

Select three different constructs of 'family'.

Critically explore how an 'individual' can be located within these structures.

In the 1950s, a family was perceived to be a social group made up of a socially acceptable sexual relationship, usually a marriage, between a male and a female, who would live together in common residence alongside their child or children (Murdock, 1949). Whereas in contemporary society, family is a more personal term which is complex and holds several meanings (Giddens, 2009). The Office for National Statistics (ONS) (2019(a)) establish that in the modern world a family can be a heterosexual or homosexual couple who are married, cohabiting, or in a civil partnership, who may or may not have children and may or may not live together or could also consist of a lone parent and his or her dependant or non-dependent children.

Family is a term which is continually becoming more ambiguous, and families in the contemporary world certainly take suit in a much wider range of structures than they have historically. This being the results of thorough advancements in legislation, patterns of globalisation, higher participation of women in the labour market and changing social attitudes (Jenkins and Evans, 2009). Family, although a unit together, is made up of individuals (McCarthy and Edwards, 2011) This assignment aims to look at the traditional nuclear family, a black lone mother family and a family headed by an adolescent mother, and critically analyse how the mother is located as an individual within these constructs.

Construct 1.

This image will be referred to throughout this assignment as image 1 (I1). Image one presents a photo of a typical 1950s nuclear family (NF). Leach (1967) described the nuclear family structure as "the cereal packet image of the family" explaining that this family construct was often presented in advertisements as the ideal happy family. I1 will be referred to throughout this construct to critically examine the mother's location within the NF. Although a mother/wife has several responsibilities in the NF, construct 1 will focus on the mother's unpaid labour and emotional work within the home (Duncombe and Marsden, 1995).

Image 1



(Roberts, N/D)

Traditionally, the NF was the most predominant family structure in UK society as marriage was a strong religious and social norm. The NF consisting usually of a husband and wife that are parents to approximately two or more children as displayed in I1 (Zimmerman, 1972).

Since the 1970's there has been a rapid decline in the NF due to decline in religious following, changing attitudes to divorce, accessibility to contraception and liberation, and freedom of choice (Gibson, 1994, ONS, 2019(b)). However, married or civil partner couples remain the most common family structure in the UK, representing two thirds of all family types (ONS, 2019(b)).

Traditionally, within a nuclear family, clear gender roles exist, together with a distinct division of labour (Giddens, 2009). Functionalists such as Parsons would argue that within the NF is it necessary for women to employ an expressive role and men an instrumental one, for the family unit to function as it should (Parsons, 1959). This meant, conventionally, the men would provide for the family financially, while the woman took care of the domestic

duties of the household and the care of the children, often this is entitled a segregated-conjugal role relationship (Parsons, 1959; Young and Wilmott, 1973).

Feminist theorists have challenged Parson's view, expressing that domestic labour was oppressive and dissatisfactory as well as strenuous and unpaid, excluding women from reaching their full potential and becoming self-actualised individuals (Joshi, 2019; Maslow, 1943). Also stating that women would mask how isolated and unhappy being a housewife made them feel (Frieden, 1963). Suggesting that the cereal packet image of the family presented in I1 was camouflaging the way the mother truly felt within this construct (Young and Wilmott, 1973; Frieden, 1963). Marxist theorists argue that the NF promotes social inequality between the genders, socialising women to accept their lesser role, and accept that they deserve less access to power and wealth, sometimes going as far as to say the extent of a woman's labour in the home should be a profitable and paid act (Benston, 1972).

In the contemporary world however, the mother plays a more active role in paid employment (Young and Wilmott, 1973). In terms of economic activity, between 1971 and 2018, the gap between male and female employment levels has narrowed dramatically, from 6.2 million in 1971 to 1.7 million in 2018 (ONS, 2019(c)). Seventy three percent of UK mothers were in employment in 2019, usually, however, in lower paid jobs than their husbands (ONS, 2019). Despite this, there still appears to be an unequal distribution of household and child-care tasks within the NF. Although the man/father contributes within the home now more than ever before, women still conduct more than double the amount of unpaid labour than their male partners (ONS, 2016). Arpino and Luppi (2020) explain because of this, women find it difficult to find a satisfactory work life balance, often feeling as if their work never ends as they do not receive enough help at home.

