

Session 1. Families in the context of COVID-19 Pandemy and telework 1		
Wednesday 31st of May, 13:30-15:00h, Salón de Grados		
Chair: Teresa Jurado		
		Authors
Does Telework affect Interference between Work and Family? Boundary Dissolution in Perceived High-Demand Work for Parents	Ayhan Adams	Antje Schwarz
<p>Our study aims to investigate the role of boundary dissolution in telework arrangements under the varying perceptions of high-demand work on work-to-family conflicts for mothers and fathers. The background for this research question is that more and more employees have the choice to work completely or partly from home which enables a lower magnitude of transition between the occupational and private life (Ashforth et al., 2000) through higher permeability of boundaries. Hence, border-crossers are required to negotiate boundaries individually: On the one hand, telework is seen as a flexible resource to better arrange duties of work and family life. On the other hand, telework is found to exacerbate the drawing of boundaries between both life domains. We refer to the opposing assumptions of the flexible resources- and the greedy role-perspective (Glavin & Schieman, 2012) by asking whether the positive effects of telework are overlaid by a dissolution of boundaries that is associated with higher conflicts between work and family. One central dimension regarding the research question is the character of the job. The opportunity to work from home is not equally distributed over types of jobs and status groups and telework often goes along with higher job demands. At the same time, those types of jobs are associated with a blurring of boundaries from work to private life as well as higher work-family interference. Previous research suggests that parents with higher occupational status are more likely to face work-family conflicts, in particular when they perform telework frequently (Schwarz et al. forthcoming). Although higher occupational status offers additional resources for reconciling work and family life, higher conflicts could result from stronger boundary dissolution under high-demand working conditions. Therefore, we suppose that job demands have a moderating effect on the association between telework and work-to-family conflicts. Including the performative exercise of gender roles (West & Zimmerman, 1987), differences in prioritization and the drawing of boundaries between life domains are conceivable. It can be assumed that both, mothers and fathers face problems to establish functioning boundaries, especially with high job demands. Normative expectations towards gender-specific behaviour may result in asymmetrically permeable boundaries with men prioritizing work demands over family duties. In combination with high job demands, it is particularly difficult for fathers to guard boundaries from work to family life. However, prioritization of work could result in a lower perception of work-to-conflicts. Women, contrary, face normatively and practically higher family demands. Doing a demanding job from home could additionally contribute to the perception of higher interference between both life domains than this is the case for fathers. Using moderated mediation analyses based on data from the German Family Panel (pairfam 2017, 2019), the implications of telework through boundary dissolution in high-demand work contexts are examined. The results suggest that telework is associated with higher levels of work-family conflict with increasing frequency. This is also mediated by the dissolution of boundaries for mothers and fathers, following the assumption of boundary dissolution in telework as a demand. First hints further suggest that contextual implications of high-demand work in the emergence of work-family conflicts vary by gender. For fathers, higher job demands are associated with a stronger mediation of boundary dissolution between telework and work-family conflicts, but not for mothers. With the examination of social mechanisms in the emergence of work-family conflicts, we gain insights from an in-depth perspective, which is of crucial importance to understanding the dissolution of boundaries and its impact on the work-family interface.</p>		

Remote work during the COVID-19 pandemic and inequalities between men and women in families with children in longitudinal qualitative research	Piotr Binder	
<p>Aim of the paper The proposed paper discusses the social consequences of the pandemic observed at the intersection of remote work and the life of families with children. Its purpose is to answer whether remote work experience deepens or weakens the inequalities between women and men in the context of various dimensions of work. Literature and theoretical inspirations The picture of remote work in social research published during the pandemic is complex, ambiguous and overwhelmingly based on quantitative data. In theoretical terms, these considerations are embedded, on the one hand, in the context of reflection on the changes in family patterns (Česnuitytė i in., 2017; Ciabattari, 2021) and conflicting expectations towards the social roles of women and men (Acker, 1990; Gerson, 2010; Hochschild & Machung, 2012). On the other hand, the text refers to the boundary theory rooted in the field of deliberation on remote work (Ammons & Markham, 2004; Ashforth i in., 2000; Nippert-Eng, 1996). Methods The proposed paper is based on 48 individual semi-structured interviews with a gender-balanced group of parents from families who experienced remote work during the pandemic [1]. The interviews were collected in two waves as part of a qualitative longitudinal study during the early period of the pandemic in 2020 and repeated with the same participants a year later (spring-summer 2021). The systematic thematic analysis was supported by MAXQDA 2022 software and focused on the three dimensions of work (professional work, care work, and unpaid work at home) and the functioning of families as a whole. Contributions and key findings The article contributes to the literature on the subject in two ways. Firstly, the conducted research confirms that it is essential to consider whether the work of one or both partners has been transferred from office to home. This vital distinction is mainly overlooked in the literature on remote work. Secondly, the possibility of returning to the same participants allowed for capturing the evolution of family practices from a dynamic perspective, distinguishing the presented analyses from the static pictures of the pandemic dominating the current research. The results of the first wave of the research were the basis for the development of three models of remote work at home: (1) the "double shift" model, in which only women worked remotely, that led to a radical exacerbation of trends unfavorable to them; (2) the "second shift" model, where the male partners who worked remotely focused on childcare during the absence of their female partners but were not taking the leading roles in unpaid work at home; (3) and the "shared double shift" model, in which both parents worked remotely, that increased their workload and resulted in a more balanced share of work even in a short time (Binder 2022). Initially, the critical issue for families with children was the availability of care and education facilities. The second wave of research indicates that their opening (or greater availability) initiated the evolution of the proposed models. The "double shift" model" evolved into its light(er) version. The absence of children at home during the day enabled women working remotely to carry out (most of) their professional responsibilities, and flexible working hours supported them in coping with a disproportionate share of unpaid domestic work and care work. The "second shift" model remained relatively stable. The key change here was the greater involvement of working remotely male partners in care work. At the same time, the model favored the consolidation of gender-based specialization in the division of duties and women's disproportionate burden with unpaid domestic work. The "shared double-shift" model's transformation was different and evolved towards the "flexible family model." The research shows that in families where both partners continued to work (largely) remotely, changes towards a more balanced distribution of unpaid work at home persisted and deepened. A more flexible approach by both partners to their pre-pandemic roles and division of responsibilities remained essential. The participants emphasized the "effectiveness" of new solutions and their attachment to remote work. Their satisfaction with the changes they experienced individually, their relations with partners, and the functioning of families were also apparent.</p>		

Working from Home and Parental Well-Being during the COVID-19 Pandemic: Differences by Gender and Partnership Context	Heiko Ruger	Inga La
<p>Background and Research Question The COVID-19 pandemic has swiftly led to major changes in people’s lives, such as contact restrictions, lockdowns, closures of daycare centers and schools, and new forms of work. Families with children in particular had to adjust to completely new routines in their caring practices and working situations. In this wake, working from home (WFH) has gained significantly in relevance. For example, based on averaged data from eight OECD countries, the proportion of employees WFH increased from 16% before the pandemic to 37% in March 2020 (OECD Employment Outlook 2021:301). On the one hand, WFH can have a number of advantages, such as saving long commutes or greater flexibility in scheduling working time. On the other hand, WFH can be accompanied by various disadvantages, especially if there are children to look after simultaneously and/or the other partner also works at home and requires an additional workstation. Against this background, this paper analyses the relationship between WFH and parental well-being during the COVID period. It contributes to the literature in several ways. First, it examines both positive and negative aspects of well-being in order to identify possible multidimensional effects. Second, it considers the frequency of WFH rather than a simple binary indicator. Third, it differentiates by gender, as previous research has shown that the use of WFH is shaped by gender roles. Fourth, it considers the working pattern of both parents simultaneously. Finally, it uses unique new data from the FreDA Survey – the German Family Demography Panel Study. FReDA is a panel study launched in 2021 that interviews more than 20,000 respondents on a bi-annual basis, with a strong focus on family-related topics. Data and Methods The sample consists of 12,600 employed persons aged 18 to 60 years, including both parents with children under the age of 16 and other workers. Using linear regression analysis, we analyse three different outcome variables: (1) overall life satisfaction, (2) perceptions of feeling strained personally by the COVID-19 pandemic, and (3) perceptions of good sides of the pandemic period. The key predictor is the frequency of WFH, where we differentiate between three categories: daily WFH, non-daily WFH, and not WFH at all. The models control for a range of socio-demographic and job-related characteristics, such as age (squared), educational level, age of youngest child, number of children, foreign born, presence and WFH frequency of partner, occupational status, hours worked per week (squared). Key Results and Discussion First, parents reported lower COVID-related well-being than other workers. They reported significantly higher levels of strain and were significantly less likely to see positive aspects about the pandemic. This result points to the specific challenges parents faced during this period, such as frequent closures of childcare facilities. Second, WFH had an ambivalent impact on well-being among parents. For example, WFH on a daily basis was associated with a significant reduction in life satisfaction among parents. However, WFH on a daily (or non-daily) basis was also associated with a higher likelihood of seeing good aspects about the pandemic. This finding is likely a reflection of the fact that WFH comes with both benefits, such as better combination of work and family, and disadvantages, such as boundariless working hours or feelings of isolation from colleagues and supervisor. Third, both levels of well-being and the role of WFH differed by gender: Mothers showed higher levels of strain than fathers did. Furthermore, WFH tended to be associated with a decrease in strain levels for fathers, but an increase for mothers. Also, while WFH was generally associated with a higher likelihood of seeing good aspects of the pandemic, this pattern was significantly more pronounced for fathers than for mothers. This may be due to the unequal burden of unpaid work between mothers and fathers when WFH, as women tend to be much more expected to increase their involvement in the household when WFH than men. Fourth, the link between WFH and well-being depended on the parents’ employment arrangement: Whereas having (only) one parent WFH was associated with a reduction in feelings of strain compared to no parent WFH, having both parents WFH did not help reduce strain. Also, perceptions of positive aspects of the pandemic were more pronounced if one parent was WFH compared to none of the parents, but having both parents WFH was not associated with an additional increase in positive perceptions. These findings point to additional challenges when two</p>		

<p>adults work from home, such as the need to find adequate workspaces for both. Overall, the study shows that WFH had an ambivalent impact on parental well-being during the pandemic, with the benefits and disadvantages of this work mode depending on gender, partnership context, and frequency of WFH use.</p>		
<p>Working from Home and Work–Family Interface: The Importance of Role Salience</p>	<p>Inga Lass</p>	<p>Deniz Yucel</p>
<p>During the COVID-19 pandemic, the share of employees working from home has increased considerably across industrialized countries. Subsequently, the question of whether working from home has good or bad consequences for workers’ family lives has regained momentum. As work and family life overlap spatially for home workers, working from home may result in less commuting and more schedule flexibility. However, the possibility of working and caring for household and family at any time may also lead to more role blurring, excessive involvement in either or both roles, and more strain spilling over from one role to the other, thereby increasing conflict between the work and the family role. Despite the existence of many studies on the topic, so far no research has dealt with the question of whether the impact of working from home on the fit between work and family life depends on workers’ level of role salience, that is, the importance they assign to the different life roles. For example, workers who value their work role more highly than their family role may be more likely to let their work life encroach on their family life when working from home and thus experience higher work-to-family conflict. Against this background, this study uses data from 4,067 employees from wave 12 of the German Family Panel (Pairfam) to test the moderating effect of work/family role salience on the link between the frequency of working from home and work-family conflict. We investigate the effects on both directions of conflict, that is, work-to-family and family-to-work conflict. We also test whether the moderated associations differ between men and women. Results for the overall sample show that working from home more frequently is associated with both higher work-to-family and family-to-work conflict. Moreover, the positive effect of working from home more frequently on family-to-work conflict is stronger among workers with more family salience. Separate investigations by gender reveal important differences in the effects between women and men: Working from home more frequently is associated with higher work-to-family conflict and higher family-to-work conflict only among women, and the moderated association by role salience on family-to-work conflict also only emerges among women. Overall, the results suggest that the link between working from home and the fit between work and family is heterogenous, and it varies not only by gender but also partly by the importance workers assign to their various life roles.</p>		

Session 2. Families in the context of COVID-19 Pandemy and telework 2

Wednesday 31st of May, 13:30-15:00h, Sala Multiusos

Chair: Katherine Twamley

	Authors		
<p>The care of children 0 to 6 years during the lockdown: the perspective of Spanish parents</p> <p>The COVID 19 pandemic forced the Spanish authorities to confine the population between March 15th and June 21st, 2020. Therefore, all face-to-face educational and care activities were suspended, leading to an unprecedented situation in Spanish households. This chapter aims to examine the 23 discourses collected, between April and May 2020, of parents of children between 0 and 6 years old about the consequences of lock-down, specifically on the organization of childcare, on its gender distribution and on their everyday life. Moreover, the analysis is focused on the relation of care and work, also considering the employed situation of the interviewees (whether they worked outside the home, teleworked or did not work) and their partners. The interviews compiled detailed information about work and care situation before and during the lock-down, as well as about the perception of the interviewees of the transformation of their daily life during those weeks. The goal of this research is to analyze if the ‘social laboratory’ that provoked the lock-down was observed as a more equalitarian context, as was indicated by previous works (Séiz, 2020), or if it was perceived as a missed opportunity to move towards a more balanced distribution of care responsibilities (Borràs Catalá and Moreno Colom, 2021).</p>	<p>Jesús Rogero-García</p>	<p>Vicente Díaz-Gandasegui</p>	<p>Concepción Castrillo-Bustamante</p>
<p>Families and care strategies among generations in Italy: opportunities and challenges after Covid-19 pandemic</p> <p>Caregiving is a life span experience associated with ageing and the roles of parents and adult children. Caregiving involves complex social system variables that influence caregivers' and care recipients' social support and services. The nature of the relationship among family caregivers, professional caregivers and the care recipient is embedded in their interaction and dynamics influenced by the internal and external variables that inhibit or facilitate the care situation. At the same time, the older generation is often a valuable family resource for childcare and as support for dual-income families. How a society cares for its family members reflects its values. In Italy, the family, through the process of socialization, continues to model caregiving roles, teach caregiving skills to its members, and in still attitudes of responsibility and obligation for the care of extended kin and non-kin. However, societal change has changed the nature of caregiving. Changes in the population's demographics, medical technology, and a broader definition of the family have created a growing need for more qualified multi-skilled and specialized caregivers, especially seniors. Covid-19 pandemic emergency highlighted, especially in Italy, how relevant and important are family ties and relationships in caring and supporting members. Which are the main consequences we learnt from the pandemic experience in Italy? Which idea of care within Italian families? Which relations among generations (elderly people helping parents with children and adults helping their old parents) and genders? Is this model still sustainable? Which are the main challenges and opportunities? The outbreak of the Covid-19 pandemic has transformed our lives and brought many undesirable consequences. Since the beginning of 2020, the related epidemiological control measures (physical distancing, obligation to stay at home, etc.) installed worldwide strongly affected the well-being of European citizens in terms of economics, social relationships and health. Social contacts, interactions, the possibility to provide care to others as well as to receive care from people outside the own household have been interrupted. Considering this background, this paper using data from the SHARE Wave 8, Corona Survey 1 and 2, related to the Italian context, focus on how caregivers and care recipients living at home dealt with the situation. The aim is to understand</p>	<p>Isabella Crespi</p>	<p>Marta Scocco</p>	

<p>how the pandemic has changed the experience of caring within the family, between generations and beyond (relatives and non-relatives). Concretely, we analyzed the effects of the pandemic on caring strategies and intergenerational relationships (type of contact, frequency...). Our results show the complexity and magnitude of the burden faced by family caregivers and care recipients in relation to the unintended consequences of epidemiological control measures related to Covid-19 but also specific aspects regarding intergenerational care strategies to be considered for social policies. This should be recognised by (health) policy makers and social organisations so that effective policies can be put in place especially in times of emergency.</p>			
<p>The impact of COVID-19 on family dynamics and the care of children*</p>	<p>Karabo Mohapanele</p>		
<p>The global socioeconomic crisis caused by the pandemic pushed millions of more children into monetary poor households in developing countries. Hundreds of thousands of children faced hunger, violence, ill-health and lost opportunities that could follow them into adulthood. This paper aims to understand how COVID-19 affected the family dynamics holistically and the care of its children. To address the above aim, the paper will use a narrative, exploratory literature review methodology with reference to Google and Google Scholar databases, scientific papers and partial findings of the PhD study will also be used. Moreover, the topic could benefit from insights of various entities such as family non-governmental organisations, health agencies, governments and children rights agencies such as UNICEF. The structural functionalist theory will be adopted for the discussion and analysis of the paper. This study found that the the drivers of family dynamics and children’s adjustment in various families such as economically vulnerable families during the novel coronavirus pandemic have been understood. However, the paper argues that other various impact of the pandemic in the family dynamics and the care of its children has not fully been explored holistically. Thus, though this paper will also explore the economic impact of the pandemic in the family and its impact on children, however, the impact of the pandemic will be explored holistically in the family dynamics and the care of its children by looking at other aspects other than economic impact. These may be associated with key aspects of children or parental mental health and family dynamics and the some such. COVID-19 pandemic had, by the end of April 2021, left over 1.5 million children experiencing the death of a parent or a caregiver who lived in their homes and helped care for them. Some breadwinners in families also lost their jobs and some could not earn their salaries because of the “no work, no pay policy” in different companies or due to their employment contract conditions. As a result, this affected some families and their children negatively due to their lack of income. Thus, the harmful effects of this pandemic were not distributed equally. Such effects were most damaging for children and families in already in disadvantaged or vulnerable conditions in various aspects. This paper thus suggests that, there should be a micro-finance/ socio-economic programmes and other supports for vulnerable families and their children. Governments/states globally should have mitigation policies and learn from and adjust pandemic responses aimed at helping such families and their children.</p>			
<p>Care, teleworking and work-life balance in pandemic times</p>	<p>Begoña Elizalde-San Miguel</p>	<p>Constanza Tobío Soler</p>	<p>Vicente Díaz Gandasegui</p>
<p>This work addresses the adaptation and change of society facing the COVID-19 crisis. The pandemic generated a complete and complex transformation of the places where social life used to take place, bringing both the domestic and the public spheres to one common place: the home. All the areas of society were affected by measures taken to confront the virus, experimenting alternative ways of carrying out the same activities, especially using technology. Our research analyzes specifically the impact of these measures in the area of work-life balance. Thus, this paper studies the mechanisms that families implemented to combine job and care responsibilities from a gender and social class perspective. The empirical work</p>			

<p>has used data from the "Surveys on effects and consequences of the coronavirus", carried out by the Center for Sociological Research (CIS) between May and November 2021. The results suggest that the pandemic intensified pre-existing structural inequalities in terms of gender and social class, signifying old and new social risks in Spain. Hence, this research investigates a particular context to reflect certain social problems such as work and care inequalities and also the temporary and generalized implementation of teleworking.</p>			
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Session 3. Families in the context of COVID-19 Pandemy and telework 3

