Mr. Mom and the Modern Family

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Honors Thesis
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PASS WITH DISTINCTION
TO THE UNIVERSITY HONORS COLLEGE:

As thesis advisor for Erika LiaBraaten,

I have read this paper and find it satisfactory.

Thesis Advisor

2-9-06

Date
Précis

The modern family hardly represents the traditional family from the mid 20th century. Not only are women moving to the workplace, but men are becoming more home oriented as well. In this thesis, I have looked at a number of major changes to the American family over the latter half of the 20th century. As women move to the workplace, childcare takes on a whole new meaning. Many fathers have responded to the change in family structure, but just how is fatherhood changing and what benefits does this new father figure bring to his family, his workplace, and himself?

Changes in fatherhood cannot be addressed without also looking into the changes that women and mothers have experienced. In the case of both mothers and fathers, research on families in America has been subjected to a false universality, defining the American family by a "norm". Modern feminist movements, the context in which fatherhood in relation to motherhood will be evaluated, attempt to move away from this trend. It is necessary to consider not only the father of the "norm", but also fathers of ethnic minorities, gay fathers, lower class fathers, and single fathers.

For this research project I reviewed the relevant literature on the topic and analyzed the results reported in these texts. Most importantly, I searched for information on how gender roles have transformed within the home, as well as how those gender roles have been affected by race, social class, and sexual orientation. My sources included peer-reviewed journal articles, newspaper articles, books, autobiographies, and internet newsletters.

It is important to note that much of the research that is easily accessible does not represent the entire spectrum of families today. Most research focuses on middle class, white, heterosexual families with two parents. While much can be learned from these sources, this
research does not represent the unique and varying experiences of those who are different than
this norm based on social class, culture, ethnicity, sexuality, etc. I have attempted to take into
account the possible variations to family life and childcare that many different groups embody in
order to avoid overgeneralization of the “shared” experiences of families in America.

Many fathers have responded to the need for increased involvement in childcare as
women move away from the home. The recent emphasis on involved fatherhood has taken up a
small amount of the slack on childcare, yet many families still turn to commercial organizations
such as day care to meet the needs of dual income or single parent families. A development that
has seen real growth in the past three decades is that of at-home-dads. Dads are actually
choosing to reverse the gender roles and enter the women’s realm of home and children. The
men that endure the trials of the male homemaker are making progress for the future, as many
hope that they will encourage more fathers to take on the role of primary caregiver for their
children. Also, children with more involved fathers are less inclined to support dominant
gender-based roles compared to children with uninvolved fathers. While much research has been
directed at changes in women’s roles, very little attention has been given to the modern father.

While fathers today desire to be more involved in the lives of their children, the
institutions of America are not supporting this movement. Employers often do not offer parental
leave to fathers just after childbirth, whereas maternal leave is widely accepted. As long as a
wage gap exists between the genders, family policies created by the employers will also remain
gender restrictive. A father who makes more money than the mother will most likely take less
leave than the mother because this arrangement will have the least financial impact. Companies
need to invest in developing gender-neutral workplace policies in order to support the nurturing
fathers of America.
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Introduction

The roles of men and women in America have been strictly defined by gender expectations. Most influential in the current era is how gender roles manifested during the period of the 1940s to the 1960s. Marriage was the most desired route for young Americans. Ideal families consisted of a father, the sole wage earner in the family, a mother, who remained at home to care for her children and support her husband, and children, boys and girls who learned their proper role in society at an early age. During this brief period in American history, this family structure continued to be the goal of many men and women from a young age (Stoller and Gibson 2004, Kirk and Okazawa-Rey 2001). Women who grew up and never married or chose to work rather than have children were shunned. These women were outcasts in society because they had given up what has been traditionally seen as the "greatest joy" a woman can ever experience, that of raising a family. Career women were thought of as unfeminine and jealous of the role that men fulfilled in the workforce (Friedan 1983). Men who did not fulfill their duty as breadwinner for the family were seen as weak or inadequate. A man's very sexuality would be questioned if he did not desire to spend his time out of the home in attempts to win promotions and praise in the workplace. A great amount of pressure rests on both males and females to fill the roles into which they were supposedly born. This sexist and heterosexist view has limited the ability for men and women to find balance in childcare and parenting duties (Mirandé 1991). Not only does this strict gender-role definition bar parents from blending traditionally gender-based responsibilities within the home, any departure from the "norm" within a male, white, middle class world was labeled as deficient, including minority groups based on race, class, or sexual orientation.
The modern family, while still clinging to some of the unbalanced ideals of the past, hardly resembles the family of the mid 20th century. The research question that will be addressed in this thesis is how the modern family has changed. More specifically, how have father figures changed and adapted to the world around them? Are fathers today more nurturing than fathers in the past and in what way does a change in nurturing benefit children? In contrast to the traditional family of the past, women, especially white, middle or upper class women, spurred on by second and third wave feminism, have pushed into the workforce demanding equality. Women of ethnic minorities may or may not have benefited from this workforce movement. White women, for the most part, took the bulk of higher paying jobs available to women. As a result, the women who have always been among the working class, such as women of ethnic minorities, have been pushed into lower paying jobs (Smith 2000). Father figures have also undergone changes in the past fifty years. The father that was expected to merely support his family financially is more and more expected to also meet the emotional needs of the family. Many fathers today are more nurturing and spend more time caring for their children than in the past. Some fathers have even reversed the traditional gender roles completely and become the primary childcare provider in their family.

Due to the shift in gender expectations in modern families, many American families have begun to depart from strict gender roles. These parents are, by example, teaching their children that men and women can share responsibilities both in the home and outside the home. Children learn about gender roles from their families and parents, rather than in schools or other public venues (Kirk and Okazawa-Rey 2001). As the men and women of today demand more equality between various groups, it is vital to raise a generation of children who can see beyond the stereotypes of gender; children that can also recognize how gender and family varies within the
context of race, social class, and sexual orientation. Fathers have the opportunity to demonstrate for their children that men can be comfortable and accepted within the realm of childcare, just as women have proven their worth in the workplace throughout the past three decades and will continue to reinforce that value in the future.

Yet, even for parents who wish to teach their children to become gender neutral in this world, the institutions of America do not always support this movement. On average, women still earn lower wages than men (Smith 2000). When parents must choose an adult to stay home with a new baby or a sick child, the duty generally falls to the partner who makes less money; therefore, the family incurs less of a financial loss. By allowing a wage gap between genders and races, the federal government and companies are not supporting the good intentions of fathers who wish to be more involved. Many employers in America allow for maternal leave after a child is born, but very few have created a gender-neutral policy in the area of parental leave (Parke 1996). The government and employers have many options to become more gender neutral in family policies. Parental leave as opposed to maternal leave, flexible work hours, shared jobs, and equal pay across gender and racial divides are just a few of the possibilities. Under President Clinton, the federal government passed the Family and Medical Leave Act in 1993 to attempt to align workplace needs and family needs for the employee. Even so, the bill’s effects remain limited because it provides only unpaid leaves, has a narrow definition of family, and has low workplace responsiveness (Gerstel and McGonagle 2002).

