

Ako Sjöberg

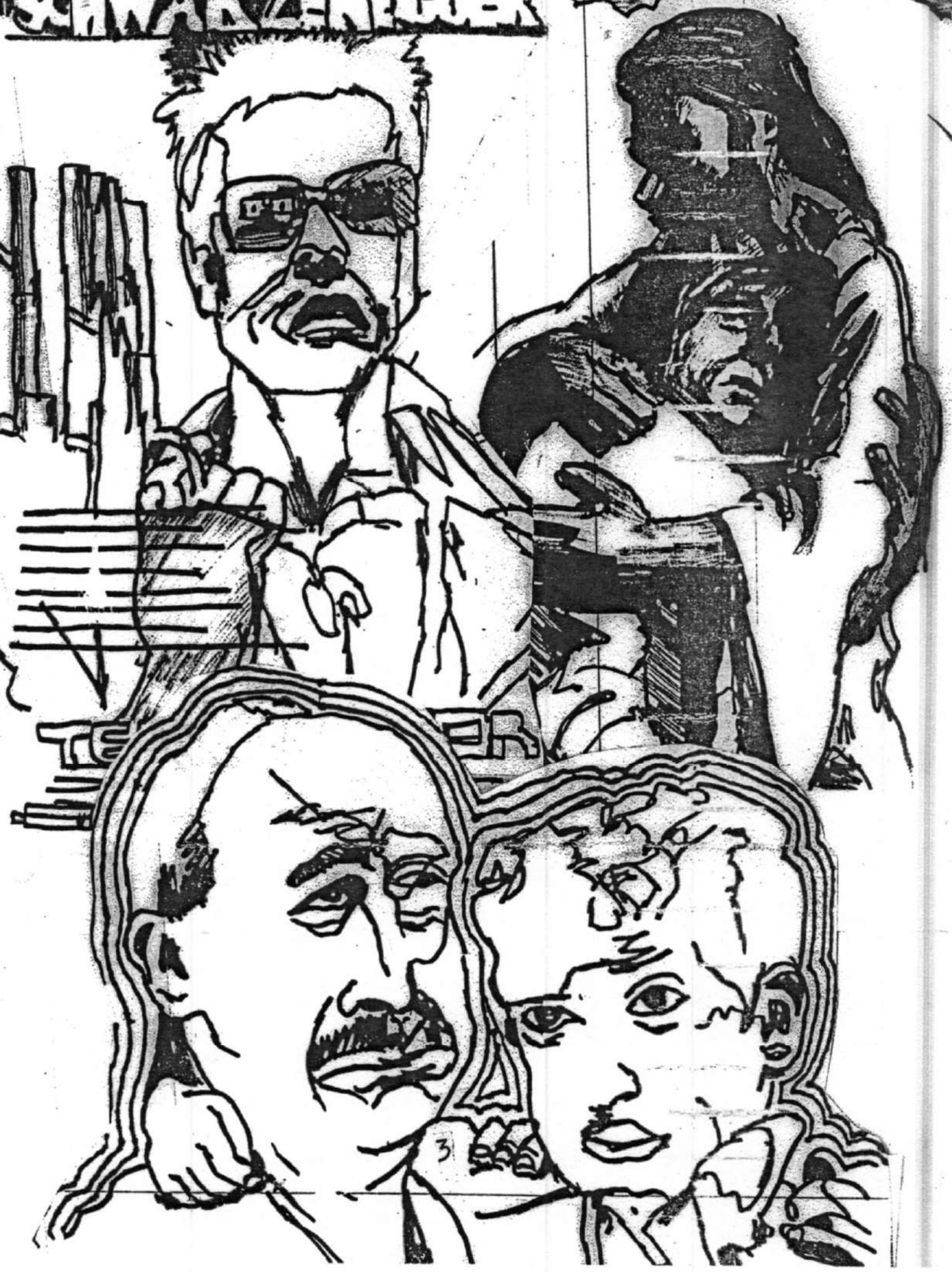
## INTRODUCTION

One part of being a man, can be being a father, or at least having a father, present or not. ~~WHXEXXK~~  
~~XXXXXXXXXXXX~~ Our western society has a lot of images, and stories, about fathers, in our patriarchal religions---the father, the son and the holy ghost, to the patriarchs on the old testament. Other stories comes from biology, where white males, after Darwin ~~XXXXX~~, primatologists "proved" the Nature of masculinity and the nature of fatherhood. This together with a large number of other stories, "mythic" stories about the Natural or god given (and thereby also proper) way of being a man and being a father, form a carpet, a subconcius carpet of "proper" masculine behavior,

~~WHX~~ With this subconcius carpet of mythic stories, (stories that tells stories) we have to try to navigate in a society where we have the needs of the people closest to us on one hand, and <sup>our</sup> internalized carpet of mythic stories and images that tell us what is ~~tells~~ "proper" ~~thing~~ to do. ~~XXXXXX~~

This booklet is ~~XXXXXXXX~~ a begining in looking at the ~~XXXXXXXXXX~~ production of masculinity in fathers. Father masculinity. With clipping from Adrienne Burgess' book FATHERHOOD RECLAIMED, and drawing and text ~~it~~ created by me. this could be a beginning to understand the complexity, and the workings of lingering patriachal culture, and by using our own agency try to create methods of acting that goes against the ghost of patriarchy.

