

Материнство, отцовство, семья и гендерная идентичность как объекты исследований в психологии, педагогике, культурологии, лингводидактике

2. Военнослужащие-женщины, в отличие от своих начальников, в качестве мотивов призыва на воинскую службу не выдвигают мотивы, которые характеризовали бы их как женщин. Указанный факт, требует особого рассмотрения с позиции управления коллективом военнослужащих-женщин.

3. Профессиональное становление военнослужащих-женщин в ряде случаев детерминировано внутрисемейными взаимоотношениями.

Имеются основания полагать, что приоритетным направлением психологического сопровождения профессионального становления военнослужащих-женщин может стать психологическое просвещение рассматриваемой категории сотрудников по вопросам межличностного взаимодействия в гомогенных и гетерогенных коллективах; семейные отношения и т.д.

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P.M. Huang

FATHERS' PERCEPTIONS AND EXPERIENCES OF DISCIPLINE IN CHINA

Introduction

Traditionally, fathers are the authority figure in the Chinese family and are therefore expected to play a more important role in the discipline of their children [1]. The expectations placed on fathers to exert their authority and to enforce strictness, are clearly apparent in the aphorism; 'rearing without education is the fault of father'. Chen [2, 3, 4] found that many fathers required obedience, showed no affection, and they were more distant and their relationship with children was less close than in the case of mothers [5, 6]. Alongside the cultural endorsement of parental authority, Chinese parents are encouraged to be more authoritarian and restrictive [7, 8]. This is generally considered to include children being inculcated with the correct moral knowledge, moulded into a personality and being successful in schooling. Research has also shown that Chinese parents tended to have less inductive reasoning and were highly controlling [9]. Physical punishments should be regarded as necessary and accepted, both by parents and by children. Indeed, harsh parenting is considered to be a legitimate safeguard against the failure of children to live up to parental demands or a device to ensure authority when children fail to behave themselves. Moreover, it also considered the case that if punishment is not properly administered then individuals, just as society, will experience difficulties because people do not know how to behave; e.g., 'to rule a family strictly should be the same as to rule a nation' [7, 10]. Clearly, many examinations of Chinese parenting and strictness tend to involve reference to the sort of person parents want their children to grow up to be and what is the best way to achieve that objective [11]. Within this, in China, child achievement is closely linked to the reputation (face) of the family. For example, it is commonly believed that children not behaving properly or successfully is a poor reflection on the parents and brings dishonour not only to the family, but also to their ancestors [12].

Studies have asserted that when a country becomes wealthier, parents' attitudes towards children would change; since the 'economic value' of children decreases and their 'emotional value' rises [1,13,14]. Indeed, China has gone through rapid social changes in the past three decades, with the Open Up (1978) leading to economic development where GDP based on purchasing power parity surpassed the United States at the end of 2014 [15]. Also, the once enforced One Child Policy (1978-2015) has resulted in many families with only one child [16]. Studies have argued that in many one-child families young children are more likely to be 'spoiled' by their parents [17,18]. These contextual factors seem to contribute to changes of fathering practices, echoing the Chinese TV series mentioned earlier.

Study design

31 men as fathers volunteered in my research, and they were divided into two groups. One group is fathers aged 20 to 50, and the other is the fathers aged 50 to 75. Interviews were carried out at a time and place of the men's choosing with the majority taking place in men's working place or in other venues, such as their homes. All of the interviews were audio recorded and fully transcribed. Following transcription, a thematic review of the data was carried out both manually and electronically by using N-Vivo.

Results

All of the men in this study talked about the strictness and discipline of their own fathers, which they believed had instilled certain values and attitudes, though they also remembered resenting their fathers when they

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were younger. Indeed, some of the older men looked back at their father's smacking and appreciated their fathers' strictness so that they had not gone down the 'wrong path':

I was very naughty, if my father was not strict, I might have become a bad person. [Junren, OF 65]

Some younger men were less able to be disciplinarians because they did not have the same authority as their fathers. For example, some of the younger fathers appeared to resent what they perceived to be recent changes in the cultural representations of fathers as softer, less authoritarian and less powerful within families. This shift in cultural image was given as a reason why many children were not as obedient as in the past [19]:

Fatherhood for the older generation was much easier. Before, as a father, the head of the household * [一家之主], what he says counts. Others seldom disagree. Then, of course, it was easy for them to be a father. ... What father said, children must listen to. ... If not, he is not filial. He dare not listen to what the elder * [长辈] said. Nowadays, children are very difficult to train. [Han, YF 32]

The other main theme when men talked about why fathers were perceived not to be as strict as in previous generations related to the One Child Policy. In short, it was felt that this increased the pressure on fathers because on the one hand they wanted to be strict for all the reasons outlined above but on the other they did not want to treat their only child too harshly. Thus, there appeared to be a clear tension between what fathers wanted in terms of obedience and them not wanting to impose as much control on their child. For instance, Qiu [YF 49] believed that he was not as severe as his father and he also experienced upset when he did smack his son:

Before, my father was strict, I would be afraid. I was smacked. If I smack my only son, that would hurt. Now I smack my son not that harshly. Maybe I am not strict enough. I feel hurt * [舍不得] when I smack him. [Qiu, YF 49]

Some men justified their smacking in terms of it resulting in success. In these cases men suggested that their children's success was a justification for them being strict and exempt them from feeling guilt. Many of the younger men also felt that the reason some fathers executed such control over their children's lives was to satisfy their own desire for success:

Many Chinese parents' requirement on the children is just putting their thoughts on children. They have a vain heart* [derived status] and the thoughts of 'hope for children's success'* ['望子成龙', '望女成凤']. The children need having a good future* [出息], and do well. Some regard this as a way to care the children. But this caring method is not right. [Mai, YF 30]

Whilst corporal punishment was often portrayed in terms of encouraging success in children this was not always thought to be appropriate;

«I doubt smacking children for their success is scientific» [Lidui, YF 47].