Wednesday 31st of May, 15:30-17:00h, Salón de Grados

Chair: Inga Las

		Authors	
<p>Women's multitasking. The feminisation of unpaid work in Polish households during the COVID-19 pandemic</p> <p>The aim of the paper is to show how pandemic conditions have reinforced a phenomenon which I called a feminisation of unpaid work. A feminisation of unpaid work is not only characteristic for the times of pandemic, yet the specific conditions connected to lockdowns and social isolations led to its reinforcement. The sources of the feminisation of unpaid work can be classified as cultural, economic, social and institutional. Women overtake control over a domestic sphere in times of crisis, not only because of cultural norms resulting from gender beliefs, but also because of their unprivileged position in the labour market and the lack of systemic support from the welfare state. The situation of pandemic was connected with a temporary, yet often lasting for a few months, withdrawal of the welfare state from a institutional care for children and other dependent persons, as well as with a shifting of education duties on parents (mostly mothers). Consequently, the crisis connected to the COVID-19 pandemic, led to the reinforcement of existing gender inequalities in the Polish societies through imposing on women additional duties and undermining their already weak position in the labour market. In the paper I concentrate on the manifestations of the feminisation of unpaid work basing on the data from memoirs written during the first and second wave of the pandemic in Poland in 2020. Over 550 memoirs were written by men and women about their everyday life during months of lockdowns and social isolations. The qualitative analysis of the memoirs shows that women are overloaded with caring and domestic obligations, as well as duties resulting from paid work and remote education of their children. Women are forced to jungle various obligations and consequently experience constant lack of time. They feel inadequate support from their male partners, who have more situational power not to engage in all domestic duties and to be more focus on their paid work. Women more often than men fail to fully fulfill obligations arising from their paid work. My qualitative analysis clearly shows that the crisis resulting from the COVID-19 pandemic led the reinforcement of existing gender inequalities both in the domestic and public spheres. Therefore, there is a need to carefully analysis the gender dimension of consequences of measures implemented by welfare states in connection to different social crises.</p>	<p>Katarzyna Suwada</p>		
<p>The Dynamics and the Context of Working Parents' Emotional Experiences during the COVID-19 Pandemic in Poland – Toward the Concept of Emotional Boundary Labor</p> <p>This presentation's aims boil down to: 1. analysis of the emotional experiences of working parents in Poland facing the changes caused by the COVID-19 pandemic related to the blurring of temporal and spatial boundaries between professional work and private life; 2. reconstruction of emotional labor patterns in the context of establishing the relations between work and family life (including care work and unpaid domestic work); 3. Undertaking the theoretical discussion and introducing a new category of emotional boundary labor. The authors pose the following research questions: 1. What were the working parents' emotional experiences? 2. How did they deal with the emotions in terms of emotional labor? 3. To what extent do the research conclusions address the pandemic realm, and to what extent the universal mechanisms? 4. What new does the category of emotional boundary labor contribute to sociological analyses of relations between professional work and private life? The theoretical framework of the present analyses includes the work-family border theory (Clark, 2000) and the boundary theory (Nippert-Eng, 1996; Ammons, 2013),</p>	<p>Monika Frąckowiak-Sochańska</p>	<p>Dorota Mroczkowska</p>	

enriched with selected assumptions of the sociological theories of emotions located on the border of the interactionist and cultural approaches (Thoits, 1990; Hochschild, 2009). Life-work border and boundary theories emerged from the critics of the dichotomous concept of Work-Life Balance, which was insufficient regarding the grooving complexity, liquidity, and uncertainty of the contemporary relations between work and life (Guest, 2002). According to Edley (2001), individuals never leave one domain to enter the other one, but they are constantly immersed in both interpenetrating domains that can be referred to as boundary areas. The border and boundary theories interpret the management of overlapping domains in terms of cognitive processes (including specific ways of thinking about work and private life, directing attention) and related behaviors addressing circulation between professional and family roles. However, the emotional dimension has been omitted. As a result, the picture of the boundary areas needs to be completed. Emotions triggered within domains persist in individuals despite switching the activity between domains that affect the experience of each domain and their relations. The tensions may be located not only in one or the other domain but in the overall work-life configuration. Emotions affect cognitive interpretations and are the source of motivation for certain behaviors. Therefore the authors propose supplementing life-work border and boundary theories with the concept of emotional boundary labor, the meaning of which is derived from Hochschild's concept of emotional labor (including emotional work and emotional management). The presentation's empirical foundations involve the authors' qualitative research project based on in-depth interviews with parents of at least one child under 12 years of age working in diverse institutions: corporations, small family businesses, and NGOs, who worked professionally at home due to the pandemic. The supplementary research methods included: a survey, time-space diary, and story completion. The research was carried out in November and December 2020, when the pandemic restrictions and constraints in the functioning of caring and educational institutions were relatively high. The participants compared their retrospective experiences from the previous pandemic months with their present situation. The authors gathered about 300 pages of materials that were submitted to the qualitative analysis using the MAXQDA software. The data fulfill the gap in the knowledge observed in the hitherto studies in two fields: (1) the sociology of family and intimate life and (2) the mental health epidemiological studies. The first group of studies focuses on the family's everyday practices in the pandemic realm and does not explore their emotional correlates in detail. The second group of studies deals with stress, emotional overload, and mental health problems experienced by individuals during the pandemic. However, it does not detail the microsocial situations that trigger inevitable tensions. The authors' research combines these two perspectives analyzing individuals' emotional experiences in the conditions of expanding boundary areas during the pandemic. The research findings describe the trajectories of working parents' emotional experiences in the microsocial context affected by mezzo- and macro-social as well as global conditions. The initial emotional destabilization boiled down to oscillation between anxiety and anger (and their intensive expression) led to the emotional exhaustion resulting from the lack of opportunity to restore psychosocial resources since the working parents practically lost their free time in the initial pandemic months. The collapse of the hitherto order resulted in insufficient, spontaneous attempts at regaining balance in the early stage of the pandemic and the tactical and strategical management boundary area in the context of prolonging the pandemic. The tactics and strategies included emotional labor that was inextricably linked with the other forms of boundary management. The authors draw the research conclusions addressing tensions between work and family life (especially its care aspect) and within each domain. These tensions were evident during the pandemic but resulted from universal structural and sociocultural mechanisms in neoliberal economies.

Italian families and the post-pandemic challenge: towards new balances between life and work?	Luca Pesenti	Sara Mazzucchelli
<p>The health emergency linked to the spread of Covid-19 has impacted people's lives both at the family relationships level and at work, modifying the relationship between these central areas - work and family. In recent years we have investigated caring practices within the family in Italy during the period of the pandemic emergency (2020) and the slow post-pandemic recovery (2021) through a mixed-method study. In a longitudinal CAWI study (April, July, and December 2020) over 306 participants, mostly women (83%) and working from home (85%) were interviewed. Multivariate analysis showed a prevalence of stress for women, care-work overload, and a negative opinion on measures adopted by the Government (according to the family impact lens - Bogenschneider et al.). Secondly, in 2021 some focus groups with target groups of men and women, parents, and caregivers, working from home, aimed to deeply analyze the experience, emotions, and conciliation strategies used to cope with the consequences of the pandemic (eg closure of schools and services), identifying the main challenges, but also the innovative strategies that have proved to be particularly successful; this qualitative investigation has provided a better understanding of how health emergency and the related containment measures impact both personal/parental and work spheres, producing negative effects on the specific group of working parents, especially women. From September 2022, Italian legislation (Law N. 122 of 4 August 2022 converting the Simplifications Decree (Decree-Law No. 73/2022) envisages a 'new normality' in the organization of work, imposing the need for an individual agreement between worker and company that sanctions remote working arrangements. Therefore, a new phase is opening, which is determining two contextual dynamics: on the one hand, the return to work in presence as a prevalent form, on the other hand, the need to search for a new work-life balance for a large part of Italian workers, with the only exception of the so-called 'fragile workers' (people with disabilities or serious illnesses) and parents of children under 14. To assess the effects on the work-life balance of this new phase, this paper will take into account a survey currently in progress, carried out on 12 medium-large companies and with a potential sample of respondents of more than 28,000 employees. The selected companies appear particularly interesting due to the variety of production sectors involved: engineering, insurance, energy, telecommunications, chemicals, advanced tertiary sector, environmental services, utilities, transport. After reconstructing the company policies envisaged about remote work - reconstruction carried out through interviews with human resources directors and analyses of company contracts and company regulations - the results of a survey on a representative sample of the overall company population will be presented, analyzing the new reconciliation practices, the problems encountered in the phase of return to the 'new normality', and the workers' judgments, attitudes, desires regarding their new condition, with a focus on the dimensions of analysis related to work-life balance. Findings from this study will contribute to a more thorough understanding of how people have reconciled work and care responsibilities during the different phases of the pandemic, and in the current recovery situation, as well as their coping strategies, analyzing, in particular, the use of legal institutions like parental leave or remote working. Such results reveal the challenges of a nuclear family unit, wherein time between family and work must be reconciled and is called upon to reorganize itself flexibly to cope with contextual and legislative demands and changes.</p>		

Balancing Work and Care During the COVID-19 Pandemic. Insights from an Austrian Qualitative Longitudinal Study	Vera Dafert	Ulrike Zartler
<p>During the various lockdown phases in Austria, many activities had to be shifted to the private sphere, which highlighted the importance of external resources for everyday family life, such as institutional childcare, private support from grandparents, relatives and friends, but also domestic helps. An overwhelming share of the additional tasks was primarily overtaken by mothers, despite their own scarce time resources due to gainful employment, care, and household responsibilities. At the same time, care practices had to be extended. Mothers had to provide their children with age-appropriate information about COVID-19, support them in home schooling, and handle their own and their children's emotions and fears over the course of the pandemic. This contribution provides a comprehensive sociological analysis of working mothers' experiences over time, and elaborates on their ways of coping with the challenges during the COVID-19 pandemic. It explores the following research questions: Which challenges did working mothers experience in balancing work and family life during the coronavirus pandemic? Which strategies did they develop to reconcile roles and responsibilities? How did these strategies develop over time? Theoretically based on family stress theory, family practice theory and emotional work theory, this contribution relies on an Austrian qualitative longitudinal study with a subsample of 70 working mothers of kindergarten and school-aged children. Respondents were surveyed repeatedly (12 waves of data collection) over a 2-year period (March 2020 to June 2022), using problem-centered telephone interviews (46 respondents) and diary entries (24 respondents). In terms of family form, 50 mothers were living in a nuclear family, 13 were single parents, and five were living in a stepfamily. The respondents' occupations can be broken down as follows: 18 were technical and medical workers, 13 were working in pedagogical or social professions, 27 were clerical workers or public servants, ten were sales or service workers, and two were (skilled) workers or laborers. In terms of their professional work modes, 30 respondents were working in critical industries, and 40 respondents were working from home at some point during the pandemic. The sample also included mothers with a migration background: 11 respondents were not born in Austria. Data analysis is based on a combination of the grounded theory coding scheme, frameworks and case histories. Results show that dealing with multiple and especially with new roles, accompanying and caring for all family members, and balancing personal, professional, and family demands represented the major challenges in dealing with the COVID-19 pandemic for our respondents. Mothers managed the reconciliation of roles and responsibilities by the use of three key strategies: work, care, and self adjustment. Over time, the respondents developed different strategies and used them simultaneously. We identified turning points at which our respondents increasingly shifted or adjusted their strategies. These included external factors such as lockdowns but also, for example, the partner's shift from home office to work on site, or excessive work overload. The application of the strategies was very effective, but was also associated with high costs. Under extremely difficult conditions and despite increasing exhaustion, the participating mothers mastered the organization of everyday family life, childcare, and the constantly changing demands of school and work. To conclude, we discuss the consequences of these strategies for mothers and for their families, elaborate on the evolvement of these strategies over time, and outline their relations to policy ascriptions to maternal roles during the pandemic. Enhancing the scholarly understanding of how mothers cope with the Coronavirus crisis and its related challenges will be essential for minimizing negative effects on parents and families when similar crises arise in the future.</p>		

Session 4. Divorce, post-divorce and widowhood dynamics

Wednesday 31st of May, 15:30-17:00h, Sala Multiusos

Chair: Vicente Díaz Gandasegui

		Authors	
Maternal gatekeeping in post-separated families: a dynamic perspective		Benjamin Moles Kalt	
<p>Maternal gatekeeping in post-separated families: a dynamic perspective Benjamin Moles Kalt (co-authored with Núria Sanchez Mira and Laura Bernardi) Background One key concern in research on parenting in post-separation families has been the construction of the paternal role and the non-resident father's involvement in the children's education and care. Drawing on a family systems perspective, research is shifting from a focus on parent-child dyads towards the exploration of triadic relationships. From this perspective, the quality of the co-parenting relationship and the support of the resident mother towards paternal involvement are considered important factors influencing the nature of the relationship between the non-resident father and the child. Studies of maternal gatekeeping, that is of the ways in which mothers support or undermine father's involvement in caregiving, start to include post-separation families. However, these emergent studies (Trinder, 2008; Sano et al 2008; Moore 2012; Nixon & Hadfield, 2018) are based on cross-sectional research designs, limiting our understanding of maternal gatekeeping as a dynamic process. This paper is the first to address maternal gatekeeping longitudinally. Objective The article's main aim is to examine how gatekeeping behavior evolves as individual, relational and structural circumstances change. This longitudinal approach allows us to complexity the understanding of maternal gatekeeping through a discussion of the mother's agency in dealing with the relationship with the non-residential father. Methods Data stems from the prospective study "The Multiple Paths of Lone Parenthood", which has been conducted in Switzerland for over a decade and includes five waves of semi structured interviews with parents having experienced a period of lone parenthood. The sample (N=22) includes all mothers that participated in the study across waves 1 to 4, where there was a non-resident father (preliminarily excluded the 2 fathers, 1 widow and 1 lesbian couple). We analyze stability and change (prospectively and retrospectively) in the resident mother's gatekeeping behavior over time, identifying types of gatekeeping trajectories and the main driving forces behind such patterns. Results We identify eight main types of gatekeeping trajectories, showing that, for many mothers, their initial gatekeeping stance after the transition to lone parenthood was one of proactive gate opening (remaining so for several of them), while shifts towards more passive gatekeeping have been shaped by the lack of feedback on the non-resident father's side. Trajectories starting with contingent gatekeeping behaviour which remained so or evolved towards more closure were marked by the lack of reliability of the non-resident father or concerns for child-well-being, but also by mother's attempts to shape the father's behaviour and to protect their own well-being. Conclusions Our findings show the extent to which the interactions between parental and parenting relationships is a dynamic process, complexifying previous categorisations of mother's gatekeeping roles based on static analyses. We conclude that a broader range of (micro, meso and macrolevel) factors may account for change and stability in gatekeeping behavior over time, and that research would benefit from conceptualizing these more systematically, as well as discussing women's agency in these processes in a nuanced manner. These should consider the background set by legal and policy frameworks establishing an unbalanced distribution of parenting rights and responsibilities, as well as the influence of social norms regulating parenthood.</p>			

Post-divorce with minor children: work, family and personal reconciliation strategies	Diego Becerril	Jose Jiménez Cabello
<p>Since the Divorce Law was approved in Spain in 1981, rupture processes have been the subject of analysis in both the Social and Legal Sciences. These investigations have made numerous contributions on how the minor's personality, academic performance or general well-being can be affected after the breakup process. Although, as a specific object, the dynamics of post-divorce reconciliation with minor children have received less attention, being relegated to a more tangential area in the investigations. However, post-divorce conciliation and the conditions for it to be carried out in a balanced way are essential for the life of any person. That is why it takes it as an object addressing a reality that significantly affects the lives of a good number of individuals and where minors are involved. To carry out this research, a qualitative fieldwork was carried out with the semi-structured interview as a technique for the production of information. Both parents were interviewed separately in order to collect the vision of the two parties involved in the conciliation dynamics. For the selection of the parents, four requirements have been defined: that it be a couple married by heterosexual marriage; that the divorce occurred after 2005; that the legal divorce process has been concluded for at least a year (so that there is some experience in post-divorce family dynamics) and, finally, that both parties want to intervene in the investigation. Interviews were conducted with couples with joint custody and couples with sole custody of the mother. The main results obtained are related to the reconciliation of family and personal aspects and the management of the welfare of minors. Based on this, the results are organized in a three-dimensional structure. A first dimension where employment-family reconciliation is addressed, mainly carried out by mothers, as they are the ones who mostly obtain custody of minors. A second dimension related to the reconciliation of personal life and childcare. Finally, a third dimension, where the way in which some ex-partners try to manage their relationship is examined so that the possible consequences of divorce affect the well-being of the children as little as possible. The main conclusions of this research are linked to each of these three dimensions. In the first place, the importance of family networks, the use of teleworking and institutional resources (use of morning classes) to reconcile employment and care and education of minors. Especially decisive resources for women with sole custody. Secondly, the possibility of having a balanced reconciliation between personal life and childcare was conditioned by the type of custody (shared or exclusive), the age of the minors and the hours of employment. The cases that had less time and personal space were women with exclusive custody, with children of dependent ages and with split-shift jobs. Third and last, with regard to minors, some ex-partners tried to manage the image of their relationship in two aspects: trying to offer an image of unity at moments considered important and avoiding compromising the parental status of the other. Finally, this research also aims to provide fundamental empirical material for the implementation of public policies whose objective is focused on improving the situation of both parents and minors.</p>		

<p>Displaying absence: an analysis of objects through widows' narratives</p>	<p>Ana Rita Oliveira Brás</p>	
<p>In Portugal, widowhood is a feminised phenomenon due to demographic and cultural factors, particularly at more advanced ages. It is an experience lived in a subjective and individual way, whose analysis must be anchored in the particular contexts of widowed women. It is also a social phenomenon, influenced by the social organisation as well as social and historical factors, which interfere with the personal and subjective way in which this process is experienced. Thus, its analysis must be informed by knowledge of the social structures of its context and must also understand the relationship of widowhood with other processes that shape and are shaped by its experience. In this paper, it is proposed to look at the context of the loss of a husband, the conditions of dying, and the more or less ritualised process of coping with this loss. The aim is to understand how the variables related to death and bereavement shape the way widowhood is understood and lived. The in-depth interviews, based on a life history approach, have brought forth the trajectories of widowed women, reconstructed from their narratives, and revealed the multiple dimensions of their existence and the ways in which married life happens. This approach avoids the crystallised view in a single event in the lives of women and provides an understanding of the experience of widowhood under the light of other processes and personal, family, social, and cultural transitions. From the life narratives collected, we can access a detailed description of the interviewed women's personal and family trajectories, who could organise their narratives chronologically and/or affectively, identifying, in their own terms, remarkable moments and people, continuities, and ruptures in their biographies. Frequently, the interviewed women referred to and displayed objects, using them to explain feelings, representations, and relations with their husbands. These are objects with social meaning, which reveal information about how the conjugal, family, and social life of the interviewed women is constructed and organised. To analyse this sociological meaning, some case studies are used, which illustrate some tendencies identified in the attitudes towards the death of a husband and in the ways in which widowhood is understood and lived. In this communication, both the discourses and the objects brought up in the interviews are analysed under the light of the contributions of Janet Finch, who proposes the concept of display to study contemporary family relations. The cases presented were selected less for being statistically representative within the total sample of interviews carried out*, and more for their interpretative value regarding the different orders of reality about the social object under study: female widowhood. * ongoing fieldwork</p>		
<p>The Scarlet Letter : Understanding the Stigma of Divorce Amongst Singaporean Indian Women*</p>	<p>Sinchita Valalan-Rajendran</p>	
<p>Divorce produces a myriad of negative socio-economic and interpersonal consequences which are especially debilitating for divorced Singaporean Indian women. Finding themselves in the middle of modern Singaporean society which celebrates autonomy and collectivistic Indian culture that mandates for women to be subservient wives at all costs, it leads to a profound cultural contradiction for divorced Singaporean Indian women. While the social and cultural dynamics within Singapore has transformed, the attitudes to divorce within the Indian community remain unchanged. Women are viewed as the glue that holds families together, on whom blame is placed when a marriage dissolves. As a result, these women face an additional obstacle: the insurmountable stigma within their community that becomes a haunting reminder of their status as divorced women. The Singaporean Indian community is steeped in a shame-based culture, whereby a person's behavior is not guided by their moral perceptions of right and wrong but rather on personal honor and how others in the community would perceive that behavior. The status of being a Singaporean Indian woman who is a divorcee thus is a stigma that these women are constantly haunted by. To understand what the stigma entails, this paper adopts a life story research method to understand the lived experiences of divorced Singaporean Indian women. The paper argues that</p>		

<p>the shame culture results in an inescapable panopticism unjustly placed upon the divorced women that pervades all aspects of their lives.</p>		
<p>Care work in separated families - lessons learnt from COVID-19?*</p>	<p>Prof.Dr. Nina Weimann-Sandig</p>	
<p>In Germany the model of shared parenting after parental separation is still heavily discussed. Whereas the majority of parents still decide to choose the traditional residential model, a growing number of fathers and mothers want their children to grow up in shared parenting constellations (Weimann-Sandig 2022). During the COVID-19 pandemic children from separated parents faced even greater challenges than those, being raised in two-parent households, a recent study from Germany shows (Weimann-Sandig/Schneiderat/Völlger 2022). Therefore, in our paper we want to analyse, to what extent care work in separated families has been affected in times of isolation, home schooling and social distancing. As a first step we define the term care work by highlighting the importance of a cultural contextualization (referring to the socio-cultural theory of Lev Vygotski 1978) . As a second step we critically analyse empirical data from the study “family conflicts in times of COVID-19” that was conducted from May 2021 until April 2022 (Weimann-Sandig/Schneiderat/Völlger 2022). The study comprises a quantitative questionnaire for families (Nparents= 2.425; Nchildren= 453) as well as for professionals (N= 242), working in the field of family work in Germany. The family questionnaire was not only conducted for parents but also for children and youngsters aged 12-21 years. This is special, as children-centred questionnaires in Germany are still rare. Therefore, we analyse the well-being of children of single-parents during COVID-19 and compare this to the well-being of children living in shared parenting constellation or so-called “normal” families. We compare these results with the given answers of parents within the different family constellations. As a last step, we discuss the implications for family policy in Germany, based on our results.</p>		

