

that may protect their age-generation from harm in the time of HIV/AIDS. In Ghana, urban youth have introduced Valentine's Day celebrations that hold promise for facilitating intergenerational communication on sexuality. While access to jobs and money in eastern Uganda and Zimbabwe and new ways of being religious in Ethiopia empower youth, they also challenge the authority of elders.

To its credit, *Generations in Africa* looks beyond the stereotypical image of contemporary Africa as a continent plagued by poverty, disease, corruption and political turmoil. The authors are neutral and unbiased in their analysis. They consistently focus on people and relationships, but readers are never allowed to lose sight of the backdrop to Africa's generations – the influences of economic decline, political instability, the AIDS epidemic and rapid urbanisation. Tellingly, even remote rural Africa is portrayed as part of the globalised world. While African elders 'certainly never visited an Internet café or disco' (p. 382), contemporary African youth are described as global citizens who are increasingly subscribing to ideas of personal success rather than collective progress. They 'dream of wealth, power and consumer goods, yet only a few will have the opportunity to acquire social position, influence or a good income' (p. 64). Thus, real success may be equated with emigration. For good measure, the chapter on 'transnational reciprocity' follows Ghanaian economic emigrants out of Africa to their destinations in Europe to document the problems they experience in caring for elders at a distance.

The collection was first conceived at a panel on generations at the First European Conference of African Studies held in London in 2005. Most of the contributors appear to be 'outsiders' to the societies they analyse. This may be appropriate as there is a longstanding tradition in social anthropology of studying the 'other', which affords the advantage of distance in seeing the overall picture. Judging from the biographical sketches appended, only four of the 18 contributors were born and bred in Africa. If there is any hint of a western perspective in the interpretation of generations, this might only serve to make this collection of papers more accessible to an international readership. *Generations in Africa* should attract a wide readership. It will be essential reading for those with an academic interest in the subject of intergenerational relations, but practitioners and Africa watchers will also benefit from the valuable insights into African society.

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Christine Milligan, *There's No Place Like Home: Place and Care in an Ageing Society*, Ashgate Publishing, Farnham, UK, 2009, 188 pp., hbk £55, ISBN 13: 978 0 7546 7423 8.

As the population ages, and welfare policy shifts care-giving responsibilities away from the state, it is increasingly necessary to consider the long-term care of older people and the role of informal carers. This book draws together a decade's

worth of Christine Milligan's research with the wide interdisciplinary care-giving literature, to provide a critical analysis of care in community and residential settings. A geographical lens is used to examine the ways in which relationships change with sites, such as the home, and how transitions in the care-giving relationship are spatially embedded and manifested. The book unpacks and critically analyses terms and assumptions that have been at the cornerstone of community-care policies in neo-liberal states over the last 50 years. In doing so, it draws attention to pressing issues that need to be considered in the context of an ideological policy turn towards 'ageing in place'.

The questions addressed in this book were precipitated by the author's own family experiences of informal care. Chapter 1 succinctly outlines the emergence of community-care policies and Chapter 2 builds on this by critically analysing academic conceptualisations of care, carers, care-giving relationships and the different sites of care. Issues of gender, class, ethnicity and culture are addressed in Chapter 3 in a discussion of who actually provides informal care. The book is primarily situated in the western and neo-liberal context, but Chapter 4 examines care in non-western settings in order to illustrate that care is not only a cultural practice but also shaped by the political and economic context (p. 43). This chapter also makes the important point that care is a two-way process as older people may be care-givers themselves (p. 59). As the home is framed as the appropriate locus of long-term care it can become institutionalised: Chapter 5 examines how this affects the relationship that older people and informal carers have with their homes.

I found Chapter 6 particularly interesting. Through a discussion of new care technologies, it highlights the way in which care-giving networks are extending and, for example, how call centres are being framed as sites of care (p. 86). The premise that the community will care is challenged in Chapter 7, which also builds on previous chapters, by questioning the policy assumption that the community is a stable and bounded geographical locale (p. 91). Chapters 8 and 9 look at the theme of change: the negotiation of care transitions from the home to residential settings and how emotions attached to places change over space and time. The issue of porosity (the blurring between the boundary of formal and informal care) is addressed throughout the book. Chapter 10 draws these discussions together, with Milligan considering whether community care is a new form of institutionalisation (p. 145). Chapter 11 provides a succinct conclusion.

This book is a timely and valuable contribution to emerging work in the geography of care and care-giving. More importantly, in using a geographical lens, it develops in an innovative way the existing sociological, social gerontology, health sciences and social policy literatures that have not fully explored the ways in which care-giving is spatially shaped. This book demonstrates how care is negotiated across numerous sites, spaces and scales; and that the boundary between informal and formal care is increasingly blurred. In uncovering the situated nature of care, the geographical perspective draws attention to the limits of current policy. In sum, this book provides an excellent addition to the current literature. It is well written and provides a clear account of the policy and theoretical landscape. The book successfully draws together a wide interdisciplinary literature. Case studies and secondary data are effectively used to

illustrate concepts. Although detailed national comparisons are not made, the issues considered do have wide relevance. This book will be of interest to students and researchers working in the health and social sciences.

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