

Practices and Meanings of Paternity in Relation to Infant Feeding

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Received: July 05, 2019; **Published:** August 06, 2019

DOI: 10.31080/ASNH.2019.03.0397

Abstract

Purpose: According to male-paternal practices and meanings, determine the social position of the man within the feeding children's up with 2 years of age.

Materials and Methods: qualitative and psychosocial approach of phenomenological type. Application of in-depth interviews to men-parents between 20 and 40 years of age. Data analysis was based on grounded theory. Derived categories: a) Perception of paternity and its relation to masculinity, b) Practices of the man-father in feeding and care of the infant, and c) Family dynamics.

Results: The role of the man who is the father is to be provider and responsible for the food security of his children, leading him to present a perception of masculinity tied to the personal economic situation. Conclusion: Beyond guaranteeing food security, the man-father has been building a new masculine identity that allows him to participate, to his way, in to the feeding his children and to see himself as an equal with his partner in the raising and the caring for them.

Keywords: Perception; Infant Feeding; Paternity; Masculinity; Food Security

Introduction

The first encounters with the world are sensations and perceptions that are built in a first psychic stage called "sensoriomotor", which takes place from birth to 18 or 24 months, that is, that this period represents the first two years kindergarten, where their learning is in understanding and apprehending the experiences lived from their next environment, which involves physical interaction with the mother, father or caregivers [1,2]; the group of individuals who would come to form the Family. In this way, each member of the family group represents different role models, where their actions, language and attitude set the tone in the development of the infant, such as; routines and activities that contribute to forming habits, such as food [3].

It is worth mentioning that, during the sensoriomotor stage, the infant has different patterns of acceptance of foods that are deeply

influenced by different factors such as: the socioeconomic stratum of the family group, the health of the infant, climate, environment, availability and accessibility to food, and the age and culture of infant leaders, in addition to the caregiver's food preferences and the eating habits of family members [1]. That is why he sees the family as the leading influence in infant spending, reaching a condition on their future preferences for certain foods.

Thus, dietary guidelines are set, but also relationship patterns are established in which the mother and father position themselves, according to gender theory [4,5], in a role whose function can be equitable or can be derived from the imaginary that the familia está inserta en el sistema patriarcal, donde la interacción madre-padre-bebé se encuentra marcada por una serie de attributions in which women are associated as the central figure. This family description identifies much of Venezuelan families [6].

In the case of infants and young children, according to WHO 7, having completed the six-month reference period of exclusively breast milk-based feeding, the infant initiates food diversification or "complementary feeding", process whereby the child is offered other foods other than breast milk in a timely, safe, adequate and perceptive manner, continuing breastfeeding on demand by the child until 2 years of life. This ensures the optimal growth and development of the infant, as well as the prevention of micronutrient deficiencies and infectious diseases. Despite this, some experts point out that there are cases where mothers may find it difficult to follow these nutritional parameters [8-10].

In the 2001-2002 and 2011 periods, previous research was published that breastfeeding rates in Venezuela vary depending on geographical, regional, ethnic, educational, socioeconomic status, age, employment status, maternal smoking habit, information on the benefits and benefits of breastfeeding obtained in health care facilities, postpartum anxiety, as well as family and environmental pressures, commercial pressures, cultural attitudes towards breasts such as sex symbols and women's confidence in their own ability to lactar [11,12].

Generally the Venezuelan population tends towards early weaning, mostly in the low strata of the population or in rural [11], being the main causes of weaning: the child's refusal to breastfeed, little production of breast milk or by medical recommendation. In addition, there is the correlation between partner support and maintaining breastfeeding, tending to weaning those mothers who were not supported [11,13]. All this, raises in an accelerated way the moment when the infant decreases the intake of breast milk until finally replacing it with another type of food, starting the so-called post-weaning food [14], where the family diet is gaining greater influence on it, especially the dietary preferences of mothers, who remain at least until 8 years of age of infant [8].

