectivity to other men.

I am aware of more activities in my community

As described above, the event was a link to other men's activities. When asked if a men's group was forming, the man talked more generally about a men's group forming, and thus the Catch and Cook can be seen as one event which would support and inspire men; developing greater awareness of the potential for men's based activities within their community.

Yeah we had it a couple of times now and yeah we need to get together, and try and make it happen more, because (name of community member at event) was trying to get a little place set up down the beach there, get a few of the blokes down and just give him a hand, just a little sitting area, and so we can our own little you know whatdya call make a little space away from...(unclear rest of community), because (name of two CW's, Anglicare, Men's Outreach) came out here and set up a video and watch a movie and brought some drinks out, some soft drinks and (unclear) had a couple of pots going yeah and then we had another men's down at the old where (name of CM worker, down at the old shops that's the CRICHE centre now but um, we got a bbq there and we watched some footage and drive down and cook up a steaks and a sausage on this bbq, and got some food oh we got turtle and dugong we just throw it on the bbq as well, so it's more often so we can go out together and

so we can go out and catch a fish and turtle and some boys will go with the fathers and get a turtle, and others will go and catch some fish and that, another one will get crab and yeah and just cook it all up together, and like cook, catch and cook yeah []

Several men commented on the participation of non-Aboriginal community members and suggested that it was great to see them at the event, and that they were integral to men's group activities as well.

With the men group as well we have the local workers and blokes and that we just all mix up, it's not just the locals it's the white fellas working here they feel like they are part of the community []

They pointed to the involvement of non-Aboriginal members of 'the community' as important.

I mean this is our school Principal [name], (points to Principal) and he doesn't see this all the time, it's an ideal thing for all cultures, he is part of the school and part of the community so he gets a chance to sit down with everyone []

My relationship with my children has improved

Evidence of this is addressed in reference to men's displays of awareness and desire for bonding with their children, in particular sons, within indicators in FSP 2.2.

There will be less conflict in our family

Members of my family are safer

I feel better able to cope or deal with my issues

Throughout the above report, evidence suggests; that improved relationships between family members, reduced conflict, and increased coping are potential outcomes of improved community and family systems which can occur through the sort of bonding evidenced at the event. Bretherton (2010) suggested that conflict within parental relationships may be related to the evaluation of each other as parents. My observations were that at the event at least the parents attending were making very positive evaluations of each other as parents.

CONCLUSIONS

The structure of the event was premised on classic Social Learning Theory. Albert Bandura's Social Learning Theory (1977) is well defined by his statement: "Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behaviour is learned observationally through modelling: from observing others one forms an idea of how new behaviours are performed, and on later occasions this coded information serves as a guide for action."

The event worked as a brilliant example of social learning and attachment theory and thus as an excellent example of family support – or supporting families, on seven levels.

First, men were being taught to cook, skilfully modelled by a facilitator and in what was being coded or at least reinforced (given the ease with which men seemed to embrace this role), was perhaps the celebration of a new gender role of cooking and preparing food. The sessions were based on principles of guided participation where the facilitator demonstrated a technique and behaviour, and asked the men to repeat this. This was not a didactic model, it was aimed at empowerment, by asking for input at all times and the cooking and cleaning up was a shared responsibility. But in the end, this skilled facilitator celebrated the achievement as that of the men.

Second, as men were being taught this, boys were witnesses to what men and are being taught and to men's celebration, enjoyment and freedom within this new role. The men modelled learning (that conjunction of terms is deliberate); a new way of being for their sons.

Third, to reinforce the above, boys were being taught basic processes of food preparation and cooking, working alongside their father, learning via a scaffolding technique. Boys were introduced to damper, preparing, cooking and cleaning such that this basic knowledge could then build on itself over time.

Fourth, the classic perspective of the social learning theory is that people learn within a social context. Learning is facilitated through concepts such as modelling and observational learning. The Father's Day event built a great social context. Its principle was that men (and boys alongside) were preparing, cooking and yes cleaning (up) for the women, who happily watched on. It was a way of bonding, or celebrating, rehearsing and refreshing the bond between couples within the community. Obviously the event was not designed as couples or indeed family therapy, but the point of bringing men and women together in this way should not be lost. Men benefit from couple-related interventions. For example Parker, Lee, Johnson and Ketring (2012) suggest that men with attachment avoidance and anxiety "would greatly benefit from couple based interventions to reduce individual symptom distress". The event was a celebration of having close attachments where men could safely be seen taking part in reversing, or moreover neutralising gender roles within the essential family functions of cooking and preparing food.