Methodology

Compiling statistics on the families of America is complicated. A large amount of research about parenting is summarized into one shared experience, a representation that generalizes the overall experience of American families. This view, however, ignores the fact
that groups are different based on gender, ethnicity, class status, sexual orientation, etc. While research shows that more women work outside the home than in the past, the increase is found mostly in white, middle class families rather than working class families or families of ethnic minorities. Women from these latter two categories have been in the workforce for centuries (Stoller and Gibson 2004). While fathers today are supposed to be more nurturing and interactive with their children, this assumption often does not extend to the fathers of ethnic minorities. In America, historical and current treatments of racial and ethnic minorities have resulted in varying family structures and abilities of families to care for children. Black fathers are absent; Latino and Chinese fathers are macho; these stereotypes ignore the fact that fathers of all backgrounds are making improvements. Due to overgeneralization, it is difficult to discuss the changes in families across the diverse range of Americans. The theoretical framework in which most of the information concerning American families is found is defined by the “dominant culture” (white, middle class, heterosexual) and functions under the false identity of “scientific objectivity” (Kirk and Okazawa-Rey 2001, 8-9). I have searched for research dealing with racial, ethnic, class, and sexual variations and, for the most part, differences between people based on gender, ethnicity, class status, etc. will be discussed in this research paper. The limited scope and length of this thesis, however, restricts the ability to fully delve into these differences.

The discussion on changes in the American family in the following pages has been derived from a review on existing literature on the topic. An analysis of this literature provides the basis for understanding the problem and its implications in today’s world. Change is noted in evolving feminisms, the areas of women’s movement away from the home, men’s movement to a more involved father figure, and the phenomenon of the at-home-dad. The research conducted consisted mostly of peer-reviewed journals, newspaper articles, books, autobiographies and
online newsletters. The journals and books provided statistics and information regarding the women’s movement to the workplace as well as the modern father figure. While many texts generalized these changes to the American family, some looked directly at the differences that exist between genders while taking into account race, ethnicity, social class, and sexual orientation. The final section of research that focuses on at-home-dads is a topic that has generated little commentary so far within academic venues. Most of the information was gathered from newspaper articles that included rough national statistics as well as interview material from at-home-dads themselves. These personal interviews, accompanied by other autobiographical works and online newsletters written by at-home-dads, have created the image of the at-home-father as reported in this paper. The following sections contain a review of the relevant literature on the topic as described briefly here, interwoven with an analysis of the results.

The Women’s Movement to the Workplace

From the close of the Second World War, women found that they were not valued as working women as they had been during the period just after women’s suffrage and throughout the war. Instead, women, especially white, middle class women, were expected to return to the home. A woman’s ultimate goal was to find a husband, support him in his work, keep a clean house, and raise her children. Because women are generally less valued than men, the work that a woman does also earns less value. As the duty of childcare and homecare was defined as women’s work, it has been and was subsequently devalued. Work within the home was seen as inherently feminine, which created a barrier between any man’s desire for masculinity and his willingness to share the burden of childcare (Smith 2000). But not only were childcare and housework supposed to be a woman’s purpose in life, she was also supposed to find complete
satisfaction and personal value within that role (Friedan 1983, Stoller and Gibson 2004).

Women were getting married younger than their mothers had, as well as having larger families (Costello, Wight, and Stone 2002, See Appendix A). Women of the 1950’s and 60’s on average married at age 20, whereas women of the four previous decades had on average married at age 21.5. The trend for younger mothers suggests the fervor with which women attempted to accept their gender-defined role.

Up to the early 1960s, women, for the most part, seemed to accept the role that society was placing on them and strove to find fulfillment in that role. Generally, men and women alike supported a feminine ideal that kept women as a whole away from politics and employment (Costello, Wight, and Stone 2002, See Appendix B). Anti-feminism of the time, and from the past, reasoned that because woman’s place was in the home, women would not have time to keep up with politics and the world around them. Women could not be expected to participate in government when they needed to spend more time caring for the home. These ideals especially caused problems for women of ethnic minority groups or those in the working class. Working women were not living up to the dominant gender role expectations. Because they were stepping outside the expectations of their gender, all women in the workforce were given lower paying jobs, and ethnic minority women were shunned by their middle-class, white counterparts (Smith 2000, Stoller and Gibson 2004). The men and women of this time had given in to the demands of a gender role-based society. This disregard for equality across gender, racial, and social divides caused dissatisfaction for the majority of parties of the system. White, middle and upper class males were the only group benefited by this social structure.

After a lull in feminist voices during the previous three decades, second-wave feminists emerged strongly in the 1960s. Some second-wave feminists fought hard for legal and public
equality for women. "Radical" feminists determined that the current problem in America was
gender discrimination as opposed to racial or ethnic discrimination (Lotz 2003). Regardless of
the emphasis, second-wave feminism tended to assume one experience applied to all females.
The second-wave feminist idea was to unite all women under one goal, ignoring differences
between women such as race, class, or age. One such approach is called "cultural feminism, a
perspective appealing to the essential sameness among women and seeking to establish all-
female organizations and societies as the solution to gender oppression" (Lotz 2003, 3). One of
the most important women's movement campaigns during this time was focused on abortion
rights. Giving women the right to choose what to do with their own bodies was essential to
overcoming male patriarchal dominance in American society.

Betty Friedan is one who did not believe that women would ever find satisfaction and
fulfillment if the only option in life consisted of husband, children, and home. Friedan's book
*The Feminine Mystique*, published in 1963, attacked the conventional female role and called for
women to search for self-realization. Friedan felt that the rapid movement to the home after the
Second World War created a feminine mystique that valued femininity and women's differences
from men. "The mistake, says the mystique, the root of women's troubles in the past is that
women envied men, women tried to be like men, instead of accepting their own nature, which
can find fulfillment only in sexual passivity, male domination, and nurturing maternal love"
(Friedan 1983, 43). By assuming that all women were returning to the home, Friedan was
forgetting those of the working class and ethnic minorities that would remain in the workforce,
but only in more undesirable professions such as nannies and maids (Stoller and Gibson 2004).
In the white, middle class realm, Friedan did not ask women to leave their husbands and children
and seek a new life. Friedan's demands were that women realize the need to find fulfillment in
self, rather than living vicariously through others. Women must seek for a “greater purpose” in order to defeat the feminine mystique that caused misery for so many housewives (Friedan 1983, 338). Friedan’s viewpoint, while essential to the jump-start of feminism in the 1960’s, contained flaws. She gained much of her information from her former classmates from Smith College, a white, middle to upper class group of women. Friedan did not consider the different experiences of women beyond her own social circle (Stoller and Gibson 2004).

