Academics as Parents / Parents as Academics:

A Study of the Integration of Intellectual and Child-care Labours

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Abstract

Discussions concerning the challenges of combining work and family are certainly not new, and still actively continue. There is, however, a silence in the related literature regarding a comprehensive description of integrating specifically university academic work and family responsibilities. This silence is especially evident for men who are parents as well as academics. With the participation of 4 key informants, this qualitative research study gave voice to men and women who participate in the academic labour of a Canadian university as professors, and as graduate students, along with the parenting labour of at least 1 child under the age of 7.

Methodology was developed to reveal in-depth perspectives regarding the work practices employed by 4 key informants as they combined intellectual and child-care responsibilities. Multiple data collection methods included journal reflections, day time observation sessions, a focus group, and a final evaluation questionnaire. Using research findings, together with information extrapolated from Three Models of the Family (Eichler, 1997), this study also took steps toward developing a Proposed "Three Models of the University," to offer explanation for the work practices of the key informants as academics/parents, and also for future consideration in university policy formation.

Acknowledgements

I would like to express my sincere appreciation to Dr. Cecilia Reynolds for her generous and unfailing encouragement throughout the supervision of this thesis. Gratitude is extended also to Dr. Coral Mitchell and to Dr. Jonathan Neufeld for their invaluable contributions as committee members. I have been privileged to benefit from the combined insight of these three outstanding professors not only throughout the work of this thesis, but also in the process of various courses through the MEd programme. They are role models for me and the influence of their impressive scholarship will remain with me.

I also wish to gratefully acknowledge the key informants who participated in this research study. Each key informant shared sincerely with me their very real difficulties, as well as their incredible joys, of combining parenthood and academia. All gave willingly of their precious little time and, together with family, opened their homes to me. I am truly indebted to have been allowed into their lives.

I would further like to extend special thanks to the dear friends I have met along the way at Brock University. These friends too have been an important influence in shaping my process. I was steeped in intellectual nourishment and became rich with treasured memories from seminars, excursions, and sessions of coffee klatsch.

Finally, I wish to extend eternal gratitude to my family who supported me throughout this endeavour. The network of caring relationships that surrounds me has sustained me in immeasurable ways. An especially tender thank you goes to my children who have given me the gift of unconditional love and unique inspiration. It is with admiration and love that I will continue to share with them an endless quest for learning.

This thesis is dedicated to Tara and Kevin.

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PROLOGUE

This thesis would be incomplete without special mention of the children of the key informants who participated in this research study. Copies of original artwork, created by the children of the parents/academics in the study, hug this document in the Prologue and Epilogue. These bookends of artwork have been added for three specific reasons: 1) to serve as pleasant, but intentional, diversion to the reader, so as to convey even slightly some of the diversion academics/parents often experience when trying to fulfill both child-care and intellectual responsibilities; 2) to pay tribute to the children, for it is because of the children that these men and women are parents; and 3) to more explicitly break the silence of parenthood and children within the academic environment.

The creations presented here include those of the younger children under age 7 (specified as selection criteria in the study), as well as other children who are members in the families of the key informants who opened their doors to this research endeavour. Artwork from my children has also been included; tribute must be given to them as well, for this study would have never been realized if it were not for the two young people who have been a gift in my life.

No figures, titles, or descriptions accompany the artwork, for that would imply an assumption of being able to give order to the childrens' spontaneous creative energies. Instead, the artwork is simply presented for absorption by the reader. These next pages, and those in the Epilogue, are intended to give creative inspiration, much as the children

of these works often give creative inspiration to their academic parents. It is hoped that the reader will in some small way come to appreciate the varied and always changing, creative, and energizing, context in which the parents of these children often carry out their academic work.

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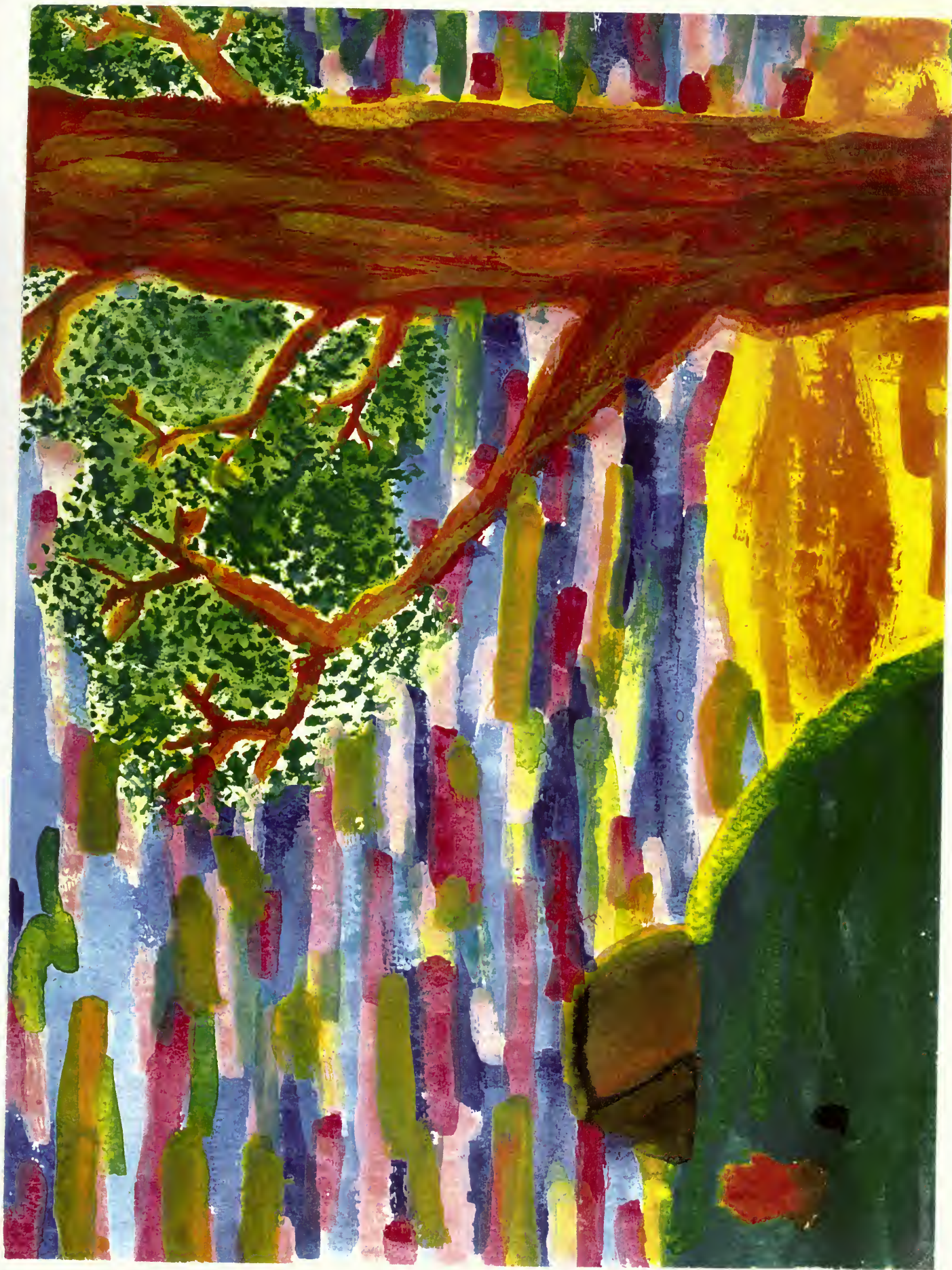
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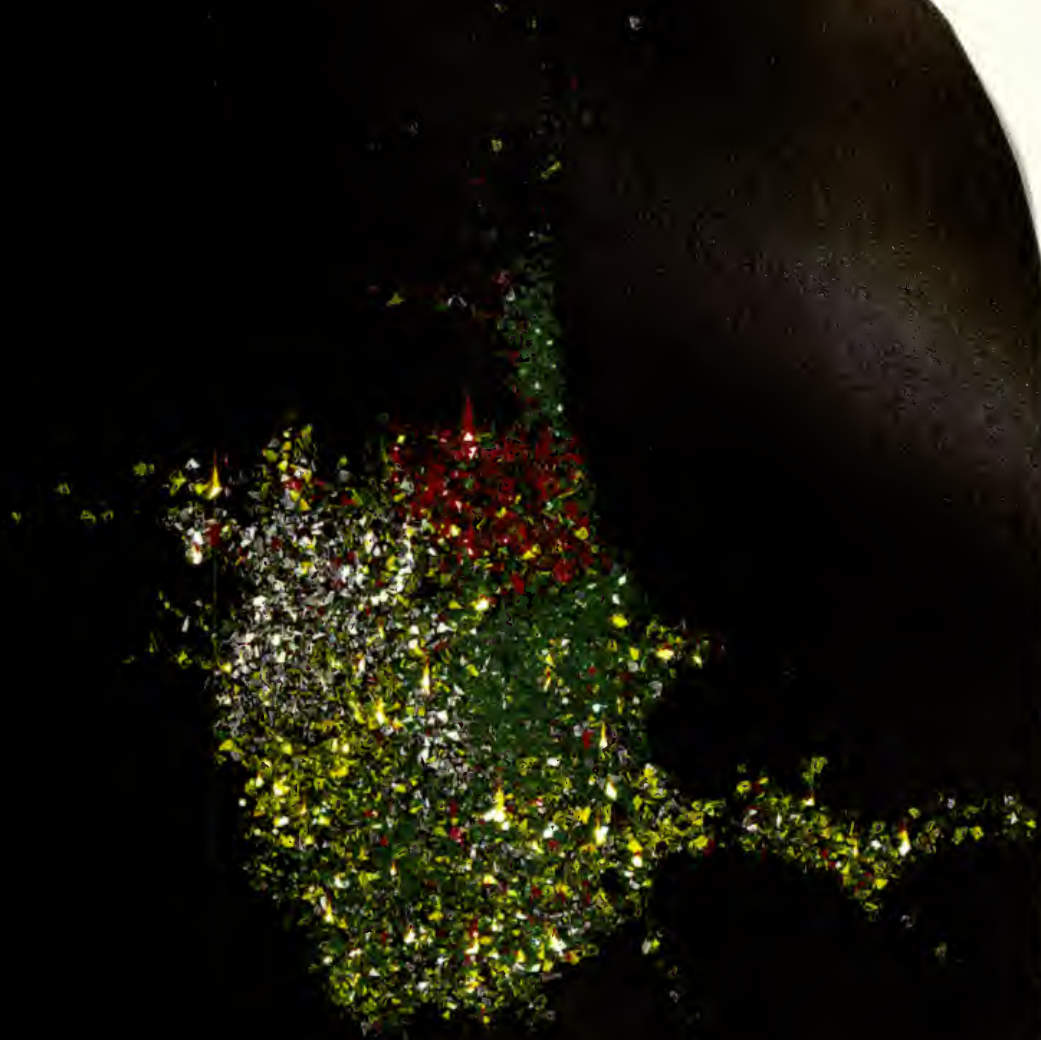
CHAPTER ONE: THE PROBLEM

Reflection

"HOW DO YOU DO IT?" This question, in disbelieving voice, has shadowed me since I began full-time graduate studies approximately 2 years ago in a Master's degree programme at a local university. It is certainly true that my life is consumed by demands of course work, part-time teaching/research assistantships, and various committee obligations...all while being the mother of two young children (aged 8 and 3 as my studies began). When family, friends, colleagues, and acquaintances hear about my current endeavours, all react with the now familiar scenario: first the slightly disbelieving shake of the head, followed by that question which their eyes speak even before their lips can form the words...that same question for which I still have no answer.

Occasionally I reply glibly, "I just do it." I am too exhausted to answer more truthfully. How can I even begin to describe the marathon reflexing of the too numerous marionette strings to which I am attached? How to convey in only a few words, or passing comment, the intellectual creativity harnessed by children's incessant needs? How to express a love and care for two young people while locked in by the white with black type of a course syllabus? How to explain that much of my 'academia' occurs while sitting on the kitchen floor with a text in one hand while the other hand assists in the latest construction of the CN Tower made of red and blue blocks?

And yet, always at the end of the day, I must wonder...what didn't I do? What defining reference forgotten, or reading skimmed without that jewel of thought realized? What hug given too quickly 'round small shoulders to meet a heart-seeking need, or "I love you, Munchkin" forced silent between pages of epistemology? At the end of the day, what of my children?

Why should it be at all surprising that I am both mother and academic? I am indeed passionate about living fully both of these aspects of my life. Yet why is it all so difficult? Why this unrelenting and isolating schizophrenic ping-ponging just to survive the day? I don't know how I do it...and I am unsure how I will continue to do it as I anticipate PhD studies, followed hopefully by a career as professor. I must also wonder... "how do others do it?"

*   *   *   *   *

Introduction

This is a qualitative key informant study that sought to gain insight into how women and men, as parents, and also as academics in an Ontario midsized university, integrate their intellectual and child-care work responsibilities. This study sought to reveal multiple in-depth perspectives of the combined work practices of 4 key informant parents/academics, and also to offer an explanatory framework for the themes which emerged regarding these work practices.

Background of the Problem

The social institution of the family, and the social institution of the university have developed similarly through history, both premised on traditionally patriarchal and class-structured systems (Barrett, 1980; Witz, 1992). Such systems have been based on separate spheres for women and for men, creating gender and class inequities of the labours within the private home and those of the public academy. Women were patriarchally relegated to private family responsibilities, while men were engaged in the responsibilities of the public university (Kinnear, 1995; Mackie, 1991; Pierson & Cohen, 1995; Ruth, 1995). Despite these traditional separations, current observations reveal that both men and women are attempting to integrate in their lives the work responsibilities of parenthood and of the university. However, although some women and men are attempting such a change by combining these child-care and intellectual labours, to what extent have the many assumptions surrounding the traditionally private institution of the family and the public institution of the university actually changed?

Furthermore, to what extent have the structures of these two social institutions, family and university, changed so as to facilitate and reflect an integration of parenting and academic labour?

Statement of the Problem

Discussions concerning the challenges of combining work and family are certainly not new, and still actively continue (Duffy & Pupo, 1992; Duxbury, Higgins, & Lee, 1994; Skrypnek & Fast, 1996). However, the literature does not present a comprehensive description of integrating specifically university academic work and family. While some information is available regarding the issues faced by women working in higher education who are also mothers (Edwards, 1993; Finkel & Olswang, 1996; Leonard, 1994; Leonard & Malina, 1994), such studies have largely excluded men who work in higher education and who also have responsibilities as fathers. Furthermore, with few studies having investigated this subject matter, there is also no methodology to replicate for gaining in-depth perspectives regarding these work practices.

Purpose of the Study

Reynolds and Young (1995) called for 'multiple perspectives on the ways in which personal and professional responsibilities are being combined these days, by women and by men, in educational organizations' (p. 248). The purpose of this study was to examine the current integration of academic and child-care labour, by men and by

women, who were parents as well as professors, or graduate students, in a Canadian university, and to offer explanation for their work practices. Four key informants shared their experiences: one male and one female tenured/tenure track professor, and one female and one male graduate student participated. The information gathered in this study contributed to the following: 1) addressing the literature gap for combining intellectual and child-care labour; 2) testing the explanatory framework for Three Models of The Family (Eichler, 1997); and 3) developing a new explanatory framework, a Proposed "Three Models for the University," for the themes which emerged in the study.

Research Questions

This qualitative key informant study described and documented in detail the work practices employed by women and men, as professors and graduate students, who participated in the academic labour of a midsized Ontario university, along with the parenting labour of at least one child under the age of 7. Several questions became pertinent in this study. Which of the work responsibilities were viewed by the key informants as primary, and as secondary? Which responsibilities were assumed as public and visible, or private and invisible? How did the work of academia conflict with, and/or support, the work of parenting? This study also investigated the explanations offered by the key informants regarding their work practices. How were these explanations similar and/or different for males and females, and for professors and graduate students?

Rationale

Personal experiences led to a questioning of how other academics as parents

integrated their intellectual and child-care labour. The presence of increasing numbers

of women in academe, as students and as professors, raised questions about parenting

and how it affects intellectual labour for men and for women in university environments.

The literature revealed a gap regarding in-depth perspectives for this subject matter,

especially with regard to the experiences of men as academics/parents, and also

regarding methodology to investigate the work practices being studied. Research was

required to investigate how child-care and intellectual labour is being integrated, by

women and by men, with an understanding of the interconnections of related

private-public worlds.

Theoretical Framework

Pivotal to this study was Eichler's (1997) Family Shifts: Families, Policies, and

Gender Equality that addressed the changing definition and context of families in Canada

today. Eichler developed and discussed a theoretical framework called Three Models of

the Family. These three models were based on an application of eight questions to

various family policies. Eichler (1997) called these models the "Patriarchal Model of the

Family," the "Individual Responsibility Model of the Family," and the "Social

Responsibility Model of the Family" (p. 7). Of the eight questions applied by Eichler to

past and present policies, and used to develop Three Models of the Family, there were

three specific questions which became of interest in this study: 1) "What is the

underlying ideology concerning gender equality?"; 2) "What are the assumptions about care and service provision for family members in need of care?"; and 3) "What is seen as the appropriate unit of private-public division of responsibilities?" (p. 6). For the purposes of this study, which focused specifically on child-care labour within the family, the second question was paraphrased as 'What are the assumptions about child-care labour (i.e., what is the understanding of responsibilities regarding the care for dependent children under the age of 7)?'

Since the social institutions of both family and university have developed similarly, premised on traditionally patriarchal and class-structured systems, it became interesting to extrapolate Eichler's three questions above into the university setting to begin developing the Proposed "Three Models of the University." Such a framework could be useful in helping to question, and explain, observations in this research study of how women and men integrate their parenting and academic labour.

To gather information for initial development of the Proposed "Three Models of the University," three questions were asked of the data specifically regarding intellectual labour within the university context: 1) What is the underlying ideology regarding university academic work and gender?; 2) What are the assumptions about intellectual labour in the university (i.e., what is the understanding of academic responsibilities regarding full-time Master's degree graduate students, and tenured/tenure-track instructors)?; and 3) What is perceived to be the appropriate private-public division of responsibilities regarding academic and parenting labour?

Definition of Terms

The following terms were used in this research study as described below:

Child: refers to a dependent child up to the age of 7;

Child-care/Parenting Labour/Work: refers to the responsibilities of the care for at least one dependent child under the age of 7;

Intellectual/Academic: refers to either a full-time Master's degree graduate student, or a tenured/tenure-track university professor; these terms are used interchangeably;

Intellectual/Academic Labour/Work: refers to the professional responsibilities required, within a university context, of a full-time Master's degree graduate student (including responsibilities of research/course work, teaching /research assistantship(s), and committee work within the community), or of a tenured/tenure-track instructor (including responsibilities of research, teaching, and community service);

Labour/Work: refers to the responsibilities of labours being investigated in this study; although in some areas of the literature these terms may be used with distinctly different definitions relative to one another, they are used interchangeably in the context of this study;

Parent/Mother or Father: refers to the adult care-giver of at least one dependent child up to the age of 7; in the context of this study, these terms do not include presumptions of marital or biological connections, or sexual orientation; these terms are used interchangeably.

Importance of the Study

This thesis will be of interest to all who wish to address existing barriers and dichotomies with regard to gendered work spheres and related public-private divides. This study presents ideas for different ways of approaching integrated academic/parenting work and suggests alternate approaches to conventional academic understanding. Perspectives are presented for the restructuring, reideologizing, and reculturization of those dichotomies and barriers in the institutions of the family and the university.

The results of this research have implications for theory, practice, and research, and should be of interest to the following: academics/parents, both students and instructors; researchers; university and family policy makers; university administrators; family counsellors; and community activists.

The scope of this study has been limited to parenting responsibilities for at least one child under the age of 7. A similar study, however, could be developed for research into parenting responsibilities for children of other ages, or for the responsibilities of elder-care, or special-needs-care for family members. Similarly, this study could be extrapolated beyond the university context to investigate labour within other educational settings such as elementary or secondary schools, community colleges, or other workplaces.

Social Location of the Researcher

My own personal experiences as an academic/parent led to questions of how other academics/parents combine their intellectual and child-care work responsibilities. Because I realized my own isolation and silence about being a mother in an academic context, and I also found evidence of this silence in the related literature, I actively sought in this research to give voice to other academics as parents/parents as academics. I chose a key informant study so that in-depth data could be collected and attention could be paid to this hidden topic.

The key informants were men and women, tenured/tenure-track professors, and graduate students; each was also the parent of at least one child under the age of 7. As researcher, I also met these criteria as a graduate student and as a parent of two children, ages 5 and 10. As a parent/academic I could understand the key informants as parents/academics and was able to interpret data from an empathetic perspective.