Fifth, couples were afforded an opportunity for celebrating not only their relationship but their relationship with their son. In bonded communities such as remote Aboriginal communities when such family relationships, in this case championing of sons, are celebrated so openly, the essential value of supporting children and the specific message of supporting our future sons, ripples across the community very quickly.

Sixth, in these same tightly bounded and relational settings, when the family unit is celebrated, so is community. The presence of the event sends another clear and

obvious message across the community of showcasing family values, and critically in this case, of implicit positive change about the need for men's centrality in all of this.

Finally, and quite critically, men and boys were being 'attached' in a very supportive context. The event was a celebration of father and son attachment. Literally, they were working together side by side in their newly fashioned roles, but in an open and celebratory way, in front of the women, and indeed proudly in view of the whole of community.

It is important not to neglect this final, essential element. Attachment between fathers and sons is vital and the event was essentially a celebration of father and son attachment. In this case I suggest the event was an excellent example of best practice work, building on the important research outlined in the introduction section of this report, on how sons and fathers can attach and the contexts which support this.

We know that particularly for fathers a lot depends on the early attachments they had with their father (McFarland-Piazza, Hazen, Jacobvitz & Boyd-Soisson, 2012) and the event focused heavily on father son attachments, however quite uniquely it focused on these within the whole family system. The Catch and Cook was a great event to model quality interactions between men and boys within the family system (Brown, Mangelsdorf & Neff, 2012). We know that programs that organize and encourage fathers' interactions, including through special events, can help fathers participate in their children's development (Green, 2003). In particular we need interventions to help men build good representations of what attachment is (McFarland-Piazza, Hazen, Jacobvitz & Boyd-Soisson, 2012). The Catch and Cook aimed directly at reshaping and confirming these positive representations for the men who attended. There is evidence of a powerful generational effect of fathers and sons forming or not forming secure attachments, and that behaviours are modeled by the sons in their own parenting practices in later life (Chae & Lee, 2011). The fact that men were modelling to the young sons was a powerful interruption of negative generational affects. In fact, the Catch and Cook event is designed to inspire fathers to create a new social-context (Taylor & Behnke, 2005) around their parenting. It used cooking as a potential shared interest (Ortiz & Ordonez-Jasis, 2005) for children and parents, one that men and fathers can successfully build new relationships around. However it did this powerfully as best practice. Research shows it is important for men to bond over their new ways of interacting with children (Bloomfield & Kendall, 2012). The Catch and Cook event was, I feel, a first class example of how support and modelling from other parents, can help build confidence in new ways to interact with children and build self efficacy in parenting (Bloomfield & Kendall, 2012). The way the event was organised ensures that men do act as effective role models to each other, (Hammond, Lester, Fletcher & Pascoe, 2004). Interaction between fathers and sons connected to traditional activities builds on bonds that are normally formed and are so very powerful (Ashbourne, Daly & Brown, 2011; Kay, 2007). Catch and Cook is a great example of how this shared modelling can occur between father-father, father to son. On top of this, quite uniquely the event connected to tradition, and built confidence by linking to natural but then extending parenting practices within culture and tradition (Manahan & Ball, 2007).

REFLECTIONS

The main reflections are on the low attendance or participation and, along with this, the particular make up of the men who were able to attend, the facilitator and the role of IPS workers and perhaps, given the potential respect for the process and possible outcomes of the event by men attending, enlarging the event.

According to founder of Action Research, Kurt Lewin (1946), a social change facilitation process must go through three stages. The influence of the Gestalt psychologists on Lewin was clear when he drew on the concept of *Einstellung* in cognitive psychology and unfreezing and moving to a concretisation of thought – hence, the somewhat quaint use of the term freezing. He argued there was a process of (1) unfreezing (or re-education), which refers to the deconstruction of the status quo, and realisation that change is necessary, (2) moving refers to implementation of the change, and (3) refreezing to facilitate maintenance of the change.