Session 5. Family policies 1

Wednesday 31st of May, 17:00-18:30h, Salón de Grados

Chair: Dafne Muntanyola Saura

	Authors
<p>The intimate and relational realm of parents' divisions of parental leave and domestic labour</p> <p>In this paper I examine the evolution of couples' divisions of paid and unpaid work at the transition to parenthood through the lens of intimacy and relationality. I draw on qualitative longitudinal data from 21 mixed-sex couples in England, following them from pregnancy through to 14 months after the birth of their first child. The study sought to explore whether and how sharing parental leave might impact on parents' divisions of care and housework, thus half of the couples in the study share leave and the other half do not. Parents participated in individual and couple interviews and submitted individual diaries at various points during the fieldwork period. Drawing on a 'listening guide' approach, I track the initial visions of parenting practices outlined by the couples in their first interview, through to their actual practices when the study ended. In the presentation, I outline how participants imagine and attempt to realise visions of couple and family life, the place of parental leave within these visions, and the factors that shape the ultimate outcomes. I show that practices of couple intimacy influence both the imaginaries and the processes through which parents build divisions of parental leave and ultimately of care. For example, to seek parity in tasks, particularly housework, was considered 'cold' by many participants, meaning that negotiations for more equal divisions of unpaid work was viewed as threatening to couple intimacy. Moreover, non-normative divisions of care and leave were considered risky for both the couple relationship and for relations beyond the couple. The study shows that men and women's visions and practices of parenting are relational, as they reflect on real and imagined reactions from peers, wider family, and colleagues. Furthermore, these relational negotiations are deeply emotional and shape how parents navigate the wider institutional and structural context of the UK – where parental leave policy and other family and work policies are highly gendered. Overall, the study contributes to a growing body of work around 'future building' and how this is shaped by emotions and intimate practices (Holmes et al 2021).</p>	<p>Katherine Twamley</p>
<p>Reluctant fathers? Not taking paternity leave despite supportive policy and cultural context</p> <p>Introduction Who are the few fathers who do not use short and well-paid paternity leave? Why do they not make use of their rights? In France, a two-weeks paternity leave was introduced in 2002, fully compensated (up to a threshold). Most fathers are eligible, including unemployed, self-employed or temporary workers fathers. From then to its reform in 2021, around seven out of ten eligible fathers used their rights. This high take-up is not surprising, considering the leave is well paid, short and not transferable to mothers (Moss and Deven 2015). Besides, taking a short period of leave around the birth quickly became a cultural norm in France, as it is the case in Spain (Romero-Balsas, Muntanyola-Saura, and Rogero-García 2013), in Portugal (Wall and Leitão 2016), in Norway (Brandth and Kvande 2019), or in Finland (Eerola et al. 2019). In a context where policy design and cultural context favor leave-taking, it is fathers' non-take-up, rather than fathers' take-up, which is puzzling. Even more intriguing, the take-up rate remained extremely stable over the twenty years. For instance, the proportion of fathers using their rights was not impacted by the economic crisis of 2008. Nor has the take-up rate gradually expanded with time, despite the diffusion of gender egalitarian ideologies and a moderate but confirmed increase of men's daily parental time (Pailhé, Solaz, and Stanfors 2021). It is as if the take-up rate met a ceiling quickly after its implementation. How explaining the residual non-use of paternity leave?</p> <p>Theoretical framework A first range of hypotheses focus on economic costs and professional constraints. In France, fathers are less likely to use paternity leave when they have low wages or high wages above the maximal threshold of daily allowances, and when they work in small firms (Legendre and Lhommeau 2016; Pailhé, Solaz, and Tô 2018). Furthermore, the leave is less used in the private sector than in the public sector, a finding also found in another European countries offering a period of leave reserved for fathers (Bygren and Duvander 2006; Geisler and Kreyenfeld 2019; Jurado-Guerrero and Muñoz-Comet 2021). A second range of hypotheses emphasise the role of gender ideology. Highly educated fathers use paternity leave more frequently in France (Pailhé et al. 2018) and elsewhere in Europe (Jurado-Guerrero & Muñoz-Comet 2021; Lappegard 2008), while educational degree is positively correlated with egalitarian attitudes (Grunow et al. 2018). Besides, in the United States, involved fathers during the prenatal period and gender egalitarian fathers take longer leave (Petts and</p>	<p>Alix Sponton</p>

Knoester 2018). Literature has less explored administrative obstacles in access to leave rights. Further analysis of these types of factors appear useful for understanding the high rates of non-use among fathers in "atypical" jobs (self-employed or short contracts) and immigrant fathers that are observed in France (Legendre and Lhommeau 2016; Pailhé et al. 2018), as well as within a diversity of institutional contexts (Eerola et al. 2019; Geisler & Kreyenfeld 2019; Jurado-Guerrero & Muñoz-Comet 2021; Mussino et al. 2018). This perspective implies to shift the focus away from middle-class families with two stable jobs. Methodology This study relies on mixed methods. First, using the Mode de garde et d'accueil du jeune enfant survey conducted by the French ministry in 2013 (MDG 2013), I analyse the determinants of the non-use. This survey is representative of fathers leaving under six years-old (N=5 333). I use logistic regressions and control for birth order, father's education, father's education compared to mother's education, father's work contract, wage and father's firm sector. Second, I explore underlying mechanisms relying on longitudinal in-depth interviews with thirty-two fathers, seven of which did not use the leave. I met them just before and around two months after the birth of their last child. Participants have various social-background and employment situations. Empirical findings Results show that the employment contract type at the birth period is the most central determinant of the leave non-use. Only a quarter of unemployed, a third of self-employed, and two third of temporary workers fathers take paternity leave, while almost nine out of ten fathers use their rights when they are in long-term contract. Thus, more than half of the non-users are fathers with precarious status, though they represent only a quarter of the survey respondents. Workplace characteristics are also associated to non-use, yet to a lesser degree: for instance, fathers in smaller firms, with lower or higher wages are less likely to use paternity leave, confirming previous results. Several mechanisms explain the rare use of the leave by unemployed fathers or non-permanent workers. First, these fathers are often convinced paternity leave is reserved for salaried employee on long-term contracts (as it is the case for many social rights). Second, in their cases, the administrative procedure is individualized, which disadvantages especially fathers with lower education degree. Third, independent fathers are less compensated than the other fathers. Last, some of these fathers have some autonomy regarding how they organize their workhours and can decide to stop their work missions around the birth. These alternative arrangements mimic paternity leave but are not compensated. In conclusion, this presentation highlights inequalities in de facto access to leave rights, particularly for fathers who are not in stable employment.

Shaping gender through policy: Shifting gender paradigms in Spanish parental leave policy

Gerard de Castro Coll

In this paper I analyse the transformation of the Spanish child-related leave policy over time from a policymaking perspective. While many studies in this field address the impact of the adoption of these policies into the social world, this study makes a genuine contribution to the research by addressing the processes of policy formation. My aim in this paper is twofold. First, I aim to identify and describe the distinct gender paradigms that have been in place in the Spanish child-related leave policy from the democratization of the country until today. In the policy and institutional change literature, a policy paradigm is the aim of public regulation that is implemented through concrete provisions and techniques (Hall, 1993; Streeck and Thelen, 2005). Hence, a gender paradigm in relation to child-related leave policies refers to the (de)genderizing intention and potential of the different legislations that have been in place. Second, through the identification of the different paradigms, I aim to explain the transition from one to another by targeting the actors that drove the shifts and their actions. Namely, my goal is to answer why and how this policy field has changed over time. In so doing, I devote special attention to the influence of the European Union (EU) membership of Spain in explaining policy shifts as I distinguish between actors at the domestic and at the Union level. In this sense, I draw on the Europeanization literature that informs about the different mechanisms of influence of the EU on the member states. In order to answer the research questions, I use the three categories of policy change by Hall (1993). Whereas first and second order shifts involve a transformation of existing policy provisions or the enactment of new ones while the aim of policy remains untouched, third order changes consist of the emergence of new policy goals or of the enforcement of a new hierarchy of aims. Building on these categories, I classify the transformations that have been adopted in Spanish child-related leaves along the distinct types of change and I identify a new paradigm of policy when new regulatory aims emerge. Along these three different categories, I combine two different strands of empirical data. On the one hand, I build on the different legislations that have adopted child-related leaves in Spain over the period of analysis to determine the different aims of policy enforced by policymakers. More specifically, using a discourse analysis method, I focus on how they problematize the unequal involvement and participation in the labour market and in childcare among women and men and on the outcome that is

pursued through the implementation of the different policy provisions. On the other hand, I rely on semi structured interviews with academic experts on child-related leave policies in Spain and on this policy field at the EU level. Through the interviews, I obtain a deep insight of the transitional process of policy, of the different shifts, and the actors involved. My findings show that the Spanish child-related leave policy has first and foremost pursued the labour market participation of women, aiming to prevent female drop from paid employment in the event of pregnancy. Through the implementation of short and well-remunerated maternity leave, Spanish policymakers have intended to grant women time away from paid employment to recover after birth ahead of a prompt return to the labour market and to facilitate the conciliation of the work and family life of working mothers. Although a gender equality approach has gained saliency over time and childcare has been less perceived as an exclusive female matter, the leave policy of Spain has been devoted to generating equal conditions among women and men in terms of access and competition in the labour market and to prevent gender discrimination on the grounds of leave uptake. However, child-related leaves have in general had a lack of focus on childcare involvement within the home from a gender perspective. In relation to the actors involved in the policymaking process, the Spanish socialdemocratic party (PSOE) holds a preponderant role in the shifts between the different paradigms of policy while the conservative party (PP) has adopted a more passive action in this policy field. On the other hand, the EU has been used by domestic actors as a source of legitimacy to enforce the different national regulations, but Spain has normally been ahead of the different directives on leave policies adopted at the Union level.

Provider of care and assistance for people in low-income families exposed to non-take-up situation

Vida Česnuitytė

Research on caring practices rather expanded over last few decades. Families with (small) children, with disabled or elderly members, also, two main caring providers – welfare state and personal networks, receive most attention. In this research, the research object concerns care and assistance for people in low-income families. Social studies and social statistics reveal existence of low-income people who are beyond the care and assistance, provided by the welfare state. In the theoretical context, the phenomenon is called “non-take-up”, and is defined as a situation when a person who is entitled to social assistance by law, does not receive it. Usually, these are persons who due to various reasons does not apply for the social assistance, even they need it and have opportunity to apply. The main research question is the following: who provide care and assistance for people in low-income families exposed to non-take-up situation. Accordingly, the research aim is to identify providers of care and assistance for people in low-income families exposed to non-take-up situation. The research hypotheses formulated: H1: providers of care and assistance for people in low-income families exposed to non-take-up situation are personal networks; H2: different personal networks provide different types of care and assistance for people in low-income families exposed to non-take-up situation. Methodology and data. For the implementation of the research aim and test of the hypotheses, empirical data of the research project “Reasons, Extent and Methodology of Identification of Non-Receipt of Social Assistance Benefits in Lithuanian Municipalities and Nationwide – NON-TAKE-UP” (Contract No. S-REP-21-6) used. The project implemented in at Mykolas Romeris University, and funded by the Research Council of Lithuania. For empirical data collection, a representative quantitative survey (age 18+) conducted in 2021, N=1015. A standard questionnaire was applied. The latter included questions on various types of needs for care and assistance like caring for children or other family member (disabled, elderly), assistance in case of illness, keeping company, transportation, shopping, clearing-up at home, repairing or performing other household work. The other group of questions is about personal networks, including children, parents, siblings, other relatives, friends, neighbours, collaborators, other persons. As a separate case, persons with empty personal networks included. Research findings. The research prove the hypotheses. Moreover, the results reveal that people in low-income families exposed to non-take-up situation, usually, have a narrower personal network ready to provide care and assistance. Instead, those who live in low-income families but apply for care and assistance provided by welfare state, have a wider personal network. So, the latter group of people are in much better situation in comparison to the main group of research: they receive both care and assistance from personal network and welfare state. Moreover, the problems of low-income and non-take-up situation impact each other: low-income persons with narrow personal networks have less possibilities to get information on opportunities to apply for care and assistance provided by welfare state, and, at the same time, to receive care and assistance from narrow personal networks.

Session 6. Family policies 2

Wednesday 31st of May, 17:00-18:30h, Sala Multiusos

Chair: Marta Séiz

	Authors	
Caring for caregivers: the contribution of companies and service providers	Sara Mazzucchelli	Elena Baldassari
<p>With the pandemic, the value of health and care has been amplified and some scholars even speak of a 'crisis of care' highlighted by Covid-19. At the centre of our analysis is the figure of the caregiver, defined as one who "acts in a private setting and provides care to people with cognitive, physical and emotional difficulties without financial reward" (De Beni & Borella, 2015). Although no data is quantifying exactly the number of informal caregivers in Italy, according to a 2018 ISTAT survey there are more than 12 million people between the ages of 18 and 64 who take care of a family member (Istat, 2018) and the figure is continuously growing. This has led scholars to investigate the positive and negative aspects of being a caregiver. As the literature shows, caregivers report high levels of stress, psychological distress and depression, interruptions in paid work, and personal, financial, family, and social problems (Savla, Almeida, Davey, & Zarit, 2008). Becoming a carer of a frail person may result in employees losing their jobs or may be seen as a discriminatory factor in recruitment and career promotion (Williams, Devaux, Petrac, & Feinberg, 2012). For this reason, many employees tend to conceal their caring activities, for example by refusing to take advantage of the leave granted by law 104/92. Nevertheless, it is increasingly recognized that being a caregiver allows one to develop skills and attitudes that are difficult to develop in other contexts/roles such as empathy, problem-solving, and leadership (LIFEED, 2019), a marked increase in self-esteem, self-efficacy, and mastery of oneself and others (Lo'pez, J., Lo'pez-Arrieta, J. and Crespo, M., 2005); caregivers' involvement in work would also reduce stress by distributing available resources among the different roles (Bainbridge, Cregan, & Kulik, 2006) Several studies, therefore, underline the importance for companies not to consider being a caregiver as a problem, but as an opportunity (Zezza, 2021; Mazzucchelli, 2011): the more a company succeeds in making the employee caregiver feel unique and in enhancing the multifacetedness of his/her identity, the more he/she will perceive greater well-being. At the same time, workers need to reflect on their potential, on the experiences acquired in caring, to use them more consciously in their work to achieve a doubly winning result: for companies, an improvement in the internal climate and an increase in productivity, while for workers a greater awareness of themselves and of the skills they have learned, and a greater satisfaction linked to the valorization of their dual role as employees and carers. Within this framework, the research project named "For caregiver, not caregiving" was born, addressed to HR managers and corporate welfare providers to identify policies that can support the caregiver in the work-life balance and more specifically e) Understanding the policies and organizational practices promoted by providers and HR managers to promote caregivers' careers f) To understand the providers' and HR managers' views on caregivers' career development g) To investigate the role of care providers and HR in supporting caregivers in the performance of their care tasks and their career development h) To investigate in depth the caregivers' experiences following the pandemic. These objectives were explored through qualitative methodology; the chosen instrument is the semi-structured interview consisting of a series of verbal questions and a question with a photo stimulus, aimed at understanding the imaginative level of HR management and corporate welfare providers on the relationship between being a caregiver and career development. The sample consisted of 20 respondents, 10 from human resources management of large companies and 10 from corporate welfare providers. Once the verbatim transcription of the recordings had been carried out, an initial thematic analysis of the transcripts was conducted using the content analysis methodology (Ghiglione, et al., 1980) - to capture thematic areas and co-occurrences from each interview following the participants' narrative and construction - and then an analysis using the T-lab software for each macro-group: human resources management and corporate welfare providers. T-lab has the advantage of being able to perform statistical analyses on qualitative data, testing specific hypotheses, and obtaining concise and comprehensive graphical outputs that enrich the results of the content analysis.</p>		

<p>The research showed how caregiver employees experience a balance between the work and personal spheres, thanks to work-life balance practices and the services and products offered by companies. Furthermore, it emerged how there should be fruitful interaction between corporate welfare providers, human resources management, and employee caregivers to enhance life experiences that lead to acquiring different skills useful in the working world.</p>		
<p>Exploring British fathers' own wellbeing through their parental leave journeys</p> <p>Paternal leave policies in the UK lag the more established policies in many other countries, especially the Nordic region. Paternity leave, allowing a father to take up to two weeks off work to care for his partner and newborn child, was first introduced by the UK Government in 2003. Paternal leave policies have evolved since then, with statutory Shared Parental Leave (SPL) being introduced in 2015. In addition, many employers now offer their own policies. Take-up of longer duration leave in the UK is notably low, with evidence indicating that this is driven by poor earnings replacement and the lack of earmarked leave for fathers, as well as other social and cultural factors. In parallel, men's mental health and wellbeing are currently topical issues in the UK. Evidence indicates that men's mental health is more vulnerable during the perinatal period, which is the period from pregnancy through baby's first year. It is important for fathers to maintain good mental health and wellbeing to be optimally effective in their caring responsibilities at home. The association between fathers' wellbeing and that of their partner and child is also well established. It has been suggested that paternal leave could help to support fathers through the critical perinatal period, but this suggestion requires further empirical investigation. The present study connects the fields of research on paternal leave experiences and perinatal mental health by looking specifically at fathers' experiences of their own wellbeing during their parental leave journeys. The research questions are: 1. How do fathers experience their own wellbeing during their parental leave journey? 2. How is their wellbeing both challenged and enriched during that journey? The design is a qualitative longitudinal study following a sample of fathers through their journeys. Semi-structured interviews were conducted by telephone or video call before, during and after their parental leave. Items from the predominant wellbeing measures were used to inform a supporting interview guide. All interviews were audio-recorded and then transcribed verbatim by the researcher. The sample comprised twenty fathers who represent a diverse range of parental leave experiences. Their planned leave durations ranged from one week to seven months. Some took statutory paternity leave or SPL. Some were privileged with leave on full-pay under their employer's own policy. Others were ineligible for statutory leave and took their leave unpaid. The fathers in the sample represent a variety of occupations and locations around the UK. Most were on leave together with their partner, but a few were alone with their child. The sample includes first-time fathers and those extending their family. One participant had twins and one was fostering-to-adopt. Some changed jobs, one went back to work earlier than planned and one decided not to go back at all. Even within this small group there was huge diversity of leave arrangements and individual contexts. Preliminary findings suggest several interesting dualities where resources, such as social support or organisational tenure, acted simultaneously as both a resource that enriched wellbeing and a demand that challenged it. The difficulty of finding time for self-care was common and in most cases these fathers prioritised caring for their family over self-care. Some fathers found creative ways to undertake activities that promoted their own wellbeing, and they were more likely to do these things if they felt supported to do them by their partner. The data is currently being analysed using the Framework Analysis technique. Conservation of resources theory provides the theoretical foundation for the analysis. The main contribution will be to identify what resources fathers draw on to help them cope with the demands of their parental leave journey, and how demands and resources interact across the work and home domains. As with any qualitative study, the aim is not to generalise from these findings. Rather, the aim of this study is to explore a diverse range of experiences and generate a deep understanding of these individual fathers' wellbeing during their parental leave journeys.</p>	<p>Jessica Hobbs</p>	