# SCHWARZENBERGER



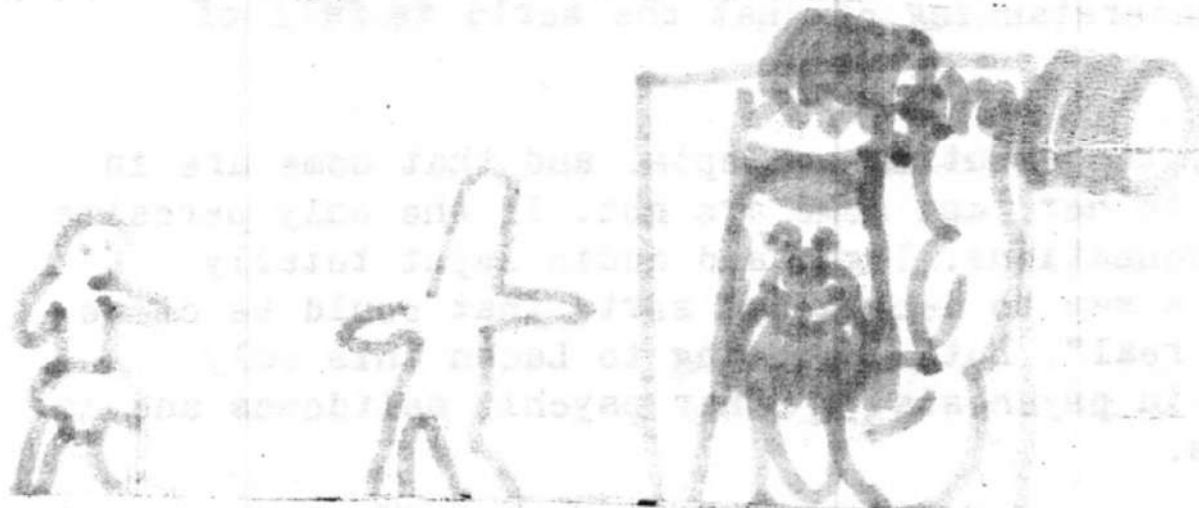
REPTILES & AMPHIBIANS



It was in 1909 that Carl Jung first commented on the 'magical' influence parents have over their children. This he ascribed not to the child's individual helplessness or particular personality, but to the luminosity of parental archetypes activated in the child's psyche. 'Behind the father stands the archetype of the father, and in this pre-existent archetype lies the secret of the father's power.

P.C.

Carl Jung commented the magical influence parents have angered their children. And he ascribed this not to the children's individual helplessness, but rather to the parents archetypes, inside the child's psyche, that behind the, flesh and blood, parents stood the archetypes of the parents. So behind the father, stands an archetype of the Father.



If we, instead of thinking with the problematic concept of 'Archetype' only would think with the concept mythology, understood as our societies important meaning carrying stories, Mythologies understood as being the sum of all known and subconsciously perceived stories and myths about what it means to be something (such as a father) and that our "knowing" of the "archetypes" in this mythic canon of stories, maybe something we learn very, very early. As early that it actually becomes a part of us, just as just as the child learns language and starts to speak, and develops her identity and understanding of the world through language, so does the child learn mythology, the mythology in quotation marks that relates to tell the story and the expectations the unspoken expectations of certain people in certain roles. (p.1 Burgess -97). 5

wrong spelling

Jacuess Lacan said that the unconcius [something that I understand as very linked to mythologies,] is shaped like a language.

Hans Blumenbergs research on myth is linked to Lacans understanding of the real, the imaginary and the symbolic. Blumentberg's concept "reality absolutismus" discribes a state where the actual chaos and meninglessness of reality presents it self for a human who lacks myths to help her value and give meaning. Lacan's concept of "the Real" is a state that a person can perceive if she has lost the abillity to understand her sensations and the her scattered body parts as herself apart from the external world. And who lacks understanding of that the world is full of

symbols, representing concepts, and that some are in reality to her, and some are not. If she only perceive bodily sensations, light and audio input totally without a way to decode and sort, that could be close to "the real". But according to Lacan this only happens in psychosis and other psychic meltdowns and in newborns.

6 My father was a soft, gentle type of man. If my mother was cross he would wipe away the tears - real, role-reversal stuff. So why don't I hold him in high regard?

Gerrard, 43, father of two

(p.2 Burgess -97)

What are the measuring sticks that we use when we relate? Or when we judge our parents? Do we use our subconscious our super ego with its internalized biases and internalized mythologies?

Among the great achievements of feminist scholarship has been the exposé of ideologies which have defined and promoted women's behaviour. This great unmasking has provided precise perspectives on what was once vaguely referred to as 'conditioning', and helped many women re-appraise their lives. While a similar exercise in respect of men would be equally liberating,

has helped

In relation to this, there are two things that I want to say. First, that unmasking is one of the two things that needs to be done, to unmask and to reveal the ongoing mythologies in our society. But the second one is to use storytelling to create new myths that relate to what we want to create. What new stories and mythologies, we want to inject into our societies.



Recently, mythologists have begun investigating fatherhood imagery and guess what they have found: an alternative paternal archetype who, like the ruler father, can be found in many different cultures. This archetype is an 'earth father', a nurturer whose sphere is the countryside. The god Pan is descended from him, and so is Pluto,

In relation to this from this alternative father the earth father, the nurturing father. We have examples that can become stories both from in the book fatherhood reclaimed by Adrian Burgess. And in the second chapter about alternative father's diaries, where they write about from the 16th to the 19th century about your father. Good practices and also from the animal kingdom. And chapter three, we have descriptions of carrying monkeys, both biological and adoptive father's that both tell a new story at the same time as they undermined the old stories about violent patriarchal gorillas and alpha-males



## The uses of enchantment

Men's behaviour as fathers (no less than women's as mothers) has been shaped by a sophisticated mythology. In fact, it can be argued that since the image of the ruler father has been adopted as the nexus of patriarchy, this mythic figure has impacted on domestic fathering even more heavily than myths about motherhood have impacted on mothering. And it's not just the choice of the central figure. The themes attaching to him are equally significant. For myth is PR on a massive scale. It is cultural propaganda which presents a local event or idea as universal and 'natural'." T

book we have myth as PR on a massive scale it's in chapter one of Burgess' cultural propaganda. Also the fact that something local, something specific in a specific place and a specific time and a specific being is presented as something universal, something natural, something that we that is suggested that we take after.

I see that this has a start of a questioning and dissection of myths and myths not only understood as mythologies in religious settings, but also in a wider sense such as described by Roland Barthes

and

Ronny Ambjörbsson, who both bring up contemporary or at least up to 300 years, 400 years maximum old stories that have been come like mythology and also, Hans Blumenberg describes what he calls "work on myth", which is retelling and adapting of a baseline story, which can be said about a Swedish scholar Ronny Ambjörbsson's book, "Man myths: James Bond Don Juan, Tarzan and other lads" where he describes how at least, figures such as tarzan have

been retold over and over again from the original book is only a starting point. Which then goes on to become multiple iterations of movies of comic books and have a sort of backbone, figure, an archetypal figure in our society. And also Robinson Crusoe is brought up in chapter 7 in Ambjörnsson's book, where he is described as a figure that sense in more than 300 years have been a figure of masculinity that is doing that masculinity in this archetype is about leaving society and making it on one's own. That masculinity is about leaving society being alone not taking care of children at all. Continuing on page seven

Another recurring theme in Western myth is the willing sacrifice of the beloved child. Sometimes this is a daughter but more often it is a son, as in the story of Abraham and Isaac. Here the instruction is not to children. It is to fathers, who are told to let nothing (not even parental love, which is here recognised to be the supreme love) distract them from the higher purpose of their lives.

what is the higher purpose of life? Well, that is what is being told in the mythology.