Along with domestic labour, it is responsibility of the woman within the NF to carry out the emotional work of the home (Duncombe and Marsden, 1995). Meaning, it is the mother's responsibility to ensure the children are happy and content, both in school and at home. Additionally, the mother is responsible for ensuring her relationship with her husband remains strong, despite how lonely and exhausted she may feel, compromising the representation of the happy NF in I1 (Duncombe and Marsden, 1995; Chambers, 2015). Similarly, Parson's warm bath theory explains a mother/wife's responsibility is to ensure the home is a stress-free zone when the man returns from work, so that he can relax ready for the next working day, suggesting that the man is the most important individual within the

construct, and that it is the woman's duty as an individual to ensure his needs are catered to (Parsons, 1959). Duncombe and Marsden (1995) explains that the mothers emotional work appears to be her most crucial task within the construct as it is often the glue which keeps her relationship and family together. Gabb (2008) elaborates, explaining a mother's emotion work serves not only a pragmatic purpose within the family, but a symbolic function also, as they are creating a real sense of family life, through their everyday practices.

Duncombe and Marsden (1995) established mothers in the NF, in the contemporary world, are burdened with the "triple shift" of paid work outside of the home, the unpaid domestic and care tasks within the home and the emotional support for children and families.

Thus, suggesting that the traditional presentation of the NF in I1 is an untrue representation of the construct. Particularly, an untrue representation of the mother, as despite having a partner/husband in the construct who is capable of sharing household responsibility, it is clear that the unpaid labour and care work, is sole responsibility of the mother, an oppressive and exhausting role (Duncombe and Marsden, 1995).

Construct 2.

Appendix 1 presents a black lone mother's (BLM) own thoughts in relation to the stigma that exists in society towards lone mothers in general and particularly black single mothers.

In the UK, lone parent families, when in relation to ethnicity, are predominantly black (GOV.UK, 2019). A lone parent family is a family which consists of one parent (Chambers, 2015) and although lone father families are becoming more prevalent, almost ninety percent of lone parent families in the UK are headed by women (ONS, 2019 (a)). Appendix 1 will be used throughout construct two to examine the location of BLM's within a lone parent family construct, focussing on the stigma and stereotypes that surround BLM with dependent children as well as their role as financial breadwinner within the construct and the ways that stigma creates barriers to financial security (Giddens, 2009; Berrington, 2014).

Lone parenthood has become a more prevalent family construct in the past 40 years, the 1970s saw a significant rise in divorce rates following the *Divorce Reform Act (1969)*, this act, made divorce more legally accessible as well impacting on a change in societal paradigm, that saw divorce as a more socially acceptable practice (Giddens, 2009). However, lone parenthood can also be result of unplanned pregnancy, couple breakdown or separation and increase of never-married mothers, or mothers who are lone parents by choice, (Berrington,

2014). Having been married or not, lone mothers often face economic insecurity and social disapproval nevertheless (Giddens, 2009).

In UK society the general paradigm concerning lone motherhood is one of a shameful and dishonourable nature (Smart, 1992; Appendix 1). Lone mother families are perceived by society and conservative government to produce economic inequality and poverty in Britain. Conservative MP's even blaming lone parent families for rise in unemployment and crime in the UK (Centre for Social Justice (CSJ), 2013; Douglas, 1990). Many also believing that the lone mother families breed a generation of underclass who have potential to upset social norms, values within family structure and society (Berrington, 2014; Jagger and Wright, 2003). This societal paradigm is significantly degrading to lone mothers (Lewis, 1997 *cited in* Berrington, 2014).

Although stigma exists in the UK towards lone mothers in general, BLM's are perceived with even more contempt (Appendix 1). In some black communities in London, lone motherhood is so prevalent it is thought to be a 'luxury, not a necessity' to have an active father role in the family (Gray, S, 2011 *cited in* CSJ, 2013). BLM's have been stereotyped historically and in the contemporary world as 'valueless', deserving victims of runaway, deadbeat partners/fathers (Adams and McCarthy, 2020). Consequently, BLM's undertake the responsibility of unpaid labour of the home and care of the children like in construct 1, however in contrast, BLMs also adopt the role of primary financial breadwinner (Reynolds, 2009). Nevertheless, institutional racism underpins many societal norms and values in the UK this creates barriers for BLMs in reaching their social and economic potential (Adams and McCarthy, 2020). Furthermore, BLM's often must work twice as hard as white mothers to provide basic needs such as shelter, warmth and food for their family, as Rodney explains in Appendix 1, this can have detrimental effect on long term wellbeing of the mother and her children (Adams and McCarthy, 2020; Maslow, 1943).

