

while Bruder's pursuit in delineating the contemporary contours of the new neurosciences is deft and exciting, the proposition that a productive uncertainty brought by these new epistemologies will challenge and replace traditional ontologies still seems overly optimistic.

Inequalities of Aging: Paradoxes of Independence in American Home Care, by **Elana D. Buch**. New York: New York University Press, 2018. 263 pp. \$30.00 paper. ISBN: 9781479807178.

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In her first book, anthropologist Elana Buch provides a long overdue and thoughtful analysis of the American home care system. What makes *Inequalities of Aging: Paradoxes of Independence in American Home Care* unusual is that it examines the intersection between home care workers and their elderly clients, underscoring the commonalities of their existence and interdependence. Buch traces the interaction between paid home care workers, specifically home health aides, and their clients through two home care agencies in Chicago. One is "Plusmore," a public agency with a contract from the State of Illinois, and the other is "Belltower," a private agency.

Buch sets the stage for her book by detailing the commonalities between the clients and workers. Both workers and clients are predominantly women, are working poor or low-income, and rely significantly on government benefit programs such as Medicaid and food stamps, and, for most clients, Social Security. Buch uses this commonality to connect her work to theories of reproductive labor from critical feminist scholars. Building on reproductive labor, Buch introduces the concept of generative labor, which she defines as the "wide range of moral imaginings, practices, processes, and relations through which people work together to generate life in all its forms" (p. 6).

Buch uses multiple ethnographic methods to construct themes related to generative

labor, including participant observation, interviews, and life histories. The themes emerge around care relationships in practice and the meanings and consequences of the relationships for the home care workers and clients. The book is organized around several thematic chapters that explore the relationships between the home care workers, the home care agency supervisors, and the clients, each of whom has important life issues that often contradict the needs of others in what Buch describes as the triangle of care (client, home care worker, and agency).

In Chapter One ("Generating Independence"), Buch focuses on the histories of several elderly clients, such as Harriet Cole and Hattie Meyers, both of whom are black women, to illustrate how older adults' cultural constructions of personhood and independence translate into efforts to maintain control over their home. Mrs. Cole, for example, shared the same ethnic background as Virginia, her home care worker, but presented herself to Buch as a generous patron of Virginia, describing Virginia as the equivalent of a domestic servant. Buch observes that Mrs. Cole's construction of her relationship to Virginia allowed Mrs. Cole to maintain her self-conception of being an independent middle-class woman despite the reality of the multiple financial, physical, and social vulnerabilities that threatened her façade of independence.

In Chapter Two ("Inheriting Care"), Buch shifts her focus to the lived experience of the home care workers. Using a historical perspective, she relates the lives of the predominantly low-income women of color and immigrants who staff the home care agencies to the overrepresentation of women and people of color in the domestic, low-wage workforce caused by racism and discrimination in the United States.

In Chapter Three ("Making Care Work"), Buch addresses the impact of the home care agency organizational framework on the client-work relationship. She argues that organizational constraints, such as codes of ethics, professional standards, and policies and procedures, create a unidirectional relationship and one that aggravates inequality between home care workers and their clients, particularly the more affluent clients. Buch

observes that home care workers are encouraged by their agencies to maintain close, sometimes loving and supportive relationships with their clients but are told they cannot share details of their own lives, even though clients and workers often live in the same neighborhood and have common cultural bonds.

In Chapters Four and Five (“Embodying Inequality” and “Independent Living,” respectively), Buch describes cases that support the theme of embodied care practice. Embodied care practice is where home care workers provide care designed to respect and preserve each older client’s preferred lifestyle while meeting their needs. Buch describes the practice as putting the clients’ needs before their own and helping the clients maintain their belief of continuing independence despite the clients’ actual physical and mental frailty. As an example, Buch describes home care worker Sally Middleton sleeping on the narrow sofa of client Maureen Murphy, who was recently released from the hospital, and waking up several times in the night to help Ms. Murphy to the bathroom (pp. 126–28). The workers’ efforts in maintaining the clients and their homes, Buch concludes, often becomes a normal expectation, devaluing the work of the workers and their personal burdens.

In Chapter Six (“When Care Falls Apart”), Buch elaborates the adverse impacts of providing embodied care on the lives of the home care workers. She details examples of client demands and needs often taking priority over the familial responsibilities of the home care workers (to spouses, children, parents) and their personal physical and mental health needs. Buch presents the cases of home care workers Grace Washington (pp. 187–95) and Doris Robinson (pp. 184–85) as examples of the devaluing of workers. Buch observes that the need for money and lack of agency benefits, such as health insurance and family leave, contribute to further degrading the value of the workers, contributing to high turnover rates, which also adversely affects the quality of client care.

In her conclusion, Buch asserts that the home care system generates poverty and inequality among the care workers and limits their ability to earn a living wage and to care for both their clients and their own families.

Buch asserts that solving the problem will require policy-makers to address issues that affect low-income wage earners generally, such as a living minimum wage, paid leave, and expanded access to health care.

In the end, Buch’s work provides excellent insight into the complex world of home care worker and client relationships and yet another example of the failure of policy-makers to address the situation of low-wage earners. If there is any limitation to the book, it is the lack of focus on the role of Medicare and Medicaid home care benefits in creating many of the situations described in the book. Having said that, the book is excellent and would be an excellent addition to graduate or undergraduate courses on aging policy, social work, and public health.

You Say You Want a Revolution? Radical Idealism and Its Tragic Consequences, by **Daniel Chirot**. Princeton, NJ: Princeton University Press, 2020. 192 pp. \$29.95 cloth. ISBN: 9780691193670.

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Taking its title from the Beatles’ song “Revolution,” Daniel Chirot’s new book *You Say You Want a Revolution? Radical Idealism and Its Tragic Consequences* carries the spirit of the song, which portrays revolutions as an ambiguous enterprise. Chirot’s definition of revolution as a deliberate and quick transformation of society’s political institutions, often accompanied by economic and social change, allows the consideration of cases not usually defined as revolutions, such as the rise of Nazi Germany. With this broad definition and a mosaic of case studies, Chirot focuses on revolutions’ negative outcomes, notably violence and corruption—the book is a warning against the extremes of revolutions, on the left and on the right. It offers a sobering and gut-wrenching inventory of revolutionary shortcomings and atrocities from around the world over the last three centuries, justifying Chirot’s normative liberal call to moderate radical idealism. Reading the book during the upheavals of 2020 can be