Again, Friedan’s encouragement applies to those of traditional family structures and fails to acknowledge cultural or economic differences between women. Modern feminists have reacted to the homogenizing feminism championed by many second-wave feminists. Called third-wave feminists, these feminists no longer wish to throw all women into the same ideology. Women of the third-wave, many of color, seek to define the many differing views involved in modern feminism, rather than ignoring minorities in order to create a universal feminist agenda (Lotz 2003, Zinn and Dill 2005). These feminists resent that minority, racial, sexuality, and class issues have been pushed aside by many earlier counterparts. Women of color, for one, have formed their own ideals for emerging in the public and political life and do not wish to be represented solely by white leaders.

The oppression that women of color have and do experience cannot be described in the same way that white women experience discrimination. For example, while white women were pushed back to the home and family after WWII, working class women and women of ethnic minorities were expected to remain in low-paying, menial jobs (Stoller and Gibson 2004). Because of this difference, as well as others, not all women have been subject to the same type of stereotypes and gender expectations (Lotz 2003, Zinn and Dill 2005). Third wave feminists suggest that both men and women should be analyzed within the context of their gender, ethnic,
social, and sexual differences. Zinn and Dill (2005) write about this third wave feminism that they call multicultural feminism:

Once we acknowledge that all women are affected by the racial order of society, then it becomes clear that the insights of multiracial feminism provide an analytical framework, not solely for understanding the experiences of women of color but for understanding all women, and men, as well. (23-24)

In response to the many voices speaking out for women’s legal and public equality, more women poured into the workforce during the 1970’s and 80’s. Before long, women constituted a much greater percentage of the total workforce than ever before (Costello, Wight, and Stone 2002, See Appendix B). The number of women working outside the home nearly doubled from 1960 to 1980 (Van Horn 1988). While conservative views on women and family life still existed, some middle class women in the 1970s and 1980s discovered that they did not have to fit into the feminine mold created by the patriarchal world around them. This influx of women into the workplace included women of all dominant and minority groups based on race, ethnicity, class and sexual orientation. Yet, the most drastic change occurred in white, middle class women. Women of ethnic minorities may not have seen this influx of white, middle class women into the labor force as an improvement. These white women often acquired the higher paying jobs that women of ethnic minorities desired (Smith 2000).

Over time, many women decided to tackle both family and career, while some decided that family was no longer necessary at all. Currently, 60% of women participate in the workplace and 64% of those have families (Wellington 1999, Costello, Wight and Stone 2002, See also Appendix C). Women now wait longer to get married and seek more education than
their mothers (Costello, Wight and Stone 2002, See Appendices A and E). Despite the influx of women into the workplace, and the help of legislation such as the Equal Pay Act of 1963 and Title VII of the Civil Rights Act of 1964, women still are valued less than their male counterparts at work. On average, women are paid less than men and experience difficulties with passing through the “glass ceiling” in the workplace (Smith 2000, Costello, Wight and Stone 2002, See Appendix D). Not all women’s experiences are the same; progress for women of racial and ethnic minorities has been much slower than that for white women. Men and women of ethnic minority groups on average earn less than their white counterparts, creating a greater need for the dual-earner family structure (Mirandé 1991). Although all women still encounter significant setbacks such as discrimination and unequal pay in the workplace, the progress made in the last four decades has been more significant than in any other period in women’s history. The advancement of women in the workplace has brought benefits to both women as well as to working fathers desiring a more equal chance at childcare.

The women who moved into the workplace during the latter half of the twentieth century, as well as those women already working, were primarily women with family responsibilities. Many were married with young children, or even single mothers. Today, of the women working in America, 64% have children. Of these working mothers, approximately two-thirds have children under the age of 18 (Wellington 1999, Wille 1995). Women with children under age 6 work outside the home less often than women with children between the ages of 6-17. Overall, the number of women with children in the work force has nearly doubled from 1970 to 2000 (Costello, Wight and Stone 2002, See Appendix G). Mothers who work must find care for their children during work hours. About 20% of working mothers are single, meaning that the father is generally not available to help in childcare. For Hispanic families, the rate of single mothers
rises to 25%, and in black families single mothers run nearly 50% of households. Another 70% of working mothers are married; however, over 60% of married couples have two incomes, meaning that both the mother and father work outside the home (Wellington 1999, Costello, Wight, and Stone 2002, See Appendix F).

With so many homes where the only adults are working a majority of a child’s waking hours, childcare during work hours suddenly moves away from the mother’s hands for white, middle class families, although this is a development long in place among families of ethnic minorities and/or lower class standing. Approximately half of all children with working mothers are cared for by non-relatives, meaning day cares, nurseries, and preschools. Of the remaining half, less than 20% of children with working mothers are cared for by their father (Costello, Wight, and Stone 2002, See Appendix H). Race plays a role in childcare as well. Black children are least likely to have their fathers care for them while the mother works and are the most likely to use some form of family or organized day care. Hispanic, Asian, and Native American children are most likely to be cared for by their father or some other family member (Stoller and Gibson 2004, Costello, Wight and Stone 2002, See Appendix H). These trends are generally due to economics and differing family structures based on cultural identities and expectations.

As women advance employment opportunities from secretaries and teachers to fields that have typically been dominated by men, women are found in more positions of power than ever before. Just as for men, when women move into positions of power in government or in business, the family of that person must adjust to the amount of time this position incurs. The women who find themselves in this position are generally privileged, white, middle class women with educations. These same time-balancing obstacles would obstruct women of lower classes who are forced to work two jobs just to make ends meet. Women who plan to advance in a
company sometimes plan to not have families. The time that one takes off of work after pregnancy can hinder the rate of promotion (Smith 2000). Statistics show that women in upper management continue to grow in numbers. The number of Fortune 500 companies with female directors (not managers or CEO’s) has grown from 69% to 86% in the past decade (Wellington 1999). Yet for those who still choose to have families, women who make a good living must decide how to provide care for their children. In the unusual situation where the wife makes more money than the husband, financial logic suggests a need for role reversal to bridge the gap in childcare.

However, in America today, most families find that two incomes are necessary to maintain the financial status that they desire. As previously stated, 60% of married couples are dual income families (Wellington 1999). While a household with two adults present could be seen as an advantage, as there are two adults to split childcare, the dual-earner lifestyle sometimes negates this benefit. When both adults work, they put themselves in nearly the same situation as a single parent, forced to look elsewhere for childcare. Occasionally, parents can arrange alternate schedules so that the father provides childcare while the mother works and the mother provides care while the father works. While fathers have increased their hours of childcare, in many cases the increase has not been substantial. Parents are still forced to look for other types of childcare. For many American families, as women move to the work place, childcare moves toward day care. The controversy for many families remains the cost of day care. The amount it costs to place a child in day care can nearly outweigh the benefits of a second income (Lewis 1998, Community Child Care Center 2005, See Appendix I).