What is being told by what Carol Gilligan calls the ghost of patriarchy? What is proper thing to do? What is the right thing to do? That is what Carol Gilligan describes the ghost of patriarchy to be it is something that can at the same time, make us leave our friends in order to not have to be abandoned and alone in a society . That for little boys at least says that friendship is not something close. Their relationship is not something that older boys have. So, the age of about 10 or so. The young boys have to leave their friends and become alone in order to become a real man. (Gil-18b p.68)



If the primary purpose of myth is to shape behaviour, what instructions have our culture's ancient myths been delivered to fathers and their children?

delivered to



НЕДОЗВОЛЕНИМ  
ПЛЯМТИСЬ ВИ  
НІВСТІТВОМ Н ШІ

The Gillian patriarchal ghost, this specific ghost just like other ghosts is something that is not really visible, but still present, that works unconsciously on us. That makes us do specific things and act in specific way, otherwise it will punish us, with negative feelings such as anxiety. This ghost is also similar to a Freudian description of the super-ego, which often is a sort of internalized patriarchal father figure, that can punish the individual using anxiety and other negative feelings, if you don't do what's right, what's proper.



## A healthy distance?

the reasoning  
What has been the reasoning behind the cultural pressure keeping males away from babies and young children? 'No developing society that needs men to leave home and do their thing for society ever allows young men in to hand or touch their

newborns,'

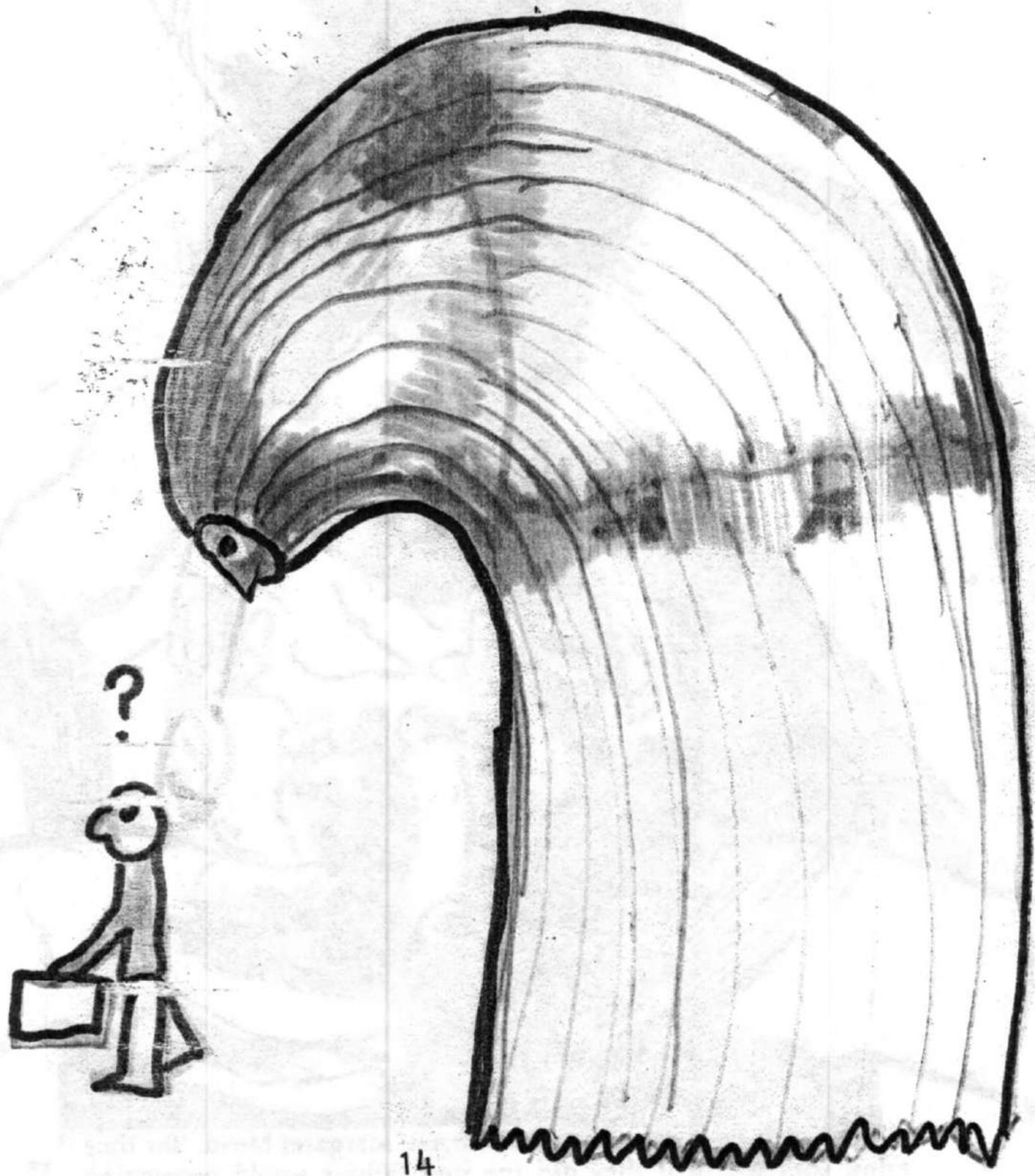
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observed the anthropologist, Margaret Mead, 'for they know somewhere if they did the new fathers would become so "hooked" they would never go out and do their thing properly.' 15

The following  
What has been the result of the  
... ..  
... ..  
... ..  
... ..  
... ..



The fear has not been that men, once they became as close to children as women have routinely been, would find the experience unappealing. Rather the fear has been that, once accustomed to it, they would not willingly give it up.



Men have been urged to keep at an emotional and physical distance from infants so that they will be cut off from their most tender feelings, so that they will be alienated from themselves. This has helped to condition them to blind obedience, has fitted them to undertake exhausting and degrading physical work, and has prepared them to be an army-in-waiting in times of peace and to kill and be killed in times of war.