However, for the study that is developed below, the influence and intervention of the father figure is highlighted, seeking to characterize the responsibility that the "father-man" has in the process of feeding infants up to 2 years of age in the first 2017, identifying the roles they play and their dynamics in that process. These are [15] middle-class men and biological parents of infants, who live in the same household with the mother and child as a result of that relationship, forming part of standard straight families in urban contexts of the Metropolitan District of Caracas.

The development of such research at the national level is incipient. There is currently no history of studies involving the paternity and feeding of infants in Venezuela and this is a factor that could give light to the forthcoming studies on masculinity and paternity related to the care and feeding of in line with the objective of building an equal and just society, promoting the harmonization of family life through the consolidation of gender equity.

Materials and Methods

It is a qualitative study of phenomenological type, which allowed to understand how men conceive of parental responsibility and participation in the feeding of their children (as). Similarly, understanding how men coexist with the social roles assigned to them through the identification of roles from the realm of family feeding.

The qualitative paradigm, defined as the interpretive study of a topic or problem, is intended to capture the meaning that structures and that lies within what we say about what we do; part of an exploration, elaboration and systematization of the relevance of an identified phenomenon and the enlightening representation of the meaning of a delimited aspect or problem [16]. In this case, through the visit in different health care centers, maternal and outpatients located in the Metropolitan District of Caracas, the search was carried out for those men who, as parents, wished to participate in the research, only those who considered that directly or indirectly involved in the feeding and nutrition of children are selected. Only 13 met these requirements, proceeding to plan the next meetings to apply in-depth interviews [17].

It should be mentioned that research presents a psychosocial approach under the assumption that reality is socially constructed. The study of this reality allows to deepen the contents that originate from the social relations established between the members of a population, highlighting in this case the relationships within the family context, and that at the same time have a strong influence on the behavior of the actors that make up it. In this sense, the concept of gender is used, particularly developing the theme of masculinity, as a fundamental variable for the in-depth study of these psychosocial processes, as it helps to make certain differences and/or inequalities available within the condition of women and men in society [4].

Likewise, the term "father-man" used in this study, implies the complex process of building generic identity by which participants have moved, from the act of reproduction to everything that implies, from a cultural point of view, to exercise the paternity, one of the elements that is part of the male 18 cycle, taking into account the peculiarities that may occur in individual practice.

Participants

The following inclusion criteria were considered for the selection of participants:

1. **Age range:** Ages between 20 and 40 years. Taking into account the biological criterion of reproductive age of men and the fact that couples under the age of 20 commonly live with their parents and families, since for economic reasons the independence of the couple is difficult.
2. **Parenthood:** You are in the exercise of paternity while your biological child(ren) is in the stage of complementary feeding, either with continued breastfeeding or introduction of other post-weanfoods.
3. **Heterosexual family:** The diversity of existing families in our society is not represented by this model, but, due to the objectives of research it is considered necessary to restrict the field of study, which does not mean that the family is promoted heterosexual nuclear as the norm.
4. **May the father-man live with the mother:** for the behavior or posture that the father assumes in infant feeding if he does not live with the mother of his baby, changes, as well as support in the onset of breast feeding or the incorporation of new foods.
5. **Studies:** higher education.
6. **Employment:** active employee
7. **Residence sector:** urban, Metropolitan District of Caracas.
8. **Middle social class:** those male-parents who accrue a minimum higher wage for the first quarter of 2017, with their own housing.

Research scenario

Interviews were conducted in participants' residences or at their workplaces/study at different times of the day, seeking to make the participant comfortable at the time of providing the information. Two meetings were held with each of the participants, with a period of time average time of 2 days between visits, with an average duration of one hour forty minutes each.

Data collection technique and instrument

The in-depth interview was used, a method consisting of a dialogue situation introduced by a script previously designed by the researcher; In the course of the interview, new questions may arise regarding what is being investigated; throughout the interview the researcher will be raising different situations according to which the informant must describe his behavior, ideas, emotions before them, in order that the researcher, in his time, manages to categorize and analyze the information. This scrutiny usually refers to a person's life story, the meaning of the facts, feelings, opinions and emotions, the norms of action, and the ideal values or behaviors [17].

