

1: Men's Changing Contribution to Housework and Childcare | Council on Contemporary Families

In a society that values convenience over hard work, BYU family life professor Kathleen Slaugh Bahr and author Cheri Loveless the menial, unexalted work of maintaining a household is the stuff that makes a family.

Researchers therefore did not take a sufficiently long view of change over time. We believe that the transformation of marriage that has occurred in the comparatively short period of 40 years is too great a break from the past to be dismissed as a slow and grudging evolution that has not fundamentally changed family dynamics. Men and women may not be fully equal yet, but the rules of the game have been profoundly and irreversibly changed. By the early 21st century, the average full- or part-time employed US married woman with children was doing two hours less housework than in 1975. Between 1975 and 2000, men tripled the amount of time they spent in child care (Bianchi, Robinson and Milkie; Fisher et al.). Fathers in two-parent households now spend more time with co-resident children than at any time since large-scale longitudinally comparable data were collected (Coltrane; Pleck and Masciadrelli). In this period, women also increased their time spent in childcare and interaction with children, doubling it over the period from 1975 to 2000. This mutual increase in child care appears to be related to higher standards for both mothers and fathers about spending time with children. These trends are occurring in much of the Western industrial world, suggesting a worldwide movement toward men and women sharing the responsibilities of both work-life and family life. This trend was particularly marked among full-time employed couples (Sullivan). There is, overall, a striking convergence of work-family patterns for US men and women. While the total hours of work including both paid and family work done by men and women have remained roughly equal since the 1970s (Fisher et al.), in particular for parents (Bianchi et al.), there has been a growing convergence in the hours that both women and men spend in the broad categories of paid work, family work and leisure (Fisher et al.). Men share more family work if their female partners are employed more hours, earn more money, and have spent more years in education. The longer their female partners have been in paid employment, the more family work they are likely to do (Gershuny et al.). All these trends are likely to continue for the foreseeable future. According to national opinion polls, belief in gender equality within families continues to gain acceptance among both men and women. And with greater belief in gender equality and more equal sharing of tasks comes the possibility of more equal and open negotiation about who does what in families (Sullivan). Supporting the general association between sharing housework and healthier marriages, Cooke found that couples in the USA who have more equal divisions of labor are less likely to divorce than couples where one partner specializes in breadwinning and the other partner specializes in family work. American couples have made remarkable progress in working out mutually satisfying arrangements to share the responsibilities of breadwinning and family care. And polls continue to show increasing approval of such arrangements. So the revolution in gender aspirations and behaviors has not stalled. Aside from winning paid parental leave laws in Washington and California with similar bills being considered in Illinois, Massachusetts, New Jersey, and New York, families have made little headway in getting the kind of family friendly policies that are taken for granted in most other advanced industrial countries.

References: Bianchi, Suzanne M., Robinson and Melissa A. Russell Sage Foundation Publications. *Fatherhood, Housework and Gender Equity*. Research on household labor: *Journal of Marriage and the Family*, 62, pp. Considering the Past, Contemplating the Future. Marilyn Coleman and Lawrence Ganong Eds. *American Journal of Sociology* Volume 107, Number 2, pp. Gershuny and John P. *Work and Leisure in Postindustrial Society*. Exit, voice, and suffering: Do couples adapt to changing employment patterns? *Journal of Marriage and Family*, 67, pp. American Sociological Review, Volume 71, Number 4, pp. Work, Family and Gender Inequality. Levels, sources, and consequences. *The Role of the Father in Child Development* 4th ed. Changing Gender Relations, Changing Families: Sullivan, Oriel and Jonathan I. Cross-national changes in time-use: *British Journal of Sociology*, Volume 52, Number 4, pp. About CCF The Council on Contemporary Families is a non-profit, non-partisan organization dedicated to providing the press and public with the latest research and best-practice findings about American families. Our members include demographers, economists, family therapists, historians, political scientists, psychologists, social workers, sociologists, as well as other

family social scientists and practitioners.