For community empowerment to work, we need change agents. For example, Ottaway (1983) has argued that there are three categories of agent role: Generators, implementers and adopters. These are analogous to Lewin's concept of unfreezing, moving and refreezing. According to Ottaway, types of change agents are required in every social change, and no one person can function in more than one role category at any single point of time.

The facilitator

The facilitator was clearly a *generator (aimed at unfreezing or re-education)* a key change agent – able to convert an issue into a need for change, often charismatic. He was also, in working with SCA, what Ottaway would call a *patron* – able to generate public support through their position or resources. Finally, he was an *external implementer* – an agent invited in from outside, to develop internal implementers. The success of the event was synonymous with the excellent role and skills of the facilitator; he was a great agent of change and to ensure success in the future, all efforts should be made to run the event again with the help of this facilitator involved in the structure and planning of the event.

The IPS Staff

The IPS staff can be seen as *demonstrators*. In organising the event they demonstrate support for change, and of course the need to be tolerant of confrontation and hostility associated with change. They are *defenders* – they aim to keep the issue alive, work out the details, and are often representative of those (men in this case) whose cause is being fought. They are the essential *internal change implementers (moving)*, promoting change within units or groups in the community (in this case family units of men); key agents who can, as a catalyst, bring the communities together, to build networks and sense of community and who can act for, within and on behalf of the community to unfreeze, and then implement. Of

course there was no need for the workers to defend against hostility associated with change amongst the men attending. The men were already converts to the cause in a sense. The key for the future is how the workers can keep the issue of attachment between men and sons, within the family ecology, and put the table on the agenda, keep it alive and encourage more men in the community to attend events or 'services' such as the Catch and Cook. Supporting the development of the men's group activities in general might be one approach.

The men attending

This sets us up to consider the role of the men attending. They were clearly change *adopters* (refreezing); they had attended the event last year or knew of it and were 'early adopters' – showing high commitment to practice and normalising change. They were *guardians*, and '*maintainers*' – primarily committed to maintaining the change but adopting new change when it occurs. These men are clearly leaders and ambassadors for the cause within the communities.

As early adopters, men talked openly about the event with an incredible sense of the idea of change, stepping up proudly, breaking out, and breaking normal patterns of behaviour as a man and father. The metaphor men promoted is one of creativity, flexibility, experimenting, cooking up one's self as something new, to be open to trying something new, new ingredients if you like, into the role of men, adding new spices and herbs to this role of men, and their relationships, within the community. IPS workers must keep working alongside these men to further the change agenda.

Men were committed to the cause and offered ideas on how the event could be extended for the future and grappled with how to gain additional participation. However, either through and alongside and with the help of these men in the planning of the event, and perhaps the men's groups, other family and men's events, or on a more individual and one to one basis, IPS workers need to widen the net and attract more men to this agenda of being adopters of the values of men's integral role within their family system. This lack of initially is not uncommon. Most research finds initially fathers are reluctant to participate in support groups aiming for them to be 'good fathers' (Parra-Cardona, Wampler & Sharp, 2006). There was a sense that the event was quite family bound. This is a strength from a family ecology point of view, but looking with a more macro lens, one challenge is to ensure all families are well represented at this or other associated events or participating in other related activities.

Distribute information and authenticate event aims

One key observation I made as a participant observer was around the opening and closing sequences. I thought a lot more could be done to introduce the event and situate it within the full context of its aims. Additionally, while preaching to the converted in a sense of men attending already being early adopters; and not wanting to interrupt the flow of the event, but perhaps as a way of arming the men who are attending with information they could disperse (see below); I thought information could be distributed at the event. Several indicators were not addressed by this report as they were not seen as relevant to the event in its current structure. In

particular, I am thinking of the indicator 'I am satisfied I received adequate information (including referrals to other services) to meet my needs'

This would mean putting information on the table at the event related to indicators in 2.3 around services that are available to help with family issues, the ways community services can help, where to find services when needed, how to access, and thus use the event as away to look at how services match men's needs and are clearly focused on achieving positive outcomes for men as clients.