Although close to the subject matter, and similar to the key informants in certain aspects, reliability and validity of data were maintained by incorporating a variety of data collection methods into the research design. These methods included the following: key informant reflective journals which revealed personal perspectives; participant observation sessions which contextualized the key informant reflections and gave opportunity for further in-process reflection while the key informants worked and interacted in their parenting and academic environments; a focus group where the key informant academics/parents interacted with each other; and a final evaluation questionnaire. The focus group and evaluation questionnaire also provided opportunity

for member checks.

The key informants commented on how all had personally benefitted from participation in this study, and indeed they were thankful that they could reflect on and voice their perspectives about combining parenting and academic work. All were initially concerned that their voice as parent/academic might not be useful; by the end of the study, however, all were pleased that someone had actually wanted to hear their stories, and that value was being placed on their perspectives as academic/parent. This outcome of empowerment through voice-giving research is an important goal in feminist methodology (Acker, Barry, & Esseveld, 1991; Jayaratne & Stewart, 1991; Kelly, Burton, & Regan, 1994; Neuman, 1997). That such a benefit occured for the key informants in this study was personally very rewarding for me as researcher. Furthermore, during the research process, and in the writing of this document, I too felt that I had been able to give voice to my personal silence about how being a parent and an academic are not separate, but integrally connected, aspects in my life.

Outline of Remainder of the Document

Chapter 2 of this document presents a review of related literature that revealed a void in the discussion of how academics as parents/parents as academics combined their various and numerous work responsibilities. While some research studies discussed issues faced by women who are parents and who also work in higher education as professors or as graduate students, the literature largely excluded men who work in higher education and also have parenting responsibilities.

Chapter 3 presents the methodology developed for this qualitative research study that actively sought to break some of the silence about, and to better understand, the work practices of parents/academics. It was important that the research design and process, much of which is rooted in feminist methodology (Acker, Barry, & Esseveld, 1991; Jayaratne & Stewart, 1991; Kelly, Burton, & Regan, 1994; Neuman, 1997), reflect a nonsexist, nonhierarchical, voice-giving approach for each male and female key informant. Multiple data collection methods included journal reflections (data collected by process of examining), participant observation sessions (information gathered by experiencing), a focus group for the four key informants, and a final evaluation questionnaire (data gathered through enquiring). In rich reflections and discussions, the 4 key informants, who were regarded as teachers/knowers (Crabtree & Miller, 1992) in the process of this study, shared in-depth perspectives of their experiences as academics/parents.

Chapter 4 explicitly breaks some of the silence of parents in academia by presenting excerpts from the data gathered using the key informants' voices. In this chapter, the researcher presents the areas of complement, and issues of conflict discussed by the key informants, and identifies their subsequent recommendations for change.

In Chapter 5, the researcher's voice predominates to offer her interpretation of the research findings. A nascent outline for the Proposed "Three Models of the University" is presented as an explanatory framework for understanding the work practices revealed by the key informants in their difficult, yet joyous, and often contradictory experiences as academics/parents.

The final chapter addresses each of the research questions initially posed in this study. It also provides a synthesis of the Proposed "Three Models of the University," and a discussion of implications for theory, practice, and future research.

A Prologue and an Epilogue of children's artwork embrace the six chapters of this document as a tribute to the researcher's children, and to the children of the key informants who participated in this research study. Explicit recognition of these young people is important for it is indeed because of the children that this researcher, and the key informants, are parents. It is also the children who embrace our lives daily and continue to inspire in ways as yet unknown.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

Overview

In The Promise of Sociology, C. Wright Mills (1959/1995) wrote: "Neither the life of an individual nor the history of a society can be understood without understanding both....The sociological imagination enables us to grasp history and biography and the relations between the two within society" (p. 2). This chapter discusses the relations of the socio-historical development of family and university that present the setting for the work practices of men and women today who combine child-care work responsibilities and the intellectual work responsibilities in an Ontario university. This review concentrates on issues regarding gender and work responsibilities, and how these connect with private-public worlds.

Following a brief historical discussion which synthesizes the parallel development of the two social institutions of family and university, this chapter discusses Eichler's Three Models of the Family (1997) in which she contextualizes literature on the family. Gender, work experiences, and public-private connections remain the focus. A discussion then follows of the university environment in Ontario today, followed by a more in-depth presentation of current information available in the literature regarding an integration of university academic work and parenting. A gap in this literature is highlighted regarding detailed information for the work practices of women, and especially men, who work as academics/parents.

Family and University: Development of Two Social Institutions

An extensive historical presentation of the development of the social institutions

of family and university is beyond the scope of this study. However, due to the

importance in this study of an explanatory framework, Three Models of the Family

(Eichler, 1997), which encompasses approximately the last 100 years, this historical

synthesis will also concentrate approximately on that same time period.

The Family

In an excerpt from a reprinted translation of Engels' (1902/1968) The Origin of

the Family, Private Property, and the State, Engels described three main forms of the

family which correspond approximately to the three stages of human development: "for

savagery, group marriage; for barbarism, the pairing family; for civilization, monogamy.

Monogamy was the first form of the family not founded on natural, but on economic

conditions" (p. 45). With this stage of "civilization came private property and the state,

as well as the more rigid patriarchal family based on male domination and the

subordination and dependence of women and children" (Conway, 1993, p. 5).

Engels discussed the first division of labour as the one between men and women

regarding the breeding of children. A division of labour based on sex increased with the

Industrial Revolution during which time the nuclear family became the epitomized norm.

With an analysis of 250 families, Murdock (1949/1968) supported previous

anthropological claims that the nuclear family was indeed universal. Spiro (1954/1968)

and Gough (1959/1968) challenged the universality of the nuclear family, as an ideal or

actual unit, with studies of different societies which were not based on the nuclear family form. The kibbutz was reported as "an agricultural collective in Israel whose main features include communal living, collective ownership of all property (and hence, the absence of 'free enterprise' and the 'profit motive'), and the communal rearing of children" (Spiro, 1954/1968, p. 69). The Nayar people in India, in a time before British control, also did not have a nuclear family pattern; traditional marriage was not part of their society which was based instead on the notion of affinity and matrilineage (Gough, 1959/1968). Levy (1965/1968) also argued that many societies did not prefer the nuclear family, but rather the extended family. Goode (1961/1968) argued that it was the social and ideological structures of industrial society that contributed to making the nuclear family the dominant family form. Industrialization, however, was not without pressure on this traditional family form. Some of the stresses of industrialization included relocations for jobs which could result in severed ties with kin, the creation of class differentiation within family network, a different value system which recognizes achievement more than birth, and, due to specialization, a reduced chance that other family members who accompanied a relocation would also find jobs in the new area. The period of the Industrial Revolution further emphasized a separation between public production outside of the family, and consumption and reproduction within the private sphere which still continues (Conway, 1993; Mackie, 1991). In 1965, the Ontario Medical Association even accused women, who were raising children in the private sphere while also working outside in the public sphere, of "being bad mothers" (Mandell, 1995, p. 337).

Around 1970, legislation and policies began to shift ideologies of the family form. The largest single change was the Canadian Charter of Rights and Freedoms, introduced in 1982, with an equality clause issued in 1985 that formally called for equal treatment of all individuals (Eichler, 1997). Such equality, however, is still absent in Canadian society, and family policies have not adapted to current needs. Dual-earner families, single-parent families, common-law families, lesbian and gay families, and various blended families, in addition to some nuclear families, are all a part of today's family norm (Conway, 1993; Lynn & Todoroff, 1995). Policies, however, still do not recognize the diverse family forms and their changing needs, or the value of unpaid work such as that discussed in "The politics of housework" (Pierson & Cohen, 1995, pp. 34-56), with equal access for both men and women to work in the family, and in outside paid work (Skrypnek & Fast, 1996). Furthermore, Canada is still without a national child-care policy, and

> emphasis on individualism has created a climate in which the care of children is a low priority. Canada's child-care situation, like that of Britain and the United States, ranks in the bottom third of industrialized nations....Overall, child-care in Canada does not meet the needs of children, families, or women. (Friendly, 1994, p. 9)

The family is a core social institution integrally linked to all others. Today, "the crisis of the family in Canada is one of monumental proportions, and it touches us all" (Conway, 1993, p. vii). This crisis involves the absence of national child-care programmes, continued exclusion of members who do not fit traditional definitions of family, and a

perpetuation of the oppresive elements of the institution of family including social restrictions imposed by traditionally defined roles for men, women and children.

Despite this crisis of family, many sources in the literature celebrate the family today, stressing the importance of, and opportunity for, improving emotional development in relationships among children and adults. Authors present a range of options from spiritually-centered books including Whole Child/Whole Parent (Berends, 1997), and The Seven Spiritual Laws for Parenting: Guiding Your Children to Success and Fulfillment (Chopra, 1997), to practical guides such as What do You Really Want for Your Children (Dyer, 1985), The Family Centering Book: Awareness Activities the Whole Family Can Do Together (Hendricks, 1979), and The Seven Habits of Highly Effective Families: Building a Beautiful Family Culture in a Turbulent World (Covey, 1997). A family of therapists collaborated to write A Guide to a Happier Family (Schwebel, Schwebel, Schwebel, Schwebel, & Schwebel, 1989). Texts, such as Giving the Love That Heals: A Guide for Parents (Hendrix & Hunt, 1997), have emphasized personal transformation for parents and children.

The University

"For centuries, university instructors were clerics who pursued truth while professing a creed" (Kinnear, 1995, p. 30). About a century ago, the university started to become more a prerequisite for learning a profession and a means of access to other professions. Education was lauded by educational philosopher John Dewey as integrally connected with, and leading society (Dewey, 1916). The social institution of university

was also to be a place of transformation for individuals and their communities.

However, closer inspection raises questions concerning who was to be transformed.

Barrett (1980) extended a Marxist critique of educational opportunities, and therefore

social opportunities, as dependent on class and also gender, emphasizing that the

university had maintained a class- and gender-divided society. In fact, it was not until

1903 that Emma Baker became the first Canadian woman to earn a PhD in philosophy,

awarded by the University of Toronto. And even with the outcome of the famous

Persons case in 1929, involving Nellie McClung and others who petitioned for a

reinterpretation of "person" in the British North America Act to include women, it was

not until 1971 that the "Canada Labour Code was amended to prohibit discrimination on

the grounds of sex and marital status" (Mandell, 1995, p. 339). The university, however,

continued to be "organized on a male model, that is, in such a way as to accommodate

the career path of a single, middle-class male unencumbered by family or work

obligations" (Pierson & Cohen, 1995, pp. 166-167). Witz (1992) described male power

as

> institutionalised within middle-class occupational organizations. Indeed, the
>
> relative ease with which middle-class men had no need to fear female
>
> competition for many jobs was precisely because bourgeois men already had
>
> exclusive access to many institutional forms in modern society, like the
>
> university, professional associations, and of course the state. (p. 35)

Overall, during the period of 1920 to 1970, prospects for women in the public academy

changed little with numbers of men still six times greater than those of women, who

remained mostly in the lower ranks (Kinnear, 1995).

In 1970, the Report of the Canadian Royal Commission on the Status of Women was issued and formally called for equal access to educational opportunities for both sexes, with 32 far-reaching recommendations (Mackie, 1991). The report set out four principles:

> ...women are free to seek employment outside the home; the care of children is a shared responsibility for mother, father, and society; society has a responsibility for women because of pregnancy and childbirth, and so special treatment for reasons of maternity is necessary; and women in certain areas need special treatment to overcome adverse effects of discriminatory practices. (Mandell, 1995, p. 339)

Despite formal and ideological gains in equal access to higher education, class- and gender-differentiation persist in the university today (Caplan, 1993; Dagg & Thompson, 1988; Davies, Lubelska, & Quinn, 1994; Epp, 1995; Mackie, 1991; Pierson & Cohen, 1995; Rees, 1995; Simeone, 1987; Statistical Profile, 1997). Male perspectives, male-oriented and authored textbooks, and male faculty and administrators predominate in the public academy, while women still predominate in the private sphere occupied with

> the pressures of husband care and child care; the conflicts between women's family roles and educational needs; and the general contempt for women's views...(and) all conspire to allow women on campus only a physical presence, not a sufficiently powerful intellectual/spiritual influence or full participation. (Ruth, 1995, p. 12)

At the same time, however, despite these continued inequities within the university environment, many sources in the literature still hail the university as the avenue to address those very issues of inequity, emphasizing opportunities for transformative learning and emancipatory education (Mezirow, 1990). Consciousness-raising is advocated as a path to transformative learning (Shor & Freire, 1987); this path of consciousness has also been an important part of individual and group experiences in feminist education (Hart, 1990; Ruth, 1995). There is a call to value holistic and life long learning (Griffin, 1993), advocating a renewed sense of social mission, with social changes as the central purpose and commitment to teaching about social, community, and global issues (Tough, 1993).

Sources in the literature revealed beneficial opportunities for personal and community growth in the social institutions of the family and the university. At the same time, a parallel development in both institutions, based on patriarchal and class-structured systems, has also perpetuated a gendered separation of public and private work spheres (Armstrong & Armstrong, 1994; Barrett, 1980; Lerner, 1995; Mackie, 1991; Ruth, 1995; Smith, 1975; Witz, 1992). Despite this traditional segregation of family and university environments, however, many men and women today are attempting to integrate both parenting and academic work. What information is offered to better understand how these women and men, as parents/academics, combine their various work responsibilities?

Within the family literature, Eichler (1997) studied the changing contexts of families in Canada and offered an explanatory framework, called Three Models of the

Family, for understanding some of the past and current experiences, and for proposing a theoretical model for consideration in future Canadian family policy. Aspects of Eichler's framework which are relevant to this research study discussed assumptions surrounding gender, work responsibilities, and public-private interconnections, and included experiences of men and women attempting to integrate work and family. While Eichler's framework did not include the experiences of parents who also worked specifically in the university institution, based on the similar development of the family and the university, this framework became useful in explaining the experiences of those men and women who are academics/parents. The next section presents Eichler's (1997) work.

An Explanatory Framework for The Family

Sociologist Margrit Eichler has carried out research in several areas including feminist methodology with emphasis on nonsexist research methods (Eichler, 1983b, 1988b; Eichler & Lapointe, 1985), the social aspects of human reproduction technology (Basen, Eichler, & Lippman, 1993), work for the Association of Universities and Colleges of Canada, Committee on The Status of Women (1973), and nonsexist sustainable urban development (1995). Her work on Canadian families and family policies has been extensive (Eichler, 1983a, 1988a; Eichler & Bullen, 1986), and her latest, Family Shifts: Families, Policies, and Gender Equality (1997), addressed the changing definitions and contexts of families in Canada. It is her work in this latest book which became pivotal to this study.

In Family Shifts: Families, Policies, and Gender Equality, Eichler (1997) formulated eight questions (see Table 1) and applied these to various Canadian family policies over the past 100 years. Answers to these eight questions helped Eichler to construct two models of the family which she called the "Patriarchal Model of the Family" (Eichler, 1997), based on past family policies (up to about 1970), and the "Individual Responsibility Model of the Family" (Eichler, 1997), based on present family policies (since about 1970). Eichler subsequently argued, however, that neither of these two models of family policies meets the diverse and changing needs of all families in Canada today. Eichler (1997) therefore asked "how each of the eight questions *should* be answered, given the current social and political realities" (p. 123). Those answers yielded a proposed third model that she described as a desired model for family policy consideration in Canada: the "Social Responsibility Model of the Family" (Eichler, 1997).

In Family Shifts: Family, Policies, and Gender Equality, Eichler (1997) did not emphasize either equality or equity regarding gendered differentiation, but focused instead on a discussion of "minimization of stratification based on sex" (p. 16, pp. 123-133). This unexpected focus by Eichler was interesting and commendable. Use of the word equity can evoke a false ideological sense of having attained that goal; equity stresses an end-point, not a path of action. The phrase, minimization of stratification, instead emphasizes the process of how to attain equity. This phrase is an action phrase which advances a practice of how to reach the desired end point of equity.

Also commendable in Eichler's (1997) Family Shifts: Families, Policies, and

Table 1

Eichler's Eight Questions for Policy Analysis

Canadian Family Policy: Eight Questions for Analysis

---

1. What is the underlying ideology concerning gender equality?
2. What are the assumptions about the legal status of marriage?
3. What are the assumptions about household/family memberships'
   incongruence/congruence?
4. What is seen as the appropriate unit of administration?
5. What are the assumptions concerning economic responsibility/dependency?
6. What are the assumptions about care and service provision for family
   members in need of care?
7. What is seen as the appropriate private-public division of responsibilities?
8. What are the assumptions regarding heterosexuality/homosexuality?
   (Eichler, 1997, p. 6)

Gender Equality was a holistic definition of family based on social relations among

family members, not based on ideological roles. Eichler (1997) emphasized

> genuine love and caring, emotional support from each family member to each
>
> member, and the ability to meet the diverse needs of each family member
>
> (residential, social, economic, sexual, procreational, etc.). Where these functions
>
> are met, we have a well-functioning family, regardless of its structure. (p. 8)

In her concluding discussion, Eichler (1997) proposed a quantum shift for the institution

of the family as outlined in her proposed Social Responsibility Model of the Family.

This quantum shift includes a holistic definition of family based on caring social

relations, and also seeks to illuminate a false ideology of gender equality by actively

addressing persisting gender differentiation. The merit of Eichler's book lies in the

long-term goals of the quantum shift, presented by a model of the family based on social

responsibility, with proposed integrative processes by which to attain those goals.

Family Shifts: Families, Policies, and Gender Equality (Eichler, 1997) is useful

for students and researchers of family studies, offering an excellent contextualization of

Canadian families over the past 100 years, along with a proposal for directions that

family policy could take. This book would be useful for Canadian family policy-makers,

especially for considering the vision of the proposed Social Responsibility Model of the

Family. Eichler's book would also be of interest to all Canadian citizens; no matter how

you define family for yourself, you can locate yourself within these pages and better

understand the larger societal structures and policies which have contextualized your

own family in Canada today.

When family is defined inclusively, as it is in Eichler's (1997) <u>Family Shifts:</u> <u>Families, Policies, and Gender Equality</u>, then the social institution of family can also be understood more clearly as an institution which is connected with all other social institutions. Understanding this connection, and the parallel development that has occurred with family and university as revealed in the related literature, led to the idea of extrapolating Eichler's Three Models of the Family to the setting of the university institution, and to begin developing an explanatory framework for observations made in this study regarding the work practices of academics/parents in an Ontario university.

Of the eight questions (Table 1) applied by Eichler (1997) to Canadian family policies, five questions (numbers 2, 3, 4, 5, and 8) dealt with definitions of various family members and relationships, legal and financial aspects, as well as issues surrounding homosexuality. Those subject matter, however, were beyond the scope of this study. It was the three questions posed by Eichler (numbers 1, 6, and 7 in Table 1) that dealt specifically with assumptions about gender, work experiences, and public-private connections, which became of interest in this study:

1) "What is the underlying ideology concerning gender equality?"

2) "What are the assumptions about care and service provision for family members in need of care?"

3) "What is seen as the appropriate unit of private-public division of responsibilities?" (Eichler, 1997, p. 6).

For the purposes of this study, which specifically focused on child-care labour within the family, the second question above was paraphrased as 'What are the assumptions about

child-care labour (i.e., the understanding of responsibilities regarding the care for dependent children under the age of 7)?' Eichler's answers to these questions, from past and present Canadian family policies, were used toward developing the Patriarchal Model of the Family (based on gender-differentiation), and the Individual Responsibility Model of the family (based on ideological gender equality).

Eichler's Patriarchal Model of the Family

The framing of this first model of the family by Eichler was based on past family policies, beginning at about the turn of the century until approximately 1970. During that period, a man in a husband-wife marriage was considered to be the head of the household, and the wife was subsumed under him. "The world was quite distinctly divided into masculine and feminine spheres" (Eichler, 1997, p. 10) that in turn determined unequal responsibilities of child care for the two parents. In this model, "only one parent was assumed to fulfil *either* the economic *or* the care function" (p. 13). A father worked in the public paid economic sphere, and his "adequacy as a parent was measured in economic terms," while a mother worked in the private unpaid home sphere and her adequacy as parent "was measured in moral, sexual, and social terms" (p. 11).

Under this Patriarchal Model of the Family, Eichler answered the three questions as follows (quoted and paraphrased from Eichler, 1997, pp. 9-17):

1. "The ideology with respect to gender is premised on the notion of separate spheres, which in turn results in gender inequality."

2. 'The wife/mother is seen as responsible for providing care and services to dependent children.'

3. 'The public has no responsibility for child-care provision if there is a wife/mother present. However, if one of the spouses is missing or incapacitated, and if there are children, public assistance is seen as legitimate (although not always rendered).'