Many BLM's must adopt 'intensive mothering' to survive within a society which marginalises them and hinders her ability to provide for her children within her construct, this term describes values of self-reliance, resilience and determination, sacrifice and protection of their family unit (Nelson, 2010; Appendix 1). Although BLM's are more likely to play an active role in the labour market compared to white, racial prejudice and injustice, often subjects them to low paid, low skilled jobs in sectors such as care, cleaning or cooking (GOV.UK, 2020). BLM's are often victims of double marginalisation of racism and sexism

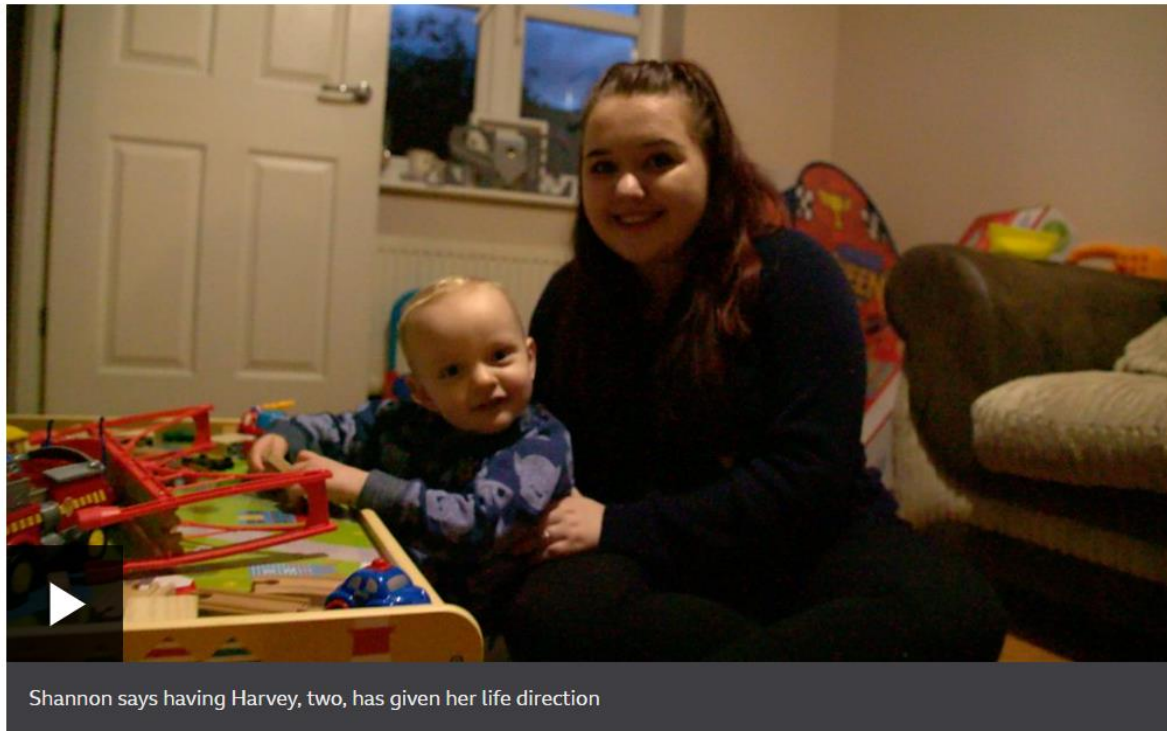
which produces barriers to accessing and obtaining high paid employment (TUC, 2006). This is despite the *Equality Act (2010)* prohibiting employers from denying an individual a position due to race or gender. Lone mothers in general are also posed with barriers such as: childcare responsibilities, lack of flexibility and likelihood of needing part-time employment, which prohibit them from obtaining well-paid employment. Also, this can be described as the ‘motherhood penalty.’ (Dewar and Clery, 2019; Bernardi and Mortelmans, 2017). Subsequently, poor paid employment leaves BL-M’s vulnerable to living in poverty and struggling to provide for her family (Damaske, Bratter, Frech, 2017).

