

fathers are becoming equal partners (even if a married father becomes unemployed he “will typically contribute no more than 30% of the domestic services and childcare” (24); and the most damaging myth of gender equality (“there is overwhelming and systemic evidence that mothers can never achieve economic equality in the labor market as things now stand” (44).

Through an analysis of trends, recent court cases, and comparisons of current American policies and ideologies with those of more “family friendly” nations such as Canada, Norway, and Sweden, Crittenden firmly establishes the need for and possibility of change, not only in policy but in how the United States thinks about women and family. For example, she writes in Chapter 13 that an interesting question to ask might be “why the worldwide problem of absentee fathers has been interpreted in Sweden as a call for equal partnering, while in the U.S. the same phenomenon has prompted cries for a return to traditional marriage, complete with breadwinning husband and stay-at-home wife” (246).

Crittenden’s final chapter, “How to Bring Children Up Without Putting Women Down,” leaves the reader with a sense of hope and call to action. She acknowledges that “Americans may never accept the kind of compassionate capitalism or caring state that western Europeans demand,” but she can nevertheless “easily imagine adding care to our pantheon of national values” (258). She outlines changes in the workplace, government, family, and community that will improve the conditions for women and children, and in turn enhance the public good. She reminds us that none of these changes will occur unless we realize that our decision to mother should not necessitate our exclusion from full participation in the economy and society, and that we, along with “all the free riders—from employers to governments to husbands to communities—have to pitch in and help make the most important job in the world a top national priority—and a very good job” (258).

Balancing Family and Work: Special Considerations in Feminist Therapy

Toni Schindler Zimmerman
New York: Haworth Press, 2001

Reviewed by Linda R. Ennis

Balancing Family and Work offers hope for working mothers who seek balance in their life at home and at work. It moves from the lived reality of Toni Schindler Zimmerman to the realities and reflections rooted in the research of the other contributors to this volume. Each chapter offers a unique vantage point from which to explore the issue of “balance.” Bacigalupe, Haddock, et al. and Macdermid, et al. offer insights from clinical research, while Brockwood,

et al., Zimmerman, et al., and Edwards, et al. discuss the results of their studies on accommodation, marital equality, and the impact of relocation on the resilience of children. Parker, et al. addresses the limitations of research in this area—which focuses largely on white, dual career, heterosexual couples—and argue for the need to expand the narrow definition of family. The volume concludes with an overview by Viers, et al. of the research in the field and its implications for therapists, as well as suggestions for future research. I appreciated Bacigalupe’s insightful call for families, practitioners, and researchers to reject either-or choices and to search for logic in balancing family and work.

All the contributors are sensitive to the limitations of their research. As Zimmerman points out, “couples were recruited for this study on the basis of their ability to successfully balance family and work.” At the end of the volume, it is encouraging to find Viers’s recommendation to integrate research into therapy, an affirming view of the bridging potential of theory and praxis.

Dehumanizing Discourse, Anti-Drug Law, and Policy in America: A “Crack Mother’s” Nightmare

Assata Zerai and Rae Banks
Burlington: Ashgate Publishing Company, 2002

Reviewed by Jennifer Musial

Dehumanizing Discourse, Anti-Drug Law, and Policy in America is an excellent interdisciplinary study of the rhetoric constructing the “crack mother.” Zerai and Banks combine discourse analysis with quantitative research to argue for a change in public policy, one that moves away from criminalizing maternal drug use and toward rehabilitation. Following the vein of Dorothy Roberts’s *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty*, this text examines the social construction of the poor, pregnant woman of colour. Zerai and Banks use intersectionality, as put forth by Patricia Hill Collins, to analyze how race, class, and gender affect legislation, punishment, and public opinion.

The book is arranged in two parts: part one is qualitative and part two is quantitative in nature. Part one highlights the “hostile environment” that addicted women face. The authors look at the history of “crack moms” in media coverage that demonizes poor, African American pregnant women. Next, medical studies of “crack babies” are deconstructed to point out that cocaine is not the sole factor in determining the sickness of a child. The authors convincingly argue that “inadequate prenatal care is the strongest determinants of low birth weight while drug use is not significant” (92). Here,