Eichler's Individual Responsibility Model of the Family

The Patriarchal Model of the Family reflected policies that were based on gender differentiation. Around 1970, and especially in the 1980s with the Canadian Charter of Rights and Freedoms introducing formal equality into Canadian society, changes in Canadian family policy began to reflect an assumption of gender equality (Eichler, 1997). The Individual Responsibility Model of the Family was based on this ideological gender equality. The family policies reflective of this model, however, have "a paradoxical effect: since *both* parents are assumed capable of fulfilling the care and provider functions, it follows that *either* parent is capable of doing both, and from this the conclusion is drawn that *one* parent should be able to do both" (Eichler, 1997, p. 13).

Under this Individual Responsibility Model of the Family, the answers to the three questions became the following (quoted and paraphrased from Eichler, 1997, pp. 9-17):

1. "The ideology is one of gender equality."

2. 'Fathers and mothers are equally responsible for providing care and services to dependent children.'

3. 'The public has no responsibility for the provision of care if there is either a husband/father or wife/mother. It will provide *temporary* help if one of them is absent or incapacitated, but the basic assumption is that a parent is responsible for the care of dependent children.'

Eichler then discussed how neither of these two models above adequately addressed the rapidly changing needs and forms of all Canadian families today. She subsequently proposed a desired, though not yet attained, Social Responsibility Model of the Family. This third model evolved based on how Eichler believed the questions "*should* be answered" (Eichler, 1997, p. 123). A model for family policies based on social responsibility would endorse, for example, family-responsive initiatives in all workplaces, and also include a national child-care policy. Such a model of social responsibility would further take into account a holistic definition of family; this definition would emphasize the caring social relations which comprise a family.

Eichler's Social Responsibility Model of the Family

Since neither the Patriarchal Model of the Family, or the Individual Responsibility of the Family, have provided for the needs and diversity of all Canadian families, Eichler proposed a Social Responsibility Model of the Family. This model would recognize that gender equality has indeed not yet been attained. "Differentiation is a necessary aspect of any complex society....Hence for a complex society, some measure of inequality is inevitable. Our goal therefore shifts from moving towards a society based on equality to one in which inequality is minimized" (Eichler, 1997,

p. 124). This desired theoretical model would require that family policies change to recognize that gender equality does not currently exist, and that policies based on this model then actively seek to minimize stratification in public and private spheres.

Under this desired Social Responsibility Model of the Family, answers to the three questions became the following (quoted and paraphrased from Eichler, 1997, pp. 9-17):

1. "There is an ideological commitment to minimizing stratification on the basis of sex."

2. 'Mothers and fathers are both responsible for providing care for their children.'

3. 'The public shares responsibility with both parents for the care of dependent children. If one parent is genuinely absent or unable to contribute his or her share, society will pay the cost of his or her contribution.'

While Eichler's framework for Three Models of the Family was useful for contextualizing in general the experiences of families in Canada, it did not offer a complete explanatory framework for those individuals who combine in their lives specifically the work responsibilities of the institution of university as well as those of family. With further information about university academic work, together with the experiences revealed in the research study of this thesis, it was intended that initial steps could be taken to develop a similar framework to explain the experiences of men and women as academics/parents.

The University in Ontario Today

It was pertinent in this discussion to gain a better understanding of the environment of, and expectations for, the academic work of university graduate students and professors in Canadian universities, with emphasis on assumptions of gender and how these affect traditionally separated work spheres. Excerpts from some university mission statements reveal an encouraging setting for scholarship regarding individual, community, and global endeavours where the university strives

> ...to be a diverse, personal and supportive community...devoted to learning, research, scholarship, creativity, professional expertise and personal development in a student-centred environment....individuals interested in life-long learning....Our aim is to educate engaged and aware citizens of an increasingly complex world. (Wilfrid Laurier University, 1998, p. 3)

> ...to maintain excellence in teaching, scholarship and other creative activity as interconnected components of the University's responsibility...to prepare students for advanced study, career success, community responsibility and a richer life by developing a passion for life-long learning and the abilities to think creatively and critically, to communicate clearly, to maintain high ethical standards, to exercise sound judgement and to address societal and environmental issues...to support, encourage and nurture faculty and staff in their pursuit of personal growth and professional development, recognizing that male and female career patterns may differ...to serve as a learning, cultural, artistic and recreational centre...to serve

the Niagara, Canadian and international communities by providing leadership and consultation on societal issues and concerns. (Brock University, 1997, pp. 7-8)

...(to be) a place of education and scholarly inquiry...to seek truth and disseminate knowledge...to pursue this mission with integrity for the benefit of the people of Alberta, Canada and the world...dedicated to the practice of scholarship which includes both teaching and research....We offer to society the understanding and criticism of traditions and established structures, the advancement of science and technology, and the comprehension and development of human intellectual, artistic and physical endowments....The University is responsible to the community at large. (University of Calgary, 1998, p. 179)

In these encouraging and nurturing mission statements for settings of public academy, work responsibilities for professors include research and publishing, teaching, and community service work including various committee obligations. Similar responsibilities apply to graduate students who pursue course work and research, publish, hold research and/or teaching assistantships, and participate in various kinds of committee work.

In the context of these academic responsibilities, and despite the inspiring excerpts from mission statements presented above, various issues have nonetheless arisen for both students and faculty in the university climate. For students, rising tuition fees, and associated costs of attending higher education institutions, including graduate programs, are prohibitive. The recent January 28th Day of Action, 1998, held across

Canada, reflected this growing concern for the cuts to Canada's social programs which include $2.3 billion from post secondary education alone (Lavigne, 1997).

For professors, dissatisfaction also with various aspects of the university environment was evidenced by a record 8-week strike in 1997 at York University in Toronto (Structure and Anatomy of a Faculty Strike, 1997). The literature further revealed dissatisfaction with current university structures, including a criticism that "human knowledge is reduced to 'cognitive ability' useful for 'job performance,' i.e., capitalist profit" (Laibman, 1996, p. 131). In an article which reviewed publishing trends for academics and subsequent evaluation, the merit system was also accused of "promoting individualism over community, competition over collegiality, quantity over quality and secrecy over openness" (Skolnik, 1998). Boyer (1996) reflected on the role of the professoriate and on the subject of scholarship, with a call to address the matter of faculty roles and rewards that are currently evaluated on the basis of one model. He stressed that while university mission statements may pay lip service to teaching, research, and service, the reality is that the reward system honours only those involved in research and publication. The definition of what it means to be a scholar needs to be broadened and become more inclusive with an understanding of scholarship as discovery, integration, application, and teaching. To qualify as scholarship, one's efforts must be socially relevant, and "more responsive and more serviceable to the global problems that threaten our very survival" (Boyer, 1996, p. 139).

Not unrelated to the concerns above, are continuing and persistent issues of gender inequity. Sexual and systemic discrimination (Dagg & Thompson, 1988; Rees,

1995), insidious deterrents to intellectual pursuits (Epp, 1995), and a generally chilly and hostile climate (Monture-OKanee, 1995) that perpetuates academic myths about women's career opportunities in university (Caplan, 1993) indeed continue for women regarding their access to and advancement in higher education institutions. In the Status of Women Supplement of April 1997 (Statistical Profile, 1997), a report for the period 1993-1996 revealed that women remain in the minority as graduate students and as professors in Canadian universities. Total PhD enrollment for women was 39.6 percent during that time, with only 31.4 percent of doctorate degrees being awarded to women. A 1995 report for full-time university faculty showed similar disparities. Women represented only just under 34 percent of these positions, their participation highest in the lower rank of lecturers, declining then in higher ranks of assistant and associate professors, and finally lowest in the rank of full professor at only 12.6 percent.

Gendered inequities in academic work, compounded by persistent class- and capitalist-structured separation of the public and private, are the stage in which today's academics/parents find themselves. What additional dilemmas does this current university milieu present for both women and men, as university graduate students and professors, who also have responsibilities as parents?

Integrating Family Parenting Work with University Academic Work

A review of related literature showed that academic life does not fit well with married and family life, especially for women. Few mothers occupy full-time academic posts, with systemic disadvantage as the result for women, versus relative advantage for

married men (Simeone, 1987). Marriage and children were shown to have a negative effect on employment status, and on attitudes and performance for women. Coping strategies and solutions have been placed on the individual academic woman, while institutional structures perpetuate barriers and persistently deal with policies and programs regarding the family/career issue mainly as a woman's issue.

A more detailed list of career impediments to career advancement for women faculty who are also mothers included the following: lack of publications, too much time for teaching, time required by children, too much time on committees, lack of grant support, exclusion from the mainstream, sexism, partner's career demands, too few graduate students, lack of fit with department, hostile environment, time needed for obligations to elders, sexual harassment, and lack of support from partner (Finkel & Olswang, 1996).

Although academia was seen by some women as compatible with family life due to some measure of greater flexibility as compared with many business environments (Hantrais, 1990), difficulties of public-private issues indeed arose with concerns over violating the home as work space, and also over higher education institutions being uninviting to the physical presence of family. The incongruity of being pregnant while attending as graduate student, with feelings of being different and objectified, also presented difficulties for women (Edwards, 1993). An integration by some women students of university with family and parenting also had negative effects on family relationships, including a considerable lack of support by marriage partners whose attitudes can range from apathy to significant resistance (Leonard, 1994). One study

showed that advancement through the ranks of university professorship was hindered by parenthood for both men as well as women faculty (Kuckartz, 1992).

In a workshop study with women academic instructors who were also mothers, Leonard and Malina (1994) identified in greater detail seven themes which emerged: silence and isolation due to the hidden nature of the presence of motherhood in academia; energies and tensions involved in the struggle between the public-private divide; sexuality and the body, that is, persistent stigmatization of motherhood within academia; the dilemma of an imposed either/or choice of altruistic mother and career woman; powerlessness as well as empowerment that motherhood brings; the incessant search for intellectual time and space to develop as scholars; and the importance of children's play which, though largely a hidden aspect, contributes laughter and is valued as an important survival strategy. This study called for a challenge to the traditional male-centered model which assumes incompatibility between parenting and academia, and further encouraged women to voice often the realities of motherhood and to celebrate the love and strength that children produce. Aisenberg and Harrington (1988) also encouraged women parents/academics not to choose between the public and private realms of their lives, but rather to insist on integrating the two and further asserting explicitly a guilt-free choice, when required, for aspects of work over those of family.

The literature presented above discussed various issues faced by women who were university academics as well as parents. This literature, however, revealed a clear gap regarding a systematic investigation of the work practices of academics as parents/parents as academics, including the experiences of men who are academics and

also have responsibilities as parent. This gap in the literature thus illuminated the need for an in-depth investigation of the work practices of both men and women who work as parents and as academics. Issues of motherhood and fatherhood within academia and the family must be carefully considered before we can truly advance our knowledge of parenting issues and devise equitable policies around parenting within academic settings such as universities.

Existing research has been based primarily on narratives and interviews (Aisenberg & Harrington, 1988; Leonard, 1994), or workshop experience (Leonard & Malina, 1994), or quantitative survey data (Finkel & Olswang, 1996; Kuckartz, 1992). Methodology in those studies did not include multiple methods of data collection which could reveal information for in-depth perspectives being sought regarding the work practices of men and women as parents/academics. Finally, few explanations were presented in the related literature for work practices being described.

Seeking an Explanatory Framework for the University

Since the social institutions of both family and university have developed similarly premised on traditionally patriarchal and class-structured systems, Eichler's (1997) Three Models of the Family, regarding the institution of family, could be extrapolated to the institution of university. Development of a Proposed "Three Models of the University" became useful in helping to explain observations in this research study of the work practices of men and women, as academics in a Canadian university, who also worked as parents. This proposed framework did not undergo any testing or

extensive application in the scope of this study. The framework was intended only as proposal for a model which was helpful to explain observations in this study, and which may be considered for further development and for future policy directions.

To begin developing the framework for the Proposed "Three Models of the University," Eichler's three questions discussed earlier (numbers 1, 6, and 7 in Table 1), were rephrased to glean information from existing literature and from research findings in this study regarding intellectual labour within the university context:

1) What is the underlying ideology in the university concerning gender?

2) What are the assumptions about intellectual labour in the university (i.e., what is the understanding of academic responsibilities regarding full-time Master's degree graduate students, or tenured/tenure-track instructors)?

3) What is seen as the appropriate private-public division of responsibilities regarding academic labour for the university?

The nascent explanatory framework for the Proposed "Three Models of the University" evolved with answers to these questions. This framework was developed in Chapter 5: Interpretation of Research Findings.

Summary of Literature Reviewed

The literature discussing integration of family and academic work did not present a comprehensive discussion of the work practices involved. Some information was shared regarding women who were parents as well as academics (Aisenberg & Harrington, 1988; Edwards, 1993; Finkel & Olswang, 1996; Hantrais, 1990; Kuckartz,

1992; Leonard, 1994; Leonard & Malina, 1994; Simeone, 1987), however, the experiences of men as academics/parents were largely excluded from these studies, and few explanations were given regarding the work practices of parents/academics. A comparison of literature on the university and the family revealed a parallel socio-historical development of these two social institutions, especially with regard to aspects of gender assumptions that have an impact on work experiences as well as private-public connections. Due to this similar development, it became useful in this study to extrapolate Eichler's framework for Three Models of the Family (1997) to develop the Proposed "Three Models of the University" as an explanatory framework for the observations of work practices of the men and women, as academics/parents, who participated in this study.

CHAPTER THREE: METHODOLOGY

Reflection

...data collection is scheduled...a particularly virulent strain of flu sweeps the region, and a key informant becomes sick...data collection is delayed...

...data collection is scheduled...a child's birthday celebration takes precedence...data collection is rescheduled...

...data collection is scheduled...a key informant must undergo emergency surgery...data collection is halted...

...data collection is scheduled...the flu virus strikes again, and a child is sick...data collection is interrupted...

...data collection is scheduled..a baby is born three weeks prematurely....data collection is indefinitely postponed...

*   *   *   *   *

Overview

The reflections shared above from this researcher's journal are some of the actual dilemmas which arose during the course of data collection, and affected the development of methodology in this research study that sought to examine how academics/parents integrate their intellectual and child-care responsibilities. This chapter explains the selection of the 4 key informants, the data collection methods employed, and the recording mechanisms which evolved. The trustworthiness of the data and the process of data analysis are addressed.

Research Methodology

The design of a research study should reflect a researcher's personal research

philosophy. Extrapolations of feminist research methods (Acker, Barry, & Esseveld,

1991; Jayaratne & Stewart, 1991; Kelly, Burton, & Regan, 1994; Neuman, 1997),

together with an understanding of key informants as knowers/teachers (Crabtree &

Miller, 1992), all within approaches of participatory constructivist and participatory

action research (Neuman, 1997), guided the design and process of this qualitative key

informant study. Participatory constructivist research in this study facilitated an

understanding of how the key informants constructed their lives as parents/academics.

The element of participatory action research in this study was the ongoing process of data

collection over a period of 3 months through which the key informants could voice their

perspectives. 'Participant observation is the method of choice if the focus of interest is

how the activities and interactions of a setting give meaning to certain behaviours or

beliefs' (Crabtree & Miller, 1992, pp. 46-47). Furthermore, an approach of participatory

action research (Neuman, 1997) was especially well suited to this study because it

allowed for emergent data collection methods in an inquiry which required great

flexibility and adaptability.

Nonhierarchical, nonexploitative, and voice-giving research approaches are

grounded in feminist methodologies which seek to be empowering to participants.

However, while such methods have their roots in "feminist" research, I believe that these

methods can be employed as nonsexist research approaches (Eichler, 1988b; 1997) in

studies involving both male and female participants. In this study, which included a

variety of data collection methods with 4 key informants, nonhierarchical, nonexploitative, and voice-giving approaches were used with male, as well as female key informants. Equal voice-giving data collection methods were especially important in the study since the related literature focused mainly on issues faced by women working in higher education who are also mothers (Edwards, 1993; Finkel & Olswang, 1996; Hantrais, 1990; Leonard, 1994; Malina & Leonard, 1995), but largely excluded men who work in higher education and who also have responsibilities as fathers.

Also fundamental, in the approach of this study, was the understanding of key informants as teachers (Crabtree & Miller, 1992). Key informants were able to teach the researcher about the context and process of some aspect of their lives; the researcher learned through observation, discussion, and reflection. This relationship of key informants as teachers was further in harmony with the nonhierarchical, nonexploitative, voice-giving approaches discussed above.

With few studies having investigated the subject matter of how both men and women integrate intellectual and child-care work responsibilities, there were also few choices regarding methodology to replicate. Research was based mainly on narratives and interviews (Aisenberg & Harrington, 1988; Leonard, 1994), workshop experience (Leonard & Malina, 1994), or quantitative survey data (Finkel & Olswang, 1996). The challenge in this qualitative key informant study was to develop a flexible and adaptive research methodology with various data collection strategies that could reveal in-depth multiple perspectives of how men, as well as women who are academics/parents, combine their professional and parenting responsibilities.

Wolcott (1994, p. 10) identified "three major modes through which qualitative researchers gather their data: participant observation (experiencing), interviewing (enquiring), and studying materials prepared by others (examining)." In seeking an in-depth understanding of the issues faced by the 4 key informants as parents/academics, this research study involved a combination of examining, experiencing, and enquiring through the following multiple data collection methods chosen to give voice equally to each key informant: journal reflections; individual participant observation sessions; initially intended semistructured individual interviews which actually developed instead into a focus group with all key informants; and a final evaluation questionnaire. Each of these methods is explained in greater detail in the next part of this chapter.

Selection of Key Informants

This study involved 4 key informants: 1 female and 1 male tenured/tenure-track instructor, and 1 male and 1 female full-time master's degree graduate student. These 4 participants were academics at the same midsized Ontario university, and also the parent of at least one child under the age of 7. This specific age category was selected since these "tender years" (Eichler, 1997, p. 39) require particularly intense parenting labour. As discussed earlier in "Definition of Terms" (Chapter 1), the words parent/mother/father, in this study, focus only on the relationship between an adult care-giver and a dependent child; these terms present no assumptions of biological or marital connections, or sexual orientation.

A key informant study is predicated on trust, therefore a convenience sample of key informants was sought with whom the researcher was already familiar. A list of 12 potential key informants, at the university where the researcher was studying, and based on the criteria of being either a tenured/tenure-track instructor or a full-time graduate student, was constructed by the researcher. Four potential key informants were selected from the list and approached individually by the researcher, to describe the research project and to invite them to participate by sharing their experiences of how they integrate their academic and parenting labour. The first 4 individuals who were approached all agreed to participate in the study. One of these, however, did not continue due to schedule contraints. Another key informant, again from the initial list of 12, was then contacted by the researcher and enthusiastically agreed to join the study. These final 4 key informants signed a letter of "Informed Consent" (Appendix A) and were given a handout explaining the intended stages of "Data Collection" (Appendix A). The researcher had designed the study to ensure that participation by the 4 key informants in this study could be personally beneficial to each participant in their dual roles as parent and as academic.

This study was intentionally inclusive of any individuals who met the selection criteria. In the end, however, the key informants in this study all were white, middle-class, and married with partners of the opposite sex. Each key informant, as academic, worked at the same Ontario university in a different department of the social sciences including education, environmental studies, geography, and psychology. Pseudonyms (first names only, appearing below in alphabetical order) have been used to ensure

confidentiality. Consistent with the researcher's philosophy of equal voice-giving approaches for both women and men, the pseudonyms chosen for the key informants are intentionally gender-neutral. Although the individual key informant descriptions below give indication of the sex, using gender-neutral pseudonyms throughout this report helps to avoid foregrounding gender unless it is explicitly raised by the key informant.

Chris: Graduate student; mother of five children, the youngest under the age of 7; married with partner who is employed in full-time paid labour outside of the home, and who is supportive as co-parent, and of Chris' academic work. Chris is involved with various academic committees, is a teaching assistant, and is also active in community work. Chris is deeply committed to a faith which guides the many choices that must be made daily.

Jessie: Tenured/tenure-track professor; father of one child under the age of 7; married with partner who is also involved in full-time academic endeavours, and who is supportive as co-parent, and of Jessie's academic work. Jessie is involved with various academic committees, and pursues overseas research studies, sometimes with the accompaniment of child and partner. Jessie is especially committed to social justice concerns.

Leslie: Graduate student; father of three children, all under the age of 7; married with partner who is employed in part-time labour outside of the home, and who is supportive

as co-parent, and of Leslie's academic work. Leslie is involved in a variety of community work, and also pursues a musical passion for the keyboard.

Terry: Tenured/tenure-track professor; mother of one child under the age of 7; married with partner who is employed in part-time labour outside of the home, and who is supportive as co-parent, and of Terry's academic work. Terry is involved with various academic committees, pursues some research studies overseas as well as in the local community, and is passionately committed to social justice endeavours.

Data Collection Methods and Recording

As is often the case in qualitative research studies, the final design of data collection in this study is one which emerged throughout the study. The initially proposed research design with three data collection stages for this study, described in greater detail in "Data Collection" (Appendix A), eventually developed into four, somewhat altered, stages of data collection. These stages are presented below, along with an indication of how they changed from their initial design.