On the other hand, the instrument for data collection was a script composed of twenty-eight semi-structured questions classified in the following topics: Subjective Area, Experiential Area and Affective Area.

1. **Subjective area:** discusses the meanings and beliefs of man-father around infant feeding/nutrition accompanied by breastfeeding or the process of consuming other non-breastfeeding foods.
2. **Experiential area:** involves the practice of parenthood associated with infant nutrition/feeding, i.e. the daily life or routines of men-parents related to the nutrition/feeding of the child.
3. **Affective area:** it is intended to determine the feelings associated with the paternity process, life in relation and nutrition/feeding of the infant.

Validation

The instrument (interview script) was put to trial by four public servants who were experts in instrument construction (nutritionist, anthropologist, sociologist and socialpsychologist) at INN headquarters, in order to determine: the relevance of the items, their wording, clarity and accuracy and the adequacy of them to obtain the information and thus respond to the objectives of the investigation.

Bioethical aspects

It complies with the guidelines set out in the Code of Bioethics and Biosecurity of the Ministry of Science and Technology of Venezuela and the principles contained in the Helsinki Declara-

tion of the World Medical Association [19,20]. The study was carried out with the authorization of the participants by a trade. The participation of the interviewees was voluntarily, respecting their autonomy, upon request of informed consent. Information on the process, purpose and purpose of the study was provided ensuring that such information will be confidential and only useful for the investigation.

Systematization of speeches

The qualitative analysis of this investigation focused on the verification of the objectives formulated and the questions raised. For this, the data of thirteen interviews were processed through the substantiated theory, which is defined as that "theory derived from data collected systematically and analyzed through a research process" 21, in other words, the collection of information and its analysis takes place simultaneously.

With this method, a pilot version of the interview script was initially applied to three of the thirteen selected parent-men, allowing the theory to arise from the analysis of such data. Let us remember that this theory is based on data, therefore it is more likely that significant new knowledge will be generated that will increase understanding of the subject at hand.

Within the framework of this data processing technique, theorizing is understood as the act of building, from data, an explanatory scheme that systematically integrates several concepts by means of sentences indicating the relationships between them. One theory to understand or describe allows the opportunity to explain and predict events, thus providing guides to action [21]. Then, already collected the information, the steps of the methodological approach to informed theory were followed.

Procedure

First, a process of categorizing the data was carried out: after repeated readings, the systematization that in a first procedure conforms to The Open Coding, for this purpose each interview must be read line by line identify ideas, concepts, to which they will be attributed a code.

An axial coding procedure followed: it consisted of grouping the codes according to their similarities or differences, in order to form categories and subcategories. "It is a process, where similarities and differences are identified and as it is, categories and

subcategories are defined that denote information such as when, where, why and how a phenomenon is likely to occur."

Thirdly, a selective coding procedure was carried out: at this point in the analysis the integration of all subcategories for the articulation of a final categories, which are around the central category or theme, which in this case would be "man-father practices in infant feeding and care."

The categories to be analyzed made it possible to account for the fundamental concepts and notions that arose from the interviews conducted. Three categories are presented: Perception of fatherhood and its relationship to masculinity, man-father practices in feeding and infant care and Family Dynamics.

Results

In principle, from their perception of fatherhood and their relationship to masculinity, participants declare that *parent or paternity* labels are complex, even reactivity on what each subject has experienced as the son of his parents, the models who enrolled in his childhood and emotional memory. "Well my home is a bit old-fashioned, my dad never touched the kitchen it was very rare for me to cook something. My mom took care of everything that was cleaning and everything that had to do with the kitchen" [Daniel Plazas, 33].

