

PRODUCING AND REPRODUCTIVE CONTEXTS OF PARENTING IN FAMILIES OF YOUNG PARENTS AND MOTHERS

Doris Amparo Parada Rico¹ Erika Maldonado Estevez² and Félix Lozano Cárdenas³

¹ Nurse, maternal and perinatal master's degree, PhD in Social Sciences, Childhood and Youth from Cinde-Umanizales, professor at Universidad Francisco de Paula Santander, researcher of the Public Health Research Group (GISP). E-mail: dorisparada@ufps.edu.co

² Organizational Social Communicator and Journalist, Master in Pedagogical Practice and teacher at the Universidad Francisco de Paula Santander, Researcher of the Interdisciplinary Group of Research in Communication APIRA KUNA. E-mail: erikamaldonado@ufps.edu.co

³ Communicator Social Journalist, Doctor in Education, teacher Universidad Francisco de Paula Santander, Researcher of the Interdisciplinary Group of Research in Communication APIRA KUNA. E-mail: felixlozano@ufps.edu.coufps.edu.co

ABSTRACT

Objective: to analyze the elements of the context that are imbricated in the parenting experiences of young fathers and mothers in the municipality of Cúcuta.

Methodology: a qualitative study with a phenomenological interpretative approach that considers language as a resource and a form of reproduction of the social world. For its exploration, in-depth interviews, genograms and cartographies were used. In addition, five families of young fathers and mothers with sons and daughters were integrated.

Results: The young fathers and mothers report four main categories that emerge in a relational framework of parenting contexts. These are the extended family as a context of power and shelter, the State as a structure that permeates the forms of parenting, the market as a priority element for the care of children, and the community as a structure inscribed in parenting.

Conclusion: parenting is inscribed in contexts according to the possibilities of the subjects; likewise, it allows interactions and participation of others in the nuclear environment. According to the social place occupied by the father and mother and their relationships, they accept the informational and instrumental contributions received; sometimes, they are inscribed in them. However, they keep a certain distance to act reflexively in the child's care.

Keywords: context, childrearing, social interaction (Thesaurus)

RESUMEN

Objetivo: analizar los elementos del contexto que se imbrican en las experiencias de crianza de padres y madres jóvenes del municipio de Cúcuta.

Metodología: estudio cualitativo con enfoque interpretativo fenomenológico que considera el lenguaje como un recurso y una forma de reproducción del mundo social. Para su exploración, se utilizaron entrevistas a profundidad, genogramas y cartografías. Se integraron cinco familias de padres y madres jóvenes con hijos e hijas.

Resultados: Los jóvenes padres y madres dan cuenta de cuatro categorías principales que emergen en un entramado relacional de contextos en la crianza. Estos son: la familia extensa como contexto de poder y acogida; el Estado como una estructura que permea las formas de crianza; el mercado

como elemento prioritario para el cuidado de hijas e hijos, y la comunidad como una estructura que se inscribe en la crianza.

Conclusión: la crianza se inscribe en contextos acordes a las posibilidades de los sujetos; así mismo, permite interacciones y participación de otros en el ámbito nuclear. De acuerdo con el lugar social que ocupa el padre y/o madre, y sus relacionamientos, se va dando acogida a los aportes informacionales e instrumentales recibidos, en ocasiones se inscriben en ellos. No obstante guardan cierta distancia para actuar reflexivamente frente al cuidado del hijo(a).

Palabras clave: contexto, crianza del niño, interacción social (Tesauro)

INTRODUCTION

Child rearing is the process in which fathers, mothers, children and different actors interact within a societal system of cultures, aesthetics, and norms, among others, to provide care and introduce children into this social system. This interaction begins before the child's birth, "preparing the place where the child arrives," and continues throughout the child's life, according to the socio-cultural and historical patterns of the parents.

Thus, institutions and devices that are part of this process are set up and are configured as producers and social reproducers in child rearing, including the State, families, markets and community organizations (Razavi, 2007), which have symbolic values and gender images that permeate and influence care practices in each societal group, generating in turn forms of the sexual division of labor in this work.

