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The Experiences of Japanese Men during the Transition to Fatherhood

Hiroko Iwata

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THE EXPERIENCES OF JAPANESE MEN
DURING THE TRANSITION TO FATHERHOOD

A Dissertation

Submitted to the School of Nursing

Duquesne University

In partial fulfillment of the requirements for
the degree of Doctor of Philosophy

By

Hiroko Iwata

December 2009

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Hiroko Iwata

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By

Hiroko Iwata

Approved October 19, 2009

Joan Such Lockhart, PhD, RN, CORLN,
AOCN, CNE, FAAN
Professor of Nursing
(Committee Chair)

Rick Zoucha, PhD, APRN-BC, CTN
Associate Professor of Nursing
(Committee Member)

Emi Mori, PhD, RN, RM
Professor, Chiba University, Japan
(External Member)

ABSTRACT

THE EXPERIENCES OF JAPANESE MEN DURING THE TRANSITION TO FATHERHOOD

By

Hiroko Iwata

December 2009

Dissertation supervised by Professor Joan Such Lockhart

The purpose of this study was to understand the meaning of the lived experience of the Japanese men during the transition to fatherhood. Review of the literature revealed a lack of men's own perspective and justified the need of this study. Hermeneutic phenomenology was chosen because it was most useful to answer questions of meaning of the lived experience. Participants were 12 Japanese men who had a first-time healthy child younger than 1-year of age, who were sought by using a purposeful sampling technique. Data generation and data analysis were guided by philosophy of hermeneutic phenomenology. The findings revealed the meaning of Japanese men's experiences during the transition to fatherhood. The following six themes were identified: 1) feeling oneself as a father; 2) realizing oneself as a husband; 3) having the wife's pregnancy and delivery for the first time as an impressive experience; 4)

sharing the time and space with one's child; 5) being aware of a change and trying to adjust to a new life; and 6) feeling the difference between one's wife. These six themes created essence of the phenomenon of "becoming a father". This hermeneutic phenomenological study revealed what has been ignored among health care professionals in the Japanese society, that is, the Japanese men's own voice as becoming first-time fathers of infants. The findings contributes to midwifery and child health nursing knowledge and theory development by providing better understanding of fathers' perspectives during the transition to fatherhood.

DEDICATION

This dissertation is dedicated to my wonderful family who have supported and encouraged me over the past ten years of doctoral studies. To my husband Chiko, I thank you for your encouragement and understanding. I couldn't have done it without your love. To my son Daichi, thank you for being you. You were always there to cheer me up. To my mother-in-law Toshiko, thank you for your consistent support and patience. I couldn't appreciate you more for your physical support. To my sister-in-law Satoko, thank you for your support and encouragement.

I also dedicate this dissertation to my parents, Sumie and Takashi, who have loved me since I was born. I thank you so much.

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Chapter 1

Introduction

1.1 Background of the study

The father's role within the traditional Japanese family unit has been that of financial provider, with men being evaluated as not taking part in women's household and childrearing work (Itoh, Kimura, & Kuninobu, 2002; Shwalb, Imaizumi, & Nakazawa, 1987). This traditional way of being a father, however, is being challenged today with societal changes such as increased employment of women and greater number of nuclear families. With more women entering into the workforce, the number of dual-earner families has been exceeding that of single-earner families since 1997 (The Cabinet Office, 2005a). This alteration is leading the Japanese couple's values into more equitable practices in the work of running a household, raising the child, and doing the role as financial provider.

According to a survey conducted by the Japanese Cabinet Office in 2000, among 3,404 people who were over 20 years old in age and randomly selected, 92.9% of the Japanese people believed that men should be actively involved with the childrearing work, and 72.4% believed in men's active involvement with the household work. And this value of fairness in domestic labor is more salient for the younger generations (The Cabinet Office, 2000). The younger Japanese people tend to be in favor of sharing the housework equally between the man and woman. Another important factor that should be considered

for the change of fatherhood beliefs is the increase of nuclear families (Gender Equality Bureau of the Cabinet Office, 2009) and poor relationships between the family and the community. Many of the Japanese fathers and mothers used to spend time in extended families, where not only parents and children but also grandparents, aunts, and uncles were included among the family. Naturally, the parents could receive support fairly easily for raising the child. Moreover, the close relationships between the family and neighbors or relatives could be another support source for the parent. Because modern women can expect little support from their families and neighbors, they shoulder the most of the burden in looking after the child and household. Housewives are caring for the family and running the household with little time to talk about their concerns and few opportunities to handle the stress. After being left alone, many housewives are feeling isolated and lonely. Working mothers are said to be exhausted with enormous amount of work both outside and at home. As a matter of course, women started to have a voice in more equitable practices in domestic labor.

Likewise, many people now, both health professionals and laymen, expect fathers to play a more active role in the childrearing process. The expectation and the reality, however, are different. The actual conduct of fathers has not kept up with the social change in the perception of fatherhood. According to the survey conducted by the Ministry of Internal Affairs and Communications in 2006 (The Ministry of Internal Affairs and Communications, 2006), among the couples with children under six years old in age, men spend only 39 minutes per week in childrearing practices while women spend 174 minutes per week. Time spent by fathers for childrearing is very short regardless of whether or not mothers are working (Gender Equality Bureau of the Cabinet Office, 2009). Japanese men are also reluctant in taking childcare leave. According to the survey

conducted by the Ministry of Health, Labor, and Welfare in 2007 (Ministry of Health Labour and Welfare, 2009), only 1.56% of working men take childcare leave while 89.7% of working women do. In addition, there are so many women who quit their jobs after childbirth that only 24.3% of them continue working (Gender Equality Bureau of the Cabinet Office, 2009).

The gap between the social expectation and the actual situation in fatherhood is indeed a problem. Reasons for the father's minimal participation in childcare are not well understood; however, a study finding indicates that men's sex-role perception and men's involvement in the paid labor market determines the amount of housework they do (Tsukamoto, 2004). According to the survey conducted with 1,416 Japanese citizens over 20 years old, as reasons for men's restricted participation in childcare, 68.2% believe that men are too busy in working outside, and 39.5% believe that men regard childrearing as women's work (Chuouchousahou, 2003). Regarding men's actual working hours in the paid labor market, men in their 30s occupy the highest percentage of employees working for more than 60 hours per week (The Cabinet Office, 2005a). Thus, Japanese men are working for very long hours during the child-raising period. It could be said that men are not actively supported by the Japanese society. And this may be one reason for the Japanese father's limited participation in childcare.

Changing societal beliefs about parenting practices and gender roles have prompted the Japanese government to move toward a more family-friendly and gender-equal society. In 1999 the Basic Law for a Gender-equal Society went into effect for realization of a more gender-equal society, followed by a formulation of the Basic Plan for Gender Equality in 2000, and the second Basic Plan for Gender Equality was formulated in 2005. Among the twelve priority fields of governmental plans, achieving the right balance

between work and family life, or in other words, men's active participation in the household and childrearing practices was considered a critical area (Gender Equality Bureau of the Cabinet Office, 2006).

In summarizing the historical and social background of fatherhood in Japan, changing societal beliefs about gender roles and parenting responsibilities have prompted greater attention to the role of fatherhood. It is believed today that men should be more actively involved with the childrearing process and share domestic labor more equally. The Japanese government is also moving in alignment with this trend, and as a result, it is believed that Japanese fathers have become more nurturing than ever before (Fujiwara, Hinokuma, & Ishii, 1997; Kitamura & Tsuneaki, 1998; The Cabinet Office, 2005b; Tsunetsugu et al., 1993). The question remains, however, if men's voices have been heard equally with those of women. Studies of fathering have become more prevalent in the last two decades (Shouji, 1999), however, most of them have focused on the supporting role of the father (Fujiwara et al., 1997; Kitamura & Tsuneaki, 1998; Takahashi, Narita, & Satou, 1999), having failed to see the phenomenon from the father's own perspective. There is a dearth of research which examines men's lived experiences during their transition to fatherhood. The transition to fatherhood is considered to present many challenges and stressors, requiring emotional and social adjustment. Studies conducted outside Japan provide evidence that the transition to fatherhood is a stressful event and that fathers experience feelings of exclusion from health care professionals, lack of support, anxiety, anger, and helplessness during the birthing and childrearing process (Barclay & Lupton, 1999; Berry, 1988; Chandler & Field, 1997; Henderson & Brouse, 1991; Jordan, 1990; Nichols, 1993). Exploration of the Japanese father's experience from the father's own perspective will give us a real depiction of the current phenomena and

lead to more sensitive nursing interventions to help men become fathers.

1.2 Purpose

The purpose of this study was to understand the meaning of the lived experience of the Japanese men during their transition to fatherhood. The following two research questions were explored:

1. What are the Japanese men's experiences during the transition to fatherhood?
2. How do the Japanese men feel about themselves becoming fathers?

1.3 Definition of Terms

1. The Japanese man was defined as the male who spoke and read Japanese, was living in Japan, and defined himself as culturally Japanese.
2. The father was defined as the male who was a married parent of his own child with a blood relation.
3. Transition to fatherhood was defined as a process of changing from a state of being a non-parent to a parent. During this process, man adds a new role as a parent (Burr, 1972). Therefore in this study, a period of transition to fatherhood was operationally defined as a period from birth to 12 months postbirth (Condon, Boyce, & Corkindale, 2004).

1.4 Assumptions

The researcher assumed that participants would genuinely reveal their experience in becoming fathers to a female researcher in an interview setting.

1.5 Limitations

Recruitment of participants was conducted in one geographical area of Japan. Therefore, the study findings will be useful for the researcher in understanding fathers with similar backgrounds and settings.

1.6 Significance to Nursing

In modern Japan, the importance of fathers is well acknowledged among people in the family level, institutional level, and governmental level. New awareness of fatherhood has prompted men to change into more involved and nurturing fathers. Men, as being in the midst of turmoil however, are left unheard and what they are feeling and thinking remains unknown. Most of the Japanese men are still working for long hours and thus it is difficult to contact them and hear their voice. However, more Japanese men are seen in a variety of settings such as pregnant women's check up, prenatal classes, during the postpartum period, and in community settings maybe because they think being with their pregnant partner or children for medical reasons is valid for taking work off. In this respect, nurses have relatively many opportunities to interact with men and thus are in ideal positions to help men become fathers. Consequently, nurses' deeper understanding of men as fathers will directly lead to better care.

The purpose of this study was to increase the understanding of the experience of Japanese men as fathers during their transition to fatherhood. By using a phenomenological approach, the Japanese fathers' experience was understood from their own perspective. Findings of this study also elucidated their needs during the process of becoming a father. A deeper understanding of the Japanese father's experience will lead to more sensitive and individualized nursing care and help men become fathers. Moreover, helping the father to realize the importance of his role and to gain confidence and competence in interacting with his family may be advantageous to all members of the new family.

Chapter 2

Review of Literature

2.1 Introduction

The purpose of this study was to understand the meaning of the lived experience of the Japanese men during their transition to fatherhood. In order to examine an existing body of knowledge on fathers' experience, fatherhood articles written in either English or Japanese were reviewed. An English-written literature search was carried out using the CINAHL and Medline covering the period from 1990 to 2007. This time span is chosen because 10 years is considered to be needed to capture a recent trend of fatherhood studies when the initial search was conducted in 2000. The terms used in the search were "fatherhood" or "parenthood". Japanese articles were searched mainly by using Igakuchouzasshi (one of the largest Japanese computer software systems that covers mainly medicine, nursing, and dentistry) and CiNii (Citation of Information by National Institute of Informatics, largest Japanese computer software systems that covers multiple disciplines) over the last 16 years (1990-2006) by using the keywords of "chichioya (father) and yakuwari (role)" and "chichioya (father) or fusei (paternity)". Additionally, citations in bibliographies of previously located references were also used. The inclusion criteria were studies that described fathers' experiences or fathers' roles of healthy children. The exclusion criteria were studies of adolescent fathers or studies of ill children and ill fathers. Relevant articles that met the inclusion criteria were reviewed.

The review of literature is organized under four major sections. The first section focuses on the Japanese father's role. The second section addresses the importance of father's role. The third section explores father's involvement with childrearing and its effects. Lastly, father's experience during the transition to fatherhood is reviewed. Except for the first section on the Japanese father's role, studies conducted with the Japanese and non-Japanese were both included for the review in order to highlight the difference in the findings between the Japanese studies and non-Japanese studies.

2.1 The Japanese Father's Role

According to role theory, persons are always regarded to be members of a society, which is structured into positions or statuses. As the product of the interaction of self and role, persons perform specialized actions or roles (Sarbin, 1954). Thus, fathers are expected to exhibit a characteristic role in a Japanese culture. Historically, the father's role within the traditional Japanese family unit has been that of financial provider and disciplinarian, and being an authoritative master of the family. However, beliefs about the father's role during pregnancy, labor and birth, and infancy have changed toward a more participatory style over the years.

The degree of fathers' participation in childcare and household work has been studied by a number of researchers. The typical items used to measure child care taking included activities such as bathing, playing, changing diapers or clothes, feeding or helping to eat, putting children to sleep, care taking during the midnight, and driving to the kindergarten. Items of household work included preparing meals, cleaning, washing clothes, and going out for shopping (Akashi & Suga, 1995; Fujiwara et al., 1997; Kashiwagi & Wakamatsu, 1994; Makino, Nakano, Kashiwagi, Nakano, & Kashiwagi, 1996; Ninomiya, Deguchi, & Ogata, 1995; Ogata, 1991; Onodera, Aoki, & Koyama,

1998; Tsunetsugu et al., 1993). All of these items refer to the actual fathers' behaviors, which might be one reason why many researchers used them as empirical measures. However, role is a broad and complex concept, and whether it can be addressed by measuring only fathers' behaviors remains highly questionable.

Cronenwet's (Cronenwett, 1982) suggestion could serve for a more comprehensive understanding of the Japanese father's roles. He reviewed past studies of father participation, and suggested that parental participation in a child's life should include all aspects of play activities, affective involvement, direct caretaking tasks, indirect child care tasks, involvement in decision-making, amount of primary responsibility for child care, and overall availability to the child. With this in one's mind, the researcher could achieve a better understanding about fathers' roles.

2.3 Importance of the Father's Role

It has been considerably many years since the importance of the father's role has become manifest. Review of the fatherhood research made it clear that fatherhood studies took the first step in an attempt to examine the father's importance for child development. Research conducted outside Japan provided evidence of the father's favorable effects on the lives of his children in moral attitudes, aggressiveness, school performance, school adaptation, sex role perception, delinquency, and psychological problems (Adams, Milner, & Schrepf, 1984; Hoffman, 1971; Lamb, 1976). The father's contribution to child development has also been one of the research topics among Japanese researchers.

Ogata (Ogata, 1988) conducted a descriptive correlational study to explore the relationship between fathers' involvement and children's social development by using a questionnaire. The sample consisted of 83 parents with one to six-year-old children. He found that though fathers' involvement was not greater in quantity compared with their

spouses, fathers' involvement in the "playing" and "disciplining" area was associated with children's social development measured by the S-M (Social Maturity) Social Living Ability Test, which evaluated six areas of self-help, locomotion, occupation, communication, socialization, and self-direction. The findings indicated that the father's participation in the childrearing activities had a great impact on the child social development although the father spent less time with the child than the mother did.

Takano (Takano, 1993) studied 280 Japanese fathers with infants by using a cross-sectional correlational design. He examined the correlation between the attitudes of bringing up children by fathers and the problematic symptoms of children measured by TAKEN parent-child relationship diagnostic test (Shinagawa & Shinagawa, 1958). In this test, parents' childrearing attitudes are evaluated and are categorized into ten types. The child's problematic behaviors are also evaluated by the test. The study results indicated that fathers who were categorized into the following five types were related with children's problematic symptoms such as anti-social behaviors, regressive behaviors, and neurotic behaviors. Those were: "negative refusal type", which referred to parents who had negative feelings towards the child with a hands-off policy; "positive refusal type", which referred to parents who had negative feeling towards the child and thus demonstrated abusive behaviors; "strictness type", which referred to parents who may have strong love for the child and thus disciplined strictly; "contradiction type", which referred to parents who demonstrated contradictory attitudes towards the child; and "inconsistency type", which referred to parents whose emotions were unstable and thus demonstrated inconsistent behaviors.

Ishii-Kuntz (Ishii-Kuntz, 2004) studied 193 Japanese and 203 American parents with school-aged children to examine the effect of paternal involvement on sociability

among their school-aged children. Using questionnaire and interview data, she found that children whose fathers were actively involved in their lives reported higher scores of sociability than children with uninvolved fathers in both countries.

These three Japanese studies revealed that the Japanese fathers, although roles of fathers depend on cultures, had significant effects on the lives of children. Fathers' involvement with childrearing is proved to be beneficial for child development, especially in sociability. The study findings may serve as rationale for fathers' participation in childrearing practices. However, antecedents of fathers' involvement with the child raising activities, that is, why some men are active in childrearing while some are not, remains unknown.

The father has been also recognized as an important contributor to women's health. Looking at studies conducted in Japan, Kanie (Kanie, 2005) studied 191 Japanese couples of toddlers to examine the relationship between fathers' involvement with domestic labor and the couples' subjective well-being. She found that fathers' involvement with childrearing activities had a significant positive relationship with mothers' satisfaction and negative relationships with mothers' depression and anxiety. What this study indicated is that one of fathers' important roles may be supporting female partners. This message seems to be pervasive in current Japan. A search of the Japanese nursing literature revealed that many authors mentioned fathers' role as the primary emotional and physical support for the mother (Kawai, 1994; K. Murakami, 1999; Ogata, 1990; Tsunetsugu et al., 1993), and fathers' support contributed to the psychological well-being of mothers (Taneda & Nakajima, 2004).

Overall, the available research suggests the importance of fathers' role on child development and women's health. This seems to have provided rationale to expect fathers

to play a more active role in the childrearing process with the societal change. Japanese fathers are now recognized as more important than ever before by health care providers. What has been eliminated in those studies is men's own thought in defining their roles and in perceiving outcomes of their performing certain roles. It is likely that people except fathers are recognizing roles of fathers as important and promoting fathers' participation during birthing and childrearing process.

2.4 Father's Involvement

With more men being involved during pregnancy, being present at the delivery, and having the opportunity to become acquainted with their newborn child before going home from the hospital, Japanese researchers started to examine effects of fathers' involvement. Chiga et al (Chiga, 1991) studied 98 Japanese couples to explore the relationship of fathers' presence at delivery with fathering attitude and childrearing behaviors. Fathers were asked to answer questionnaires on child care, participation in household work, communication with the partner, and paternal feelings at one year postbirth. The results showed that fathers who were present at delivery showed more behaviors of child care, had a higher score in positive feelings to the child, and had a better communication with the partner compared with those who were not present at delivery. Findings of this study indicated that the father's presence at delivery might contribute to the quality of parenting and the marital relationship. In this study, however, the father's attendance at birth was not a result of random selection of subjects, but decided by fathers themselves. Therefore, there was a possibility that fathers who attended the birth had more positive feelings about childrearing and had a better marital relationship even before attending the birth. Thus, results of the study might be the consequence of the father's characteristics, not the attendance at birth. There was, however, no research that used the technique of

randomized control trial in examining the effect of father's attendance at birth.

Researchers also have investigated factors that contribute to changes in a father's involvement in his child's life over time. Fukumaru, Muto, and Inaga (Fukumaru, Muto, & Inaga, 1999) conducted a study to investigate relationships between the father's involvement and the value of work, the value of child, and the marital relationship. The sample consisted of 416 Japanese couples with toddlers. Mothers and fathers were asked to fill the questionnaire separately and return it by mail. The father's involvement was measured by eight items, which were developed by the researcher after reviewing the relevant studies. The value of work was measured by 22 items, which were developed by the researcher after conducting a preliminary study that included a factor analysis. The value of child was measured by 22 items, which were also developed by the researcher after a preliminary study. The marital relationship was measured by using a part of the Marital-Dyadic Adjustment Scale (MDAS) (Spanier, 1976). Multiple regression analysis was used to predict the father's involvement. Results showed that the value of work ($\beta = -.22$, $p < .001$), the value of child ($\beta = -.18$, $p < .01$), and the marital relationship ($\beta = .18$, $p < .01$) made a significant contribution to explaining variance in the father's involvement ($R^2 = .26$, $p < .001$). Findings of the study indicated that the father's emphasis on outside work and the low priority in child care influenced the father's minimal participation in the father's involvement. On the contrary, a better marital relationship contributed to the father's active involvement. Among these three predicting variables of the value of work, the value of child, and the marital relationship, studies conducted outside Japan proved that the marital relationship was one of the most consistently powerful predictors of the father's actual parenting role (Belsky, 1991; Chapman, 1991; Levy-Shiff & Israelashvili, 1988; Tomlinson, 1987; Weiss, 1990). The studies suggested that better understanding

and mutuality within the couples' relationships and more satisfaction about the marital relationship related to fathers' active parenting behaviors.