Unlike in construct 1, BLM’s have sole responsibility for both incomes, therefore, due to the nature of working long hours to provide for their families, BLM’s are often unable to provide adequate emotional and social support within the construct, which is essential in ensuring a strong family unit (Duncombe and Marsden, 1995). Grandmothers and aunties usually share childcare responsibilities with BLM’s to ensure they can go out to work (Dunfion and Kowaleski-Jones, 2007). Subsequently BLM’s often experience work-family guilt, for having to choose to work to provide for her children rather than spending time with them. Work-family guilt, work exhaustion, experiences of discrimination and stigma and the stresses of having to manage family life alone, often has a detrimental effect on the mothers emotional and physical well-being and can cause levels of anxiety and depression, as explained by Rodney in Appendix 1 (Borelli *et al*, 2016; Averson, 1997).

Being a lone parent appears to be a strenuous role, racial injustice and prejudice which underpins British society hinders BLM’s chances of providing a good quality of life for her family even more so (Appendix 1; Adams and McCarthy, 2020). Like in construct 1, the role of BLM appears to be particularly oppressive.

Construct 3

Appendix 2 is a video from the BBC, in an interview with Shannon, an adolescent mother, who claims ‘being a teenage mother is so lonely’, the full link for this video can be found in the appendices. Appendix 2 will be used throughout this construct to examine the location of a teenage mother (TM) in a teenage parent family construct focussing on social exclusion, stigma and social isolation (Bałanda-Bałdyga *et al*, 2020; Nayak and Kehily, 2014; Ellis-Sloan, 2014).



(BBC, 2018)

In the UK, a TM can be described as a mother who become pregnant between the ages of eleven and nineteen and parent a child or children (Public Health England, 2019). Teenage pregnancy has been a major concern in the UK in recent decades and, although rates have fallen in recent years, overall, the country has high levels of teenage pregnancies (Hadley, 2017). Teenage parenthood is often characterised by inequality and is more prevalent in areas of higher deprivation and individuals from low socioeconomic positions, with most teenage pregnancies being unintentional (World Health Organisation (WHO), 2020). Teenage pregnancy usually disturbs the socially accepted model of life, this means, leaving education early and therefore, becoming socially excluded from the means needed to succeed financially such as adequate qualifications, training or employment, hindering their chances of prosperity (Bałanda-Bałdyga *et al*, 2020). Resulting in TM's developing vulnerability to becoming dependent on benefits and dependent on wider family support networks to help with childcare and finances (Hobcraft and Kiernan, 2002).

In relation to this, similarly to in construct 2 TM's are subject to stigma, with teenage parenthood being perceived as a major social issue. Sensationalised media representations presenting TM's as 'chavs' and conceptualising these mothers as the underclass and undeserving poor, thus fuelling moral panic in society (Nayak and Kehily, 2014, Cohen,

1978). It can be particularly damaging when an individual is subject to such labelling and stigma as a self-fulfilling prophecy can occur, meaning the individual begins to believe they nothing more than the label, resulting in the individual acting in ways which confirm the expectation society sets for them (Sacco, 1992 *cited in*, Thomson, 2012). This is particularly probable in TM's as adolescent girls' sense of self-concept is greatly derived by what others think of them (Dusek *et al*, 1981; Appendix 2). Which in turn, can hinder her success within the family construct (Chambers, 2015). However, this "success" is only based on ideals set by society, and success within the construct may have a different meaning at an individual level (McCarthy and Edwards, 2011). Also, stigmatisation can make it difficult for TM's to enjoy their role as mothers, this, as well as labelling and self-fulfilling prophecy, can have adverse effect on the child's chances of becoming socially and financially prosperous in the future and enhances the likelihood that the child will also become an adolescent parent (Chambers, 2015). As well as social exclusion, TM are also often experience social isolation (Ellis-Sloan, 2014).