Thus, young mothers and fathers move around a practical career in parenting, in which, following Goffman (2001), contexts and cultures are intertwined. Consequently, parenting integrates both structural and micro-social factors that intersect in the interactions that occur in it. These include social and cultural dynamics, normative foundations (education, health and comprehensive care policies), and social conditions and subjectivities, which contribute to the configuration of parenting and care practices (Faur, 2014).

Regarding the social structures in which the subjects in childrearing are immersed, some normative foundations give a glimpse of interrelations and relevant aspects that propose the "co-responsibility" between the State, families and society to ensure "the comprehensive protection and the guarantee of the effective enjoyment of the rights of pregnant women and children" (Congress of the Republic of Colombia, 2016). Among these norms are the Political Constitution of 1991, the Early Childhood Law (Law 1804 of 2016) and other subsidiary and subsequent laws.

Likewise, laws support the permanence of mothers with their children during the first eighteen weeks, among them Law 1822 of 2017 (Congress of the Republic, 2017) or the father eight days after childbirth. However, the intersections between capital and regulatory systems do not allow all young fathers or mothers access to these approaches.

From the micro-social sphere, which refers to the functioning of the actors within a social structure, the subjects construct meanings and carry out parenting based on the meanings they assign to it and the particular characteristics in which they find themselves so that the forms of

parenting, the meanings of this, as well as the reasons “because” and “for” of each action can be diverse, depending on the particularity of the subjects and families.

The influence of each institution on parenting does not occur in parallel or equal intensity on families and young subjects, but rather each one contributes from different levels, being possible to recognize in this sense interactions linked to the organization of care at the level of families, at the level of their support networks (inter-families), and the level of interaction with state and market agents and institutions (De Grande, 2015).

Thus, it was proposed in the current research to analyze the contexts that are recognized in this parenting career, taking into account Razavi’s proposal (2007), since the interaction around parenting occurs mainly in family, State, market and community contexts in which the events that are inscribed in it take place.

METHODOLOGY

The research ‘has a qualitative phenomenological approach, in which the phenomenon is comprehensively investigated based on the subject’s experience (Van Manen, 2003).

Some techniques such as in-depth interviews and mapping were used, seeking to interpret and understand, with the parents themselves, “what happens to them” and what has “crossed” their lives in their work as young fathers and mothers in their upbringing.

For this research work, five families of young fathers and mothers between 22 and 34 years old, with children from 3 to 6 years old and residing in Cúcuta and its metropolitan area, were approached. Their selection took into account characteristics such as family structure, sociodemographic characteristics and, diverse contexts among families, the availability of time to approach and interact with them, all of which contributed to the achievement of theoretical saturation.

The information analysis was carried out using grounded theory as a method. After three meetings with each family, in-depth interviews and mapping were carried out. Next, the data were transcribed and shared with the parents for verification and adjustments if necessary. Finally, a timeline was constructed with them, recording significant events and contexts of interaction in their life course.

Ethical considerations

During the beginning of the research process, the objective of the research was socialized and informed consent was requested from the young people; throughout the process, the confidentiality of the data was respected, and their anonymity was preserved. Furthermore, the standards given in Colombian Resolution No. 8430 of 1993 and Law 911 of 2004 were applied, as well as the ethical principles stipulated in the CIOMS declaration of 2016 in its fourth version. As a result, institutional endorsement was obtained for the execution of the study.

RESULTS

Considering the objectives set out, four major categories stand out, which account for the contexts of the interaction of young fathers and mothers and the diverse forms of upbringing. These have been named as “the family context, a structure in flux that enables and limits; the State: co-responsible and orienting the forms of upbringing; the market: a socioeconomic determinant for upbringing; and the community: an opportune structure in upbringing”. These are described as follows.