Sex role perception is another important variable in predicting fathers' involvement. Fujiwara, Hinokuma, and Ishii (Fujiwara et al., 1997) conducted a study to examine the degree of the father's participation in domestic labor and its influencing factors. The sample consisted of 128 Japanese couples with their first child. Fathers and mothers were asked to answer the questionnaire separately at three months postbirth, eight months postbirth, and 18 months postbirth. The questionnaire was developed by the researcher after reviewing relevant articles and conducting a preliminary study. The father's participation in domestic labor was measured by 17 items which included the following four categories: caretaking behaviors; playing behaviors; supporting the mother emotionally; and doing the household work. Sex role perception was measured by one item to ask how much they think the work of childrearing and household as their role. Repeated measures analysis of variance (RANOVA) was used to examine the influence of sex role perception on the father's participation in domestic labor at three points of time postbirth. Results showed that the time factor had no effect on the father's participation in domestic labor, however, sex role perception had a significant effect on the father's participation in domestic labor. Fathers with a traditional sex role perception had significantly lower scores in caretaking behaviors at eight months postbirth ($F=2.78$, $p<.05$), in supporting the mother emotionally at three months postbirth ($F=5.45$, $p<.01$), eight months postbirth ($F=5.54$, $p<.01$), and at 18 months postbirth ($F=2.92$, $p<.05$) than those with more equitable sex role perception. Findings of this study indicated that fathers who ascribed both childrearing and household work as a female's role tended to participate minimally in childrearing and household work. The work of Kashiwagi and

Wakamatsu (Kashiwagi & Wakamatsu, 1994), Katoh (Katoh, 1992), and Weiss (Weiss, 1990) shared similar conclusions that fathers with more gender-equitable attitudes tended to be more involved in birth and child care.

Another factor that related with the father's involvement was the female partner's job status. Fathers with dual-earner families tended to be more involved (Fujiwara et al., 1997; Tomlinson, 1987). Variables such as the child's age, the child's sex, the child's condition, the number of children, paternal age, the father's personality, and the father's job status were also related with the degree of fathers' involvement (Jones, 1986; Levy-Shiff & Israelashvili, 1988; Ogata, 1990).

Thus researchers have investigated the antecedents and consequences of varying levels of father participation in child care. The pervasive message is that the father's role is to support the pregnant woman and new mother, and his importance on child development is much emphasized. It is evident that past studies failed to define the father's role from the fathers' own perspective. How fathers experience the transition to fatherhood and how they define their role as a father remains questionable.

2.5 Father's Experience

A body of literature exists on the transitions in attitudes and behaviors that fathers experience at various points in their children's lives. Most of the studies used the qualitative method in order to explore the man's experience during the partner's pregnancy, during labor, and postbirth. In this section, studies conducted with non-Japanese men will be presented first being followed by two Japanese studies.

May (May, 1982a) explored the social psychological experience of expectant fatherhood by using a grounded theory method. She studied 20 expectant fathers during pregnancy and proposed three phases of father involvement in pregnancy such as

announcement, the moratorium, and the focusing phase. The announcement phase is when the pregnancy was first suspected and confirmed, and varies from a few hours to a few weeks. It is characterized by great joy and excitement if man desired a pregnancy, but pain and shock if man didn't. The moratorium phase is the period when men put conscious thought about the pregnancy aside for a time. Following the announcement phase, the moratorium varies from a few days to several months. The length of time depended largely on man's readiness for pregnancy. Men who felt more ready for pregnancy experienced the shorter and less stressful time. And the sense of readiness for pregnancy was defined by men in terms of three major areas: "1) a sense of relative financial security; 2) stability in the couple relationship; and 3) a sense of closure to the childless period in the couple relationship" (p.341). Men who perceived a problem in these three areas tended to feel more difficulty in adjusting to pregnancy. It is characterized by men's emotional distance from the pregnancy. Many men said that pregnancy was not real to them during this period. The last phase of focusing is when men perceived the pregnancy as real and important in their life. The focusing phase begins around the twenty-fifth to thirtieth weeks and continues until labor. During this period, man begins to redefine himself as a father. Findings of this study show that men's experience during pregnancy is not straightforward but much complicated. It depends on the phase of pregnancy and man's readiness for the pregnancy. The participants of this study were limited to the first-time expectant fathers, therefore, a study with expectant fathers of multiple children may reveal different aspects.

A study conducted by Donovan (Donovan, 1995) is another exploration of experiences of expectant fathers. The sample consisted of six Australian men during their partners' pregnancy. They attended a series of five meetings and subsequent individual

interviews. The first meeting occurred in the second trimester of pregnancy, followed by subsequent three meetings over a period of eight weeks. The last meeting was held 12 weeks postbirth. Individual interviews were held after the last meeting to confirm the accuracy of the researcher's interpretation of data. The research data included transcripts of tape-recorded interviews, group discussions, observations, and field notes. Analysis by using a grounded theory method revealed five theoretical constructs to explain expectant fathers' experiences: "1) ambivalence in the early stages of pregnancy; 2) relationship with baby not real; 3) how should I be as a father?; 4) coping with the changing roles and lifestyle; and 5) disequilibrium in relationship with female partner" (Donovan, 1995, p.708). Findings of this study showed somewhat similar conclusion with May's (1982) that men experienced not only positive feelings but also emotional turmoil and anxiety during pregnancy, and that men needed time to adjust and redefine their role as fathers.

Four studies were identified regarding men's experiences during the partners' labor and delivery. Chapman (Chapman, 1990) studied 20 couples to describe and explain the expectant father's experience during labor and delivery. By using grounded theory methodology in collecting and analyzing data, she found three roles of men: coach, teammate, and witness. Men as coach viewed themselves as the managers or directors of the experience and they actively assisted their partner during labor with breathing and relaxation techniques. Men as teammate viewed themselves as members of a team and they assisted their partners by responding to requests for physical or emotional support. Compared with men as coach, men as teammate were less concerned with the need to be in control. Men as witness viewed themselves as companions and they provided with emotional and moral support as their task. They were often observed as just being present during labor and observing the process. Among these three roles, the majority of men

were playing a role of witness. In addition, the degree of understanding and mutuality within the couple's relationship was identified as an influencing factor on the roles adopted by men. Chapman indicated that the current expectations of the father in the role of coach was not realistic and should be reevaluated.

Another study investigated the expectant fathers' experiences during labor (Nichols, 1993). Forty-four first-time fathers who were present at delivery were asked to describe their feelings about their childbirth experience by answering three open-ended questions: 1) What were your feelings about being with your wife during her labor?; 2) What were your feelings about your experience of being present when your child was born?; and 3) What three things do you think you did that were most helpful to your wife during labor and delivery? The data were obtained by mail from new fathers one month after delivery of a healthy baby. By using content analysis method, data from fathers who attended prenatal childbirth education classes were examined separately from fathers who did not attend. The findings indicated that the expectant fathers experienced both positive and negative feelings regardless of prenatal preparation. Men experienced the feelings of fear, anxiety, and helplessness during labor and delivery. Moreover, they felt they received little support from health care professionals in assuming the paternal role. Findings of this study indicated that the father's needs should be assessed throughout labor and delivery in addition to the mother.

Similar findings were also found in Berry's study (Berry, 1988), a retrospective descriptive survey that was conducted to identify men's perceptions of their experiences during their spouses' labor and delivery. Forty first-time fathers were asked to answer the questionnaire within 36 hours of delivery. Results revealed that men viewed labor and birth as a stressful event and, moreover, that they were concerned about their ability to be

labor coaches. Fathers spent more time trying to hide their feelings and worrying about their usefulness.

A study conducted by Chandler and Field (Chandler & Field, 1997) is another study to identify fathers' experiences of the birth of their first child. The participants consisted of eight first-time fathers. They were interviewed at approximately 35 to 37 weeks of pregnancy, and then again four weeks after the birth. Data were collected and analyzed, being guided by ethnography. Findings revealed that men felt themselves as being relegated to a supporting role although they expected to be treated as part of a laboring couple. Men felt fearful of the outcome of birth, but hid their fears from their partners.

The work of Chapman (1991), Nichols (1993), Berry (1988), and Chandler and Field (1997) were all conducted to explore men's experience during labor and delivery. Findings of these four studies indicated men's genuine feelings and experiences. The experience of labor and delivery was perceived as not only happy and joyful event but also as stressful and difficult for men. Expecting the father to be a good coach during labor may not be realistic. The appealing message is that expectant fathers' unique needs should be assessed in addition to mothers.

Some researchers collected data longitudinally over the perinatal period to explore men's experiences during the transition to parenthood. After reviewing relevant literature on fatherhood experience, Jordan (Jordan, 1990) felt a need for longitudinal data on expectant and new fatherhood as normative life events from a sufficiently broad sample to allow greater generalization. Jordan conducted a study with 56 expectant and new fathers to explore fathers' experience by using a grounded theory method. She interviewed the informants six to seven times over the perinatal period from pregnancy to

one year postbirth: 1) as soon after conception as possible; 2) after their mates felt fetal movement; 3) late pregnancy; 4) as soon after birth as possible; 5) six weeks postbirth; 6) six months postbirth; and 7) one year postbirth. The database of the study consisted of more than 180 interviews and at least 13 fathers were interviewed at each data collection point. Findings indicated that the essence of the experience of expectant and new fatherhood was laboring for relevance. The men were observed as laboring to incorporate the paternal role into their identity, and to be seen as relevant to childrearing by others. The process of laboring for relevance consisted of three subprocesses: 1) grappling with the reality of the pregnancy and child; 2) struggling for recognition as a parent, from mate, co-workers, friends, family, baby, and society; and 3) plugging away at the role-making of involved father. Grappling with the reality of the pregnancy and child showed that the child was not real for men from the beginning, but the child became progressively more real from conception through the first months postpartum. Experiences that served to develop the father's feeling of reality about the child were: changes in the mother's behavior and body; the official diagnosis of pregnancy; hearing the baby's heartbeat; seeing the baby on ultrasound; feeling the baby move; telling others about the pregnancy; giving the baby a nickname; nesting; seeing and holding the baby at birth; telling others about the baby; baby entering the home environment; assuming responsibility for the baby's care; and getting to know the baby as a person. The second process of struggling for recognition as a parent showed men's genuine feeling of not being treated as a coparent. Men felt uncomfortable in being viewed as helpmates or breadwinners. The third process of plugging away at the role-making of involved fatherhood showed the man's movement toward becoming an involved parent as the focal process. Men experienced a supporting or nonsupporting environment in role-making of involved

fatherhood. The findings of Jordan's study revealed the man's experience of expectant and new parenthood as a process. With fairly a large sample size of 56 participants as a qualitative study, the findings would allow greater generalization as Jordan expected.

Another longitudinal study was conducted by Hall (Hall, 1995). He studied three first-time Danish fathers to describe fathers' experiences over the perinatal period. Unlike Jordan (1990), Hall decided to use a small sample on the ground that a few participants in a qualitative study could easily describe the phenomenon in question and that too many informants could give a too extensive text material for a systematic interpretation.

Interviews were conducted at three different times at the last month of pregnancy, two weeks after the childbirth, and three months after the birth. By using a hermeneutical approach, Hall found that the fathers' experiences could be described as the following: "fun and excitement" at late pregnancy; "love at first sight" at birth; "awakening" when the family realized how much effort was needed to care the child; and "joy and trouble" three months later. "Fun and excitement" illustrated the expectant father's experience in late pregnancy. A sense of excitement was brought from the upcoming birth, imagining the baby, and thinking about oneself as a father. Men also felt fun about finding the development of the unborn baby by seeing the ultrasound scanning and feeling the fetal movement. "Love at first sight" showed the man's feeling after attending the birth. Seeing the birthing process and the baby was a surprising, unbelievable, fantastic, marvelous, and happy experience for the father. "Awakening" was a theme that illustrated the father's realization about the change of life. The baby was observed as a manager who controlled the man's life after birth. Taking care of the child was the time-consuming, space-consuming, and energy-consuming work for the responsible father. "Joy and trouble" revealed the man's feelings three months after the birth. Everyday life with the

child was both easy and troublesome for new fathers. Fathers felt joy about several daily experiences: recognizing a smile of the child; finding the child had learnt something new; the eye contact; bathing and nursing; playing together; seeing the child asleep peacefully; and feeling the child's existence. Adjusting to the new lifestyle was difficult especially for one man. The researcher indicated that several factors such as the family values, the disposition of the infant, and the role of the extended families might influence the man's experience. Although with a small sample size of three participants, Hall's study provided a rich description on new fatherhood experiences. In allowing to transfer the interpretation to different samples, however, it should be noted that Hall used a sample of two men who had fertility problems and one man with unplanned pregnancy in Denmark.

Two other qualitative studies were found to provide unique focal points in understanding the fatherhood experience. Hall (Hall, 1991) conducted a study to describe the experience of first-time fathers following the births of their first infants. The sample consisted of ten men in dual-earner families. The participants' spouses had been back at work at least two months at the time of data collection, with the infants ranged in age from eight months to 20 months. By using grounded theory method, the core category of "redefining roles" emerged as the experience of first-time fathers in dual-earner families. Men viewed their life as a process of "redefining roles" where men felt significant changes in their roles as spouses, fathers, and workers. "Redefining roles" was not initiated by their infants' births so much as by their spouses' return to work. "Redefining roles" included the change of their roles to increase their child-care and housekeeping activities. The process of redefining roles was influenced by four basic life resources and two value systems. The four basic life resources included money, time, energy, and support. The two value systems were the men's value systems about male and female

roles and parenting, and values regarding roles and parenting that the men ascribed to their spouses. The consequences of redefining roles were effects on marital intactness, family members' health, and family members' satisfaction. Findings of this study highlighted the man's experience in dual-earner families.

Another unique study came from Gamble and Morse (Gamble & Morse, 1992). A study was conducted with 14 Canadian fathers of successfully breastfed infants to examine men's experiences of having their wives breastfed. Their partners had been breastfeeding at least three months at the time of data collection. In-depth interviews by phone were conducted and data were analyzed by using grounded theory. The findings revealed that men felt a disparity in child-parent relationships between the partner, that men felt a sense of postponing because of the breastfeeding. The practice of breastfeeding was something that fathers could not replicate, and it interfered with the development of the father-infant relationship. Men were described as accepting the reality and laboring for catching up the child-mother relationship. Findings of this study highlighted the realities of breastfeeding for fathers and suggested more realistic education on breastfeeding.

With the growing number of parenthood literature for both mothers and fathers, Nystrom and Ohrling (Nystrom & Ohrling, 2004) reviewed 33 parenthood articles in order to describe mothers' and fathers' experiences of parenthood during the child's first year. The articles included both qualitative and quantitative ones, but excluded the following: studies of adolescent parents; ill children and ill parents; studies limited to experiences during the first month of the child's life; and quantitative studies limited to statistical findings. Thirty-three parenthood articles were analyzed by thematic content analysis. Findings revealed that being a parent during the child's first year was an

overwhelming experience. Both similarities and differences between fathers' and mothers' experiences were identified. Four categories found for fathers were: 1) "being confident as a father and as a partner; 2) living up to the new demands causes strain; 3) being prevented from achieving closeness to the child is hurtful; and 4) being the protector and provider of the family" (p.321). Four categories found for mothers were: 1) "being satisfied and confident as a mother; 2) being primarily responsible for the child is overwhelming and causes strain; 3) struggling with the limited time available for oneself; and 4) being fatigued and drained" (p.320). Findings of this study showed that fathers' and mothers' experiences as parents were not identical but different with some similarities. It is suggested that health care professionals should investigate fathers' and mothers' experiences separately.

Another study that used a meta-synthesis technique is Goodman's (Goodman, 2005). The author reviewed ten qualitative articles focusing on the experiences of fatherhood in the early months after the birth of healthy infants and analyzed by using a metasynthesis approach. The findings revealed four phases that new fathers experienced: "1) entering with expectations and intentions; 2) confronting reality; 3) creating one's role of involved father; and 4) reaping rewards" (Goodman, 2005, p.193). The first phase of "entering with expectations and intentions" indicated that many men entered into parenthood with expectations and intentions of being emotionally involved and connected to their infant. Men held positive views such as a desire to love and to protect. The second phase of "confronting reality" involved the unexpected and uncomfortable realization of the change in life after the birth of an infant. Men felt a strong sense of responsibility as fathers, however, adjustment to fatherhood was distressing, disappointing, and frustrating for them. The third phase of "creating one's role of

involved father” showed the man’s conscious effort in becoming an involved father. Experiences of unmet expectations and discomfort moved fathers to different directions. Men changed their expectations, established new priorities, developed strategies for managing changes, and redefined their roles in the family. The forth and last phase of “reaping rewards” showed that men found the fatherhood tasks rewarding. The most significant reward for fathers was the infant’s smile. As the infants became more responsive, predictable, and familiar to men, the father-infant relationship was promoted. Additionally, various factors that either facilitated or constrained fathers’ role development and the developing father-infant relationship were identified. These included: “circumstances surrounding the birth and breastfeeding; whether the partner was facilitative or constraining; support; recognition; infant responsiveness; skill; and work responsibilities” (Goodman, 2005, p.199). Findings of this study identified the experience of fathers of infants as somewhat like a process. Although there might be overlap and reciprocity between the phases, the four phases could be understood as men go through during the transition to fatherhood.

In Japan, two descriptive studies explored the Japanese father’s experiences. Murakami (C. Murakami, 2004) focused on fathers who were actively involved with the childrearing and household work. She studied three Japanese couples to explore the parenthood experiences by using the semi-structured interviews. She found that women’s strong desire for continuing occupational work and high salary was a determining factor of men’s active involvement with the domestic labor. Men were described as making an effort for an equal division of childrearing and household labor, and as having difficulty in maintaining their new lifestyle. The findings indicated the importance of the couple’s discussion and self-determination in doing childrearing practices.

Hayashi, Otsuki, and Mori (Hayashi, Otsuki, & Mori, 2004) studied 10 Japanese couples with a 4 to 5-month-old first child in order to explore men's experiences in adjusting to the fatherhood. Using semi-structured interviews and a descriptive analytic method, she found that men were adjusting to fatherhood by playing "the father's role of childrearing", "the father's role of household work", "the father's role of supporting the partner emotionally", and "the father's role by modifying their way of daily living" (Hayashi et al., 2004, p.33). The father's role of childrearing involved the direct caretaking behaviors of changing diapers, bathing, bottle feeding, preparing formula during midnight, playing with the infant, and staying at home with the infant during the partner's absence. Fathers felt responsible and took the role of childrearing to various degrees. The father's role of household work involved behaviors of washing dishes, washing clothes, preparing meals on holidays, and taking the household waste to the garbage dump. Fathers who perceived the partner's heavy burden on childcare decided to share the household work. The father's role of supporting the partner emotionally indicated behaviors of promoting the partner's expression of emotional stress, letting the partner go out by herself, listening to the partner about the child, avoiding to get on the partner's nerves, and listening to the partner's complaint. The father's role by modifying their way of daily living included behaviors of coming back home early by arranging the outside work, restraining oneself from enjoying outside, and trying to change the habit for the family. Findings of this study indicated how Japanese fathers adjusted to parenthood during the first several months after their infant's birth.

Although these two descriptive studies illuminated Japanese fathers' subjective experiences to a certain extent, some of their methodological flaws warrant a further exploration of fatherhood experiences. First, Murakami's study used only a small sample

of three men who were very participatory at the beginning. The participants were selected from members of a men's group and moreover, the interview questions were rather structured than being open. Second, Hayashi et al gathered data by qualitative interviews, however, they were analyzed within the researcher's developed framework, therefore, the findings were drawn deductively.

On the whole, the experiences and concerns of men over the transition to parenthood have been explored mostly outside Japan. What they have demonstrated are men's subjective experiences and inner thoughts including both positive and negative aspects. The pervasive message is that fathers' active involvement is not necessarily good for fathers' health, but that men also have unique needs assuming and performing their role as a father.

2.6 Summary

The available research on fatherhood demonstrated the importance of the father's role for child development and women's health. The father's active involvement in the childrearing process, therefore, appears rational. In keeping up with the current times within the Japanese social structure, a more participatory fathering style in the early years of parenting should be recommended. However, the review of fatherhood articles revealed that there was a noticeable lack of research to examine subjective experiences of Japanese fathers. Research conducted outside Japan demonstrated that fathers experienced various feelings in relation with the partner's pregnancy, the childbirth, the childrearing, being with a working partner, and taking care of the breastfed child. It should be recommended that Japanese researchers take time in accessing fathers and hearing their voices. Japanese men's experiences about becoming a father should be considered indispensable before developing any kind of measures or interventions to

support men during the transition to fatherhood.

Chapter 3

Methods

This chapter describes the method for conducting this study. It includes philosophical underpinning, design, sample, setting, instruments, data collection, data analysis, protection of human participants, and trustworthiness.

3.1 Philosophical Underpinning

Phenomenology has its roots in philosophy. Phenomenology is better understood as a movement rather than as a uniform method or set of doctrines (Speziale & Carpenter, 2003).