Four Journal Reflections

In a series of 4 individual journal entries (length, content, and format optional), key informants were asked to reflect upon the who, what, where, when, and why of how they combine the daily work responsibilities of parenting and academia. The key informants also identified ways in which the work responsibilities of child care

conflicted with and/or supported those of academia. Initially, 2 journal entries were requested for submission before, and 2 entries for after, the second stage of data collection (participant observation session, discussed below). Early in data collection it became apparent, however, that a random versus scheduled submission of these reflections was preferred. The key informants needed to be free to submit entries when time and content were most conducive for reflection; this random order of entries in turn led to very rich reflections. Some journal entries were submitted through e-mail, and others as hard copy. All e-mailed correspondence and journal reflections were downloaded and kept on disk. The journal entries were data collected by examining, and were useful for presenting information from an individual reflective perspective. As a method of data collection, journal reflections worked especially well with this particular group of key informants; articulate and detailed reflections were submitted by all.

Individual Daytime Participant Observation Session

Participant observation sessions were held individually with key informants (scheduled at each key informant's convenience). These sessions were intended for the researcher to be a participant observer in a typical day alongside each key informant as parent/academic. These sessions were initially planned as a 24-hour snapshot (see "Data Collection" in Appendix A), which would lead to a comparative data chart of the activities of each key informant. However, since this study was not intended as a time-management study, nor as a behaviour study, it emerged as more useful for these observation sessions to be reduced to a daytime stage of data collection which served

well to contextualize the various issues raised in the journal reflections submitted by the key informants. These sessions further provided the key informants with an opportunity for additional in-process reflection of how they fulfilled their combined work responsibilities.

Resulting field notes, recorded in compact spiral-bound notebooks, yielded thick detailed descriptions of the work practices of the key informants as they fulfilled their combined responsibilities. The observation sessions presented data gathered by experiencing; they were an opportunity for an interactive stage of data collection regarding academics/parents in their varying work environments.

Focus Group

Upon completion of all journal entries and observation sessions, a focus group was held with the 4 key informants (see "Focus Group Agenda" in Appendix B). In this focus group, the key informants were presented with initial data results: areas of complement, and issues of conflict, as determined by a constant comparative method of data analysis (Maykut & Morehouse, 1994) of their journal reflections, and the field notes from participant observation sessions (greater details regarding the process of data analysis are presented below, and the results are discussed in Chapter 4). The focus group was an opportunity for the key informants to further discuss and elaborate these initial results, and also to offer recommendations for university support structures in response to the issues raised.

This third stage of data collection was initially intended to be individual semi-structured interviews with the key informants (see "Data Collection" in Appendix A). As researcher, I had hoped that a focus group might develop through the process of the research. When one key informant enquired in passing about meeting the other key informants in this study, the opportunity arose for the focus group to be suggested and scheduled. All key informants enthusiastically agreed to the focus group instead of the semistructured individual interview. Related literature was consulted in preparation for the focus group (Greenbaum, 1993; Neuman, 1997; Stewart & Shamdasani, 1990; Wheatley & Flexner, 1988).

The focus group was tape-recorded and transcribed. The focus group yielded data through enquiring, and became a member check for data collected and analyzed in journal reflections and observation sessions. The focus group provided opportunity for yet a further level of data collection as the selected academics/parents interacted.

Evaluation Questionnaire

The evaluation questionnaire (see Appendix B) was never an intended stage of data collection, but emerged as an opportunity for a further member check, and for recommendations to be made by key informants, regarding the methodology which had been developed for this study and which might be used in future research. The key informants also had the opportunity to comment on whether their participation in this study was personally beneficial to them, and in what way(s).

The questionnaires were taken home by the key informants after the focus group, and completed individually. These questionnaires were returned to me through e-mail, and printed for data analysis. The questionnaires were another method for collecting data through enquiring.

As many delays began to arise during data collection, and the actual stages of data collection began to change from their intended form, questions regarding ethical considerations arose. Were there any concerns to be noted regarding a shortened participant observation session, or a change from individual interviews to focus group, or in communication via e-mail which is part of the public domain and could affect confidentiality?

It became clear very early in the study that the participant observation session was most convenient to the key informants, and therefore also most useful in this study, as a reduced daytime observation session, and not the initially proposed 24-hour snapshot. These key informant academics/parents had precious little time to carry out their daily intellectual and child-care responsibilities, and I could not ask even more of them than they were already giving so generously. A daytime session became very useful for participant observation about many of the issues which each key informant had raised in journal reflections.

Although I had hoped from the start that a focus group would develop in this study, I had concerns regarding confidentiality for the key informants. They did not know each other prior to the study, and I did not want them to feel compromised in any way by having their identities revealed to each other, even though their identities would

remain confidential beyond the research study. I approached each key informant

individually to discuss the option for a focus group, and each was very enthusiastic about

this change in the study, with no concerns regarding their identities being revealed to

each other.

Communication via e-mail was only carried out when a key informant chose that

as an option. To minimize the time any material spent in the public domain of

cyberspace with subsequent concerns for confidentiality, I downloaded messages onto

disk as I received them, and removed them from the e-mail record.

The concerns and changes discussed above, which I had experienced through the

course of this study, were eventually realized not so much as ethical dilemmas but as part

of the process in this emerging qualitative research study which required flexibility and

adaptability. Ultimately, the research process yielded much rich information and proved

personally beneficial not only to this researcher, but also to each of the 4 key informants

who participated.

Data Analysis

Data consisted of key informant journal reflections, participant observation

session field notes, focus group notes and transcript, and final evaluation questionnaires.

The process of analyzing the data is described below.

A constant comparative method (Maykut & Morehouse, 1994; Neuman, 1997) of

analysis was used on all data pages. This analysis involved an inductive process. All

pages of data from journal reflections and observation field notes were coded according

to their original source, then read several times to identify units of meaning. These individual units of meaning were cut and pasted on index cards (no data were left unused). A discovery process then followed in which larger themes and concepts were identified across the unitized index cards; the individual index cards were coded according to these categories. These categories were then refined and emerged as the areas of complement and issues on conflict, and were presented in the focus group with the key informants. Information gathered in the focus group, and in the final evaluation questionnaire, was subsequently also analyzed inductively, coded on index cards, and added to the refined categories. Recommendations made by the key informants were also identified. The results of this inductive data analysis appear in Chapter 4 which presents a description and analysis (Wolcott, 1994) of the research results, relying primarily on excerpts from the data so that the voices of the key informants can be heard directly.

Relationships and patterns across the inductively analyzed categories were then sought. These patterns in turn were analyzed deductively to answer the research questions: 1) Which work responsibilities do the key informants as parents/academics view as primary or as secondary?; 2) Which of the work responsibilities are considered to be public/visible, or private/invisible?; and 3) Are there similarities and/or differences in the explanations offered by the men and women, and by the professors and graduate students? Data and answers to these research questions were then linked to the explanatory framework developed in Chapter 5.

Trustworthiness of Research

A discussion of the trustworthiness of this research is especially important in the report of this study because the combination of multiple methods used was not a replication from previous studies. Maykut and Morehouse (1994) discussed four aspects of trustworthiness which are helpful in assessing the research outcomes.

Multiple Data Collection Methods

This research study used a combination of four distinct methods of data collection, each of which yielded different kinds of information: journal reflections, participant observation sessions, focus group, and evaluation questionnaire.

Audit Trail

The audit trail for this study included a researcher's journal, original journal reflections by the key informants, detailed field notes from observation sessions, original notes and transcript of the focus group, original evaluation questionnaires completed by the key informants, and a record of the details and process of data analysis described above.

Research Team

Maykut and Morehouse (1994) discussed trustworthiness with regard to a team of researchers in a qualitative study. In this key informant, participatory research endeavour, I considered each of the 4 key informants as a teacher and co-researcher. All contributed in various ways, especially with regard to the final design of data collection which emerged, and also concerning recommendations made in the questionnaire

regarding methodology for future research.

<u>Member Checks</u>

In this study, there were opportunities for member checks in the focus group, and also in the evaluation questionnaire. These were important in determining whether the key informants agreed with how I had interpreted the data.

Summary Statement

This qualitative research study sought to reveal multiple in-depth perspectives regarding the work practices of women and men, as professors and graduate students, who integrated their work responsibilities of child care and academia. It was especially important that the research design and process reflect a nonsexist, nonhierarchical, voice-giving approach for each male and female parent/academic key informant who participated in the study. Also, just as flexibility and adaptiveness are required to meet the combined work responsibilities of parenting and academia, so too, a study to investigate this context had to be flexible and adaptive. In the ongoing development of methodology for this study, it was necessary to understand each challenge that arose as: i) a reflection of the situation being investigated; and ii) an opportunity from which to learn and modify the methodology, thus leading to improved data collection.

CHAPTER FOUR: KEY INFORMANTS' VOICES,
DESCRIPTION AND ANALYSIS OF RESEARCH FINDINGS

Reflections

"*I love parenting, being in my own domestic space, having time to exercise my creativity, building relationships and establishing family traditions....On the other hand, I love my work--the chance to write, to open my own mind and those of others to new ideas, and to be part of helping improve the world....The problem is, these two things do not seem to be chunks of the same puzzle. Each one is almost complete itself, leaving only a few awkward spaces for a few precisely correct pieces to fill.*" (Terry, journal reflection)

"*I often find myself wondering how I, as an individual, can make a positive difference towards the betterment of familial, educational as well as larger communal conditions without necessitating levels of sacrifice that might serve to undermine the very familial, educational and communal values I hold dear.*" (Leslie, journal reflection)

"*No one could ever understand how much is involved in going to graduate school at this stage of my life. Talk about the joy of victory and the agony of defeat!*" (Chris, journal reflection)

"*I really love being (my child's) father, and I really like being a professor...and for the most part these go together quite well. Just sometimes...*" (Jessie, journal reflection)

*   *   *   *   *

Overview

The excerpts above, from the key informants' journal reflections, convey well the contradictions they described in this study about their efforts to combine work as academics/parents. In keeping with the voice-giving research methodology developed for this study, this chapter presents data predominately in the key informants' own voices

as they reflected on, and discussed in depth their perspectives of how their work responsibilities as parent integrated with those of academia.

Wolcott (1994) discussed three ways to present qualitative data: description, analysis, and interpretation. All three methods of presentation are used in this thesis document. "Description addresses the question, "What is going on here?" Data consist of observations made by the researcher and/or reported to the researcher by others" (Wolcott, 1994, p. 12). "The final account may draw long excerpts from one's field notes, or repeat informants' words so that informants themselves seem to tell their stories" (p.10). Analysis will "expand and extend beyond a purely descriptive account with an analysis that proceeds in some careful, systematic way to identify key factors and relationships among them" (Wolcott, 1994, p. 10). The goal of interpretation of data is to "make sense of what goes on, to reach out for understanding or explanation" (Wolcott, 1994, p. 10), and to address questions of meanings and contexts (p. 12).

An interpretation of the findings of this study, as developed within a new explanatory framework, is offered in Chapter 5. This current chapter presents an analysis of the data collected, with description (i.e., quotations from the key informants), from the journal reflections, participant observation sessions, focus group, and evaluation questionnaire. The analysis identified three major themes and these have been used to present the description of the data. The first theme emcompasses areas of complement in how the work of parenthood and academe can be reciprocally supportive. A second theme revolves around issues of conflict revealed by the key informants in their efforts to combine their child-care and intellectual responsibilities. A third and final theme

involves recommendations made by key informants for university support structures to address the issues raised, and to further enhance areas of support; this theme also includes the key informants' recommendations for future data collection methods in studies on this topic. The chapter ends with a brief discussion of the key informants' participation in this study.

<div align="center">Areas of Complement</div>

In every stage of the study, all key informants revealed how important both intellectual, as well as child-care, endeavours were in their lives. All were clearly passionate about living fully both as parent and as academic. Ways in which these two life aspects enhanced each other were highlighted, the creative energies of one often enhancing those of the other. There was consensus among the 4 key informants, women and men, graduate students and professors, in these areas of complement. These areas of complement are summarized in Table 2.

1. Flexibility

The flexibility of being able to move some academic work outside of the university helped all key informants to combine some of their academic work with parenting responsibilities. In a journal reflection Chris wrote that, "...I never go anywhere without reading material." And in the focus group, Chris further described:

I've spent 10 years in industry, and I had 3 months for maternity leave,

before I had to be back, or I lost my job. There was no flexibility whatsoever. So

Table 2

Areas of Complement

Areas of Complement in Combining Intellectual and Parenting Work

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1. Flexibility
2. Academic work and parenting as mutually beneficial
3. Community and social justice concerns

I think the part that I want to acknowledge is that the university environment is a whole lot more flexible than my previous environment. In the last couple of years if I had decided to take a job I would have made more money, but I wouldn't have been able to stay at home with my little one, and I wouldn't have been able to adjust my work schedules. I'm here, literally starting my life, because I can blend work and my family.

The others in the focus group session agreed, and quotations which follow in other sections throughout this chapter further convey this aspect of flexibility.

2. Academic Work and Parenting as Mutually Beneficial

It is important to emphasize how very passionate these 4 key informants were about their academic work and about parenting. It is perhaps this actual energizing passion that has helped each of them to overcome several of the contradictions and issues of conflict which they revealed. In one journal entry, Terry wrote:

Academic work improves my parenting [by] providing access to knowledge that can be passed on to children, increasing my awareness about the world and society that broadens my world view and makes me a better parent, offering social interaction that helps balance my life by providing contact with a diverse group of adults, giving fulfilment and a self-identity for me as a person...I believe parenting complements my academic work as well by providing more passion, more reasons to want to contribute to increasing students' knowledge and awareness and to contribute to social change in communities; by providing life

experiences that deepen my understanding of the way things are and provide ideas for how things might be improved; by broadening my identity (for example, by ensuring that body experience complements the intellectual experience provided by the university demands) and providing a creative outlet for talents that are not acknowledged in the university setting...and further, [my child's] presence in my life rekindles my commitment to work for social changes.

Leslie expressed succinctly in a journal reflection:

For my part, I have to consider myself extremely fortunate. I have a beautiful, healthy family, a job (albeit not the kind of job I want to be engaged in for the rest of my life), and I am able to do my graduate work.

Chris also commented in a journal entry:

The upside of my attending university at this stage of [my children's] lives is that it seems to validate their own efforts at school. All of their report cards are excellent and they love school (most days). They are all involved in athletics as well. It is a busy life for [my husband] and I but we are committed to giving them the best of ourselves and we love it (most days).

Jessie recorded the following in a journal reflection:

...in very important ways, and despite the day to day frustrations and conflicts, and despite always running out of time, parenting and professoring are highly symbiotic to each other, and to many other spheres of my life...I can use my profession as a way to become a better parent...and I can use my relationship with [my child] to become a better scholar and teacher...and occasionally I can even

combine the two activities into the same time and space (with a tolerable reduction in productivity).

3. Community and Social Justice Concerns

As many quotations throughout this chapter illustrate, and as Leslie wrote in a journal entry, "...a deep concern for fellow human beings and the health of community" was identified as fundamental not only to the work of the key informants as academics/parents, but also to their identity of _being_ an academic, and _being_ a parent. In this way, academia and parenting are further symbiotic to each other. Chris also wrote in a journal reflection: "Far from making my life unbalanced, commitment [to family, friends, and community] actually ensures the stability and strength of my life. We are all stronger for keeping these primary, fundamental priorities intact." Furthermore, as Jessie insightfully described in the focus group:

> These areas of complement aren't unique to the university setting, but they are fairly uncommon outside the university setting. The issues of conflict either exist in almost any workplace, or are negative side effects of the areas of complement...like in work space...only because we do work at home. In other jobs we wouldn't have that issue of conflict because the jobs wouldn't be open to it. I think the main problem, other than a sort of general lack of understanding in society, not particularly in university, is time...at least that's the way I see it. So maybe a lot of the recommendations need to be societal recommendations, not just university ones...and maybe in this particular university we need to make the

administration recognize that we don't all have unlimited time.

Issues of Conflict

All key informants identified time as a central conflict: "I have less time to do anything other than work or parent" (Jessie, journal reflection). All felt wholly consumed by fulfilling parenting and academic roles--both of which take everything an academic/parent can give, and both of which "never let go." As a result, issues of conflict emerged in the constant struggle to prioritize their various and numerous intellectual and child-care responsibilities. In a journal reflection, Chris described well the rush of activities during the typical preparations for a day:

Just to get to class in the mornings, there were five people and myself to get ready. After breakfast and making sure kids were properly dressed (which now only amounts to "hey, that's dirty, put it in the laundry and get a clean one and while you're at it brush your hair and teeth") and after putting in a load of laundry and folding one while I eat, and maybe dropping one kid off for a 7:30 practice and making sure the hamster is fed and getting the kitchen cleaned and making sure the kids' rooms are tidy (which they never are) and forgetting to make my own bed and gathering my stuff and making sure the kids have their lunches (sandwiches made the night before, often by [my husband], and they assemble the parts- juice, fruit, sandwich, treat, themselves) and forgetting to get one for myself and leaving at 8:30 so that I can get the kids to school on time and...

It is especially noteworthy that there was consensus among all key informants, including men and women, professors and graduate students, that the following issues of conflict occur as they continuously prioritize their responsibilities within the insufficient time available to them as academics/parents. One issue of conflict, Women's Experiences, is dealt with separately at the end. This issue was somewhat of an outlying issue in the list since only the female key informants had actually experienced these issues, although the male key informants were well aware of such issues. All issues of conflict are summarized in Table 3.

1. Work Space

All key informants agreed that the university was basically academic work space, with no provision for parenting endeavours. Conversely, however, a significant amount of academic work had to be structured within the home space, or while fulfilling parenting duties, which often proved to be difficult due to regular distractions which were both pleasant and not so pleasant. "I get frustrated by [my child's] constant incursion onto my temporary work space, and my attention, while I'm trying to get a bit of work done at home," wrote Jessie in one journal entry. Also in a journal entry, Chris described a coping strategy for attempting to carve a small niche for some academic work while juggling various parenting responsibilities:

> [My husband] bought me a laptop for Christmas and I find myself typing in locker rooms, pool side, in the car so that I tend to feel less torn and less stressed by waiting for [a young girl's] modesty in getting dressed in the change room or a

Table 3

Issues of Conflict

Issues of Conflict with Consensus by all Key Informants

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1. Work space
2. Research and conference travel
3. Scheduling of classes and other academic duties
4. Inadequate leave
5. Isolation and silence
6. Traditional model of the university academic
7. Necessity of flexibility by family members
8. Other life aspects
9. Personal and institutional priorities
10. Financial aspects
11. University increasingly as a corporation
12. Resentment of necessity for efficiency

Outlying Issue of Conflict

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13. Women's Experiences

10-year old boy's sidetracking into some bunny trail that interested him while I was waiting in the car.

Leslie also expressed frustration at not being able to complete necessary academic work especially on Saturdays while he was typically alone and caring for his young children. In fact, following the participant observation session on a particular Saturday, during which time I read stories to one child in the afternoon while the other younger ones napped, Leslie was sincerely thankful for the help, writing later in the evaluation questionnaire that, "I haven't been able to work on a Saturday for a long time. I think I was successful in giving you a fairly accurate rendering of my average Saturday (except for me being able to work of course)."

In one journal entry, Terry gave a touching account of the tensions sometimes experienced between intellectual work and parenting activities within the home space:

I have set aside this day to work on the computer, writing....Hearing a gentle cry as [my child] awakens from her nap, I fight my urge to go to her crib and gather her in my arms. I remind myself: I have set aside this day to work on the computer, writing. When I see her sleepy head, yawning...again I fight my urge to step in and hold her. I remind myself: I have set aside this day to work on the computer, writing.

2. Research and Conference Travel

There was clear indication from all key informants that distant research travel and conference participation did not mesh well with parenting. "Conference attendance has

been impossible for financial and family reasons," said Chris in the focus group, and Leslie agreed. Jessie expressed hesitation at accepting overseas research assignments and in one reflection wrote, "I do occasionally feel like we are expecting a lot of [my child] on these trips...more than [the child] deserves." Terry also worried that overseas research travel may put a young child at risk. At the same time, however, Terry voiced concern in a reflection about losing "...credibility if I allow [my child] to change my [academic] commitments."

3. Scheduling of Classes and Other Academic Duties

Graduate students and professors alike expressed concern over scheduling dilemmas. Classes, meetings, and other academic commitments were especially problematic when they coincided with parenting duties which simply could not be rescheduled. At such times of conflict, Jessie explained in a journal reflection that, "If I need some logistical support, I've found the secretarial staff a lot more understanding and useful than faculty colleagues usually are in any case." Terry expressed in a journal entry a difficulty with expectations of office hours within the university department:

> ...this kind of flexibility of work between home and [the university]--which is typical in many university settings--conflicts with the expectations of other faculty members in our unit. I will have to decide whether to push harder to get that or to accept the 8:30-4:30 office hours.