Fatherly breadwinning did not, as is often believed, offer a smooth ride right up to the 1930s,



One of the key ways in which distance between fathers and their children has been promoted is through the image and reality of a father as his family's sole provider. This is a relatively recent development.

the idea of  
the distanced working father

is something that has been established for a specific reason such as later mentioned in this text for the times of industrial capitalism when men needed to go to the factory to work and wars, but it suggests that, that the love and the closeness between a parent and a child is not connected to the gender, but it's connected to the practice of caring the action of caring for a child leads to a caring relationship.





One of the key ways in which distance between fathers and their children have been promoted is through the image and reality of fathers as their family's sole provider

but unlike what our mythology tells us this idea of a working, distant father, and a present housewife-mother is a relatively new invention. Something that started after the first world war, and was well established after the second, in the mid-40s and 50s





one myth that we'll have to  
the sole provider is an in  
World War, and that actual  
after the Second World War  
as the Flintstones would s  
Stone Age.



try to re learn is that  
ention after the First  
y really was established  
It is not something, such  
ggest, that goes back to the

**"Ever see such a man?"**

**Biology as metaphor**



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Fantasies about flopsy bunnies wouldn't matter at all if that's where they ended. But they don't. Time and again, and often unconsciously, we apply our impressions of parenting behaviour among fish, fowl and mammals to human parenting behaviour. We assume a spontaneous and universal sexual division of labour in the natural world, which stimulates a belief that mothering and fathering behaviours are biologically determined and relatively fixed.

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## Primates: first impressions

In the period following the Second World War, an academic discipline which came to be called the New Physical Anthropology set out to define the nature and characteristics of Universal Man and, later, of Universal Woman. Much of this work, which relied heavily on studies of monkeys and apes, was carried out for UNESCO, and was motivated by the desire to combat institutionalised racism.<sup>6</sup>

The key primate researchers of that time were charismatic figures. They were all male, and although they never acknowledged their own bias (even to themselves), it is now established that their perceptions were dramatically affected by their gender, their race, their class, their marital status, and by the historical context in which they operated – as well as by the relatively limited data collected at the time. What did these men see? They saw co-operative, nurturing primate females devoted to their young and dominated by aggressive primate males. These they perceived as the Hugh Hefners of the natural world: outright playboys, mating short-term with as many females as possible and generally remaining aloof from their offspring. The luckiest were seen to live in harem-style troupes, with a host of hopeful females jostling for their favours. Hefner's magazine hit the news-stands in December 1953, and it is perhaps worth noting the coincidence of *Playboy's* colonising of American male fantasy, and the early primatologists' perceptions of male primate behaviour.

By the early 1970s, a leading researcher, Sherwood Washburn, was asserting that a fair proportion of 'Man's' problems arose from the fact that he was attempting to meet '... the problems of the atomic age with the biology of hunter-gatherers',<sup>7</sup> and a neo-Darwinian evolutionary theory was advanced to explain the supposed 'cad' behaviour of primate males. Given that their biological obligation to the next generation seemed to begin and end with the production of vast numbers of sperm, it was suggested that it made

reproductive sense for primate males (and, by analogy, human males) to mate with as many members of the opposite sex as possible, and to pay minimal attention to any offspring resulting.

In the period following the Second World War, the study of primate behavior was largely confined to the study of the natural and cultural history of the world, which was held out as a study of human evolution and was carried out for the purpose of the study of the human mind.

The first primate researcher of that time was Charles Darwin. He was the first to suggest that man and the other primates were descended from a common ancestor.

