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Pre-school Education



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Foreword

We witness astounding developments in this age of information and communication. Technology has influenced all the aspects of our lives by causing inevitable changes and improvements in every field. Naturally, the world of science has greatly benefited from this change and development. In consequence, the rapid circulation of information and technology in the scientific world has increased the cooperation among scientists. This cooperation highly contributes to researches and studies in the fields of language, history, literature, education, economy, social and cultural life, politics, sports, tourism, and media and communication along with many other areas.

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Kind Regards…

Editors

10. 10. 2018

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ROLE OF THE FATHER IN VIEW OF MALES IN TODAY'S TURKISH SOCIETY[1]

Zeliha YAZICI[2]

1. INTRODUCTION

Individuals socialize via the cultural value judgments of the society they are in, and in this socializing process, they learn about their gender identity, the meanings assigned to gender roles by the society, stereotypes, and the feelings, emotions and behaviors that are thought to be suitable for their gender by culture (Sakallı-Uğurlu, 2003). According to Schmitt (2003), psychological tendencies of individuals on their gender and gender roles are shaped through their socializing behaviors. According to the Social Role Theory, women and men assume different social roles as each society has different expectations from its individuals (Eagly, Wood and Diekman, 2000). Stereotypes assigned by systems of cultural values on gender turn into opinions and beliefs that are prevalently accepted in society and shape the social behaviors and roles of individuals (Dökmen, 2004). The attitudes and behaviors of the individual towards gender roles may also be affected by these expectations and stereotypes (Schaeffer and Lamm, 1995; Ceylan, 2011). Motherhood and fatherhood are also roles that are socially determined, made sense of, values and assessed (Baydar, Akçinar and İmer, 2012). Therefore, the meaning assigned to motherhood and fatherhood has been influenced by several variables throughout the history of humanity such as cultural values, beliefs, and economic, social and political changes (Karabekiroğlu, 2016; Zeybekoğlu, 2013).

According to Güngörmüş-Özkardeş and Arkonaç (1998), there have been four different changes from the past to the present in the

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meaning assigned to the perceptions of fatherhood roles or the concept of fatherhood. In the studies where Hewlett (2000) investigated the roles of fatherhood in the historical process, it was emphasized that fathers took a more active role in child care in agricultural societies, but childcare started to be seen as the responsibility of the mother with industrialization. The researcher stated that the roles of the father to provide food and shelter have always been important, but his roles like those to transfer knowledge to the new generation and protect the family have been weakened over time.

Lamp (1987) stated that mostly religious doctrines had been dominant in the style of child upbringing in Western societies up to the 18th century and the early 19th century, and for this reason, the meaning assigned to the role of fatherhood and the expectation from the father was that he "taught the child to be moral" According to Lamp (1987), within the societal stereotypes of the period, women were seen as individuals who act rather based on their emotions and think illogically, while children were seen as being that are sinners from birth. Therefore, tasks and responsibilities like control over women and children, children's decisions on marriage and selection of a job for the son were assigned to father. In summary, in this period, perception of a father described a man who informed the children well and morally in line with the holy book and bring them up as moral individuals. As Karadayı (2001) stated, while it was accepted to be normal for the father to spend a large portion of his time with his family and children at home in the agricultural societies before the industrial revolution, after the industrial revolution, it has been accepted to be normal for the father to spend more time in professional life. In this period, the purity and innocence of women started to be emphasized more, and this led to formation of perceptions that the purity of women is more suitable for bringing up children (Karabekiroğlu, 2016; Karadayı, 2001). Developed industrialization has led to changes in the perceptions of societies towards fatherhood (Zeybekoğlu, 2013). Because of the urban culture and working conditions that arose in the process of industrialization, fathers were led towards working for long ours outside the home, away from their children and family. This way, the direct influence of the father on the case and education for

children decreased, and it was normalized for fathers to feed their family and mothers to assume social roles such as household tasks and child care (Karadayı, 2001). As seen here, while the role of fatherhood was seen as child care and morality instruction in education until the 19th century, it was seen from the 19th century to the mid-20th century as an individual who deals with social events and politics and takes the economic responsibility of the family. In industrial societies, the direct influence of the father on the case and education for children decreased, and it was normalized for fathers to feed their family and mothers to assume social roles such as household tasks and child care (Karadayı, 2001). In the 20th century, when the responsibility of the care and education for children was passed onto mothers more, it has started to become a subject of debate how absence, more than presence, of the father may affect children (Lamb, 1987). In 1920s, in connection to theories of psychosocial development, attention was paid on the importance of the father in the child's mental health and personality development (Griswold, 1993), and the thesis of a father who emotionally feeds and takes cares of the child was developed. These inquiries increased the encouragements that arose in 1930 that fathers should be involved in the lives of their children as gender role models (Dick, 2004). Therefore, in Western societies, a new role was added onto the father's roles as the teacher of morality and the breadwinner, as a gender model for the son (Lamb, 1987). In 1970s, women's increased active participation in the labor force also started to change the social role of women. Especially feminist movements caused the prevalence of opinions that fathers should share equal responsibility as mothers in child care and education. These sociological changes brought about a set of changes in the meaning assigned to fatherhood (Griswold, 1993). Fatherhood perception turned from being the material and moral leader of the family into a perception of a father who attends childbirth, takes care of the baby, takes active part in the games and care for children, and pays attention to his daughter as much as he does for his son (Dick, 2004). Historical and sociological studies reveal that the meaning assigned to fatherhood is fundamentally a social phenomenon and culture is shaped by the times and conditions. While these changes were being experienced in the West, what was the process in the perception of fatherhood

roles in Central Asian societies? This part of the study discusses the perception of fatherhood roles in Turkish society as a Central Asian society which is a synthesis of the West and the East.