For Chris and Leslie, the concern over scheduling dilemmas was often related to the time at which courses were scheduled. This dilemma was explained well by Chris

who, following a litany which described in detail the many activities of any one morning, also wrote:

> ...and hoping that my course doesn't start before 9 [am] this term because that brings on a whole new set of logistical and stress problems in getting [the children] safely to school...and finally making it on time and being the only one there on time. Whew!

4. Inadequate Leave

The issue of parental leave, as well as family leave, was discussed by all. Parental leave was considered to be inadequate, not only for mothers, but also for fathers. Leslie, for example, explained in the focus group that while his "...wife had 6 months leave," after giving birth, the same option for leave was not available to him:

> I'm entitled to go off for 3 months, but being the primary breadwinner in the family, it wasn't doable...so I had no option but to use all the vacation time and use sick days thrown in there for good measure. So I had about 3 weeks. But I wanted the rest of the time...I would have taken the 3 months for sure.

Terry also reflected in a journal entry about parental leave:

> Before I became pregnant I felt that the policy of allowing an extra year for tenure preparation would more than compensate for time lost as a result of pregnancy. Once into the experience, however, I realized that the interruption extends beyond a year.

Family leave was also discussed. Chris, for example, would have benefitted from a flexible family leave policy during the recent Ontario-wide teacher's strike only a few months earlier. Chris wrote in a journal entry:

> In the end, if any decision must be made between family needs and school responsibilities, the family must come first. When the teacher's strike was on, despite my best planning, I had to miss two 3-hour classes when the sitter I had arranged got sick.

5. Isolation and Silence

Many misperceptions/nonperceptions about the combined responsibilities of intellectual and child-care work led to certain kinds of isolation and silence for the key informants. Aspects of isolation took several different forms, including the following: isolation from a network of family and friends due to location of the university: "...after all, we are only living here--away from our nuclear families and spiritual homes--because this is where a job was available for me" (Terry, journal reflection), and "[we] have no family in the area (Chris, observation session); isolation from other parents, or other individuals, in the wider community who are not academics, and who do not understand academic responsibilities: "...it becomes very difficult for the uninitiated to imagine combining the increasingly hard work of parenting with the traditional rigours of continuing one's education" (Leslie, journal reflection), and "outside the university most academic work--possibly with the exception of teaching--is invisible....It is assumed that one is employed 9-5 and has the weekends and evenings free to be with one's family"

(Terry, journal reflection); isolation from other academics (including students, faculty, and administrators) who are not parents and who do not understand parenting responsibilities, as conveyed by Jessie in a journal entry:

> ...the parenting roles I play are largely invisible to my colleagues at work, even those who see [my child] and I together frequently outside of the university. They tend not to be people with kids, or who were ever primary caregivers, or who even think much about kids....For many of my colleagues, kids are imagined to be predictable habits, like favourite tv shows...you put a certain time aside for them each day or week, and work around it...if you can't afford the time that week, then it should be easy to find a substitute to occupy your place in their (the kids') lives until the crisis has passed...[also], not many of my students are old enough or aware enough (or whatever) to have any sense that Professor Dr. could possibly have to concern himself with matters as seemingly feminine and unimportant as parenting...except as a way to accessorise an academic career. My impression is that students imagine [my child] as my comfort and support (and therefore workable into my schedule), and have little sense of my importance as [my child's] comfort and support (a role which is not easily workable into my schedule, always).

Isolation also occurred among parents/academics who, because of much of the silence and nonwelcoming space for parenthood within academia, do not have an opportunity to meet and network: "There are many of us out there but you don't run into many on average" (Leslie, evaluation questionnaire); and finally, isolation from other academics

who are also parents but whose parenting context has been different: "I recall feeling rather isolated, knowing that my choice to bear children and to seek to maintain an academic career--especially without the security of having achieved tenure--was atypical in the university" (Terry, journal reflection). While in the focus group, Jessie put it this way:

> ...isolation from other academics who do have kids but who don't have kids in the same way that I have kids, like older colleagues who think that there's a woman at home to do everything and don't, or aren't willing to, further recognize the reasons why I might have to have a day at home.

Aspects of silence within academia about parenthood, sometimes a contradictory and even anxious silence, were further linked to the forms of isolation described above:

> I've spent almost ten pages indicating how inextricable these components of my life are from one another...but I still proceed to represent myself to those who control my future (in the university) as if they are totally separate spheres. Christ! (Jessie, journal reflection)

And Terry wrote in a journal entry:

> I reconnect to an issue that has emerged periodically throughout my academic career--the question of just how open and honest to be...the fear of telling my colleagues [about the pregnancy], of not knowing how they might react to this news--despite the clear sense I had of their general support.

<u>6. Traditional Model of the University Academic</u>

In the focus group meeting, Jessie raised the issue that many of the academic work expectations by the university are based on assumptions of work practices modelled on an outdated perception of the traditional university academic having unlimited time for academic endeavours. Jessie emphasized that such an expectation is possible for only:

> ...a very small select group of people...for white, middle-class, middle-aged, European males who are financially stable and who have wives at home to look after their kids if they have them, or are single so they don't have the responsibility.

To explain further, the image referred to above was not intended to describe the actual physical image of a traditional university academic, but rather the work practices based on this outdated traditional image. All key informants concurred with Jessie during the focus group regarding university expectations of work practices being based on an outdated image of a life practice which offers unlimited time for academic endeavours alone. Chris shared with the focus group an experience in the context of this issue:

> Throughout these last couple of years of my studies I've also been through some really difficult circumstances. Two young friends died...teenagers...and just other things I've gone through...but, throughout this, I've maintained status as, I think, the number one student in the department. But, when it came right down to it, even though I am number one, when I needed a recommendation from one of my

professors, he said that because of my family situation, that I was clearly not...oh, what did he say... "nobody gets points for a hard life"...yeah, that was it...and not one of my papers was ever late, or not of top quality, but he had known about some of the things that I had dealt with and said that you don't get points for perseverance....So he held it against me because of my family circumstances, just because of the fact that they happened, and the fact that I was probably pretty shaken for some days afterwards...I mean, to have a 17-year-old killed is not what you expect, and to have two of them in the same year is not what you expect, and then some other things happened to my other children in terms of their health, and wow!...I maintained, I persevered, I did everything, and still hung onto that number one standing....He basically said he's not convinced of my abilities.

The issue of expected academic work performance based on an outdated model of traditional academic work practices was also linked to current forms of evaluation within the university including tenure, promotion, merit, and the expectation of quantity-- at times over quality—in publication record. Terry said during the focus group that, "I think what's wrong with the tenure process, for example, is that it works for only that small select group of people," those who can still live a life based on that traditional model of academic, "...and not for other people." Jessie also noted in a journal reflection:

An academy that doesn't want to recognise the different publication environments among the humanities, social sciences and natural sciences when

granting tenure, promotion, merit, etc., certainly won't recognise the different

publication contexts among, say, primary caregivers and those who aren't.

7. Necessity of Flexibility by Family Members

The following quotations illustrate well the kind of flexibility about which the

key informants spoke--flexibility in which other family members had to bend for the

parent/academic to be able to combine intellectual and child-care responsibilities. In one

journal reflection, Terry wrote:

Two recent events--my partner being sick for a week and unable to help with

childcare and domestic work, and the planning of a celebration to welcome [our

child] into a community of support and just relation--have highlighted for me how

essential it is to have a partner who is committed to mutual and just relation.

In the focus group meeting, Chris commented that, "All of my family seem to

have a sense of some of the adjustments that are required...so, far more than the

university adjusts, my family adjusts...and I think that is why it is possible." In that same

conversation during the focus group, Jessie also added that:

...[my child] understands this to be the way our family works...my employer

doesn't understand this to be the way my employment works within the context

of the family. So, I think often the problem can be that the more flexible unit in

your life is the one that gives the most, without ever intending that the family, or

my family, gives rather than my employer.

All agreed with these focus group comments, but Leslie added further in the focus group that:

> ...my family has also made big adjustments to accommodate what I'm doing, but that's not inevitable either, and we can find many faces out there where the opposite is true...marital difficulties and even breakups, and that's where lack of support on the academic side, the institutional side, really becomes a vacuum...if the family itself as a unit is not able to compensate for a lack of support institutionally, then it's really tough.

8. Other Life Aspects

All key informants wrote and spoke about the integral connections of academia and parenthood to the whole of life including partners, other extended family members, friends, the community, and larger societal justice concerns. In one journal reflection, Jessie articulated the following:

> There are no externalities to a life, only (and even this is too "closed-system" to be accurate) perhaps more-or-less far-reaching concentric zones of influence, responsibility and satisfaction...(in no particular concentric order) work, parenting, partnering, friendship, family life, music, politics, travel, exercise, and so on...and this combination is so much more important and satisfying to me than isolated perfection (whatever that is) would be in any of those spheres.

Leslie also reflected in a journal entry that, "Our families, our jobs and our education have little meaning when they lack a critical connection to all of our institutions."

Despite these undeniable connections, however, all voiced concern about how consuming it was to be an academic/parent, with time for little else in these other undeniably important areas of life, and how these other life aspects were not valued within academia. As Chris wrote in a journal entry, regarding her earlier experience with the professor who would not at all recognize the difficulties in her personal life:

> ...no one gets extra marks for having a hard life, and that is only fair. I would suggest, however, that taking note of the obstacles that someone overcomes could tell you other interesting and valuable information about the person's attributes and potential for success in continued studies.

9. Personal and Institutional Priorities

For all key informants, if made to choose, family concerns took precedence over academia. Jessie wrote in a journal reflection, "...almost any aspect of care-giving has higher priority than almost any aspect of academia." The other key informants clearly concurred with this position both in their journal reflections and in the focus group. This order of priorities, however, was in direct contrast to what they perceived to be the priorities of the university. As Terry wrote in a journal entry:

> Academic work such as publishing and research is seen as primary...other responsibilities such as teaching and community or committee work are seen as of lesser importance. Family life seems to be off the scale completely...it is assumed that those parts of life should not affect academic life.

10. Financial Aspects

Both Leslie and Chris were pursuing their graduate studies with tuition expenses covered by scholarships or by employee benefits. Both had further discussed, during the participatory observation sessions, that their graduate studies would have been impossible for them without this financial benefit.

Financial concerns were also expressed by Terry and Jessie in the focus group, especially with regard to insufficient grant structures for research, or criteria for grant awards being too narrow, again modelled on the outdated expectations of unlimited time for academic work endeavours. As Jessie stated in the focus group:

> The one thing that would help my life a lot would be to revise the funding
>
> structure so that I can do research [overseas], or do my research with my family
>
> there, as we all want the research to go without it costing me another $6,000.00 of
>
> my own money every time there.

11. University Increasingly as a Corporation

All key informants concurred in the focus group with the statement made by Leslie that:

> The university is a competitive-oriented institution, so in tackling these kinds of
>
> problems it is difficult to focus on the specifics of family and academia without
>
> tackling some of the bigger institutional problems that are kind of the source and
>
> have trickled down and put us in the situation that we're in...the university is not

an institution of democracy. It has become, rather, a corporatised, competitive entity.

Similar sentiments had appeared in other journal reflections as well. Jessie had written: "The academy is becoming institutionally more inhumane...more fixated on bottom-line productivity." Clear concern emerged that profit-driven agendas in academia were seen as part of, and exacerbating, all of the issues described above.

12. Resentment of Necessity for Efficiency

Within the context of the issue of the university becoming increasingly a corporation, a very interesting discussion emerged in the focus group which clearly demonstrated all key informants' resentment over the necessity and expectation for increased efficiency in their parenting and academic work. The comments they made also connected with many of the other issues described above. The following excerpt from the focus group illustrates well this resentment:

> Jessie: I think both of the things we are talking about here are areas where I resent having to be efficient...I think that I would be a better scholar if I didn't have to be so efficient, and I think that I would be a better parent if I didn't have to be so efficient.

> Chris: I think if we think of efficiency, we think more of the corporate world, and corporate value, which plays into it. I remember at one point, when I was at home full-time, I said to my husband, "I need more life in my life," and right now

I have too much life in my life...but not enough of the actual pure kind of life that I value.

Leslie: I think we can distinguish between different kinds of efficiency...there is the efficiency that is created and fostered within your family and your workplace and in your immediate kinds of relationships. And then there is the more techno-rationalized efficiency which is brought down from the corporate sphere, and from corporate kinds of agendas...and that can be interfering...it can be demeaning.

Terry: I think that it comes into the identity part of it as well...I would like to *be* an academic instead of going to my job at [the university], and that is where I think the efficiency part of it comes in. When I am at home, and I am just being with [my child], some of my best creative ideas come out...I can write better, I can think of interesting ways to present materials and ideas. But I find in my job that I don't have that time...everything is just a mad rush, constantly, and yet, that is really what brought me into this field in the first place, the ability to be creative with ideas and to *be* an academic rather than just to be doing this work.

Jessie: Well, I think that is in parenting discourse as well.

Terry: Yes...yes, exactly.

Jessie: Quality time...being highly productive, and the assumption that all of us
have just a little bit of time and that we're supposed to sort of just cram the love
in...no time to do this or that...no time for just hanging around, and just goofing
around...and just being...

Terry: ...which is what being a parent is supposed to be.

13. Women's Experiences

This final issue of conflict is an outlying issue because only the female key
informants actually had these experiences. However, in the focus group, both male key
informants did concur in being aware of such issues of conflict for women. The
experiences, which Terry and Chris discussed in their journal reflections and in the focus
group, were not due to issues within family, or issues within the university, but rather
they were experiences that are symptomatic of misogyny (Dworkin, 1995), that is, a
denigration and a silencing of women because of their bodies, and/or because of their
ways of knowing (Belenky, Clinchy, Goldberger, & Tarule, 1986). Women's knowing
has been traditionally devalued, and indeed considered inconsequential, in the public
sphere.

This section highlights misogyny due to biological realities, as well as ways of
knowing, as raised explicitly by the 2 female key informants in the study. These
experiences were initially shared by Terry and Chris in their journal reflections, and
subsequently raised in the focus group. In one journal entry, Chris wrote:

If I hear one more male professor tell me I am enthusiastic and have amazing drive in the context of their uncertainty of my ability, I'll scream. Just how do they think I got those grades and scholarships? I think that they mistake humility and kindness for stupidity. Interestingly, the female professors are more convinced of my abilities than I am. Their support has been unsolicited and deeply appreciated.

And in another journal reflection, Chris wrote:

In the first semester, I had a jerk for a professor for my core course. He handed out a course outline which he proceeded to ignore. He made it his mission in life to get us to conform to his opinion on a highly controversial area of our science. No matter how I adjusted, muted my personality or tried to assuage his temper, he continued to be enraged that the women of the course would not conform to his opinion unconditionally....He treats women generally as lower order of life and as less than equals.

Further in the same journal reflection Chris added:

When I was the first woman in a skilled trade [for a specific industrial company], I decided that I would remain a woman and use my strengths as a woman. I often saw other women make the choice to be some sort of imitation man, denying and degrading the parts of being a woman that they felt were perceived as weak. I think we are awesomely strong and well equipped for life. Different is not bad, but it takes people and society a while to accept that. Change is scary for most people and change that they did not choose represents loss of control.

Terry reflected on issues resulting especially from the physical aspects of motherhood in combination with academia:

> Each time I grapple with this tension between academia and home life I remember a conversation with a man about my age, a young [scientist] in his early years in a tenure-track job, who said he believed that initially an academic must put everything into his (or her?) career. When asked if he would want to have children himself one day he replied "yes, but later, after I have established my own reputation." I remember the anger I felt knowing that because of biological differences he could choose that, and I could not--and the fury I felt that he should be so callous in disregarding the inequities created when his attitude was combined with irrefutable biological realities.

And in another journal reflection Terry wrote:

> Another factor was the difficulty--no, the impossibility--of working flat out while pregnant. Practically, I just found it impossible to ignore the physical sensations of tiredness, of nauseousness, and of constant hunger for foods palatable to my queasy stomach but also healthy (and therefore, inevitably not available on campus). I recall being very conscious of, and trying to obscure, these physical limitations. It was clear to me that the danger of acknowledging these limitations was that the information could be used against women. Women had had to prove that they were as capable of being in the workforce as men by convincing others that pregnancy was not a disease and that their biologically unique capacities (menstruation, lactation and pregnancy) were not impediments. I felt I would be

letting women down by being really open about my experience; that I would be

threatening women's hard-won gains and opening women up to the criticism that

women were inferior academics because of the limitations imposed by their

biological realities.

<div align="center">Recommendations for University Support Structures</div>

The recommendations presented below were suggested during the focus group, by

the key informants, in response to the issues of conflict and areas of complement that

they had identified. All concurred with the need for change in both the family as well as

the university environment, however, most of their recommendations did concentrate on

university support structures with suggestions on how to achieve those goals.

A fundamental recommendation made by all was to address with university

administration the expectation of unlimited time available for academic work

production, based on practices modelled on the outdated lifestyle of traditional university

academic. The key informants agreed in the focus group that university structures must

change to recognize and include the wider diversity which is today's norm. Jessie also

commented in the focus group that:

...along with this sort of recognition of all of these different things, there also has

to be a fundamental recognition of a variety of forms of productivity, and a

variety of forms of knowledge. Because we don't want to be just scheming,

which is less important, and nonrigorous. Just opening everything up so

everybody can just come and go as they want to, or just saying that this should be

done because it'll make everyone's life better, won't convince very many people who have the power to make any changes. The second step has to be 'this will make the university more productive' and to show how it will make it more productive. This is a new form of knowledge that will be opened up and new forms of pedagogy that will be built. And I think that case can be made...that's where the theory comes back in.

More specific suggestions for change, summarized in Table 4, included the following: review all forms of evaluation (for example, tenure, promotion, merit) to account for diverse contexts, including that of parenting, in which academic work is carried out; make available job-sharing contracts; establish fully accessible daycare run by the university; initiate longer and more inclusive parental and family leave; and recognize across the university with policy the need for greater flexibility to work at home and elsewhere.

General ways of achieving the recommendations offered were also discussed by the key informants in the focus group session. Personal endeavours were suggested such as "...teaching as you think" (Jessie, focus group) so as to raise general awareness of issues. Grass-roots activism was also mentioned as an opportunity for parents and all those interested to meet and network regularly, and to continue to suggest strategies for change. Formal avenues to achieve change were also described including university task forces to investigate recommendations, letters to all university deans requesting a response to recommendations, and presentation of recommendations to senate.

Table 4

Recommendations

Recommendations for University Support Structures

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1. Review all forms of evaluation, including tenure, promotion, merit
2. Make available job-sharing contracts
3. Establish fully accessible daycare facilities run by the university
4. Initiate longer and more inclusive parental and family leave
5. Recognize with policy the need for greater flexibility to work at home

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Suggestions for How to Achieve Recommendations Listed Above

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1. Personal endeavours, e.g., teaching as you think
2. Grass-roots activism, networking
3. University task forces to investigate recommendations
4. Letter to all university deans requesting response to recommendations
5. Presentation of recommendations to university senate

Recommendations for Data Collection Methods in Future Research

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1. Include key informants from administration and undergraduate student body
2. Hold focus group earlier in the study, and at least twice
3. Include partner perspectives through journal reflections, interview, focus group

---

Most pressing of all was a call, by all key informants, for action. As Leslie commented at the end of the focus group session, "Implications of this study are such that they need to be acted upon...there is a great opportunity to use this research to seek changes in the university setting."

<div align="center">Recommendations Regarding Data Collection Methods</div>

Upon completion of participating in this research study, and as part of the evaluation questionnaire, the 4 key informants were asked to make any recommendations they considered useful regarding data collection methods in future research on this topic. Leslie suggested in the evaluation questionnaire that a replicated study could also include key informants from the administrative and undergraduate student body of the university. Terry recommended that the focus group be held earlier in the data collection process, and at least twice overall. This would allow parents/academics to interact earlier in the study, and lead to greater in-depth perspectives and perhaps even more insightful reflections. Jessie suggested in the evaluation questionnaire that the study could benefit from the insights of the partners of the key informants, and suggested the partners complete journal reflections, in-depth interview, and attend a focus group for combined partner insights.

A final comment by Jessie in the evaluation questionnaire was especially rewarding for this researcher regarding the methodology developed for the study:

Overall...the three methods seem to triangulate very well...each one adding something significant to the other two. For myself...I found myself

revealing/articulating different things in each methodological context...I think a good test of the methods.

A Comment on Key Informant Participation

In keeping with the study as voice-giving, it was especially important to the researcher that all would benefit from participation in the study. I was very aware of the time commitment for which I was asking from these key informants who had precious little time to begin with. Still, I hoped that all would benefit from reflecting on their work practices, through sharing their voices, and by interacting with other parents/academics.