This information may also link to indicators already being addressed (as outlined in the report above) and those not being addressed such as: I am more able to find help to support my child to develop; I know more about how to find help to support my child to develop; There will be less conflict in our family; Members of my family are safer; I feel better able to cope or deal with my issues

Thus although the data shows men immediately and naturally referring to key agenda items such as bonding etc (they are early adopters albeit); none talked about ways to support men and men's needs for support in relation to building and maintaining bonds with their sons/children. These interview questions were not included as the event was not inclusive of these. Thus both the opening and ending sequences should highlight the full aims of the event and point to information and services and other dimensions for supporting fathers. One of the successes was all commenting on how nice it was to sit outside at a long table under the stars. Perhaps before the meal the IPS workers could confirm and acknowledge, summarise; what the event had achieved. This conclusion transfers to all IPS activities, in that the connection between the actuality and the key IPS aims in organising it are made clear to participants.

A potential regional event

In this light too, it might be worth considering making the event larger. One clear finding here is the importance of food in these communities as a point of bonding. Food is a central force for building a sense of community. So the event, by focusing in on food, is a real winner. Essentially there is case to make for building a larger scale real display of men's unique cooking talents (both the food they can bring to the table and how they can prepare this), and thus unique roles within their community. In this case, men could take a role in hunting, and cooking at a large event, not just for their immediate family but all families, in this community, including non-Aboriginal community workers and service providers as an audience within the community. Perhaps invite families from other communities, or indeed families from Broome or Derby. It could include relevant services providers from Broome/Derby, maybe even tourists though this would perhaps shift from a family orientated event. It could be the event is stand alone or embedded within some form of Expo or other major community event that Broome families and I think service providers (given the IPS aims to connect with these) are likely to attend. This would upscale the event to give it, the region, and the unique food in the region and along with these unique men in the region; a high profile.

Intermediate outcomes

With or without an extended event, follow up interviews with the men who participated in 2012 should be done to determine extenuating and intermediate impacts and outcomes related to event that they voice. Research clearly shows there is always a need for on-going support to assist fathers in facilitating and maintaining close father-child relationships, as well as positive family outcomes (Gearing, Colvin, Popova & Regehr, 2008); and thus it is important to check with men what support they are receiving on an ongoing basis. This follow up would have its own action agenda.

Follow up interviews can add to keeping the issues alive and aid the 'concretisation' of thought for men around the topic of attachment and family roles. At this time, men could be asked about more about community capacity (see FSP 'inclusion of a community capacity measure as an intermediate outcome performance indicator for the change agenda within the community, and perhaps about the planning of the event for next year. Some argue the gains made in the program continued to be displayed 6 months following the intervention (Turner, Richards & Sanders, 2007), thus it is important to evaluate these intermediate effects.

Catch and Cook was aimed at working on building relationship satisfaction between men and boys early so that it might continue into adolescence. I argue this has potential as an international best practice initiative as it drives at creating an opportunity for father-son attachment which can have a host of benefits. It would be good to talk to men about any follow up benefits they experienced as result of the event.

RECOMMENDATIONS FOR FUTURE

Often men's sense of community and how this transfers between contexts, takes a while to gain momentum (see Jia, 2000). The event must run again in 2013 and beyond as there is an expectancy element and men clearly look to it being on the horizon. There is therefore a groundswell of change that is attached to it. It connects men with each other and the family on an important topic and is a link in the chain of developing other men's activities.

Consider, if the event is to be held on same scale, running it more than once per year to build on this traction: Further entrenching bonding elements for boys and setting up an expectant routine that this is a more solid part of the community fabric, and less an unstable, less predictable, 'one-off' status.

From an outsiders perspective; possibly plan the event as a bigger celebration. In this case, perhaps include solid well planned opening and closing sequences in order to reinforce messages of supporting men's, roles, and where men can get help and support from in their new or emerging roles.

Whether held once a year, twice a year, or an event which is developed on a broader scale stand alone or embedded basis, include the men who had attended this year in

planning the timing and structure of the next event. For example, a men's group may take lead and ownership facilitated by IPS to build up a bigger event, involved in its planning in the future, and invite broader audience.

Connected with this recommendation of men being centrally included in the planning of the event, IPS must think of ways to bring more of the community, particularly young dads, marginalised fathers and their sons to the event.

The long table was a particular success and the idea of everyone sitting at a long table was a great symbol of family/community unity, and it should carry forward to the next time the event is run.

The evaluator would like to conduct follow up interviews with men attending to pursue intermediate outcomes and possibly, if applicable, collect information which can help IPS staff in implementing any recommendations above that SCA support.

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