The meaning assigned to the perceptions of fatherhood roles has also experienced several changes in Turkish society as in the West. As the child was accepted as a human being that is aimed to be placed in the center of the society and respected by the society among Turks, the parents' duties and responsibilities for the education or upbringing of the child were shared. Among old Turks, the mother was responsible to educate the daughter, while this responsibility was on the father for the son (Arslan, 2015). Although the mother was responsible for the daughter and the father was responsible for the son, for a father, the members of his family, his wife and children, and especially his sons were people who were as valuable as his country for him (Aksoy, 2011; Useev, 2012). While there was a family structure based on paternal hegemony among pre-Islamic Turks, it was emphasized that the father has a helping and protective role over the members of the family, and children have to respect their mothers and fathers (Onay, 2012). As Doğan (2001) stated, after adoption of Islam, religious influences started to appear within the family structure and the rules that affect the balances in the family. Therefore, it may be considered that, as in all sociological phenomena, a Turkish-Islamic synthesis was applied in bringing children up after adoption of Islam. As the main purpose of the institution of family is seen as the continuation of one's bloodline according to the Turkish-Islamic synthesis, having children and bringing them up are seen as the main duty of parents (Aksoy, 2011). In the Ottoman-Era Turkish family, the legal control and guardianship of the child were on fathers, while the responsibility for the care and education of the child was rather on mothers and grandmothers (Aksoy, 2011; Karabekiroğlu, 2016). Reformations that came with the Tanzimat (reorganization) Period brought about significant changes especially in the roles and in-family relationships of family members. Changes in the West were reflected on the Ottoman family structure especially at the end of the 19th century, and children became the center of attention as the future generations borrowed from the society (Aksoy 2011; Onur 2017). Although there were modernization movements, it is known that religion and

tradition were influential in bringing up a child in the Ottoman society.

The 20th century was “the century of childhood”, while it was also the century of redefinition of the own capacities or roles of mothers and fathers. Due to the rapid societal transformation process experience in Turkey as in the entire world, changes in significant structures like justice, health, education and culture institutions, the institution of family was also affected by these. Especially urban parents started to see that the world their children will face as adults in the future would be much different to what they experienced (Onur, 2017). These changes and fluctuations also showed their influence in the meanings assigned to parenthood in Turkish society. With the effect of modernization, the sociological and economic transformations and changes in Turkish society led to the emergence of different types of families (Koç, 2013). Especially starting with 1950s, the rapid economic and sociological changes in the Turkish societal structure brought along changes in the family structure (Kağıtçıbaşı, 1990, 2017). The functions of especially the traditional types of family started to disappear slowly, and new ways of life brought about by modernization started to enter family life (Koç, 2013). The effects of developmental psychology and social psychology studies carried out in the world started to appear in Turkey in 1960s. When the social and economic transformations in these years affected the division of labor in the family deeply (Evans, 1996), the society’s perceptions about the social roles of the woman and the men also started to change. Participation of women in economic life up to 1990s to an increasing extent was reflected on household work and child care and changed the stereotypes related to the roles of men and women. Participation of the women in the decision-making process along with her participation in the economic support of the family, increased the men’s participation in child care and household work which had been previously seen as the role of the woman (Coltrane, 1995; Cox and Paley, 1997). These changes, as in the West, also lead to a gradual change in the meaning assigned to roles of fatherhood-motherhood in Turkey. The perception of fatherhood roles especially in urban families replaced the approach of meeting the economic needs of and disciplining the child with changes like paying close attention to the child and

involvement in the care and education for the child (Karabekiroğlu, 2016). However, it may be stated that this did not create the same effect in the general public, the father had to earn money in the significant portion of the society, and the traditional view that the mother is responsible for the house continued up to the first quarter of the 2000s. In their study titled Gender and Family that was conducted in the scope of Turkish Family Structure Studies, Beşpınar (2014) found that child care among in-family roles was carried out by mothers 99.2% of the time in 2006, while this ratio decreased to 88% in 2011 and the participation of fathers in child care was only 2%. These data show that the ratio of fathers who take on child care is very low, and the traditional gender roles are still dominant in the Turkish family structure. In today's societies that are globalized and have become more open to the effects of other cultures, it is possible to see that traditional parenthood which is based on cultural beliefs and values and modern parenthood are intertwined. In comparison to the past, men have started to spend more time with their children and take on more responsibility for child care. This is why this study investigated the role of fatherhood in today's Turkish society from the perspectives of men.

2. METHOD

In this section, detailed information is given on research design, studied group, data collecting tools, gathering of data and analyze of data.

The Design of Research

This is a descriptive study based on the screening model which aims to investigate the perceptions of men on fatherhood roles in today's Turkish society.

The Study Group

The study group consisted of the fathers of children of age 3-6 years who attended kindergartens in the center of the province of Antalya, Turkey in the academic year of 2016-2017. The data collection tool was applied with a total of 450 fathers. However, as participation was on a voluntary basis, the data collected from the participants who provided incomplete information or did not answer all the items were not included in the study. The study used the data obtained from

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