CHANGING ROLE OF FATHERS WITH IN THE FAMILY UNIT

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ABSTRACT

The function that men play as dads is one that is always shifting and developing as time goes on. Traditionally, the act of fathering has been regarded as something that is historically specific, culturally singular, and the product of social construction. Fathering behaviours are always being redefined and negotiated as men attempt to strike a balance between the external pressures of their jobs and the internal constructions they have of the kind of dads they wish to be (Olmstead, Futris, & Pasley, 2009). The notion of what it means to be a man and a father in a culture may and will change throughout time, and with it, the construction of masculinity and the manner in which men approach the responsibility of parenting (Pleck & Pleck, 1997). Deconstruction of the traditional function of men in families is occurring concurrently with the emergence of a new male identity that has resulted in a rethinking of the traditional position of men in their families (Day & Lamb, 2004). Given that the determinants of fathering behaviors are culturally influenced and socially constructed, and that they change over time, it is important to recognize that the manner in which a man enacts the role of fatherhood is greatly influenced by a multitude of factors, many of which derive from the internal motivations and experiences that he has had throughout his life. The act of fathering also becomes more complicated over the course of a person's lifetime due to the fact that both the father and his kid are constantly required to reconcile internal wants, desires, and conflicts with external pressures and expectations. The missing piece in the puzzle of how men create their fathering role has been the realisation of the intricacies of the connections that men have with their own dads. The manner in which one was fathered shapes their own paternal approach. The discussion of the significance of extending the role

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of the father beyond that of an idealizing self-object into the position of a supplier of mirroring and twinship self-object functions will be the primary emphasis of this essay.

KEWORDS: multitude of factors, primary emphasis, Deconstruction of the traditional, culturally singular

INTRODUCTION

It has been said that fatherhood is now in a state of crisis and that it is a work in progress (Miller, 2010). The emotionally unavailable father and the rising number of children who grow up without a biological father represent the central polarity of the fatherhood crisis. In contrast, the fathers who are totally immersed in fathering and who embrace the role of being an emotionally responsive and nurturing father represent the other central polarity of the crisis. This profound change in how the function of dads is seen is giving rise to a new conception of what it means to be a parent, one that is frequently very dissimilar to one's biological father and grandpa. A new father role identity has arisen, one in which the father is more emotionally present to his children, more caring, more loving, and less aloof. This new father role identity has emerged in recent decades. The vast majority of new fathers sincerely desire to be a part of their children's life (Wall & Arnold, 2007). The concept of an ideal father who is a provider, a nurturer, and someone who is present for his children emerged as a prominent topic in a research of young African-American dads. The study was conducted in the United States (Paschal, Lewis-Moss, & Hsiao, 2011). There has been a shift away from the traditional view of the father as the sole provider and guardian toward a view of the father as someone who is nurturing, actively involved, and more emotionally and intuitively attuned to his child. This shift away from the traditional view of fatherhood has led to a detraditionalization of fatherhood (Minsky, 2000).

REVIEW LITERATURE

GARY L. DICK 2011 The role of fatherhood is changing. The manner in which men fulfil their paternal responsibilities is a reflection of the historical time period in which they live, the social and cultural forces at play, the expectations for fathering behaviours held by both the mother and the father, as well as the father's own innate capabilities, wishes, and desires. Men's connections with their own dads, the quality of those interactions, and the amount to which the men's fathers were emotionally available all play a significant role in shaping their perspectives on what it means to be a parent. The always shifting nature of a father's position has been a difficulty for the field of psychoanalytic writing.

Tanju Gurkan (2017) There is no all-encompassing body of theoretical knowledge on fatherhood that takes into account the shifting nature of fathering, particularly when men's wants to be emotionally attentive and loving parents are taken into consideration. This article looks at how the role of the father is evolving and proposes a model of paternal engagement. The model expands the nurturing and accessible father role to include the function of the father as a selfobject in addition to the nurturing and available father role. It emphasises the

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significance of understanding the connections that men have with their dads, which is a key factor in determining the roles that fathers play in the lives of their children. The lingering effects of paternal deprivation are investigated, and then two clinical vignettes that represent the hunt for lost self-object functions are presented. The last section of this article provides a summary of the therapeutic consequences, as well as questions that should be asked in order to evaluate the self-object connection with one's father.