<p>Exploring diversity of perceptions, uses and impacts of the 2021 Spanish regulations on Work-Life Balance for families with small children.</p>	<p>Anna Escobedo</p>	
<p>In this contribution we analyse different perceptions, uses and strategies employed by a diverse sample of families with a newborn from January 2021 onwards, when the Spanish 2019 Real Decreto Real, de 1° de marzo, de medidas urgentes para garantía de la igualdad de trato y de oportunidades entre mujeres y hombres en el empleo y la ocupación, was fully implemented. Besides analysing the information, perceptions and uses of leave birth by mothers and fathers in a diversity of situations, we also explore the relationship between families and companies when using leave, acknowledging facilities or difficulties for reconciliation and care. To this end, we have applied an exploratory qualitative methodology based on thirty semi-structured interviews with families and revising equal opportunities plans in companies, from which we have been able to observe a wide variety of strategies, linked to the particular of families and work situation. Likewise, we have also observed different perceptions about this.</p>		
<p>Precariat, gender regimes and use of childcare services across Europe</p>	<p>Irina Fernández Lozano</p>	<p>Cristina Castellanos Serrano</p>
<p>Universal, affordable and high-quality Early Childhood Education and Care (ECEC) service is a key factor to increase equal opportunities among children and to encourage higher female labour market participation. Different countries provide these services varying their coverage, prices, quality, etc. How is the access and use of these services across Europe? Does it mainly depend on the national context or on the household characteristics? Are the dynamics of inclusion and exclusion similar in all countries? Or are there clusters? The present research, using data for the whole Europe from the European Survey of Living Conditions (EU-SILC), has the following research objectives: 1. To assess the prevalence of a class bias in the access and use of childcare services in different European countries. 2. To analyse the different obstacles that families with different positions in the labour market find to use childcare services in different countries. 3. To analyse the extent to which childcare services promote gender equality in the labour market in different institutional contexts. 4. To propose a classification of European countries according to the different access of childcare across the class structure and its link to gender equality.</p>		

Session 7. Ideologies and values in Families 1

Thursday 1st of June, 9:30-11:00h, Salón de Grados

Chair: Inga Las

	Authors	
Discourse(s) of "Ideal Family" in Post-1980 Perior in Turkey*	Ebrar Begüm Üstün	
<p>The patriarchal understanding of the family dictates it as an institution that meets the essential needs of individuals and ensures the continuity of generations. Therefore, it also ensures the socialization of children and (re)production of the hegemonic ideals of femininity and masculinity in a heteronormative social order. Thus, as individuals transition to parenthood, the impact of gendered expectations deepens. Parenting is a multi-layered phenomenon with cultural, social, and political meanings, and this makes it crucial to explore the ideologies of motherhood and fatherhood. Because motherhood and fatherhood ideologies are also products of social relations and cultural institutions, studying motherhood and fatherhood ideals and practices helps us understand the relationships between parenting and gender. The socio-political context also shapes the ideologies of motherhood and fatherhood. The modernization process experienced in the 19th century in Turkey brought several political, economic, and social transformations and led to significant transformations in the family structure. Thus, the functions of traditional family forms began to change, and family forms suitable for the modern lifestyle began to gain visibility in society. After the 1980 military coup, Turkey has gone through a period of ideological fractures, left-wing ideology has been brutally suppressed, and Islamist ideologies have been on the rise. Moreover, the 1980s were also a critical period for the women's movement in Turkey. In this context, there have emerged multiple discourses around what family means, what the Turkish family should look like, as well as what type of threats target the Turkish family. In this study, I explore family depictions/constructions from an established feminist women's magazine of its period, Kadınca, published between 1978 and 1998. From its beginning, Kadınca focused on "controversial" topics - such as birth control, abortion, violence against women, sexuality, and marriage problems - that were not commonly discussed on the Turkish media at the time. In this context, I trace the discourses of "ideal family" depictions in the issues of this feminist women's magazine from 1980 to 1990. My qualitative analysis focuses on texts and visuals published in Kadınca because they are essential tools for spreading the discourses of the "ideal family" in the 1980s. I examine these constructions through feminist critical discourse analysis, which helps me understand the complex structure of ideology and power in maintaining the patriarchally gendered social order. By doing so, I also aim to question the dominant family ideology in 1980s Turkey. From this point, preliminary findings suggest that heterosexual parenthood has central importance to maintain social stability. Mothers and fathers are still seen as the first and foremost educators of their children, so the family union is crucial for children's not only physical but also psychological well-being. In addition to these, the Civil Code of the period, which approached the man as the head of the family union, was criticized on the basis that the family is supposed to be a union of equals.</p>		

<p>The intergenerational transmission of gender ideology: Paternal influences on children's gender attitudes*</p>	<p>Tomás Cano</p>	<p>Heather Hofmeister</p>
<p>Objective This study provides the first systematic longitudinal analysis of the influence of paternal involvement in family life—across childhood and adolescence—on the gender-role attitudes of children by the age of 14 or 15. Background Recent research suggests that, in post-industrial societies, paternal involvement in family life is increasing. Although previous studies of paternal involvement have considered paternal influences on children's cognitive or socio-emotional development, such studies have not yet addressed paternal influences on children's attitudes toward gender. Relatedly, previous studies on the intergenerational transmission of gender attitudes have analyzed maternal influences, but have neglected the significance of paternal influences. This study engages both strands of the research by analyzing the effects of paternal behaviors on children's attitudes toward gender roles. Method Multivariate linear regressions models were estimated on data from the Longitudinal Study of Australian Children (LSAC); a survey with biannual observations over 10 years for 2796 children born between 1999 and 2000. Results Fathers' time spent on childcare during childhood was associated with gender-egalitarian attitudes in children by the age of 14 or 15. The most powerful predictor of children's gender-role attitudes, however, was the amount of time fathers spent on housework during children's adolescence, both absolute and relative to the amount of time mothers spent on housework. Fathers' unpaid labor at home was as relevant for children's gender-role attitudes as mothers' paid labor in the workforce. These results held after controlling for maternal domestic behaviors and for the gender-role attitudes of both parents. Conclusion Father involvement in childcare and housework during childhood and adolescence play an important role in shaping children's gender-egalitarian attitudes.</p>		
<p>Sources of legitimation for gendered attachment parenting in Spain and Turkey</p>	<p>Dafne Muntanyola-Saura</p>	<p>Aylin Ece Atasoy</p>
<p>How do mothers justify and explain their parenting choices in Spain and Turkey? Sociological research has addressed the reproduction of parenting through primary socialization and within the couple (Chodorow, 1978; Duindam, 1995; Author B, 2015). However, less attention has been given to parenting beyond those private spaces. Parenting styles of intensive motherhood (IM) and attachment parenting (AP) are increasingly hegemonic in Europe (Faircloth, 2013). Moreover, the research on parenting has largely omitted parenting practices such of IM that are normalized and transmitted through conversation and everyday routines with peers and professionals. This paper covers this gap in the literature by examining the sources of legitimation for IM outside the family. The specific objectives are to identify key and emergent sources of IM parenting such as breastfeeding support groups; and to examine the weight of tradition, rationality, and charisma authority figures in professional middle class parenting. Current research in Spain shows how women's employment and thus the number of dual earning couples have increased over the last decades in Spain (Meil and Rogero 2016). The progressive introduction of paternity leave systems has contributed to the increase in the involvement of fathers in care (Jurado & Muñoz-Comet, 2020). But Spain has one of the widest gender gaps in domestic work in the EU (Domínguez-Folgueras et al, 2017). In Turkey in recent years family-oriented studies have been conducted on the reasons and consequences of women's involvement in working life in Turkey. Although the increase in the education level of the society and women's participation in the workforce allows for the formation of more egalitarian structures (Sunar and Fişek, 2005), women continue to undertake most of the housework and childcare. Therefore, the traditional division of labor and traditional gender roles continue. We interviewed 7 Turkish mothers and 1 Turkish father, and 14 Spanish heterosexual couples, 14 fathers and 14 mothers that were interviewed separately. They all lived in urban areas in or around Istanbul and Barcelona, had with middle or high educational degrees and upper-middle class</p>		

<p>backgrounds with children between 0 and 3 years of age. The data was analyzed qualitatively following grounded theory principles (Corbin and Strauss, 1990) and Atlas.ti software. The findings show how parenting styles in Spain and Turkey differ, the former with hegemonic IM and recessive TM, and the latter with TM patterns and emergent IM. However, the authority sources that provide legitimation for both IM and TM are strongly gendered. Mothers that belong to the professional middle class participate in segregated parenting practices with friends, colleagues, and media sources.</p>		
<p>Women's subjectivity and identity as potential working-mothers: a case study of young feminists in Barcelona</p>	<p>Carme Vivancos Sánchez</p>	<p>Elisabet Almeda Samaranch</p>
<p>To study women's subjectivity and identity as working-mothers as a multi-layered phenomenon, we start from theoretical and practical positions that intersect love and care as a cultural fact, neo-liberalism as the current socio-economic framework, and patriarchy as the prevailing social structure. The way in which individuals - and specifically women - understand themselves in relation to work is linked to how they understand themselves in relation to their role in care relations, in family relations, in sex-affective relations, and vice versa. The aim of this study is to find out how the desire to be a mother is constructed in women between twenty and thirty years of age living in Barcelona who participate in the feminist movement and who currently have a precarious employment situation. The study of desire in relation to motherhood is what allows us to understand how, from their current identity, women are constructing their future identity as possible working-mothers. The study of women involved in the feminist movement is relevant because it allows us to understand the construction of alternative ways of being a mother. The work context that these women can foresee for their future and their ideas and desires in relation to the construction of loving and family ties become the two independent variables of analysis to understand their desire in relation to motherhood and, therefore, how they are constructing their future identity. The research is qualitative and includes 20 semi-structured interviews with women who participate in different feminist collectives and assemblies in Barcelona, a city where the feminist movement prevalence and has capacity for change. The interviews covered questions related to current and future ideas about love, work, family, motherhood and care. Self-definition as feminist women is a relevant variable because the study of these women's conceptions and ideas implies alternative, transgressive and resistant constructions to all these aspects. This allows us to understand whether women today are transforming the idea of thinking about motherhood and thus constructs appear such as being a mother with community support, being a mother without a partner or not being a biological mother, but mothering. This identity as a possible future working-mother is approached from two specific starting points. On the one hand, taking into account that the neo-liberal economic context conditions the space for care time, women's relationship with the labour market and women's affective and loving bonds. On the other hand, taking into account that the still prevailing patriarchal values condition the gendered paid work space, and the idea we have of family and love.</p>		

Session 8. Ideologies and values in Families 2

Thursday 1st of June, 9:30-11:00h, Sala Multiusos

Chair: Sara Mazzuchelli

	Authors	
<p>Adolescents' experiences matters. Narrations on family practices within blended constellations.</p>	<p>Matteo Zani</p>	
<p>For long time, children were studied by social sciences as just passive objects of adult's socialization (Greene & Hogan, 2005). "The positivist assumption about the nature of children and young people is that they are accessible through the same scientific procedures one would use on a rock, fossil or chemical [...] they are determined, knowable, objective and measurable" (Greig et al., 2017, p. 63). Nevertheless, the 'New' Sociology of Childhood started to look at children as active subjects of their social world (Corsaro, 2020). This epistemological change brought researchers to embrace a least adult role (Mandell, 1991) in conducting the field, avoiding an adult-centered perspective, namely abandoning taken for granted assumptions of children's inferiority and incapability in memory, cognitive thinking and reasoning. Methodologically this meant also to develop different strategies and tools in order to investigate children's world such as ethnography (Harvey & Lareau, 2020), qualitative interviews (Ponizovsky-bergelson et al., 2019; Punch, 2002) and other creative methods (Weller, 2012) such as emotion maps, drawings, diaries, spider grams (Gabb, 2008). Blended families (Juby & Montréal, 2001), namely family units where at least one partner comes from a previous relationship with another partner and children ended in separation or divorce, have been an object of research for psychological and sociological studies focusing merely on the conflictual and deviant nature of them. This trend shows how the nuclear family myth shape not only the way in which unconventional family typologies are regarded within civil society, but also how these families have become a paradigm for family sociology and demography of social deviance. Affectivity deficiency, which would characterize these constellations, would lead children to be trapped in a future marked by internalizing and externalizing problems (Accordini & Browning, 2017). Besides, most of the researches focus on a comparison between nuclear families taken as the standard norm and blended families (Portrie & Hill, 2005) assumed as inherent fragile. These researches show how the stressful contexts can let emerge higher risk of further family breakdowns, and how there would be a correlation between the quality of parent-child relationship and the emergence of adjustment problems in children (Jensen et al., 2018). Even if it is undeniable the presence of some of these patterns, it is important to highlight how some concepts such as 'conflict' is mostly analyzed in its negative and traumatized elements, leaving aside the fact that conflict is also a resource for relationship's developments and improvements. Using family practices (Morgan, 1996, 2011) and intimacy (Jamieson, 1998, 2011) as heuristic tools (Gusmeroli & Trappolin, 2021) and theoretical frameworks, the paper aims to analyze the context of family re-composition within blended family units living in the metropolitan area of Milan, in the north of Italy, focusing on the daughters and sons within these families. Taking into account relevant themes such as the household, ordinary life, celebrations, (half/step) siblinghood, friendship, mobility (Merla & Nobels, 2019) and multilocality (Winther, 2015), the paper will try to answer the research question on "how do adolescents 'do re-composition' within their blended families?". The preliminary results of the ongoing PhD project will be proposed after the analysis on the narrative interviews (Jovchelovitch & Bauer, 2000; Schütze, 1977) made with the participants between 12 and 19 years old, and basing this analysis on Grounded Theory (Glaser & Strauss, 1967; Korstjens & Moser, 2017; M. Alammari et al., 2019). Specific features for interviewing adolescents (Colombo et al., 2009; Dixon, 2015; Ponizovsky-bergelson et al., 2019; Weber et al., 1994) have been employed in order to create a safe space free of judgment, trying to overcome power hierarchies which could have influenced and put pressure on spontaneous story-telling. This PhD research aims, among other goals, first of all to provide space for the perspective of under-represented members within family studies, assuming that their perspectives may not only be useful for a more inclusive,</p>		

<p>participatory (Greene & Hogan, 2011) way of conducting research, but because adolescent's – and children's – perspective may provide an original approach. For example some taken for granted criteria for defining families, such as consanguinity and cohabitation may have biased the exploration of the plurality and complexity of how families are done. The essentialist view of what is family may also be challenged by the perspectives of social actors, such as children and adolescents, who may be less influenced by conventional social meanings attached to such an pervasive primary Institution such as the family.</p>		
<p>Four decades of trends change in European family values: towards a postmodern family?</p>	<p>Mercedes Camarero</p>	
<p>Four decades of trends change in European family values: towards a postmodern family? The aim is to identify and describe how the ideals regarding marriage or long-term coupling and family caring values in the last decades, between 1980 and 2017, are changed. Both about an adult child's duty to care for an ill parent and parents' responsibilities to their children, related to the social meaning of children. Findings are based on data from the five waves of the European Values Study (1981, 1990, 1999, 2008, 2017) for all 30 European countries participating in the European Values Survey (26 European Union countries plus Iceland, Great Britain, Norway and Switzerland). To obtain this broad picture describing the ideals regarding marriage, we have developed a typology of marriages based on data from the 2008 and 2017 European Values Study and inspired by Louis Roussel's models. Two criteria have been used to classify evaluative opinions on marriage and construct the ideal types: the nature and function of the bond between partners. The first criterion, the nature of the relationship, differentiates those who favour an Alliance model (43% of Europeans in 2008 and 20% in 2017), a Fusion model (38% and 48%) and an Association model (19% and 32%). These three ideal types represent a broad spectrum; at the extremes we find the apparently outdated alliance marriage supported by 20% of the population and an emerging ideal known as the Pure-relationship, supported by one of three Europeans. The number of people who manifest strongly agree with the statement "It is child's duty to take care of ill parent" decreasing dramatically in the last decade. In turn, the social meaning of children change; most people consider "have children seems to be important for successful marriage"(the odd couple). For two out of three Europeans: "Parents' duty is to do their best for their children even at the expense of their own well-being". At the same time, the proportion of people who maintain "Parents have a life of their own and should not be asked to sacrifice their own well-being for the sake of their child" remain stable or even decrease. In summary, we describe how the social values that guide couple relationships and relationships between parents and children and between adult children and elderly parents have transformed in the last two decades. To understand the logic underlying the data we carry out a principal component analysis, followed by a typology of countries.</p>		

What can we learn from large surveys about people with queer identities? A first exploratory investigation of people who report to be “non-binary” or who report to have a different sex as they should have according to population registers or previous panel waves	Detlev Lück	Nadja Milewski
<p>Quantitative survey data seldom offers possibilities to explore gender identities beyond the binary categories “female” and “male”. We take the chance of a new large panel study to do so. We investigate two kinds of queer identities: People who report to be “non-binary” as well as people who report to have a different gender as they should have according to population registers or previous panel waves. First, we estimate the prevalence of these queer identities by calculating an upper and a lower end of a range of prevalences, including a methodological reflection on the risk to over or to underestimate the “true” numbers. Second, we give a very broad bi-variate socio-demographic description of these populations. Third, we check the data quality of the queer respondents and compare it to the quality of the whole sample in order to draw conclusions on the reliability of the new gender categories used in the survey. In 2021, a new panel called “FReDA – The German Family Demography Panel Study” started and meanwhile released its first data, collected in the recruitment survey in Spring 2021. This data collection has more than 37,000 respondents, aged 18 to 50. Despite this large sample size, it still has only 125 respondents who have chosen the third answer category on the question on sex: “Diverse, non-binary”. It also has a low three-digit number of respondents who report having a different gender than they should have according to the population register or who deviate in their answers regarding their gender across the first three interviews in the panel. These numbers are still too low for conducting profound multi-variate analyses. Nevertheless, they at least offer the chance for a very first rough exploratory investigation of this group. In addition to the challenge of the low case numbers, we also face a challenge regarding the reliability of the measurement. On the one hand, the question on gender (together with the questions on birth year and birth month) has been inserted in FReDA mainly for identifying interviews which have been filled out by a wrong person, since the sex (and birth date) is already known for the gross sample from the population register. Therefore, it may seem reckless to consider that such respondents may indeed have either changed their gender or deviate, in one way or another, between an officially recognized and a subjectively perceived gender. On the other hand, it seems obvious that this question should identify people who do not identify with the binary sex categories male or female. Accordingly, knowing that trans-gender or fluid gender identities exist, it also seems ignorant not to consider that the data actually correspond to an empirical reality. We try to disentangle to what extent the question on sex is actually capturing an empirical fact and to what extent it may reflect a measurement problem. We do so by taking into account other indicators for the correct identity of the respondent and for the quality of the collected data as well as by comparing our findings with estimates from other sources on how many people do not identify with the binary sex categories. In the same way, we approach the phenomenon that some respondents deviate between their own answer regarding their gender and the information on their sex in the population register. Such a deviation could represent a “trans” person who has in fact changed his/her sex or at least the gender identity. It also could represent a measurement problem.</p>		

Session 9/10. Migrant families in the Global Context 1

Thursday 1st of June, 14:00-15:30h, Salón de Grados

Chair: Ulrike Zatlér

	Authors	
<p>For the children's sake: Polish migrant fathers' living with family in Norway*</p> <p>How do Polish migrant fathers in Norway reflect upon their own, their partner and their children's belonging and future? And how are the fathers' possibilities for care and breadwinning taken into these reflections? Based on qualitative interviews with migrant fathers from Poland, I use a transnational perspective and the new field of research on migrant fathers as caregivers. The results show that the fathers' care and consideration for the children's needs, seems to create changes in the fathers' ways "of being" and "doing" the transnational family life. A key finding is also that when children grow up, start school, and take root, this also becomes an important reason for continuing living in Norway.</p>	<p>Brita Bungum</p>	
<p>Children in Lithuanian transnational families: caring discourses and caring practices through the eyes of children*</p> <p>Due to the high mobility of the Lithuanian population since the country's accession to the EU, life across borders has gradually become a common experience for numerous children and young people. The growing number of transnational families has contributed to their increasing visibility in the public and academic discourses and has prompted reflection on transnational families' caring practices and their effects on children's well-being. Regardless the significant share of children and young people in Lithuania with at least one of their parents abroad, their experiences are rarely reflected from their perspective and they are rarely given a voice themselves. This paper aims to shed light on transnational caring discourses and to examine transnational caring practices as seen through the eyes of children remaining in Lithuania and young people who experienced living across borders in their childhood. More specifically, the paper sets out: 1) to reveal how transnational caring practices are depicted in the public and academic discourses since country's accession to the EU; and 2) with the help of innovative qualitative interviewing techniques to give voice to underaged children remaining in Lithuania after their parents' departure abroad and young adults in Lithuania who have experienced transnational family life in their childhood. The analysis of transnational caring discourses in the academic publications (2004-2022) and online media (2006-2021) was carried out acknowledging that children experiencing migration indirectly (through mobility of their parents) often undergo a process of 'vulnerabilisation' in the public discourse (e.g., Casalini, 2016; Karin et al., 2012; Lind, 2019). Following the line of inquiry suggested by Jane McCarthy and colleagues (2013; 2018) in their conceptual work on 'family troubles', this paper shows how mobility of parents is often depicted as a problem inherently constructing certain kinds of 'appropriate' and 'inappropriate' childhoods. It demonstrates which transnational caring practices are portrayed to be appropriate, by whom, in which families and in which contexts. To shed light on the perspective of children and young people on the transnational caring practices, this paper draws from David H. J. Morgan's theoretical ideas (1996; 2011a; 2011b). Data from two qualitative studies were combined to provide a deeper understanding of transnational caring practices from the children's perspective and how the experiences of transnational family life affect research participants' life course. The first research was carried out with children from 5 to 17 years old using "My Family" map and "Vignette Sketch" qualitative interviewing methods. The second research was conducted with adult children 18-29 years old who had transnational life experiences in their childhood. The interviews were carried out using "Time lining" and "My Family" map methods, allowing to collect retrospective reflections on the transnational care arrangements and their own</p>	<p>Ginte Martinkene</p>	<p>Irma Budginaite-Mackine</p>