The family context: back-and-forth structure that enables and limits

The young fathers and mothers in the study initially relied on their extended family for childrearing tasks and to obtain a place to live with their child to have the necessary goods and food. Among all the extended family members, the presence of the grandmother is noted, who in all cases is an emotional, economic, informational and instrumental support. In addition, some siblings provide information about childrearing, become caregivers for the children, and sometimes contribute financially.

With time, agencies emerge in such a way that fathers and mothers autonomously assume the demands of their new family, especially in the order of upbringing, make decisions that even imply moving away from their family of origin to achieve their “independence,” and in some cases to avoid coercion that limits their freedom to carry out upbringing, or what they call: “inadequate” learning in the child.

Related to this topic, a reiterative event emerged in the stories that evidenced controversies between grandmothers, fathers and mothers, as expressed by one of them: “*she made me ugly, she would not let me wash the clothes in the washing machine, she wanted me to wash them by hand, then she started to behave like Noooo..., and she started to interfere with the child’s things, not to do this or not to do that, she would not let us decide*” (Mother 1).

Likewise, the issues of permissiveness that the grandmothers valued were a reason for the discrepancy and rupture with these contexts, given in cases such as the following: “*my mother gives him everything now, if he asks for something, then my mother gives it to him now, but if he asks us for something, he has to wait, not when he says now, those are little things that my mother is no longer, she is no longer helpful, but she is harming the child*” (Mother 4).

This reveals a family that, in Mead’s (1971) vision, is no longer one that is in the midst of a post-figurative culture, in which “the past of the adults is the future of each new generation” (p.100). Instead, however, one that is migrating to a more co-figurative type of culture, in which, on the one hand, they move away from the prescriptions of their predecessors, and on the other, they learn from their peers, among themselves, as some participants refer to: “an upbringing not taken from a manual,” “trial and error.”

In this sense, an extended family is an initial place of refuge for the new couple of young fathers and mothers, from which they gradually disengage as their economic capital or the problematic situations among its members increase. Thus, they argue the need to have their own space to raise their children, acquire home supplies, and improve their relationship. Although,

sometimes, it is perceived as the one that does not allow an adequate relationship between the couple, nor the education they want for their children, they feel constrained by it and have difficulty in making decisions, primarily because of the sexual division of labor that the man must demonstrate in front of his family. This can be seen in expressions such as the following, given by a mother: *“The mother had raised him differently, very macho ... and at the beginning, he did not want to help me and no, and there were many discussions about helping me ... now that we live alone Jairo does the cleaning at night when I am at the University ... so I do the cleaning during the day; in the afternoon he stays with the child, if I am not there he does the homework”* (Mother 2).

It is evident that in intra-family interaction, gender patterns prevail in young fathers and mothers, in which maternity is associated with care and household chores and paternity with a responsibility of economic provision and protection; in such a way that, if the man performs tasks culturally assigned to the woman, these are considered as actions of “help” to this mother. The woman mainly attends meetings at the child’s school, feeds him or her, teaches and helps with homework, takes him or her to health checkups, and stays with him or her at home, and the man generally spends weekends taking them to recreational places and church.

Thus, the relationship with the family of origin of these fathers and mothers is maintained as long as it is required for the care of children; it seeks to support the continuity of the young people’s trajectories and also to support them emotionally, informationally or economically at the beginning of their roles as fathers and mothers. In this sense, young people orient this relationship to exercise their autonomy and decision-making as fathers and mothers, distancing themselves from their extended families in some cases, to raise their children in a particular way and protect them from risks in their upbringing.

The State: co-responsible and guiding the forms of parenting

This institution, which is part of the entities that are interwoven in the upbringing, on the one hand, provides norms that circumscribe the relationship between work and child care, and on the other hand, offers a range of places that provide education, health and care that produce and reproduce forms of upbringing.

These places provided for the care of children have been adopted by young mothers and fathers, leaving their children there to continue their life trajectories. Three of the families in the study placed their children in social kindergartens before the age of three, seeking a space for care or academic training. According to the mother, one of them took their daughter to a children’s home when she was 13 months old to start working in a paid job. The remaining families took their children to a state kindergarten when they were 3 years old to begin educational training.