The workplace needs to take on an active role in creating equality between male and female employees with families. While maternity leave is accepted universally, the idea of
paternal leave is not widespread. The time just after a child is born is important for the father. The more he interacts just after birth the more, statistically, he will interact with the child throughout the rest of the child's life (Parke 1996, Erickson and Gecas 1991). Yet even though some companies are willing to implement parental leave, rather than maternal leave, the rate of fathers who take advantage of this option is low. The majority of companies do not provide the proper environment for fathers to feel comfortable using parental leave without damaging their career future (Erickson and Gecas 1991). Approximately 18% of male employees are offered unpaid paternal leave (1% paid leave) in contrast to 37% of women that received paid maternal leave and 3% unpaid leave (Parke 1996). Companies have other ways of becoming family friendly as well as gender neutral. Flexible work hours allow an employee to start their workday earlier or later to fit the family schedule. Job sharing allows two people to share the same job.

For instance, a husband and wife could both work part-time at the same job, allowing each parent to spend time as the caregiver (Parke 1996). A company that works to create equal pay between male and female employees also supports gender neutrality within the family structure. When both the father and the mother make equal wages, it is more likely that the family will view paternal leave as less financially stressful, and, therefore, will be more willing to use paternal leave (Parke 1996, Erickson and Gecas 1991).

**Changing Fatherhood**

As women's roles in society have been moving away from the family and into the public arena, men's roles in child rearing have also been changing. Men who were expected to be the breadwinner for the family in the 1950s have raised a generation of sons that have less gender-defined expectations within the home. Morman and Floyd (2002) report on what they call the cyclical pattern of fatherhood, "fatherhood is currently in the midst of... a shift, away from the
authoritarian, emotionally detached father and toward the involved, nurturant father” (395). The provider father role of the mid 20th century came about in part as a result of emphasis on income and consumerism. While consumerism has remained prominent, social pressures stemming from the changes in women’s roles now look for a more loving and nurturing father figure than in the past. Men have responded to the need for a new type of father figure. In a survey conducted by American Demographics, over half of respondents felt that fathers today are more involved in the lives of their children than fathers 20 years earlier (Gardyn 2002). Similarly, a survey by Harris Interactive shows that a majority of men feel they are more involved in childcare than their fathers (Rubin 2002).

In the past, the traditional family has been defined by white, middle-class standards. Much research on fathering focuses on this “norm” and considers anything different as deficient (Mirandé 1991, Dowd 2000). Past studies have defined certain ethnic minorities only in contrast to their white counterparts, often finding them lacking. In these cases, it is important to deconstruct the stereotypes given many minority groups, for example, the absent black father and the macho Latino father, to create a more varied and accurate picture of fathers in modern America. From many studies have emerged the stereotypical definitions of the father figure within a specific ethnic or cultural subgroup. According to Mirandé (1991): “If there is a persistent image of the African-American father, it is that of an invisible figure who is either absent from the home or peripheral to the day-to-day functioning of the family” (54). When some research has compared the white middle class to the black working class, great disparity emerges, which is explained by the “observed” degeneration of the black family. In actuality, when comparing black fathers and white fathers, maintaining similar class status between the two, the differences that do exist are not negative. Dowd (2000) would contend: “Black men
who are economically secure and fulfill the traditional provider role, parent in much the same manner as other fathers of their social class” (74). Black fathers are very involved with their families and their wives rate them higher in childcare involvement than the wives of white fathers (Mirandé 1991). Overall, Black fathers play an authoritative role within the family (Mirandé 1991, Flouri 2005); provide more help within the home, a typically female role, than white fathers; and when not present in the home, maintain a higher level of non-economic support and involvement with their children than white fathers (Dowd 2000).

Fathers of other racial and ethnic minorities have been racially stereotyped as well. “Hispanic fathers are stigmatized... as hypermasculine and hyperpaternalistic under a presumed understanding of *machismo*” (Dowd 2000, 65). Yet, in contrast to this assumption, research finds Latino fathers to be nurturing rather than strictly authoritarian (Mirandé 1991, Flouri 2005). In fact, Latino fathers have been more willing to adapt to gender role reversals than white fathers. Hispanic fathers whose wives are the sole breadwinner for the family adjust to the change while still maintaining a positive self-image; however, the working wives still accomplish a majority of the housework (Mirandé 1991). Asian fathers are traditionally depicted in much the same patriarchal way as Hispanic fathers (Dowd 2000), while Native American fathers are compared to the “non-existent” role often given to Black fathers (Mirandé 1991). Asian and Native American fathers do not follow the stereotypes delegated them by traditional racial labels. In both cases, the historical hardships experienced by these ethnic minorities had a hand in shaping their modern family structure. Poor wages and ineffective government support have created a much greater need for equality between the father and mother in the matters of wage earner and childcare (Mirandé 1991).
Gay fathers are another minority which require their own analysis. The term gay father appears contradictory because parenting has long been associated exclusively with heterosexuality. Gay fathers are a minority in two ways, they are a minority among fathers and they are a minority within the gay community, often lacking support from either group. It is estimated that approximately 20%, ranging from 1 to 3 million, of gay men are fathers (Dowd 2000, Martin 1998, Kirk and Okazawa-Rey 2001). Many gay fathers became fathers while in a heterosexual relationship; however, gay parents sometimes adopt or become parents through surrogacy, but not without difficulty (Dowd 2000, Kirk and Okazawa-Rey 2001). Research has found that gay fathers do not parent differently than heterosexual fathers. Children from nontraditional homes are better able to understand diversity and challenge traditional gender roles. Gay fathers are equally involved with their children as non-gay fathers, and are perhaps more responsive and nurturing than non-gay fathers (Dowd 2000).

