by women workers to the problems posed by family formation. Mason and her coauthors continue this trend, arguing that "traditionally conceived gender discrimination" no longer accounts for inequalities between men and women in the professoriate (p. 44, see also p. 85). I think this is a problematic line of argument that is contradicted by a range of studies, from experimental social psychology to qualitative interviews with women faculty themselves. Surely there is a need to address gendered discrimination in all its forms.

This book would be an excellent resource for women faculty and graduate students and would work well as a text in a course on gender and work. I find that students are often completely unaware that the university is a workplace like any other, with equally (and sometimes more) vexing patterns of gender discrimination. It would also serve as an excellent primer for university department chairs and administrators on the problems faced by faculty mothers and on the solutions that might make our institutions more family friendly.

Family and Work in Everyday Ethnography. Edited by Tamara Mose Brown and Joanna Dreby. Philadelphia: Temple University Press, 2013. Pp. xii+228. $89.50 (cloth); $29.95 (paper).

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In *Family and Work in Everyday Ethnography*, editors Tamara Mose Brown and Joanna Dreby have put forward a collection of essays that describe how having a family influences ethnographic data collection and interpretation. Authors Erynn Masi de Casanova, Jennifer A. Reich, Joanna Dreby, and Leah Schmalzbauer describe how being pregnant or being a mother opens up the field in various ways. Having children, we learn, eases the transition into the field and helps to overcome class boundaries. Schmalzbauer, for example, describes how being pregnant allowed her to "bond" with her research subjects and also led her to assess the difference between the Mexican mothers' outlook on parenting and her own (p. 82). The experiences relate to the Weberian or Geertzian perspective of the malleability of ethnographic data. Had the researchers themselves not been related to the parental sphere, they would have likely gathered different data and would have drawn different conclusions.

The authors overwhelmingly argue their children enhanced their work. The volume in fact challenges what the editors perceive as the artificial boundary between field and home. As Dreby and Brown write in the introduction of the book: "These chapters . . . demonstrate that the work family divide that so profoundly shapes ideas about our work and our home,

and even the title of this book and this chapter, are not given. They are negotiable" (p. 13). Indeed, we learn a lot about how having family requires creativity and adaptability, such as homeschooling children while doing fieldwork across the globe or taking children along to interview appointments and observations. In the most extreme case, the family even becomes the anchor for ethnographic endeavors. Sherri Grasmuck, for instance, conducted an ethnography about the baseball league that her son and her husband were active in as a player and coach. In this case the boundary between family and work is blurred completely and Grasmuck acknowledges she was "rarely able to completely turn off my brain to my research" (p. 190).

After having read the first part this volume, the childless ethnographer may wonder how he or she is able to do meaningful work without having squirming bundles of joy in tow. Yet, as the volume progress the celebration of parenthood becomes refreshingly relativized. Two essays stand out and are essential for turning this collection into an important contribution to the methodological literature about immersion in the field. In "Parents and Children, Research and Family, Life and Loss," Chris Bobel describes how the death of her teenage daughter has dramatically and irreversibly shifted the categories she used to frame her research. She powerfully reminds us that ethnography is a project of meaning making and finding sense in often senseless and brutal observations. So what happens, she asks, when unexplainable tragedies defy any attempt to make sense of life? How can we find meaning in data knowing that life is random and full of senseless and brutal coincidences? Bobel touches on the boundaries of academic discovery and shakes up the conceptions we use to bracket data collection. Her solution remains vague, yet quite compelling—rather than looking for patterns we should strive to let data work on us, or as she puts it, referencing Rainer Maria Rilke, we should "live the questions" rather than entering the field looking for answers.

Randol Contreras's essay also breaks up the stream of at times self-congratulatory tales of successful life-work balance. He describes how his award-winning ethnography of Mexican gangs in the South Bronx has led him to the neglect of his son (*The Stickup Kids* [University of California Press, 2012]). His child, absurdly, was driven to the exact subculture Contreras was studying. It is a painful tale about the alienation that arises when one is completely immersed in a world very different from the duties of fatherhood. Contreras almost lost his son while finding his place in the academy. For the first time we are confronted with considering the price paid for the celebrated carnal sociology of street life that catches the limelight of the discipline.

This volume brings us back to the basic Weberian assessment of cultural analysis in reminding us that despite all precautions, it is impossible to

know how our presence alters what we observe and how who we are shapes what we are able to see. Yet, this volume tries to be more than just a cautious reminder about the malleability and contingency of ethnographic data. The editors also strive to put the issue of family and work balance in the forefront and to question the feasibility of drawing boundaries between work and family life. It is in this claim that the volume neglects the analytical power that ethnographers and any analyst of culture can draw from distance from the field. At least, if we subscribe to cultural analysis in the Weberian and Geertzian tradition, being aware of our own cultural predispositions is fundamental to uncovering and deciphering the meaning that we are presented with. Finding a balance between immersion and retreat is consequently an analytical necessity that distinguishes sociological analysis from purely journalistic and narrativisitic work. In this sense the volume touches on, but does not answer, one of the core dilemmas of ethnographic work: complete immersion and blurring the boundaries of the private and the work life generates fascinating data, but is it also conducive to thoughtful, innovative, and measured analysis?

The Way We Die Now: Intimacy and the Work of Dying. By Karla A. Erickson. Philadelphia: Temple University Press, 2013. Pp. xiv+192. $29.95 (paper).

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In her study of a continuing-care retirement community, Karla A. Erickson portrays aging and dying with concern and compassion. She brings a fresh view to late life through her detailed ethnographic study of "Winthrop House," a respected levels-of-care facility in a small Midwestern college town. As an ethnographer of labor, Erickson aims to discover how workers accomplish the intimate and often invisible work of caring for aging and dying residents. She intends to use experiences at Winthrop House to explore contemporary conditions of aging and dying while attending to "when, why, and how we die now" (p. 10). By studying one continuing-care center in depth, *The Way We Die Now* proposes to illuminate what dying in the United States is like now, although the author also acknowledges that a researcher cannot generalize from one case. The tensions between illuminating general concerns and making unsupported generalizations occur throughout the book.

Erickson does considerable work in defining and opposing common beliefs about aging and dying, many of which are residual from generations past. Yet as dying lengthens, new questions arise about how to live while dying. Much of Erickson's analysis turns on two important concerns: "di-