



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

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Darcy Lockman's book "All the Rage" is a collection of experiences and research that looks to explain why equality in the household often disappears upon the arrival of children. This book includes many of Lockman's own personal anecdotes that highlight common frustrations found in many partnerships across the world. She shares the experiences of men and women she has interviewed with the intentions of understanding why they believe such behaviors are not only present but normalized and accepted. These interviews include the views of professionals from various fields and parents from different walks of life. Within the book, Lockman looks back and questions the stereotypes created from misinformation that fueled unrealistic expectations and gender norms. She goes into detail about the restrictions society's expectations have put on men and women alike, and the frustration on both sides as a result. Possible solutions and required implemented behaviors are brought to attention by Lockman in hopes of breaking out of the cycle however, these solutions often remain out of reach for many.

The equality disparity within a household starts from the very beginning and is perpetuated throughout one's life, resulting in the continued circulation of imbalance within society. Lockman notes that "stereotyped expectations influence the acquisition of gendered behaviors turning expec-

tations into prophecies” (p. 98). The gender training begins with parents feeding into gendered stereotypes by overestimating their boy’s locomotor abilities and underestimating their girls. She explains that the cycle is further reinforced in the classroom when girls are given more attention for gesturing and cooing, while boys get attention from screaming. Lockman notes this ultimately results in boys and girls learning to continue the behaviors that get them the most attention (being distracting for boys and being mild mannered for girls). The policing of behavior is also passed on to children by their parents, with boys policing the play of other boys who are not participating in masculine activities like their fathers did with them. Feminine activities are therefore devalued from a young age. Furthermore, Lockman notes nostalgia also sets in at a young age and due to reinforcement throughout childhood, boys learn to look back fondly on rough housing and horse play, while girls learn to love grooming and caring for others. Ultimately, this leads to women being raised to care for others, while men are raised to care for themselves, setting up marriages to be viewed very differently by both groups. In fact, a study highlighted in Lockman’s book exemplifies this through the findings that an increase in a women’s wage results in an increase in spending on the family, while an increase in men’s wage results in an increase in spending on himself.

As adults, the misinformation continues with books like “Men Are from Mars, Women Are from Venus” by John Gray that favour pseudoscience over legitimate studies. Lockman cites a study done by Janet Shibley Hyde which proved that “for seventy eight percent of the gendered differences measured . . . there was actually as much of a difference within gender as between gender” (p. 61). Lockman points to gender essentialism for sustaining harmful misconceptions as

it “works to transform initial obligatory maternal investment into long term exclusive maternal care” (p. 60) by explaining gender differences as biological inevitabilities between sexes, legitimizing gender stereotypes. Egalitarian essentialism replaced the idea of separation of spheres by portraying both sexes as “entitled to the same opportunities but will ultimately make different life decisions because of biology” (p. 121). Lockman points to current Japan, where women have the same educational opportunities as men but are expected to remain the primary parent (as that is what they are naturally inclined to be) leading to many women choosing their careers over having a family. This reality reflects a larger picture of declining birthrates when childbearing restricts a mother’s equal opportunity to make money. Lockman concludes the reality is egalitarian essentialism increases the pressure put on women to work while still maintaining the position as primary parent. Furthermore, despite mothers now being in the workforce, men’s jobs are prioritized where the expectation to leave early or take a day off for the sake of the children falls on women. Such norms lead to mothers missing out on promotions and other career developing opportunities.

Within the book, benevolent sexism aimed at women and hidden power held by men are also referenced, an example of the first one is; encouraging a woman to do the cooking, because she is just so good at it, a nice way of saying stay where you belong. The second is the ignorance towards one’s privilege; sitting in the living room until you are called for dinner and then returning there after eating without feeling inclined to lift a finger to help. Lockman points to men’s use of passive resistance, strategic incompetence, and refusal of responsibility as some of the strategies to prevent being held to the same standards as their partner in relation to housework and childcare.

In return, intensive mothering, micromanaging, and gatekeeping emerge in women. Society puts extensive stress on women to raise the perfect children that mothers feel pressured to put their children first and always do more or they are deemed inadequate. This pressure bleeds into the expectations put on fathers by mothers to also achieve perfection when dealing with the children, the result is increased criticism of the father's role, leading to a father's further withdrawal from childcare, and the mothers again increased burden. Consequently, the breakdown of relationships through the buildup of stress and resentment is prevalent when working mothers are left to be the primary parent, while their partners enjoy the freedoms of being 'helpers'.

In her book Lockman tells of how "women are more emotionally sensitive to over benefiting . . . in contrast men are more emotionally sensitive to under benefiting" (pp. 152-53). This statement is common throughout her entire book, with many of the interviews done including comments on how women feel the need to overcompensate if they are not the primary parent and fathers becoming frustrated when asked to help do a task that inconveniences them. Within the book, the increased freedom of women due to higher income was noted as being not because of greater partner involvement but rather the ability to pay for assistance in childcare and housework. Ultimately, the most effective method of getting and keeping fathers involved with housework and childcare is paternity leave and afterbirth classes. Otherwise, suggestions on how to equalize the second shift required constant communication and reinforcement by the woman towards her husband that she required his help. Lockman writes that the most equitable couples are in fact lesbians as they are without the gender stereotypes that dictate traditional households. Doing as much parenting as possible together is ultimately the most successful way of sharing the workload,

when this is not possible accounting; “considering and then anticipating each other’s needs” (p. 58) is cited as one of the most useful ways of sharing the workload. This method, however, only works when both parents are fully onboard or else one will end up keeping track of all the things they do without a return from their partner.

The use of interviews, studies and personal experience within Lockman’s book is very helpful as it gives a well-rounded variety of insight and information not always apparent from surveys or only a singular research method. A helpful addition would be the increased insight from the men she interviewed on their perception of their actions, or lack of actions, and how both men and women would change if they could go back. Overall, “All the Rage” was an eye opening and informative book that I would recommend to academics in women and gender studies as well as to sociology students. With the quote “gender difference is the product of gender inequality, not the other way around” (p. 62) being something I will continue to hold onto.