

**Lockman, Darcy. (2019). All the Rage: Mothers, Fathers, and the Myth of Equal Partnership. New York: Harper Collins Publishers.**

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In "All the Rage: Mothers, Fathers and the Myth of Equal Partnership," psychologist Darcy Lockman delves into the issue of gender inequality in contemporary households. Lockman's research uncovers the domestic inequalities still pervasive within heterosexual relationships, and the still-existing biases which continue to underscore these behaviours. Lockman approaches the subject from several sociological perspectives and offers direction on how these issues can be resolved.

The persistent belief in biological essentialism, Lockman asserts, has been ingrained into society's subconsciousness and has become the bedrock of scientific discovery. Charles Darwin's ground-breaking nineteenth-century evolutionary theories were, Lockman asserts, erroneously applied to gender. At the time, Darwin had written that "[m]aternal instincts lead women to show greater tenderness and less selfishness . . . toward her infants" (p. 75). According to Lockman, however, that it was actually "an idea in search of a reality" (p. 75); one that ignored contemporary behavioural evidence to the contrary. Darwin's belief in gender essentialism was unfounded and, in fact, simply supported his previous evolutionary research rather than standing as an independent theory supported by its own deductive research (p. 75).

Following Darwin's era, research by early geneticist Angus John Bateman was used as a basis for scientific studies however his conclusions were later determined to be riddled with

inaccuracies as related to gender-based predispositions (p. 243). Lockman points to researcher Janet Shibley Hyde's 2005 examination of 46 meta analyses of gender studies. Hyde downplayed the differences between genders, stating that the data actually showed that, in fact, any "[d]ifferences between two women or two men were at least as likely as differences between any female/male pair" (p. 61). This conclusion calls into question the accuracy and reliability of historical studies asserting that large biological differences existed between men and women influenced their behaviour. These biased scientific conclusions, coupled with Darwin's popularity, fueled the "naturalistic fallacy" (p. 60) of female's natural inclination towards motherhood, a fallacy which is now baked into the ideals of Western society.

The physical ability of females to gestate, birth and breastfeed a newborn is often cited as proof that females, not males, inhabit a unique biological predisposition towards parenthood. Lockman, however, points to anthropological studies showing a lack of consistent, sex-based behavior in monkeys to dismantle the myths surrounding parental instinct. Studies show that behaviour in fact varies wildly *between* fathers: some "have little to do with infants" (p. 78) while others "hold, carry, nuzzle and respond to cries of distress from their offspring" (p. 78). Studies also show new primate mothers exhibiting awkward (and sometimes fatal) parenting techniques, such as holding babies upside down to breastfeed. It is through *practice*, not biology, that they become better at these skills (p. 74). These studies reveal the lack of gender-based parental instinct and emphasize both the importance of skills-based learning and the essential role nurture plays in behaviour.

It is, however, nurture that is the catalyst for misogynistic attitudes and sexist behaviours.

From an early age, humans experience subtle, yet powerful gender-based directives and expectations from socialization agents (p. 98). The most influential of these agents, parents, begin subjecting their young children to gendered expectations - these expectations are then reinforced by school peers and teachers. Lockman references psychologist Virginia Valian who states:

Masculine activities gradually acquire a superior status, initially through fathers' reactions to boys' choices of feminine activities and later through the disapproval of male peers. . . .[B]oys were especially likely to punish their male peers for feminine choices by ridiculing them or interfering with their play physically or verbally. Boys thus learn to devalue feminine activities and to shun them in order to avoid compromising their higher status (p. 104).

It is fascinating just how quickly gendered expectations begin affecting children's behaviours and this underlines the unequivocal power of social learning. These gendered expectations then follow both men and women into adult-hood and influence their looking-glass selves. This, Lockman asserts, is the reason behind why men "often feel little respect for low-wage 'women's work'" (p. 168), and why women are driven to intense and exhaustive mothering (p. 176), as these cultural expectations are heavily influential on their self-perceptions.