2: Family Work and Housework: The Chores That Bind Us

In 46% of two-parent families, both mom and dad work full time. In most of these families, parents share the load on chores, discipline and quality time with kids, but scheduling and sick days fall more on mom.

The daily work of families—the ordinary hands-on labor of sustaining life—has the power to bind us together. Loveless in the Spring Issue Illustrations by Rich Lillash I grew up in a little town in Northern Utah, the oldest daughter in a family of 13 children. We lived on a small two-and-a-half-acre farm with a large garden, fruit trees, and a milk cow. We children loved helping our dad plant the garden, following behind him like little quail as he cut the furrow with his hoe and we dropped in the seeds. Weeding was less exciting, but it had to be done. I was never very good at milking the cow. Fortunately, my brothers shared that task. In the autumn, we all helped with the harvest. I especially loved picking and bottling the fruit. It required the hands of all 13 of us plus Mom and Dad. We children swarmed through the trees picking the fruit. My dad would fire up an old camp stove where we heated the water to scald the fruit. My mother supervised putting the fruit in jars, adding the sugar, putting on the lids. My youngest sister remembers feeling very important because she had hands small enough to turn the peach halves if they fell into the jars upside down and they usually did. When the harvest was complete, I loved looking at the freezer full of vegetables and all the jars of fruit. They looked like jewels to me. Caring for our large family kept all of us busy most of the time. Mother was the overseer of the inside work, and Dad the outside, but I also remember seeing my father sweep floors, wash dishes, and cook meals when his help was needed. As children we often worked together, but not all at the same task. While we worked we talked, sang, quarreled, made good memories, and learned what it meant to be family members, good sons or daughters and fathers or mothers, good Americans, good Christians. My father and mother read us stories about their parents and grandparents, and it was clear that both my father and mother had worked hard as children. Working hard was what families did, what they always had done. It included caring for the sick and tending to the tasks of daily life for those who could not do it for themselves. It was through this shared work that we showed our love and respect for each other—and work was also the way we learned to love and respect each other. Many social and political forces continue the devaluation of family work. When I went to graduate school, I learned that not everyone considered this pattern of family life ideal. At the university, much of what I read and heard belittled family work. Feminist historians reminded us students that men had long been liberated from farm and family work; now women were also to be liberated. I was told that women must be liberated from these onerous family tasks so that they might be free to work for money. Today many social and political forces continue the devaluation of family work, encouraging the belief that family work is the province of the exploited and the powerless. Another is that the important work of the world is visible and takes place in the public sphere—in offices, factories, and government buildings. According to this ideology, if one wants to make a difference in the world, one must do it through participation in the world of paid work. In fact, devaluing family work to its mere market equivalent may even have the opposite effect. Here lies the real power of family work—its potential to transform lives, to forge strong families, to build strong communities. It is the power to quietly, effectively urge hearts and minds toward a oneness known only in Zion. Back to Eden Family work actually began with Adam and Eve. As best we can discern, they lived a life of relative ease in the Garden of Eden. There were no weeds, and Adam and Eve had no children to prod or cajole into watering or harvesting, if such tasks needed to be done. When they exercised their agency and partook of the fruit, Adam and Eve left their peaceful, labor-free existence and began one of hard work. They were each given a specific area of responsibility, yet they helped each other in their labors. Adam brought forth the fruit of the earth, and Eve worked along with him. Moses 5: Eve bore children, and Adam joined her in teaching them. Moses 5: They were not given a choice about these two lifetime labors; these were commandments. Moses 4: Traditionally, many have considered this need to labor as a curse, but a close reading of the account suggests otherwise. According to the New Testament, the work of bearing and rearing children was also intended as a blessing. Writes the Apostle Paul: According to scripture, then, the Lord blessed Adam and Eve and their descendants with two kinds of labor that would, by the nature