The parents tell of their experience in the places mentioned above in different ways; family 1, who has better economic resources, refer that it was a public place close to their home, so they took her there to have time to work, but later they transferred her to a private bilingual school since for them academic training is relevant and they believed it was convenient to make the change. So this is how the stories are found:

“But it was hard when we took her for the first time, although she never cried ... and it was a kindergarten, my God, that was terrible, you remember it was the only thing we could afford, ninety thousand pesos, and we do not want to make Lupe’s quality of life worse for another child, because we would have to put them in a public school, not that it is bad, but in that school, everything is in English, so we like it a lot” (Parent 1).

Three of the families with fewer resources, on the other hand, keep their children in the public kindergarten where they are fed and receive “informal” education, which is carried out mainly to encourage the development of motor skills in the children. Although in the stories of one of the parents, there is a nostalgia for the education provided in the past by the educational entities and the training in values, he refers that his son’s school helps him in the upbringing of his son: *“at school, he has learned a lot, because he tells me, dad, my teacher says that we have to share...” (Parent 2).*

One of the participating mothers who lives without her partner but with her extended family considers that it has been a good place for her son’s education, besides helping her to have time to finish his studies; one of the families, despite not having a high economic level, has enrolled her son in a private educational entity, where they consider that he is safer and learns better, which in their case, has been advised and paid for by the grandmother, who fears that her grandson will not be well cared for in a State entity.

Training institutions become an opportunity for parents, a place that provides food for their child, a space for parents to study or work, and at the same time, a place where, through the teachers, they receive informational and, in some cases, emotional support for their upbringing. This is the story of one of the mothers who discovered her son’s dyslexia and the need for speech therapy through the teacher of the private kindergarten where he was: *“She recommended professional help for the child’s motor skills, and therapies and speech therapy, and when we go to the handing out of newsletters, the advice she gives is very good, she says things, like that you should dedicate time to them, not to help them to be lazy, but to tell them “you have and you can do that”; “At the beginning I was very lazy with school, sometimes I didn’t even want to get up to take him, he was missing a lot, but then seeing the absences, seeing the work and all that, and that there were other children who stood out more, I wanted him to be on the honor roll. ... and they have congratulated us a lot, No! The child has made an excellent change, they tell us all that” (Mother 2).*

In this way, formal or informal institutions become a relevant element in the formation of the child; it is located according to the social position of the parents, but it is also seen taking into account the type of formation that is desired for the child, the contributions such as the food they receive, and schedules that are appropriate for the parents to study, work or carry out household chores.

On the other hand, there are health institutions to which parents go with their children. In some cases, they are the places that should be visited for growth and development control and to verify the child’s physical achievements, but they should not be continuously visited because it is not perceived as required or friendly. Only for two participants the advice and prescriptions of the

pediatrician or health personnel were received as what should be applied “to the letter.” These were the ones whose children had severe health conditions and required more frequent checkups and supervision.

This can be seen in stories such as the following “*I went to the doctor a lot and had appointments with the pediatricians, with the doctors, and as a new mother, one pays much attention to what the doctor says and so on*” (Mother 3). “*Yes. Vaccinations, child checkups, doctor’s appointments, post-operative checkups, everything*” (Father 5).

On the other hand, in the stories of the three remaining families, there is a predisposition not to follow the indications of the health personnel about the care of their children or discomfort and disappointment with the system and the health companies, as we can see in the following fragments: “*now they tell you not to give him the bottle, but for me, it is very important to give him the bottle, so I don’t take it away, I mean, I almost don’t follow the recommendations, so I almost don’t follow the*” (Mother 4); “*I waited because I wanted my child to be normal*” (Mother 1); “*it was no longer Cafesalud, Saludcop, but the new EPS, so I go there, and there is no history of me because there it’s like, is it the first time he comes?*” (Mother 2). This leaves them without many expectations, so they use the health institution only for growth and development controls due to the need to present this card, without consulting for doubts in the care or upbringing, considering that they have not been their support.