On the other hand, the interviewees consider that it is the responsibility of the man-father to be aware of the needs of the infant and to satisfy them fully, often setting aside his own leisure activities or directing his economy to welfare of it. "The priority is children over other things, such as sharing with my children before sharing with my friends, guaranteeing them their studies and health by working to get the money so they can access those services. It is the man who gives that sense of security, both to mother and children (...) safety in all aspects, at home, on the street, food security, a comprehensive security (...) when it comes to the role of protection, it is the responsibility of the father" [Rich Villegas, 32 years old].

The interviewees say that the male-paternal figure of man is closely related to the pursuit of family security, a concept that seems to be directly confined to food security, which is it links to providing the food the family will consume, which symbolizes "protecting" the family. Meanwhile, within the duties associated with parent-

hood the principal relates to the duty to fulfill the traditional role of provider. For this reason, owning one or two jobs/jobs allows parent-men to assume the generic role of suppliers.

This warns that Venezuelan society is still immersed in a patriarchal culture that has created as its main belief in the male representation of father-men, that its fundamental principle is that of being the supplier or the one that guarantees well-being economic security in your home, specifically "food security".

In addition, some interviewees stated that the idea that the mother-woman stays at home dedicated to the feeding and care of children is the ideal situation, but that it is contingent on certain economic conditions of the man. "Ideally for me, I could earn a salary that would cover (...) and that the mother could take care of her, but if that doesn't happen unfortunately we have to work, we both have to work". This shows that the fundamental parental function of being the provider has changed over time by the same economic and social situation that surrounds them, impacting on the traditional family dynamic and causing substantial changes, particularly in the role of men. "They always expect the man to be watching to bring the food to the house, to get it. Notice, although we are living another time, that reality remains, that the man goes out to work to bring the food to the house and the woman stays in the house (...). My wife trusts that task with me, but she's also aware that the baby doesn't lack anything because she's from this era. So my role is that, that the baby always be [José Pérez, 28].

These last paragraphs identify that father-men possess a perception of masculinity clearly tied to the personal economic situation. Despite this, although the socially legitimate and rigid man-father has quite legitimate and rigid characteristics, he now perceives that generational changes are taking place in this regard, as they are also involved in the activities of the home and show an interest in being involved in the growth and development of infants in the dialectic of time and parenting, at the same time women participate in the labor market, which leaves room for male-parents to become more involved with their children, even though they are socially more obliged to fulfill the role of provider, as the 15 days of the post-natal leave granted to them through the Organic Law on Labour, Workers and Workers (LOTTT) [22], do not consider it sufficient to be present in the development of the infant.

As for the practices of the man-father in the feeding of the infant, it is worth mentioning that his main activity is to select and buy the food of the infant, and to a lesser extent participates in the preparation of them. "I bring the food to the house but the one who prepares the meals is my wife" [Jean González, 29]. Despite this, the total number of participants stated that they were present when feeding the children (as) on different occasions, both inside and outside the home. In the everyday context, usually after arriving from work, they intervene during dinners (such as structured food) and on weekends, they are involved either in structured meals or in the consumption of snacks or snacks, forming an active part in the Process. In this regard, imitation and games are part of the repertoire of activities they do with infants during meals, avoiding being rigid or forcing children to eat, as they consider that it can cause negative consequences in the development of the same ones. In other words, the interviewees propose and recommend incorporating playful strategies into the feeding process.

The man-father intervenes or gets involved during meals means that the infant spends some time with the infant in any space of the home to feed him, whether in the dining room, hall, television room, infant's room or father-man's room. These are meals already prepared and programmed by the infant's mother. They also show special attention to the infant's demonstration of independence at mealtime, encouraging this moment and giving him space for his action. "I definitely learn to eat on her own (...) Grab the spoon, grab two or three bites and then she wants one to give it to her, that's a matter of insisting on her" [Daniel Plazas, 33 years old]. For its part, there are, for the time of study, manifest difficulties that relate to social and economic aspects of Venezuelan present day. On the one hand, the situation of the country's economy manifests itself as a factor in the context that negatively affects the performance of the man-father in the care of the children, because it decreases the quantity and quality of time that could devote to these care work. "There is one thing that runs us over which is the reality of the economy, the queues, the scarcity, all that. Having to go shopping and make a queue where you invest a time that is better to take advantage with the family in the house, that becomes a hit-and-run for me personally and that has an impact on the family nucleus" [José Pérez, 28 years].