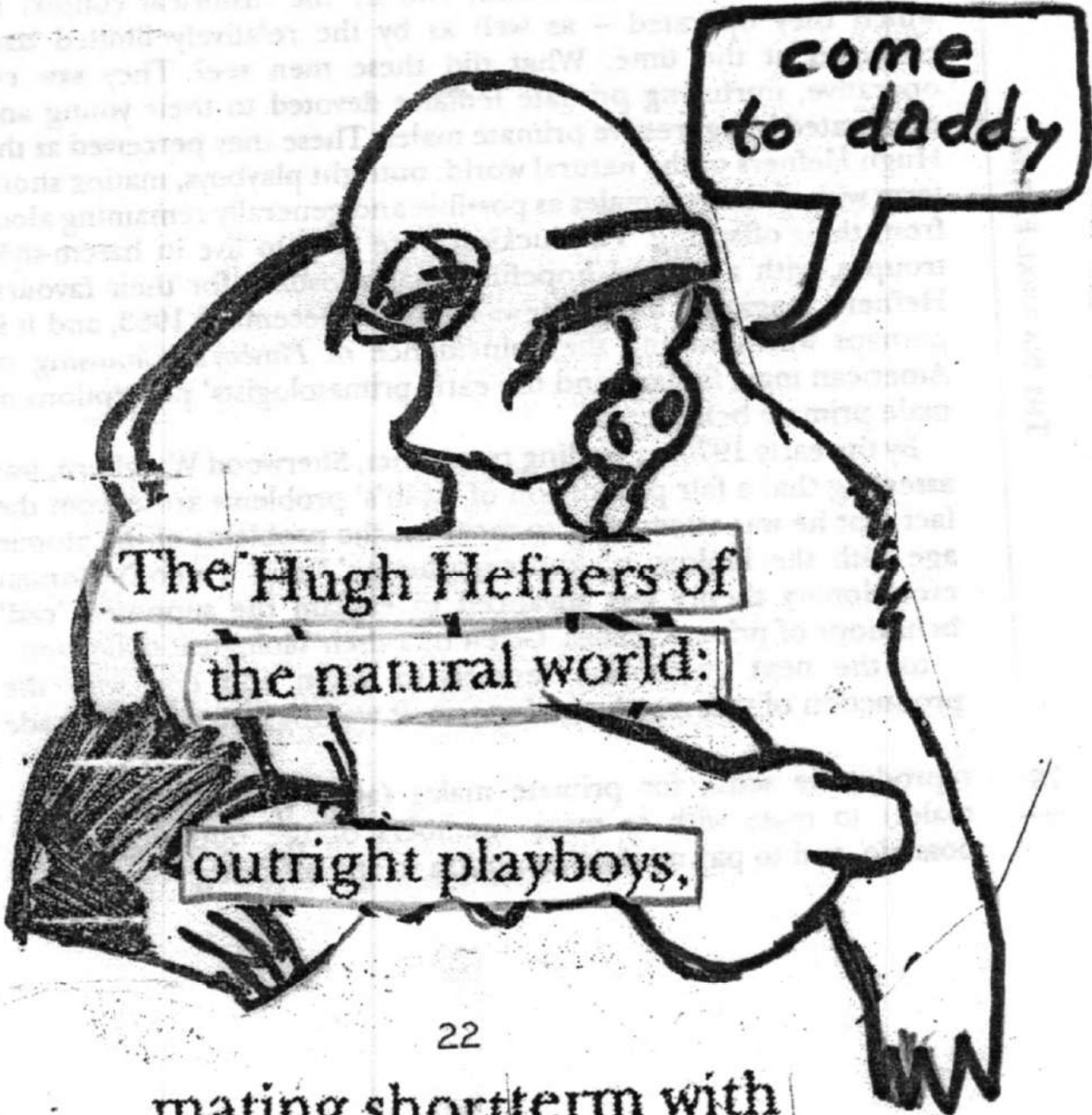
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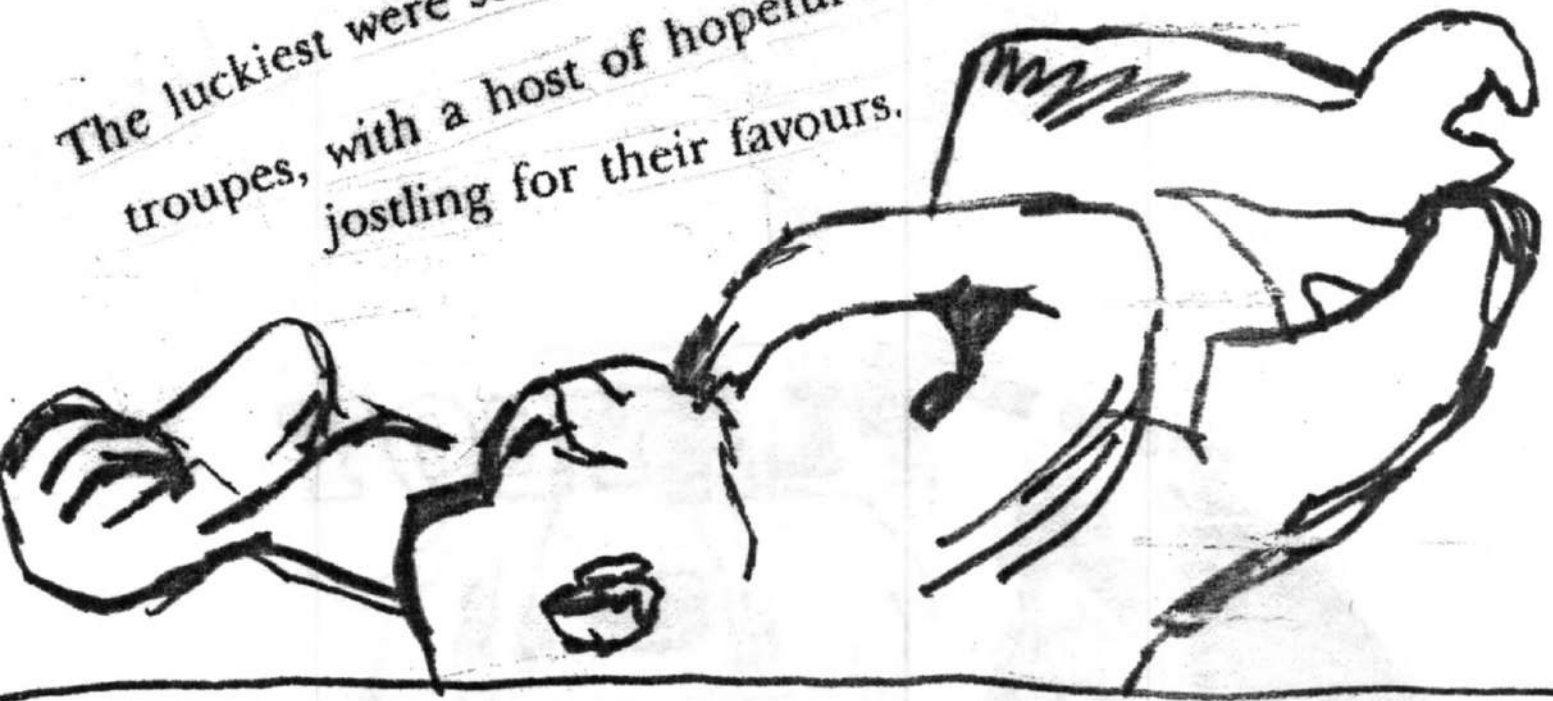
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## Primates: first impressions

the first wave of primate researchers which were all men with, without knowledge of their own biases that came at the time when also, Playboy magazine was released and became very popular in first came out in 1953. And its quote, playboys colonizing of American male fantasy and the early primatologists' perception of male primate behaviour. So Hand in hand