In this aspect, following Colangelo (2014), parallel to the notion that is constructed of childhood, this is located “as an object of protection and training.” Likewise, pediatrics has managed to “legitimize itself in the broader scientific and social field as expert knowledge,” so for some parents, the guidelines these professionals give are indisputable. However, these young people also have other knowledge that argues with the given prescriptions, so it would be unreasonable to forget their existence but to recognize the arguments that embrace the body of knowledge built from their experience and a whole range of information from their predecessors. This way, it would become a truly friendly institution offering counseling according to the subjects’ needs and contexts. However, as Ovalle (2020) points out, it is difficult to articulate the intervention of the State with the needs of mothers and fathers in the upbringing process.

The market: a socioeconomic determinant for breeding

In Colombia and the world, there is a description of the regulations regarding the contexts interwoven in parenting and the support given to fathers and mothers in this condition, such as maternity and paternity leave. However, according to the authors, these have not been guided by egalitarian criteria (Veléz, 2020; Agirre, 2016), which does not allow fathers to carry out parenting and maintain themselves in the market alternately.

On the other hand, based on ECLAC information, by 2020, the unemployment rate of young people was twice as high as that of adults. Likewise, the unemployment situation and gender show a great difference between them since one out of every two women did not work, with female unemployment reaching 11.8%, a figure 3.7 percentage points higher than the male unemployment rate of 8.1% (ECLAC, Social Panorama of Latin America 2021, 2022).

The reflection it leaves evokes the need to rethink strategies in the country to support young people who wish to continue their educational trajectories and find a job to subsist in their career, especially when they assume, as we have known, to be parents and parents in juvenile condition. In Norte de Santander and the city of Cúcuta, a relevant situation occurs, and it is the economic transition that has prevailed since the border closure in 2015, as well as the decrease in economic income for some subjects who were engaged in informal work; this has also led to women entering labor spaces and assuming part or all of the expenses, which previously was not so explicitly evidenced.

In this case, the men participating in the study, as we have already mentioned, adopt the role of main economic providers; nevertheless, as Monroy refers (2019). However, women are involved in extra-domestic work, reconciling family-work spaces, and after the birth of their children, their priorities change, as revealed in some of the accounts. One of the participating mothers, for example, had never worked before, but after the birth of her son, she started some work at home, but her main source of attention, as she says, is *“to dedicate more time to my son ... to take care of his food, his clothes, to make sure he feels your affection”* (Mother 1). She works four hours a day doing hairstyles at home and handicrafts, which she also offers through the Internet, all of which she agreed with the father so as not to be away from her son.

Another participant changed her job from model to businesswoman, doing the latter work from her home, always thinking of staying with her daughter so that when she makes purchases or manages sales, she is present in her transactions. *“I always take her here, I take her here, and so on”* (Mother 2). A participant from a low socioeconomic level had not worked before and currently does paid work such as taking care of her nieces and nephews, during which time she takes her child with her. The mother participant, who does not live with her son’s father, decided to continue working at home or only on weekends, in order to stay with her son: *“after he was born ... I started working, eeh selling things, independently and so on, and when I was about six months old I started working during university vacations ... in a warehouse and then I worked on weekends in a warehouse and so on, I studied and worked and so on”* (Mother 4).

As evidenced by some authors (Robles et al., 2019), women assign greater value to care for the family, while for men, fatherhood seems to be synonymous with more outstanding work commitments to meet economic obligations. In this sense, the men in the study began working informally or as employees to assume, if not most, of the expenses. For example, as messengers in family hotels, cab drivers, general service workers and in construction work, all of which, according to them, were within their reach under their academic profiles.