On the other hand, the low availability of food or formulas (in the case of infants who need it) to comply with the infant's diet,

forces the parent-man to replace more affordable foods and, as recommended by the pediatrician, Healthy. "We have been a little more difficult at giving it anything like apple, pear, everything went up considerably. Together with the pediatrician we have looked for other alternatives such as plums, the sideburn (...)" [Ramir Soto, 30 years old]. On this point, it is worth mentioning that the interviewees omit in their speech certain indirect indicators of the nutritional status of the infant, for example, if the change in the diet according to the cost of the items has impacted on the weight and height of the same, giving or not nutritional deficiencies due to excess or deficit in the infant. In this particular, it could be inferred that such information is only relevant during visits to the pediatrician, who makes the relevant observations and gives recommendations for the optimal development and growth of the infant according to the food the family can provide.

Following this line of ideas, it is evidenced that participants generally seek to inform themselves and understand the experience of being a parent through health specialists, that is, that the purchase and selection of food for the infant is based on the recommendations specialist in addition to the likes of the same infant. The latter shows that there is a direct relationship between the infant's paternity and feeding process, as the father-man tries to respond to the child's dietary needs.

Participants believe that the family's eating habits largely condition the type of food to be offered to infants and young children, and therefore believe that a development of healthy eating habits in children should go hand in hand with what the rest of the family eats. With regard to this, there are food customs, such as the high consumption of sauces, fats, frying and snacks, which from the male point of view are maintained, while others change to occupy the paternal role in the diet, going on to consume more fruits or regulating high-fat meals without leaving them altogether.

During the breastfeeding period, the interviewees are advocates of this practice before the family or even their partner, since their participation in the breastfeeding process is based on supporting their companion in times of distress or Inability. According to the interviewees, the role of the man-father during the practice of lactation is to ensure compliance. Despite this, this responsibility is seen as an indirect intervention in the feeding of their children, so the interviewees say that they are only directly involved in the process of feeding their children (as) during the introduc-

tion of food, therefore, the beginning of this stage during the post-weaning period or from the supplementary feeding period, is then understood as conducive to the full intervention of the father in the feeding processes. Weaning is referred to by participants, as the process by which the infant initiates the introduction of formula, food or full milk continuing or not with the consumption of breast milk. They mention that weaning is not done abruptly, but slowly and some agreed that artificial milk or milk/child formula is a resource used only in necessary cases, as it is mostly rejected by the infant when consuming it.

In addition, the topic of complementary feeding arises as a challenge, a constant learning, since the infant demonstrates different reactions to food, from diarrhoea or allergies, or by the attitudes that manifest according to the taste or context of the food. Some indicated that it is from 7 months the beginning of this stage.

With regard to family dynamics, the idea of men and women emerges as complements, an idea that implies an alleged balance in the domestic tasks related to the care and feeding of children. However, there are specific tasks performed by the mother and others the father, which relate to traditional activities within female and male roles. There is then the gender inequality manifested in the domestic sphere, although there seems to be a willingness to achieve the equitable distribution of tasks and the change of traditional roles reproduced in patriarchal society. For this reason, participants mention the organization of routines around the care and feeding of the infant, within the framework of a project in common with the couple, which constitutes the family.

Discusión

In this section the construction of theories is carried out to understand the reality described and conceptualized. To do this, the above categories are developed in depth (Perception of paternity and its relationship with masculinity, human-father practices in infant feeding and care, and Family Dynamics) through the following scheme: 1) On the meaning of fatherhood; 2) On the conceptions of fatherhood; 3) On the beliefs of fatherhood; 4) On the participation of man-father in infant feeding.

On the meaning of fatherhood

The concept of gender is an effective tool for social transformation and, beyond being adequate to analyse and understand the female condition and situation of women, it is also an effective tool for the male condition and the vital situation of women men [23].

