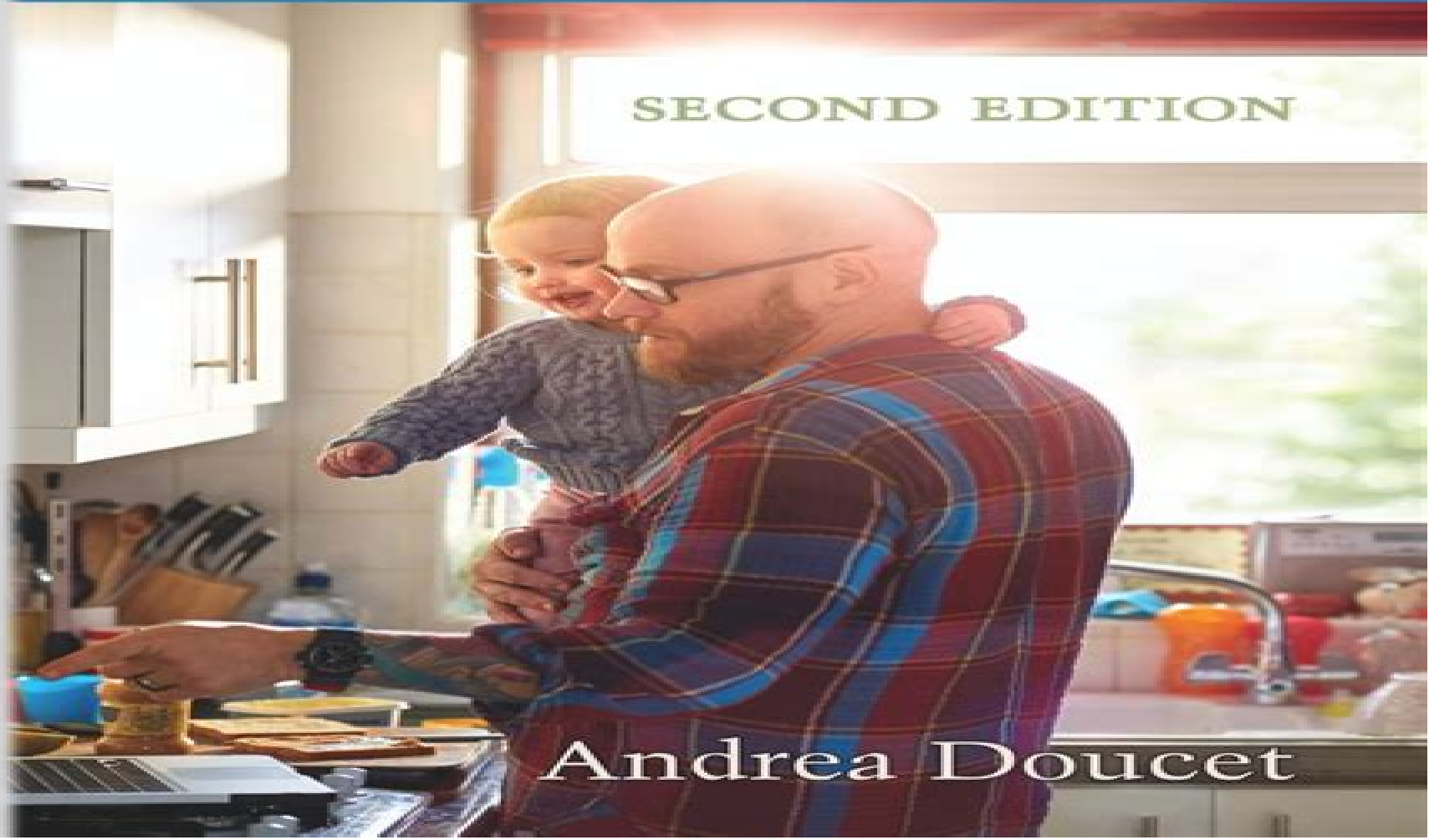


Do Men Mother?