of the work itself, help guarantee their salvation. Both of these labors—tilling the earth for food and laboring to rear children—are family work, work that sustains and nurtures members of a family from one day to the next. But there is more to consider. These labors literally could not be performed in Eden. These are the labors that ensure physical survival; thus, they became necessary only when mankind left a life-sustaining garden and entered a sphere where life was quickly overcome by death unless it was upheld by steady, continual, hard work. But His initial emphasis, in the form of a commandment, was on that which had the power to bring His children back into His presence, and that was family work. Still, the general pattern has remained dominant among many peoples of the earth, including families who lived in the United States at the turn of the last century. Mothers and fathers, teenagers and young children cared for their land, their animals, and for each other with their own hands. Their work was difficult, and it filled almost every day of their lives. But they recognized their family work as essential, and it was not without its compensations. It was social and was often carried out at a relaxed pace and in a playful spirit. The wrenching apart of work and home-life is one of the great themes in social history. Yet, long before the close of the 19th century this picture of families working together was changing. People realized that early death was often related to the harshness of their daily routine. Also, many young people longed for formal schooling or to pursue scientific careers or vocations in the arts, life courses that were sometimes prevented by the necessity of hard work. Industrialization promised to free people from the burden of domestic labor. Many families abandoned farm life and crowded into tenement housing in the cities to take jobs in factories. But factory work was irregular. Most families lived in poverty and squalor, and disease was common. Reformers of the day sought to alleviate these miseries. In the spirit of the times, many of them envisioned a utopian world without social problems, where scientific inventions would free humans from physical labor, and modern medicine would eliminate disease and suffering. Their reforms eventually transformed work patterns throughout our culture, which in turn changed the roles of men, women, and children within the family unit. By the turn of the century, many fathers began to earn a living away from the farm and the household. Thus, they no longer worked side by side with their children. Historian John Demos notes: And for fathers, in particular, the consequences can hardly be overestimated. Certain key elements of pre-modern fatherhood dwindled and disappeared. Of course, fathers had always been involved in the provision of goods and services to their families; but before the nineteenth century such activity was embedded in a larger matrix of domestic sharing. The natural connection between fathers and their children was supposed to be preserved and strengthened by playing together. However, play, like work, also changed over the course of the century, becoming more structured, more costly, and less interactive. Initially, the changing role of women in the family was more subtle because the kind of work they did remained the same. Experts urged them to purchase machines to do their physical labor and told them that market-produced goods and services were superior because they freed women to do the supposedly more important work of the mind. Surprisingly, these innovations did neither. Machines tended to replace tasks once performed by husbands and children, while mothers continued to carry out the same basic duties. Houses and wardrobes expanded, standards for cleanliness increased, and new appliances encouraged more elaborate meal preparation. More time was spent shopping and driving children to activities. With husbands at work and older children in school, care of the house and young children now fell almost exclusively to mothers, actually lengthening their work day. Work that was once enjoyable because it was social became lonely, boring, and monotonous. Even the purpose of family work was given a facelift. Prior to modernization, children shared much of the hard work, laboring alongside their fathers and mothers in the house and on the farm or in a family business. This work was considered good for them—part of their education for adulthood. Children were expected to learn all things necessary for a good life by precept and example, and it was assumed that the lives of the adults surrounding them would be worthy of imitation. With industrialization, children joined their families in factory work, but gradually employers split up families, often rejecting mothers and fathers in favor of the cheap labor provided by children. Many children began working long hours to help put bread on the family table. Their work was hard, often dangerous, and children lost fingers, limbs, and lives. At the same time that expectations for children to work were diminishing, new fashions in child rearing dictated that children needed to have their own money and be trained to spend it wisely. Eventually, the relationship of

children and work inside the family completely reversed itself: In almost every facet of our prosperous, contemporary lifestyle, we strive for the ease associated with Eden. Back to Eden is not onward to Zion. Thus, for each family member the contribution to the family became increasingly abstract and ever distant from the labor of Adam and Eve, until the work given as a blessing to the first couple had all but disappeared. The more abstract and mental our work, the more distanced from physical labor, the higher the status it is accorded. Better off still is the individual who wins the lottery or inherits wealth and does not have to work at all. Our homes are designed to reduce the time we must spend in family work. An enviable vacation is one where all such work is done for us—where we are fed without preparing our meals, dressed without ironing our shirts, cleaned up after wherever we go, whatever we do.