The number of single fathers in America is growing. As a result of increasing divorce rates and increasing paternal custody granted by the court systems, more single fathers are taking on full responsibilities for childcare (Greif 1985). From 1970 to 1990, the number of single fathers with primary care of their children tripled from 393,000 fathers to 1,351,000 fathers (Greif 1995). Of these single fathers, the number of widowers decreased, indicating that in most cases the mother was not deceased but rather living apart from her children (Burgess 1995, Greif 1995). Much like single mothers, single fathers struggle with conflicts between work and childcare. Single fathers turn most often to daycare facilities rather than family or friends to provide care for children. Single fathers also struggle when balancing time between work and childcare. Many companies focus family flexibility plans and parental leave on the maternal figure, causing stress for single fathers within the workplace (Greif 1995).
A majority of research on fathers focuses on fathers of middle class status. Fathers of the middle class are more open to the recent changes in fatherhood than fathers of the working class; however, changes in fatherhood do span all classes (Erickson and Gecas 1991, Flouri 2005). Fathers of middle class status often have more education than working class fathers. More education leads to more egalitarian ideas on child rearing and housework, meaning less division based on gender roles. A father of the middle class, therefore, would be more likely to see the benefits in sharing housework and being more involved with his children. Fathers of the lower class are more likely to view the role of fatherhood as disciplinarian rather than encourager and to observe traditional gender roles. Middle class wives expect their husbands to be more involved with childcare than lower class wives. Because of higher educational levels themselves, middle class fathers are more likely to take on a teaching role with their children than lower class fathers (Erickson and Gecas 1991). While more education indicates increased father involvement, in contrast, unemployment also increases time a father spends with his children (Flouri 2005). Also, the education level of the mother can affect father involvement; mothers with higher educational levels require more equality from their husbands in the area of childcare. When both the father and mother have equal roles as breadwinner, the father, whether lower or middle class, will spend more time caring for his children. Family size also influences father involvement. The larger the family size, generally the less involved a father becomes due to greater emphasis on gender roles. As lower class families tend to have larger family sizes, fathers of the lower class will spend less time engaged with their children (Erickson and Gecas 1991, Flouri 2005). Yet father involvement does not continue to increase as social class increases from middle to upper class. Often upper class fathers spend less time with children than middle class fathers (Erickson and Gecas 1991).
Some of the most accessible information on changing fatherhood today is generalized, giving a false universality to the research, and it is extremely important to consider these many differences between fathers based on race, sexual orientation, marital status, and class status. Fathers of many minority groups are more willing than their white counterparts to teach their children the value of gender-neutral ideals. Recent changes in fatherhood are definitely evident for white, middle-class fathers. Fathers of ethnic minorities, as well as others, may not have appeared to have undergone as much change because they have had to overcome many gender restrictions long before their white and middle-class counterparts. Due to lower wages for both men and women of ethnic minorities, as well as white, lower-class families, it has been necessary for centuries to have the wife work outside the home along with the husband (Kirk and Okazawa-Rey 2001).

As traditional male and female roles shift in both public and private realms, housework and childcare responsibilities also need to be redefined. When both the husband and wife spend the day at work, the desire for a more equal distribution of work at home increases. In the survey previously mentioned by American Demographics, a great majority of people feel that men and women should have more shared responsibilities in the areas of bathing children, changing diapers, caring for sick children, playing with kids, helping with homework, and disciplining children. A slightly smaller majority also feels that the father and mother should share in earning income for the family and making family meals. Small minorities remain who still feel that the realm of home and children should be divided based on gender roles (Gardyn 2002). A vast majority of parents understand the need to challenge gender-based labor divisions within the home in order to find greater equality in the future public realm.
Mothers and fathers have made huge strides as far as eliminating the gender stereotypes of the home and workplace. Yet, despite changes in motherhood as well as fatherhood, women still do an unequal share of the childcare in dual income families (Wille 1995). In a survey conducted by Yankelovich Partners (Gardyn 2000), over half of the fathers interviewed say they share with their wives in the roles of playing with children (69%), disciplinarian (60%), and caregiver (54%). Each of these statistics, if reported truthfully, still indicates that a good portion of fathers are not splitting household responsibilities with their wives. In American homes today, father participation in the home ranges from the non-existent father to the at-home-dad. Fathers need to be encouraged, by their partners, families, and employers, to share in the burden of childcare.

Today, for men in general, 74% prefer jobs that are family friendly rather than income friendly, and as many as 48% have cut down work hours (23% passed up promotions) in order to have more time with their children (Morman and Floyd 2002, Fackelmann 2004). A recent study conducted by the University of Michigan showed that fathers in two-parent families spend 23 hours per week with their children, four hours more than fathers in 1981 (Rubin 2002). On average, fathers spend up to 2.5 hours each weekday and 6.2 hours each weekend day with their children (Clary 1999). This increased involvement between fathers and children brings great benefits. A father who is more willing to share in the responsibilities of childcare demonstrates that traditional gender roles no longer completely define the lives of men and women.

With research mounting on the need for greater father involvement in children’s lives, the reported benefits of having both a mother and a father figure in the home abound. It is the presence of two parental figures, whether biological father and mother, adoptive parents, stepparents, grandparents, gay or lesbian parents, that brings the greatest benefits to the child due
to increased involvement (Dowd 2000). Two involved parents, regardless of gender, instill values in a child that can refute gender-based stereotypes.

Dr. Eirini Flouri and Dr. Ann Buchanan have conducted a series of studies to differentiate the effects that fathers have on children versus the effects of the mother. Their findings support the idea that increased father involvement is a positive influence on children. Flouri and Buchanan focused on four areas to determine the effect of increased father involvement: mental, academic, behavioral, and relationship outcomes. In each area, father involvement was unique from mother involvement. Children with involved fathers more often report feeling happy, have higher academic performance, feel more positive about school, and have fewer behavioral problems. In reverse, fathers who exhibit antisocial and externalizing behavioral problems in front of their children often pass these problems on to their children (Flouri 2005).

Overall, fathers interact with their children differently than mothers. Traditionally, fathers have been characterized as playmates and mothers as caretakers, a result of fathers being less involved with the housework and responsibilities of childcare (Parke 1996, Lamb 1995). There still remains a difference in how mothers play and how fathers play. Fathers tend to ask more complex and cognitive questions of their children (Flouri 2005) and are more tactile and physical than mothers when playing with infants (Parke 1996). A father’s teaching style usually demands more independent thinking of the child (Flouri 2005). Children whose primary caregiver was the father generally score higher on verbal ability tasks than children of traditional families (Parke 1996). Also, fatherly role models encourage a child’s communication, intimacy, and future performance level (Morman and Floyd 2002). In addition, kids with a present father figure have improved problem solving skills and emotional resiliency (Fackelmann 2004, Pruett
It is important that children experience both styles of playing, as each has unique and pertinent effects on the child’s development.

One important distinction reported in research has been the father’s attitude when involved with his children. A father who desires to spend time with his children will have a positive effect on their development. A father who is involved with his children out of necessity rather than preference, however, will not enhance the child’s growth. More important than the amount of time spent with children are the reasons a father remains involved with his children (Lamb 1995). Traditionally, motherhood has been biological and nurturing, while fatherhood is often optional, making fatherhood susceptible to the quality of the relationship with the mother figure. A father does not necessarily perceive the biological connection to his children, meaning his ties to the family focus on the mother. When the relationship between the mother and father is healthy, the father will be more willing to be present in his children’s lives (Flouri 2005).