SECOND EDITION

Andrea Doucet



Do Men Mother Do Men Mother

Lei Shi



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Do Men Mother? Andrea Doucet, 2018-04-13 The first edition of *Do Men Mother* 2006 was awarded the John Porter Tradition of Excellence Book Award from the Canadian Sociological Association and remains one of the most widely cited books on primary caregiving fathers and stay at home fathers This second edition of *Do Men Mother* builds on interviews conducted between 2000 and 2004 with 101 fathers and 14 mother father couples and follow up interviews with six of the mother father couples about a decade later It charts how fathers and mothers navigate and negotiate parental and breadwinning responsibilities and calls attention to the generative changes that occur for men when they share responsibilities for their children's care Working closely with Sara Ruddick's *Maternal Thinking* 1989 Doucet advocates for a wider maternal lens that focuses on entanglements between dependence independence inter dependence and argues that fathers stories expand how we think about mothering and caregiving In this expanded second edition with a new Preface and two new chapters Doucet takes on three revisiting projects returning to interview several research participants re entering scholarly fields of work care and parenting in shifting neoliberal contexts and rethinking her approach to knowledge making concepts and narratives Bringing together what she calls diffractive readings of feminist philosopher Lorraine Code's ecological approach to knowledge making and historical sociologist Margaret Somers' genealogical and relational approach to concepts and her non representational approach to narratives Doucet lays out an innovative ecological and non representational approach to knowledge making concepts and narratives about care work and paid work This book calls for greater attention not only to what we claim to know but also to how we come to know write about and intervene in shifting practices concepts and narratives of work and care the politics of care and growing crises of care *Do Men Mother?*

Andrea Doucet, 2017 The second edition of Andrea Doucet's *Do Men Mother* builds upon the award winning first edition to further illuminate fathers' candid reflections on caring and the intricate social worlds that men and women inhabit as they love and let go of their children The Cegiha Language James Owen Dorsey, 1890 Child-garden of Story, Song and Play, 1898 A Library of Poetry and Song William Cullen Bryant, 1874 **The Insurance Salesman**, 1923 Unknown to History Charlotte Mary Yonge, 1882 The Volta Review, 1914 *The Banner of Gold*, 1896 *The Eagle Magazine*, 1925

Mary's call to her loving children; or, Devotion to the dying Mary (the virgin.), 1880 *The Metropolitan Tabernacle Pulpit* Charles Haddon Spurgeon, 1873 **Manford's Magazine**, 1890 *Little Red Riding Hood; Or, "Grandmother Slyboots."* Charlotte Barrows Chorpenning, 1946 **The Juvenile Instructor**, 1913 **Sunset**, 1923

Report Commonwealth Shipping Committee, 1921 Imperial Bible Dictionary Patrick Fairbairn, 1887 *The Reform Advocate*, 1915 **Mothers of All Children** Elizabeth Jane Clapp, 1998 A history of the juvenile court movement in America which focuses upon the central but neglected contribution of women reformers The establishment of juvenile courts in cities across the United States was one of the earliest social welfare reforms of the Progressive Era The first juvenile court law was

passed in Illinois in 1899. Within a decade, twenty-two other states had passed similar laws based on the Illinois example. *Mothers of All Children* examines this movement, focusing especially on the role of women reformers and the importance of gender consciousness in influencing the shape of reform. Until recently, historians have assumed that male reformers dominated many of the Progressive Era social reforms. *Mothers of All Children* goes beyond simply writing women back into the history of the juvenile court movement to reveal the complexity of their involvement. Some women operated within nineteenth-century ideals of motherhood and domesticity, while others, trained in the social sciences and living in the poor neighborhoods of America's cities, took a more pragmatic approach. Despite these differences, Clapp finds a common maternalist approach that distinguished women reformers from their male counterparts. Women were more willing to use the state to deal with wayward children, whereas men were more commonly involved as supporters of women reformers' initiatives rather than being themselves the initiators of reform. Firmly located in the context of recent scholarship on American women's history, *Mothers of All Children* has broad implications for American women's political history and the history of the welfare state.

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