When reflecting on their experiences of being fathered, younger fathers were also often resentful that their fathers were quite controlling and commanded obedience [20,21]: "In China it is not very democratic, the role of father is higher and I need to obey to my father" [Didi, YF 38]. Their fathers also had the power to plan careers and even marriage for their children, which was not always considered a good thing:

My father was controlling and not democratic. He asked me to do something without any reason. I did not have any freedom. My father planned all things for me. [Tongji, YF39]

This was also considered to be potentially damaging for men's sense of responsibility and independence. For example, some of the men, such as Tongji [YF 39], described how they had become dependent on their father's control because their fathers had been making decisions for them since they were young. Tongji felt this degree of control had impacted negatively on his ability to think independently and the sudden withdrawal of his father's input when he reached adulthood (defined in terms of employment) had created difficulties for him:

Controlling affect my independence. After my marriage and starting to work when I was 25 years old, I start to learn independence. Chinese parents are strange. Before you get a job, they are very controlling. After you work, they ignore you. [Tongji, YF 39]

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However, it was also apparent, having described how they were resentful of their fathers' controlling tendencies, that some of the younger fathers chose to implement control and enforce strictness in relation to their children in the name of their children's well-being:

Strictness is to guide. Now, without father's strictness, he will not have good judgment and he will fail. [Qiu, YF 49]

In the main, however, younger fathers did try a different approach with their children primarily due to their experiences of being strictly controlled by their fathers. Instead, they described how they wanted to listen to their children's opinions and tried to involve them in decision-making, albeit whilst recognizing that this was dependent on the age of their children and also that certain of their decisions had to be obeyed regardless of their child's opinion. When describing their rationale for this approach they often talked in terms of them having learnt something positive from their own negative experiences [22]:

My father was very controlling. So I want my child to have her own thoughts. I will meet her need to do something for her. Encourage her to have her own judgement. This resilience results from the adverse impacts of my father's controlling behaviour. I will ask for her opinion and care about her willingness on doing something in order to give her ideas of being independent. [Tongji, YF 39]

Alongside this change to how they had been fathered, some of other younger fathers also rejected the use of smacking as a disciplining tool. They have realized that there are different ways of upbringing children, not just discipline. For instance, Tongji [YF 39] chose not to use smacking at all, but used separation and isolation as a means of discipline. Similarly Mai [YF 30] chose to appreciate children more instead of '*blaming and scolding*'. Also these men described how they wanted to share similar interests as a way of being more fully connected with their children. They were more willing to programme events such as sports and other entertainments, which they thought their children would be interested in. therefore, many of the younger fathers also tried to organise more activities in which they and their children could participate. This is also in contrast to the more traditional images of Chinese fathers which emphasise their responsibilities for the more major aspects of their children's lives, such as success in school, rather than the more trivial aspects of fatherhood, such as taking account of their children's behaviours and patterns of play [23]:

I cannot smack her. I will tell her the right thing. If she does not listen, I will separate her* [leave her alone]. [Tongji, YF 39]

A number of the older men commented negatively on their sons' fathering practices and often believed that their sons were not strict enough with their children, which had implications for the moral foundation of China. Both young and old fathers linked this perceived lack of authority among fathers to wider changes in society, including the apparent shift towards individualism that weakened men's traditional attitudes towards fathering along with other influences such as the different cultural representations of fathers that emanated from Western films and television programmes [24]:

My son sometimes is not strict with his son and wants him to be independent, free developed, and does what he desires. I say no to this. As the child does not know what is right or wrong. Some says American parents are like this, and they let the children develop and grow freely. I say how about the child wanting to get drowned in the river. This will only harm the children. Fathers need to educate and teach children what is right or wrong and how to do things. But fathers do too much on letting children grow freely and they do not have guidance on that. [Guer, OF 66]

Conclusion

This paper discussed how these men universally believed that fathers should be responsible for ensuring control, discipline and strictness and that their children should behave in certain ways. In addition, older and younger men also talked about their experiences of their own fathers' strictness, which many appreciated in hindsight as it had instilled certain values, although they remembered resenting their fathers when they were small. This sometimes resulted in these men being similarly severe and resulted in them smacking their children, which they again defined in terms of it being for their children's own good. In addition, this study found that men made links between men's quest for discipline and men's need to satisfy their own desire for success. This sense of men living their lives through their children could lead to fathers seeking to exert control even when

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their children were adults. Men used examples relating to employment, marriage and housing, to demonstrate how some fathers wanted their children to be successful in all areas of life. Moving on from this, it was also clear that some younger men resented their fathers' control both in terms of interference in their lives and also in terms of it resulting in a dependence on their fathers, which was experienced as a loss of guidance when their fathers relaxed their degree of control.

Also clear were the ways in which some men drew upon their own experiences of being fathered as a justification for attempting to execute less control over their children and many also rejected the use of smacking as a disciplining tool replacing it with more positive reinforcement of good behaviour. In short, they referred to this use of positive reinforcement as a resilient ability they had learnt from their own negative experiences. However, it was also clear that whilst men intended to use different means of fathering practice they acknowledged that they also resorted to harsher discipline as they sometimes did not have patience with their children. They also felt that they lacked knowledge about other strategies to use and so tended to revert back to their experiences of being fathered. In short, therefore, they noted that a great deal of effort was required if they wanted to differentiate their practice as fathers from their own experiences of being fathered.

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