<p>childhood experiences. The findings from the qualitative research reveal that distinctive family practices are formed in families living across borders. Caregiving triangle including child/children in the country of origin, one or both parents abroad and caregivers of the child/children remaining in Lithuania has an important role in organising family life at a distance. From children’s perspective it is important to divide transnational caring practices in two directions: emotional caring practices and daily caring practices. Daily household activities such as cleaning house, cooking, laundering etc. are usually taken over by the person(s) taking care of the children, or the child himself/herself engages in self-care, showing an emergent pattern of early independence. It includes empowering the child to take care of both himself/herself and younger siblings as well. Meanwhile emotional caring practices are more challenging for children as they are related to intimacy. Despite all the possibilities to communicate virtually, in-person meetings are irreplaceable for in-depth conversations. Even if the negative depictions of transnational caring practices dominate in the public discourse and the children themselves acknowledge the challenges they face living at a distance from one or both parents, the analysis of qualitative interviews importantly shows that children usually accept transnational way of life as normal. Three different levels of perception were revealed in the interview data. Firstly, underaged children currently living transnationally perceive such a lifestyle as a difficult stage of life for them. Secondly, in the narratives of the underaged children who had previously experienced transnational family life, we can observe acceptance and positive evaluation of the parents’ decision, framed as valuable to their parents at that time. Thirdly, reflecting back on their transnational childhood young adults narrate their experiences as life lessons contributing to their independence and encouraging to prioritize their own life goals in order not to live transnationally with families of their own. When evaluating other children’s experiences of transnational life, the research participants’ narratives revealed a negative perception of the transnational lifestyle and imperative for parents to take their children together. No matter how difficult it could be to adapt and live together in another country, they would still be together.</p>		
<p>Intergenerational relations in transitional families in times of crisis: A case study of Turkish families in Poland*</p>	<p>Anzhela Popyk</p>	
<p>Transnational families (Bryceson & Vuorela, 2002) have become a prevalent matter in sociological and migration studies around the world, which is characterized the formation of super-diverse societies (Vertovec, 2007). At the same time, transnationalism is a contested term because of its lack of definitional clarity (Levitt & Jaworsky, 2007). Vertovec (1999) uses a number of clusters to define the notion of “transnationalism”, namely social morphology, that sees transnationalism as a ‘kind of social formation spanning borders’ (p. 449); and as a site of political engagement, describing the ‘ability to provide and distribute resources ... facilitate complimentary or cross-cutting support in political campaigns, and provide safe havens abroad for activities of resistance which are illegal or dangerous in home contexts’ (p. 454). Transnational migration, though, is seen as a process in which immigrants establish their social and personal lives that link both home and host countries (Schiller et al., 1995) or as a space for the exchange of goods, practices or ideas between the individuals from different states (Morawska, 2013). The development of the industrial sector, the expansion of the labour market for women, and economic and political issues have led to a growth of internal and transnational migration. Family separation, consequently, has influenced an increasing diversity of family models and structures. This paper employs the intergenerational solidarity model (Bengtson and Roberts, 1991) to study the relationships between members of Turkish transnational families in Poland and their ageing parents in Turkey and Germany. To study intergenerational relationships in transnational families, some scholars have conducted research with Turkish immigrants (Baykara-Krumme & Fokkema, 2018; Senyurekli & Detzner, 2008; Rooyackers et al., 2014) which is one of the largest non-Western ethnic groups in Western Europe (Jurgens, 2001). Nevertheless, there is a dearth of</p>		

<p>studies on Turkish immigrants in Eastern European countries, as these countries have not been among the main destinations for non-European immigrants. This paper presents Turkish transnational family relationships in Poland, which has primarily been an emigration country rather than an immigration one (UN DESA, 2019). Nevertheless, the growth of Turkish immigrants in Poland has been noted after the coup attempt in Turkey in 2016. This paper aims to fill the gap in the scholarship on intergenerational relationships between members of non-European transnational families in Eastern Europe in times of migration, political and pandemic crisis. It also demonstrates the way adult migrant children rely on the use of the Information Communication Technologies (ICTs) to maintain relationships and communication across the borders. The study is based on a subsample (N=12) of qualitative research with Turkish immigrants who came to Poland after the 2016 coup attempt in Turkey. The main research project encompasses a study of immigrant families in Poland, conducted during the COVID-19 pandemic in 2020. The paper contributes to the study of intergenerational relationships in transnational families by developing a four-level agent scheme in family solidarity, based on the two-level scheme designed by Bengtson and Roberts (1991). Moreover, it contributes to the study of family relations in times of crisis (political, migration, and pandemic). The study highlights the role of two agents (micro and exo) in maintaining family solidarity. The major micro-agents are family patterns in the home country and relationships with parents/other kin. In addition, the model of the nuclear family constitutes an important micro-agent. On the other hand, the key exo-agents in this study are political, migration and pandemic crises, as well as the migration policies that frame the migration process.</p>		
<p>Exploring the relationship between family structure and educational attainment among native and immigrant students: evidence from Spain</p>	<p>Manuel Mejías Leiva</p>	<p>Almudena Moreno Mínguez</p>
<p>This study aims to analyse whether the association between growing up in a single-parent family and adolescents' educational outcomes differs according to their migration background, comparing natives with first- and second-generation immigrant students in Spain. The literature has suggested that adolescents raised in families where both biological parents are present perform better academically than their counterparts raised in alternative family structures (e.g. reconstituted or single-parent families). Previous research has speculated that lower socioeconomic resources and less parental involvement in parenting among adolescents raised in single-parent families may explain this outcome. Taking these possible mechanisms into account, in this paper we suggest that native adolescents have more socioeconomic resources to lose as a consequence of the absence of a parent and, therefore, may experience more negative consequences of living in a single-parent household compared to their immigrant peers. In order to respond to the objectives set out, we use data from the 2010 General Diagnostic Survey (EGD) for Spain. The empirical strategy is composed of several steps. In a first step, different regression models are run to shape educational outcomes (grade repetition, expectations of going to university and mathematics scores) by including an interaction term between family structures (intact and single-parent families) and migration background (native, 2-generation immigrant and 1-generation immigrant). In a second step, we adopted a stepwise logic where, at first, the models included only the socio-demographic variables (Step 1). Next, we augmented with an economic, social and cultural status variable (Step 2). And, as a final step, we included controls for parental involvement in different aspects of parenting (Step 3). The variables included in Steps 2 and 3 can be considered as mediators, as they are often affected by changes in family structure and can therefore explain part of the penalties of growing up in single-parent families. The results show that native students from single-parent families are more likely to repeat grades and have lower expectations of attending university compared to their second- and first-generation immigrant counterparts. In addition, we find that the inclusion of socioeconomic status variables and parental involvement in parenting explain part of the differences in educational outcomes between native</p>		

<p>adolescents growing up in single-parent families and their immigrant counterparts. In conclusion, growing up in a single-parent family does not represent an additional source of disadvantage for already vulnerable social groups, such as immigrant adolescents. On the contrary, rather, the penalty for growing up in single-parent families can be interpreted as an 'equalising mechanism' in the reproduction of inequalities in educational attainment, in the sense that it reduces the starting advantages of native adolescents.</p>		
<p>Harsh choices: Chinese migrant families' childcare strategies in Spain</p>	<p>Mengyao Wu</p>	<p>Alberto del Rey Poveda</p>
<p>This study explores Chinese immigrant parents' decision-making processes regarding childcare arrangements in Spain based on migration status and the availability of kinship networks. Drawing on 33 semi-structured interviews with Chinese parents who have preschool-aged children during the early stages of parenthood, this study reveals that Chinese immigrants' childcare management is largely based on informal childcare provided by extended family members in both the host society and home country due to its high quality and flexibility, and because it transfers cultural values to the second generation. Moreover, migrant parents' childcare needs are constantly negotiated within extended families due to the roles of grandparents' care in other family members' wellbeing. By exploring Chinese families' collaborations, negotiations, and even conflicts in the childrearing decision-making process following families' migration to a receiving country, our research contributes to a better understanding of the complexity of migration and the role of kinship networks in ethnic minority groups' childcare choices.</p>		

Session 11. Migrant families in the Global Context 3

Thursday 1st of June, 14:00-15:30h, Sala Multiusos

Chair: Ronny Konnig

		Authors	
<p>The plight of Zimbabwean migrant care workers in the UK: Negotiating paid care work, familial responsibilities and transnational care.*</p> <p>Care migration scholars have examined the impact of migration on the ability to reconcile familial care obligations with demanding paid care work. A lot has been written about the need for women to reconcile their paid work with familial responsibilities and how this has led to the employment of migrants, women, in low paid care jobs, especially in Europe. A considerable number of studies looking at care and work-life balance focus on the women who are able to employ migrant women to fill their familial care gap and ignore the migrant care workers experiences when trying to reconcile paid care work and their own familial care responsibilities. A few studies in the care chains literature that has looked at migrant care workers and reconciliation of work and family life focus on women migrant care workers caring for their children back in their countries of origin and assume that family is 'back home'. As a result, there is little known about how migrant care workers experience local contexts, forge local families or negotiate work and childcare in the destination society and how commitments 'here' and 'there' intersect and are navigated. This paper aims to explore the dynamics of Zimbabwean migrant care workers family life and transnational lives in the context of living in the UK. Of particular importance is how they negotiate paid care work with their localised and transnational familial care responsibilities. This paper is informed by a larger PhD multi-sited qualitative research study with 10 Zimbabwean migrant care workers in the UK and eleven matched family members in Zimbabwe. To elicit data from participants I adopted a person-centred qualitative research approach based on semi-structured interviews, observations, and a researchers' diary. By drawing on the qualitative and multi-sited approach, I explored the work life experiences, strategies and forms of agency of these migrant care workers and of their left behind family members. The interviews with both migrant care workers and their left behind family members allowed for a more nuanced exploration of the gendered experiences and asymmetrical negotiation processes prevalent in work life balance and transnational care practices. The results show that as Zimbabwean migrant care workers face additional layers of challenges when trying to reconcile paid care work with their own familial responsibilities that sometimes stretch across borders. As care workers, they are obliged to simultaneously respond to the care demand of their families and that of their employers. However, as migrants, they are largely excluded from public care provisions. Unlike the higher-skilled migrants, the capacity to pay for private care is limited due to their economic status and precarious employment contracts. The findings also show how the loss of social support networks, lack of financial resources and the increasingly difficult to manoeuvre UK visa system inhibit them from bringing family members who could help with childcare—making it extremely difficult for them to balance work, local family life and transnational aged care from a distance. Faced with the difficulties of reconciling work and familial responsibilities, Zimbabwean migrant care workers employ different strategies and these strategies something cause tensions within their families as gendered expectations of care are challenged.</p>		<p>Obert Tawodzera</p>	
<p>Early Retirement Under Gender and Ethnic Marginalization: Evidence from Arab-Palestinian Women in Israel</p> <p>Abstract In this paper, we focus on Arab-Palestinian women in Israel to study how their retirement decisions are affected by the labor market and broader family characteristics. Our unique case study in a labor market with gender and ethnic segregation allows us to understand the interconnections between the structure of work opportunities, cultural scripts, and the agency of women and their families. We provide quantitative evidence from the Israeli Labor Force Survey (ILFS) that Arab-Palestinian women in Israel are more likely to retire early, before the age of 50, than their Jewish counterparts; we find that this holds true across different years and is concentrated among women who worked in high-skilled occupations. We build on these descriptive findings with qualitative research that allows us to suggest reasons explaining such phenomenon. Specifically, we conduct twenty semi-structured interviews with early retirees who</p>		<p>Maha sabbah-Karkabi</p>	

<p>were recruited using the snowball method, combined with the criterion sampling method. Our novel qualitative evidence provides us with push and pull factors behind early retirement; while the push factors are grounded in women's precarious position in the official labor force (exacerbating as women advance in age and seniority), the pull factors are related to women's changing role in the domestic work sphere.</p>		
<p>To Love is to Share? Money Management Practices among Taiwanese Dual-earner Couples</p>	<p>Chieh Hsu</p>	
<p>Scholars studying money management among couples have regarded it as a key indicator of power dynamics and equality in relationships. Many have explored different statuses of coupledom, notably married and cohabiting couples, and elicited the logics of “jointness” and “liberal discourse of equality” as the dominant principles governing couples’ monetary practices. Earlier studies based on British samples (Burgoyne, 1990; McRae, 1987; Pahl, 1983, 1990; Vogler & Pahl, 1993, 1994) have presented us with typologies of management practices, broadly characterized as the whole wage, independent, and pooling systems. Furthermore, they have identified critical variables, such as couples’ income level, education, and normative gender attitudes, that determine the allocative system adopted. Building on this insight, researchers focusing on financial practices and patterns in Western countries also pointed out that espousing egalitarian attitudes and the phenomenon of individualization in modern societies have both propelled a trend towards privatized management practices. There has been in contrast relatively little empirical inquiries coming from East Asia that investigate the prevalent allocative systems and their implications on couple dynamics and marriage as an institution. This paper attempts to complement existing research in Europe and the U.S. by employing monetary practices and financial allocation as a lens, through which we can get a glimpse of how marriage is currently conceived in East Asia. I use Taiwan as an example, where marriage is still considered essential to childbearing and a milestone in life despite delayed marriage and declining marriage rates, as is the case across East Asia (Raymo et al., 2015). Its high female labor market participation, especially among university graduates or above, also points to the ubiquity of dual-earner households. Although the Taiwan Social Change Survey examines the relationship between individual/couple characteristics and gender role attitudes, household division of labor, income management, and decision-making power, what remains obscure is the “meaning” behind respective monetary practices. By targeting heterosexual couples where the female spouse is highly educated, skilled, and in some cases the higher income earner, I seek to explore the embedded gender relations behind monetary practices, the interpretation of those practices, and how that relate to the “marriage culture” in Taiwan. Moreover, I look beyond “income” management and look at how couples allocate resources such as child benefit, subsidies, and COVID stimulus vouchers, finance and divide mortgage payments for self-owned property, and approach investment. Through recruitment on several online bulletin boards frequented by university graduates between their 20s and 40s, a total of 47 respondents (22 couples, 2 wives, and 1 husband) participated in one-on-one semi-structured interviews between November 2021 and February 2022. These interviewees, with an age average of 36 years old, all with at least a bachelor’s degree (33 with graduate degrees), and an income level above the national personal average, can be categorized as a midlife middle-class cohort. Echoing how previous research (Lauer & Yodanis, 2011; Nyman & Reinikainen, 2007; Nyman et al., 2013; Yodanis & Lauer, 2007) has underscored the significance of cultural and institutional contexts and beliefs in the distribution of household finances, I found, especially through the narratives of the husbands, that the “marriage culture” constitutes such a schemata (Patterson, 2014) that is so ingrained as to govern both pre-marital preparation and post-marital monetary practices. The particularity of home ownership as a precondition of family formation—familiar to most Chinese societies—and men’s expected symbolic contribution have repeated come up as themes in household finances. Intriguingly, while the “marriage culture” lingers, most husbands and wives have embraced egalitarian practices of independent management, with varying degrees of jointness and pooling inversely related to the amount of household resources (that is, higher level of pooling if disposable resources are scarce). The few exceptions that are almost always managed or received by wives seem to be child-related benefits or subsidies for the “matter-of-factly” reason of their labor. Overall, most wives have deliberately maintained “fairness in proportion” in household finances regardless of their relative income level compared to their spouses. Their heightened consciousness and balancing gestures in monetary management are met half way by their husbands, in the form of challenging rigid gender norms and etiquettes of the older generation, to</p>		

<p>my pleasant surprise. Interviewing husbands and wives separately have lent entry to interesting observations and “authentic” perspectives that might have stayed dormant in a joint session with both spouses. While all respondents affirm marriage as an “enterprise” that takes joint efforts, there is an underlying and inevitable “saving-for-a-rainy-day” logic in opting for independent monetary management, which anticipates the scenario of marriage dissolution. In another word, whereas marriage stays a legally binding and most stable form of intimate relationships for many in Taiwan, we are witnessing an increased emphasis on autonomy and individualism, particularly among women, that perhaps bespeaks an “exit-ready” mentality in financial practices.</p>		
<p>What role does emigration play in changing nuptiality patterns? Exploring polygamous marriages among Senegalese migrants to Europe and stayers at origin</p>	<p>Elisabeth Kraus</p>	<p>Nadja Milewski</p>
<p>This study investigates polygamous marriages among migrants from Senegal to Europe employing a life-course perspective. Previous empirical literature on family demography of polygamous families in transnational settings is scarce. Most of the literature on polygamy in international migration and transnational contexts is qualitative, focusing on the impact of the legal (or illegal) conditions of polygamous families in international migration contexts, nation and border-building as well as the rights and consequences for the respective family members. Hardly anything, however, is known on the determining socio-demographic characteristics of the individuals, who enter and live in a polygamous marriage in a transnational context, on the extent of plural family constellations, or on the question how migration interrelates with polygamy. Against this background, our overall research question is how (plural) marriage patterns are associated with the context of international migration. Is polygamy more frequent in transnational spaces or is it hampered by migration due to restrictive policies? How are (plural) marriage and migration sequences arranged across the life course? What are the individual socio-demographic characteristics of the men and women in polygamous marriages compared to their monogamous counterparts? We explore the prevalence and patterns of polygamy among emigrants from a polygamous African context to Europe, applying a life-course approach. Moreover, we take a dissimilation perspective; i.e., we compare emigrants and stayers at origin as proposed by FitzGerald and Güveli et al. (2016). Our study case is Senegal with emigrants living in three European countries bordering the Mediterranean (France, Italy and Spain). With a relatively high prevalence of polygamy (in 2014, 23% of married men are in polygamous marriages and 44 % of married women have at least one co-wife), Senegalese migration to Europe serves as an illustrative example for migrants who cross not only national borders, but who also become regarded as “non-normative” families in European receiving societies due to the differences in family structures. Our study is guided by three working hypotheses. Our first hypothesis consists of two competing considerations. We expect that emigration abroad may increase the likelihood of polygamy due to increased economic resources of the migrant (“re-traditionalization hypothesis”). By contrast, emigration may decrease the likelihood of polygamy due to legal restrictions in the destination countries, due to a positive educational selectivity into migration to Europe as well as perhaps also due to modernization processes and changing gender role attitudes towards the monogamous nuclear family (“modernization hypothesis”). Second, we assume that emigration is more likely to occur earlier in the sequencing of life-course events, i.e. the sequence, where polygamous marriage occurs prior to migration, is less likely than the sequence where polygamy occurs after migration. Third, we estimate the impact of individual socio-demographic and economic variables on having a polygamous marriage, controlling for selection and compositional effects in emigration by carrying out discrete time event-history analyses. The likelihood of polygamy may increase with lower education, Muslim religiosity, a smaller number of children with the first wife, and higher age. Our empirical analysis builds on data from the MAFE-Senegal project (“Migrations between Africa and Europe”), which collected longitudinal retrospective life histories in Sub-Saharan African origin countries and in major European destination countries. Our analytical strategy is twofold: First, we estimate the extent and describe the patterns of polygamous marriages of both women and men who ever migrated to Europe, and compare their patterns to that of stayers in Senegal (using sequence analysis). Second, we estimate individual determinants of entering a polygamous marriage (using event-history analysis). Preliminary results show that emigration accelerates men’s transition to polygamy. Emigrants enter more often and at younger ages a second simultaneous marriage than stayers. Our study suggests that international emigration is a modern means of re-</p>		