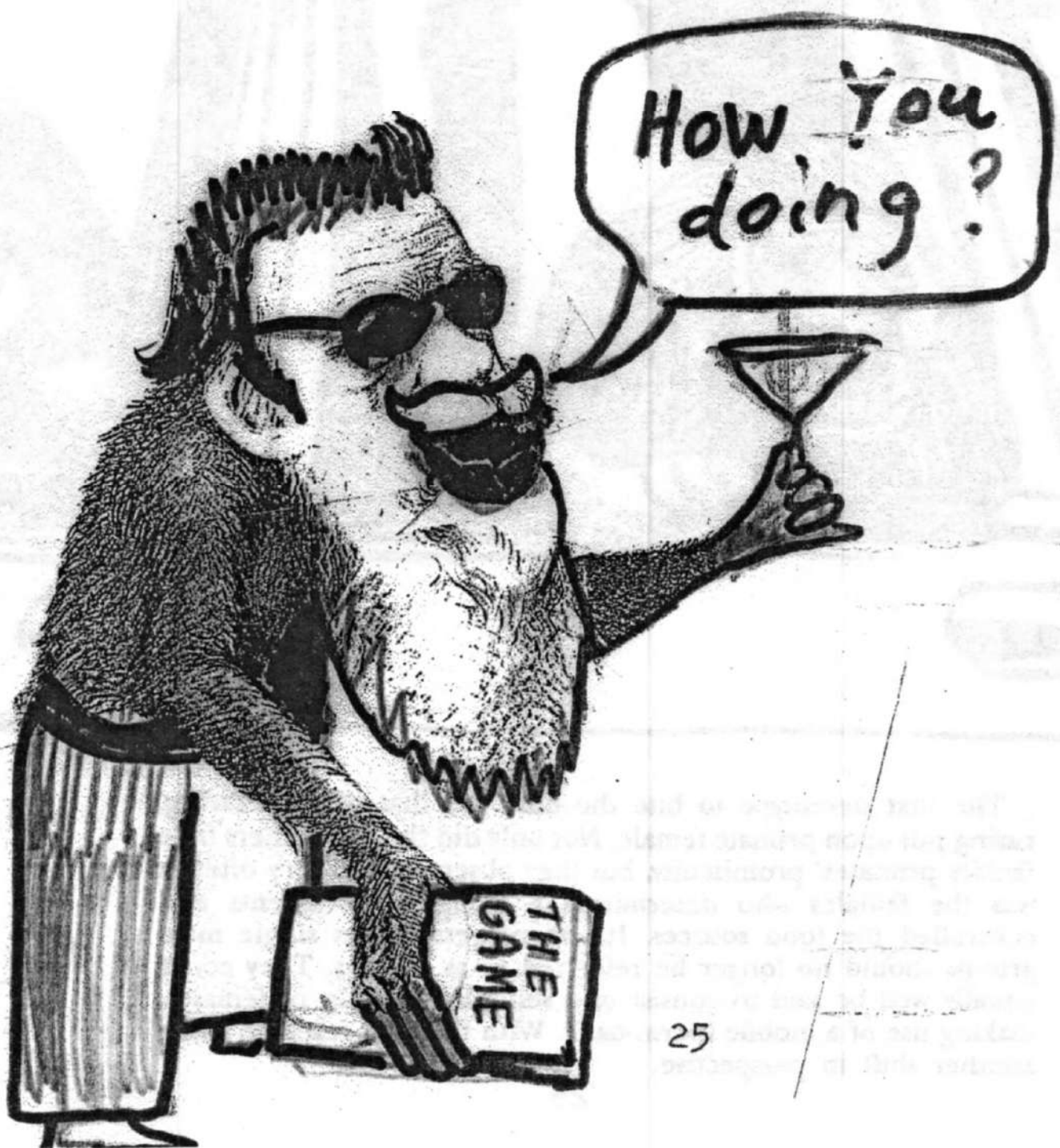
we have Playboy magazine and a biased primatology. Creating an image of what it means to be a man what is natural to be a man page 78. Good theory presented in this context in the 1950s 60s is that it was biological and natural for primates such as simians and humans to meet with as many members of the opposite sex as possible and to pay minimal attention to any offspring resulting. So that is on page 79. But as we get to learn later on in this text the second wave of primatologist which we're women and who did longer periods of studies of primates sometimes 10 to 15 years following the same troop of gorillas or a monkey monkeys or primates. 23



Hefner's magazine hit the news-stands in December 1953, and it is perhaps worth noting the coincidence of *Playboy's* colonising of American male fantasy, and the early primatologists' perceptions of male primate behaviour.



without a care in the world  
for their offspring these  
playboys of the Jungle suggested  
what was "Natural" for Primates,  
and like Darwin said  
humans are also primates...



Word spread that nurturing male monkeys were monogamous, and this caught the imagination of policy-makers: it seemed to endorse the nuclear family model of breadwinner husband and stay-at-home wife which was being so heavily promoted in the post-war period. It seemed reasonable to assume that a wife who stayed at home

### Primates: a different perspective

By the 1980s large numbers of female biologists were crawling around Rajasthan and other primate arenas.


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The first stereotype to bite the dust was that of the sharing, caring put-upon-primate female. Not only did the researchers note female primates' promiscuity, but they observed that very often it was the females who determined a troupe's movements and controlled the food sources. It was suggested that single male groups should no longer be referred to as harems. They could equally well be said to consist of a self-reliant group of females, making use of a mobile sperm-bank. With this new research came another shift in perspective.

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It now appears that among half the species of non-human primates (apes and monkeys) males are regularly found providing direct care to infants.



‘ I think I always imagined that babies cried all of the time. You know, for no reason. But he has never cried for no reason, only cried because he was tired, until the teething. I was surprised by that, I was actually surprised by how enjoyable it was, I think, to be honest. I had no expectations of enjoyment, least of all feeling as I do now – that it’s all going to be over too soon. ’

*Oliver, 39, father of one*

the first wave of primatologist are criticized both in this text and in DONNA HARAWAY'S simians women and cyborgs her book consisting of essays written in the early 1980s. And one example that criticizes the first wave of primatologist was their bias that they looked upon a troop and like a body, a body with a head and the head was the alpha male. An example of a problematic experiment with the removal of the head removal of the alpha male. And the problem this cost in the group but because they did not conduct a removal of another position gorilla to see if the commotion create in the troop was actually, not about the removal of the head, but removal of a member of the troop, a member of the collective and that erosion could be caused by a number of problems. Currently, later in page 28/ it now appears that among half of the species of non human primates males are regularly found providing direct care to infants. We also learn that it's not only those who those males who have a proven biological parents who would do this but also those who do not know if this is their biological child or those who know that it is not their biological child. Non-Human primate males actually adopt infants, if they are in need of care.

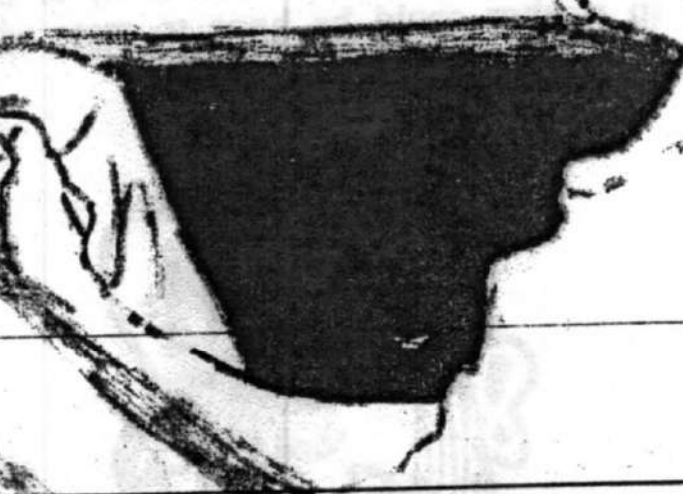
How do primate males behave, and what bearing does biological paternity have on the degree of their involvement? 'Best fathering awards' go to species like owl and titi monkeys, tamarins and marmosets. Males assist at births, pre-masticate food for newborns and carry them day and night, only handing them to their mothers for feeding. Can these 'New Dads' be sure they're the fathers? Only sometimes. While owl and titi monkeys do seem to be monogamous, tamarins and marmosets aren't. And as for Barbary apes, who also show intensive male caretaking of infants, they're among the most promiscuous primates around.