Interestingly, especially at the beginning of the study, each key informant wondered aloud, and in reflections, if they had anything of "value" to contribute...were their stories important in the research? Were they giving anything useful toward the study? By the end, however, it was most rewarding that, as revealed in the completed evaluation questionnaires, each had indeed benefitted personally from participating in the study, and their voices express this view. In the evaluation questionnaire, Jessie identified two main personal benefits:

First, the study provided a reason for me to think through the whole issue in a way, or at a level of clarity, that I wouldn't have got around to otherwise...and I think that thinking through was pleasurable and instructive. Second, I found the focus group session to be very stimulating (and enjoyable). Moreover, it

reminded me of my own responsibility (pedagogically and administratively) to work towards a more just university environment that recognises we are all, to some extent, special cases. Anyway, thanks a lot for including me.

Chris wrote the following in the evaluation questionnaire:

I loved the reflective writing and savoured the time we had together at the house. The most important benefit for me was that I verbalized and made conscious the process, the pain and the privilege of going to school at this stage of my life. I understand more about my own thoughts than I did before. This type of journaling is known in psychology to have health benefits and I think it promotes a type of integration between the feeling and cognitive parts of the brain...at least I think it did this for me in the journal and in the focus group.

Leslie commented in the evaluation questionnaire:

I thought the journal reflections were extremely useful. It is not often that you get to sit down and think about these things with some energy and detail. Personally, it was quite useful to be able to do so. I should do it from time to time as a matter of course....The focus group was also extremely valuable. It was good to sit down and talk with others intensively....One also starts to get a sense of the diversity. Sharing common situations (children, schooling, jobs), we nonetheless showed a diverse range in how we deal with our problems.

And Terry wrote in the evaluation questionnaire:

I feel I was very lucky to be able to be part of this study. Benefits included: the chance to meet other academic parents on campus, to share stories, and to glean a

few tips on coping personally, as well as to identify some actions to address the issues; a reason/added incentive to reflect intentionally on what the experience of parenting as an academic is, thus leading to greater clarity for myself concerning what I'm feeling and how I might deal with it; a concrete product (journal reflections) for myself and one that can be shared with other friends (I did this and am now engaged in discussion with friends who are parents about how they dealt with the feelings and issues involved); and, the reflection led me to actually take action to address some of the issues I was facing and therefore changed my personal situation for the better.

Summary Statement

This chapter presented an analysis, with description (Wolcott, 1994), of the three major themes which emerged in this study with 4 key informants who combined intellectual and child-care work responsibilities. The consensus which emerged among the key informants, including women and men, graduate students and professors, was striking. While all presented diverse perspectives, all did concur about the areas of complement, the issues of conflict, and the recommendations offered. Their energetic interconnected passion for being both parent and academic emerged in their journal reflections, participant observation sessions, focus group, and evaluation questionnaire. Many interesting shared contradictions also emerged; as Jessie wrote in a final journal reflection, "I have said things as they come to me, without much attention to consistency...I realise I contradict myself in places. That, perhaps, is the most accurate

indication of how I feel about this whole issue."

The ultimate spirit of recommendations made by these parents/academics, in response to areas of conflict and complement, was not to privilege parenting, but rather to call for university structures that foster an openness to flexibility, and which recognize a diversity of contexts and backgrounds, including that of parenting, in which students and faculty carry out their academic work. The following comment by Jessie during the focus group, concurred with by all, presents an accurate reflection of that spirit:

I guess I can sort of see...this happening without having to be too idealistic. I think the one thing we have over other bureaucratic institutions, is that at least there's somewhat more respect for difference. People generally recognize difference. And even the administrators, except for a few of them, fancy themselves to be academic theoreticians. We're in an institution where there may be some hope to get people to listen to some solutions. I mean if we can't get decent parental leave at the university, there's no hope for society, because if we can't get people to recognize that parental responsibilities are only one in a family of special circumstances, which make most of us not conform to the [work practices of the image of the] middle-aged white European male, then nobody can do it.

CHAPTER FIVE: RESEARCHER'S VOICE, INTERPRETATION OF RESEARCH FINDINGS

Overview

The preceding chapter presented a <u>description</u> and <u>analysis</u> (Wolcott, 1994) of the data gathered in a key informant study with 4 parents/academics who reflected on and discussed their work practices in combining their various responsibilities. These 4 key informants were passionate and energetic about being both parent and academic, yet all experienced very real difficulties, and expressed contradictions, in their efforts to fulfill combined work responsibilities. This chapter offers an <u>interpretation</u> (Wolcott, 1994) of those data for understanding the varied and numerous work practices of the women and men, as parents, and as graduate students or professors in an Ontario university.

In <u>Family Shifts: Families, Policies, and Gender Equality</u>, Eichler (1997) offered the theoretical framework, Three Models of the Family, to explain how families and family policies have evolved throughout the last century in Canada (see Chapter 2: Review of Related Literature). Eichler (1997) applied eight questions to Canadian family policies over the last 100 years. The answers to these questions were used by Eichler to develop two models of the family: the Patriarchal Model of the Family, and the Individual Responsibility Model of the Family. However, Eichler also discussed how neither of these two models has been adequately inclusive of, or responsive to, the needs of the many changing family forms in Canada today. Eichler therefore proposed an alternative third model, the Social Responsibility Model of the Family (see Table 5).

Table 5

Three Models of the Family[1]

Patriarchal Model of the Family	Individual Responsibility Model of the Family	Social Responsibility Model of the Family
1. "The ideology with respect to gender is premised on the notion of separate spheres, which in turn results in gender inequality."	1. "The ideology is one of gender equality."	1. "There is an ideological commitment to minimizing stratification on the basis of sex."
2. 'The wife/mother is seen as responsible for providing care and services to dependent children.'	2. 'Fathers and mothers are equally responsible for providing care and services to dependent children.'	2. "Mothers and fathers are both responsible for providing care for their children."
3. 'The public has no responsibility for child-care provision if there is a wife/mother present. However, if one of the spouses is missing or incapacitated, and if there are children, public assistance is seen as legitimate (although not always rendered).'	3. 'The public has no responsibility for the provision of care if there is either a husband/father or wife/mother. It will provide *temporary* help if one of them is absent or incapacitated, but the basic assumption is that a parent is responsible for the care of dependent children.'	3. 'The public shares responsibility with both parents for the care of dependent children. If one parent is genuinely absent or unable to contribute his or her share, society will pay the cost of his or her contribution.'

The information contained in Table 5, as it applies in the context of this study, was in response to the following questions:

1. What is the underlying ideology concerning gender equality?

2. What are the assumptions about the responsibilities of child care (in this study defined as the care for dependent children under the age of 7)?

3. What is seen as the appropriate private-public division of responsibilities?

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[1]Contents of Table 5 were quoted and paraphrased from Eichler's Family Shifts: Families. Policies. and Gender Equality (1997, pp. 9-17).

Since the social institutions of family and university have developed similarly through history, both premised on traditionally patriarchal and class-structured systems (Barrett, 1980; Witz, 1992), Eichler's framework for Three Models of the Family has been extrapolated here to consider a Proposed "Three Models of the University" (see Table 6). Using information in the related literature, together with data collected in this study, an explanatory framework was developed for the Proposed "Patriarchal Model of the University," the Proposed "Individual Responsibility Model of the University," and the Proposed "Social Responsibility Model of the University." These three models of the university are used to offer explanations for understanding the areas of conflict and complement, along with recommendations for support structures, as revealed by the key informants in this study.

The remainder of this chapter will discuss those aspects of the explanatory framework "Three Models of the Family" (Eichler, 1997) that became applicable to this research study, and then present in detail the steps toward developing the Proposed "Three Models of the University" which grew out of the data analysis presented in the preceding chapter.

Table 6

Proposed "Three Models of the University"

Patriarchal Model of the University	Individual Responsibility Model of the University	Social Responsibility Model of the University
1. The ideology in the university environment with respect to gender is premised on the notion of separate spheres that in turn results in gender inequality .	1.The ideology in the university environment with respect to gender is premised on equality.	1.There is an ideological commitment in the university to minimizing stratification on the basis of sex.
2. University intellectual work is the domain of a few select wealthy men. Women instead are "educated" for child-care and domestic responsibilities.	2. Men and women are equally involved in intellectual work responsibilities in the university.	2. Women and men are both involved in intellectual work responsibilities in the university.
3.The university is considered to be separate from the wider community. Public academic work, therefore, is considered to be separate from, unrelated to, and unaffected by the context of any privately lived responsibilities.	3.The university is considered to be essentially separate from, although beginning to recognize some connections with, the wider community. Public academic work is essentially considered to be separate from, unrelated to, and unaffected by the context of privately lived responsibilities in the wider community, including family.	3.The university is recognized as integrally connected with the wider community. The diverse contexts of the wider community, including family, in which public academic work is carried out, are recognized and valued for their contributions to intellectual knowledge and pedagogy.

The completion of the conceptual models in Table 6 were in response to the questions:

1.What is the underlying ideology regarding university academic work and gender?

2.What are the assumptions about intellectual labour in the university (i.e., what is the understanding of academic responsibilities regarding full-time Master's degree graduate students, and tenured/tenure-track instructors)?

3.What is seen as the appropriate private-public division of responsibilities regarding academic and parenting labour?

Three Models of the Family

Of the eight questions applied by Eichler to an examination of past and present

Canadian family policies, five questions dealt with definitions of various family roles and

relationships, legal and financial aspects, as well as issues surrounding homosexuality.

Those subject matter, however, were beyond the scope of this study and were not

developed in the proposed new models of the university. It is important to note that

Eichler's framework presented the Three Models of the Family as "ideal" (Eichler, 1997,

p. 6) in theory, while in practice they could actually overlap.

The three following questions, posed by Eichler concerning gender, work

responsibilities, and public-private interface, and discussed in models of the family, are

those that became important in this study:

1. What is the underlying ideology concerning gender equality?

2. What are the assumptions about the responsibilities of child care (in this study defined

as the care for dependent children under the age of 7)?

3. What is seen as the appropriate private-public division of responsibilities?

Eichler's Patriarchal Model of the Family

The framing of this first model of the family by Eichler was based on past family

policies, beginning at about the turn of the century until approximately 1970. During that

period, a man in a husband-wife marriage was considered to be the head of the

household, and the wife was subsumed under him. "The world was quite distinctly

divided into masculine and feminine spheres" (Eichler, 1997, p. 10) that in turn

determined unequal responsibilities of child care for the two parents. In this model,

"only one parent was assumed to fulfil *either* the economic *or* the care function" (p. 13).

A father worked in the public paid economic sphere, and his "adequacy as a parent was

measured in economic terms," while a mother worked in the private unpaid home sphere

and her adequacy as parent "was measured in moral, sexual, and social terms" (p. 11).

Under this Patriarchal Model of the Family, Eichler answered the three questions

as follows (quoted and paraphrased from Eichler, 1997, pp. 9-17):

1. "The ideology with respect to gender is premised on the notion of separate spheres,

which in turn results in gender inequality."

2. 'The wife/mother is seen as responsible for providing care and services to dependent

children.'

3. 'The public has no responsibility for child-care provision if there is a wife/mother

present. However, if one of the spouses is missing or incapacitated, and if there are

children, public assistance is seen as legitimate (although not always rendered).'

The daily work practices revealed by the 4 key informants in this study as parents,

did not predominantly reflect this historical Patriarchal Model of the Family. The key

informants and their partners each worked in both traditionally public and private

spheres, and also shared parenting responsibilities in their families as equitably as

possible. The participants did, however, discuss in the focus group examples in which the

gender differentiation, which underlies this model, still persists today in family contexts

where parenting responsibilities and work in both public and private spheres are not

shared equitably. Also, the female key informants in this study had experienced

examples of misogyny (Dworkin, 1995), which is reflective of patriarchal perspectives. Furthermore, the 4 key informants were themselves raised at a time when family policies that reflected this model were in effect.

Eichler's Individual Responsibility Model of the Family

The Patriarchal Model of the Family reflected policies that were based on gender differentiation. Around 1970, and especially in the mid 1980s with the Canadian Charter of Rights and Freedoms introducing formal equality into Canadian society, changes in Canadian family policy reflected an assumption of gender equality (Eichler, 1997). The Individual Responsibility Model of the Family reflected this ideological gender equality. The family policies reflective of this model, however, have "a paradoxical effect: since *both* parents are assumed capable of fulfilling the care and provider functions, it follows that *either* parent is capable of doing both, and from this the conclusion is drawn that *one* parent should be able to do both" (p. 13).

Under this Individual Responsibility Model of the Family, the answers to the three questions became the following (quoted and paraphrased from Eichler, 1997, pp. 9-17):

1. "The ideology is one of gender equality."

2. 'Fathers and mothers are equally responsible for providing care and services to dependent children.'

3. 'The public has no responsibility for the provision of care if there is either a husband/father or wife/mother. It will provide *temporary* help if one of them is absent or

incapacitated, but the basic assumption is that a parent is responsible for the care of dependent children.'

The work practices of the key informants as parents predominantly reflected this Individual Responsibility Model of the Family. Each key informant, and her or his marriage partner, combined work in both the public paid economic sphere, as well as the private unpaid parenting sphere. Furthermore, many of the contradictions and issues of conflict in their lives as they combined both spheres could, in part, be explained by the paradoxical effect of the ideological assumption that any one individual can work fully and equally in both the private parenting and public economic sphere. As a result, the combined public and private work consumed them completely with little time for anything else in life. The following issues of conflict, raised by the key informants and discussed in Chapter 4, reflect the resulting difficulty of this paradoxical effect: traditional model of the university academic; necessity of flexibility by family members; other life aspects; personal and institutional priorities; and resentment of necessity for efficiency.

Eichler's Social Responsibility Model of the Family

Since neither the Patriarchal Model of the Family, or the Individual Responsibility of the Family, have provided for the needs and diversity of all Canadian families, Eichler proposed a Social Responsibility Model of the Family. This model would recognize that gender equality has indeed not yet been attained. "Differentiation is a necessary aspect of any complex society....Hence for a complex society, some

measure of inequality is inevitable. Our goal therefore shifts from moving towards a society based on equality to one in which inequality is minimized" (Eichler 1997, p. 124). This desired theoretical model would require that family policies change to recognize that gender equality does not currently exist, and that such policies then actively seek to minimize stratification in public and private spheres.

Under this desired Social Responsibility Model of the Family, answers to the three questions became the following (quoted and paraphrased from Eichler, 1997, pp. 9-17:

1. "There is an ideological commitment to minimizing stratification on the basis of sex."

2. 'Mothers and fathers are both responsible for providing care for their children.'

3. 'The public shares responsibility with both parents for the care of dependent children. If one parent is genuinely absent or unable to contribute his or her share, society will pay the cost of his or her contribution.'

Although the key informants' lives in practice predominantly reflected the Individual Responsibility of the Family discussed earlier, the data showed that these participants indeed worked in stratified institutions which are based on gender differentiation and expectations of outdated work practices. Reflections of this gender differentiation are revealed in the following issues of conflict raised by the key informants in this study: inadequate leave, isolation and silence, traditional model of the university academic, and women's experiences. Subsequently, the key informants' wishes to live more fully all aspects of their lives, as described in their various recommendations and dedication to community and social justice concerns, reflected a

desire for a Social Responsibility Model of the Family.

This chapter has thus far discussed Eichler's Three Models of the Family (see Table 5 for a summary presentation of this framework) and how the parenting/family aspects of the key informants' lives reflected this theoretical framework. These key informant parents, however, were also academics, and Eichler's Three Models of the Family did not offer a sufficient explanatory framework for aspects regarding the intellectual work practices in their lives. The key informants spoke of how their parenting responsibilities are connected to their university work, and therefore cannot be viewed in isolation of their academic responsibilities. The next part of this chapter develops a Proposed "Three Models of the University," and offers this framework as explanation for the work practices of the key informants as academics, and in the context of their roles also as parents.

Proposed "Three Models of the University"

A review of related literature has established that the social institutions of family and university have developed similarly through history. Based on this parallel development, therefore, Eichler's Three Models of the Family were extrapolated to develop the Proposed "Three Models of the University." Development of these three models of the university was based on information in the literature, especially that in Eichler's theoretical framework (1997), together with data gathered in this research study. Proposed "Three Models of the University" were developed in answer to the following three questions:

1. What is the underlying ideology regarding university academic work and gender?

2. What are the assumptions about intellectual labour in the university (i.e., what is the understanding of academic responsibilities regarding full-time Master's degree graduate students, and tenured/tenure-track instructors)?

3. What is seen as the appropriate private-public division of responsibilities regarding academic and parenting labour?

Proposed "Patriarchal Model of the University"

Review of the literature has shown that the historical development of the university was predicated on patriarchal and class-structured systems (Barrett, 1980; Mackie, 1991; Pierson & Cohen, 1995; Witz, 1992). Such systems were exclusionary to women and to many other segments of the wider community. A clearly gender-differentiated society was reflected in the university institution which initially was intended only for a few select wealthy men; women were instead "educated" for private home responsibilities. An obvious mind-body, as well as university-community, separation was further prevalent at this time: the few select, male intellectuals who were engaged in academic pursuits had few, if any, expectations placed on them to fulfill responsibilities in the wider community, or in the family. Women, and other segments of workers in the wider community, were in turn responsible for the bodily caring- and life-responsibilities which nurtured these academics in the university environment, and in the community, including family (Mackie, 1991; Pierson & Cohen, 1995; Ruth, 1995).

Experiences shared by the key informants in this study showed that many aspects of the issues of conflict which they revealed were reflective of the gender-differentiated and class-structured work practices on which the development of the university was initially predicated. Issues of conflict reflecting gendered spaces included women's experiences, different parental leave options for mothers versus father, and the outdated model of traditional academic. Issues of conflict further reflecting a public-private divide included those surrounding work space, research and conference travel, scheduling of classes and other academic duties, isolation and silence, other life aspects, and personal and institutional priorities.

Under this Proposed "Patriarchal Model of the University," the answers to the three questions listed above became the following:

1. The ideology in the university environment with respect to gender is premised on the notion of separate spheres that in turn results in gender inequality .

2. University intellectual work is the domain of a few select wealthy men. Women instead are "educated" for child-care and domestic responsibilities.

3. The university is considered to be separate from the wider community. Public academic work, therefore, is considered to be separate from, unrelated to, and unaffected by the context of any privately lived responsibilities.

Proposed "Individual Responsibility Model of the University"

In 1970, the Report of the Canadian Royal Commission on the Status of Women was issued and formally called for equal access to educational opportunities for both women and men. This report facilitated a change in Canadian university institutions toward ideological gender equality. This ideological perception, however, has led to assumptions that men and women are able to pursue intellectual work equally in all areas of academia. This ideology has further led to assumptions that women and men can also pursue equally, and fully, their academic work responsibilities together with other responsibilities in the wider community, including those related to parenting in the family.

Under this Proposed "Individual Responsibility Model of the University," the answers to the three questions became the following:

1. The ideology in the university environment with respect to gender is premised on equality.

2. Men and women are equally involved in intellectual work responsibilities in the university.

3. The university is considered to be essentially separate from, although beginning to recognize some connections with, the wider community. Public academic work is essentially considered to be separate from, unrelated to, and unaffected by the context of privately lived responsibilities in the wider community, including family.

The key informants in this study revealed work practices which assume individual responsibility as they worked in both private and public spheres, but with resulting paradoxical difficulties as demonstrated by the issues of conflict in their attempts to fulfill academic responsibilities in the context of parenting. Issues of conflict regarding work space, necessity of flexibility by family members, personal priorities as inverse to university institutional priorities, isolation and silence, and scheduling dilemmas are examples of assuming individual responsibility for all work requirements, while the university assumes that any other life responsibilities, including those of parenting, are completely separate from academic endeavours. The literature (Barrett, 1980; Caplan, 1993; Mackie, 1991; Pierson & Cohen, 1995; Ruth, 1995; Statistical Profile, 1997; Witz, 1992) and the experiences shared by the key informants, would suggest that many inequalities continue to persist as a reflection of the patriarchal and class-structured practices which guided the university in its historical development. The issues of conflict, revealed by the participants regarding expectations of work practices based on an outdated model of traditional university academic with unlimited time available for intellectual pursuits, indicate that the Proposed "Individual Responsibility Model of the University," under increasingly profit-driven agendas, is insufficiently responsive to the diverse needs, talents, potential contributions, and working contexts of all academics in university today.

Proposed "Social Responsibility Model of the University"

Evidence in the related literature for seeking a new model for practice in the university (Boyer, 1996; Skolnik, 1998), together with experiences shared by key informant parents/academics in this study, especially their recommendations for university structures to become more open and flexible in recognizing different backgrounds and contexts in which academic work is carried out, all suggest a desire for an alternative to either the "Patriarchal Model of the University," or the "Individual Responsibility Model of the University." A "Social Responsibility Model of the University" could recognize, and be inclusive of, the diverse contexts, including parenting, in which academics often fulfill their intellectual work responsibilities.

