

dementia to develop a critique of concepts of personhood based on liberal presuppositions of the centrality of memory, reason, self-consciousness, autonomy and self-advocacy, which are ‘precisely the attributes which the condition of dementia takes away from the sufferer’ (p. 242). Swinton draws on Macmurray, who outlines an alternative view of personhood based on the human capacity for action and relationship. ‘For Macmurray ... personhood emerges from relationship; community is the place from where individuality emerges. It is as “I” relate to “you” that I discover who I am and what it means to be human. *I am because we are*’ (p. 250). Swinton finds his ultimate grounding for this concept of personhood in the Christian doctrine of Trinity.

In summary, this is a valuable book offering some interesting insights into ageing and spirituality from anthropological, theological and other perspectives. It also engages with such states as frailty, dementia and dependency, providing material that teachers and students of undergraduate and postgraduate students of nursing, social work and applied studies in theology may find useful.

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Daniel Dorling, *Injustice: Why Social Inequality Persists*, The Policy Press, Bristol, UK, 2010, 400 pp., hbk £19.99, ISBN 13: 978 1 84742 426 6.

The present politically angst-ridden times, of apparently worrying about ‘fairness’ as we slash public services, provide a highly relevant context to Danny Dorling’s book *Injustice*. The book will be of interest to academic audiences as well as anyone concerned with inequality and social justice. The premise is that injustice arises not only from the unequal and unfair distribution of resources, but also from a set of growing attitudes and beliefs which sustain inequalities. As affluent parts of the world have been able to address some of the consequences of the five giant social evils that concerned Beveridge: ignorance, want, idleness, squalor and disease; we have replaced these with a set of ideas that maintain these inequalities. These are that ‘elitism is efficient’, ‘exclusion is necessary’, ‘prejudice is natural’, ‘greed is good’ and ‘despair is inevitable’. The book is structured so that each of these tenets are explored in detail in each chapter, and Dorling brings a lively and impassioned approach to presenting the detail of his evidence to support his assertions.

Addressing the idea that ‘elitism is efficient’, in Chapter 3 Dorling suggests education is less concerned with addressing ignorance, and more about ranking and dividing children. The consequences are that we come to believe in the ideas of exceptional talent for few, and therefore necessarily at the other of the end of the scale a large proportion of us are defined as illiterate and/or delinquent. The injustice of elitism is that it values only a limited set of skills and diminishes everything else. He sums up by suggesting we should view the abilities of all children rather than concentrating on potential to do more.

Chapter 4 argues that once the immediate demands of absolute poverty, of ‘want’, have been met, ‘exclusion is necessary’ becomes a way of thinking. We then seek to safeguard our social standing, by having the goods and opportunities

the people we identify with seem to enjoy. Dorling suggests we tolerate inequalities of income because of belief that there is something 'natural' in the distribution of human experience and characteristics. He provides an interesting discussion about the historical context for the use of the bell curve as a model of distribution and the development of eugenics. Dorling also points to the consequence of this belief in the increasing development and justification for physical polarisation of communities.

This is followed by an exploration in Chapter 5 that 'prejudice is natural' and part of a wider racism. As affluence grows so does the possibility of having other people than yourself do the dangerous, dirty or difficult work. This workforce is provided by people being unable to manage within their income, and so having to work continuously to maintain their standards (or their debts), something Dorling describes as modern indentured labour. From this point he discusses the issues of racism and multiculturalism, and how far society recognises and values the differences of the people within it. He notes the inequalities of wealth between localities and the consequent polarisation of communities. This in turn creates fear and hardens attitudes, and an unspoken prejudice and self-belief of a few that they are inherently superior and so deserve their privilege.

Chapter 6 expands on the maxim expressed by Hollywood through the character Gordon Gekko that 'Greed is good'. The theme is illustrated by the example of the car. Dorling shows how car ownership is not now about who might 'need' the facility of a car more, such as lone parents with children and buggies, but it is more about a possession which epitomises status, psychological wellbeing and sense of self. In contrast, as a result of the love affair with the internal combustion engine, the poorest have to breathe in the worst air and pollution. Dorling goes on to articulate his damning analysis of what he calls orthodox economics as a driving ideology behind excessive and conspicuous consumption. Finally, Dorling extends his analysis that 'despair is inevitable' to the nature and distribution of depression amongst the young and the poor, in particular. He paints a gloomy picture of widespread mental ill health and use of prescribed medicines for depression. The driving forces are apparently the insecurity and competitive environment that are a consequence of the injustices he has outlined.

Throughout the book Dorling provides a detailed mixture of news reports, anecdotes and statistical evidence to support his assertions and he presents them in a lively style. Sometimes this meant that I was less convinced or clear about the differences in manifestations of elitism *versus* prejudice; or about when greed overlapped with exclusion. However, I was able to forgive this because of the conviction and enthusiasm Dorling brings to his writing. This is epitomised in the final chapter where he provides a more uplifting view of humankind, an optimism for change, and the potential for challenging injustice. The whole book is refreshing and engaging, and has provided me with a new perspective and ideas to consider the changes in our social and economic landscape in the near future.

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