Tanju Gurkan, (2016) The relationship that exists between a kid and their parent has been impacted by a number of factors, including the shifting dynamics of the social order and the growing number of mothers who are in the labour force. Today, the woman, who is viewed as being responsible for the nutrition and care of the child from the traditional point of view, is able to perform these responsibilities not only by herself but also with the assistance of her husband, and the parents are able to jointly provide for the fundamental requirements of the child. As a result, the role of fatherhood has evolved, and dads now play a more active part in ensuring that their children's fundamental requirements are met. The purpose of this research is to investigate how men view paternity as well as how mothers view the paternal roles of their husbands. The research involved a total of 30 people, including 15 moms and 15 dads. In order to obtain the data, interviews were conducted with both mothers and dads. Once the interviews were complete, the data were analysed using two key categories: "Fatherhood self-assessment" and "Fatherhood role perspective."

RESEARCH METHODOLOGY

Using qualitative case studies is thought to allow for more than just an appreciation of the ability of the researcher to construct and interpret knowledge; it is also thought to permit the exploration and interpretation of how the research participants do so. This is because it is perceived to allow for more than just an appreciation of the ability of the researcher to construct and interpret knowledge. After that, it makes it easier to combine these different types of information analytically, which ultimately results in a more in-depth comprehension of the situations that were investigated (Mason, 2002). This is congruent with the way in which individuals make sense of and interpret occurrences in the social world (Yin, 2009), and it is an acceptable approach of obtaining knowledge from the data in a constructivist paradigm.

DATA ANALYSIS

The results of the study are provided in this chapter as well as the three that will follow it. In the last component of the thesis, Chapter Eight, the topics that have been presented in the preceding chapters are subsequently explored in relation to the existing body of literature. The concept of 'family display' is brought up in several of the chapters describing the findings, and it is discussed in further depth in Chapter Eight. Display in this thesis refers, for the most part, to the depictions of fatherhood, fathering, and dads that occurred during interviews and amongst members of the same family. Because of this, the audiences for the

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types of presentation that I will continue to address are going to be myself and members of my family.

First, as a reflection of "natural" gender roles that were unchangeable, and second, as a historically situated and produced normativity that was, as a result, open to change. Both of these interpretations of the normativity were incorrect. John (F2F) presented a picture of modern family life that was characterised by consistently defined roles and gendered dispositions for mothers and dads, respectively. John's perspective was that current families are characterised by these roles and dispositions. This mirrored John's own experience of being fathered when he was a child, which he also specified was "quite traditional:" I always saw the roles of my parents as distinct; he was very much a father, and my mother was very much a mother; therefore, in some ways, I'm sure we've carried that over into our parenting roles now. (John, F2F) In a similar vein, Michael (F10F) saw nothing to differentiate the methods in which he fathered his children from the ways in which his own father had raised him, stating that "Dad always worked. My mother did not work, and as a consequence, a significant portion of the division of domestic labour, paid employment, and the obligations of parenting that existed in their family life at the time could be perceived to "come from them.

According to John (F2F), the gendered disparities between mothers and dads have remained the same and have not changed over the course of several generations since this is the 'natural' order of family life: The mother would have been the one to protect and nurture the child, while the man, the child's father, would have possibly – I mean, I don't know whether this is the case, fighting off the wild animals that were coming in, sort of thing. This is just a random thought that popped into my head as I was thinking about how it would have been back in the days of the cavemen. (John, F2F) Therefore, the possibility that there are parallels across different generations of dads did not provide a challenge for John and Michael; rather, they saw it as unavoidable. In contrast to what was just stated, John (F2F) mentioned that "roles have altered." To elaborate on this point, John (F2F) and Helen (F2M) noted that Helen's father had felt forced to publicly execute the expectations imposed upon his generation, which exemplified the mismatch between the private and public practises of family life: John: One example that I found particularly intriguing was your father. I'm not sure whether or not I should say this, but your dad will assist with the cooking and other things unless another guy walks into the home, in which case he'll instantly cease doing that so he's not perceived to be doing that. I don't know whether or not I should mention this. Helen: Anybody.