Frequently, relationships between a TM and her child's biological father are not long lasting, with adolescent fathers in this construct often having little or no involvement with their child and his or her mother (Bunting and McAuley, 2004), subsequently, leaving sole responsibility of the child for the TM, like in construct 2 (Unger and Wandersman, 1988). In turn causing the TM to feel a sense of abandonment and rejection, factors which contribute to loneliness and social isolation. (Unger and Wandersman, 1988; Chambers, 2015; Appendix 2). TM's also often loose contact with their friends due to leaving school and having to focus on the responsibilities of being a mother, responsibilities which their former peers do not share or understand this, can be alienating and isolating for the individual (Ellis-Sloan, 2014; Appendix 2). Family members such as the TM's mother can be particularly important in this construct as they often take on many responsibilities of the absent father to reduce the pressure of the TM; in doing this they somewhat become the "second parent" in the construct. Having a strong support network is related to reduced social isolation and better chances for positive outcomes for the child. On the contrary, absence of these support networks can consequent in further deprivation, exclusion and isolation (Ellis-Sloan, 2014).

Policies such as "A framework for supporting teenage mothers and young fathers" exist in the UK. This policy seeks to prevent TM becoming socially excluded and isolated by encouraging them to complete their education and becoming readily involved in training and employment in order to improve prospects for themselves and their child (Public Health

England, 2019). However, it appears that until stigmatisation is removed, and society refrains from marginalising them, TM will remain located as socially excluded and isolated like in appendix 2 (Ellis-Sloan, 2014).

Deprivation and social exclusion are common characteristics related to TM's. Leaving education at an early age leaves TM's and their families vulnerable to adverse social and financial outcomes in life, therefore hindering her chances in fulfilling her role as a mother, societies stigmas hinder their chances further (WHO, 2020).

Conclusions

Conclusively, it appears evident that a mother's individual role within all 3 constructs is an essential and difficult one. A pattern which remains common in all three constructs is the fact that the role appears to be oppressive in nature and often the role is carried out at the detriment of the mothers own emotional well-being (Joshi, 2019). In construct 1, despite having a male figure present, the construct appears to be underpinned by male patriarchy, with women getting little help, appreciation or respect from their male counterparts, this is despite the mother's role being one which holds the family together. Although the traditional NF construct has changed over time, a woman's work still appears to be clear and gender roles appear to still exist (Duncombe and Marsden, 1995), the examination of this construct proved the cereal packet image of the family in I1 and the mother's role within this to be untrue (Leach, 1967).

In contrast, in construct 2 and 3, it appears that the absence of a male counterpart itself sets the roles and responsibilities for the mothers. For example, in construct 2 the BLM has no choice but to adopt primary breadwinner role (Reynolds, 2009), being the only present parent, in doing this she often loses out on a great deal of time with her children and the emotion work in the family (Duncombe and Marsden, 1995), thus suggesting what appears to be a burden in construct 1 is a desire in construct 2 (Image 1; Appendix 2; Appendix 3).

It appears that society itself sets the mother role in construct 2 and 3 up to fail, societies underpinning stigmas, racism and poor expectations creates barriers to financial and social security for these mothers (Adams and McCarthy, 2020; Appendix 2; Appendix 3). It appears that this can lead to dependence on wider social networks such as family and friends and reliance on the state. Until these stigmas are eradicated, it appears BLM's and TM's will never reach their full potential (Giddens, 2009).