3: How Working Parents Share Parenting and Household Responsibilities

(Bianchi et al.) was motivated, like much of the research on housework, by a desire to better understand gender inequality and social change in the work and family arena in the United States.

Raising Kids and Running a Household: As more mothers have entered the U. In economic terms, families with two full-time working parents are better off than other families. But as a new Pew Research Center survey shows, balancing work and family poses challenges for parents. The survey, conducted Sept. In households where the father works full time and the mother works part time or not at all, the distribution of labor when it comes to childcare and housekeeping is less balanced. These moms take on more of the responsibility for parenting tasks and household chores than those who work full time. Mothers in two-parent households, regardless of work status, are more likely to report that they do more on each of the items tested in the survey than fathers are to say their spouse or partner does more. For their part, fathers are generally more likely than mothers to say that these responsibilities are shared about equally. While mothers and fathers offer somewhat different views of the division of labor in their household, there is general agreement about who in their family is more job- or career-focused. Differences in the responses to this question between mothers and fathers in this type of household are modest. These differences hold even when controlling for the fact that college-educated parents are more likely to work full time. There is also a racial gap in these attitudes. White parents are more likely than those who are non-white to say it is difficult for them to balance work and family. For working parents, attitudes toward balancing their job and their family life are highly correlated with their experiences as parents. Three-in-ten say being a parent has made it harder for them to advance at work, and one-in-ten say being a parent has made it easier. These overall numbers mask the disproportionate impact women say being a working parent has on their careers. Mothers are twice as likely as fathers to say being a working parent has made it harder for them to advance in their job or career. And mothers who work part time are just as likely as those who work full time to say being a working mother has made it harder for them to move ahead in their job. For working mothers who have a spouse or partner who is more focused on his job than they are, being a working parent may have more of an impact on career advancement. But for many mothers who work full time, feeling rushed is an almost constant reality. In turn, mothers who do not work outside the home are about twice as likely as those who do to say they never feel rushed. And among those who are married or cohabiting, mothers who work full time are more likely than other moms to say they spend too little time with their partners. At least half in each group say they spend the right amount of time with their partners, while few say they spend too much time. Most parents who are married or living with a partner with whom they share at least one child say that, in their household, the mother does more than the father when it comes to certain tasks related to their children. Half say they and their partner share household chores and responsibilities about equally. The division of labor between mothers and fathers is more even when it comes to disciplining and playing or doing activities with children. In households where both parents work full time, mothers and fathers tend to share some responsibilities more equally. Perhaps not surprisingly, in households where the father is employed full time and the mother is either not employed or is employed part time, childcare responsibilities usually fall to the mother. Perceptions of Division of Labor Vary by Gender Mothers and fathers in two-parent households differ in their perceptions of how they split certain responsibilities. The gap is especially pronounced when it comes to household chores and responsibilities. Fathers, for their part, are more likely to say they and their partners share household chores and responsibilities about equally: In these areas, too, fathers are more likely than mothers to say they and their partners share responsibilities about equally. To varying degrees, these gender differences in perceptions of who does more are evident in two-parent households where both parents work full time as well as in households where the father is employed full time and the mother is employed part time or is not employed. Where there are differences, mothers are more likely to say they do more than fathers are to say that their partner does more, while fathers tend to say responsibilities are shared about equally. Mothers and fathers in these households generally agree about who is more focused on work. The situation is much different in households where the father works full

time and the mother works part time. Among fathers in two-parent households, there is a significant racial gap in terms of how focused they say they are on their job compared with their spouse or partner. While half of working parents say they and their spouses or partners are equally focused on their careers, the same is not true when it comes to compensation. Throughout this report, mentions of Pew Research survey respondents in two-parent households refer to couples who are married or cohabiting and have at least one child under 18 together. Non-white parents include those who are Hispanic or any race other than white.