Yes, it applies to every single guest. John: Anyone, yeah; but, he doesn't want to be seen to be doing that because, in his mind, it's not what a parent or a husband should be doing, even if he does it. He also doesn't want to be seen to be doing that because he doesn't want to be seen as doing that. Helen: So he'll be drying the dishes – he'll be washing the dishes – and the doorbell will ring, and he'll run and quickly dry himself and sit down, you know, and be sitting there nice and calm. Helen: So that's what he'll be doing. Helen: John: However, I have a different point of view, and that is that I would like to see you doing it so that people

4/08 | **Rubina Kumari *,** *Department of Sociology, B.R.A. Bihar University, Muzaffarpur, India.*
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would say things like, "Oh, well he's really active and very engaged, and he's doing the jobs." I believe that there has been a shift in generations there. (John and Helen, F2F&M). In this context, John and Helen made the observation that the societal mores connected with parenthood can shift over time. However, once they get ingrained inside the awareness of a generation, they remain resilient. They imply that public displays of fathering to other males are particularly influenced by such generationally rooted understandings. In a similar vein, Rita (F8M) brought up the difficulties that could arise from fathering in ways that were thought to be inconsistent with the behavioural norms that were prevalent in a particular cultural and historical context. She may have been trying to absolve the grandfather generation of responsibility for any perceived deficiencies in their fathering practises: I believe that stepping outside of that societal norm is considerably more challenging for guys.

My father was, without a doubt, a conventional earner in the way that you describe it, but my mother was the one who performed all of the laborious work, and that meant a great deal to all of us. (Rita, F8M) Therefore, parent constructions of the grandfather generation as "traditional" were, for the most part, seen through particular culturally and historically located lenses that reframed them as out of date and as "other" to modern day fathers. This recasting of the grandfather generation as "traditional" and "other" Some parents, in order to inform and explain their understandings of their own fathering and of the contemporary fathers they lived with as being in some way different to their own fathers, drew not so much on historically located referents of fatherhood as they did on various contemporary cultures of fatherhood. This was done in lieu of drawing on historically located referents of fatherhood. Sarah (F3M) had the impression that the traditional culture of dad in the Caribbean did not hold a candle to the fatherhood that is practised in current Western-European societies. According to her theory, Caribbean men are not reliable in their presence around their families and are not emotionally attached to their children: Being of West Indian descent, I believe it is a great shame that, in a very large proportion of West Indian households, the position of the father is extremely unclear and, regrettably, in many cases, non-existent. I find this to be a really awful situation. When there is a father figure, they typically take on the role of a strict authority figure. (Sarah, F3M) Imran (F5F), another example, spoke on the temporal, physical, and emotional separation of dads from their children in the country where he was born in North Africa, but he did not draw any parallels with the culture of the United Kingdom: In general, I'm not sure what a father's responsibility is supposed to be. In the case of my father, for example, I do not believe he spent as much time with us, and he most certainly did not pay as much attention to any of us, but that was my upbringing. I am not familiar with the procedure for doing it in the UK. (Imran, F5F)

Despite this, Imran did take some time to think about how he views the higher democratisation of father-child interactions in the UK and how important it is for fathers and children to communicate with one another in comparison to his own country. In doing so, he made a reference to an intergenerationally stable culture of fatherhood in his country of birth, which continued to be "all about respect," and wherein the relationship between the father and child was "very hierarchical:" Where you've got the fathers, and they talk only to their peers, and let the children just talk to each other.

5/08 | **Rubina Kumari *,** *Department of Sociology, B.R.A. Bihar University, Muzaffarpur, India.*

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My experience has shown that the majority of parents in the UK communicate to their children on an equal... (Imran, F5F) This portrait of North African fatherhood, on the other hand, reflected aspects of the "traditional fatherhood" described by men in the UK in relation to the grandfather generation, and it resonated with what one father described as the "stern Victorian father" (Dean, F6F) of fathers from previous generations. Therefore, various paternity traditions, cultural contexts, and historical eras were understood to be intertwined with, and complicit in, the process of determining fathering practises. To be more specific, it was suggested that they played a role in the degree to which fathers participated in childcare and domestic labour, the manner in which such participation manifested itself in father-child interactions, and the extent to which there might be emotional or physical distance between fathers and children in everyday life. In a nutshell, modern dads frequently looked to their own fathers as a point of comparison when evaluating their own paternal roles.