Leaders known as phenomenological movement are Franz Brentano, Carl Stumpf, Edmund Husserl, Martin Heidegger, Gabriel Marcel, Jean Paul Sartre, and Maurice Merleau-Ponty. Perspectives on phenomenology have developed and changed considerably over the course of this century (Corben, 1999). Moreover, it is even said that the philosophy has changed considerably both across different philosophers and within each philosopher (Cohen, 1987). The dynamic nature and evolving interpretations of phenomenology provide multiple options to choose when conducting a specific phenomenological study. Because it is important for the researcher to know fully about the philosophical underpinnings of a specific approach when conducting a phenomenological inquiry, hermeneutic phenomenology, which is an approach chosen for this study, is described in detail below.

Hermeneutic phenomenology aims at understanding “how people interpret their lives and make meaning of what they experience” (Cohen, Kahn, & Steeves, 2000). The central focus of hermeneutic phenomenology is the lived experience, which always occurs in the lifeworld. The lifeworld is the world that is experienced immediately, therefore, the lived experience is what we experience pre-reflectively and pre-theoretically. The lived experience is distinguished from the experience that we conceptualize, categorize, or reflect on it (van Manen, 1997). It is not easy for us to access to the lifeworld because we take so many things for granted, therefore, the lived experience could be accessed only through phenomenological inquiry (Cohen et al., 2000). The lived experience is presented as true or real in individual’s life and thus gives meaning about a particular phenomenon that is experienced (Speziale & Carpenter, 2003), and the meanings of the experience can be revealed only by those who experienced it. In other words, things themselves do not have meaning, but the experience of the things gives real meaning to the individual (van Manen, 1997).

One important feature of hermeneutic phenomenology is that its interest is not in the structure of phenomena, but in interpretation of those who experienced it (Cohen et al., 2000). Because meaning is considered to take place when a particular language is used by a specific group of people who attach certain interpretation, both language and the user of the language are studied in hermeneutic phenomenological study.

Intentionality is an important phenomenological concept in conducting an inquiry. “Intentionality means that consciousness is always consciousness of something” (Speziale & Carpenter, 2003, p.53). This means everything that we hear, see, believe, or consider refers to some object (Cohen, 1987). When we feel, we feel about something. When we think, we think about something. Therefore, in a hermeneutic

phenomenological study, the researcher aims to describe the experience, not abstract thoughts or emotions (Cohen et al., 2000). In this study, the concept of intentionality led the researcher to ask Japanese men to describe their own experience during the transition to fatherhood, rather than to ask them about their belief or values about general fatherhood.

Bracketing is another important concept in phenomenology. The term was at first introduced by Husserl to describe “the act of suspending one’s various beliefs in the reality of the natural world in order to study the essential structures of the world” (van Manen, 1997, p.175). Because we know too much about the world, it becomes very difficult to access to the lifeworld in our usual attitude. Therefore, phenomenological study requires the researcher to set aside any preconceptions about a particular phenomenon. There is, however, discussion if setting all preconceptions aside is really possible. In the Heideggerian hermeneutic phenomenological sense, bracketing prior conceptions and knowledge completely is considered an untenable project (LeVasseur, 2003). In this study, bracketing is considered as “not a complete elimination of preconceived notions, but as a temporary suspension of prior beliefs so that other perspectives and questions can emerge” (LeVasseur, 2003, p.416). Therefore, bracketing was considered to be feasible and it was exercised at its fullest possibility.

Essence is what phenomenology aims to reveal in analyzing a particular phenomena. Van Manen (1997) defined that “essence is that what makes a thing what it is” (p.177). In the lifeworld, we come across many particular instances, and each phenomenon appears as only an imperfect example of a particular phenomena which encompasses essence at its core. Phenomenology challenges to reach essence through phenomenological analysis.

Phenomenology has been widely used in nursing research. Since nursing is basically enmeshed in people's life experiences, phenomenology as a research approach is said to be well suited to the investigation of phenomena for the nursing profession (Speziale & Carpenter, 2003). However, it should be noted that phenomenology does not aim to solve a certain problem, or explain and control a specific phenomenon, but rather it seeks for a deeper meaning of the experience so that nurses can act more thoughtfully in certain situations (van Manen, 1997).

3.2 Design

In order to achieve an indepth understanding of the Japanese men's experience in becoming fathers, hermeneutic phenomenology (van Manen, 1997) was used. This approach was chosen because phenomenology was most useful to answer questions of the interpretation of the lived experience that translated into meaning. In this study, meanings that the Japanese men ascribed to their own fatherhood experience were explored. Data generation and interpretation was guided by hermeneutic phenomenology. The lived experience of the Japanese men in becoming fathers was investigated by considering important phenomenological concepts of essence, intentionality, and bracketing.

3.3 Sample

Participants were sought by using a purposeful sampling technique, which is the most commonly used technique in phenomenological inquiry (Corben, 1999). In this method, individuals are selected based on their particular knowledge of a phenomenon for the purpose of sharing that knowledge (Speziale & Carpenter, 2003). Because the researcher can purposefully select information-rich cases, purposeful sampling enables the researcher to learn a great deal about the phenomenon under investigation.

Men who met the following criteria were recruited for the interview: 1) Speaking

and reading Japanese, living in Japan, and defining himself as culturally Japanese; 2) married to the female partner; and 3) having a first-time child younger than 1-year of age. Participants with different backgrounds, ages, and the child's ages were sought in order to create a group of participants whose descriptions might shade light on diversity as well as similarity of experience. Exclusion criteria were: 1) men whose child was delivered before 37 weeks; 2) men younger than 18 years old; and 3) men whose child was born by a donor's semen. These men were excluded from this study because they were considered to have special concerns regarding the preterm baby, adolescence, and blood relationship. All inclusion and exclusion criteria were assessed by self-report of participants when the potential participant contacted the researcher after seeing the recruiting pamphlet (Appendix D), and they were validated after their filling out a demographic questionnaire (Appendix C) at the end of the interview.

Participants were formally sought by asking nurses and physicians at 2 local hospitals, 4 obstetrical practices, and 4 local community centers to distribute pamphlets that describe my project to childbearing women, new mothers, and new fathers (Appendix D). Because it was expected that the Japanese men would rarely visit medical institutions with childbearing partners, pamphlets of the study were to be distributed to childbearing women first, and then to their male partners. Participants were also sought informally by asking people if they knew someone who would be interested in my study. Snowball sampling technique was also used to recruit potential participants by asking earlier participants to refer other men that met the inclusion criteria.

The sample size of this study was determined based on data saturation and previous studies. Saturation of data means that new data become repetitive and yield only redundant information (Polit & Hungler, 1995). It is commonly used in

phenomenological studies in order to secure sufficient number of informants to provide a detailed and clear description of the experience under investigation. In this study, the researcher felt that the data were repeating at the eighth informant's interview, therefore, four more informants were added to be sure about data saturation. Data collection was stopped when new data became recurrent and the researcher felt a sense of closure at the 12th informant.

Knowledge on previous studies was also used in determining the sample size. "The scientifically important criterion for determining sample size for the hermeneutic phenomenological researcher is the intensity of the contact needed to gather sufficient data regarding a phenomenon or experience...An estimate of the amount of intensity needed should be based on a review of extant studies and clinical experience"(Cohen et al., 2000, p.56). Although there are many phenomenological studies if the topics are not limited to the fatherhood experiences, the researcher found only two fatherhood studies that used phenomenology. Hall (1995) studied first-time Danish fathers to describe fathers' experience over the perinatal period, and the sample size was three. Kao (Kao & Long, 2004) studied first-time Tiwanese expectant fathers to explore life experiences during the third trimester of pregnancy, and the sample size was 14. Regarding the sample size of any kind of qualitative studies on fatherhood, the number of participants varied from three to 56 ((Berry, 1988; Chandler & Field, 1997; Chapman, 1991; Donovan, 1995; Gamble & Morse, 1992; Hall, 1991; Hayashi et al., 2004; Jordan, 1990; May, 1982; Murakami, 2004; Nichols, 1993). Therefore, determining the sample size based on extant fatherhood studies was not straightforward. Previous studies were used only to help estimate the sample size.

3.4 Setting

The setting for this study is Chiba in Japan. Chiba is a prefecture located next to Tokyo. It covers an area of 5,155 square kilometers with a population of approximately six million (Ministry of Health Labour and Welfare, 2005). People are combined of blue-collar workers with white-collar workers. The birth rate of Chiba is 8.9 per 1000 population in 2005 (Ministry of Health Labour and Welfare, 2005). Thus, Chiba is considered to have an average feature of Japan. Although initial recruitment of participants were begun in Chiba, some men were found to be living in Tokyo or Ibaraki, which were neighboring prefectures of Chiba, and were considered to have similar features of Chiba.

All face-to-face interviews were conducted in places at the participant's request. The participant's home and nearby cafeterias were included as places where private interviews should be guaranteed. Three of the participants chose their homes, four men chose their working places, and five men chose cafeterias near their homes. The presence of any family members of the participant was in control of the participant himself in order to create a natural and non-threatening environment as much as possible. Three of the participants allowed their wives' presence during the interviews. Follow-up interviews, which served to validate the researcher's initial analysis, were conducted by face-to-face interviews. Initially, telephone interviews were to be included at the participant's request because many of the Japanese fathers were considered to be busy in working and thus reluctant to make time for being visited by the researcher several times. Telephone interviewing, which is an alternative way of face-to-face interviews, has been used by several researchers in qualitative studies (Farber, 2000; Gamble & Morse, 1992) and survey (Taylor, Wilson, & Wakefield, 1998). It is cost-effective and time-saving,

however, less effective in that respondents may be uncooperative especially when the interviewer is unknown. In this study, telephone interviewing was assumed to be effective because the interviewer was known and the interview content was specific (Polit & Hungler, 1995). However, all of the eight participants agreed to conduct follow-up interviews by face-to-face. The remaining four participants couldn't be contacted with the researcher and thus follow-up interviews were not conducted for them.

3.5 Instruments

Data were collected using a face-to-face semi-structured interview (Appendix B), a demographic questionnaire (Appendix C), and field notes. The interview questions were developed being guided by the philosophy of phenomenology. They were as open-ended as possible to ensure that the person being interviewed, rather than the interviewer, determined the discussion content. Very general questions enable informants to speak about what they know to be important about their experience (Jarret & Lethbridge, 1994). Four initial interview questions, therefore, were used in this study: "Please tell me about your experience in becoming a father"; "How did you feel during this experience?"; "Please tell me when you began feeling like you are a father"; and "Please tell me about an incident that best describes your becoming a father".

Since the Japanese men were generally considered to be quiet and reluctant to express their thoughts and feelings, especially to women, every possible effort were made in order to establish a trusting relationship between the female researcher and the participant in order to obtain in-depth interviews. First, the participant was given overall control during the interview process. Letting the participant choose the interview setting, allowing the family member's presence upon the participant's request, and letting the participant lead the interview content were fostered. Second, the researcher tried to make

the environment comfortable by showing a friendly attitude with sincerity and interest, and by arranging table and cookies if the participant chose a place outside home. Third, no judgment of good or bad were made during the interview so that the participant could feel free and relax to talk. Forth and lastly, patience or silence was used as a powerful way of prompting the participant to talk about the lived experience (van Manen, 1997). Additionally, the researcher helped participants explain things in more detail by asking probing questions such as “Please say more about that”, “What did that mean to you?”, and “How did you feel about that?”

A demographic questionnaire (Appendix C) was developed by the researcher in order to help the researcher’s interpretation of participants’ lived experience in becoming fathers. The questionnaire included questions about the couple's age and occupation, income, length of marriage, man's education, the date of birth, sex of the child, type of delivery, the presence of preterm delivery, the experience of infertility treatment, major illness to the child or parents, and if men were living together with the child and mother. These were selected by the researcher because they were considered to influence the father’s experience in some way.

Field notes were used to describe the unstructured observations made by the researcher during the visit of participants. The content of field notes was not determined in advance but included: time, duration of the visit, the atmosphere of the place, the man’s body language and facial expression, and the researcher’s overall impression of the visit.

3.6 Data Collection

Hermeneutic phenomenology was used to guide data generation. This study used participants’ verbal descriptions of their experience during the transition to fatherhood.

The descriptions were obtained through one-to-one interviews. All interviews were conducted in Japanese by the researcher whose mother tongue was the same language with participants. The interviews were conducted in places at the participant's request. After obtaining the participant's approval, two tape recorders were used simultaneously to ensure that the data were recorded completely. The duration of each interview was from 25 to 80 minutes. The number of interviews for each participant was initially planned at least two including the follow-up interview for content validation by the participant himself. Due to a loss of contact, the follow-up interviews couldn't be conducted for four participants. The second interview was conducted to verify that the researcher's initial analysis was a true reflection of the participant's experience and that there might be no omission or addition to the participant's experience.

Once the first interview was completed, each participant was asked to complete a demographic questionnaire (Appendix C). Immediately following each interview, the researcher recorded field notes describing the atmosphere of the visit, the duration of the visit, the man's affect, and the researcher's impression of the man-researcher relationship to supplement the taped interview.

The interview translation and transcription process was determined by the researcher after reviewing several articles on translating issues (Makabe & Hull, 2000; Maneesriwongul & Dixon, 2004; Vellone, Sansoni, & Cohen, 2002; Yu, Lee, & Woo, 2004). The following procedure was used in this study:

1. All interviews were transcribed verbatim in Japanese by the Japanese researcher. This method is advantageous in that accuracy of transcription is enhanced because both interviews and transcriptions are conducted by the same person.
2. The first three Japanese transcripts were translated into English by the Japanese

researcher so that English-speaking committee members could review the English transcripts.

3. The first English transcript was back-translated into Japanese by a professional interpreter.
4. The back-translation was compared with the original Japanese transcript by the Japanese researcher and an interpreter, and discussion on the researcher's translating ability was held. Back-translation was discontinued for the third transcript because the researcher's translating ability was considered to be adequate by the interpreter after the second transcript was back translated and discussed.
5. The Japanese researcher started analyzing original Japanese transcripts.

3.7 Data Analysis

Data collection and data analysis were conducted concurrently. Analysis of the verbatim transcripts was conducted using the hermeneutical method described by Barritt et al (Barrit, Beekman, Bleeker, & Mulderij, 1984). First, before reading transcript, bracketing was practiced by setting aside the researcher's assumptions. In this study, the researcher's assumptions on men's experiences for fatherhood were written on a paper. In addition to making the researcher's preconceptions as explicit as possible, the researcher tried to open up to new possibilities of fatherhood experience. Second, all transcripts were read several times to immerse the researcher in the data. This enabled the researcher to identify the essential characteristics in the data from each interview (Cohen et al., 2000). Third, data were reduced. Each transcript was examined line by line and tentative theme names were provided. Digressions that were clearly off topic were eliminated. Forth, the narrative passages were grouped or clustered under the tentative theme names. Theme names were simplification of the spoken language of the informants without

changing the unique character of it. Fifth, passages and themes were compared among informants, as well as across themes and with other passages in the same theme.

Categories, elements, and concepts within themes were also revealed. Field notes were used to contextualize and clarify the themes from the interview data during the process of writing and rewriting (Cohen et al., 2000). Sixth and finally, after completing a primary analysis, a follow-up interview was conducted with each participant by face-to-face interviews to validate the findings. The participants were asked to clarify responses and validate the researcher's preliminary analysis. This procedure is vital for phenomenological inquiry because what is important is the experience as it is presented, not what anyone thinks or says about it (Caelli, 2000).

Data were stored in a personal computer, however, data management was done by hand, not by using any electronic software. This method was chosen because the researcher could find no useful software program that allowed qualitative data management in Japanese.

3.8 Protection of Human Participants

The researcher obtained an approval from the Institutional Review Board of Duquesne University (Appendix A) before conducting this study. The participants were informed of the purpose of the study, the number of interviews, the expected duration of each interview, and the places of the interview. The participants were notified that there would be no risks or direct costs associated with the participation in the study, and that the study findings would benefit other fathers by providing useful information to both fathers and health care providers. The researcher explained the voluntary nature of participation and right to withdraw at any time from the study. The participant was explained confidentiality of the study: his name would be substituted with a code name or

number to protect his identity; all written materials would be stored in a locked file in the researcher's home; and all information would be destroyed when all activities related to the research were completed. After describing the study, each participant was given an opportunity for questions and then be asked to sign a consent form if he agreed to participate.

3.9 Trustworthiness

There seems to be no specific approach for evaluating phenomenological research (Cohen, Haberman, & Steeves, 1994). In this study, four evaluating criteria were used to establish and maintain rigor. They were truth value, applicability, consistency, and neutrality (Catanzaro & Olshansky, 1988).

Truth value, the concept of which seems similar to that of credibility, refers to the degree that one can believe the findings (Catanzaro & Olshansky, 1988). In this study, truth value was established by using three techniques of peer debriefing, member checks, and bracketing interviews. In peer debriefing, a colleague challenges the researcher's analyses with a critical eye. During the analysis, the researcher's thought and analytical process were examined by a doctorally prepared nurse researcher experienced in phenomenological method. Member checks, in which informants were given the opportunity to react to the researcher's analysis, were performed by conducting follow-up interviews. The result of a primary analysis by the researcher was presented to eight participants for content validation. The remaining four participants could not be contacted by the researcher. Bracketing interviews works to address accuracy by ensuring that the interviewer does not introduce his/her presuppositions into the interviews or analysis (Cohen, Haberman, & Steeves, 1994). In this study, the researcher's assumptions were made explicit in advance by writing them out and the researcher tried to open up to new

possibilities of fatherhood experience.

Applicability, the concept of which seems similar to that of fittingness or transferability, refers to how one can "determine the extent to which the findings of a particular inquiry have applicability in other contexts or with other subjects" (Catanzaro & Olshansky, 1988, p.474). In this study, the researcher provided readers with enough information concerning the context of the study so that they could determine if the findings were generalizable or transferable to other people and circumstances.

Consistency, the concept of which seems similar to that of auditability or dependability, refers to how one can "determine whether the findings of an inquiry would be repeated if the inquiry were replicated with the same (or similar) subjects (respondents) in the same (or similar) context" (Catanzaro & Olshansky, 1988, p.474). In this study, peer debriefing served to establish consistency. The first three transcripts were reviewed by the researcher and another doctorally prepared researcher who has expertise in the phenomenological method independently, and then analysis findings of those two were compared and discussed. In extracting phrases or sentences that captured the fatherhood experiences of the first three transcripts, the interrater reliability between the two researchers varied from 69.7 % to 83.3 % with mean value of 75.2 %. In providing code names to the extracted parts of the sentences, the interrater reliability between the two researchers varied from 60.3 % to 68.6 % with mean value of 63.9 %. When the peer debriefer (doctorally prepared researcher who has expertise in the phenomenological method) found inconsistency between the two researchers' analysis, she questioned my thinking and offered alternative explanations which were reflected on my further analysis.

Neutrality, the concept of which seems similar to that of confirmability, refers to

how one can "establish the degree to which the findings of an inquiry are determined by the subjects (respondents) and conditions of the inquiry and not by the biases, motivations, interests, or perspectives of the inquirer" (Catanzaro & Olshansky, 1988, p.474). In this study, audiotaping interviews were considered to serve in preventing possible interviewer bias in note taking (Freda, Devine, & Semelsberger, 2003). Usage of detailed excerpts was considered to allow for ongoing reader interpretation and validation (Clifford & Brykczynski, 1999; Henderson & Brouse, 1991). Bracketing interviews was also considered to serve in neutrality.

3.10 Summary

The purpose of this study was to understand the meaning of the lived experience of the Japanese men during their transition to fatherhood. Hermeneutic phenomenology was chosen because it was most useful to answer questions of meaning of the lived experience. Participants were the Japanese men who had a first-time child younger than 1-year of age, and they were sought by using a purposeful sampling technique. Data generation and data analysis were guided by philosophy of hermeneutic phenomenology. Trustworthiness of this study was established by using four evaluating criteria of truth value, applicability, consistency, and neutrality.

This hermeneutic phenomenological study revealed what had been ignored among health care professionals in the Japanese society, that is, the Japanese men's experience during the transition to fatherhood. Their own voice as becoming fathers of young children led to the deeper understanding of the Japanese father's experience, and thus led to the improved nursing care for fathers targeted to this specific group.

Chapter 4

Findings

This chapter portrays the description of the participants, lists the thematic findings of the study, and illustrates the lived experience of Japanese men during the transition to fatherhood.

4.1 Description of the Participants

Twelve Japanese men at Kanto area agreed to participate in this study. The participants' age varied between 27 and 48 years with a mean age of 33.8 years. Their wives' age ranged from 24 to 40 years with a mean of 31.3 years. Length of marriage varied between 1 to 8 years. Occupation included 1 participant as high school teacher, 1 as lawyer, 2 as construction worker, 2 as doctor, 3 as office worker, and 3 as public servant. All participants were working at the time of interview. Two of their wives were working, 5 were during their child-care leave, and 5 were housewives at the time of interview. Educational background included 1 participant completing diploma school, 9 with college degrees, and 2 completing graduate school. Five of the participants' child were male and 7 were female (Table 1). A pseudonym was assigned by the researcher instead of the real name of the participant to protect his identity.