4: Double burden - Wikipedia

The love and team work I have seen in my family this past year is remarkable." I think my favorite email came from Genevieve Vaughn, who wrote that the Marriage Memo on housework provoked a great discussion with her family at the dinner table.

Etymology[edit] The term double burden arises from the fact that many women, as well as some men, are responsible for both domestic labor and paid labor. At the turn of the 20th century in the continental United States, only 18 percent of women over the age of 15 reported receiving income non-farm employment. In contrast, married women in the non-farm labor force were "predominantly blacks or immigrants and very poor". The outpouring of occupational opportunities in the early s, such as in "cafeterias, nurseries, laundries and other facilities seemed to release women from domestic chores and freed them to participate fully in the sphere of production. This caused the gendered expectations for that time to be altered and roles to be both tested and reassigned for the incoming decades. Although a large proportion of women exited the workforce immediately following World War II, the idea of working class women was able to take root and normalize. The idea of the double burden is more evolved with the times concerning both sexes and their newfound roles. Some may choose strictly one or the other, others may choose to carry the burden of both lifestyles. Some "modern men tend to believe in the principle of equal sharing of domestic labor, but fail to actually live up to that belief. In Latin America, there is an abundant number of workers to help out with domestic work, and consequently, domestic service is cheap, diminishing the family tensions surrounding the issue of domestic work. Currently, about half of the working population is employed in the informal sector, leading to "unemployment, underemployment, and social exclusion". In addition, domestic workers, many of them women, often leave their countries to work in the informal sector in northern countries in order to increase income for their families, also delaying the pressure for governments to provide aid to these families. However, there has been a change since the s in thinking about unpaid work due to the influx of paid jobs for women and the shortage of people available to do domestic work. In Mexico, there is an influx of the maquila industry, which produces products that will be sold in the developed nations. The mostly female workforce is often exploited by having unsafe working conditions, and stress is a major cause of many illnesses of these women. Although this program is meant to provide poor families with an increase in income, the conditionalities has led to a time poverty for the family members who are in charge of fulfilling the conditions, most oftentimes the woman. This has increased the inequality of work burden within the family. However, there have been issues with creating laws specifically for mothers. There is still the inherent gender bias that women are the ones to care for children. Such programs have led to a greater participation of women in the workforce, as well as a higher birth rate, and a robust economy. However, women suffered the double burden of paid and unpaid work, leading to lower birth rates. The commitment to social equality and the issue of declining birth rates allowed women to have some rights, such as child care and child allowances. Although there has been an increase in female workers, their need for welfare support such as child care has not been met, and has been ignored. In many developed countries, women drop out of work when they have children in order to have more time to take care of them. Traditional gender ideologies have contributed to the double burden because it posits women as caretakers, men as providers, and each gender occupying their own sphere of influence. Although research has shown that attitudes about gender roles have become more egalitarian over the past few decades, "these changes in gender attitudes have not been accompanied by corresponding changes in the allocation of housework". There are a number of constraints in the labor market that contribute to the double burden. Even within the formal market, there is occupational segregation and a gender wage gap. Occupational segregation can be either horizontal or vertical: Men and women are even found at different levels of the occupational hierarchy. The "glass ceiling" is the relative absence of women in senior or managerial positions due to institutional barriers and norms. Even in female-dominated occupations, men often occupy the more skilled and better paid positions. US Gender pay gap, €” The gender wage gap is the "difference between wages earned by women and men". The gender wage gap is narrowing, but progress