Under the Proposed "Social Responsibility Model of the University," the answers to the three questions became the following:

1. There is an ideological commitment in the university to minimizing stratification on the basis of sex.

2. Women and men are both involved in intellectual work responsibilities in the university.

3. The university is recognized as integrally connected with the wider community. The diverse contexts of the wider community, including family, in which public academic work is carried out, are recognized and valued for their contributions to intellectual knowledge and pedagogy.

University policies based on a Proposed "Social Responsibility Model of the University" (see Table 6 for a summary presentation of this framework) might address

many of the issues of conflict raised by the key informants. The Proposed "Social Responsibility Model of the University" would fundamentally incorporate, for example, the key informants' recommendations for job-sharing contracts, fully accessible day-care facilities on campus, and a review of all forms of evaluation including tenure, promotion, and merit which are currently based on work practices of an outdated traditional model of university academic. Most of all, university structures would become more flexible in accounting for the diverse contexts, including that of parenting, in which many academics today carry out their intellectual work. It must be noted that while the direction of the Proposed "Social Responsibility Model of the University" departs from the dominant discourse of gender differentiation and/or assumed ideological gender equality, the many resulting complexities are difficult to realize at this stage of the model's development.

Summary Statement

Eichler's Social Responsibility Model of the Family calls for changes to the social institution of the family in Canada. The key informants in this research study echoed that call for social change, not only within the family institution, but also within the university institution.

The Proposed "Three Models of the University" outlined in this chapter offer an explanatory framework for locating and understanding the areas of complement, the issues of conflict, and the recommendations for support structures revealed in reflections and discussions by the key informants in this study. The many shared contradictions

expressed by the academics/parents in the study can be explained by viewing their daily work practices as based on ideological assumptions of the Proposed "Individual Responsibility Model of the University," within the context of structures which are often reflective of the Proposed "Patriarchal Model of the University," all the while desiring the Proposed "Social Responsibility Model of the University." Explanations provided by these three proposed models of the university can offer academics/parents greater understanding of their own work practices and help to guide research and policy actions for change.

CHAPTER SIX: CONCLUSION

Summary

I am a parent. I am an academic. I am passionate about being both, however, attempts to live both fully have not been without significant frustrations and stress. How do other academics/parents combine their work responsibilities? There is a silence in the literature about this topic, for women and especially for men, and few explanations are offered for the difficulties of integrating academic and parenting responsibilities.

This study developed multiple data collection methods in a qualitative key informant study in order to give voice to in-depth perspectives of how men and women, as parents, and as graduate students or professors at a midsized Ontario university, combined their varied and numerous work practices. The 4 key informant parents/academics included one female and one male graduate student, and one male and one female tenured/tenure-track professor. Three themes emerged from data gathered in the study, and together with information in the literature, in particular extrapolations from Three Models of the Family by Eichler (1997), a nascent framework for the Proposed "Three Models of the University" was developed to explain the observed work practices of the 4 key informant academics/parents.

Research Questions

Information gathered in this study sought answers to the four initial research questions. This section restates each question and discusses answers found through data analysis.

Question 1

1. Which of the work responsibilities carried out by the 4 key informant parents/academics are considered to be primary, and/or secondary?

There was consensus among the 4 key informants that, if made to choose, parenting and family concerns took precedence over academic work responsibilities. Furthermore, there was also consensus in the perception that the priority expectations of work responsibilities of the university as an institution were in direct conflict with these personal priorities. The key informants perceived that the university did not recognize or value the parenting context in which much of the academic work is necessarily carried out. Publishing and research endeavours were perceived as primary for the university, followed by teaching, and finally by community and service work. Parenting work responsibilities were assumed not to have any impact on academic endeavours. Furthermore, the 4 key informants felt that the university also did not recognize the diverse contexts of other academics, or between different disciplines within the university that could affect publication records and other areas of evaluation.

Question 2

2. Which of the work responsibilities carried out by the 4 key informant parents/academics are considered to be private and invisible, or public and visible?

All key informants believed that much of their parenting work was invisible to academic colleagues, and that academic work was often invisible to extended family members, and to individuals in the wider community who were not academics. Academic work, however, was necessarily visible to immediate family members who had to be flexible and understanding for the key informant academic/parent to be able to fulfill combined work responsibilities. Also, while public academic work is generally visible and valued economically, the university as institution does not recognize or value the privately lived responsibilities and contexts, including that of parenting, in which academic work is often carried out.

Question 3

3. How does the work of academia conflict with and/or support the work of parenting?

The 4 key informants agreed that the work of academia and parenting is reciprocally supportive in the following important ways:

Flexibility. The innate flexibility of being able to move some academic work outside of the university helps to combine some academic work with parenting. Indeed, intellectual creativity is often fostered within the parenting context.

Academic work and parenting as mutually beneficial. The passion for being both academic and parent is related in both spheres to sharing knowledge, increasing

awareness about world and society, offering social interaction and life experiences that deepen understanding, and broadening self-identity.

Community and social justice concerns. Concern for community and social justice is fundamentally related not only to the work of academics/parents, but also to the self-identity of being and an academic, and being a parent.

The key informants agreed that issues of conflict in combining academia and parenting work responsibilities included the following:

Work space. While the university is basically academic work space, with no welcoming space for parenting endeavours, a significant amount of academic work must be carried out within the home space or while fulfilling parenting duties, which often proves difficult due to various distractions.

Research and conference travel. Distant research travel and conference participation does not mesh well with parenting work responsibilities. Concerns included financial reasons, overseas health risks, and worries of expectations for a child to participate in travel, along with anxiety over losing credibility or risking resentment in the university if family concerns in turn affect, or cause a change in, academic commitments.

Scheduling of classes and other academic duties. Classes, meetings, and other academic commitments are especially problematic when they coincide with parenting duties which simply cannot be rescheduled.

Inadequate leave. Parental leave as well as family leave is considered to be inadequate in the university, and is furthermore unequal among mothers and fathers.

Isolation and silence. Various misperceptions/nonperceptions, about the combined responsibilities of intellectual and child-care work can lead to certain kinds of isolation and silence for parents/academics. Forms of isolation include the following: isolation from a network of family and friends due to location of the university; isolation from other parents, or other individuals, in the wider community who are not academics, and who do not understand academic responsibilities; isolation from other academics, including students, faculty, and administrators, who are not parents and who do not understand parenting responsibilities; isolation from other academics/parents who do not have an opportunity to meet and network; and isolation from other academics who are also parents but whose parenting context has been different. All of these forms of isolation contribute to a silence about parenting within the academic environment.

Traditional model of university academic. Academic work expectations by the university institution are considered to be problematic because they are based on assumptions of work practices belonging to an outdated model of the traditional university academic having unlimited time available for intellectual endeavours. This assumption therefore does not take into account the different working contexts among those academics who are also primary care-givers, and those who are not.

Necessity of flexibility by family members. While the university as an employer is perceived as not recognizing and accounting for academic work in the context of family, the key informants' partners and other family members have to be necessarily

understanding and flexible about time constraints for the parent/academic who combines intellectual and parenting responsibilities.

Other life aspects. Academia and parenthood are considered by the key informants to be integrally connected with the whole of life including partners, other extended family members, friends, the community, and larger societal justice concerns. Despite these important connections, however, it is so consuming to be a parent/academic that little time remains for these other important aspects of life. Furthermore, these other life aspects are not explicitly valued within academia.

Personal and institutional priorities. For all key informants, if made to choose, family concerns take precedence over academic work responsibilities. This order of priorities, however, is in direct contrast to what is perceived to be the priorities of the university which are primarily publishing and research, with the assumption that family life in no way affects or contributes to academic pursuits.

Financial aspects. Without scholarships and employee benefits to cover tuition expenses, the graduate students in this study would not be able to pursue their studies. Financial concerns were also expressed by professors especially with regard to grant structures and criteria for awards as being too narrow, again modelled on the outdated expectations of unlimited time for academic work practices.

University increasingly as a corporation. Clear concern was expressed by the 4 key informants that profit-driven agendas are becoming more prevalent in academia, and that this view to bottom-line productivity is a part of, and exacerbates other issues of conflict.

Resentment of necessity for efficiency. Related to the issue of the university increasingly becoming a corporation, and again related to insufficient time for parenting as well as for academic endeavours, is a resentment by the 4 key informants over the necessity and expectation for ever-increasing efficiency in both parenting and academic work.

Women's experiences. Issues related to gender, and the limitations imposed by biological realities for women, are concerns especially for women in the university. Experiences included male professors treating women differently and inequitably, the physical difficulties of combining pregnancy and nursing with academic schedules and responsibilities, and concerns about consequences, or false assumptions of inabilities, which could occur in admitting openly to physical challenges imposed by biology.

Question 4

4. How are the explanations for the work practices of the 4 key informant academics/parents similar and/or different for the men and women, and for the professors and the graduate students?

The only clear difference which emerged in the study was with regard to the specific experiences of misogyny (Dworkin, 1995) for the two women due to the biological realities of their bodies, especially regarding pregnancy, and due to their ways of knowing (Belenky et al., 1986). However, while the male key informants did not have, as men, these similar experiences, they did concur that they were well aware of such experiences. Also, the aspect of financial concerns could be considered different

among professors and graduate students since the students, unlike the professors, did not have full-time paying positions as academics. Indeed, both graduate student key informants were only able to pursue their studies because tuition expenses were covered by a benefit package or scholarship.

Regarding the issues of conflict, and areas of complement, along with recommendations made for change, the key informants showed striking consensus, including the women and men, and the graduate students and professors. This consensus regarding issues is an important outcome in this study for it reveals that many of the issues of conflict discussed in the literature for mothers/academics (Edwards, 1993; Finkel & Olswang, 1996; Leonard, 1994; Leonard & Malina, 1994), are also issues of conflict for fathers/academics. Very interesting were the various shared contradictions which all expressed in their reflections and discussions throughout this study.

While the research questions above were posed initially in this study with a dichotomy of conflict in mind, and not with emphasis on the symbiotic connections of parenting and academia, the key informants nonetheless revealed how passionate they all were about both parenthood and academia, and emphasized that the two mutually energize each other. It is perhaps indeed the integral connections between aspects of parenting and academia, and a passion for being both academic and parent that have helped the key informants to deal with some of the difficulties and contradictions they experienced in their efforts to combine intellectual and child-care responsibilities.

A New Explanatory Framework

Information gathered in this key informant study, together with extrapolations of Three Models of the Family (Eichler, 1997), led to an interpretation of research findings in the Proposed "Three Models of the University" as an explanatory framework for the observed and documented work practices of the 4 key informant parents/academics. This framework is based on information concerning ideological assumptions about gender, expectations of work practices, and aspects of public-private interconnections. The three proposed models for the university are summarized below, each supported by various results of this study, and by related sources from the literature.

Proposed "Patriarchal Model of the University"

The Proposed "Patriarchal Model of the University" is historically premised on gender-differentiated and class-structured practices, leading to gendered inequities concerning the work practices in academia. Remnant structures of this model persist today as supported by the literature (Barrett, 1980; Caplan, 1993; Dagg & Thompson, 1988; Epp, 1995; Kinnear, 1995; Pierson & Cohen, 1995; Rees, 1995; Statistical Profile, 1997; Witz, 1992), and by results in this study, including the following issues of conflict: inadequate parental/family leave; isolation and silence; traditional model of the university academic; and women's experiences of misogyny (Dworkin, 1995). In summary, the following aspects are reflective of the Proposed "Patriarchal Model of the University":

1. The ideology in the university environment with respect to gender is premised on the notion of separate spheres that in turn results in gender inequality.

2. University intellectual work is the domain of a few select wealthy men. Women instead are "educated" for child-care and domestic responsibilities.

3. The university is considered to be separate from the wider community. Public academic work, therefore, is considered to be separate from, unrelated to, and unaffected by the context of any privately lived responsibilities.

Proposed "Individual Responsibility Model of the University"

The Proposed "Individual Responsibility Model of the University" is based on an ideological assumption of gender equality. This perception, however, leads further to the paradoxical assumption that men and women can fulfill equally and fully any privately lived responsibilities in the wider community, including those of parenting, as well as the public academic work responsibilities. Sources in the literature reflected this emphasis on individualism in the university environment (Boyer, 1996; Simeone, 1987; Skolnik, 1998). Many of the key informants' work practices also reflected the individual emphasis of this proposed model, including issues surrounding work space, scheduling of classes and other academic duties, isolation and silence, and the necessity for flexibility by immediate family members. In summary, the following aspects are reflective of the Proposed "Individual Responsibility Model of the University":

1. The ideology in the university environment with respect to gender is premised on equality.

2. Men and women are equally involved in intellectual work responsibilities in the university.

3. The university is considered to be essentially separate from, although beginning to recognize some connections with, the wider community. Public academic work is still considered to be essentially separate from, unrelated to, and unaffected by the context of privately lived responsibilities in the wider community, including family.

Proposed "Social Responsibility Model of the University"

Recommendations for changes made by the key informants, and their concerns for social justice issues in the wider community, reflect a desire for a Proposed "Social Responsibility Model of the University." This call for a change to social responsibility by the university institution is also reflected in the literature (Boyer, 1996; Skolnik, 1998). Policies based on such a model would recognize and actively address persisting gender differentiation. A model of social responsibility would also recognize the university as integrally connected with the wider community, including family, and value the diverse contexts for academic work. In summary, the following aspects are reflective of the Proposed "Social Responsibility Model of the University":

1. There is an ideological commitment in the university to minimizing stratification on the basis of sex.

2. Women and men are both involved in intellectual work responsibilities in the university.

3. The university is recognized as integrally connected with the wider community. The diverse contexts of the wider community, including family, in which public academic work is carried out, are recognized and valued for their contributions to intellectual knowledge and pedagogy.

The many issues of difficulty, as well as contradictions, expressed by the 4 key informants regarding their work as academics/parents, could be explained as a result of carrying out their work practices under ideological assumptions of gender equality, as expressed by the Proposed "Individual Responsibility Model of the University," while structural principles of gender differentiation persist, as expressed by the Proposed "Patriarchal Model of the University." Further complicating the issues of conflict and contradictions observed in the study, are some work practices and hopes for change by the key informants which ultimately reflect a desire for the Proposed "Social Responsibility Model of the University."

Implications

The framework for a Proposed "Three Models of the University" could offer explanations for issues of conflict and contradictions experienced by various academics and thus help to highlight potential avenues for improved social change as expressed by

the Proposed "Social Responsibility Model of the University." A model for university policies and practice based on social responsibility would recognize that while gender equality has been proposed ideologically, gender-differentiated practices and contexts still persist and must be addressed. Such a model would also recognize the many integral connections of the university with the wider community and all of its social institutions, including that of family.

Implications for Theory

This study has taken initial steps toward developing a Proposed "Three Models of the University" as an explanatory framework for the work practices of the key informant men and women as academics/parents. This framework needs to be developed further, for example, with regard to legal and financial aspects, and would also require subsequent testing. Also, since initial grounds for considering this explanatory framework were based on the socio-historical parallel development of the two social institutions of family and university, a logical question arises as to whether a similar framework could be considered and developed for other social institutions, for example, the health institution.

Implications for Research

The combination of data collection methods selected for this study could undergo tests of replication, keeping in mind the methodological recommendations given by the key informants to broaden the scope of the study to include administrative personnel, and undergraduate students, as well as to include partner perspectives, and more frequent focus group sessions. The research could also be carried out in other sectors of

education, including elementary or secondary schools, or colleges, or sectors in business.

Once the Proposed "Three Models of the University" have been more thoroughly developed, the framework could be rigorously tested with results from an Ontario- or Canada-wide survey of the work practices of parents/academics. Additional research studies could also be designed for other social institutions to investigate the potential to develop similar frameworks to explain work practices in those settings.

A more immediate research endeavour, as anticipated by this researcher, will entail an analysis of past and existing policies at an Ontario university to further develop and test the Proposed "Three Models of the University." Subsequently, university policies for practice could be proposed in that study based on the desired Proposed "Social Responsibility Model of the University."

Implications for Practice

More immediate suggestions for practice include a call for action as made by the key informants in the study to implement their recommendations for change. As the results of this study indicated, many issues of conflict for academics/parents are serious issues for fathers/academics, as much as they are for mothers/academics; it would be important for future policies to reflect this understanding, as past policies often considered such parenting/academic issues to be women's issues (Simeone, 1987).

The details of the recommendations made by the key informant parents/academics for changes to university support structures are outlined earlier in Chapter 4; it is important to note, however, that the spirit of these recommendations emphasized university policies and structures not to necessarily privilege parenting, but

to become generally more flexible and open to recognizing the diverse contexts, including that of parenting, in which many academics carry out their intellectual pursuits.

Final Comments

The work of child care can indeed be time-consuming, albeit creative, energizing, and fulfilling. So too, the work of academia can be time-consuming, albeit creative, energizing, and fulfilling. This study provided an opportunity to give voice to 4 key informant academics/parents, including men as well as women, regarding their experiences in combining child-care and intellectual work responsibilities as professors and as graduate students in a midsized Ontario university. An interpretation of the research findings proposes an explanatory framework, which suggests that intellectual pursuits, carried out in the context of parenting responsibilities, will continue to present difficulties and contradictions as long as the work practices under the ideologically assumed gender equality of the Proposed "Individual Responsibility Model of the University" continue within the gender-differentiated structures of the "Proposed Patriarchal Model of the University." The Proposed "Social Responsibility Model of the University" suggests that policies formed under this model could minimize some of the contradictions in work practices by recognizing and valuing the integrated connections of academia and parenting. University policies based on social responsibility could explicitly recognize the symbiotic and often passionate links between academic work and diverse community contexts, including that of parenting, which contribute to and foster intellectual creativity.

EPILOGUE

A presentation of children's creative inspiration continues...
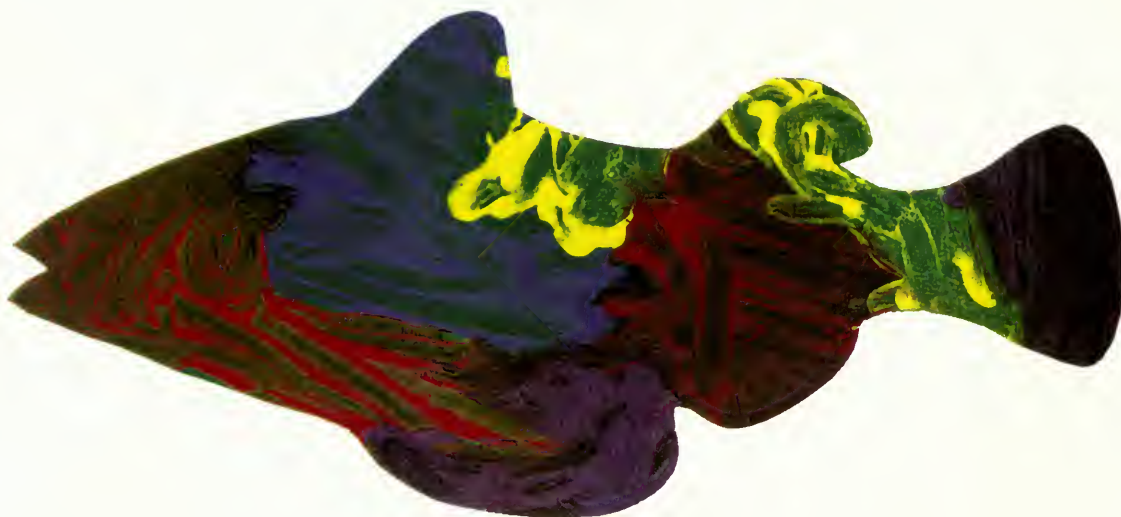
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Appendix A

Research with Human Participants Form

(original copy and modifications folowing ethics review)

including:

Letter of Informed Consent

Data Collections Handout

1.   The literature suggests that the two social institutions of family and university are not well integrated. The literature does not, however, present an account of how the work practices of both family and university are being combined today. The intent of this qualitative study is to describe and document in detail how women and men, as academics / parents, are attempting to integrate intellectual and child-care labour today at a mid-sized Canadian university. This study will then question, and explore, possible explanations for what is observed. Observations and theoretical explorations in this study will focus on three specific areas: assumptions concerning the ideology of gender; assumptions concerning responsibilities for the labour under investigation; and assumptions concerning the appropriate private-public division of responsibilities. The information obtained in this study will address the existing literature gap. The results will also contribute to theory development which may inform policy and practice at the particular university included in this study, along with recommendations for support structures required at that university.

2.   This study requires four key informants who meet the following criteria: one female and one male tenured/tenure-track instructor, and one female and one male full-time Master's degree graduate student; all must be academics at the same mid-sized Ontario university; each must be the parent of at least one child up to the age of seven. In this study, the words parent, mother, and father focus only on the relationship between an adult care-giver and a dependent child; these terms present no assumptions of biological or marital connections, or sexual orientation.