Lockman views the media through a post-modern lens, emphasizing its ability to easily spread gender-dividing narratives while simultaneously ignoring the fact that "men and women are similar in more ways than not" (p. 62). A New York Times write up, as an example, had stated that "women are the sex hormonally primed for parenthood" (p. 82), and blatantly ignored the fact that fathers, too, experience a "rise in the levels of the pregnancy-related hormones prolactin, cortisol, and estrogen in proportion to that of their baby's mother" (p. 83). These half-truths and misconceptions then get woven into public discourse. The book "Men are from Mars, Women are

from Venus” leans on gender stereotypes yet still outsells the neuroscience-based book “Delusions of Gender: The Real Science Behind Sex Differences” by a staggering “twenty-five hundred to one” (p. 61). This, Lockman argues, is how the media “legitimizes pseudo-scientific explanations” (p. 61), which makes it difficult for women who recognize sexist treatment to get validation and find resources to effectively and fairly deal with these issues.

So how does this misleading public discourse surrounding gender biases affect the private lives of women? Despite the large strides towards equality, these large gains have not been seen as much on the micro-level. This is the crux of Lockman's argument. Lockman offers the first-hand experiences of modern women as evidence that sexism continues to negatively affect women in the home. “Shannon” confides: “[m]y husband thinks he is supposed to bring home a check and do nothing else” (p. 22). “Erica” relates her typical day: “I’m running around like a crazy person getting the kids’ stuff, doing the laundry. . . . packing lunches, getting our daughter’s clothes out [and] helping our son with his homework. [My husband] just sits there” (p. 23). “Rebecca” echoes the sentiment of many women throughout the book, saying, “my husband just isn’t understanding that I need help” (p. 65). These experiences are symptoms of Culture enabling men to cop out, women’s truth being drowned out, and the burning embers of essentialism that have not yet been stomped out. In reality, in most heterosexual relationships, women are still overwhelmingly responsible for anything and everything within the domestic sphere, whether the work be physical, emotional or logistical, which negatively affects both their personal and career goals.

Motherhood is still framed as the most important role for women, to the detriment of their other roles which become sacrificed. The heaviness of domestic responsibility holds women back

from fully showing up in their careers. "Monique" acknowledges this, saying that she has "adjusted to the demands of parenthood by making changes to her work life" (p. 27), and is "struck by how little her husband's priorities have shifted" (p. 27). Women stepping back from the workforce has negative consequences for the future of policies and legislation crucial to the existence of gender equality.

Lockman offers suggestions to shift the view of unpaid labor as exclusively women's work, with a reference to married couple Mark and Amy who have written about their concerted efforts to achieve balance:

In a nutshell, they suggest scaling back two careers rather than one in order to minimize the need for outside child care, and to ensure that neither party feels alone with the pressures of family life. The challenge for men, they write, is to embrace more work at home and with the kids, while the corresponding one for their wives is to share the financial burdens while ceding their traditional control of the home (p. 112).

This challenge for men can be addressed through socialization in their early years. Lockman emphasizes that "[g]ender socialization starts at birth" (p. 98); many benefits of encouraging equality in childhood will be reaped in adulthood and thus positively affect the progress made towards true equality. We, therefore, need to be simultaneously addressing our own sexist adult behaviour as well as focused on not creating unconscious gender biases in the minds of our children.

In "All the Rage," Lockman emphasizes socialization as the driving force behind both men and women's approach to unpaid labour. Although it's disappointing that the book does not delve into women's fear of divorce and destitution, overall it is an excellent approach to the subject of gendered domestic roles. By focusing on the real accounts of women, Lockman facilitates a robust

understanding of the micro misogyny that is still experienced by women today. It is still optimistic, however, as it highlights our readiness to begin openly discussing domestic unfairness and changing our behaviours. This book is revelatory for all members of Western society, however it would specifically benefit academics who are wanting to see a practical perspective of feminism and to get a better idea of how individuals are affected on the micro-level.