4.2 Thematic Findings

Six themes were identified as reflecting the experience of Japanese men during the child's first year: 1) feeling oneself as a father; 2) realizing oneself as a husband;

Table 1

Demographic backgrounds of 12 participants

	Participant	Spouse
Age (years)		
20-24	0	1
25-30	4	4
31-35	5	4
36-40	2	3
41-45	0	0
46-50	1	0
Occupation		
Public servant	3	0
Office worker	3	0
Construction worker	2	0
Doctor	2	0
Teacher	1	1
Lawyer	1	0
Part-time worker	0	1
Not working (Including those during childcare leave)	0	10
Length of marriage (years)		
0-1	3	
2-3	6	
4-5	1	
6 and more	2	
Highest academic level		
Graduate school	2	
Graduation from 4 year college or university	9	
Junior college	0	
Diploma school	1	
High school	0	
Junior high school	0	
Income		
Less than ¥2999,999 (Less than \$29,999)	0	
¥3000,000-¥4999,999 (\$30,000-\$49,999)	5	
¥5000,000-¥6999,999 (\$50,000-\$69,999)	4	
¥7000,000-¥9999,999 (\$70,000-99,999)	1	
More than ¥10,000,000 (More than \$100,000)	2	
Infant's age (months)		
0-3	4	
4-7	5	
8-12	3	
Infant's sex		
Male	5	
Female	7	
Type of delivery		
Vaginal	9	
Cesarean section	3	
Spouse and infant went spouse's own home before or after delivery		
Yes	8	
No	4	

Note. Income was calculated at the rate of 100 Japanese yen to the U.S. dollar.

3) having the wife's pregnancy and delivery for the first time as an impressive experience; 4) sharing the time and space with one's child; 5) being aware of a change and trying to adjust to a new life; and 6) feeling the difference between one's wife. Each theme contained categories, elements, and concepts to explain the theme as described in Table 2 through 7. The total number of concepts that emerged from 12 participants was 130, that were merged into 68 elements, then into 22 categories, and then into 6 themes.

4.2.1 Theme One: Feeling Oneself as a Father

"Feeling oneself as a father" contained three categories: 1) feeling oneself as a father; 2) responsibility; and 3) being proud of as a father. The relationship between the theme, categories, elements, and concepts was described in Table 2.

The first category of "feeling oneself as a father" was experienced by all participants before or after birth. The feeling as a father was not straightforward. The child was not real from the beginning, but the child became more real over the child's development from conception through the first 12 months. The process to become a father was not like going up the stairs, but it was rather like going up a slope. Rokuro, a father of 8-month-old daughter, stated:

I don't feel myself as a father, or how should I put it...I don't feel it consciously. It was not like going up stairs and at a certain point, "I'm a father from today!", such a feeling didn't come to me. It was more like going up a slope.

He didn't deny his experiencing a feeling as a father, but he felt the feeling as approaching him slowly. Jiro, a father of 2-month-old son, expressed the identical feeling as follows, "Honestly saying, I haven't felt myself as a father. It may sound strange if I put it like that, but I can't recall a point when I suddenly thought so. Maybe I have been getting the feeling gradually".

The men experienced several incidents that served to develop their feeling as a

father. They were: seeing the wife's big belly; feeling the baby move; seeing the baby on ultrasound; participating in prenatal classes; seeing the baby at birth; finding family resemblances; the child being there; perceiving the child responsiveness; finding oneself to worry about the child; doing official procedures; writing a new year cards; and going through local rituals. The beginning of the feeling as a father was marked when men saw their wives' big belly. Goro stated:

The first time I felt myself as a father was when I saw my wife's big belly, and when I felt the fetus moving inside. The feeling arose gradually...it was a strange feeling. I knew I was a father, but I didn't really feel myself as a father.

He knew that he was becoming a father by recognizing his wife's physical change and feeling the baby move, however, it was a mere knowledge that he would become a father.

It was not a feeling of reality. Rokuro expressed the similar feeling in the following way, "The baby sometimes kicks inside my wife's belly, and she says, 'You see, the baby kicked me now!', but I didn't feel it real as a father. I felt like, 'So what?'" In other words, a sense of being a father was sprung during pregnancy, however, the feeling as a father was not yet experienced real for them.

Some men had chances to see their fetuses on an ultrasound scan during their wives' pregnancy. The picture of fetus provided men with an opportunity to have a more real feeling as a father. Nanaro, a father of 10-month-old daughter, stated, "I was seeing my baby's development on ultrasound. And the baby's weight was increasing every check up time. I was feeling like, 'I would become a father', and the feeling got stronger as the gestation progressed". He believed that seeing a fetus on an ultrasound scan helped him to get a feeling as a father. He stated, "I think like, if you go and see the fetus with your wife, you may get a feeling as a father. Because that was my case".

The child birth had a great impact for the men to develop a more real feeling as a

father. Juichiro stated, “It was when the baby was born and I saw her... I didn’t feel myself as a father until she was born”. For him, the experience of the child was indirect until he met the child face to face at birth. The baby’s actual existence was powerful to experience a real feeling as a father for Kuro as well. He experienced the feeling in the following way:

I think it was when he was born. I held him in my arms, and I felt him as my baby. It was when I actually touched and saw him. You know, I knew that he was inside my wife, and her belly was getting bigger. But I didn’t feel my baby was actually there, though I knew he was there.

He felt that the real baby was quite different from the fetus in providing him a feeling as a father.

Although the child birth made a great impact on men’s feeling as fathers, the feeling was not yet real for some men. Shiro, whose wife went through an emergent cesarean section due to a difficult labor, stated:

I didn’t see at the moment the baby was born, so I wondered if the baby was really from my wife’s belly...I wondered if the baby was really mine...I couldn’t believe it straight away at the beginning.

He experienced the delivery as unexpected and unimpressive. He referred to a cesarean section and non-presence during delivery as the reason. He stated, “I felt it a lie that the child birth was something moving and impressive....Maybe it was because the child was born in the operating room. Maybe I felt it differently if I was present during delivery”.

Goro was another participant who experienced the similar feeling at child birth. He stated, “I felt it strange at first. I wondered if I was a father...I knew I was his father, I didn’t suspect it, but I felt it strange”. He didn’t feel himself as a father when his son was born. For him, a turning point was when his son grew older to respond to him. He stated, “He developed to respond to my voice. I think it was that time I began to feel myself as a father. At first, the feeling was not real though people called me a father”. It was when his

son was 4 months old that he perceived his son as more responsive. Hachiro was another participant who mentioned 4 months of age as a turning point because his daughter began to smile at him then. For Shiro and Kuro, their children were perceived as more responsive at 2 to 3 months of age, and 9 months for Nanaro.

Some paperwork and official procedures were regarded as something which offered men a feeling as a father. Having the birth of one's child registered was one of them. Rokuro stated, "I think the first time I felt myself as a father was when I got the birth registered...I think I felt it as a father's duty". Receiving the child's health-insurance certificate, applying to make the child as one's dependent, and writing a new year cards with the child's name also provided some men with a feeling as fathers. For Juichiro, such paperwork provided him to realize himself as a father. He felt himself as a father outside his home, but not inside home. He stated:

When I am at home with three of us...I might not be a father...it's not like I'm a master of the family, but when I say to the outside world like, "This is my wife", or "This is my child", I feel myself as a father. That is, I have the lowest position in my house. But from the outside point of view, I have the highest.

It was two months after birth when he was interviewed, but he had stayed with the child for three weeks because his wife and child were at her parents' home for three months before and after birth. He was so busy with his work that he left home after 6 in the morning and came back home from 10 to 11 in the evening. He said that everything in the house was child-centered, thus he perceived the child had the highest position. His wife had the second because she took care of the child. The reason why he had the lowest position in his house was that he could do nothing but to follow his wife's saying to take care of the child. Thus, the feeling as a father was not really real when he was inside the house. His image of a father was rather like a social being. When he had an opportunity to change diapers of his child at home, he unconsciously called himself as a "brother",

not a “father”.

Going through local rituals was another incident for men to develop a more real feeling as a father. Kuro, a father of 3-month-old son, took his son to the local shrine. He stated:

I took my child to the local shrine with my parents and wife’s parents. I rented a dress for my child, made an appointment with the K shrine, and a priest prayed for him...There were seven people all together for the first time. It was an event, and I felt myself as a father.

Visiting local shrines after birth is one of the Japanese rituals. New parents usually visit a local shrine with the child beautifully dressed and with their parents for being prayed for the child healthy development. In this study, two men mentioned visiting local shrines.

There was one participant who hardly experienced a feeling as a father. Juro, a father of 6-month-old daughter, stated, “Honestly saying, I don’t feel myself as a father even now. I hardly feel it. You know, I don’t have time to be involved with her”. Juro was at a responsible position in his work and had little time to be available for his family. He usually left home for work while his daughter was asleep, and came back around 8 to 9 p.m.. His wife stayed at her parents’ home for three months before and after birth. He stated that he felt it sorry for the situation, but he expected to have more experiences as a father in future.

The second category of “responsibility” was experienced by the majority of the participants following the childbirth as well as a feeling as fathers. Shiro stated;

During the first month, I felt it gradually. I talked with my wife about the childbirth and something, and I began to feel myself as a father. You know, it’s like, there is now one more family, and I take a responsibility for him. I began to feel it gradually.

Taking a responsibility for the child was described as to take care, to provide, and to protect the child.

A sense of responsibility was mentioned with more concrete words by other

participants. Ichiro expressed his sense of responsibility in the following way;

Responsibility, I mean, I am taking care of my wife and one more person. I feel like I can't be absurd. When I was alone, I could act thoughtlessly, but now, if something happens to me, it will become serious, that kind of feeling I have now. When I was alone, I enjoyed fishing and used to go to some dangerous places. Mountain climbing or rock climbing, I love rock climbing, but it runs a risk of dying. So I feel reluctant to do such things.

For him, responsibility was put into effect by refraining from doing risky activities for his family. This behavior had another meaning for him in terms of responsibility. Refraining from doing risky activities of rock climbing was also to abstain from doing things for himself. He stated, "My child needs a lot of care now, you know, so only I cannot take my time for myself. My wife will get dog-tired...so I cannot leave my child only to my wife". Abstaining from doing things for oneself was related with a feeling of guilty. Hachiro stated, "I feel a sense of guilty. My wife is taking care of the crying baby at home, so I feel bad to go out for myself".

Self-improvement was another way of exercising responsibility. Hachiro felt that raising his child in a proper way was his responsibility. He stated, "I have to take care of my child in a proper way. And talking about discipline, my child cannot be brought up badly. For that, I myself have to behave well". For him, being a role model by doing the right thing was a requirement to bring up his child in a good way as his responsibility. For Goro and Rokuro, working harder was their ways of taking responsibility. Goro stated, "When I feel tired at work, I think like, 'I have to work a little harder'. Maybe I became to be a forward-looking person".

The third category of "being proud of as a father" was experienced by two participants. Juichiro, a father of 2-month-old daughter, felt being proud of as a father in the following way:

I think that I myself haven't changed at all, but I feel that I became more

confident...though I'm not sure what I'm confident about. Or maybe it is a pride, a pride of having a child...I feel like I got a little closer to my boss....it's like I have a thing that friends about my age don't have...it's maybe a confidence, or a pride.

For him, the fact of having a child contributed to his feeling of proudness. The feeling had nothing to do with how he felt about his child or how he behaved as a father.

Ichiro experienced a feeling of proudness as a father when the newborn was still at the hospital after birth. He stated:

In that room, there were usually five to six babies. The nurse brings the babies near the window and we are allowed to see them through the window....The thing I wondered was...I could tell my baby's voice! I mean, I could differentiate the voices....That feeling was a kind of mysterious for me....I felt good about it. I was kind of, proud of myself.

He wondered his ability to recognize his child's voice a few days after birth. It was an unexpected experience for him, however, he felt good and being proud of as a father.

“Feeling oneself as a father” was a theme that consisted of three categories: 1) feeling oneself as a father; 2) responsibility; and 3) being proud of as a father. The first category of “feeling oneself as a father” was experienced by all participants before or after birth. The feeling as a father was not straightforward. The child was not real from the beginning, but the child became more real over the child's development from conception through the first 12 months. Several incidents were experienced as to serve to develop their feeling as a father. They were: seeing the wife's big belly; feeling the baby move; seeing the baby on ultrasound; participating in prenatal classes; seeing the baby at birth; finding family resemblances; the child being there; perceiving the child responsiveness; finding oneself to worry about the child; doing official procedures; writing a new year cards; and going through local rituals. The second category of “responsibility” was experienced by the majority of the participants following the childbirth as well as a feeling as fathers. The men felt a need for being responsible, less risk-taking, abstain from doing for oneself, and self care and improvement. The third

category of “being proud of as a father” was experienced by two participants. The men felt being proud of having a child and being able to recognize one’s child’s voice just after birth.

4.2.2 Theme Two: Realizing Oneself as a Husband

“Realizing oneself as a husband” contained three categories: 1) husband wins father; 2) supporting wife; and 3) considering wife. The relationship between the theme, categories, elements, and concepts was described in Table 3.

The first category of “husband wins father” was experienced by four participants. The men had times to feel themselves as husbands while being aware of themselves as fathers of the children. They knew that their children needed to be cared and thus important, however, their wives were also of great concern for them. Hachiro, a father of 6-month-old daughter, expressed his feeling as follows:

I know I’m a father, but I think the most important person for me is my wife...I don’t think my daughter wins her in this sense...I became a father, but the number one should be my wife. I like to keep this feeling in my mind. And I want my daughter to see me in this way.

For him, his wife was the most significant person in his life. He took care of his daughter as his father, but he also cared for his wife.

Shiro, a father of 7-month-old son, expressed his feeling to his wife after a cesarean section.

I got worried about my wife rather than wanted to hold my baby first because she had a c-section. It was the first time for her to have a surgical operation, so it bothered me. I heard the first cry of my newborn baby, it was kind of impressive with relief. But more than that, I was anxious about my wife.

Shiro was waiting and looking forward to seeing his baby outside an operating room.

When he heard the birth cry of his baby, he got excited and was relieved. However, more of his concern was directed to his wife. Saburo, a father of 10-month-old son, also expressed his feeling as a father and as a husband. He stated, “I know I’m a father, but

maybe my role as a husband outweighs, I mean, in my consciousness. Maybe that's why I don't feel myself as a father". He stated that he took care of his son as much as possible, however, it was performed for his wife rather than for the child. All of these three men were aware of their two roles as a father and as a husband, and recognized that the role as a husband won the father's role.

Jiro, a father of 2-month-old son, reflected on his feeling at marriage and compared it with the feeling after birth. He stated, "I think I changed in many ways after I got married, not after my child was born. I don't feel a big change after the birth of my child, maybe a small change though". He perceived that the marriage had a greater impact on his life than the child birth.

The second category identified was "supporting wife". As a husband, men cared for their partners by supporting physically and emotionally. Saburo, a father of 10-month-old son, was supporting his wife physically in the following way.

So, before leaving for work I think like, "If I do this work now, maybe it will help my wife." If my son begins to crawl in the future, she will be afraid of even going to the restroom because it's unsafe for him. When hanging wet clothes out to dry, he comes out so quickly if the door is open. So when I have some time, I hang the wet clothes to help her. It's not like I try to look good, but I think mothers usually get stressed quite a lot. So, I'm not sure if I should say as a father, maybe not as a father but as a husband, I try to help her as much as I can. Yeah, maybe as her husband.

He was supporting his wife by doing some housework with the intention of decreasing her stress. He stated that he used to do much housework including cooking and doing the laundry even before the baby's birth. Doing housework and supporting his wife in that way was not a difficult task for him.

Helping child care was also included in physical support as well as helping housework. Saburo helped his wife by taking care of the child in the following way:

I think I did what I could....He used to stay up during the night, but he usually fell asleep when I carried him in my arms. So I sometimes found myself holding him on

the sofa when I woke up in the morning.

He was well aware of being a supporter to his wife. He was actively involved with both housework and child care, however, he perceived himself as a secondary care taker. He stated:

Comparing mothers with fathers, mothers spend more time with children, about 80 or 90 percent of the time, so maybe mothers are more weighty figures for children. If so, the remaining 10 percent of the time will be for bathing or taking care of the child just for a short time.

In this study, all 12 participants were secondary care takers of the children. The primary responsibility for the child care was taken by mothers. Thus, the word of “help” was used by the majority of men. Rokuro, a father of 8-month-old daughter, stated:

At first, I tried to help her. I’m not sure if the word of help is appropriate or not, but you know, people talk about the mother’s health, so I was afraid of her overwork. I sometimes helped her by holding and cuddling the baby.

Not only physical support, but also emotional support was provided by one man.

Juniro, a father of 2-month-old daughter, was aware of the importance of both physical and emotional support for his wife. He practiced it in the following way:

My wife is taking care of our daughter 24 hours a day, so I think it will be a big stress when it’s accumulated. That’s why I think both physical and emotional support is important for me to provide. Explaining it more specifically, I let my wife go out for refreshing on holidays while I do housework and child-care taking....The difficult part is to listen to my wife’s anxieties. You know, I have a job outside. She says to me, “I’m worrying about this”, and I feel like offering some solutions because I’m tired after working. I try to find out the solution by asking friends or a friend of midwife, and I explain the solution to her....But maybe what she wants me is to just listen to her.

For him, providing emotional support by listening to her wife’s was somewhat difficult because it needed much of his time. He expressed his feeling about listening to his wife’s in the following way: “For listening to her, I need enough time for doing so. I get tired after working outside and get home to expect to relax, but it turns out to have more work. So I feel like solving the problem quickly”.

The third category was “considering wife”. Consideration toward the wife was

identified as another behavior that men performed as a husband. Kuro, a father of 3-month-old son, had consideration for his wife during her pregnancy. He stated, “Before the birth of our son, I considered a lot about my wife. Not having a heavy thing and drinking no coffee were some of my consideration. It was for my wife rather than the fetus”. Kuro realized that his specific consideration during his wife’s pregnancy was given to her rather than to his unseen child. Rokuro, a father of 8-month-old daughter, also showed his thoughtfulness as a husband. He stated, “She looked painful when she was suffering from morning sickness....But you know, I could do nothing, so it was painful to see her”.

“Realizing oneself as a husband” contained three categories: 1) husband wins father; 2) supporting wife; and 3) considering wife. The first category of “husband wins father” was experienced by four participants. The men had times to feel themselves as husbands while being aware of themselves as fathers of the children. They perceived that the husband’s role outweighed the father’s role. The second category identified was “supporting wife”. As a husband, men cared for their partners by supporting physically and emotionally. They recognized themselves as the secondary responsible person for the children by using a term of “help”. The third category of “considering wife” meant consideration toward the wife as a husband. The wives’ health was a major concern for men.

4.2.3 Theme Three: Having the Wife’s Pregnancy and Delivery for the First Time as an Impressive Experience

“Having the wife’s pregnancy and delivery for the first time as an impressive experience” contained five categories: 1) joy at pregnancy; 2) involvement with pregnancy; 3) impressive child birth; 4) fragile newborn; and 5) feeling safe with wife

staying at parents' home. The relationship between the theme, categories, elements, and concepts was described in Table 4. All participants referred to the pregnancy and/or delivery of their children when being asked to talk about their fatherhood experiences. The experiences were impressive but unique to each man.

The first category of "joy at pregnancy" was characterized by joy and relief. Three participants expressed their joy to have their first baby during pregnancy. Hachiro stated, "When I was informed that she got pregnant, I was very happy". However, Juichiro was not pleased with her partner's pregnancy because of his circumstance. He stated, "When I knew she got pregnant, I couldn't feel happy obediently...I had been very busy, so I didn't expect the baby so soon". When he was informed of his wife's pregnancy, he had been married just for a short period of time, thus he didn't feel ready for having a child. He had been busy working as a new employee with little money after spending for marriage and moving. He expected the baby some time later when he would be more stable economically and occupationally.

Rokuro felt a relief rather than joy when the pregnancy was confirmed. He stated, "You know my age, I was 47 at that time....And people talked a lot about a hormone disruptor, so I was worried about myself. I felt like, 'Oh, I was ok'. He was the eldest man in this study. His concern was about his ability of fertility. Thus he experienced a relief when he was informed of conception.

The second category of "involvement with pregnancy" indicated men's fantasy about the baby, working on the baby, and preparing for the baby. Shiro was the only participant who talked about the imagination of the baby during pregnancy. He stated, "At the beginning, I wanted to have a girl...so I thought about a name for girls". His fantasy about the baby was on sex. He expected a baby girl at first, however, he was

happy after all although the child was found to be a boy. He stated:

I sometimes think like, “If my child were a girl, it might be more fun”, but on the contrary, I also think like, “I’m glad because my child is a boy, it proved to be fine”. Or maybe, I feel good because he is my child.

