

especially sexist, racist, patriarchal, and pejorative view of women.

Informative articles are presented that invite readers to consider significant issues such as the psychological impact of pregnancy and birth as they relate to a couple's developmental level and history of coping with change. Lynch provides a critical reminder to therapists to explore a couple's previous unwanted pregnancies and decisions around these significant events. Kleinplatz provides a thorough review of how fertility is understood and conceptualized in North America. She respectfully suggests that infertility is "perhaps ... deep within ... not linked to biomedical approaches alone" (18).

Unfortunately, Schoenewolf's contribution mars an otherwise useful volume. Replete with expert and pathologizing language, he links the Vampire myth to fantasies of passive-aggressive males and case histories of couples enacting this fantasy. Schoenewolf's description of a fantasy/dream involving a "black girl" and a white male who inserts a syringe into the girl's neck and sucks her blood is disturbing and racist. Further, his Freudian psychoanalysis connects these fantasies to phobia about women's breasts. In fact, this article perpetuates a disparaging view of women and men alike, and I am not convinced by the rationale provided for its inclusion despite objections by three members of the editorial board. An article on grief after miscarriage or identity development of new parents would have been a more meaningful addition to this resource.

Overall, *Couples and Pregnancy* provides practical guidance to therapists working with couples and individuals around issues of fertility. I would recommend this book to counselors, social workers, and psychologists, but would advise them to skip the article by Schoenewolf and seek out resources that embrace cultural diversity and offer more balanced views of family systems.

Work and Life Integration: Organizational, Cultural, and Individual Perspectives

Ellen Ernst Kossek and Susan J. Lambert, eds.
Mahwah, NJ: Lawrence Erlbaum Associates, 2005.

Reviewed by Cayo Gamber

This volume is comprehensive in that the researchers have studied a broad range of individual workers (differing in age, gender, sexual orientation, race, ethnicity, and skill level—from managerial and professional workers to lower-level wage earners), companies, geographical locations (both domestic and international), and types of studies (from individual case studies to multi-method studies). The organizational scholars chosen to contribute to this work bring well-considered research, insightful theoretical perspectives, and sound praxis to their individual contributions. Given that American workers not only work the longest work

hours of any industrialized nation, but also are subject to “the most unequal income and benefit distribution in the industrial world” (171), a volume such as this is both timely and indispensable in its close and exhaustive study of the ways in which “[j]ob quality; the ability to control when, where, and how one works; performing tasks that enhance skills and careers; work and societal cultures that value personal life; and opportunity structures that facilitate job security, mobility, and access to work-family supports” contribute to successful work-life integration and balance (4). In addition, this volume is timely in arguing that quality enhancement rather than cost containment should guide the way in which employers invest in their employees.

In their cross-cultural analyses, the researchers also substantively address matters of equity and social justice. For example, many American workers experience “the pressure to get tasks done faster; the pressure to work longer hours; and the pressure to work 24/7, or anywhere and anytime, which has been created by the widespread availability and use of cell phone, e-mail, voice mail, and fax machines” (46). Many European workers, on the other hand, live in countries where “labor and/or government have been active in attempting to create a social force that legitimizes the value of time spent by parents with family” (57) and, as a result, “limits are being placed on the maximum hours employees may work per week, and rest periods and holidays are being mandated” (8). Moreover, in countries such as Norway and Sweden, family care is constructed as a collective, rather than an individual, responsibility; thus, one’s community and government are expected to intervene in work-life/work-family relationships. In this volume, cross-cultural comparisons also include an investigation into the ways in which globalization impacts southern-hemisphere countries, where globalization, on the one hand, can increase women’s “opportunities for employment and economic independence” and, on the other hand, can reinforce “traditional gender hierarchies in developing societies by placing women in segregated and low-wage work” (367). The scholars argue that as we become increasingly interconnected, attending to the conditions of all workers in all countries will be vital to improving work-life policies.

In their feminist analyses, the contributors point out that while women traditionally were held responsible for work-family “issues,” today both men and women not only are responsible for balancing work and family, they also are impacted by the fact that the work and life spheres “are socially constructed as separate and discrete, are set in adversarial relationship to each other, and are differentially valued” (174). In addition, work spheres themselves are gendered: “linear thinking, rationality, assertiveness, and competitiveness—typically are thought of as masculine” while “empathy, listening, and sensitivity—typically are thought of as feminine” (175). The researchers argue that men and women should not be seen as intrinsically different. Often it is organizational structures that maintain male privilege in the work place and that make it appear that men are more attached to work than women. That is to say, women may display less attachment to their work “not because they are women but

rather because they are stuck in dead-end jobs” (330). Moreover, in evaluating work-life integration, it is worth recognizing that “the division of labor within households is not taken into consideration in typical work structures”: “[m]en spend an average of 40 minutes each day on cooking and routine housework, compared to women for whom it occupies up to 2 ½ hours” (333). In fact, “[n]ot only do organizations fail to recognize that women carry more responsibility at home, but it is common for these facts to be turned around and used as the basis for prejudice against women” (333).

I wonder if, perhaps, the researchers might have gained from expanding the definition of “life”—that is, not focusing their research on life as it is framed by family responsibility. Editors Kossek and Lambert had considered such an expanded definition and decided against it, however, when practitioners in the field argued that redefining the field in terms of “quality of life” issues rather than work-life issues would make it even more difficult to sell work-life innovations to American employers (515).

In its charge to change the work place to fit the workers, this volume will appeal—widely and fully—to academics, practitioners, policy makers, and organizational leaders.

Birth and Birthgivers: *The Power Behind the Shame*

Janet Chawla, ed.
New Delhi: Har-Anand Publications, 2006.

Reviewed by Nané Jordan

Janet Chawla’s edited volume on “birth and birthgiving” in India is a significant collection of essays signaling new directions for critical, complex, passionate research and writing on birth and birthgiving within a context of ever increasing globalization. Focusing on the threatened practices of indigenous birth knowledge and the work of *dais* (traditional midwives) in India, this book celebrates indigenous traditions relating to birth and their practitioners, birthgivers.

Chawla’s opening essay records through a religio-cultural lens her journey toward *dais*-focused research, initiated by MATRIKA. She enters the complexities of Western and Indian feminisms, motherhood discourses, essentialism, the biomedical technologizing of birth in India, caste and gender disparities, religion, the targeting of *dais* in development discourses, and the problem of representing research subjects. Chawla studies “genealogies of the sacred as they pertain to birth and birthgivers” (52). For example, she discusses female procreative blood and its relationship to the “demonic” feminine in Vedic and