The majority of parents said that their own dads exemplified what is known as "traditional fatherhood," and they viewed this concept as "other" to modern conceptions of fatherhood. The perception that men of the grandpa generation were "uninvolved" was essential to the negative portrayals of conventional parenting. The concept of involvement was formulated in respect to three intertwined aspects of their day-to-day lives: the participants' engagement in paid employment; the participants' participation in household labour; and the participants' participation in childcare. Because of their ties to the workforce, it was often held that fathers had no place in family life and should be barred from participating in its activities. The majority of the time while they were at home, they did not participate in childcare or domestic labour since it was considered to be "women's job." Instead, this was seen as "men's work." Exceptions to these kinds of arrangements were often brought about by the fact that women from the generation of the grandparents were more likely to hold paid jobs, which in turn required dads to take part in child care.

The idea that gender roles have shifted, either between generations or between cultural contexts, was unequivocally supported by the data and was seen to be intertwined with and formative of fathering practises. This transition may have occurred between cultural contexts or between generations. However, the assertion that modern fathers were differently involved in their children's lives seemed to be tied to very specific practises. For instance, the practises associated with children's bedtime routines or the manner in which fathers communicated with their children were cited as examples of how the assertion was based. It is necessary, as a result, to do more research on the 'difference' between modern dads and the fathers of the grandpa generation. 'Difference' can only be understood in comparative terms, so it is necessary to consider how the participating parents constituted, negotiated, and experienced the three facets of involvement in their accounts of contemporary fathers. This is necessary because 'difference' can only be understood in comparative terms.

CONCLUSION

The twin societal ideals of modern fatherhood—the man as worker and the man as loving father—contextualize fathering displays. However, fathering displays are also individually

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experienced and negotiated in line with shifting fathering practises and meanings across time. Fathers, mothers, and children all have an active role in the twin processes of "doing" and showing fatherhood, negotiating their respective roles in regard to intergenerational and intragenerational connections as well as power dynamics throughout the course of time. "Personal tales and displays of family need to be contextualised by culture," as one researcher put it (James & Curtis 2010:1177). That family displays only make sense if they are viewed to be rooted in larger cultural norms that impact how we see the family unit as a whole as well as the relationships within the family. Family displays are agentic attempts to portray what it is like to be a member of "my family," yet they continue to reflect societal traditions and beliefs (Finch, 2011). The project takes a relational approach, which demonstrates that individual fathers and their relationships with individual mothers and children are one of a kind.

However, it also demonstrates the common ways in which fathers were understood, experienced, and displayed both within and between families. Because of this, the findings of this research lend credence to Heaphy's (2011) contention that displays are neither self-determined nor given; rather, they are a combination of the two. Therefore, fathering behaviours and displays are not entirely individualised, but rather are enmeshed in situations. "To have agency and to make choices is to live a personal life; but, the personhood that is suggested in the term [of a personal life] needs the presence of others to react to and to contextualise those acts and decisions" (Smart 2007:28). Time, gender, social class, and generation are all intertwined with the act of daily fathering and how it is shown. These factors are negotiated between individual members of the family as autonomous actors in ways that are dynamic yet interconnected. According to Smart (2007), individual narratives do not need to be consistent between members of the same family; nonetheless, they may be shared or compared to one another. Instead, screens are basically intended for social interaction (Finch, 2007). Therefore, via the presentations of children and their parents, it is intimate fathering practises that are highlighted as being the most appreciated feature of modern fatherhood. This is due to the fact that these interactions build strong ties between fathers and their children. Intimate fatherhood is at the centre of the participants' perceptions of what constitutes "good parenting," as well as what they believe should be depicted as noteworthy about the dads with whom they share a household.

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