The results of this study bet on the theory that female and male roles are an innate product for sexual differences and cannot be modified [24], as it is proven that the attributes of each sex are determined by continuous socialization. This supports the belief that masculinity is not a biological condition but a sociocultural construction, a social position that imposes certain requirements that embody internalized parental models and sociocultural models [25,26]. Fatherhood and masculinity are linked through this process, understanding that the first responds to learned patterns that allow men to confirm their belonging to the male gender, initiating this process from the act of procreation, even though gold studies [27] indicate that the figure should be disassociated the father with the idea of a parent, but such a link is a socially desired element. Being a parent does not guarantee the bond between man-father and son(s) [27], such a connection will depend on the experiential aspects generated in the course of the lived relational history involving those actions, language and attitudes that will set the tone for the development of the infant, whether in routines and activities that contribute to forming habits, such as eating.

On the conceptions and beliefs of fatherhood

Interviewees conceptualize fatherhood as a moment of life that involves an indefinite learning process. In this process, the father-man tries to learn:

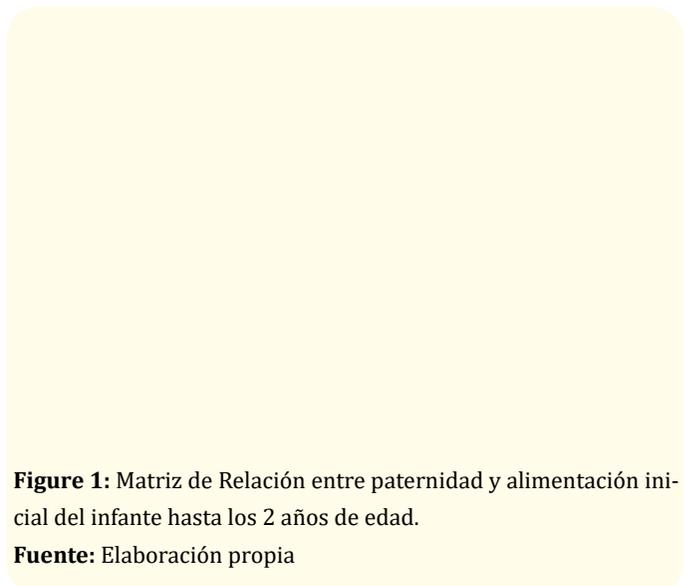
1. The care and feeding tasks of the infant, where feeding tasks involve fulfilling the purchase and selection of food for the children.
2. To focus as a priority the needs of the infant. The parental function is freed from the purely biological bond and is seen as something symbolic that relates to the way of responding to the needs of the infant [28]. In the case of infant feeding, the man-father learns to specify the infant's preferences for some food to make the time of eating more pleasant.
3. About the most appropriate or healthy diet for the infant through the recommendations of the pediatrician.

In turn, the study confirms that the division of work within the home is a social practice that is continuously created and rebuilt according to the roles and gender stereotypes that dominate in the contexts where actors move.

This perspective of gender role reconstruction highlights the active and thoughtful component of gender [29] behavior pattern

differentiation, noting in the results that, while some male-parents believe they should only simply buy and select the infant's food (and that feeding the infant is an activity that mothers should do), most feel the opposite by stating that they intervene in other ways, even though in the speech they admit that their main occupation in infant feeding is the purchase and selection of items. Therefore, there is a conflict in the parent-men within domestic spheres, because there is a greater participation of them in home activities, but that does not necessarily change the cultural assessment of these activities [30]. This shows that there are generational variations in the practices associated with fatherhood, where the perceived meanings and conceptions on this subject are detached at the cultural level, since it still highlights the traditional model of parenthood.