'Second best fathering awards' can be given to mountain gorillas and savanna baboons. Here, though mothers do most of the infant nurturing, individual males frequently form special relationships with individual infants. Again, paternity certainty seems to be of little import. Mountain gorillas live in troupes headed by a single male who seems to father most of the offspring; and savanna baboons live in multi-male groups where the female, in the week of peak fertility, usually mates with several males. Yet in both these species, males keep close to chosen infants, cuddle and groom them, and comfort them when they show signs of distress.

As an explanation for paternal involvement, 'mating effort' often seems as unlikely as 'paternity certainty'. It is not unusual to find orphan baboons adopted by adult males (indeed, such an adoption seems to be a pre-requisite for their survival). Other, less cuddly primate males adopt, too. Gorilla-watchers in Rwanda noted a troupe's leading male, who had previously ignored an infant, take it over completely after its mother's death. From then on, the two travelled together and the infant even slept in the male's nest. In Rajasthan, similar behaviour was observed in a langur. This normally detached creature became personal guardian to an infant abandoned by its mother, grooming it continually, and cuddling it when it was cold. In neither case was the male likely to be the infant's father; and in neither could he hope to mate with its mother."



A wider view



THE NATURAL FATHER

Describing behaviour in 'primitive' societies is always risky. Too often the assumption is made that because individuals live in rustic surroundings, their behaviour is essentially 'natural'.

been particularly potent as far as mothering is concerned. The image of native women carrying their infants continually and breastfeeding them for years is often presented as the bench-mark for natural or real mothering.

But in an important article written in 1977, anthropologist Robert LeVine challenged this view.



The myth goes, tribal people are Natural, and their way of raising children must be a Natural human way of doing it, that things like carrying children all the time and breastfeeding them for many years.

Instead he suggests that their situation is not Natural, ~~xxxxxxxx~~ or universal, but situated. That their way of doing it makes sense in their situation. Breasts milk for the children because they do not have anything else that is safe to eat. And because they lived in a hostile society, they have to carry their babies they have to breastfeed them for years because there are no natural or I'm sorry, there are no safe alternatives.

page 89

paternal caretaking also tends to be higher in communities with relatively little violence against women and children. page 90

To sum up as far as the potential for fathering behavior is concerned, the message from the natural world is that anything is possible. Whether we consider the birds in the air or the beasts in the field, or focus on the behavior of humans or non human primates. What seems natural is diversity and flexibility and constant adaption to circumstance. So the only thing that is, quote, unquote, natural here is diversity flexibility. And adaption to circumstance.



Although gender based differences in parenting capabilities are hard to demonstrate what has been shown and shown over and over, with almost painful keys is how sex role conditioning drives a wedge between men and their parenting instincts.



this book is about 25 years old and sex role conditioning is maybe not so much discussed nowadays, but what it means

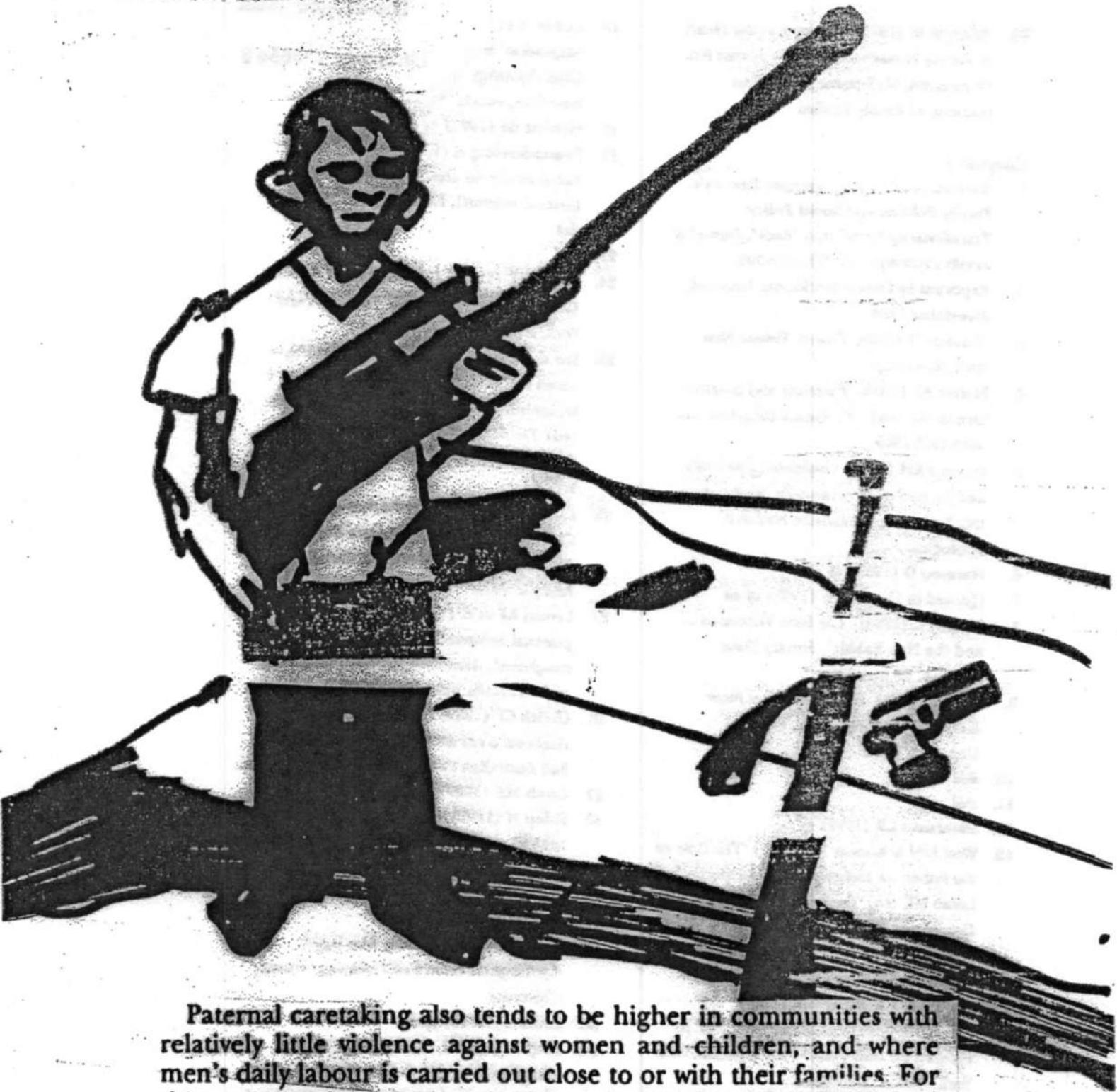
described using term I use in this booklet is that the mythologies