<p>traditionalization in family formation behaviour und household economics, rather than contributing to a nuptiality transition. These findings are somewhat unexpected because of the legal situation in the countries of destination, in which polygamy is illegal. We discuss possible explanations and implications for the transnational reality of these social and national border-crossing families.</p>		
<p>The Division of Labour among Chinese Lesbian Couples: ‘Doing’ and ‘Undoing’ Gender in contemporary China</p>	<p>Xuerui Hu</p>	
<p>This paper explores the distribution of paid work, household labour and childcare in lesbian-headed families in China. Scholars have argued that division of paid and household work is one avenue through which individuals continually construct gender in their daily lives (West & Zimmerman, 1987). Research on same-sex couples has suggested that the lack of sex distinctions between partners enables them to ‘undo’ gender (Deutsch, 2007), dividing paid work, housework, and child care in a relatively equal way. However, other scholars have challenged the assumption that all same-sex couples abide by this egalitarian ethic by underscoring the salience of (hetero)gendered meaning systems surrounding housework for same-sex couples. They emphasised the importance of exploring how same-sex couples constructed and reflected on their own labor divisions with awareness of how the arrangement might be evaluated against the heterosexual template. One limitation to existing research in this field is that it is largely based on the experiences of same-sex couples in the Euro-American contexts, leaving a gaping deficit in research in other contexts like China. China has unique cultural systems of belief that value childbearing and childrearing that shape family and community culture, intersecting with broader (post) communist efforts to ‘modernise’ and streamline production on a national scale. Moreover, same-sex relationships are not legally recognised nor socially accepted in contemporary China. In this paper, I examine how lesbian couples ‘do’ and ‘undo’ gender in this particular context. The analysis of 27 lesbian couples’ narratives, collected through in-depth interviews, reveals that they follow a pragmatic principle in the divisions of labour based on the flexibility of their job, caring resources and optimum financial arrangement. They tend to interpret fairness as an equal contribution to the family wellbeing in both functional and financial terms, rather than the equal distribution of both paid work and unpaid care between partners. Moreover, disproportional contribution is often deployed to justify the motherhood of non-biological mothers. In the presentation I will situate these findings in relation to the ‘heterosexual template’ in China, as well as the broader social and political structures which help to explain the uncovered patterns of ‘doing’ and ‘undoing’ gender.</p>		
<p>(De)constructing categories: Chinese families, care circulation and non-hegemonic care practices in the transnational social space*</p>	<p>Laura Lamas Abraira</p>	
<p>Chinese migration to Spain became quantitatively significant from the 1980s onwards, with most fluxes originating from Qingtian county and the neighbouring city of Wenzhou, both in Zhejiang province. Relying on a multi-sited ethnography between China and Spain (2016-19) and further tracking through an online ethnography (2020-2022) this presentation explores the circulation of care in Chinese transnational families. How care circulates locally and transnationally appears to be greatly shaped by: the family’s socioeconomic status (linked mainly to the migration project); the Chinese culture system, determining care roles, duties and social control; and the various Spanish, European and Chinese institutional regimes. While care flows in multiple directions and serves to optimise family resources and minimise the costs associated with social reproduction, not all individuals benefit from it to the same degree, nor are all of them allocated the same burden. Finally, by presenting the most common features and logics behind the care circulation in these families, most of which implies adapting local care models transnationally, this presentation posits the need to question hegemonic models of family, childhood and care, and to give voice and visibility to other actors, moving beyond the adult-centred(sandwich) perspective that dominates migration research.</p>		

Session 12. Poverty, social class and families

Thursday 1st of June, 16:00-17:30h, Salón de Grados

Chair: Ulrike Zatlé

	Authors		
<p>Working poor mothers struggling to fulfil the middle-class ideals of mothering in Finland</p>	<p>Hanna-Mari Ikonen</p>	<p>Jenny Säilävaara</p>	
<p>This paper offers a view of the experiences of low-income mothers in today’s Finland, a post-industrial welfare state where equality of genders has been a core value when forming family politics and opportunities for mothers to work full-time. Alongside mothers’ equal participation in the labour market being the goal, the requirements of mothering have become more intensive, and being able to consume both time and money is very much attached to becoming a good mother. Mothers who struggle to earn enough meet these middle-class pressures in a special way. In this presentation, we ask how the middle-class ideals of mothering shape the experiences of mothers who work but do not earn a living wage – who suffer from in-work poverty. Relatedly, we ask what it means to be in this situation at a time when the labour force is expected to be flexible and “entrepreneurial”. As regards to a theoretical background, we use the notion of intensive mothering (Hays 1996) as a conceptual tool for examining how working poor mothers describe their experiences. We also analyse how the mothers experience work in relation to the fourth shift which means a new blurring of lines between work and family life (Adkins & Jokinen 2008). According to this idea, life is no more organized around work and the nuclear family but there is the blurring of life elements on a borderless surface and flexible juggling between various overlapping activities. We use data that has been collected for our research project on the working poor in a post-industrial welfare state in 2015 and 2021. In both years, we published a writing call on our university website and circulated it widely online. In 2015, we received 170 answers, of whom 64 were mothers. In 2021 a total of 247 people answered, 127 of them mothers. The writings are both short and long descriptions of how their life is with insufficient income, sometimes with holding multiple low-paid part-time jobs that result in very long hours, and sometimes with too few hours that do not bring a living wage and result in the necessity of relying on social security. Qualitative content analysis is the method used to analyse the texts. Our results show that several women in the data could not see any possibility of ever becoming a mother because of scarce resources, often despite constant work. Middle-class ideals of emotionally intensive, time-consuming and financially expensive mothering feel unattainable. Indeed, these ideals cause pressure on those women who have children, and they are ignoring their own needs to secure resources for their children. The meta-work mothers so often do goes beyond ‘normal’ for the working-poor mothers. In addition to the usual laundry, planning meals and remembering the birthday parties of children’s friends, they also need to calculate how much money they have and how they can make it last so that the children have clothes to wear and something to eat, and whether they can buy a present needed to participate in a friend’s birthday party. It is not enough that they try to follow the expectations and ideals of middle-class women and mothers: they need to be ‘extra strong’, as one participant put it. The fourth shift is a harsh reality to these women too: lines between home and work are blurred also in their life, and they need to have work in mind all the time, but this is because they are doing or aiming to do as many hours as possible to make more money. For them, mothering in the fourth shift includes an extra layer: in addition to a constant mental puzzle and multitasking, it includes a constant worry about getting by. Using their ability to care for and love their children itself becomes capital that even lacking economic capital does not take away. Mothers are proud of having been able to raise their children to be wise and resourceful despite all the struggles. This way they have managed to enhance their child’s potential, as is expected in the middle-class mothering ideal. Still, the question remains whether this “love capital” is enough in the changing world where material gains are so important and valued. How is it possible to ensure that children get an equal start in the world? This is the pressure that makes the mothers push even more to ensure their children will be ready for the world.</p>			

Parents in Need: Potential Support between Willingness, Obligation and Childhood Experiences	Bettina Isengard	Ronny König	Marc Szydlik
<p>In many contemporary societies, the responsibility to care for relatives in need is often shared between the family and the state. Depending on the specific welfare state, both public and individual opinions differ as to who is responsible and should support or care for fragile people. In this vein, previous research has shown that especially the family context plays a crucial role in the general provision of support in later adulthood. However, the foundation of intergenerational bonds is often laid in childhood which might affect the willingness or sense of obligation to support parents in need. The aim of this study is to investigate, in the light of past childhood experiences, adults' willingness and sense of obligation to provide intergenerational assistance in the case of future parental need. The empirical analyses are based on the representative study "SwissGen – Intergenerational Relations in Switzerland". The survey was conducted in 2018/19 and includes more than 10,000 adult respondents. The analyses show that most adult children would personally care for their parents or support them financially if necessary. The same is true for feeling obligated to help parents in need. Moreover, our analyses emphasise the importance of the pluralisation of families, childhood experiences and educational styles to look after one's parents if necessary. Despite socio-demographic and gender-specific circumstances, growing up missing parental warmth and support while experiencing conflicts has a lasting effect on the willingness and sense of obligation to help parents in need.</p>			
Social transfers and child deprivation in single-parent households in Europe	Antonio Luis Pérez	Almudena Moreno Mínguez	
<p>Traditionally, the economic, employment and social disadvantages of single-parent families have caused a greater risk of child deprivation among children living in these households compared to those of two-parent families. This work aims to improve our knowledge about the role of social spending in reducing child material deprivation according to family structure. To achieve our objective, we used the EU-SILC cross-sectional microdata of the year 2014 for 31 European countries. The estimated multilevel models show that social spending in cash seems to decrease the differences in child nutrition deprivation between the two types of families. On the other hand, in those countries with greater social spending in kind, the differences in deprivation in leisure and social life between children of the two types of family are smaller.</p>			
Feeling poor: single mothers in Finland	Jenny Säilävaara	Hanna-Mari Ikonen	
<p>Single parenting isn't just being the only one to take care of your kid. It's not about being able to "tap out" for a break or tag team bath- and bedtime; those were the least of difficulties I faced. I had a crushing amount of responsibility. I took out the trash. I brought in the groceries I had gone to the store to select and buy. I cooked. I cleaned. I changed the toilet paper. I made the bed. I dusted. [...] When I sat down, I worried. With the stress gnawing at my stomach, worrying. I worried that my paycheck might not cover bills that month. I worried about Christmas, still four months away. [...] Every single parent teetering on poverty does this. We work, we love, we do. And the stress of it all, the exhaustion, leaves us hollowed. Ghosts of our former selves. (Land 2019, 196-197) We have set to find out how Finnish single mothers describe feeling poor and how it affects their mothering. To analyse this, we are building this paper on previous studies on single mothers and their feelings of poverty (e.g., McIntyre et al. 2003). We are also combining our collected data with autobiographical work by Stephanie Land (2019). Her book <i>Maid. Hard work, low pay, and a mother's will to survive</i>. We understand poverty as something that can make mothers feel less good mothers and also affect their feelings of belonging to society. The feelings of being left out are the basis of our analysis. We are also interested to find out what kind of strategies these mothers use to cope with the expectations of mothering while being poor. The writings that we are analysing were collected in 2015 and 2021. Both collected datasets are part of our research project 'Working Poor in a Post-Industrial Welfare State'. The calls were published on our university website and circulated widely online. The intention was to invite working-poor people to participate and write about their experiences as they experience work, relationships, money, food, and life in general. The first data collection was in 2015 and we received 170 answers, 28 from</p>			

<p>women who stated that they had children and were single, divorced, or widowed. In 2021 a total of 247 people answered our call, 50 of them single, divorced, or widowed women with children. Our data consists of these 78 writings. The writings are both short and long descriptions of life and living. Being a single mother with scarce financial resources comes up in many writings. Women write about daily challenges but also about worrying about the future. Some write how positivity has helped them to cope but some do not express any hope for a better future. The children in the writing are of different ages and some mothers write about the past while some describe the present times more. Our tentative findings show others describe several feelings caused by poverty. The feelings are similar to those found in research over 20 years ago (McIntyre et al. 2003) but also to Land's more current autobiographical descriptions. Mothers express different ways of coping: taking all the possible shifts there are to survive financially, and some have studied or are studying to earn more in the future. At the same time, they are putting the children first, trying to protect the children from poverty and its effects, and trying to secure a good future for the children by teaching them to be resourceful. The mothers are not indecisive but determined to make it work in a world that emphasizes one's ability to survive and make one's own luck even when structures are not supporting it and work life becomes more and more precarious. References: Land, S. (2019). <i>Maid. Hard work, low pay, and a mother's will to survive</i>. Hachette books: New York. McIntyre, L., Officer, S., & Robinson, L. M. (2003). <i>Feeling Poor: The Felt Experience Low-Income Lone Mothers</i>. <i>Affilia</i>, 18(3), 316–331.</p>			
<p>Single mothers as home care allowance users: Ideals of motherhood and economic realities</p>	<p>Anu Kinnunen</p>	<p>Johanna Lammi-Taskula</p>	<p>Anneli Miettinen</p>
<p>The purpose of family leaves is to ensure the care of young children and enable parents to combine work and childcare. In Finland, an income-based parental allowance is paid during parental leave, after which families are entitled to home care allowance (HCA) as an alternative to children under the age of three participating in early childhood education and care (ECEC). For long, the HCA has been a matter of debate with political supporters and opponents. The supporters argue that the HCA increases equity between families and allows the parents to choose a form of childcare that is suitable for their child. Critics have focused on the negative consequences of the HCA for gender equality and children's right to ECEC. The child home care allowance has been popular among Finnish mothers, especially single mothers. Most families use the HCA at least for a few months but longer allowance periods have been declining during the 2000s. According to earlier studies, using the HCA is more common among mothers with a low level of education and a weak labour market position. Caring for children at home and receiving home care allowance might serve as an alternative to unemployment. Also, ideals of motherhood and the best interests of the child, questioning the quality of ECEC services, and labour market push factors affect the childcare decisions in families. A family's financial situation may affect single parents' return to paid employment after parental leave due to the lack of a second earner. Furthermore, the low compensation level of HCA may contribute to higher poverty rates among single mothers. Single parents are also more dependent on policies supporting reconciliation of work and family life as they are often alone responsible for the care of the child. In our presentation, we present findings on how single mothers explain their decision to use home care allowance, and how their justifications differ from those of mothers in two-parent families. In addition, we investigate whether labour market position affects the decision to take care of the children at home. The data consists of the Family leave survey 2022 conducted by the Social Insurance Institution of Finland (Kela) and the Finnish Institute for Health and Welfare (THL). We have data from 600 single mothers and 1,800 mothers in two-parent families. This study is a part of a larger research project investigating the factors preventing and enabling the use of parental leave as well as the conditions the changing working life poses on the parents' childcare choices.</p>			

<p>Wasted privileges of the middle class. Analysis of the interaction between social class, gender and care in Spain</p>	<p>Marta Seiz</p>	<p>María José González</p>	
<p>In Spain, most measures designed to facilitate reconciliation of work and care could be expected to be mainly available to middle-class families and employees with stable working conditions. Nevertheless, it remains an empirical question whether this is generally the case and whether these families achieve, as a result, more egalitarian divisions of care than working class families. A “social class paradox”, which has much to do with the expectation of very long working hours faced by top professionals and the lack of affordable external care options for working-class families, has been detected in liberal welfare states (UK and the US), yet it is unknown whether it also applies to other regimes. This study examines whether it is also present in Spanish society, placing focus on the Covid-19 pandemic context, which has exacerbated socioeconomic inequalities and work-family related dilemmas. We explore which patterns of gender inequalities in childcare emerge from social class in Spain and how they are related to work-life balance measures and working conditions. We perform descriptive and logistic regression analysis on data from a nationally representative survey (National Survey of Family Life in Pandemic Times) launched in July 2020. While we find socioeconomic differentials in the gender division of care based on occupational status, we do not find them to be related in a straightforward manner to access to WFB-measures and facilities at the workplace. Rather, parental occupational status seems to affect the gender distribution of care through other mechanisms. High maternal occupational status bears a very evident positive relation to non-traditional arrangements, probably through increased bargaining power. In contrast, high paternal occupational status shows a negative association with non-traditional divisions of care, which suggests the persistence of masculinized cultures and expectations at workplaces.</p>			

Session 13. Ideologies and values in Families 3

Thursday 1st of June, 16:00-17:30h, Sala Multiusos

Chair: Sara Mazzuchelli

	Authors		
	Gerardo Meil	Dafne Muntanyola-Saura	Pedro Romero-Balsas
<p>Regretting motherhood and fatherhood in Spain</p> <p>In this first study of its kind in Spain, we analyse the scope of and reasons underlying paternal and maternal regret. Research on parental regret, a subject only recently broached by analysts, tends to focus on motherhood. Regretting fatherhood has been only scantily researched. In this presentation 1) we show the scope of regretting motherhood and fatherhood in Spain and 2) we test the effects of intensive mothering/fathering, the use of different care resources, economic and employment conditions, and satisfaction with respondents' partnership on their regret for having children in mothers and fathers. The analysis is based on an online survey of parents of children under 7 years old (QUIDAN Survey) A total of 3100 parents were interviewed, with the sample evenly distributed by sex and youngest child's age, and proportional by parents' highest level of schooling and place of residence. The two weighted subsamples used in this article included 1374 fathers and 1.376 mothers. The hypotheses are tested with logistic regression. With respect to regretting motherhood, intensive mothering, understood as time devoted to childcare, is not linked to a greater probability of regretting. What increases the emotion of regretting is the perception of negative consequences of having children on the career. Also, as indicated by Donath (2016), dissatisfaction with their couples and therefore with the familiar project increases the regret of become mother. Regarding regretting fatherhood, the social factors associated with a greater likelihood of regret include circumstances that challenge men's role as primary breadwinner, a negative impact of fatherhood on job career, a high dependence on grandparents for balancing working and private lives and partnership dissatisfaction. A relationship between intensive fathering and regret could not be observed. The findings show the extent of paternal regret to be fairly limited, similar to the proportion reported for maternal regret. Familiar circumstances and working circumstances are key to understand paternal and maternal regret. However, meanwhile paternal regret is associated directly with working circumstances, maternal regret is independent of the working situation but not of the negative consequences of motherhood on the job career. References: Donath, O. (2017) Regretting motherhood. A study. North Atlantic Books.</p>			

The present and happy mother: collective legitimization strategies and constructions of social norms	Eva-Maria Schmidt	Fabienne Décieux	Ulrike Zartler
<p>In this talk, we examine how members of mothers' social networks, i.e., other mothers and other various actors, construct social norms around motherhood, and how they legitimize non-normative mothering in collective discourses and practices. We start from the simultaneity and increasing inconsistency of multiple social norms around motherhood that concern those who are expected to behave according to social norms (mothers) as well as those who expect a certain behavior (mothers and others). So far, perspectives of the latter have not received much scholarly attention. Thus, we tackle the gap of how mothers and others construct norms around motherhood and adopt legitimization strategies for non-normative mothering. We complement this normological approach with a relational approach and conceptualize social norms as being relational to social and agentic individuals like mothers and others. Furthermore, social norms are conceived relational to a wider normative frame. This theoretical framing was transformed into our methodological approach that understands social norms as constructed, actualized, and validated in group discussions. We therefore reconstruct prevailing social norms around motherhood and related legitimization strategies of mothers and others by analyzing data from 24 focus groups that were systematically sampled across Austria (n=173), a mid-European country with a neoliberal and simultaneously traditional context. Participants discussed in gender homogeneous or heterogeneous groups and had different geographical, social, educational, and family backgrounds. The groups thus consisted of mothers and others. Informed by our relational approach, the analytical procedure (Bohnsack) enabled us to reconstruct implicit, collectively shared knowledge about social norms and related strategies of legitimizing non-normative mothering. The analysis revealed the omnipresence of two major social norms in mothers' and others' discourses: an ideal mother is normatively expected to be present, and to be happy. This norm is closely related to other social norms, and is of utopian character, as it usually cannot be fulfilled. Consequently, the focus groups clearly showed that mothers, just as well as others, felt obliged to legitimize mothering that did not correspond to this ideal. Still, mothers' and others' legitimization strategies substantiated the normative expectations of being present and happy. We identified three major strategies to legitimize non-normative mothering: First, mothers who were neither present nor happy were legitimized through blaming circumstances that obstruct their efforts for reaching the ideal (rehabilitation). Second, mothers who were not present but happy were legitimized with a child's need for a happy mother. However, we reconstructed how this legitimization practice comprised critique of these mothers who do not want to adhere to the norm (collusion). Third, mothers who are present but not happy were not legitimized anymore but explicitly criticized, based on the assumption that it entails harmful consequences for the child (refusal). The norm of the present and happy mother appeared to be both markedly efficacious and utopian in neoliberal times. Resulting contradictions however are not solved on a normative but have to be handled by both mothers and others on an individual level. Future research that examines social norms should focus on behavioral expectations both for those who are expected to behave in accordance to certain rules, and for those who expect a certain behavior.</p>			