According to the information obtained, men have an average monthly income of \$2,000,000 and jobs as administrators, construction contractors of large spaces, and formal employees in private companies, while women earn an average of \$387,500 and work in informal or self-employed jobs. This situation means that each one has a position or a place in the family economy, which is observed in some accounts: *“We have a pre-agreement, that he is in charge of the rent, the bills, and the child’s school, which are the big and fixed expenses, which are covered on specific dates, and what I cover are the food, so yes, sometimes it is daily, because as I do not*

have a fixed salary, if it is not what I sell in the day, then daily we buy what we have today or when there is more, we buy what we sell today: all the food, so yes, sometimes it is daily, because as I do not have a fixed salary, if not what I sell in the day, then daily we buy today's food or when there is more, we buy food for two, three or four days a week and so on, and another thing that is invested in is clothing" (mother 2).

The stories reveal that both the strategic decisions of fathers and mothers and the formal and informal norms of the labor market are structured based on images, stereotypes and gender logic that privilege a culturally constructed sexual division of labor (Domiguez, 2015). On the other hand, and according to the economic changes in the region, women are engaged in informal work, which leads to triple work shifts and work overload. It is also found that in some cases, the woman is the one who manages the economic resources in her family, and in case her partner wants to buy something, she must consult him. This is seen in some stories: *"he has always left the salary for me, because I am more organized with money" (mother 1).*

On the other hand, regarding the time that men enjoy with their families, it is interesting what emerges in the accounts of the young men, who, despite focusing on the economic provision, wish to have more time with their families. One of the fathers who lived abroad, and compares the economies of both countries, refer to the following regarding the work-family relationship: *"back in England they had a saying that was "I don't live to work, I work to live", that is, people worked four hours a day ...[], and the rest of the day was dedicated to their family, to enjoy all that kind of things, the payment was very good, that is, their people worked five hours, and with that, they had to support themselves peacefully, that is, a person who drove a bus, earned four million pesos..." (father 2).* Other parents have asked to adjust their work schedules in order to be able to continue their studies and care for their children.

Likewise, a certain classification of family forms that emerge according to the dynamics and division of labor between fathers and mothers is revealed, finding among them, according to Burin (2007), three types of couples: *traditional* couples who follow the classic sexual division of labor and have even agreed that she stays at home with her son while he works outside the home. In this way, the money she receives from the informal activities she does at home is only for herself or her child since the father is the provider of all expenses; *transitional* couples, who agreed to work together, but she is in charge of the child rearing and care, as well as housework; and *innovative* couples, who work, but also distribute tasks related to housekeeping, child care and attendance to meetings and controls related to child rearing according to their schedules.

In general, it can be said that there is a close relationship between the possibilities offered by the market in a place like the city of Cúcuta, an intermediate Colombian region bordering Venezuela, to young fathers and mothers and the ease or difficulties they have in raising children. This is expressed in some accounts, especially by men: *"It is very complex, because first, the employment situation and everything is very difficult, and that is because the economic part is indispensable to be able to have a good upbringing, to give them the necessary comforts to be able to live well, that does not mean that the one who does not have cannot do it, but it is necessary and*

as for the social part, right now it is very complicated because of the problem with the border.” (Father 5).

This relationship can be facilitated as long as there are offers from the State or private places to care for children while parents work. However, in the department of Norte de Santander, where this study was conducted, only 39.7% of children attend programs offered by the State; most of them attend Fami homes (23.7%), community homes (19.5%), CDI (18.9%) and only a small percentage attend kindergartens (2.5%). The above defines some dynamics used by parents in the search for care settings but also evidences the unsatisfied demand, referred by the same for causes such as the non-existence of institutions close to their context (16.7%) or because they prefer to care for their child at home (20.9%), as evidenced by the ENDS, 2015. All of the above may indicate the existence of social determinants that limit income or prevent access to contexts that contribute to parenting and, on the contrary, increase social inequality gaps.