Working on the baby was experienced by four men. They were talking to their babies by nicknames. Hachiro stated, “The belly got bigger, the sex of the fetus was informed as female, and I gave her a name. I was sometimes calling her by a nickname”. Talking to the baby was not always a one-way interaction, but the men received reactions from the baby. Goro stated, “When I talked to the baby and rubbed my wife’s belly, he sometimes kicked me back. You know, he was reacting to me”.

Preparing for the baby included men’s behaviors of shopping, following local rituals, and participating prenatal classes. Shiro prepared for the new baby in the following way:

I think I have done almost everything that should be done. Many of them were first experiences for me. For example, I visited a shinto shrine for praying an easy delivery, which I think is unique to Japan, and I also bought an obstetrical binder and child-related products.

He prepared for the baby by doing shopping for child-related goods and following local rituals, that was to visit a shinto shrine during pregnancy.

Participating in prenatal classes was experienced by three men. During the class, they tried a heavy jacket to feel like a pregnant woman and practiced a baby-bathing. The participation in the parenthood classes was not necessarily voluntary. For Juro, the participation was more of a force than a choice. He stated, “My wife told me to participate in the parenthood class, which I think was given by the public health center”. Another man experienced an unexpected feeling during the parenthood class. Rokuro expressed a feeling of anger when he stated:

Fathers were treated as criminals from the beginning. I mean, the message was like women were exhausted because men didn’t help them. Many printings were written

from such a perspective, so I got mad about it.

As one of fathers to be, it was not that he disliked to help women, but he wanted to know what and how to do as a father. He stated, “I don’t mean that I hate to help, but I want to know what to do. The materials were saying that pregnant women were fatigued because men didn’t help... Why did they see men as criminals?”

The third category of “impressive child birth” indicated strong impressions that the child birth gave to the men. The majority of the participants expressed joy and excitement when the baby was born. Ichiro stated, “When I heard the first cry of the baby, I was happy....I was very happy then...I don’t forget the sunset I saw at that time”. One man expressed a feeling of filial piety at the child birth. Shiro stated, “My mother and her mother were waiting for the birth with me, and they jumped for joy hand in hand. I saw it and thought like, ‘Oh, it’s a devotion to our parents’”.

A feeling of gratitude was experienced by four participants. Juichiro expressed a feeling of thankfulness as well as a feeling of joy. Juniro, who was present during labor and delivery, demonstrated his gratefulness to his wife. He stated, “My wife had a hard time with delivering the baby, and I saw her going through it. So I feel kind of gratefulness to her. I think she did a great job”. He witnessed things that his wife went through during labor and delivery. He stated that her delivery was not easy with being inducted by medication in the end. While he was supporting his wife in childbirth, it was also a hard time for himself. He felt a lack of sleep, was strained, and didn’t know how to support his wife. When the baby was born, it was a feeling of gratitude that he experienced.

The child birth brought about not only positive feelings but also negative feelings. Jiro, who presented during his wife’s labor, stated his experience during labor and

delivery in the following way:

It was kind of amazing for me. I saw everything there for the first time, so I was surprised....I held my baby, felt happy, and was amazed. I was really tired then.... When I saw him just being delivered, I had the strongest impression.

For Jiro, presence during labor was the first experience. He stated that he had a hard time during labor because he didn't know when to expect his baby. When his baby was born, he was amazed at everything he had for the first time. He held the wet newborn in his arms and felt happy being followed by a realization of tiredness.

Ichiro, whose wife had a cesarean section due to the baby's breech presentation, expressed both positive and negative feelings in the following way:

I was restless waiting outside...I was holding a video camera near the operating room, and waiting for the baby's cry with my parents and her parents. All together, we were waiting on tiptoe with expectation....And I was happy when I heard the baby's cry....It was a happy moment, I felt like I could meet my baby at last! But at the same time, I felt like, you know, the baby was delivered without her will, she could have felt comfortable longer in her mother's uterus, but suddenly she was delivered out, like suddenly being thrown out, so I felt like sorry about it.

Ichiro was the only participant who referred to a feeling of pity. The cesarean section had been planned and he knew the reason why it should be performed, however, he stated that he wanted to experience a natural vaginal delivery with his presence during labor. He felt that everything was against the baby's will, how and when to be delivered.

Some of the participants' concern was about the baby's health during pregnancy and delivery. Nanaro, who was an obstetrician and gynecologist, expressed his concern about the baby's health in the following way:

I thought that I knew because I had been working as an obstetrician and gynecologist, but as a father I got worried about my baby, like if the baby was deformed or something. I was also anxious about the very moment of the delivery that my baby would be healthy or not. I was doing as my job, but the real experience was totally different.

For Nanaro, women's pregnancy and delivery was experienced as almost a daily event because he was an obstetrician and gynecologist himself. However, the pregnancy and

delivery of his own child was experienced quite differently as a becoming father. Other concerns about the baby's health included a shape of lengthened head just after delivery, the baby's first cry in a feeble voice, the baby's skin in a peeling state, and an apnea of the newborn.

The fourth category of "fragile newborn" was experienced by four men. The newborn was something that was overly small, fragile, breakable, and scaring. Juichiro expressed his feeling when he was handed over the newborn just after the delivery in the following way:

It was not that I was impressed, but I was scared or frightened. When I held my baby for the first time, honestly saying, I was really scared...I felt like, "Am I allowed to touch her?" You know, she was so clean, she was just being born. So I was really scared to touch, or hold her at first.

He felt scared to hold the newborn just after the childbirth. He felt as if he was not allowed to touch him. Shiro was another participant who felt scared to hold the newborn. He expressed his feeling as follows; "During the first week after he was born, he was like an overly small creature. I was scared, you know, being scared was my honest feeling. I was so scared that I couldn't hold him". For him, the newborn was overly small and fragile that he felt scared to hold him during the first week after birth. For Rokuro, the newborn was an alien. He stated, "When the baby was born, I thought it an alien. Just like an alien....The baby, you know, moves its hands and feet just after birth. So my first impression was, 'Oh, it's moving'". He had seen a movie of alien before, and connected the image of the baby with it. He added that the shape of lengthened head of the baby contributed to his impression.

The fifth category of "feeling safe with wife staying at parents' home" was experienced by one man. Rokuro's wife and child stayed at her parents' home for three weeks after discharge. He stated:

On the day of discharge, I took my wife and the baby straight to her parents' home...She said that she could raise the baby, but I was a little worried about it, so I asked her to be taken care by her mother. So I took her on that day.

During those three weeks, he didn't feel free nor lonely, but he felt safe with her wife and the child being taken care by her parents. In this study, wives of eight participants stayed at their parents' home before or after birth.

“Having the wife's pregnancy and delivery for the first time as an impressive experience” contained five categories: 1) joy at pregnancy; 2) involvement with pregnancy; 3) impressive child birth; 4) fragile newborn; and 5) feeling safe with wife staying at parents' home. All participants referred to the pregnancy and/or delivery of their children when being asked to talk about their fatherhood experiences. The experiences were impressive but unique to each man. Pregnancy brought about a feeling of joy to some men but not to all. Men were involved with pregnancy by having fantasy, working on the baby, and preparing for the baby. The child birth was a strong and impressive incident for the men. The majority of the participants expressed joy and excitement when the baby was born. The child birth also caused negative feelings of hard, tiredness, strained, helpless, scaring, and pity. During pregnancy and delivery, the baby's health was the participants' major concern. The newborn was experienced as overly small, fragile, breakable, and scaring. For one man, her wife and the child's stay at her parents' home was experienced as safe.

4.2.4 Theme Four: Sharing the Time and Space with One's Child

“Sharing the time and space with one's child” contained six categories: 1) the child being there to be cared; 2) witnessing the child behavior and development; 3) deep affection; 4) dislike of crying; 5) getting experienced; and 6) thankfulness to the parents. The relationship between the theme, categories, elements, and concepts was described in

Table 5.

The first category of “the child being there to be cared” indicated the men’s realization of the child being there, no matter they liked it or not. Some men perceived their fathers’ role as taking care of the child, that included bathing, playing, feeding, changing diaper, cuddling, and teaching. The majority of participants’ fathering behavior was bathing the child. Kuro, a father of 3-month old son, stated his fathering role as follows:

My role is to bathe my son, and I do it almost every day. I don’t do it solely by myself. The way I’m doing now is, I hold him in my arms, soak in the bath together, and wash him outside the tub. My wife is waiting outside the bathroom for wiping and changing clothes.

He had a strong awareness of his role as a father. It was his role to be involved with the child raising as much as possible. He stated:

We once talked about her staying at her parents’ home, but we discussed it and decided to raise our child at home. That is, I would get involved with the child raising. So after they left the hospital, we have been staying together at our home almost every day....We raised our child together at our home.

He perceived himself taking care of the child a lot by performing a direct care of bathing, feeding, and playing.

Parental role sharing was referred to by other two men. Juniro, a father of 2-month-old daughter, stated, “I take care of the child until 12 at night, and my wife takes care after that”. During the daytime, his wife was a primary responsible parent for the child because she was during the child-care leave. After he came back home from his work, however, he actively tried to be involved with the child care. For Rokuro, parental role sharing was not such a decisive settlement, but rather a result of daily living with the child. He stated:

I mean, a role sharing, it is not specified in words between us, but I think we naturally began to share (the role)...It’s not like I submit a letter of request....It’s not like, “You should do this because you are a father!”....I think maybe we were

sensitive to each other's mood and began to share the role naturally. He didn't perceive himself being actively involved with the child care. He was doing his job at home because he felt it natural to do so.

The majority of the participants had limited time to be available with the family, therefore, it was a practicable participation in child care. Jiro, a father of 2-month-old son, stated about bathing the child in the following way, "I think it is the only time during which I can contact with him, especially on weekdays. Maybe it is not the only time, but I think of the bathing time as important to be with him". He had been working as an office worker on weekdays and it was 9 or 10 p.m. when he came back home. After that, he used to bathe his son, take his own meal, and go to bed around 1 a.m. Giving a bath to his child was a practicable participation in child care for him. Shiro, a father of 7-month-old son, was also a hard worker. He came home around 1 a.m. midnight on weekdays but he did his job at home in the following way: "I come back home at 1 a.m., and you know, the time is about my child wakes up...so it's like a chance for me to get additional points...it's like, 'Here I came to help you!'" He stated that he was tired after working, but it was not hard for him to take care of the child because of the following reason:

He smiles at me, and crawls closer and closer toward me. He relies on me, you know, he is dependent on me, so I can't help but taking care....I don't know if I take care of the child because he is lovely, or I feel him lovely because I take care of him.

It was an interaction between him and his child. The child was attractive enough to be cared by his father, at the same time, the man thought it possible that the child looked more attractive because he took care of him.

For some of the participants, taking care of the child was not a matter of choice because it was a result of the child being there to be cared. Hachiro, a father of 6-month-old daughter, stated how he spent time after returning home from his work.

After returning home, I spend time together with my daughter. I mean, my wife is preparing for the meal, so I take care of her during that time. Then I eat my meal with my daughter sitting next to me. After that, my wife bathe her, so I wipe her when she is out. Then she is put to sleep, so I study after that.

It was 8 or 9 p.m. when he returned home after working as a resident. He stated that his family lived in a small house and the family members were just three of him, his wife, and his daughter. Taking care of the child was not his deliberate choice, but rather it was a matter of course.

Sharing the time and space with the child also provided the participants with time to think about the child. Juro, a father of 6-month-old daughter, stated:

I had not thought about shopping for the child at all, but now, if there were a battledore fair or something like that, I would go and see for my daughter. That kind of feeling is beginning to grow in me.

When men were out for shopping, they naturally went to see child-related goods such as toys, clothes, and picture books. The child was a concern even when men and the children were physically separated. Goro, a father of 6-month-old son, stated his feeling during work as follows: “When it gets late in the evening, I worry about my son. I wonder, ‘What will he be doing now?’, and I make a call to ask about it”.

During the time to think about the child, men imagined the future and had some expectations for the child. Ichiro imagined and worried about his daughter’s future if she would be able to live peacefully. Hachiro imagined how he would react when his daughter took her boy friend to see him. Men had a variety of expectations for their children. These included the child’s personality, interests, sports, education, and overall growth. Two participants referred to the sports that they were doing, and they expected their children to enjoy the same sports. Hachiro stated, “I want my daughter to enjoy a social dance in future”. He had been performing a social dance with his wife since they were college students and expected his daughter to do the same sport.

The second category of “witnessing the child behavior and development” indicated that sharing the time and space with the child provided men with chances to witness the child behavior and development. The child behaviors were experienced new and sometimes surprising to the men. Jiro, a father of 2-month-old son, stated his feeling in the following way: “He sneezed like a grown-up, so I thought like, he is small but he sneezes in the same way, like a human”. Other child behaviors included breaking wind, smiling, evacuation, and sleep-wake cycle.

Some of the child behaviors were perceived as the child development by the men. These included responsiveness, mobility, facial expressions, smiling, observing, teething, babbling, sleep-wake cycle, and recognizing a father. Nanaro, a father of 10-month-old daughter, stated her development in the following way:

Nine months ago, it was like she suddenly started to cry. It was like an alien, or maybe a strange creature. But she started to show some gestures, or smiling, or show various expressions. I thought it was a change.

Smiling at fathers was referred to by the majority of the participants as an impressive change of the child, and it brought about a feeling of happiness. Kuro, a father of 3-month-old son, stated, “When I approach and smile at him, he almost always smiles at me. The smiling face is really healing, you know, he is so adorable!” The child smiling produced not only a feeling of affection, but also a power of healing. Moreover, the child’s smile was powerful enough to create a cheerful atmosphere in the family. Kuro stated about the child’s power in the following way:

I feel happy because he is there. I think he can make things cheerful. He smiles innocently a lot these days. Looking at that, you know, I feel like he is making our family happier compared with the time before his birth.

The child development was generally acknowledged as a positive change that offered a feeling of happiness. Ichiro, however, expressed his ambivalent feeling about his 6-month-old daughter’s development. He stated:

And then one day, she reacted to my voice. That kind of gradual reaction gives me happiness. She began to move more gradually. You know, child-raising is hard work. The mother breastfeeds the baby, and she sleeps. She cannot move yet, I mean, cannot move herself. So I feel kind of lonely sometimes, but also on the contrary, easy. Because I can leave the baby as she is. So it was a kind of dilemma, because as the child grew, I felt happy about it, but she also became mischievous.

For Ichiro, the child development produced both happiness and a feeling of hardship. He knew that it was something every parent experienced as a proof of normal development.

The third category of “deep affection” indicated men’s feelings of happiness, love, fun, healing, and appreciation toward the child. Juro, a father of 6-month-old daughter, expressed his feeling in the following way: “It’s simple, she is lovely...and it’s fun to play with her”. A feeling of deep affection towards the child was experienced more obviously when men perceived their children as realizing themselves as fathers. Saburo, a father of 10-month-old son, explained the occasion when he went to pick up his son at a day-care center.

He is taken to a day-care center once or twice a week now. I go to pick him up sometimes, and you know, it is fun. He looks at me surprisingly. I go into the center, open the door, he looks at me unexpectedly, and starts to cry. Then I feel like, “Oh, maybe he knows me as his father!” That is the moment I feel happy.

Other experiences that elevated men’s deep affection towards the child included the child’s smiling, facial expressions, and responsiveness.

The fourth category of “dislike of crying” indicated the men’s negative feeling for the child’s cry. And the category was connected with the fifth category of “getting experienced”. Men felt noisy, embarrassed, hard, and strained. Kuro, a father of 3-month-old son, expressed his feeling in the following way:

At first, I felt unpleasant when he cried because he didn’t stop crying easily. So it was a stress for both of us. But I think I got used to his crying these days. I feel sorry if he cries a lot though, but I feel myself accustomed to it.

Kuro stated that he was strained with his son’s cry because he couldn’t realize the infant was different from the grown up. After having experiences with his son, however, he

began to know why his son cried and how to stop it. That was why Kuro got used to the child's cry although it was a source of stress for him at first. Saburo, a father of 10-month old son, equally experienced the child's cry as a source of stress for the first 2 to 3 months, however, he wasn't strained any more at 4 to 5 months. He stated, "During the first 2 to 3 months, I was really inexperienced. You know, I was stressed like, 'Why doesn't he sleep?' But surprisingly, such a feeling disappeared at 4 to 5 months". For Saburo, a lack of experience with the child was a cause of his stress. He didn't know what to do at first, however, he was released from the stress when he gained sufficient experiences with the child.

The sixth and the last category of "thankfulness to the parents" indicated a feeling of gratitude to men's parents. Three men referred to this feeling as they newly experienced after the child birth. Hachiro stated, "I began to thank my parents. I mean, I began to feel like, it was wonderful that my parents spent their energy to raise me". He felt that his being there was thanks to his parents. And the feeling of gratitude was experienced as real after they had time with their own children. Jiro stated, "I often say to my wife that it is wonderful for us to be raised like this. I guess it must have been such hard work....After we experienced it ourselves".

"Sharing the time and space with one's child" contained six categories: 1) the child being there to be cared; 2) witnessing the child behavior and development; 3) deep affection; 4) dislike of crying; 5) getting experienced; and 6) thankfulness to the parents. After the child birth, the men realized that the child was there to be cared. They stayed together and took care of the child. It provided men with opportunities to witness the child behavior and development. Men experienced both positive and negative feelings during the child raising period. As the time progressed, they got experienced with the

child. Realizing the hardness of child care, men experienced a feeling of thankfulness to their own parents.

4.2.5 Theme Five: Being Aware of a Change and Trying to Adjust to a New Life

“Being aware of a change and trying to adjust to a new life” contained two categories: 1) being aware of a change”; and 2) adjusting to a new life”. The relationship between the theme, categories, elements, and concepts was described in Table 6. After the children were born, they became aware of extensive changes in their lives, and began to adjust to a new life.

The first category of “being aware of a change” indicated men’s awareness of change in their attitudes, behaviors, marital relationships, and their feeling of being restricted. Attitudinal changes were experienced by the majority of the participants. Nanaro, a father of 10-month-old daughter, felt that he changed emotionally after the childbirth. He stated, “I felt that a new feeling of seeing my daughter kindly was sprung in me, and the feeling was extended to others. I mean, I began to see others more kindly”. He stated that he became more warm-hearted during the process of raising the child. Additionally, he stated that he was aware of a great change in his attitude although it could not be observed by others. He felt that he could change thanks to his daughter. Another change in attitudes was reported by Juniro who was a father of 2-month-old daughter. He stated:

I think I began to think from other’s perspective. Even though a baby is troubled or unpleasant for something, crying is the only way to complain...So you need to stand on the baby’s perspective and think like, “What’s wrong?” You think and feel from the baby’s perspective, and I think it very important.

For Juniro, involvement with the child provided him with the opportunity to see a thing from other’s perspective. As a result, he began to notice several things that weren’t

noticed before. He referred to an occasion when he took his daughter for shopping. Being with her in a stroller at a supermarket, he noticed how narrow the space was, and how inconvenient to put a stroller on an escalator.

Other attitudinal changes included: being more careful; being patient; likes for the child; how to perceive pregnant women; worrying about the family; and family-centered perspective. A family-centered perspective was experienced by many men. Juichiro, a father of 2-month-old daughter, talked about his family's life as follows: "When we think about the place to go, how to go, and what to see, the first thing that comes to my mind is about my daughter....I mean, she is at the center of my family". Additionally, the children were men's concern even they didn't think about them intentionally. Child-related news and TV programs began to appeal to men. Rokuro, a father of 8-month-old daughter stated, "I think I had seen babies on some TV programs before, but maybe I didn't care....After my wife got pregnant and my daughter was born, babies began to attract my attention". In a real life as well, children attracted men. Ichiro, a father of 6-month-old daughter, stated:

After she was born, I began to see other children....When my wife got pregnant, I began to see other pregnant women, and after the childbirth, I began to see other families, couples, or children. If there is a child like my daughter, I wonder, "How old is that child?"....That is a change I felt after I became a parent.

His awareness of change in attitude was connected with his real life. Pregnant women, children, and families began to occupy his mind during the process of becoming a parent.

Behavioral changes were experienced by five men. These included: more time with family; more participation in housework; and stopping smoking. The majority of the men made changes in work and in social time to be physically available to their children.

Three men stated that they began trying to return home earlier to spend more time as possible with the family. Nanaro, a father of 10-month-old daughter, stated:

I began to return home, I mean, I began to try to return home. Actually I can rarely return home though. But anyway, I began to return to my family. I mean, I began to find a meaning to spend time with the family.