Reinterpretation of Masculinity and Fatherhood among Hungarian Stay-at-home Fathers	Éva Sztáray Kézdy	Drjenovszky, Zsófia	Drjenovszky, Zsófia
<p>Caring within the family, especially taking care of small children is traditionally the responsibility of mothers, while fathers are responsible for the financial stability of the family by working in the labour market separated from the family. So breadwinning work is an essential component of the widespread norm of masculinity, namely the hegemonic masculinity (Connell 1995). According to the traditional role perception paid work has higher value than domestic work or caring, which are deemed feminine. However, in recent decades along with and against the theory and practice of traditional, "carefree" masculinity, a new type of modern father-image has appeared, competing with hegemonic masculinity, behind which a more egalitarian concept of family role may lie. In accordance with this, new definitions of masculinity and fatherhood, also supported by numerous empirical research experiences, are being formulated in the literature: caring, involved, intimate masculinity and fatherhood (e.g. Hanlon 2012, Elliott 2015, Dermott 2003, Norman–Elliot 2014). Other authors argue that hegemonic masculinity is embedded in fathers' caring practices (Brandth–Kvande 1998). The social and individual reinterpretation of father and male roles, according to which fathers must also take on an increasing role in household tasks and child rearing, creates the opportunity for the father to even play the role of primary caregiver in the family, while the mother becomes the main breadwinner (Rochlen and McKelley 2009, Brandth 2012, Rushing and Sparks 2017). Although a shift from the traditional, breadwinner norm of fatherhood to the new type of caring father image can be seen in Hungary as well, we can observe that stay-at-home fathers in Hungary rarely fit even in this image. The proportion of Hungarian stay-at-home father-working mother families is very low, but in recent years there has been an increase in the figures, nevertheless, little is known about these families (Sztáray Kézdy–Drjenovszky 2021). In our study, we are focusing on this expanding but very narrow group. In our presentation we are looking for answers to the following questions: How these men who become primary caregivers interpret fatherhood and the closely related masculinity? How care relationships develop in these families? Our results are based on 31 semi-structured in-depth interviews with Hungarian fathers who stayed at home with their child(ren) for at least 3 months while the mother was working. The verbatim transcripts of interviews formed the basis of the analyses, where we used the thematic analysis method of Braun and Clarke (2006). Findings suggest that the examined families are characterised by a highly egalitarian sharing of the roles and duties, including caring tasks. We found that stay-at-home fathers redefined fatherhood and closely related masculinity. However, for fathers in the primary caregiving role hegemonic masculinity appears also as a reference, so they position themselves in relation to it. In our presentation, we demonstrate the identified three typical attitude patterns based on examined fathers' relationship to the traditional hegemonic masculine image: fathers, who completely rejected the hegemonic male image and the traditional father role; fathers who adhered to certain elements of the traditional image of fatherhood and masculinity, especially the breadwinner role; fathers who struggled with hegemonic masculinity and experienced their stay at home as a complete change of roles. Keywords: Hungarian stay-at-home fathers; caring, involved, intimate fatherhood and masculinity, hegemon masculinity, qualitative research</p>			

<p>"As a proper mother should do, I am not employed, and take care of my child all day long." Narratives of parental and gendered caring practices in custody proceedings in Austria since the 1960s</p>	<p>Marlies Zuccato-Doutlik</p>		
<p>The quotation in the title originates from a statement of a mother in an Austrian custody proceeding in 2005. From a discourse theoretical and praxeological perspective, custody proceedings are conceptualized as a field of discourse, in which parents, other family members, friends, professionals, experts etc. do family, do parenthood, and do law. In this discourse, different collective knowledge base regarding family are framing the options of actions for involved actors. Custody proceedings are therefore one of many fields of discourse in which family and parenthood as well as family and parental practices are negotiated. In the documents of such proceedings, 'good' and 'bad' parenthood is enacted, negotiated, and constructed through contextual, situated, discursive and non-discursive practices. The negotiations of care and parental practices in such proceedings are the main interest of the presented research project. Family relations are not only a done by family members themselves, but are also done and made by a number of other actors. Kin, friends, professional actors, and experts are relevant actors in the (re)construction of family relations and are also directed by guiding principles of 'good' parenthood. Within these processes, power relations and gender differentiations do play a relevant role. Especially when parents are getting divorced or separate and custody needs to be regulated in a family court proceeding, a number of actors from outside the family get included in family troubles and families become troubling families. Then, family relations, parenthood, and parental practices are approached by external standards and Doing Family is linked to Doing Law. In my research, I focus on families that are involved in custody proceedings in Austria from 1961 to 2018, asking how parental practices are negotiated in court proceedings by involved actors and to which body of knowledge of parenthood, family and gender these negotiations refer to. Further, I ask what narratives of the 'good' of 'bad' parenthood and parental practices can be found in custody proceedings? To answer these questions, court files from custody proceedings are analysed as sociological data. Court files are understood as written witnesses of discursive, family, and juridical practices documenting the (re)production process of Good Parenthood. This contribution is based on 30 court files from Austrian custody proceedings, ranging from 1961 to 2018. The files are analysed with a hermeneutic approach and by means of the Grounded Theory Methodology (GTM), in an attempt to elaborate the story lines which link different interpretative elements of the discourse to coherent and presentable narratives of 'good' or 'bad' parenthood. First findings indicate that narratives can be differentiated into stories that are successful and unsuccessful, in the sense of being taken up or neglected by professionals and experts. It appears to be important who is telling a 'drama' – a professional or a layperson. Actors from outside the family, like social workers, teachers, or experts appear as highly legitimate interpreters of parental practices and stories told, especially when they form alliances with other professionals in their interpretation of specific situations producing plausible and powerful story-lines. Similar narratives can have a different 'careers of success' depending on time, author, gender or specific family situations. Regarding narratives as discursive element, story-lines that emphasize urgency of action by telling dramas concerning the neglect of the child's best interest seem to be especially successful, when such narratives can put different practices of one parent in a conclusive connection. An accumulation of moral stories about e.g. hygiene, health, living circumstances as well as appearance and educational success of the child seem to be an effective strategy. Another important negotiation of parental practice throughout time and socio-economic background is linked to the compatibility of paid work and care. This insight in the first findings show that analysing narratives of parental practices in court files from custody proceedings highlight the constructive power of various actors of doing (good) parenthood.</p>			

Session 14. Life-course and intergenerational and care network studies 1

Friday 2nd of June, 9:30h-11:00h, Salón de Grados

Chair: Irma Budginaitė-Mačkinė

		Authors	
Family support relationships during the transition to adulthood		Guadalupe Quintana	
<p>Theoretical approach In this paper we present the advances of a PhD thesis, whose general objective is to find out how the family model influences the configuration of children's emancipation trajectories in Spain. It is based on the theoretical gap regarding the link between family support relationships during the transition to adulthood and the different family models. Studies of youth emancipation have neglected the influence of the characteristics of the family of origin in the configuration of children's emancipation trajectories. On the other hand, the consequences of divorce on the parent-child relationship beyond childhood and adolescence have not been sufficiently explored. The continuing delay in the age at which young people leave their parents' home has attracted attention in youth studies, treating it as a problem. This phenomenon is explained by the relationship between the state, the labour and housing market, the family and the cultural context. Moreno et al. (2012) show that there is some correspondence between types of welfare state and models of youth transitions. According to this classification, European Mediterranean countries are characterised by deficient youth policies to foster youth transitions, an education system that is too rigid to facilitate such transitions and little institutional support. As a result, there is a high dependence on the family - the transitional regime in southern European countries (see Moreno et al., 2012) - as the main welfare providers for young people. Researchers such as Gaviria (2002) and Albertini (2010) demonstrate the great importance of family support strategies for children during their emancipation process across countries. Central and Northern European countries follow family strategies with logics of autonomy and risk - expulsion strategies (Gaviria, 2002) - based on economic support in order to ensure the residential independence of their children (Albertini, 2010). In Mediterranean countries, where a family-oriented culture dominates (Garrido and Chuliá, 2020), they follow logic of protection and security - retention strategies (Gaviria, 2002) - where the prolongation of parental co-residence is key. It implies questioning the delay of the age of residential emancipation as a problem; rather, it is part of a family strategy in the case of Mediterranean countries such as Spain. On the other hand, the increasingly relevant presence of different family models makes it necessary to analytically distinguish between different types of families. However, this study compares divorced/separated parent families and non-reconfigured two-parent families, given the importance of their wide representation in the Spanish family reality and the relative ease of finding these categories in secondary quantitative databases for their quantitative analytical treatment. Objectives and methodology The advances presented in this congress respond to the first two specific objectives that stem from the general objective: Obj. 1. To find out if there are differences in family support -physical proximity, emotional proximity, economic support and residential support- provided by parents to children depending on the family model (between divorced and non-reconfigured two-parent families). Obj. 2. To analyse the residential and economic support provided by the family of origin (fathers and mothers) according to the characteristics of the family of origin itself and the family project of the young people in Spain. O1. Eighth wave of SHARE survey (2020); International: Europe; Quantitative: Descriptive; n = 35,423 (>50 years old) O2. Fertility Survey (INE, 2018); National: Spain; Quantitative: Multiple linear regression; n = 2.082 (18-34 years old) Results These investigations have found that: - Different countries present different forms of paternal-filial support consistent with the theoretical review. - Children of divorced/separated parents are less favoured by these supportive relationships in the three sets of countries analysed. - In the case of Spain, the reduction in residential support would not be a consequence of parent's divorce/separation, but of the family relationships prior to it. - The family of origin (future grandparents) is involved in their children's family projects by prolonging residential and economic support until they have children. Conclusions</p>			

<p>These results confirm the existence of differences in family support for children according to the type of family, specifically between divorced and two-parent families. However, it raises new questions that need to be further explored through the qualitative methodology. If parental divorce is not the turning point that reconfigures family ties, is it the child-parent relationships prior to this phenomenon that shapes support relationships in a differential way? How does this comparatively reduced support translate into the characteristics of these young people's transitions to adulthood? These are questions that this thesis will attempt to answer.</p>			
<p>Family Caregiving of Older People in Southern Africa*</p>	<p>Elena Moore</p>		
<p>What is care in a postcolonial context of mass inequality, poverty, landlessness and unemployment in Southern Africa? Moreover, what are the critical dimensions to understanding how care is recognised locally and how do such conceptualisations of care link with national and global understandings of care? The aim of this paper is to situate local conceptualisations of care against dominant care discourses to highlight the divide between policy discourses and agendas and the context sensitive analysis of particular care practices of older persons in the Southern African region. In this paper, we locate contemporary care practices in their colonial histories, migration flows, social protection systems and changing economies as we foreground the ways in which people understand care and caring in specific contexts they endure. Introduction There are more than 64 million people aged 60 years or older in sub-Saharan Africa. This population is projected to more than triple to 220 million in 2050, a more rapid rate of increase than any other region of the world. These numbers have made ageing in Southern Africa a priority for policymakers. However theoretical perspectives on the care of older people have been developed almost entirely in North America, Western Europe and Australia. The care of older people in Southern Africa, and their health, relationship and livelihood situations, present key challenges which all actors across Southern African nations must address. Yet there are vital empirical and theoretical gaps in understanding ageing and care in the region. The small body of literature tends to homogenise the African context with scant analysis of how variations in history, institutions, welfare states, family and community structures, and cultural differences, lead to differences in social policy, relations of care, and the old-age care economy. Variation in outcomes for older people and for carers are poorly understood. Objectives The paper aims to examine family care work for older people across the region. The paper asks both what it looks like, and how it is supported and constrained by the state, private sector, NGOs, Church, civil society and international donors. The paper highlights the variation between the different contexts in the region which have striking differences to social, economic and political systems from the Global North and each other but also have shared commonalities including unique colonial antecedents, family structures and international pressure (global developmentalism). Critical approaches challenging the dominant hegemony from global epistemic communities are rare. The paper aims to provide a substantive critique to many dominant perspectives through critically evaluating notions of the 'care deficit' and 'care crisis', challenging dominant narratives of the collective or communal society and the weakening of traditional family support. Data & Methods The paper draws on qualitative data from men and women (including community leaders) both giving and receiving care in both urban and rural parts of South Africa, Namibia, Zambia, Malawi, Zimbabwe, and Lesotho. The paper also draws on findings from a recent scoping review on family caregiving in Southern Africa. Results The findings in the paper highlight the gaps and challenges in supporting long term family care in the region. Both how we understand 'long term care' in context and the challenges of the broader research agenda point to both the need for greater political will and funding to invest in understanding and supporting family care of older persons. Currently dominant discourses around fragmented families and care in crisis are permitted to circulate without any evidence to the contrary. The consequences of such are grave given that our findings point to the ways in which families and particularly women are supporting older persons in contexts of crisis. The paper argues that we need to reveal the hidden consequences of a largely familialist approach to family care of older persons. To do that, we need to conceptualise how care for older persons in the region must be understood firstly in the context of</p>			

<p>multiple family responsibilities. Secondly, we need to understand how care for older persons and family members occurs in a context of inequalities that remain in postcolonial settings where there is highly uneven access to material resources, high levels of unemployment, poverty, and limited social welfare provision. From this understanding of care, it is argued that family's and women's position within wider care relations reveals elements of grave disadvantage along both gender, geographical and class lines. It is argued that we should understand and support care that happens in crises rather than highlighting a 'care crisis.' A better understanding of family care of older persons will also consider what type of social care infrastructure could support good quality provision, respond sensitively to local beliefs, and provide affordable care that families are willing and able to access.</p>			
<p>Fountain of Youth? The Role of Personality and Social Networks for the Subjective Experience of Ageing</p>	<p>Ronny König</p>	<p>Bettina Isengard</p>	
<p>Although aging is a natural phenomenon, people perceive and experience this process considerably differently. The subjective age, indicating how old individuals feel themselves, has been highlighted as an important predictor of physical and psychological well-being in various research across different disciplines. However, besides socio-demographics it is mainly unclear which circumstances affect that some individuals feel younger than their chronological age and vice versa. Therefore, this study shed some insights in this phenomenon by investigating whether and how a discrepancy between subjective and objective age varies by individual, familial and contextual characteristics. Moreover, we contribute to the existing research and focus on the role of personality traits and individual social network, namely their composition and interaction, to analyse more detailed the patterns for the subjective experience of ageing. The analyses are based on representative data for 28 countries from the Survey of Health, Ageing and Retirement in Europe (SHARE). The data – conducted in the second year of the COVID-19 pandemic (summer 2021) – are based on over 38,000 respondents aged 50+ and indicate that the majority of Europeans feel subjectively younger than their chronological age. On average, participants rated their subjective age approximately five years younger than they actually are. However, feeling younger but also older does not depend on socio-demographics only. In this vein, our multivariate analyses found, in addition to country-specific differences and pandemic-related circumstances, that a mismatch between subjective and objective age varies significantly by personal traits and is in turn affected – albeit different – by the availability of and the interaction with various types of social network members (e.g., children, parents, relatives, and friends).</p>			

	Maria Letizia Bosoni	Donatella Bramanti	
<p>When care between generations becomes a risk: young caregivers in Italy</p> <p>Care between generations represents the main family task: when it becomes predominantly an obligation that does not take into account the needs of the different family members, personal and family resources are challenged, risking to generate dynamics of dependence, isolation and social exclusion (Bramanti, Nanetti 2022). This is the case of young caregivers. Many young people across the world carry out a significant role in caring for an ill and/or disabled family member. These young people are defined in the literature as young carers (YCs): children and young persons under 18 years who provide care, assistance or support to another family member. They carry out significant or substantial caring tasks, often on a regular basis, and assume a level of responsibility that would usually be associated with an adult. The person receiving care is often a parent, or a sibling, grandparent or other relative who is disabled, has some chronic illness, mental health problem or other condition connected with a need for care or support (Becker 2000). The caring tasks performed by YCs include a variety of activities such as domestic tasks, household management, personal care, emotional support or financial assistance (Joseph et al. 2020). Although many studies have focused on the negative impact of the caring role, positive effects generated from the experience of being a YC have also been reported, such as increased resilience (Svanberg, Stott, and Spector 2010). However, this condition affects also people aged between 18 and 24 years, called young adult carers (Sempik and Becker 2014). The experience of Young Caregivers is often invisible. The hidden nature of care work is that many young people, who provide assistance and/or support to elderly, sick or disabled family members, do not consider themselves as Young Caregivers, but tend to perceive themselves as those who "help out" in family caring task. In Italy family caregivers in general have been recognized, for the first time, with a specific law in 2018 but there are still no specific laws with respect to Young Caregivers. Studies on Young Caregivers are still limited in Italy both with respect to the living conditions and opportunities of young caregivers and with respect to possible interventions and supports. A relevant issue is related to the consequences on the life paths of young caregivers both in terms of educational and employment outcomes and in general development opportunities, as these people are at risk of educational poverty. In particular, the age group between 15 and 24 is least explored: these young adults are approaching the labour market, whose skills may be not sufficient due to a low level of education or interrupted or discontinuous courses of study. This situation could generate risks for the well-being and health of young people involved in the continuous care of their family members, thus producing a spiral of poverty (low education, job insecurity) which is extremely difficult to break. In this context, we present the results of an ongoing qualitative and exploratory preliminary study aimed at understanding in depth the life paths and relational dynamics of a sample of 15 young caregivers aged between 15 and 24 living in Italy, through online semi-structured interviews. The first phase of the study, here reported, aims to explore daily life, the burdens of care and family network, friends and social relationships of young adult caregivers. The second phase of the study consists of interviews with experts working in services in order to understand real opportunities for help and support. Results of interviews with the explorative samples of young caregivers, both women and men, show a variety of life experiences and an ambivalent perception of the caring tasks: in some cases lived with difficulty, anxiety and stress, while for others it was lived naturally, on the basis of solidarity and gratitude between family members. Resilience, i.e. the ability to adapt to unexpected changes and face a risky situation positively emerged as a very important protective factor together with the ability to stay focused on themselves and not lose sight of their needs and desires (e.g. find time to study, go out with friends...). The fragility of family networks and isolation of the caregivers and their sick or elderly family member is in any case a recurring fact.</p>			



Gender patterns in housework among the older adult population in Europe	Pau Miret	Mireia Almirall	Joan García-Román
<p>The research hypothesis seeks to establish some factors that are related to unpaid domestic work in Europe. The theory is framed by the concepts of "double burden" and "doing gender", in order to highlight the double working day imposed to women by the prevailing cultural model. The data source is the eighth wave (from 2020) of the Survey of Health, Ageing and Retirement in Europe (SHARE), taking advantage of a new question on the time (in hours and minutes) spent on housework. The population aged 56-71 living in private households was selected for 19 countries, grouped into eight regions for those in which there were no significant differences in time spent on housework among men and among women, namely: 1) Israel, the Netherlands, Luxembourg, Switzerland and France; 2) Italy, Greece and Spain; 3) Austria; 4) Denmark; 5) Belgium, Germany and Sweden; 6) Croatia and Slovenia; 7) Poland and Estonia; 8) Czech Republic and Hungary. While in Western Europe the logic is that the lower the time commitment in housework, the higher the gender equality, following the logic of welfare states regimes (from social democratic to Mediterranean); Eastern Europe is characterised by a significantly higher time commitment to housework but with great variety in gender equality. The sample includes 5,078 men and 7,778 women, controlling for age and household type, as it has been found that, irrespective of their age, women spend more time than men, but that while men spend more time in household chores if they live alone or in a single-parent household, women participate more the more complex the household is. The methodology treats minutes spent at home as a continuous variable and uses the regression technique to relate it to independent variables at the individual level in a multivariate analysis. After controlling for age and household type, the influence of the relationship with labour activity, educational attainment and individual income is analysed. Again, and regardless of educational and employment characteristics, women spend more time on household chores. Clearly, having a job is associated with less time spent on household chores (among men regardless of their educational level), but while among unemployed men, the higher the education, the higher the household participation, among women (regardless of their employment status) prevails the opposite model: the higher the education, the less time spent on unpaid household chores. The gender pattern also persists when analysing income levels, as there is hardly any significant effect among men, but among women, the lower the income, the higher the participation in household tasks. In summary, the analysis allows to affirm that time spend on household chores is carved by a strong gender pattern.</p>			