References

- Adams, M and McCarthy, D (2020) 'Race and parenting in the context of youth incarceration', *Ethnic and Racial Studies*, 43(16), pp. 175-192 Available at: <https://doi.org/10.1080/01419870.2019.1686161> (Accessed on:01/12/2020)
- Arpino, B and Luppi, F. (2020). Childcare arrangements and working mothers' satisfaction with work–family balance. *Demographic Research*, 42, pp.549–588. Available at: <https://www.jstor.org/stable/10.2307/26936799> (Accessed on: 26/11/2020)
- Averson, W, R (1997) *Single motherhood and mental health: implications for primary prevention* Available at: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.926.6501&rep=rep1&type=pdf> (Accessed on: 06/12/2020)
- Bałanda-Baldyga, A., Pilewska-Kozak, A.B., Łepecka-Klusek, C., Stadnicka, G. and Dobrowolska, B (2020) 'Attitudes of Teenage Mothers towards Pregnancy and Childbirth'. *International Journal of Environmental Research and Public Health*, 17(4) pp. 1-10. Available at: <https://pubmed.ncbi.nlm.nih.gov/32098226/> (Accessed on 07/12/2020)
- BBC (2018) 'Being a teenage mother is so lonely' Available at: <https://www.bbc.co.uk/news/health-42655079> (Accessed on: 06/12/2020)
- Benston, M (1972) The Political Economy of Women's Liberation. *Monthly Review*, pp.1–11.
- Bernardi, L and Mortelmans, D (2017) *Lone Parenthood in the Life Course*. New York: Springer
- Berrington, A (2014) *The changing demography of lone parenthood in the UK*. Centre for population change. Available at: https://eprints.soton.ac.uk/364230/1/2014_WP48_The_changing_demography_of_lone_parenthood_Berrington.pdf (Accessed on: 01/12/2020)
- Borelli, J, L., Nelson, K, S., River, L, M., Birken, S, A., Moss-Racusin, C (2016) Gender Differences in Work-Family Guilt in Parents of Young Children. *Sex Roles*. Available at: <https://link.springer.com/article/10.1007/s11199-016-0579-0#citeas> (Accessed on: 06/12/2020)
- Bunting, L and McAuley (2004) 'Research Review: Teenage Pregnancy: the role of fathers' *Child and Family Social Work*. 9, pp-295-303 Available at:

- https://onlinelibrary.wiley.com/doi/epdf/10.1111/j.1365-2206.2004.00335.x?saml_referrer (Accessed on: 07/12/2020)
- Centre for Social Justice (2013) 'Fractured Families: Why Stability Matters'. London, UK.
Available at: <http://www.centreforsocialjustice.org.uk/library/fractured-familiesstability-matters> (Accessed on: 29/11/2020)
- Chambers, D (2015) *A Sociology of Family Life*. Cambridge: Polity Press
- Cohen, S (1978) *Folk Devils and Moral Panics*, London: MacGibbon and Kee
- Damaske, S., Bratter, J. and Frech, A (2017) 'Single mother families and employment, race, and poverty in changing economic times'. *Social Science Research*, 62, pp.120-133.
Available at: <https://dx.doi.org/10.1016%2Fj.ssresearch.2016.08.008> (Accessed on: 06/12/2020)
- Dewar, L and Clery, E (2019) *Held back Single parents and in-work progression in London*. Gingerbread. Available at: https://www.gingerbread.org.uk/wp-content/uploads/2019/10/Held-Back-single-parents-and-in-work-progression-in-London_WEB-1.pdf (Accessed on: 01/12/2020)
- Divorce Reform Act* (1969, c. 55) Available at: <https://www.legislation.gov.uk/ukpga/1969/55/contents/enacted> (Accessed on: 01/12/2020)
- Douglas, G (1990) 'Family Law under Thatcher Government' *Journal of Law and Society*. 17(4) pp. 411-426. Available at: <https://doi.org/10.2307/1409899> (Accessed on 03/12/2020)
- Dunifon, R and Kowaleski-Jones, L (2007) The Influence of Grandparents in Single-Mother Families. *Journal of Marriage and Family*, 69(2), 465-481. Available at: <http://www.jstor.org/stable/4622450> (Accessed on: 06/12/2020)
- Dunscombe, J and Marsden, D 'Women's "triple shift": paid employment, domestic labour and "emotion work"' *Sociology Review* 4(4) pp. 221-242
- Dusek, J., Flaherty, J and Hill, J. (1981) 'The Development of the Self-Concept during the Adolescent Years' *Monographs of the Society for Research in Child Development*, 46(4), pp. 1-67. Available at: <https://doi.org/10.2307/1166004> (Accessed on: 07/12/2020)