He was working as an obstetrician and gynecologist as well as a graduate student. Thus he was too busy to spend only 10 hours with his family in a month. However, he was trying to spend more time with his family, and the desire got stronger as his daughter grew. Shiro, a father of 7-month-old son, was also a busy person who returned home around 1 a.m. after work. He changed his behavior by stopping to take outside job into home which used to be his ordinary way of working. Additionally, he stated that he began to involve more with the housework. Another way of spending more time with the family was to abstaining from going out alone. Hachiro, a father of 6-month-old daughter, stated, “Basically I’m staying with my family on weekends. I can’t leave my wife and daughter alone, you know. It can’t be helped. There is no other choice”.

One man made a change in his smoking habit after the childbirth. Juichiro, a father of 2-month-old daughter, stated, “I had been wanting to stop smoking for a long time. So the child gave me a good chance. You know, I couldn’t stop smoking though I tried several times”. He was aware that smoking had a bad effect on the child, therefore, he stopped smoking after the child birth. It was a strong motive for him to change his habit.

Two men perceived a change in their marital relationship after the child birth.

Juniro stated:

Baby issues are our common interest...like the baby grew and developed in this way...so we think about it together, or do something together. That kind of opportunities we have more now....I think we have better communication.

He found himself to have more time to talk with his wife about the child-related issues and consequently, improved the marital communication. Goro also perceived a change in the marital relationship in a better way. He stated, “I think about our feelings, I mean, we became more considerate toward each other”.

A significant negative change was a feeling of being restricted, which was experienced by four men. They expressed a concern at having less time for themselves and being less free as individuals. Ichiro, a father of 6-month-old daughter, stated:

I have spent my life unrestricted. I was alone, unmarried for a long time, then became living together to find out many restrictions. So I sometimes feel it's hard. I think like, I could be unrestricted if I were alone. I cannot go out like before. Now I cannot go to the bar as I used to do.

For Kuro, a father of 3-month-old son, a lack of freedom was perceived when he wished for watching television. He stated, "Basically, she is adorable and I feel happy, but you know, she is always there. So I feel like being restricted. But because she is so loving, I don't feel so much strained". Although he experienced being less free after the childbirth, he didn't feel it as a painful change because he had a deep affection to her. For Hachiro, having less time for himself was managed in the following way:

Basically, I stay with my wife and my daughter even on weekends. You know, I cannot leave them alone...It can't be helped, there is no other choice. But on Sundays, I mean on weekends, I go out with my family, you know, with three of us. I and my wife have been enjoying a social dance since we were college students....So when we go to practice it, we take her with us....People there welcome us with the child, and some friends of us can take care of her while we dance.

He expressed his new situation as being less free as individual, however, he adjusted to the new situation by taking his child to the place where he wanted.

A sense of restriction was not perceived as pleasant by these four men, however, it was not beyond the critical level for them. One man, who was not among these four, clearly stated:

I don't have a negative feeling at all. But maybe it is because I am spending less time with the child compared with other men. That means, the remaining time is used for myself. So, I think I'm not restricted by my daughter compared with other men.

This man experienced no negative feeling after the child birth. He didn't perceive a need to change his life, so the feeling of being restricted was irrelevant to him.

The second category of “adjusting to a new life” indicated men’s making effort to adjust to a new life with the child. Many men perceived a need to adopt a child-centered life style. Jiro, a father of 2-month-old son, was aware of the sleep-wake cycle of the child, and stated, “It became to be his pattern, so we began to adjust to it”. His child was awake until 1 a.m., but he didn’t feel it hard to be awake until then. Rather, he realized it as his sleep-wake cycle that required adjustment.

Eating style was changed to adjust to the child for Nanaro. He stated:

Talking about meals, if at restaurants, I’m afraid that my daughter will cry to bother people, so I come to think of eating at home. I think our eating style has changed. But for me, it’s not something inconvenient, unpleasant, nor restricted. Rather, I am enjoying the time.

He adjusted to a new life with the child by changing his eating style. He began to eat at restaurants less frequently because he thought that the child was not old enough to eat quietly. However, he didn’t perceive it as unpleasant. He rather enjoyed the new eating style.

Providing a better environment for the child was experienced by three men. It included cleaning the house for the baby, setting a car sheet, putting a gate at stairs for risk-avoiding, and moving to a more sunny house. All of these were done for the child’s sake. For Kuro, however, adjustment was made to maintain his own life style. He stated, “I am sleeping in a separate room now...For the first several weeks, I was sleeping with my son, but I couldn’t sleep well. It disturbed my work, so I asked my wife to give me another room to sleep”. He experienced a broken sleep pattern for the early weeks after birth, which disturbed his work as a lawyer. He felt a need to change the situation by sleeping in a separate room alone to have a good sleep.

“Being aware of a change and trying to adjust to a new life” contained two categories: 1) being aware of a change”; and 2) adjusting to a new life”. Men perceived

extensive changes after the childbirth that sometimes required them to adjust. They were aware of changes in their attitudes, behaviors, and marital relationships. A feeling of being restricted was also experienced as a change in men's life. For many participants, their children became the center of the family in their new lives. They adopted a child-centered life style by making some adjustments. For one man, the adjustment was made to maintain his own life style.

4.2.6 Theme Six: Feeling the Difference between One's Wife

“Feeling the difference between one's wife” contained three categories: 1) feeling different from wife; 2) feeling envy of wife; and 3) feeling inadequate. The relationship between the theme, categories, elements, and concepts was described in Table 7. During the period from pregnancy to postbirth, men perceived several differences between their wives. The difference sometimes caused a feeling of envy and inadequacy.

The first category of “feeling different from wife” was experienced by six participants. Kuro, a father of 3-month-old son, stated that his way of looking at the fetus was different from that of his wife's. He expressed his feeling during pregnancy in the following way:

I didn't feel that there was a real human. It was more like an animal, you know, some kind of creature. But my wife seemed to have a sense of her child much earlier. I knew that it was a human, but I didn't feel it real.

He didn't feel the fetus as a real human although his wife felt it as her child.

How to perceive the child was also different between the couples. Ichiro mentioned how differently he and his wife felt about the baby's cry. He stated:

The baby's crying doesn't irritate me much, I mean, the crying voice. Because I think the baby should cry. She cries with a really loud voice to awaken all neighbors, but I feel it's a proof of her vitality. I feel like, she cries well so she must be fine. The neighbors won't like it, but the crying itself doesn't matter to me much. My wife seems to be stressed about it....I know how she feels. I don't feel the same though.

Although his wife was so stressed by the baby's cry that she almost threw her away, he

didn't feel in the same way. By changing his way of thinking about the baby's cry, he found a more preferable way to be with her baby.

For Jiro, the frequency to catch the baby's smile was different from his wife. He stated, "My wife noticed his smiling face much earlier than I did. He doesn't show his smiling face so often, he does only when he is in a good mood. So the timing is important". Because he had little time to spend with his family on weekdays, he missed opportunities to see his son's smile. Juro was another busy father who had limited time with his family, and he mentioned how differently he and his wife perceived his daughter's development. He stated, "If you see her every day, you will not recognize the change. But I see her only from time to time, you know, intermittently. So maybe I feel more about her change, more than my wife feels". Likewise, limited time for father-child interaction resulted in two men's experiencing a feeling of difference. Jiro felt that he had a fewer opportunities to see his baby's smile, and Juro felt that he could recognize his daughter's development more strongly.

Shiro experienced a feeling of difference when he perceived his wife being more skillful in child care. He stated:

My wife, as a matter of course, is more skillful than I am. So I think like, maybe I should be behind her for the child care. That lets me down a little. But because the child comes and relies on me, I feel like, "Well, I will try to do it better!"

He also perceived a difference between his wife in physical strength. He mentioned the different ways of holding his son in the following way:

I held him with his head up. And then, you know, I could put him at a higher position because I was taller than my wife. What was more, I could hold him with a single hand...When I saw his exited face, I thought like, "Oh, this is what only fathers can do! Only fathers can hold like this!"

He found that holding the baby in an upright position was a privilege given to men because its way of holding required some physical strength. He stated that he preferred

holding the baby in an upright position because he could demonstrate his strength to his son. Moreover, he stated that he could communicate much better with his son because the distance between his son got closer.

The second category of “feeling envy of wife” was experienced by two men. Ichiro, a father of 6-month-old daughter, referred to pregnancy:

As a father, I felt something like impatience, I know the roles of women and men may be different, but what I feel is I cannot experience pregnancy absolutely. I cannot experience the wife’s pain, because I could not be her. Though I tried a pregnancy jacket...I envy women because I can’t experience pregnancy.

For him, pregnancy was perceived as a big difference that was unattainable because he was a man. As a result, he experienced a feeling of envy. Furthermore, he experienced the similar feeling postbirth when it came to the matter of breastfeeding. He stated:

The thing is, I can’t breastfeed, me as a man. In the case of formula, both men and women can feed the baby, but in reality, I can’t breastfeed, so I envy my wife. But I think this will work to tighten the bond between the child and the mother. I think the communication is important, so I think it is a good thing. On the contrary, I feel envy because the baby doesn’t stop crying although I handle the baby....My baby keeps crying for 30 or 40 minutes, no matter how I take care of her. Then my wife comes out from a bath, holds the baby, and suddenly she stops crying! So it is a bitter disappointment.

He felt that no matter what he did, it was not good enough for his child. The infant didn’t accept anything but her mother. And he began to be aware of the powerful advantage that breastfeeding gave the woman in handling the child. He knew that breastfeeding was good for a mother-infant interaction, however, he couldn’t help but feel himself helpless. This indicated the third and last category of “feeling inadequate”. For Rokuro, a father of 8-month-old daughter, breastfeeding was felt like an effective weapon against the child. He stated, “She didn’t stop crying though I handled her in my arms. Maybe she wanted her mother’s breast, but I don’t have such a weapon, you know, I can’t breastfeed”.

Although breastfeeding was experienced as the most significant source of difference between men and women, men felt a difference in a parent-child interaction.

Shiro, a father of 7-month-old son, expressed his feeling in the following way:

Not only when it comes to breastfeeding, but also when it comes to sleeping, my daughter falls asleep more easily. Maybe she is more reliable on my wife than on me....When she is crying, feeling uncomfortable, or feeling sleepy, she jumps into her mother. So when I see such a situation, I feel like, "Why don't you come to me?"

He perceived that he had a different relationship with his daughter compared with the mother-child relationship. He felt that her daughter was more reliable on her mother, therefore, preferred to be cared for by her mother.

Some participants experienced a feeling of inadequacy when faced with caring for their children in the absence of their spouses. Women's breastfeeding and skillfulness in child care as well as the limited time for father-child interaction caused men to feel helpless in caring for the child single-handedly. Jiro, a father of 2-month-old son, stated:

My wife and the baby are always together now, so when I see them, I feel kind of powerless for myself....I have outside work, so I spend time with them only on the weekends. I feel that I am not able to do anything for the baby on weekdays.

He was spending long hours at his working place on weekdays, therefore, had little time to be available for his family. He felt helpless in providing care to his child because of the limited time. Goro, a father of 6-month-old son, also expressed his feeling of inadequacy in the following way, "I think I cannot do anything for my child. You know, it is his mother who breastfeeds...What I can do is only changing diapers". He perceived his inadequacy in his child care because he couldn't handle him better due to a lack of breastfeeding. Juro, a father of 6-month-old daughter, expected even before birth that he would be powerless for the child. His wife spent three months in her parents' home around the child birth, and he mentioned it in the following way:

From the beginning, when she got pregnant, or even before that time, I thought it better for my wife to stay in her parents' home because it was much safer. I thought like, I would be unable to do anything in any case.

He was at a responsible position in his work and had little time to be available for his

family. He expected the present situation even before birth. He knew that he would have little time for a father-child interaction and hence the child would be detached from him.

He stated:

Considering for my job, I expected it. I don't feel good for my son to be detached though, you know. He used to cry when I tried to hold him....Maybe it would be more fun and exiting if I could hold him every day, but I expected such a situation to some extent. I thought that my child would not be attached to me.

For him, his helplessness in child care was expected even before birth because of his circumstance. He expected his child's detachment as well. The feeling he experienced was not a pleasant one, however, he accepted it because he believed that the situation would change when his son grew older. He stated, "When he gets older and more understandable, naturally he will know me as his father. So I think it can't be helped now....I think it natural that he doesn't recognize me as his father now. It can't be helped".

"Feeling the difference between one's wife" contained three categories: 1) feeling different from wife; 2) feeling envy of wife; and 3) feeling inadequate. During the period from pregnancy to postbirth, men perceived several differences between their wives. Men recognized that they perceived the fetus and the child differently from their wives. One man perceived his wife being more skillful in child care, but himself being stronger than her. A feeling of envy was experienced by two men. Unattainable pregnancy and undoable breastfeeding for men were sources of envy. Men felt themselves inadequate in taking care of the child alone. Women's breastfeeding and skillfulness in child care as well as the limited time for father-child interaction caused men to feel helpless in caring for the child single-handedly.

4.3 Essence

Six themes identified in 12 Japanese men's experiences during the child's first year

came together to understand the meaning of the lived experience of the Japanese men during their transition to fatherhood: 1) feeling oneself as a father; 2) realizing oneself as a husband; 3) having the wife's pregnancy and delivery for the first time as an impressive experience; 4) sharing the time and space with one's child; 5) being aware of a change and trying to adjust to a new life; and 6) feeling the difference between one's wife.

"Becoming a father" was revealed as essence of the lived experience of the Japanese men during their transition to fatherhood. Twelve participants' experiences as fathers appeared as only various examples of the phenomena of fatherhood, which encompassed "becoming a father" at its core as essence. The researcher challenged to convey the meaning of "becoming a father" through poetry. Poetry can mean more than the actual words by using the memories of life experiences through rich and heartfelt language (Hunter, 2002). Poetry is understandable across time and culture, and it has been used in nursing practice, nursing education, and qualitative nursing research (Ohlen, 2003). The essence of "becoming a father" was denoted in the following poem.

Becoming a Father

When did I know
that I was your father?
Unseen you were talking to me.
When you appeared, you said
"I am real!"
But I was scared
because you were just like an alien!
When did you know
that I was your father?

When you looked at me
you jumped into my place.
How did you know a word of discrimination?
I wanted to be your mother.
You are always there, and I am always here.
Now I know
that I am your father.

“Becoming a father” was essence revealed when six themes were analyzed as a whole. “Feeling oneself as a father” was not experienced straightforward for the man in the poem, thus he wondered when he knew that he was a father. The feeling as a father was gradual over the perinatal period. He was going up a slope to become a father, while realizing himself as a husband at times. The man knew that the fetus was there by recognizing fetal movement in the belly. Thus he felt as if the unseen child was talking to let him know its existence. The childbirth was an impressive incident that provided him with a real feeling as a father. When the child was handed over to him, he felt scared to hold the child because it was not a human but an alien. The man felt as if the child didn’t know him as his father until the child grew older to become more responsive. When the child looked back and smiled at him, he felt as if the child jumped into his place. He felt the child more adorable and felt himself as a father more strongly. The man shared the time and space with the child, and felt as if the child discriminated between him and his wife. Breastfeeding and skillfulness of his wife became a source of feeling a difference between men and women. He became to be aware of the powerful advantage of breastfeeding in taking care of the child, thus he wanted to be a mother. He shared the time and space with the child, and began to be aware of changes in his new life. He tried

to adjust to the new life by changing his behaviors and attitudes. At last, he became a father of the child.

Chapter 5

Discussion

This chapter illustrates the Japanese men's experiences during the transition to fatherhood. Findings of the study are discussed according to the six themes within the context of Japanese culture. Following the discussion, limitations of the study, implications and recommendations for nursing practice, research, education, and policy are presented.

5.1 Discussion of the Findings

Six themes identified in 12 Japanese men's experiences during the child's first year came together to understand the meaning of the lived experience of the Japanese men during their transition to fatherhood: 1) feeling oneself as a father; 2) realizing oneself as a husband; 3) having the wife's pregnancy and delivery for the first time as an impressive experience; 4) sharing the time and space with one's child; 5) being aware of a change and trying to adjust to a new life; and 6) feeling the difference between one's wife. These six themes created essence of the phenomenon. "Becoming a father" emerged as essence of the lived experience of the Japanese men during their transition to fatherhood.

5.1.1 Theme One: Feeling Oneself as a Father

Participants in this study felt that the feeling as a father was not straightforward. The child was not real from the beginning, but the child became more real over the child's development from conception through the first 12 months. This finding is in

alignment with previous research conducted outside Japan (Jordan, 1990; St John, Cameron, & McVeigh, 2005). In their studies, being a father or the reality of child did not always seem real for men from the beginning, but it became progressively more real from conception through the first months postpartum. This experience of men was different from that of women. As one participant clearly stated, the fetus was perceived not as a human but as a creature although his wife felt it as her child. The fetus as being something like a lifeless object is a reality for men (Kao & Long, 2004).

Various experiences, however, served as catalysts to the developing reality of being a father for the men in this study. These included: seeing the wife's big belly; feeling the baby move; seeing the baby on ultrasound; participating in prenatal classes; seeing the baby at birth; finding family resemblances; the child being there; perceiving the child responsiveness; finding oneself to worry about the child; doing official procedures; writing a new year cards; and going through local rituals. This finding also appears to be in accordance with that of Jordan's (Jordan, 1990), who showed men's experiences that served to develop fathers' feeling of reality about the child. The difference in findings between this study and Jordan's was that some of the experiences were unique to the Japanese men. Paperwork for the birth registration and applying to make the child as one's dependent, receiving the health-insurance certificate for the child, writing a new year cards, and following local rituals were experienced by only the Japanese men in developing reality of being a father. These experiences could be considered as social incidents because they are conducted to treat the child as a new member in the family and in the society. This can be connected with one man's (Juichiro) interesting description for himself as a father. For him, he was a father outside home because he possessed a highest position among the three members of his family, however, he wasn't a father inside the

house because he had the lowest position among the three. Considering his description and unique experiences identified in this study, the image of father as a socially important being might still be prevailing among the Japanese men. The majority of the participants had a limited time available for the family, therefore, men might put more weight on a social meaning as a father.

Various experiences, that were identified as catalysts to the developing reality of being a father, provided insight as to how men were helped to develop a feeling as a father. Encouraging more involvement with the fetus and the child is considered to be a valid method (Goodman, 2005). As one participant clearly stated, seeing a fetus on ultrasound helped him to get a feeling as a father. Most of the men, however, were prevented from being actively involved with the child by their paid work. They were making effort to get involved, but there was a limitation. Therefore, encouraging more involvement with the child by ignoring the individual circumstance is unrealistic. There should exist a variety of levels of involvement according to the individual circumstance and preference (Gamble & Morse, 1992). Providing an appropriate information and encouragement in accordance with each father's style will be effective in a real life.

The child birth had a great impact on many men's feeling as fathers. Meeting the child face to face at birth had an incomparable effect to feel reality of the child. This feeling, together with a deep affection toward the child, resembles the concept of "engrossment" (Greenberg, 1994). Greenberg called the significant impact of a newborn on his father and called it as engrossment, which was characterized as attraction to the newborn, perception of the newborn as perfect, extreme elation, and an increased sense of self-esteem. In this study, one participant proudly stated that he could surprisingly recognize his child's voice after birth. He didn't attend the birth because of cesarean

section, however, he was preoccupied with the attractiveness of his child. The birthing process could be considered as an important starting point for men in becoming fathers. Therefore, health care providers should provide satisfactory environment for expectant fathers. In this study, one participant experienced an emergent cesarean section, that might have caused his feeling of “the child isn’t mine”. He experienced the child birth as unexpected and unimpressive. He referred to a cesarean section and non-presence during delivery as the reason. This finding suggests the need to assess men’s feeling as well as women’s in case of emergent cesarean sections.

Responsibility was experienced by the majority of the participants following the childbirth as well as a feeling as fathers in this study. Taking a responsibility for the child was to take care, to provide, and to protect the child. This finding is in accordance with Goodman’s (Goodman, 2005) and John’s (St John et al., 2005), who identified a sense of responsibility as fathers. Men in their studies perceived a need for self-improvement, greater self-care, and less risk-taking to meet their responsibilities. Participants in this study identified the same need with previous research. Moreover, abstaining from doing things for oneself was included to meet their responsibilities as was mentioned in theme five of “being aware of a change and trying to adjust to a new life”. A sense of responsibility could be considered as a driving force for men to grow and develop like children. As the child grows and develops, the father is also developing and changing (Cabrera, Tamis-LeMonda, Bradley, Hofferth, & Lamb, 2000; Morishita & Iwatate, 2009). This perspective will be beneficial to study the father for his own lifespan development (Kashiwagi & Wakamatsu, 1994; Kashiwagi, 1998). Men might accept the father’s role more willingly if they recognize it for their own development.

A sense of completeness as a man was experienced by one participant in this study.