Masculinity is also interesting when looking at fathers interacting with their sons. Research finds that it is not through the father’s traditionally masculine actions that the child learns from the father, but through encouragement and nurturing that the child benefits. The same applies to fathers’ educational or occupational achievement. Children become successful not through the example of a successful father but through a close and involved relationship with their father (Lamb 1995).

**Male Homemakers**

As more women move to the workplace, some men move to the home, although at a much slower rate. In the past three decades, the number of at-home-dads has increased exponentially, but on a smaller scale than the growth of female employment opportunities. The estimated number of male primary caregivers varies on how the term is defined and the numbers
range from 100,000 men to two million men. By 2002 the U.S. Census Bureau reported 189,000
children with at-home-dads, an 18% increase from 1994 (Dunham 2003). In 1997, 5.6% of two-
parent families reported the mother as the only adult employed, up from 2.4% in 1967 (Lewis
1998). Another source states that from 1990 to 2000, the number of children from two parent
homes where the mother was the only wage earner increased by 102% (Manuel 2003). These
statistics only show the number of men who stay at home full-time. There are a large number of
fathers who care for their children while the mom is at work, but then leave for their work shift
once the mother comes home (Parke 1996). These men are still considered statistically the
primary caregivers, but they also work part to full-time on top of the childcare responsibilities, a
position that women have quietly filled for many years.

Men turn to the home for many different reasons. For some men, the choice to become a
stay at home father was made for them. As the job market reduced in the 1990s, some fathers
found themselves out of employment. For men whose wives still held on to high paying careers,
or in some cases any job at all, the temporary move to the home seemed logical. Of these
fathers, most remained at home with their children for only a short time, some as little as 18
months and others until the child was old enough for preschool. The fathers that are somewhat
pushed into the role of homemaker, due to a shrinking job market or a relocation because of the
wife’s work, often do not find as much satisfaction in that role as the fathers who choose that
role themselves (Spragins 2002). As discussed earlier, the fathers who desire to interact with
their children bring the most emotional benefit to the relationship.

For many at-home-dads, the choice was made on their own. First of all, researchers have
reported that these couples agreed that they did not want their children to go to a day care facility
while both parents worked. The choice was not a matter of the father staying home or the child
going to day care, rather the choice was whether mom would stay home or dad would stay home. With the growth in women’s employment, most of the couples that chose the father to stay at home did so because the wife earned a higher salary than the husband or had more potential for promotion at her position (Facklemann 2004, Saltzman 1997, Cobb 1997). In a more matter of fact way, some at-home-dads admitted that sending the children to day care nearly cost their entire salary, which meant that when the switch to being an at-home-dad was made, financial impact remained low (Lewis 1998, Community Child Care Center 2005, See Appendix I).

While the move to the home seemed logical to many of these fathers, their children also reaped the benefit of a father figure who was willing to challenge gender restrictions within the home life.

When asked to describe their feelings as at-home-dads, fathers’ most common reply is “isolation.” In fact, at-home-dads are outnumbered 6 to 1 by at-home-moms (Medina 2004). When a father enters into the traditionally female arena of daytime childcare, he does not find many other men like himself. “When I was working, there was kind of an old boys’ network in the office... when I started going to the playground, I found out it was an old girls’ network. A parallel network. I was lost. I had no idea what to do” (Cobb 1997). For many men, the female world is intimidating and the dads never quite become comfortable among the moms. These dads often reported being left out of play dates and social events as the mothers could not seem to get used to having a male in the group. Many attributed this discomfort to gender based communication differences that kept males and females from being at ease in mixed gender groups (Bennett 1999, Garfield 2001, Medina 2004). Perhaps these few men, who are willing to leave behind gender restrictions for the sake of their children, will help to break down the barriers created by a gender sensitive society. The fathers who are willing to take this risk today
will teach younger generations that being a nurturing, involved father is as admirable as the traditional bread winner role of the past.

Due to suspicion and rejection from their female counterparts, many male homemakers have decided to try to band together with other men like themselves for socializing and advice. Father playgroups have emerged in cities across America as men feel a greater need for adult companionship. The dads have found that conversation flows easier and new dads are more willing to ask advice and questions when the group is all male. Conventions designed to provide support and encouragement for at-home-dads have popped up across the country. In 2002 one such convention in Chicago brought in 100 dads (Reid 2002). The first convention was in 1996 in Chicago and had 45 dads in attendance (Saltzman 1997). These conventions host speakers to give advice to at-home-dads in need of a weekend away from the kids. While playgroups and conventions meet the needs of some at-home-dads, most male homemakers turn to Internet venues for advice. Slowlane.com is one of the most popular sites, as well as dozens of other sites and Internet publications specifically tailored to at-home-dads (Horn 1999). These support groups combined create a venue where fathers feel that their role as the nurturing father is acceptable. The support systems designed by other at-home-dads will encourage other fathers to realize that there are many men in this country willing to step up to the challenge of gender role reversal. While these groups are clearly beneficial, they target fathers with the ability to access them, meaning mostly middle class dads.

As father involvement as well as numbers of at-home-dads increase, some marketers are starting to recognize dads as a new consumer group. Dads have, for the most part, been an untapped market, as they usually fall under broader categories of parents or men in general. An article written by Crispell (1994) recognized male homemakers as men who did a majority of
shopping for the household. Of married households with young children, 7.9% had husbands doing the family shopping in 1993 and Crispell estimated that by the year 2000 this percentage would rise to as much as 30%. Recent research done by Mediamark Research found that 24% of households had a male principal shopper (Manuel 2003).

Fathers as a market segment have a great deal of purchasing power in markets such as computer software, vehicles, and entertainment equipment. “Dads are... 75% more likely to own a minivan, 54% more likely to own a camcorder, and 25% more likely to do their banking over the Internet than the average man... They are also more likely to own computers and educational software,” a study by Mediamark Research Inc. says (Gardyn 2000). The underlying assumption of this observation is that fathers have the means to access these products; this marketing focuses more on middle class fathers than on fathers of the lower class. Even magazine publishers are targeting this new image of the nurturing father with a new publication entitled The Lifestyle Magazine for Today's Father. While enthusiasm for the “dad” market grows, some marketers are still skeptical that fathers are interested enough in magazines and/or other consumer items to truly become an independent market concentration (Gardyn 2000). Yet, as more and more fathers decide to remain active in the lives of their children, the demand will increase for consumer products designed for the involved father figure.