5.4 The community: an opportune structure in parenting

In this link related as one of the institutions integrated into the upbringing, the conformation of networks of friends and participation in communities that contribute or are imbricated in the upbringing and that give shape to upbringings in which neighbors, vendors, fellow students, religious leaders and friends intervene.

On the one hand, the presence of subjects who provided instrumental support in the upbringing process emerges in the narratives; let's see, for example, what two of the participating mothers said. *“First, I sold them lunch, then they would go and stay at my house for half a day, and at two o'clock we would go back to the university and they would help me with the child, then they would carry the child, the car, this and so on [...] one lady, who was our friend's mother, brought him soup every day, she made soup and brought it to the child, and Mrs. Gina, where we lived, she would bring fruit, bread, everything to the child”* (Mother 2).

Friends close to the house emerge, called neighbors, who appear to transport the children, as in the case of the mother who lives with her son *“My son is almost the opposite of me in the sense of interacting and that because he looks like a politician in campaign [...] sometimes when he is crying because he doesn't want to go to school, the neighbor takes out his motorcycle and says: let's go and take him so he won't cry”* (Mother 5).

Another source of support in parenting is the new groups of friends who are already parents, also in a juvenile condition since single friends have been left behind because they do not have the meeting point that is the child; they emerge as a network that offers informational support among themselves, as one of the mothers relates: *“Sometimes they do not know something and one helps them, or they tell each other the experiences of the children, that how was the birth, that why the child talks more and the other does not, that why one child is more intelligent and the other is not, or why one child is more sickly and the other is not, little things like that”* (Mother 3).

Some people can interact and participate in the child's education, although they do not have a close relationship with the mother or father. For example, in the case of a participating mother, who, through the ice cream vendors, has taught her son about the possibilities of obtaining

things “so now even all the ice cream vendors know me and my son loves ice cream, eh, so he shouts, he shouts at the ice cream vendors and the gentlemen already know him, so I have to go out and talk to them and tell them that until I leave they should not come... []... then X calls them; but if he calls them and the gentlemen see that I don't come... []... then X calls them. []... then X calls them; but if he calls them and they see that I don't come out, they go straight ahead and if they see that I come out, then they take the ice cream that X always eats” (Mother 5). In this way, she has explained to her son the moments in which things can be obtained, their economic value and the interactions that take place when shopping. The above would be a supportive form of social interaction.

In parenting, on the other hand, the implication of religious beliefs or faith is revealed, which reproduces in parents a form of parenting following their adscriptions, as we see in the following stories: “to be a father is to be a priest of the house, to bring nourishment and spiritual nourishment as well... []... Yes, to try to fill that void and thanks to God I met the person I had to meet, it was Jesus (God)” (Father 1); “I pray every night with X, I pray to him, he already knows how to pray and I also pray every night” (Mother 3).

From this dimension called community, it can be affirmed that the diversity of places where young fathers and mothers mobilize with their children shapes relationships that contribute to their cultural, social and even economic capital and constructs forms of upbringing. It is not that it is the only space, but it becomes a place of conversation and encounters that build knowledge and practices on the part of the different social groups.

CONCLUSIONS

The contexts present as a priority in the study are intertwined to carry out parenting in a relationship in which the family, the State, the market and the communities delineate guiding routes in which parents can walk on the design proposed by them or diverge by building a practical career during interactions that propose new ways of being and being in parenting. Thus, the young participants in this relational framework struggle to exercise autonomy, to obtain the means to reach a socioeconomic level that allows them to advance in this career, to balance roles and participation with their partner in parenting, and above all, to provide their child with what is necessary for his or her well-being. Thus, fathers, mothers and children allow understanding of parenting as a creation from their possibilities and forms of interaction, which transform and emancipate.

In this sense, it is necessary to rethink the conception of public policies and, in general, the regulations on this issue since there is an emphasis on implicit or explicit emphasis on women as caregivers of their children, as well as the need to provide more openness to the supply of care environments for children, and strategies for these parents to continue their careers, without stigmatizing their condition.

Conflict of interest

The authors state that they have no conflicts of interest.