- Ellis-Sloan, K., (2014) 'Teenage mothers, stigma and their 'presentations of self'', *Sociological Research Online*, 19(1) pp. 1-13 Available at: [teenage mothers and perceptions of self.pdf](#) (Accessed on: 07/12/2020)
- Friedan, B. (1963) *The Feminine Mystique*. London: Victor Gollancz.
- Gabb, J (2008) *Researching Intimacy in Families*. London: Palgrave Macmillan
- Gibson, C (1994) *Dissolving Wedlock*. London: Routledge
- Giddens, A (2009) *Sociology*. 6th ED. Cambridge: Polity Press
- GOV.UK (2019) *Families and Households*. Available at: <https://www.ethnicity-facts-figures.service.gov.uk/uk-population-by-ethnicity/demographics/families-and-households/latest> (Accessed on: 28/11/2020)
- GOV.UK (2020) *Employment by Occupation*. Available at: <https://www.ethnicity-facts-figures.service.gov.uk/work-pay-and-benefits/employment/employment-by-occupation/latest> (Accessed on: 03/12/2020)
- Hadley, A (2017) *Teenage Pregnancy and Young Parenthood: Effective Policy and Practice*. New York: Routledge
- Hobcraft J, Kiernan K (1999) *Childhood Poverty, Early Motherhood and Adult Social Exclusion. CASE Paper 28*. London: London School of Economics.
- Jagger, G and Wright, C (2003) *Changing Family Values Difference, Diversity and the Decline of Male Order*. 2nd Ed. London and New York: Routledge
- Jenkins, S, Pereira, I and Evans, N (2009) Families in Britain: the impact of changing family structures. Policy Exchange. Available at: <https://www.policyexchange.org.uk/wp-content/uploads/2016/09/families-in-britain-apr-09.pdf> (Accessed on: 19/11/2020)
- Leach, E, A (1967) *A Runaway World?* London: BBC Publications
- Maslow, A and American Psychological Association (1943) *A Theory of Human Motivation*. Indianapolis: Bobbs-Merill
- McCarthy, J, R and Edwards, R (2011) *Key Concepts in Family Studies* SAGE Publications:
- Murdock, GP (1949) *Social Structure*, New York: Macmillan.

Nayak, A and Kehily, M, J (2014) 'Chavs, chavettes and pramface girls': teenage mothers, marginalised young men and the management of stigma', *Journal of Youth Studies*, 17(10), pp. 1330-1345, Available at: <https://doi.org/10.1080/13676261.2014.920489> (Accessed on:07/12/2020)

Nelson, M (2010) *Parenting out of Control: Anxious Parents in Uncertain Times*. New York: New York University Press.

Office for National Statistics (2016) *Women shoulder the responsibility of 'unpaid work'* Available at: <https://www.ons.gov.uk/employmentandlabourmarket/peopleinwork/earningsandworkinhours/articles/womenshouldertheresponsibilityofunpaidwork/2016-11-10> (accessed: 24/11/2020)

Office for National Statistics (2019(b)) *Changes in the economy since the 1970s*. Available at: <https://www.ons.gov.uk/economy/economicoutputandproductivity/output/articles/changesintheeconomysince1970s/2019-09-02#:~:text=The%20total%20employment%20in%20the,to%2010.3%20million%20in%202016>. (Accessed on: 24/11/2020)

Office for National Statistics (2019(c)) *Families in the labour market, UK: 2019* Available at: <https://www.ons.gov.uk/employmentandlabourmarket/peopleinwork/employmentandemployeetypes/articles/familiesandthelabourmarketengland/2019> (24/11/2020)

Office for National Statistics (2019(d)) *Families and Households* Available at: <https://www.ethnicity-facts-figures.service.gov.uk/uk-population-by-ethnicity/demographics/families-and-households/latest#:~:text=the%20Black%20ethnic%20group%20made,3.3%25%20of%20the%20general%20population> (Accessed on: 28/11/2020)

Office for National Statistics (2019(a)) *Families and households in the UK: 2019* Available at: <https://www.ons.gov.uk/peoplepopulationandcommunity/birthsdeathsandmarriages/families/bulletins/familiesandhouseholds/2019> (Accessed on: 24/11/2020)