For dads who left the work force for only a short time, finding employment after raising a child at home does not pose too difficult a situation. However, for dads who spend several years away from the workplace, prospective employers are sometimes suspicious when the at-home-dads return to work. Much of the distrust lies in gender stereotypes that employers are imposing on at-home-dads who are inverting the gender roles. A man is expected to be the wage earner in the family. Men who choose to become homemakers are thought of as lazy, soft, and weak.
Employers wonder if calling themselves at-home-dads is just a way for this group of men to cover up the fact that the father could not find any work (Dunham 2003). On the other hand, at-home-moms do not spark doubt in employers because homemaker is the expected female role. The best solution for at-home-dads is to stay involved and updated with their career, not an easy task with young children. Those who return to work find that women who have children themselves are the most sympathetic employers (Dunham 2003). As the role of the involved father becomes more common and accepted in America, just as the role of working mother has, companies will eventually need to adjust to the needs of family focused male employees.

At-home-dads have become the subject for entertainment in the media. These fathers are often depicted as fumbling boys who do not know how to perform in a woman’s world. While good for laughs at times, some real at-home-dads resent the stereotype. Movies such as Mr. Mom from the early 1990s and more recently Daddy Day Care play upon the stereotypes to create humor but are far from accurate when it comes to describing the true life of the at-home-dad. A recent song entitled “Mr. Mom” and performed by the band Lonestar also focuses on the comic, yet frustrating, days of the at-home-dad (Daps Lyrics 2006, See Appendix J). While these portrayals of clumsy fathers provide humor, men and women have equal abilities in childcare as well as the workplace.

At-home-dads can be reduced to statistics and research so that the masses can better understand the plight of the male homemaker. Yet, once the surveys and studies have been removed, the fact remains that these are real dads making the choice to defy traditional gender roles. A few fathers have written of their experiences while at home, one of whom is Mark Wertman who wrote True Confessions of a Real Mr. Mom (2000). His book is inspirational not only for the at-home-dads who read it, but for those who want to know more about the challenge
of defying traditional gender roles. Wertman discusses the difficulty in finding friends in an all-female realm as well as the challenge of managing mixed gender relationships when many neighbors and friends were willing to jump to quick conclusions. A man found playing with children at the park during the day instead of at work, even if he was the father, would be watched with suspicion. Wertman focuses on the joy that he feels in caring for his children, but also honestly considers the complexity in balancing a marriage when under the pressure of role reversal. Experienced fathers can give valuable advice to other men desiring to become more involved with their children. People like Wertman help to bring acceptance to a new kind of caring father.

It is important to look closely at what real life fathers, rather than just the statistics, are accomplishing on the way to becoming an accepted part of society. Since 1992, Peter Baylies has cared for his two sons while his wife teaches school (Gardner 2003). In that time he has become well known in the world of at-home-dads. He started an online newsletter entitled *AtHome Dad* and sends advice to hundreds of needy fathers. His publication includes advice columns, inspirational stories, how-to help, and research on fatherhood and at-home-dads, as well as distributing surveys to its readers. Baylies discovered that most of the respondents were men who were staying home with their children like himself, a middle-aged father with two children, living in the suburbs. The typical at-home-dad had been home for about three years and had earned less than his wife when he quit his job (Cobb 1997). Through his hard work at uniting at-home-dads across the country (with over 800 subscribers), Baylies has defied the stereotype of the lazy, “unemployed” at-home-dad and strives to encourage other dads to do the same.
When men and women challenge the gender expectations that have bound this country, the process is often tedious and trying. Women in the workplace and men in the home face many of the same frustrations. Women feel that they are left out of the male networks in the business world, while men feel shunned from companionship in the female networks of the care giving. For both mothers and fathers, turning away from gender expectations causes guilt as well. The mother feels like she is neglecting her children when she works outside the home, and the father doubts his ability to truly provide for the family when he no longer brings in an income. Mothers look on jealously as their children run to the father for comfort and fathers cringe as they are forced to ask their wives for a spending allowance (Wertman 2000). The shared experiences of women in the workplace and men in the home may just be the connection and support needed to overcome the pressure of living outside the norm in a society that can be unforgiving.

Conclusions

Most families today do not resemble the traditional family of the 1950’s. Whereas poor women and women of minority races and ethnicities have almost always found it necessary to work outside the home, white middle-class women are now joining them in the workforce. In the past half of a century, the number of women in the workplace has increased dramatically. The fight for equal pay and equal opportunity to rise in the system is still at hand.

As mothers have moved away from the home, fathers have been turning back to the home and meeting some of the needs created by the absence of the mother. Fathers today are more willing to actively participate in child rearing and have become more aware of a child’s need for a father figure. Fathers who are willing to adapt to nontraditional gender roles are more willing to be involved in childcare and more nurturing to their children. Parents of nontraditional
families are also raising children who are less concerned with abiding by strict gender roles and instead have a more neutral view on gender responsibility.

Though the number of at-home-dads is still small, the role of the male caregiver is becoming more accepted than in the past. Because of their unique experiences, at-home-dads band together for support and encouragement. As more companies answer to the challenge of becoming gender equitable in parenting support, the role of the involved father will become more accepted. Children benefit greatly from parents who are willing to challenge traditional gender roles and are more willing to see beyond gender restrictions.

Raising a generation that can function as a gender equitable society is vital to the advancement of both men and women, fathers and mothers. When gender role expectations are overcome, men will no longer feel like social outcasts as caretakers. These advances can only be made when the institutions of America are pushed to make the transition to gender, racial, ethnic, social class, and sexual orientation equity. The way to rid a society of preconceived assumptions based on these qualities is to instruct a generation of children to see beyond the stereotypes. These children will become the employers and policymakers of the future. They have the ability to reform the currently flawed system to be one of equity, giving men and women the choice to be involved and nurturing mothers and fathers.

Very illuminating!
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Van Horn, Susan Householder  

Wellington, Sheila  

Wertman, Mark  

Wille, Diane E  

Zinn, Maxine Baca, and Bonnie Thornton Dill  
Appendix A

Median Age at First Marriage by Sex, 1900-2000

Today’s typical first-time bride, who has recently celebrated her twenty-fifth birthday, is three years older than her 1980 counterpart and nearly five years older than her 1960 counterpart. She is also closer in age to the typical bridegroom than the first-time brides of earlier decades.

(Costello, Wight, and Stone 2002, pg. 199)
Appendix B


At the midpoint of the twentieth century, only one-third of the U.S. labor force was female; by the end of the century, that proportion was approaching one-half (47 percent). The number of women in the labor force increased by more than 350 percent over the period.

(Number in the Labor Force (in thousands))

(Costello, Wight, and Stone 2002, pg. 241)
Appendix C


Women’s labor force participation rate nearly doubled between 1950, when slightly more than one in every three women was working or looking for work, and 2000, when that proportion was three in every five.