remains slow. Societal pressures[edit] There are various societal pressures that combine to create the double burden, including some economic thinking of domestic work , thoughts about net household gain, and the perceived notion that women are more likely to ask for maternity leave than men. Many classical economists believe that child care does not contribute to economic growth of the nation. They believe that welfare states such as Sweden are subsidizing work that is unproductive, and often think of children like a pet that only consumes without growing up to be productive workers. This creates the thought that women should do paid work and lose some time doing domestic jobs without the man taking time away from paid work to do domestic jobs, creating a deficit of hours necessary to do unpaid work that need to get filled. When there are considerations of policies, politicians usually only consider work as paid labor, and do not take into account the interdependence between unpaid work and paid work. It is also often common to think that women make economic decisions similarly to men. This is typically not the case, because for men, payment is simply a compensation for lost leisure time. However, for women, when they are working in the paid sector, they are still losing money because they have to make provisions for the domestic labor they are unable to do, such as caring for children or making dinner from scratch due to lack of resources such as child care. Such policies give greater power and consideration towards people who work in the paid sector, and less towards people who work in the unpaid sector. Some policies that companies have, such as a lower rate for part-time workers or firing workers when they get pregnant can be seen as disempowering women. Debate as to whether this is gender segregation continues. However, there is also the argument that similar to men who fail to meet the standards of the company and cannot comply with their contract, women who cannot perform work at the performance expected of them should be given the proportionate number of benefits and given no exceptions over men. In reality, men and especially women often undertake both paid and unpaid labor simultaneously, creating the issue of work intensity , where the person undertakes many activities at the same time in order to compensate for the time necessary to accomplish many things in one day. Because of this, the time taken for child care and other domestic activities may be underestimated. This coping mechanism of undertaking two or more tasks at once can especially be seen in women in developing countries. Because of this phenomenon, families do not have an extended family to depend on when they need a caretaker or someone to do domestic work, and must turn to market substitutes or a member of the immediate family doing both domestic and paid work instead. With this in mind, it is very possible that some may have lied when surveyed about these topics. Strain begins to develop when women and men find that the demands of their family are conflicting with the demands from their job. Celebrate those first steps or words, the first school play, their graduation day, passing those exams, landing their first job, getting married, making you grandparents. Her advice to those considering going back to school is, "Talk to an educational consultant and people in the field you want to be in. For people who have a hard time fitting classes into their schedule around the needs of their family, there are options where they will be required to do all of the work for a course, but it will all take place online. The double burden is usually viewed as a primary problem for single women or married women. However, it is often less recognized that men can and often do go through the same trials and hard times as a parent trying to balance work and the family. Eichler says, " Social science fails to understand men" by tending "to downplay or ignore a potential conflict between work and home for men. He has to change the way he feels about himself as man. The double burden that single mothers endure has a historical precedent, and still exists currently. Single mothers usually have higher rates of employment and children at home, and have the highest levels overall of the double burden. Women also typically have less economic resources than men, and have no partner to share the workload with them. They may face job discrimination and not earn as much, so there will be further difficulties in maintaining the double burden. Single-mother families tend to hover near the poverty line , with a poverty rate that is twice as high of that for men. Households with two parents may only have one working parent providing the majority of domestic activities. Bureau of Labor Statistics in , that compare the workload of married men and women between the ages of , women are displayed as performing one hundred percent more housework than men, and men are displayed as having more leisure time than women.

5: About Your Privacy on this Site

In most families in the United States today men and women are sharing housework (although she still does a lot more than he does, men are doing more each year) and most women work outside the home.

6: Managing Time and Housework Tips for Parents & Families

Topics: Family Roles, Work and Employment, Parenthood, Household and Family Structure Share this link: Eileen Patten is a former research analyst focusing on Hispanic, social and demographic trends at Pew Research Center.

7: How parents balance work and family when both work: 5 key findings

The Council on Contemporary Families, based at the University of Miami, is a nonprofit, nonpartisan organization of family researchers and practitioners that seeks to further a national understanding of how America's families are changing and what is known about the strengths and weaknesses of different family forms and various family.

8: Women still bear heavier load than men in balancing work, family

Women still have to do the lion's share of housework despite going out to work in ever increasing numbers. Researchers found that they spent three times as long on domestic chores, such as cooking.

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