Session 15. Life-course and intergenerational and care network studies 2

Friday 2nd of June, 9:30h-11:00h, Sala Multiusos

Chair: Katarzyna Suwada

	Authors	
<p>Longitudinal analysis of the work and family trajectories of mothers in Spain: different work-life balance strategies according to education and country of birth</p> <p>Although we know that maternity penalizes labor according to cross-sectional studies and event analyses carried out previously, we do not know how mothers articulate the reconciliation of employment and maternity throughout the entire fertile period in Spain. It is important to know whether maternity breaks are short, long, definitive, and how the different strategies of reconciling temporary/fixed/long/short jobs with childcare are related to the timing and intensity of fertility (and adoptions). To our knowledge, this is the first longitudinal sequence analysis of the interdependence of work and family trajectories in Spain. We conduct a study of the employment and family formation sequences of mothers who were aged 18-55 in 2018 using retrospective data from the Fertility Survey. We first performed a cluster analysis based on the Optimal Matching technique to classify mothers according to their employment and family trajectories and then grouped these clusters according to the interdependence of the two domains using a Multichannel Sequence Analysis. We apply an intersectional theoretical perspective that translates into analyzing four groups of mothers separately: 1. natives with basic or intermediate studies, 2. their foreign-born peers. 3. natives with higher education, 4. their foreign-born peers. The results yield 5, 6, 7 and 4 clusters of employment-family interdependence for each group respectively. Their detailed analysis shows that among mothers with fewer educational resources, phased reconciliation strategies prevail, whereas when they have more resources, continuous reconciliation dominates. Finally, we perform a selective comparison of some work-life balance clusters to see how the use of parental leave, leave of absence and reduced working hours relate to strategies among older mothers and how young mothers with children under 4 years old in 2018 resort to different care alternatives. We also relate couples' and mothers' occupations that year to previous trajectories.</p>	<p>Teresa Jurado-Guerrero</p>	<p>Victoria Bogino-Larrambere</p>
<p>Childcare support networks in Spain: not only relatives</p> <p>Research question: Extended family (particularly grandparents) has an important role in Spain for caring children when both members of the couple work full-time. Nevertheless, not all couples have this help available, such as immigrants' families. The research question is focused on other non-family members of these networks, such as friends, neighbors and parents of children's schoolmates. Theoretical approach: With the incorporation of women into the labor market, Spanish families with small children must face the problem of how to reconcile long working hours with family responsibilities. Half of Spaniards indicate that they cannot adjust the start or end of their day to attend to family responsibilities (Spanish Statistical Institute, INE, 2018). In 2022, according to INE data, around a quarter of employed persons between the ages of 25 and 54 work more than half of the days until late afternoon and another quarter do so occasionally. Spain stands out in the EU (Eurobarometer 470, 2018) as one of the countries with the lowest percentage of people satisfied with their professional and personal lives (66% compared to an average of 78%). Previous studies have shown the relevance of family support networks, especially the support of grandparents, to achieve a balance between work and family responsibilities. This phenomenon is due to the strong family solidarity of the Spaniards and the low public support to families. Public spending dedicated to childcare is lower than in other neighboring countries. According to the OECD, in 2017 the total public expenditure of the GDP dedicated to families was 1.31% and that dedicated to cash benefits for families (cash benefits), 0.51%. Both figures were the lowest in the EU that year. However, not all children have a family network that cares for them, due to various reasons: bad health of grandparents, working responsibilities of family members, or lack of available relatives close to parents, because they have an immigrant origin, among others. Data: This work is part of a broader project, where we want to describe childcare support networks of heterosexual couples when both spouses work full-time and the have children aged 3 to 15. We focus specially on non-family members of the networks, such as friends, neighbors and parents of children's schoolmates, because</p>	<p>Livia García-Faroldi</p>	

their roles have been less studied than those of relatives. Among them, we focus particularly on members related to the school context, that is, adults who have been met because they are parents of children's schoolmates of the couples interviewed. Methodology: We develop a qualitative study and we interviewed 15 couples living in the province of Málaga (Andalusia), who were contacted by an external company. Among these 15 couples, we find different situations regarding type of jobs, level of education, ages, number of children and age of them. These couples have also different origins: some of them were born in the province of Málaga and they have available close relatives to ask for help; other couples are mixed and they have one member immigrant (from other Spanish provinces or from abroad); lastly, some couples have both partners of immigrant origins. Research findings: Finding show that couples have on average eight people to whom they can go to take care of their minors, although the differences are pronounced, the network being the smallest of 4 people and the largest of 15. Immigrant origins have an impact on the size of the network. Secondly, women stand out in these networks, independently of their role (relative, friend, mother's schoolmate): six out of eight of these members of the networks are women. Family-members are a bit more than 50% of the members of the networks, a figure that grows up to 60% if we do not consider the two couples with both partners without family in the province of Málaga. Regarding friends, couples have about two friends to turn to in case of need, with great differences between the interviewed couples: while a third of them did not mention any friendship outside the school context in their support network, one of the couples comes to mention seven. Regarding relations created in the school context, more than half of the couples have someone in their support network that they met in the context of the school that children attend. Therefore, it can be concluded that these relationships (mainly female) may play an important role in providing support in childcare, although this role is usually hidden in traditional surveys that ask for the most support. These members are even more important when one or both partners have an immigrant origin.

Who Benefits from the Village? Doubling Up and Parents' Time Use

Living with extended family members and other non-kin adults, or "doubling up" (DU hereafter), is not a new living arrangement (Ruggles 2009). However, family scholars have increasingly been paying attention to DU households since the economic crisis of 2008. According to Pew Research Center, 31.9% of the adult American population lived in some form of a shared household in 2017 (Fry 2018). These numbers are higher among children and vary by race, ethnicity, and education (Cross 2018; Pilkauskas and Cross 2018). DU is often a strategy for families to buffer economic hardship (Bitler and Hoynes 2015; Reyes 2018; Wiemers 2014), navigate the challenges of immigration (Van Hook and Glick 2007), and maintain a cultural preference (Kamo 2000). Recent studies have focused on DU households' economic organization and stability (Glick and Van Hook 2011; Pilkauskas et al. 2014; Reyes 2018) and its outcomes for children (Harvey 2020a). Yet, we know little about the daily gender dynamics and time use within these households in the United States. Time use in families is highly gendered. However, studies often prioritize couple-centered households and focus on families that follow the "nuclear" model, i.e., parents living with children, thus overlooking families that share households with other kin and extended family members (Geist and Ruppanner 2018). Parents' living arrangements is a vital context that shapes gendered and familial expectations (Harvey 2020b). Therefore, this oversight limits our understanding of the diverse ways in which gender organizes daily family life (Geist and Ruppanner 2018). In this study, I investigate how DU shapes American mothers' and fathers' time use paying particular attention to parents' partnership status and race/ethnicity. Whether and how DU interacts with partnership status in shaping parents' time use across race/ethnicity is also unclear and warrants investigation amid racial and ethnic differentials in living arrangements, organization of, and access to kinship and extended family networks. Studies often focus on racial and ethnic differences in the type of living arrangements (Kamo 2000; Pilkauskas et al. 2014) but also on participation and exchange of kinship support within and between households (Cross et al. 2018; Garrett-Peters and Burton 2016; Sarkisian et al. 2007; Sarkisian and Gerstel 2004). Overall, studies show that White, Black, Hispanic, and Asian families have different odds of DU and rely on different kinship networks for different types and levels of support. Studies also show that participation in extended kinship networks is gendered to a different extent across groups (Sarkisian and Gerstel 2004) and that time use is generally racialized (Kolpashnikova and Kan 2021; Pessin and Pojman 2022; Sayer and Fine 2011; Wight et al. 2013). However, how DU and partnership status shapes parents' time use across racialized groups remains an open question. In this descriptive study, I document the time use patterns of DU parents in the United States to understand how living arrangements maintain

Ariane
Ophir

<p>gendered familial expectations. I answer the following questions: 1) How does DU shape parents' time use? 2) How does partnership status shape parents' time use among DU households? and 3) How do these relationships vary by race and ethnicity? I use the American Time Use Survey (2003-2019) to investigate multiple time use domains: housework, childcare, self-care, leisure, and sleep. In addition, I use a broad definition of DU to include multigenerational and horizontal extended family members. Finally, I include partnered and single parents and systematically compare mothers and fathers across race and ethnicity groups, therefore expanding past research (Cross et al. 2018; Hertog and Kan 2021; Pepin et al. 2018; Raymo et al. 2014; Sarkisian et al. 2007; Sarkisian and Gerstel 2004; Sun 2008). Findings show that DU is associated with less domestic labor and more leisure time (with household members) for mothers. Partnered mothers had higher reductions in childcare, and single mothers had a greater reduction in housework across racialized/ethnic groups. Although fathers' time demonstrated a similar general association, race/ethnicity played a greater role for fathers, and results suggest that White (single) fathers benefited most from DU. Nonetheless, results also show that fathers' time use was mostly robust across living arrangements. White parents' time use was consistently related to DU. Taken together, the study demonstrates that DU supports mothers and fathers in their gendered familial roles and maintains general protection for fathers' time.</p>		
<p>Caring practices in clergywomen's families in Hungary</p> <p>Families of clergywomen are a special case regarding the organizing of caring practices and family tasks. On the one hand, clergywomen exercise an emancipatory professional role, working in a position from which women had been excluded for many centuries. They are working women who hold a leading position in a traditionally male-dominated environment characterized by a specific schedule, working at unusual times like Sundays or evenings. On the other hand, though, the family roles in religious families are based on a conservative understanding of gender roles, which lays the major part of family tasks on women (Ellison and Bartkowski 2002). In accordance with the traditional value system, families with many children are common among clergy families. Having children, regardless of religious belief, typically shifts the division of family roles towards a traditional direction (Makay and Spéder 2018). Moreover, the perception of gender roles in Hungarian society became rather conservative in the post-socialist era, and the traditionalist family policies that are becoming dominant in Hungary decisively assign care tasks to the responsibility of families, thus, to the responsibility of women (Szikra 2019, Fodor 2022). Our research question is, how the families of clergywomen organize care tasks taking into account the specific time schedule of the pastoral occupation and the conservative understanding of gender roles characteristic for these families? How modern and traditional elements form their set of values with respect to their attitude to family roles and to caring practices? How do they share childcare responsibilities with their spouse and how do they feel about the possibility of help outside the nuclear family? In the course of our research (Protestant female ministers in Hungary, funded by NKFIH, grant number 128313) we conducted 35 semi-structured in-depth interviews with female ministers in 2019 and between 2021-2022, supplemented by five interviews with male ministers. We analyzed the transcripts with ATLAS.ti qualitative data analysis software. We found that the organization of caring practices in the families of clergywomen generally conform to traditional gender roles, that is fixed roles and responsibilities dominate their caring practices, and female ministers mostly tend to accept that as a matter of course. Depending on family status, we can clearly separate two main types of female ministers in Hungary. Clergywomen, who are married to and working together with clergymen put motherhood and family tasks before their work, and conform naturally to the traditional gender-based family roles. The independent female minister, who is single or married to a non-minister is in a more complicated situation in this respect, especially if she alone leads the congregation. In these cases we can often detect an egalitarian sharing of the care tasks. In our presentation we will analyse the sharing of childcare responsibilities between clergywomen and their spouses. We will also examine the factors that influence this sharing. Clergywomen may also face difficulties when they need outside help with childcare. Their congregation, and therefore their home, is often far away from their parents and their spouse's parents, making it difficult to receive help from them. Traditional values and the particular situation of working from home encourage them to raise their young children at home, outside childcare institutions. Their modest salaries often do not allow them to use professional private help with the children (e.g. babysitting) or housework. Members of their congregation sometimes offer free help, which may be a solution. Some of our interviewees, however, avoid getting "too much" help from church members, fearing that it will interfere with</p>	<p>Török Emőke</p>	<p>Biró, Emese</p>

their private life. As their homes are largely owned by the congregation, and often close to the church, some find it difficult to maintain a private life under the “watchful eyes” of the congregation. Clergywomen’s children are also in a special situation: in many cases they are expected to attend religious programs for children, to behave well and to obey the rules. Among the clergywomen interviewed, there is a tendency to ease their children's situation, but not to completely exempt them from these expectations. In our presentation we are going to analyze the patterns and strategies which can be detected in the families of clergywomen regarding caring practices.

Session 16. Medical and Health Issues in Families

Friday 2nd of June, 11:30h-13:00h, Salón de Grados

Chair: Ronny Konnig

	Authors	
<p>Structural specificities of ART-treated mothers and their children</p> <p>With regard to assisted reproduction (ART), Czechia is an exceptional case due to its high degree of accessibility. The use of ART is relatively common and has a high take-up rate not only compared to other post-communist countries but also in the broader European context. However, access to ART in Czechia is exclusionary (only for socio-economically advantaged couples), heteronormative (only for heterosexual couples) and age-selective (only women younger than 39 years are entitled to three-four cycles partly covered by health insurance). European comparisons of ART data collected by ESHRE, Czech women undergo ART treatment at younger ages than do most European women. Our paper will focus on the characteristics of Czech mothers who have undergone ART treatment and their children. Demographic analysis shows, not surprisingly, that ART users are, on average, older than those who conceive naturally. Interestingly, some studies and also preliminary results for Czechia determined that ART treatment is most often used for 1st births by married, higher-educated women. However, the lack of suitable individual-level data that can be applied to study the outcomes of ART conception constitutes one of the main obstacles to the conducting of socio-demographic studies focused on structural differences between ART-treated and nonART-treated mothers and consequently the family constellations into which children of ART-treated and nonART-treated mothers are born. In practice, the identification and understanding of this socio-demographic context are essential not only when talking about stratification in the broad sense, but also for public health authorities and family policymakers in terms of searching for ways in which to support different families with respect to the successful realisation of their reproductive plans. The analysis will be based on anonymised individual data on newborn children and data on mothers that gave birth in Czechia between 2013 and 2020 obtained from the National Register of Reproduction Health and the Czech Statistical Office. In order to identify those children in Czechia who were born following ART treatment, the data sets on children from the Czech Statistical Office were linked with data from the module of assisted reproduction of the National Register of Reproduction Health managed by the Institute of Health Information and Statistics of the Czech Republic (IHIS). Similarly, in order to identify those mothers in Czechia who became pregnant and subsequently gave birth following ART treatment, the data sets employed linked data from the module of mothers and the module of assisted reproduction (IHIS). These unique anonymised data sets enable us to identify with a high degree of reliability those children that were born following the application of ART/mothers that gave birth to children following the application of ART. Moreover, we can analyse the data separately according to the type of ART treatment received (mainly fresh IVF versus frozen embryo transfer).</p>	<p>Anna Šťastná</p>	
<p>Facing the Illness of a Family Member: an Exploratory Study on the Phenomenon of Young Carers in Spain*</p> <p>This paper digs into the lived experiences of young carers (YCs) and what effects the illness of a family member, usually a progenitor, has in their lives. How do YCs feel about the caring duties and experiences established with their care-dependent family member? To answer this question, this paper relies on qualitative data gathered from in-depth semi-structured interviews with YCs in Spain (N=10). A thematic analysis of the interviews revealed three themes. The illness of a family member strengthens intergenerational family solidarity and involves a learning process related to soft skills and emotional intelligence, but it also provokes psychological costs and a need for emotional support in YCs. This paper provides</p>	<p>Rita Cavallotti</p>	<p>Laia Pi Ferrer</p>

<p>new empirical consideration in the ongoing investigation and social recognition of YCs, but from Spain where the family is a strong cornerstone of social protection, but where the literature on this phenomenon is almost non-existent and social awareness is limited.</p>		
<p>Families confronted with unexpected risk: knowledge of relationships as a resource for resilient families*</p>	<p>Donatella Bramanti</p>	<p>Sara Nanetti</p>
<p>Living in a risky society is the figure that characterized the last decades of the last century. The perception of never being safe, even in the most meaningful relationships and characterized by love and dedication, is an experience that has crossed the lives of couples and families, increasingly exposed to instability, conflict and the difficulty of facing increasingly complex challenges. Until COVID19 arrived. All families have had to deal with a real danger, the risk has become very close, the family contagion, and all the strategies to deal with it have heavily affected the daily life of families (Prime et al., 2020; Fisher et al., 2020; Di Nicola, Ruspini, 2020; Günther-Bel et al., 2020). If the risk is to be read as an inadequacy between challenges and resources, what scarcity of resources is more serious today for the well-being of family relationships? If, as emerged from many researches conducted in recent years (Bramanti, 2015; Bramanti et al., 2021), risk can also be a personal, community, and institutional resource, perceiving risk, and facing it is an opportunity for growth, through overcoming challenges. In a nutshell, what have families learned? What knowledge of relationships has allowed and allows us to face an event whose figure is exactly the risk of contagion, which has dragged with it, disease, death, isolation, poverty? To answer these questions, the results of a longitudinal research conducted in Italy with a panel of 3000 subjects aged between 18 and 75 will be analyzed (Centro di Ateneo Studi e Ricerche sulla Famiglia, 2020), in three moments: in the first lockdown, in the summer reopening of 2020 and, one year after the beginning of the pandemic, in the spring of 2021. From the analysis emerge three properties that qualify the knowledge of families: 1) the family is in difficulty; 2) the family resists; 3) The family is demanding. These in a nutshell, some evidence: The total blockade, the closure of schools, production activities, the drastic contraction of interpersonal and social contacts has inevitably put families in difficulty. It is a difficulty that is not undifferentiated, but that is modulated according to the family structure and the phase of the life cycle that the family is facing. The great criticality that families live from an economic point of view emerges clearly. Families with young children experience the most negative impact of Covid on their lives at different levels. The general picture of criticality and strong stress that families experience, however, should not make us think that this phase of suspension only produces negativity or is experienced as a block that prevents transformations and evolutions. The time of suspension is also a time of changes that can highlight the regenerative capacity of the family and its vitality. The distances between people at the social level seem to be compensated by an increase in relationality at the family level. On average, positive changes are more consistent than negative ones and this occurs to a greater extent for those who have children than for those who live in a couple and do not have children or live alone. We are experiencing this new situation in which political institutions have a decisive role. Families feel empowered by institutions, but they ask for more attention. Of all the peculiar aspects of the family, the one that families feel has been considered most by the Government is empowered: a third of families therefore clearly feel the burden of responsibility that has been given to them. Conversely, the aspect that according to the interviewees is less recognizable in government action is the direct involvement of families in decisions: families do not feel heard. To answer the questions on the knowledge acquired, consolidated, or dispersed by families during the pandemic, the responses of families to the emergency and the peculiar properties of resistant families will be</p>		

investigated, as a virtuous model of relational knowledge in response to the risk related to the emergency.

	Elena Pérez de la Merced	Amparo Moreno Hernández
<p>Motherhood at the crossroads: Mothers with physical disabilities*</p> <p>El sistema sexo/género establece una especie de línea de continuidad entre el sexo, el género y la orientación sexual dibujando así el modelo de feminidad hegemónica donde la maternidad aparece como piedra angular de la misma. Sin embargo, las mujeres con diversidad funcional transgreden este aparato normativo experimentando una vivencia diferenciada del hecho de ser mujer. Entre los mitos en torno la maternidad de las mujeres con diversidad funcional (López, 2008; Kalender, 2010; O’Toole, 2002) se encuentran: 1) el mito de la asexualidad (mujer con diversidad funcional no es ni objeto ni sujeto de deseo); 2) el mito de la dependencia (la diversidad funcional se encuentra asociada a la dependencia y no al ejercicio del cuidado); 3) el mito de la discapacidad que se hereda (de madres con diversidad funcional nacerán hijos e hijas con diversidad funcional) y 4) la creencia de que los hijos e hijas de progenitores con discapacidad sufrirán consecuencias psicoemocionales negativas. El presente trabajo tiene como objetivo fundamental acercarse a la experiencia de madres con diversidad funcional. En este sentido, nos interesa conocer cuáles son los obstáculos simbólicos y materiales que perciben y experimentan las madres con diversidad funcional con respecto a la maternidad y al ejercicio de la crianza. Para ello se han realizado entrevistas en profundidad a 20 madres con diversidad física. Los resultados muestran que estas madres han sufrido prejuicios sobre su maternidad relacionados con los mitos anteriormente mencionados. Asimismo variables como el nivel socioeconómico o el hecho ser familia monoparental o no produce diferencias en cuanto a la experiencia de ser madre. Palabras clave: Maternidad, género, diversidad funcional.</p>		