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<th>Women as a Percentage of Total Labor</th>
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<td>38.5</td>
<td>1998</td>
<td>59.8</td>
<td>46.3</td>
</tr>
<tr>
<td>1973</td>
<td>44.7</td>
<td>38.9</td>
<td>1999</td>
<td>60.0</td>
<td>46.5</td>
</tr>
<tr>
<td>1974</td>
<td>45.7</td>
<td>39.4</td>
<td>2000</td>
<td>60.2</td>
<td>46.6</td>
</tr>
<tr>
<td>1975</td>
<td>46.3</td>
<td>40.0</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Costello, Wight, and Stone 2002, pg. 242)
Appendix D

Median Weekly Earnings by Sex, 1975-2000

The female-to-male earnings ratio (also called the "earnings gap" or "wage gap") narrowed between the mid-1980s and 1993 (its narrowest point to date) because men's earnings were dropping as women's were rising. After that, as men's earnings began to recover, the gap widened slightly.

(Costello, Wight, and Stone 2002, pg. 271)
Appendix E

Women Age 25 and over Who Have a Bachelor's Degree or More by Race and Hispanic Origin, 1980, 1990, and 2000

Although Asian/Pacific Islander women and white women are more likely to be college graduates than black or Hispanic women, it is black women who have made the greatest strides proportionally: the percentage of college graduates among them doubled in two decades, from 8.3 percent in 1980 to 16.7 percent in 2000. Hispanic women have made some progress but are still the least likely to have a four-year degree.

(Costello, Wight, and Stone 2002, pg. 215)
Appendix F

Children’s Living Arrangements by Race and Hispanic Origin, 2000

Most white and Hispanic children live in two-parent families; most black children do not. A black child is not only the most likely to be living with a single parent (nearly always the mother) but also the most likely to be living with someone other than a parent.

(Costello, Wight, and Stone 2002 pg. 205)
Appendix G


In 1970, most children had mothers who stayed home full time. Nowadays, most children - even preschool children - have mothers in the paid workforce. Unquestionably a revolutionary change, this is by now an established reality (a reality to which, many working parents would agree, America’s schools and workplaces have been slow to adapt).

(Costello, Wight, and Stone 2002, pg 262)
Appendix H

Child-Care Arrangements for the Young Children of Working Mothers by Race and Hispanic Origin, 1995

Of the 10-plus million young children (under 5) with working mothers, nearly half (47.5 percent) were looked after by relatives – mostly fathers and/or grandparents - while their mothers worked. The children of black mothers are the most likely to be cared for in either family day care or organized day-care centers.

<table>
<thead>
<tr>
<th>Care Provided by</th>
<th>All Races</th>
<th>Non-Hispanic</th>
<th>Hispanic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>White</td>
<td>Black</td>
</tr>
<tr>
<td>Relatives</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td>18.2</td>
<td>19.1</td>
<td>10.5</td>
</tr>
<tr>
<td>Grandparent</td>
<td>17.4</td>
<td>16.7</td>
<td>18.8</td>
</tr>
<tr>
<td>Sibling or other relative</td>
<td>6.0</td>
<td>4.3</td>
<td>12.0</td>
</tr>
<tr>
<td>Mother while she works5</td>
<td>5.9</td>
<td>6.6</td>
<td>2.6</td>
</tr>
<tr>
<td>Nonrelatives</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family day care</td>
<td>17.2</td>
<td>17.7</td>
<td>19.9</td>
</tr>
<tr>
<td>Other</td>
<td>14.0</td>
<td>13.9</td>
<td>13.1</td>
</tr>
<tr>
<td>Organized facilities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Day-care center</td>
<td>19.4</td>
<td>18.9</td>
<td>26.9</td>
</tr>
<tr>
<td>Nursery/preschool6</td>
<td>8.1</td>
<td>7.7</td>
<td>12.4</td>
</tr>
<tr>
<td>Other7</td>
<td>3.2</td>
<td>2.9</td>
<td>2.2</td>
</tr>
<tr>
<td>Total number of children (in thousands)</td>
<td>10,047</td>
<td>7,359</td>
<td>1,253</td>
</tr>
</tbody>
</table>

(Costello, Wight, and Stone 2002, pg 266)
Appendix I

Tuition Rates

Full-Time:

<table>
<thead>
<tr>
<th>Program</th>
<th>Tuition Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dinos- Toddlers</td>
<td>$687</td>
</tr>
<tr>
<td>Bears- Preschool</td>
<td>$643</td>
</tr>
<tr>
<td>Firebirds- Kindergarten</td>
<td>$426</td>
</tr>
<tr>
<td>Eagles- Before &amp; After School</td>
<td>$315</td>
</tr>
</tbody>
</table>

Part-Time

<table>
<thead>
<tr>
<th>Program</th>
<th>Tuition Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dinos- Toddlers</td>
<td>$423</td>
</tr>
<tr>
<td>Bears- Preschool</td>
<td>$396</td>
</tr>
<tr>
<td>Eagles- Before School</td>
<td>$84</td>
</tr>
<tr>
<td>Eagles-After School</td>
<td>$231</td>
</tr>
<tr>
<td>Head Start / ECEAP</td>
<td>$473</td>
</tr>
</tbody>
</table>

Drop-In Daily Care:

<table>
<thead>
<tr>
<th>Program</th>
<th>Tuition Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dinos- Toddlers</td>
<td>$31.70</td>
</tr>
<tr>
<td>Bears- Preschool</td>
<td>$30.00</td>
</tr>
<tr>
<td>Firebirds- Kindergarten</td>
<td>$19.65</td>
</tr>
<tr>
<td>Eagles- After School</td>
<td>$10.65</td>
</tr>
</tbody>
</table>

(Community Child Care Center 2005)
LONESTAR LYRICS

"Mr. Mom"

Lost my job, came home mad
Got a hug and kiss and that's too bad
She said I can go to work until you find another job
I thought I like the sound of that
Watch TV and take long naps
Go from a hard working dad to being Mr. Mom

Well
Pampers melt in a Maytag dryer
Crayons go up one drawer higher
Rewind Barney for the fifteenth time
Breakfast, six naps at nine
There's bubble gum in the baby's hair
Sweet potatoes in my lazy chair
Been crazy all day long
Oh been crazy all day long and it's only Monday
Mr. Mom

Football, soccer and ballet
Squeeze in Scouts and PTA
And there's that shopping list she left
That's seven pages long
How much smoke can one stove make
The kids won't eat my charcoal cake
It's more than any man can take
Being Mr. Mom

Well
Pampers melt in a Maytag dryer
Crayons go up one drawer higher
Rewind Barney for the sixteenth time
Breakfast, six naps at nine
There's bubble gum in the baby's hair
Sweet potatoes in my lazy chair
Been crazy all day long
Oh been crazy all day long and it's only Monday
Mr. Mom

Before I fall in bed tonight
If the dog didn't eat the classifieds