- Reynolds, T (2009) 'Exploring the Absent/Present Dilemma: Black Fathers, Family Relationships, and Social Capital in Britain'. *The ANNALS of the American Academy of Political and Social Science*, 624(1), pp.12–28.
- Roberts, A, R (N/D) The Family Revolution. Available at: https://greatergood.berkeley.edu/article/item/the_family_revolution
- Rodney. R (2020) 'Society Expects Black Single Mums To Fail. I Won't Be Written Off'. *HUFFPOST*. 16th September. Available at: https://www.huffingtonpost.co.uk/entry/black-single-mums-success_uk_5f60e80bc5b68d1b09c86aad?guccounter=1&guce_referrer=aHR0cHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce_referrer_sig=AQAAADtSevIAN_okvLHQGXOEiFYjCgJNVvJJhPjqoqDPcWi4hX67uNC24DrD80ibe_JhVFXzUNVp_FSTdCJd0ERRx4rNiP5OY4oSQOMCB4u2da0Xiousx6dBo-bMbZPjGB5qrva1pFkGqvdiW-vTwxFz2bUbSNux9s5sf4qVzJrEfYpc (Accessed on: 28/11/2020)
- Smart, C (1992). *Regulating womanhood: historical essays on marriage, motherhood, and sexuality*. London, UK and New York: Routledge.
- Thomson, M, M (2012) 'Labelling and self-esteem: does labelling exceptional students impact their self-esteem?' *British Journal of Learning Support*. 27(4) pp. 158-165 Available at: <https://doi.org/10.1111/1467-9604.12004> (Accessed on: 07/12/2020)
- TUC (2006) *Black Women and Employment* Available at: <https://www.tuc.org.uk/research-analysis/reports/black-women-and-employment> (Accessed on: 01/12/2020)
- Unger, D and Wandersman, L (1988) 'The Relation of Family and Partner Support to the Adjustment of Adolescent Mothers'. *Child Development*, 59(4), pp. 1056-1060. Available at: doi:10.2307/1130271 (Accessed on: 06/12/2020)
- World Health Organisation (2020) *Adolescent Pregnancy*. Available at: <https://www.who.int/news-room/fact-sheets/detail/adolescent-pregnancy> (Accessed on: 06/12/2020)
- Young, M and Wilmott, P (1973) *The Symmetrical Family*. Penguin: Harmondsworth
- Zimmerman, C, C (1972) 'THE FUTURE OF THE NUCLEAR FAMILY' *International Journal of Sociology of the Family*. 2(2), pp. 109-120

Appendices

Appendix 1 - Article by Rochelle Rodney - 'Society Expects Black Single Mums to Fail. I Won't Be Written Off', writing about her own experience of being a black single mother.

Section copied from article:

The narrative I told myself of what single motherhood was going to be like came from my own upbringing by my mum, a single mother of five. I saw a Black matriarch struggle, and I assured myself I wouldn't end up in similar circumstances; yet unbeknownst to me, fate and poor choices in men somehow made it so.

I had also inherited the deep-seated social stigmas that paint single mothers as unstable, shameful and poverty-stricken. As a woman, I am forced to make choices in life that are more costly than those of men; such as choosing children over a career. As a Black woman, these weighty choices feel even more stark knowing the old age that, because I am Black, I have to work twice as hard to get half as far...

...These racist and sexist interactions shaped how I was to perceive myself as a young, Black woman and as a mother. Somehow, I felt more judged for deciding to keep my twins, because in society's eyes I was 'just another' single Black mum adding to the phenomenon of Black and other ethnic minority mothers being more likely to be single parents. This depleted my self-esteem in my early motherhood – I felt as though I had resigned myself to a life of obscurity and fell into postpartum depression. What got me through those dark days was holding tightly onto the glimmer of hope that things would get better for me somehow, and my connection with God. Through these, I came to better understand who I was, and what I wanted out of life...

... "Somehow I felt more judged for deciding to keep my twins because, in society's eyes I was 'just another' single Black mum."

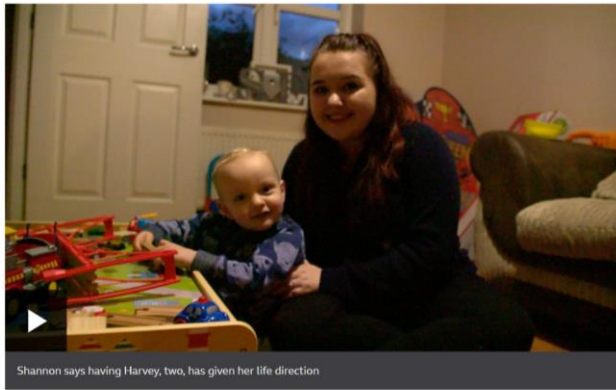
(Rodney, 2020)

Appendix 2

Video of Shannon teenage mother, talking about her experiences of loneliness in teen parenthood.

Link to full video - <https://www.bbc.co.uk/news/health-42655079>

1801507
SJSI6022



(BBC, 2018)