This finding is in accordance with Kao's (Kao & Long, 2004) study, who explored the life experiences of 14 Taiwanese first-time expectant fathers during the third trimester of pregnancy. Men in the study perceived that becoming a father meant that they accomplished an important goal in their life phase. In this study, having a child was described as a reason to be confident and proud as a man. It has nothing to do with how he felt about the child or how he behaved as a father. The important thing was to being a father of the child. This notion can be discussed in relation to the concept of filial piety, which was referred to by another participant in this study. For him, being a father of the child meant doing a good and right thing for his parents. The finding suggests that the Japanese society still holds the norm of becoming a parent as an important goal in life not only for women but also for men.

5.1.2 Theme Two: Realizing Oneself as a Husband

Some men in this study realized themselves as husbands while being fathers of the children. They perceived that the husband's role sometimes outweighed the father's role. As a husband, they cared for their wives by supporting physically and emotionally. Physical support included helping house work and child care. Emotional support included listening to the wife and promoting refreshments. These findings appear to be in accordance with Hayashi's (Hayashi et al., 2004), who studied 10 Japanese couples with a 4- to 5-month-old first child to explore men's experiences in adjusting to the fatherhood. The study showed that men played the role of childrearing, the role of household work, and the role of supporting the partner emotionally in adjusting to fatherhood. All of these behaviors were performed by some participants in this study as husbands, not necessarily as fathers. This suggests the following interpretation within the context of the modern Japanese culture. All of 12 participants in this study were secondary responsible parents

for their children. They took a partial responsibility during designated small blocks of time. The primary responsibility for children was taken by mothers. That might be a reason why the men preferably used a word of “help” in referring to the various fathering behaviors. It should be noted that although observable men’s behaviors look the same, they are performed sometimes as husbands and sometimes as fathers. This poses a careful assessment for health care professionals in planning and providing care to new fathers.

5.1.3 Theme Three: Having the Wife’s Pregnancy and Delivery for the first time as an Impressive Experience

All 12 participants referred to the pregnancy and/or delivery as their fatherhood experiences. They were impressive but unique to each man. Pregnancy brought about a feeling of joy to some men but not to all. In this study, two men didn’t feel ready for having a child when they were informed of their wives’ pregnancy. They perceived problems in financial security and in stability in the couple relationship. This finding is in accordance with May’s (May, 1982b), who studied 20 expectant fathers during pregnancy by using a grounded theory method. The study indicated that men felt great joy and excitement if man desired a pregnancy, but pain and shock if man didn’t. And men who perceived a problem in the following three areas tended to feel more difficulty in adjusting to pregnancy: “1) a sense of relative financial security; 2) stability in the couple relationship; and 3) a sense of closure to the childless period in the couple relationship” (p.341). The findings of May’s and this study suggest a need of assessing men’s feeling about pregnancy. If men are found to be unready for having a child, that could be a focus of nursing intervention to help them to become fathers.

In terms of men’s experiences during pregnancy, the findings in this study differed from Condon’s (Condon et al., 2004), who studied 312 first-time Australian fathers to

clarify changes in psychological relationship and lifestyle from pregnancy to the end of the first postnatal year by using self-report questionnaires. The findings indicated that pregnancy, rather than the postnatal period, appeared to be the most stressful period for men undergoing the transition to parenthood. Those men were ill-prepared for the impact of parenthood on their sexual relationship. In this study, no participant described the negative impact of fatherhood on their sexual relationship. Two interpretations are possible to understand the difference. Because Japanese men are generally considered to be quiet and reluctant to express their thoughts and feelings, especially about sexual matters to women, participants might have felt unwilling to express their genuine feelings to the female researcher. In order to clarify the men's reluctance to express their feelings to the female interviewer, all participants were asked in the end of the first or second interviews if they felt easy to express their feelings to the researcher. All men stated that they didn't feel reluctant to talk about their fatherhood experiences. However, this doesn't eliminate the possibility of the first interpretation. The second interpretation is, the Japanese men indeed don't feel stressed regarding sexual relationship between their wives during pregnancy. This, however, should be validated by actual data on Japanese men.

During pregnancy, a gender concern was experienced by one man in this study. He stated that he wanted to have a baby girl in the beginning although the baby was proved to be a boy in the end. This finding can be discussed in relation with Kao's (Kao & Long, 2004) study again, who studied 14 Taiwanese first-time expectant fathers during pregnancy. Expectant men in Kao's study described gender concerns in the third trimester of pregnancy. They had an internalized notion of preferring to have a boy. The five reasons presented were: "pleasing the older generations; relieving their wife's pressure;

showing off; sons as caretakers; and having fewer worries in the future” (p.67). The Japanese culture holds an identical notion. It might be criticized as an old-fashioned notion by some Japanese people, however, it still prevails depending on the areas and the jobs. A boy is preferred to a girl, especially when it is the first child, because the family name is usually succeeded to by the son, who will take care the parents in future and maintain the family grave. Therefore, parents of expectant fathers are pleased with a baby boy, rather than a baby girl, because they will be taken care by the son, and even after they die, they will be taken care in the family grave. This notion might be prevailing more strongly when one has to succeed to one’s father’s business such as farmers, fisheries, and other independent business. In this study, no participant but one stated gender concern. This may be because all of them were nuclear families and employed workers. A different finding might be identified with men of farmers, fisheries, and independent business.

The child birth was a strong and impressive incident for the men. The majority of the participants expressed joy and excitement when the baby was born. The child birth also caused negative feelings of hard, tiredness, strained, and helpless. In this study, five men attended the labor or delivery, six men met their babies on the same day of birth, and one man at the next day. The positive feelings of joy and excitement were identified by the majority of the participants no matter they attended the birth or not. The negative feelings, however, were identified by only those men who attended the birth. This finding is in accordance with those of previous research (Berry, 1988; Chandler & Field, 1997; Chapman, 1991; Hall, 1995; Nichols, 1993), that identified that the experience of labor and delivery was perceived as not only happy and joyful event but also as stressful and difficult for men. Because more participatory style of fathers are being introduced to the

clinical settings in Japan, involvement of fathers in child birth should be carefully assessed and planned in order to meet men's need. Moreover, men's perception of the newborn as overly small, fragile, breakable, and scaring, needs to be considered in helping men after birth.

John (St John et al., 2005) studied 18 first-time or subsequent fathers at 6 to 12 weeks after birth and found that going through the difficulties of labor, birth, and the early weeks enabled them to have a new appreciation of each other. In this study, four men experienced a feeling of appreciation to their wives after birth. And one man, who attended the birth, clearly stated that going through the difficulties of labor enabled him to have a feeling of appreciation. These findings tend to draw a conclusion that men should attend the birth because it has a positive effect on a marital relationship, and hence on fatherhood practice. It should be noted, however, that one man in this study clearly stated that men should not see the birthing process. Recommending an attendance at birth to men with this value poses a question, and thus needs a further exploration for men's attendance. At the present stage of knowledge about the effect of men's birth attendance in Japan, a simple recommendation of birth attendance to all fathers should be avoided, but rather an individual preference and style regarding men's involvement with the birthing process should be considered to meet men's need.

One participant's experience during pregnancy deserves a careful consideration. During the prenatal classes, he experienced that men were treated like criminals who left their partners exhausted and unhelped. He received a message that men were wrongdoers in childrearing process but could get in the right track by becoming a good helper. The reason why he participated in the prenatal class was to know how and what to do as a parent. Being treated as criminals unexpectedly by the health care providers, he felt

unpleasant and angry. This finding can be discussed in relation with Jordan's study (Jordan, 1990), who explored 56 expectant and new fathers by using a grounded theory method. The findings indicated that men felt uncomfortable in being viewed as helpmates, not as coparents. They felt that health care providers viewed only mother and child as their client. In Japan, current practice in midwifery and obstetric might perpetuate an idea that there is an ideal father. Fathers are expected to help the pregnant woman and new mother. As Jordan cleverly illustrated, there might be "not malicious or purposeful exclusion, but societal benign neglect (p.15-16)". These findings suggest a need to view men as coparents and to include them as clients for health care providers.

5.1.4 Theme Four: Sharing the Time and Space with One's Child

After the child birth, men realized that the child was there to be cared. They stayed together and took care of the child by giving a bath, changing diapers, feeding, playing, and cuddling. Some men performed these behaviors as their role as fathers, and others did because the child was there to be cared by someone. Many participants did child care with an intention to help their wives. This finding differed from those of Murakami's study (Murakami, 2004), who explored three Japanese couples' parenthood experiences by using a qualitative approach. The study indicated that men were making an effort for an equal division of childrearing and household labor, and that they had difficulty in maintaining their new lifestyle. In this study, no participant had an equal division of labor. They did their work in childrearing and household labor for a small block of time compared with their wives. To achieve a satisfactory work life balance was not an issue for the participants in this study. The difference between the two studies may be a result of characteristics of participants. In Murakami's study (Murakami, 2004), partners of all three men were working full time, and moreover, they were recruited from the Japanese

men's group and thus considered to be very participatory from the beginning. On the other hand, only two men were from dual-earner families in this study, one wife was working full time and the other part time. The remaining 10 participants' wives were either housewives or during child-care leave. Therefore, a different finding might be identified if many of the participants were from dual-earner families.

Sharing the time and space with the child provided men with opportunities to witness the child behavior and development. The child behaviors such as sneezing and breaking wind were experienced new and surprising. As the time progressed, men began to recognize the child development, which was generally acknowledged as a positive change that offered a feeling of happiness to men. In accordance with the findings of previous research (Goodman, 2005; Hall, 1995; Jordan, 1990; St John et al., 2005), the child smiling was powerful enough for men to have a deep affection and a cheerful atmosphere in the family. Although the existence of the child itself was a source of men's deep affection toward the child, the child development catalyzed the feelings of happiness, love, fun, and healing. During the daily experiences, men witnessed the following behaviors as the development: responsiveness, mobility, facial expressions including smiling, teething, babbling, and recognizing a father. These findings suggest the importance of sharing the time and space with the child. If men are not there with the child, they will miss the opportunities to witness the child behavior and development, which is considered to bring about happiness to them. As one participant stated, it is an interaction between child and father. He took care of his son because he was lovely, and the loveliness of the child drew his further practice of taking care.

During the child-rearing process, men experienced not only positive feelings but also negative feelings. The most significant negative feeling was caused by the child

crying. Men felt the crying voice as noisy and hard. The child's irregular waking hours sometimes broke men's sleep patterns. Not knowing how to do and stop it, men felt being embarrassed and strained. As the weeks progressed, however, men began to know why the child cried and how to stop it. Men's dislike of crying faded away as they began to get sufficient experiences. In John's (St John et al., 2005) study, the finding indicated that the child usually began to feed more regularly, sleep longer, and was more settled as the time progressed. It might be possible to think that both of men's sufficient experiences and the child development contributed to the men's negative feeling about crying.

5.1.5 Theme Five: Being Aware of a Change and Trying to Adjust to a New Life

Men perceived changes after the childbirth that sometimes required them to adjust. They were aware of changes in their attitudes, behaviors, and marital relationships. Child-centered or family-centered perspective was experienced by the majority of the participants, and it led to a new child-centered life style. This finding is in accordance with the findings of previous research (Goodman, 2005; Hayashi et al., 2004; Morishita & Iwatate, 2009; St John et al., 2005). Men were consciously making effort in becoming involved fathers by valuing family time and putting a priority on the child's needs. Many men in this study tried to have more time with the family by returning home earlier, stopping to take outside job into home, and abstaining from going out alone.

Child-centered life style meant abstaining from eating at restaurants, changing men's own sleeping patterns, and arranging a possible way of travelling. These changes and adjustments were experienced as being restricted by some men. They felt having less time for themselves and being less free as individuals. A sense of restriction was not perceived as pleasant by these men, however, it was not beyond the critical level for them.

This finding differed from those of Goodman's and John's studies (Goodman, 2005; St John et al., 2005). In their studies, men felt that fatherhood was a significant challenge and a great change in unexpected ways. Confronting reality of fatherhood was an uncomfortable realization of change. In this study, although men felt changes and a need to adjustment to a new life, it wasn't perceived as a great and uncomfortable change. One possible interpretation about this difference is that their studies might have included many dual-earner families like Murakami's study (Murakami, 2004). The majority of the participants in this study were not assumed to change their actual life styles to a great degree. As one man clearly stated, he experienced no negative feeling after the child birth because he didn't perceive a need to change his life. He maintained his old life style by using time for himself. There was no need to put the child's needs before his own even after the child birth. This can be discussed within the modern Japanese context. It should be noted that the participants of this study were not exceptional cases but they represented the general feature of Japan. Although the number of double-income households has been exceeding that of single-income households, 70 % of working women quit their jobs after the child birth. Moreover, even if working women remains in their jobs, it is almost always women who take childcare leave. Women account for 97.1% of the workers actually taking childcare leave (The Cabinet Office, 2005b). It is no wonder why participants in this study didn't feel a need to change their lives to a great degree, if to a small degree.

5.1.6 Theme Six: Feeling the Difference between One's Wife

During the period from pregnancy through postbirth, men perceived several differences between their wives. Men recognized that they perceived the fetus and the child differently from their wives. They also perceived that women were more skillful in

child care. Breastfeeding was recognized as a powerful weapon in childrearing process. Women's breastfeeding and skillfulness in child care as well as the limited time for father-child interaction caused men to feel helpless in caring for the child single-handedly. This finding is in accordance with those of Gamble's (Gamble & Morse, 1992) and Henderson's (Henderson & Brouse, 1991) studies. Breastfeeding was identified as a frustration and interfered with the development of the father-child relationship. It might be possible to think that men would give up taking care of the child and leave it solely to their wives because men would think that would be better for the child. Moreover, men could avoid unpleasant feeling of helplessness and inadequacy by doing so. In this study, one participant stated that he gave up cuddling the child and left the job to his wife because no matter how hard he did for the child, it was not good enough. He realized that it was a mother with the breast milk that the child needed, not a father. This situation has serious implications for the new parents. If men abandon their involvement with the child, the father-child interaction will never be promoted. As Jordan (Jordan, 1990) suggested, the mothers would play a critical role in such a situation. They could bring their husbands into spotlight or keep them in the wings. Women could assess their husbands' feelings and promote the fatherhood practice in their individual ways. This would fuel men with energy to be able to get involved with the child, especially during the period of breastfeeding for early months.

As one participant stated in this study, displaying masculinity through caring for the child was a pleasant experience for him. He found that he could show men's physical strength when he held the child in an upright position. He felt that it was a privilege given to men. This suggests the effectiveness of increasing feelings of confidence or comfort in assisting men's transition to fatherhood. Interventions aimed at increasing these positive

feelings will help men to become fathers.

5.1.7 Summary

The purpose of this study was to understand the meaning of the lived experience of the Japanese men during the transition to fatherhood. By using hermeneutic phenomenological approach, “becoming a father” emerged as essence of the Japanese fatherhood experience which consisted of the following six themes: 1) feeling oneself as a father; 2) realizing oneself as a husband; 3) having the wife’s pregnancy and delivery for the first time as an impressive experience; 4) sharing the time and space with one’s child; 5) being aware of a change and trying to adjust to a new life; and 6) feeling the difference between one’s wife. Most of the findings confirmed the previous studies’ findings including both Japanese and non-Japanese studies, however, the uniqueness of the Japanese fathers was also revealed in this study. The findings support the importance of understanding the fathers’ perspective for health care professionals in order to meet men’s needs in providing appropriate care.

5.2 Limitations of the Study

Findings of this study were not intended to be generalized to a larger population. Therefore, the study findings will be useful for the researcher in understanding fathers with similar backgrounds and settings. It should be noted that the participants were limited in the following ways: the Japanese men who were both biological and social fathers; living with their wives and children as a nuclear family; the child was their first, healthy, and singleton; and living in one geographical area in Japan. Other groups of first-time fathers, such as fathers living with their extended families, fathers from dual-earner families, might have different needs or concerns.

This study included only self-selected men who were willing to share their

fatherhood experiences. This is in alignment with a tenet of phenomenology because it enables to learn a great deal about the phenomenon under investigation. However, it was possible to think that these men agreed to participate in this study because their fatherhood experiences might be satisfying or agreeable, therefore, they felt at ease with themselves in sharing their experiences. It is possible to think that men with disagreeable fatherhood experiences were naturally eliminated from this study.

Understanding the Japanese men's experiences might be limited by translating participants' words from Japanese to English. However, the researcher conducted most of data analysis in participants' language, which was the same language with the researcher. Translation into English was conducted for the trustworthiness issue. Moreover, appropriate measures were taken during the translation process to ensure accuracy of translation as mentioned in chapter 3.

5.3 Implications and Recommendations

The findings of this study indicated a number of important implications for nursing practice. Recommendations for future research, nursing education, and nursing policy are offered.

5.3.1 Implications for Nursing Practice

In the current practice of midwifery and obstetrics in Japan, nurses and midwives are the primary health care providers during pregnancy through postpartum and have many opportunities to interact with expectant and new fathers in variety of settings. Knowing that these men have limited time to be available for prenatal check up, child birth, and pediatric visits, nurses and midwives need to think how to facilitate the inclusion of men into these opportunities. This will require providing flexible appointment times in the evenings or on weekends to allow men to be involved with such

opportunities.

This study should lead to reconsideration of how health care providers perceive and interact with expectant and new fathers. First, nurses and midwives need to be aware that fathers have different needs and concerns from mothers. Second, fathers should be perceived as clients who are provided with nursing care as well as mothers. Respect and recognition for fathers' role could be conveyed by various ways: making an eye contact with fathers when discussing the child; asking for fathers' thoughts and feelings in relation to the child; and assuming the importance of fathers' involvement with the child (Goodman, 2005). These practices will lead to better understanding of fathers' needs and concerns and help them during the transition period.

The findings of this study indicated that fathers should be encouraged to spend as much time as possible with the fetus and the child. Because the more fathers are involved with the fetus and the child, the more they feel real of being a father and the more they get experiences to enjoy fatherhood. The findings also indicated that there should exist a variety of fathering styles and levels of involvement. Thus, health care providers do not need to promote one style over another but, rather, can provide appropriate support and information in accordance with each father's individual style. Participants in this study experienced limited time available for the family, however, they were making effort to become involved fathers in their own ways. Promoting more involvement with the child to all men in the same way is not realistic. It might harm fathers' feelings and let them keep a distance from health care providers. This will require assessing fathers' circumstance, preference, and feelings in relation to the individual level of involvement. It may be beneficial to provide opportunities for expectant and new fathers to reflect on the type of father they want to be, discuss the level of involvement they like to have with

the child, and arrange the role division between the couples. Providing a variety of paternal role models will also help fathers to explore a range of their roles. Those role models should include various childcare leave options so that men will not miss the important entitlement.

Participants in this study were identified to experience both positive and negative feelings in the childrearing process. During the birthing process, men felt tired, hard, and strained. When taking care of the child as well, they felt hard, strained, being embarrassed, and helpless. This suggests a critical need for anticipatory guidance for expectant fathers. Prenatal education should include how to prepare the child birth and breastfeeding. Expectant fathers can be informed of the negative feelings they might experience during the birth and breastfeeding, and that their feelings are normal and will not last forever. In prenatal classes, experienced fathers of breastfeeding child may be used as mentors for providing appropriate information and support (Gamble & Morse, 1992). Fathers' support groups or men's groups may also help reassure men that they are not alone and may offer support, encouragement, and guidance for preparing and adjusting to fatherhood.

Interventions aimed at increasing men's feelings of confidence and comfort may assist expectant and new fathers to prepare for fatherhood. Fathering Japan, which is a major father's support group in Japan, has a clear concept that men should enjoy fatherhood (Ando, 2008). The group aims to increase "smiling fathers" in the current Japanese society. As the findings of this study indicated, men were not actively supported by the health care providers. Men were viewed as helpmates, not as coparents, who also need support in becoming parents. If men find the process of becoming a father as more fun and pleasant, rather than hard and distressing, more men will actively get involved

with the childrearing process. Further investigation will be needed in developing interventions aimed at increasing men's feelings of such as confidence, comfort, and fun.

5.3.2 Recommendations for Research

The findings of this study identified a range of areas for future research. The first-time Japanese fathers' experiences during the period of pregnancy through 12 months after birth must be investigated with more men of different backgrounds: fathers of dual-earner families; fathers living with extended families; fathers who are farmers, fisheries, or of other successive jobs; and fathers during child care leave. Fathers with older children and fathers with more than two children also should be investigated in order to understand the fatherhood phenomenon to its full extent.

5.3.3 Recommendations for Education

In current nursing education in Japan, fatherhood issues during perinatal period are taught mainly in a course of maternity nursing. Fathers should be taught and included as clients for nursing students when they learn about new mothers and the children. It should be emphasized that expectant and new fathers are also targets of nursing care because they undergo a difficult period of transition to fatherhood.

Men's studies can be offered as a selective course for nursing students to understand men's perspective. Men's studies is "a practical discipline that studies the male-dominant society critically from the male perspective and seeks to have a more humanized life for men (Itoh, 1996). Although men's studies gained greater popularity widely in 1990s in Japan, it is not generally offered at nursing curricula. If not at baccalaureate level, graduate programs can include men's studies to learn men's and fatherhood issues.

