crucial that these mothers become aware that their daily struggle is not only a personal issue but a concern with societal repercussions for all mothers and, I would add, all workers. To conclude, *Mothers Unite* is an inspiring and optimistic book that will be most useful to scholars and students. It is also necessary reading for social activists and policy makers who are dealing with one of the most pressing policy challenges: how to promote work-life balance.

Superdads: How Fathers Balance Work and Family in the 21st Century. By Gayle Kaufman. New York: New York University Press, 2013. Pp. x+263. $75.00 (cloth); $24.00 (paper).

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Drawing extensively on in-depth narratives derived from a fairly diverse sample of 70 fathers living in California and North Carolina who had at least one child living with them under 18 years of age, Gayle Kaufman explores how contemporary fathers navigate their work and family lives. She frames her book by identifying three types of fathers: old dads, new dads, and superdads. The book offers a largely descriptive account of how the three types of fathers manage their lives. Kaufman also devotes special attention to both married fathers and single fathers who are superdads. In addition to considering how men make their initial transition into fatherhood, she overviews the work-family dilemmas fathers face. From a broader perspective, *Superdads* emphasizes how the everyday practice of fatherhood in the United States has been transformed in recent decades for all fathers.

Old dads are presented as traditional fathers who commit themselves primarily to their work and to being the family breadwinner. Many of their decisions stem from their tendency to see their financial obligations to support their family as their top priority. Their stress is often connected to the expectations they have of themselves to achieve more in their work; they tend to expect less of themselves when it comes to nurturing their children. Yet, according to Kaufman, these fathers appear to be more attentive to their children than were the old dads from previous eras.

New dads, on the other hand, see themselves as much more than financial providers and have, in some respects, become the new normal. They have a more balanced orientation toward their work and family responsibilities. Because they generally hold less conventional gendered beliefs, they deliberately try to accept and accommodate their partner's employment activities. At times, they adjust their work schedules and priorities, but they do not fundamentally challenge their work arrangements. Compared to old dads and superdads, new dads are described as experiencing more conflict and stress because they simultaneously have strong commitments to work and family.

Finally, superdads "go above and beyond to spend as much time with their children as possible, making changes to their work lives *because* of their father role" (p. 22). Superdads privilege their experiences as engaged fathers over their jobs and careers. Thus, with their children's needs foremost in mind, superdads make key decisions about various aspects of their work: type of job and with what company, timing and number of hours suitable for paid work, and whether gainful employment is even necessary. In her introduction and conclusion, Kaufman makes a forceful case for her use of the label "superdads." My reaction to the term is mixed. Despite its marketing appeal, the "super" prefix potentially misleads because it is blind to men's financial constraints and unintentionally conveys the narrow image that this form of fathering is always superior to the "new dad" model.

For the most part, Kaufman's threefold typology of fathers provides a useful heuristic device to conceptualize how different fathers manage their orientation to both work and family. From the data presented, I generally agreed with how the individual fathers in the study were categorized, but it sometimes may be difficult to differentiate clearly between a new dad and superdad in practice (e.g., see Clay's story, pp. 136–39). Moreover, fathers' orientation may fluctuate quickly over time as they wrestle with changing personal, family, and work-related circumstances.

Kaufman provides a cursory overview of her analysis strategy in a short appendix, but researchers would have been better served by a more detailed methodological discussion. I wonder too if additional insights could have been generated from the data had they been analyzed more rigorously with a theoretical purpose in mind. Theoretically speaking, Kaufman's data could probably reveal much more about the complex individual and interpersonal processes that shape how fathers negotiate work and family life. In terms of sensitizing concepts, I was surprised that she did not incorporate themes from the social capital literature. Such themes can speak to fathers' actual and possible contributions to children's lives based on the fathers' type and level of involvement in paid work and caregiving networks. How do old dads, new dads, and superdads differentially mobilize social capital to monitor their children's lives and influence opportunities for personal growth and well-being?

One of the strengths of the book is that we hear the details of how fathers from different socioeconomic backgrounds manage their everyday lives as they address and sometimes attempt to balance their work and family responsibilities. We learn how remarkably organized some fathers are and how they meticulously arrange their lives to accommodate the schedules that define their children's and wives' lives. These narratives remind us that fathers are quite capable caregivers if they put their mind to it.

With an eye on the future of American fatherhood, Kaufman concludes her timely book by offering policy recommendations in support of superdads. She highlights how family-relevant policies vary from state to state and she emphasizes how the United States is regrettably far less progressive than many other countries in supporting father-friendly policies. Consistent with C. Wright Mills's perspective, she underscores how some fa-

thers attempt to make changes to their personal lives without confronting the larger context that constrains their choices. She astutely notes that structural changes are necessary to accommodate dads more effectively and to provide them with the resources they need to be more involved with their children in productive ways.

Superdads is a welcome addition to the expanding collection of rich, qualitative studies that bring to life men's everyday joys and struggles as fathers. In particular, Kaufman provides an empirically grounded account of men's intersecting aspirations and responsibilities as fathers and workers. This book will appeal to a wide range of social scientists interested in learning directly from fathers how they perceive and handle work-family conflicts.

Gay Dads: Transitions to Adoptive Fatherhood. By Abbie E. Goldberg. New York: New York University Press, 2012. Pp. viii+235. $75.00 (cloth); $22.00 (paper).

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Lesbian and gay families are increasingly recognized as part of the contemporary relational landscape and are the subject of a growing number of sociological studies. In parts of North America, Europe, and elsewhere, changes in policy, legislation, and cultural representations signal an increased social acceptance of sexually diverse family forms and this, combined with the growing cultural confidence of lesbians and gay men, has opened up historically new opportunities for how sexual minorities imagine and "do" family. At the same time, as is evident in the arguments made by those who seek to protect heterosexual privilege with respect to marriage, same-sex-couple parenting continues to cause considerable concern among family conservatives. Critics of same-sex-couple parenting, and especially gay male parenting, often equate it with exposing children to heightened physical, psychological, and emotional risks and see it as indicative of contemporary irresponsibility and fecklessness with respect to family and social norms. Such concerns can be especially heightened where neither same-sex parent has a biological link to the child, as in the case of same-sex-couple adoption.

Against this backdrop, Abbie E. Goldberg's *Gay Dads* provides a detailed and nuanced analysis of gay male parenthood from the perspective of gay couples who were in the process of adopting a first child and who, either through single or coparent adoption, had actually adopted by the time the study was completed. Unlike most recent studies of same-sex parenting that focus on the implications of gay parenting for children, Goldberg focuses on how same-sex couples negotiate the adoption process and early parenthood and the interpersonal, legal, family, and community factors that influence this. Seventy individuals (35 couples) were interviewed before and