As seen in the matrix (Figure 1), there are two key relationships between the paternity and feeding of infants up to 2 years of age, represented by the red and blue dotted lines, where the red line connects practices, conceptions and meanings of fatherhood with "security equals food security", that is, that each of these aspects relates directly to the personal economy of the man-father, who will end up being the one who guarantees such security, for it is who must fulfill this function. In this sense "must be" and "be" imply the same meaning: the man-father is and must be the main supplier, emphasizing the traits of patriarchal culture that mark the constitution of female or male subjectivity.



For its part, the blue line directly links what the "paternity-feeding of the infant" relationship means, understanding that fatherhood strengthens in man the male being, and being male is equal to the man who guarantees food security. Such food security is then defined as economic access to food that meets the daily needs and food preferences of the infant. Arguably, this food safety implies nutritional quality, since the man-father tries to make sure that the food purchased is beneficial to the infant and not harm. Finally, the green paintings represent those concepts that, in an integrated way, synthesize the social position of paternity in relation to its performance in the initial feeding of infants up to 2 years of age.

On the participation of man-father feeding the infant

From the point of view of gender equality, in order for male-parents to recognize the equal commitment to their partner in the care and feeding activities of the infant, the confluence of rights derived from the birth of a child is required, which are: maternity leave, breastfeeding and paternity [27]. In this sense, Venezuela has instruments that generate synergy to bring these three vertices closer together, namely: the Constitution of the Bolivarian Republic of Venezuela of 1999, the Law on the Promotion and Protection of Breastfeeding of 2007 and the Organic Law of the Work, Workers published in 2012. However, such instruments remain not sufficient to bring about a change in Venezuelan culture on the issue of fatherhood and motherhood by giving equal roles to each gender in the issue of infant care and feeding.

For its part, it is known as perceptual feeding when male-parents prevent the time to feed the infant from being "traumatic" for the infant. This way of feeding the little ones applies the principles of psychosocial care, where it is recommended to feed slowly and patiently, and encourage children to eat but without forcing them [10]. Meanwhile, if children refuse various foods, male-parents perform certain methods of play to encourage them to eat.

The interviewees also mention the existence of a stage where the "food independence of the infant" takes place. The conditions that give rise to this situation are unknown, but it could be assumed that it is from the age of 2 that the infant reveals signs of independence that will allow the development of skills that he learns to master thanks to the support and empathy of a caregiver who highlights the need for autonomy, Father [31].

Both the subject of games and methods for the infant to eat, or the orientation towards food independence, denotes that parents create responsibility in different ways, since it is not linked to a biological condition purely but to a process of assuming the being a father, creating a link of how to care for, love, educate and protect your sons and daughters [32]. Similarly, the experience that results from the process of complementary feeding brings with it human-father interactions with the baby that have a huge influence on the cognitive, social and emotional development of the latter achieving the call basic confidence [31], as the infant feels confident that his caregivers are sensitive to his needs, being able to explore the world, its new flavors and smells.

Conclusions

- The conceptions and meanings of masculinity linked to fatherhood are faced with the possibility of redefining both their role and their social presence. There are manifestations of a variation of culture, not a radical change in masculinity or fatherhood, where the issue of infant feeding, on the one hand, would come to be for the man-father to ensure the feeding of the former with the purchase of the which consolidates it socially into the male gender. In turn, it is also observed that the male-father participates directly in the feeding of the infant (games) from the moment the infant initiates complementary feeding or post-weaning feeding, because breastfeeding is a practice that it is only for women and men to enforce or defend.
1. The participation of men does not change the eating habits of infants, since it is governed by the foods or diets recommended or suggested by the pediatrician or books on infant feeding.
 2. Through the category of perception of *parenthood*, it is denoted that male-fathers do not experience a male identity crisis through parenthood, but that there is some vulnerability in one of the main roles of the man, in his relationship as a couple and family: his role as a supplier, not taking into account that the woman joins the labour market. With the latter, it is possible to identify that male-parents possess a perception of masculinity clearly bound to the personal economic situation.
 3. It is considered that the tasks of men-fathers, in terms of the subject of feeding their children (as), have not been simplified or complicated, rather there is some balance that stands out from the organization of routines around the care and feeding of the Infante.

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