and the stories that are being told in our society. And that has been told in our society and that is the backbone of our understanding of our very being is driving a wedge between men and their parenting instincts, because the instincts will be activated when the situation is that they alone have to take care of child



'Social roles,' remarks Charlie Lewis, 'are learned early.'<sup>33</sup> Every parent knows that little boys under the age of three explore the feeding, bathing and nursing of babies with a vigour equal to that of girls. And every primary school teacher knows that, by the time those same boys have reached the age of eight, taboos not just on this but on any kind of girlish behaviour are firmly in place.

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Paternal caretaking also tends to be higher in communities with relatively little violence against women and children, and where men's daily labour is carried out close to or with their families. For this reason, where large-animal hunting is the main subsistence activity, paternal involvement is often low, even if women do a lot of the hunting. Where men have more than one wife they tend to be less involved in their children's lives, presumably because they have to divide their time between different families. None of these factors on its own seems to make the difference, but taken together they are significant.<sup>30</sup>

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Adrienne Burgess, 1997

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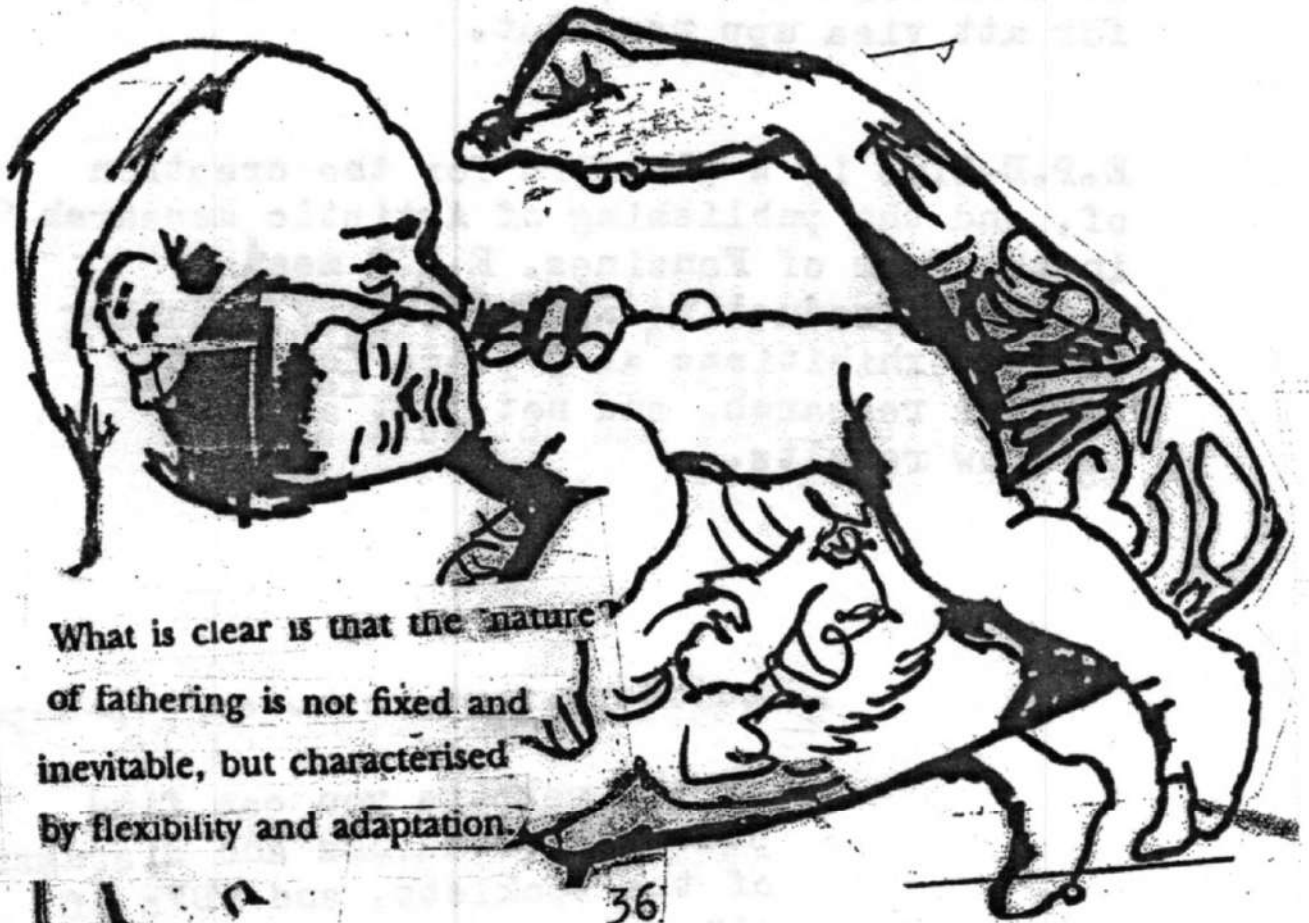
translations of the zines to Swedish and English

[akesjobergkonstnar\(a\)Gmail.com](mailto:akesjobergkonstnar@gmail.com)

MASCULINITY

AND

FATHERHOOD



What is clear is that the nature of fathering is not fixed and inevitable, but characterised by flexibility and adaptation.

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