        The researcher has personally identified 12 possible candidates (six instructors and six graduate students) who meet the selection criteria at a chosen university. The four most likely candidates, based on the judgement of the researcher, will be approached individually. Depending on the results of these initial contacts remaining individuals as needed, from the group of 12 candidates, may be approached. Using this selection process, four individuals (one female and one male instructor, one female and one male graduate student), who indicate interest and a willingness to participate in the study, will become the key informants in this study. Further details of how these key informants will provide informed consent appear below in number 7/8.

3.   There will be no treatments, interventions or manipulations used in this study. As described in "A day in the life..." (see attached "Data Collection," Section Two), there will be one day of observation to describe and document the key informant's academic and parenting labour. Observations will occur in the home, and at the university, in which the key informant works. Also, as described in "Individual meeting/semi-structured interview" (see attached "Data Collection," Section Four), there will be a meeting/interview with each key informant (interview questions are also listed in "Data Collection").

4.   The results of this study may be of interest to various parties including the following: colleague academics / parents, both students and instructors; fellow researchers; university and family policy makers; university administrators and curriculum planners; family counsellors and community activists.   As discussed above in #1, the information obtained in this study will supplement the existing literature gap and contribute to theory development which may inform university practice.

5.   The researcher is aware that, should confidentiality be lost, the key informants may feel uncomfortable regarding aspects of their personal life revealed in observations of their integrated parenting and academic labour. Only the researcher will have direct access to field notes, journal reflections, and tapes/transcripts obtained in data collection. The researcher will further ensure confidentiality by assigning a code number to each key informant, as well as by erasing interview tapes once they are transcribed. Each key informant will agree to participate in the study (see attached "Informed Consent"), they will be under no formal obligations of any kind, nor will they receive any formal rewards for participation, and they may withdraw from the research project at any time. The researcher is aware that informal social obligation may be felt by the key informants toward the researcher as a graduate student, and therefore they may wish to be of assistance by participating in the study. It is the researcher's hope that each key informant will receive informal rewards by becoming involved in the research that explores how some men and women today are combining intellectual and child-care labour.

        With regard to emotional distress, the design of this study is not anticipated to evoke high levels of distress, however, the researcher recognizes that the raising of children can involve emotional issues. The researcher will be respectful of anything which the key informant wishes not to be observed or included in data collection. The researcher will also be watchful for any signs of upset and, if such signs are evident, the researcher will inquire of the key informant whether formal observation should cease. Also, if any distress occurs during the meeting/interview, the key informant will have the opportunity to edit the interview transcript.

6.   The attached handout "Data Collection" describes the stages of data collection, with approximation of the time involvement for each key informant. This handout will be given to each key informant (see #7/8 below). Regarding the handling of data, the researcher will be the only person with direct access to the field notes, journal reflections, and interview tapes/transcripts obtained in data collection. These field notes, journal entries, and interview tapes/transcripts will only indicate code numbers, and will be stored in a locked cabinet in the researcher's home. Confidentiality will be further ensured by erasing interview tapes once they are transcribed.

7/8.   As described above in #2, potential key informants will be approached personally by the researcher and informed of the study. Once agreeing to participate, the four key informants will be asked to sign a letter of **"Informed Consent"** (see attached), and will also be given the handout **"Data Collection"** (see attached). At this time, the researcher will clarify the information contained in the handout which includes the stages of the data collection process, as well as the two questions which will be asked in the interview. The researcher will also explain her particular interest in the responsibilities assumed by the key informant's combined labour, any issues of gender, and the interface of private-public connections. The key informant will have the opportunity to voice any thoughts or questions about the study.

        It will also be explained to the key informant that the observation period "a day in the life...", as well as the individual meeting/interview, will be arranged by telephone or through e-mail communication; exact times and location will be at the key informant's convenience and suggestion. The key informant will be free at any time to withdraw from the research project.

1.   No, this research does not involve a topic which should cause the key informants any high level of emotional stress. However, as discussed above in #5 of Section A, the researcher is aware that child-care can involve emotional issues and will at all times be respectful of and watchful for any signs of upset. If any emotionally difficult time should arise, the researcher will ask if the key informant wishes formal observation to cease. The key informant may also, at any time, request that any aspect not be included in data collection, or that formal observation by the researcher cease. Each key informant will be assured of confidentiality. They will also be informed that their interview tape will be erased once it has been transcribed. Key informants will be given the opportunity to edit the transcript of their interview before it is used in the study. It will further be made very clear to each key informant that they may withdraw at any time during the study.

2.   Yes, this study may isolate the key informant and the researcher for short periods of time through the one day observation period, and during the meeting/interview. This isolation, however, should prove non-threatening to the key informant as these stages of data collection will have been explained thoroughly ahead of time by the researcher, and in the "Data Collection" handout given to the key informant; furthermore, the actual times and location of these data collection stages will always be at the key informant's convenience and suggestion. Every attempt will be made to have other adults nearby and doors open during the meeting/interview. The key informant would also be free to leave temporarily, or withdraw completely, at any time from any stage of the study.

3.   No aspect of this research is expected to cause the key informants any mental, psychological, or social harm. Key informants will be informed that they may choose not to participate in any or all of the study at any time, or not to answer any interview question that they may view as problematic in any way.

4.   No aspect of this research is expected to cause the key informants any physical harm.

5.   No, this study does not infringe on the rights of the key informants. Each key informant will agree to participate through the attached letter of "Informed Consent." Key informants may also withdraw from the study at any time as indicated in the letter of "Informed Consent."

6.   No, this study is not expected to present any risks to the key informants.

I, _____, agree to serve as a participant for the research study "Academics as parents / Parents as academics: A study of the integration of intellectual and child-care labours." This study will be conducted by Monika Pompetzki (905-356-9951, e-mail: mpompetz@ed.brocku.ca) as part of her Master's Thesis in the Faculty of Education, and for future publications. The thesis is supervised by Dr. Cecilia Reynolds (905-688-5550 ext. 3354).

I agree to participate in the stages of this research as described in the handout "Data Collection." These stages include four journal reflections, a one-day period of combined observation by the researcher and by myself, and a final meeting/interview. The interview will be tape recorded. I understand that within one week after the interview, my interview transcript will be given to me (via inter-office university mail, in a sealed personalized envelope marked "Confidential"), and I will have the opportunity to edit the transcript . I will have a full week in which to complete any editing. Once the transcript has been approved by me, the interview tape will be erased. I understand that the start times of the one-day observation and meeting/interview, as well as the location of the meeting/interview, will be at my convenience and suggestion.

I understand that the researcher, as participant-observer, has offered to assist me in my integrated parenting/academic work, if I so choose. Also, at no time during this study will my name appear; I will instead be assigned a code number to ensure confidentiality.

I understand that the study has been approved by the Brock University Ethics Committee and should not cause me any harm or distress.

I reserve the right to withdraw from the study at any time, and I understand that there will be no advantages or repercussions related to my choice to participate or not to participate in the study.

I agree to the above and I am fully aware of my rights as a participant.

I would like a summary of the results of this research study: Yes_____   No_____

Key Informant Name (print) _____

Signature _____

Phone Number _____

E-mail Address _____

Date _____

Researcher's Signature _____

This handout presents a description of the data collection stages planned for the research study "Academics as parents / Parents as academics: A study of the integration of intellectual and child-care labour." The first page shows a brief overview of the four stages of data collection; the following two pages discuss further details of each stage.

Overview:

STAGE	COMMENT
ONE: Two initial weekly journal entries	Length and contents of these journal reflections are optional with key informant's choice of hand-written, typed, or e-mail entries.
TWO: "A day in the life..."	A 24-hour snapshot of the key informant as she or he integrates parenting and academic labour; combined observations by researcher and key informant.
THREE: Two final weekly journal entries	As in stage one above, length, contents and format of journal reflections are optional.
FOUR: Final meeting/interview	Presentation of factual comparative data chart followed by two interview questions; total time approximately one hour.

NB: Each key informant reserves the right to withdraw from this study at any time, with no advantages or repercussions related to the choice to participate or not to participate in this research study.

In an effort to better understand how men and women today are integrating intellectual and child-care labour, a data portfolio will be created for each key informant consisting of documentation generated by the following four stages:

STAGE ONE:
<u>Two initial weekly journal entries</u>.   The first of these two journal entries will begin (at key informant's convenience) within one to two days after the "Informed Consent" has been signed and the "Data Collection" handout explained; the second journal entry may be completed within the following five to seven days. These journal reflections are intended as an opportunity for the key informant to begin thinking more explicitly about how she or he integrates parenting and academic labour: who is involved in this integration?; what responsibilities are assumed?; where does the academic and parenting labour take place?; when does the labour actually occur?; how do the work practices of parenting and academia conflict with each other, and how do they support each other?

          These first two journal entries will be open to interactive response by the researcher; as entries are submitted, the researcher may prompt the key informant with further questions regarding the opportunities and challenges of how intellectual and child-care labour is integrated. Specific interest will focus on the responsibilities of the labour being investigated, gender issues, and private-public connections. The length and contents of these journal entries will be optional, with choice of hand-written, typed, or e-mail entries. These two interactive journal entries are also intended as preparation for the next stage of data collection, as well as a trust-building opportunity between researcher and key informant.

STAGE TWO:
"<u>A day in the life</u>..."   A 24-hour snapshot of the key informant will follow within one to two days after the second journal entry. This stage of the study will involve the researcher as participant-observer for one day alongside the key informant as she or he integrates parenting and academic work. The researcher will arrive at the key informant's home in the morning; exact time of arrival will be the key informant's choice. Active participation in, and observations of, the intellectual and parenting labour will continue throughout the day until the evening when the child(ren) of the key informant is (are) in bed. At such time the researcher will depart, however, the key informant will continue to record, for the remainder of the evening, and if applicable through the night, all activities concerning her or his integrated labour. Any work activities prior to the researcher's morning arrival may be recorded, or verbally described, by the key informant. By the end of this stage of data collection, there will be a 24-hour thick, detailed description, by researcher and by key informant, of how the key informant has combined academic and parenting labour during that snapshot period.

          It shall be noted here that the researcher is aware that child-care can involve emotional issues. As such, the researcher will be respectful of anything which the key informant wishes not to be observed or included in data collection. The researcher will be watchful for any signs of emotional stress and, if such signs become evident, the researcher will ask the key informant whether they should wish formal observation to cease.

STAGE THREE:

Two final weekly journal entries.   Beginning one to two days after the 24-hour snapshot period, the key informant will complete a third journal reflection, followed within five to seven days, by the fourth, and final, journal entry. These last two entries need not necessarily be interactive with the researcher, unless a response is requested by the key informant. These two final entries are intended as an opportunity for the key informant to supplement any information supplied by the 24-hour snapshot period. That snapshot may, or may not, have been typical of how the key informant combines academic and parenting labour. As such, these last two entries allow for any further reflections, and additional information, by the key informant.

Upon completion of all journal entries, by all key informants, a comparative data chart will be compiled illustrating the time of, the activity involved in, the location of, and the person(s) involved in, the 24-hour snapshot of integrated labour. This factual comparative presentation, of the 24-hour snapshots of all key informants, will be used in the final stage of data collection.

STAGE FOUR:

Individual meeting/semi-structured interview.   Beginning in approximately the fifth week of data collection, after the comparative data chart described above has been completed, a combination meeting/semi-structured interview will be scheduled with each key informant individually. At this time, the key informant will be given the opportunity of a first glance at the factual comparative data chart (only code numbers of key informants shall be used). This sharing of the 24-hour snapshots is intended for each key informant to have a glimpse at how other academics/parents are integrating their intellectual and child-care labour, and thereby to perhaps feel less alienated in their own parenting/academic labour. It will also be an opportunity for each key informant to discuss further any specific challenges and opportunities of their work. This first part of the meeting is expected to last approximately one-half hour.

Also at this meeting, each key informant will be asked the following two interview questions:

a.   Thank you for your participation in this study and for sharing your reflections on the integration of your academic and parenting labour. Please consider now, if you were to write two letters, one to the university institution where you work, and one to the family institution where you work, what recommendations, or wishes for change, would you suggest regarding how to make the integration of your work as a parent and as an academic less problematic?

b.   Has your participation in this research project been personally beneficial? In what way(s)? Are there any further questions or suggestions you may have regarding the project or any of the issues raised during the study?

The interview is expected to last approximately one-half hour. All interviews will be tape recorded, with written permission, and transcribed. Within one week after the interview, the key informant will be given their transcript (via university inter-office mail, in a sealed personalized envelope marked "Confidential"), and have one full week to edit the transcript.

...with ethics review, modifications were made to:

Letter of Informed Consent

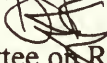Section B - Risk to Key Informants

Brock University

FROM: David Butz, Chair
Standing Subcommittee on Research with Human Participants

TO: Cecilia Reynolds

FILE: **97-53 Monika Pompetzki**

DATE: **November 24, 1997**

The Brock University Standing Subcommittee on Research with Human Participants has reviewed the research proposal:

Academics as Parents/ Parents as Academics : A study of the integration of Intellectual and Child-Care Labour

The Subcommittee finds that, overall, this proposal conforms to the Brock University guidelines set out for ethical research. The researcher may proceed with the work as soon as the following issue is addressed:

(a) the third paragraph of the informed consent form is puzzling. Please specify and clarify the sort of assistance you are offering,
(b) and in Section B, indicate the potential ethical ramifications of such a strategy.

Please submit a letter indicating how you have addressed these concerns.

DB/tar

Brock University

FROM: Monika Pompetzki, **File 97-53**

TO: Dr. David Butz, Chair
               Standing Subcommittee on Research with Human Participants

RE: Research Proposal Revisions

DATE: December 2, 1997

Thank you for your memo of November 24, 1997 regarding the review, by the Standing Subcommittee on Research with Human Participants, of my research proposal:

> ***Academics as parents/Parents as academics: A study of the integration of intellectual and child-care labours***.

In response to concerns raised by the Subcommittee, I have incorporated the following modifications:

1. The third paragraph of the letter of Informed Consent (revised form attached) has been changed to:

"I understand that the researcher, as participant-observer, may work with me in a limited capacity during the observation period. She may assist, for example, with distribution of papers in class, or perhaps read a story to my child. I understand that my name will not appear in this study; I will instead be assigned a code number to ensure confidentiality."

2. The answer to question number 5, listed in Section B-Risk To Key Informants (revised form attached), has been changed to:

"No, this study does not infringe on the rights of the key informants. Each key informant will agree to participate through the attached letter of "Informed Consent." Regarding the researcher as participant-observer, the researcher may assist the key informants with some work during the observation period, however, no key informant will be under any obligation to the researcher for such assistance. Also, there will be no data collection during the time of any assistance; for example, while perhaps reading a story to a key informant's child, the researcher would not ask that child for information about the key informant as a parent. The researcher has no deceptive intentions in offering this participatory work assistance. Furthermore, key informants may withdraw from the study at any time as indicated in the letter of Informed Consent."

I trust that the above modifications will alleviate the Subcommittee's concerns. If you should have any further questions, please do not hesitate to contact me.

Thank you.

cc: Dr. Cecilia Reynolds, Chair
    Faculty of Education Graduate and Undergraduate Studies

I, _____, agree to serve as a participant for the research study "Academics as parents / Parents as academics: A study of the integration of intellectual and child-care labours." This study will be conducted by Monika Pompetzki (905-356-9951, e-mail: mpompetz@ed.brocku.ca) as part of her Master's Thesis in the Faculty of Education, and for future publications. The thesis is supervised by Dr. Cecilia Reynolds (905-688-5550 ext. 3354).

I agree to participate in the stages of this research as described in the handout "Data Collection." These stages include four journal reflections, a one-day period of combined observation by the researcher and by myself, and a final meeting/interview. The interview will be tape recorded. I understand that within one week after the interview, my interview transcript will be given to me (via inter-office university mail, in a sealed personalized envelope marked "Confidential"), and I will have the opportunity to edit the transcript . I will have a full week in which to complete any editing. Once the transcript has been approved by me, the interview tape will be erased. I understand that the start times of the one-day observation and meeting/interview, as well as the location of the meeting/interview, will be at my convenience and suggestion.

I understand that the researcher, as participant-observer, may work with me in a limited capacity during the observation period. She may assist, for example, with distribution of papers in class, or perhaps read a story to my child. I understand that my name will not appear in this study; I will instead be assigned a code number to ensure confidentiality.

I understand that the study has been approved by the Brock University Ethics Committee and should not cause me any harm or distress.

I reserve the right to withdraw from the study at any time, and I understand that there will be no advantages or repercussions related to my choice to participate or not to participate in the study.

I agree to the above and I am fully aware of my rights as a participant.

I would like a summary of the results of this research study: Yes_____ No_____

Key Informant Name (print)   _____

Signature   _____

Phone Number   _____

E-mail Address   _____

Date   _____

Researcher's Signature   _____

Section B - RISK TO KEY INFORMANTS

1.   No, this research does not involve a topic which should cause the key informants any high level of emotional stress. However, as discussed above in #5 of Section A, the researcher is aware that child-care can involve emotional issues and will at all times be respectful of and watchful for any signs of upset. If any emotionally difficult time should arise, the researcher will ask if the key informant wishes formal observation to cease. The key informant may also, at any time, request that any aspect not be included in data collection, or that formal observation by the researcher cease. Each key informant will be assured of confidentiality. They will also be informed that their interview tape will be erased once it has been transcribed. Key informants will be given the opportunity to edit the transcript of their interview before it is used in the study. It will further be made very clear to each key informant that they may withdraw at any time during the study.

2.   Yes, this study may isolate the key informant and the researcher for short periods of time through the one day observation period, and during the meeting/interview. This isolation, however, should prove non-threatening to the key informant as these stages of data collection will have been explained thoroughly ahead of time by the researcher, and in the "Data Collection" handout given to the key informant; furthermore, the actual times and location of these data collection stages will always be at the key informant's convenience and suggestion. Every attempt will be made to have other adults nearby and doors open during the meeting/interview. The key informant would also be free to leave temporarily, or withdraw completely, at any time from any stage of the study.

3.   No aspect of this research is expected to cause the key informants any mental, psychological, or social harm. Key informants will be informed that they may choose not to participate in any or all of the study at any time, or not to answer any interview question that they may view as problematic in any way.

4.   No aspect of this research is expected to cause the key informants any physical harm.

5.   No, this study does not infringe on the rights of the key informants. Each key informant will agree to participate through the attached letter of "Informed Consent." Regarding the researcher as participant-observer, the researcher may assist the key informants with some work during the observation period, however, no key informant will be under any obligation to the researcher for such assistance. Also, there will be no data collection during the time of any assistance; for example, while perhaps reading a story to a key informant's child, the researcher would not ask that child for information about the key informant as a parent. The researcher has no deceptive intentions in offering this participatory work assistance. Furthermore, key informants may withdraw from the study at any time as indicated in the letter of "Informed Consent."

6.   No, this study is not expected to present any risks to the key informants.

Brock University

FROM: David Butz, Chair
              Standing Subcommittee on Research with Human Participants

TO: Cecilia Reynolds

FILE: **97-53   Monika Pompetzki**

DATE: **December 11, 1997**

The Brock University Standing Subcommittee on Research with Human
Participants has reviewed the research proposal:

Academics as Parents/ Parents as Academics : A study of the integration of Intellectual and Child-Care Labour

The Subcommittee finds that, your revised proposal conforms to the Brock
University guidelines set out for ethical research. The researcher may proceed.

DB/tar

Appendix B

Agenda for Focus Group

and

Evaluation Questionnaire

AGENDA
for
FOCUS GROUP

1.   Round table opening comments and introductions.

2.   Introduction of the meeting's agenda, and invitation to focus group members for additional items to be included.

3.   Presentation and discussion of data results:

   a) Issues of Conflict: how the responsibilities of academia and parenthood conflict with each other (anything to add? discuss?);

   b) Areas of Complement: how the responsibilities of academia and parenthood support each other (anything to add? discuss?).

4.   Recommendations for support structures at/through the university in response to 3a and 3b above (brainstorming session by all focus group members).

5.   Suggestions regarding how to carry out, or act upon, the recommendations offered in 4 above.

6.   A few explanatory notes regarding thesis:

   a) participant code *names* versus numbers;
   b) inclusion of children's artwork.

7.   Round table closing comments.

8.   Evaluation questionnaire.

EVALUATION QUESTIONNAIRE

1. Having participated in the three data collection methods of this study, please indicate each of these as **useful,** or **not useful**, as a **METHOD IN THIS STUDY** to better understand how academics/parents combine their work responsibilities. Please briefly describe **why.**

Journal Reflections: useful: ____   not useful:____

Why:

Observation Session: useful:____   not useful:____

Why:

Focus Group: useful:____   not useful:____

Why:

2. With a view to "participatory collection of data," would you suggest any other data collection methods that might have been **MORE USEFUL TO THE STUDY**? Please briefly describe **why.**

3. Has participation in this study been at all **PERSONALLY** beneficial? In what way?

4. Are there any final comments you wish to add?

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