References

- Agirre, A. (2016). Negociaciones de pareja: los trabajos domésticos, la crianza y la construcción de la maternidad y la Paternidad. *Papeles del CEIC*, 1(152), 1-27. doi:<http://dx.doi.org/10.1387/pceic.15209>
- Burin, M. (2007). Trabajo y parejas: impacto del desempleo y de la globalización en las relaciones entre los géneros. México. Obtenido de CRIM-UNAM, México: http://xenero.webs.uvigo.es/profesorado/mabel_burin/trabajo.pdf
- CEPAL. (14 de enero de 2019). *Juventud e inclusión social*. Obtenido de Observatorio de Juventud para América Latina y el Caribe : <https://dds.cepal.org/juvelac/estadisticas>
- CEPAL. (2022). *Panorama Social de América Latina 2021*. Santiago. Obtenido de https://repositorio.cepal.org/bitstream/handle/11362/47718/1/S2100655_es.pdf
- Colangelo, M. A. (2014). La crianza como proceso sociocultural. Posibles aportes de la antropología al abordaje médico de la niñez. *Primeras jornadas Diversidad en la niñez. Hospital El Dique*, (págs. 1-12). Ensenada (Buenos Aires).
- Congreso de la República de Colombia. (2 de agosto de 2016). Ley 1804 de 2016. Bogotá, Colombia.
- Congreso de la República de Colombia. (2 de mayo de 2016). Ley 1780 de 2016. Bogotá, Colombia
- Congreso-de la República de Colombia. (4 de enero de 2017). Ley 1822 de 2017. Bogotá, Colombia
- De Grande, P. (2015). Cambios y continuidades de los vinculos interpersonales de sectores medios urbanos tras la llegada de un bebé. *Horizontes Sociológicos N°6(3)*, 73-88.
- Domiguez, M. (2015). Parentalidad y división del trabajo doméstico en España, 2002-2010. *Revista Española de Investigaciones Sociológicas*, 45-64. doi:doi:10.5477/cis/reis.149.45
- Faur, E. (2014). *Cuidado Infantil en el Siglo XXI. Mujeres malabaristas en una sociedad desigual*. Buenos Aires: Siglo Veintiuno Editores Argentina S. A
- Goffman, E. (2001). *Internados. Ensayos sobre la situación social de los enfermos mentales*. Buenos Aires: Amorrortu.
- Mead, M. (1971). *Cultura y compromiso. Estudio sobre la ruptura generacional*. Argentina: Granica editor.
- Monroy, M. L. (2019). La sociedad del conocimiento y las brechas de género en ciencia, tecnología e innovación. *Cuadernos Latinoamericanos de Administración*, 15(19).
- Ovalle, A. (2020). Crianza y Cuidado, intervención del Estado y las ONG: un estado de la cuestión. *Revista Latinoamericana de Estudios de Familia*, 12(1), 143-164. doi:DOI:10.17151/rlef.2020.12.1.9
- Profamilia & Ministerio de Salud. (2015). *Encuesta Nacional de Demografía y Salud. Tomo I. Componente demográfico*. Bogotá: Profamilia.
- Razavi, S. (2007). *The Political and Social Economy of Care in a Development Context*. Switzerland: United Nations.

- Robles, E., Van-Barneveld, H., & Mercado, A. (2019). Transición a la maternidad/paternidad y prácticas de crianza en tres generaciones. *Pensando Psicología*, 15(26), 1-28. doi:DOI: <https://doi.org/10.16925/2382-3984.2019.02.02>
- Van-Manen, M. (2003). *Investigación educativa y experiencia vivida*. Barcelona: Ideas Books S. A.
- Veléz, M. (2020). Paternidades corresponsables e igualdad entre mujeres y hombres. *Revista Gestión de las Personas y Tecnología*, 1-11. Obtenido de https://www.researchgate.net/publication/340425892_Paternidades_corresponsables_e_igualdad_entre_mujeres_y_hombres