5.3.4 Recommendations for Policy

On a policy level, nurses can act as advocates for workplace policies that support involved fatherhood. In Japan, fathers are not actively supported by society. Although the Japanese government is making effort toward a father-friendly society, nurses should voice fatherhood issues more with research data so that politicians will realize a need to support involved fatherhood.

5.4 Conclusion

The purpose of this study was to understand the meaning of the lived experience of the Japanese men during the transition to fatherhood. Review of the literature revealed a lack of men's own perspective and justified the need of this study. Hermeneutic phenomenology was chosen because it was most useful to answer questions of meaning of the lived experience. Participants were 12 Japanese men who had a first-time healthy child younger than 1-year of age, who were sought by using a purposeful sampling technique. Data generation and data analysis were guided by philosophy of hermeneutic phenomenology. Trustworthiness of this study was established by using four evaluating criteria of truth value, applicability, consistency, and neutrality.

The findings revealed the meaning of Japanese men's experiences during the transition to fatherhood. The following six themes were identified: 1) feeling oneself as a father; 2) realizing oneself as a husband; 3) having the wife's pregnancy and delivery for the first time as an impressive experience; 4) sharing the time and space with one's child; 5) being aware of a change and trying to adjust to a new life; and 6) feeling the difference between one's wife. These six themes created essence of the phenomenon of "becoming a father". Becoming a father was not an automatic shift from a man to a father. The feeling as a father was gradual during pregnancy through 12 months after birth. It was like going

up a slope to become a father, while occasionally realizing himself as a husband. The childbirth was an impressive incident that provided him with a more real feeling as a father. The man shared the time and space with the child while experiencing both positive and negative feelings. He knew that his life changed and began to adjust to the new life. One day, he realized himself being a father.

This hermeneutic phenomenological study revealed what has been ignored among health care professionals in the Japanese society, that is, the Japanese men's own voice as becoming first-time fathers of infants. The findings contribute to midwifery and child health nursing knowledge and theory development by providing better understanding of fathers' perspectives during the transition to fatherhood.

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Appendix A



600 FORBES AVENUE
PITTSBURGH, PA 15282

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

- TITLE:** Japanese Men's Experiences during the Transition to Fatherhood
- INVESTIGATOR:** Hiroko Iwata
3234, Kimagase, Noda-shi, Chiba 270-0222 Japan
04-7198-2502
- ADVISOR:** Dr. Joan Such Lockhart, PhD, RN, CORLN,
AOCN, CNE, FAAN
Duquesne University, School of Nursing
412-396-6540
- SOURCE OF SUPPORT:** This study is being performed as partial fulfillment of the requirements for the doctoral degree in nursing at Duquesne University.
- PURPOSE:** You are being asked to participate in a research project that seeks to investigate the Japanese father's experience during the period of the infant's first 12 months of life. Your participation in this study will involve at least two interviews in your home or at a mutually suitable location. Each interview will last approximately one to two hours and will focus on your experience in becoming a father. In addition, you will be asked to complete a short demographic questionnaire. These are the only requests that will be made of you.
- RISKS AND BENEFITS:** There are no perceived risks or direct costs associated with your participation in this study. With greater insight and understanding of the father's experience during the transition to fatherhood, this study will benefit other fathers since nurses may better anticipate the father's needs.

COMPENSATION: There will be no remuneration for your participation.

CONFIDENTIALITY: Any information obtained in this study will not be associated with your name in any way. You will be identified on the tapes, questionnaire, field notes, and typed transcripts by code name/number only. All written materials and consent forms will be stored in a locked file in the researcher's home. Audiotapes will be erased, and the demographic questionnaire and field notes will be destroyed when all activities related to the research are completed. De-identified quotes will be used both in publications and presentations.

RIGHT TO WITHDRAW: You are under no obligation to participate in this study. You are free to withdraw your consent to participate at any time.

SUMMARY OF RESULTS: A summary of the results of this research will be supplied to you, at no cost, upon request.

VOLUNTARY CONSENT: I have read the above statements and understand what is being requested of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason. On these terms, I certify that I am willing to participate in this research project.

I understand that should I have any further questions about my participation in this study, I may call Hiroko Iwata (81-4-7198-2502); Dr. Joan Such Lockhart, PhD, RN, CORLN, AOCN, CNE, FAAN (412-396-6540); or Dr. Paul Richer, Chair of the Duquesne University Institutional Review Board (412-396-6326).

Participant's Signature

Date

Researcher's Signature

Date

Appendix B
INTERVIEW GUIDE

Unstructured Questions

Please tell me about your experience in becoming a father.

How did you feel during this experience?

Please tell me when you began feeling like you are a father.

Please tell me about an incident that best describes your becoming a father.

Probes

Please say more about that.

Can you describe that more for me?

How did you feel about that?

What did that mean to you?

What happened then?

Appendix C

DEMOGRAPHIC QUESTIONNAIRE

1. Age:

Father: _____

Mother: _____

2. Length of marriage: _____ years

2. Present occupation of father: _____

3. Present occupation of mother: _____

4. Highest academic level

_____ Graduate School

_____ Graduation from 4 year college or university

_____ Junior College

_____ Diploma School

_____ High School

_____ Junior High School

5. Total yearly income in 2006:

_____ Less than ¥2999,999

_____ ¥3000,000-¥4999,999

_____ ¥5000,000-¥6999,999

_____ ¥7000,000-¥9999,999

_____ ¥10,000,000

6. The date of birth of your child: _____

7. Your child's sex: Male _____ Female _____

8. Type of delivery: Vaginal _____ Cesarean _____

9. Please check if any of the following happened:

Preterm delivery (delivery before 37 weeks)

Baby born after infertility treatment (Artificial Insemination with Donor's
Semen/IVF-ET/Others_____)

Baby remained in hospital after mother went home

Baby readmitted to hospital after delivery

Major illness to mother, father, or baby since delivery.

Please describe_____

Mother and baby went mother's own home after delivery

Appendix D



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PROJECT PAMPHLET

What is your experience in becoming a father?

Congratulations on the arrival of your baby!

As a doctoral student in nursing at Duquesne University in the USA, I am interested in learning more about the experiences of becoming a father. For this reason, I am conducting my doctoral dissertation research, and I'd like to interview you about your own experiences in becoming a father. The results of this study will provide much needed information which will be useful in helping men to become a father.

If you have an interest, please contact me described below. Then I will contact you back and explain the project in detail.

Participants

- **Man, having a 1st-time child younger than 1-year of age (Father by birth)**
- **More than 19 years old, defining oneself as culturally Japanese**

Interviews will be conducted at your home or in a mutually agreed upon private setting. The number of interviews will be two or more.

* Man who is unmarried to the partner and man whose child was born before 37 weeks gestation will not be the target of this study.

Hiroko Iwata

Doctoral student at Duquesne University

04-7198-2502

School of Nursing, Duquesne University, Pennsylvania, USA
Education for the Mind, Heart, and Spirit

Appendix E



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A JAPANESE TRANSLATION OF APPENDIX A

研究への参加に関する同意書

- 研究タイトル： 日本人男性の父親になる経験
- 研究者： 岩田 裕子（いわた ひろこ）
〒270-0222 千葉県野田市木間ヶ瀬 3234
電話 04-7198-2502
- 指導教官： Dr. Joan Such Lockhart, PhD, RN, CORLN, AOCN, CNE, FAAN
デュケイン大学看護学部
412-396-6540
- 研究拠点： この研究は、Duquesne University 看護学部の博士号の取得に必要な要件の1つとして行われます。
- 目的： 本研究の目的は、生後 12 ヶ月未満の初めての子どもを持つ日本人男性の父親になる経験を明らかにすることです。あなたには、ご自宅かあなたの都合の良い場所でのインタビューを2回以上お願いします。1回のインタビュー時間は1時間から2時間程度です。質問は、あなたの父親になる経験についてです。インタビューの最後に、簡単な質問紙への記入をお願いします。
- 利益と不利益： 本研究に参加することによって、あなたがいかなる不利益や費用を負うことはありません。父親になる経験を明らかにすることにより、看護者の父親のニーズに対する理解が深まり、結果として多くの父親の利益に供することにつながります。
- 報酬： 本研究参加に関する報酬はありません。
- 秘密の保持： 本研究で得た情報に関して、あなたの個人名が公表されることはありません。録音テープ、質問紙、フィールドノート、逐語録の中であなたを特定する手段としてはコードネームや数字が使用されます。全ての記録物と同意書は、研究者の自宅の鍵のかかる場所に保管されます。録音テープ、質問紙、フィールドノートは、レポートの完成と同時に破棄されます。本研究から派生する出版物、発表などにおいて、あなたの匿名性は保持されます。

参加拒否の権利： あなたが本研究に参加することを強要することはありません。また、いつでも研究参加への同意を撤回することができます。

研究結果： 本研究結果の要旨は、要望があれば無料で提供されます。

研究への同意： 私は上に書かれた事を読んで理解しました。研究への参加は私の自由意志によるものであり、またいつでも参加への同意を撤回することができるという事を理解しました。以上のことをふまえた上で、私は本研究に参加することに同意します。

また、質問がある場合には、岩田裕子 (04-7198-2502)、**Dr. Joan Such Lockhart** (ロックハート博士：1-412-396-6540)、もしくは**Dr. Paul Richer** (リッカー博士、デュークイン大学倫理審査委員長：1-412-396-6326) に連絡できるという事を理解しました。

研究参加者 署名 _____

日付 _____

研究者 署名 _____

日付 _____

Appendix F

A JAPANESE TRANSLATION OF APPENDIX B

非構成的質問

あなた自身の、父親になるという経験についてお聞かせ下さい。

それを経験された時に、どんな気持ちになりましたか。

自分はこの子の父親であるということを、実感し始めた時のことについてお聞かせ下さい。

父親になるということに関して、あなたにとって印象的な体験をお聞かせ下さい。

詳細質問

そのことについて、もう少し詳しくお聞かせ下さい。

そのことについて、もう少し詳しく話していただけますか？

そのことについて、どう感じられましたか？

それはあなたにとって、どのような意味を持ちましたか？

それからどうなりましたか？

() 誕生後、子ども、子どもの母親か父親の誰かが大きな病気にかかった
○の場合は詳しくご記入下さい

() 誕生後、母親と子どもだけ里帰りした
○の場合は里帰りした期間 () ヶ月

A JAPANESE TRANSLATION OF APPENDIX D

お父さんになるってどんな感じ？

お子様のお誕生、おめでとうございます。

私は、「赤ちゃんのお父さんって、どんな経験をしているんだろう？」という疑問を持ち、もう少し詳しく知りたいと考えている大学院生（デュケイン大学看護学部、アメリカ）です。そのため、現在博士論文の研究に取り組んでおりまして、お父さんになるという体験について、あなた自身のお話を伺いたいと思っています。そしてその体験談こそが、これからお父さんになろうとする方たちが必要としているものではないかと思っております。

ご関心のある方は、下記まで連絡いただけますでしょうか？

折り返しこちらから詳しい内容について連絡させていただきます。

募集対象者

- 1歳未満のはじめての子どものお父さん（実父）
- 19歳以上の日本人

***自宅か都合のよい場所でのインタビューをお願いします。インタビュー回数は2回程度です。**

なお、赤ちゃんの母親と婚姻関係のない方、赤ちゃんが妊娠37週未満で生まれた方（早産）は、結果の分析の都合上、対象外とさせていただきます。

連絡先

岩田 裕子 (いわた ひろこ), デュケイン大学博士課程学生

04-7198-2502

School of Nursing, Duquesne University, Pennsylvania, USA

Appendix I

TABLE 2. CATEGORIES, ELEMENTS, AND CONCEPTS OF THEME ONE

Theme One: Feeling Oneself as a Father	Participants who experienced
1. Feeling oneself as a father	
a) Not real	
● No feeling as a father	②③④⑤⑥⑨⑩
● Feeling gradually	②④⑤⑥⑦
● Child isn't mine	③④
● Strange feeling	③⑤⑧
● Father as social existence	⑪
b) Feeling more real	
● Fetal movement	②⑤
● Fetal development (Seeing fetus on ultrasound)	⑦⑧⑫
● Wife's big belly	⑧
● Prenatal classes	⑫
● Child birth	①⑤⑧⑨⑪⑫
● Family resemblance	⑦
● Child being there	⑨
● Responsiveness	⑤⑦
● Worrying about child	⑦
● Official procedures	⑥⑧⑨
● Writing a new year cards	⑧⑨⑪
● Local ritual	⑧⑨
● Child related goods	⑨
2. Being proud of as a father	
a) Being able to recognize own child	①
b) Sense of completeness as a man	⑪
3. Responsibility	
a) Being responsible	④⑤⑧⑨⑩⑪
b) Less risk-taking	①
c) Abstain from doing own things	①⑧
d) Self care	②
e) Self improvement	⑤⑥⑧

Note. Arabian numerals refer to categories, alphabets refer to elements, and black dots refer to concepts. Arabian numerals rounded by circle refer to participants as follows: ① refers to Ichiro, ② to Jiro, ③ to Saburo, ④ to Shiro, ⑤ to Goro, ⑥ to Rokuro, ⑦ to Nanaro, ⑧ to Hachiro, ⑨ to Kuro, ⑩ to Juro, ⑪ to Juichiro, and ⑫ to Juniro.

Appendix J

TABLE 3. CATEGORIES, ELEMENTS, AND CONCEPTS OF THEME TWO

Theme Two: Realizing Oneself as a Husband	Participants who experienced
1. Husband wins father	
a) Husband's rolehood wins	③④⑧
b) Marriage wins child birth	②
2. Supporting wife	
a) Physical support	
● Helping housework (Making meals, Doing laundry)	③⑫
● Helping child care (Putting baby to sleep, Feeding)	③④⑥
b) Emotional support	
● Listening to wife	⑫
● Promoting refreshment	⑫
3. Considering wife	
a) Health concern	①⑥⑨

Note. Arabian numerals refer to categories, alphabets refer to elements, and black dots refer to concepts. Arabian numerals rounded by circle refer to participants as follows: ① refers to Ichiro, ② to Jiro, ③ to Saburo, ④ to Shiro, ⑤ to Goro, ⑥ to Rokuro, ⑦ to Nanaro, ⑧ to Hachiro, ⑨ to Kuro, ⑩ to Juro, ⑪ to Juichiro, and ⑫ to Juniro.

Appendix K

TABLE 4. CATEGORIES, ELEMENTS, AND CONCEPTS OF THEME THREE

Theme Three: Having the Wife's Pregnancy and Delivery for the First Time as an Impressive Experience	Participants who experienced
1. Joy at pregnancy	
a) Joy	①⑥⑧⑪
b) Relieved	⑥
2. Involvement with pregnancy	
a) Fantasy	④
b) Working on fetus	
● Talking by nickname	①④⑤⑧
c) Preparing for child	
● Shopping	④⑥
● Local rituals	④
● Prenatal classes	⑥⑩⑫
3. Impressive child birth	
a) Excitement	①②④⑨⑩⑫
b) Joy	①②⑧⑩⑪
● Filial pity	④
c) Impressive	②⑥⑨
d) Tiredness	②③⑫
e) Hard	②③⑫
f) Strained	⑫
g) Helpless	⑫
h) Pity	①
i) Desire for presence during delivery	①
j) Resistance for c-section	①
k) Health concern	②③④⑦⑨⑫
l) Concern of birth date	①
m) Appreciation	⑥⑨⑪⑫
4. Fragile newborn	
a) Overly small	④
b) Fragile	④
c) Scary	④⑤⑪
d) Alien	⑥
5. Feeling safe with wife staying at parents' home	⑥⑩

Note. Arabian numerals refer to categories, alphabets refer to elements, and black dots refer to concepts. Arabian numerals rounded by circle refer to participants as follows: ① refers to Ichiro, ② to Jiro, ③ to Saburo, ④ to Shiro, ⑤ to Goro, ⑥ to Rokuro, ⑦ to Nanaro, ⑧ to Hachiro, ⑨ to Kuro, ⑩ to Juro, ⑪ to Juichiro, and ⑫ to Juniro.

Appendix L

TABLE 5. CATEGORIES, ELEMENTS, AND CONCEPTS OF THEME FOUR

Theme Four: Sharing the Time and Space with One's Child	Participants who experienced
1. The child being there to be cared	
a) Father's role	
● Taking care	⑥⑨⑫
● Bathing	⑨⑫
● Playing	⑨
● Feeding	⑨
● Teaching	③⑧
b) Practicable participation in child care	
● Taking care	③④⑤⑧
● Bathing	②③⑤⑧⑪
● Changing diapers	④⑧
● Cuddling	⑤
● Playing	③⑧⑪
● Feeding	③⑪
c) Thinking about the child	
● Child in mind	⑤⑧
● Comparing with other children	①
● Child future	①⑧
● Expectations	①⑧⑨⑩
2. Witnessing the child behavior and development	
a) The child behavior	
● Sneezing	②
● Breaking wind	②
● Evacuation	⑨
● Smiling	②
● Sleep-wake cycle	②③⑥⑪
b) The child development	
● Responsiveness	①⑦⑨
● Mobility	①②③④⑨
● Facial expression	③
● Smiling	⑤⑦⑨⑩
● Observing	④
● Teething	⑤
● Babbling	⑩
● Sleep-wake cycle	⑨
● Recognizing father	③⑤
3. Deep affection	
a) Happiness	①③⑦⑧⑨⑪
b) Love	③④⑦⑩⑪⑫
c) Fun	③⑦⑩⑪⑫
d) Healing	④⑤⑨⑫
e) Appreciation	⑦

4. Dislike of crying	
a) Noisy	③
b) Being embarrassed	⑧
c) Strained	⑨
d) Hard	⑫
5. Getting experienced	
a) Not knowing how to do	③⑨
b) Inexperienced	③
c) Getting experienced	③⑨
6. Thankfulness to the parents	②③⑧

Note. Arabian numerals refer to categories, alphabets refer to elements, and black dots refer to concepts. Arabian numerals rounded by circle refer to participants as follows: ①refers to Ichiro, ②to Jiro③to Saburo, ④to Shiro, ⑤to Goro, ⑥to Rokuro, ⑦to Nanaro, ⑧to Hachiro, ⑨to Kuro, ⑩to Juro, ⑪to Juichiro, and ⑫to Juniro.

Appendix M

TABLE 6. CATEGORIES, ELEMENTS, AND CONCEPTS OF THEME FIVE

Theme Five: Being Aware of a Change and Trying to Adjust to a New Life	Participants who experienced
1. Being aware of a change	
a) Attitudinal change	
● Being raised by the child	③⑦
● Being more careful	③
● Being gentle	⑦
● Being patient	⑦
● Crying is baby's work	④
● Likes for the child	④
● How to perceive pregnant woman	⑦
● Worrying about family	⑪
● Having other's perspective	⑫
● Family-centered perspective	①⑤⑥⑦⑨⑩⑪⑫
b) Behavioral change	
● More time with family	④⑦⑧⑩⑪
● More participation in housework	④
● Stopping smoking	⑪
c) Change in marital relationship	
● Improved communication	⑤⑫
d) Being restricted	
● Being less free	①⑧⑨
● No restriction	⑦
● Feeling guilty to leave wife alone	①③
2. Adjusting to a new life	
a) Child-centered life style	
● Wake-sleep cycle	②
● Eating style	⑦
● Preparing for child (Better environment for child)	④⑥⑪
● Travelling	⑨②
b) Maintaining own life style	
● Sleeping in a separate room	①②③④⑨ ⑨

Note. Arabian numerals refer to categories, alphabets refer to elements, and black dots refer to concepts. Arabian numerals rounded by circle refer to participants as follows: ① refers to Ichiro, ② to Jiro, ③ to Saburo, ④ to Shiro, ⑤ to Goro, ⑥ to Rokuro, ⑦ to Nanaro, ⑧ to Hachiro, ⑨ to Kuro, ⑩ to Juro, ⑪ to Juichiro, and ⑫ to Juniro.

Appendix N

TABLE 7. CATEGORIES, ELEMENTS, AND CONCEPTS OF THEME SIX

Theme Six: Feeling the Difference between One's Wife	Participants who experienced
1. Feeling different from wife	
a) How to perceive child	
● Fetus	⑨
● Child crying	①
● Health concern	②
● Witnessing child development	②⑥⑩
b) Wife more skillful	④
c) Being stronger than wife	④
2. Feeling envy of wife	
a) Can't be pregnant	①
b) Can't breastfeed	①④
3. Feeling inadequate	②③④⑤⑥⑩

Note. Arabian numerals refer to categories, alphabets refer to elements, and black dots refer to concepts. Arabian numerals rounded by circle refer to participants as follows: ① refers to Ichiro, ② to Jiro, ③ to Saburo, ④ to Shiro, ⑤ to Goro, ⑥ to Rokuro, ⑦ to Nanaro, ⑧ to Hachiro, ⑨ to Kuro, ⑩ to Juro, ⑪ to Juichiro, and ⑫ to Juniro.