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Pasveer, B., Synnes, O. and Moser, I. (Eds) *Ways of Home Making in Care for Later Life*.

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In *Ways of Home Making in Care for Later Life*, editors Bernike Pasveer, Oddgeir Synnes and Ingunn Moser bring together a rich set of contributions from a variety of disciplines, including Science and Technology Studies (STS), medical anthropology, sociology, psychology, philosophy, narrative medicine and migration studies.

The volume takes issue with how Western policies cast the ageing population and the emerging care deficit as 'problems', and even as crises, that exceed the 'normal' capacity of home for caring (p.2). Simultaneously, home is advanced as the solution: the ageing-in-place paradigm suggests that people can live independently and safely in one's own home, regardless of age and disability (p.3). In these discourses, 'home' features as a noun: a singular, given location that affords living and ageing well. The volume provides a critical examination of 'home' as highly valued in care practices, but all too often taken for granted. Extending feminist care ethicists, the editors insist that "home and care are always and already intrinsically intertwined" (p.2): care *makes* home. Thinking home, later life and care together, the book aims to unsettle stable notions of home, and provides a compelling case for home as the result of the *work of home making*.

The volume is divided into three sections, outlined below, each unsettling the trope of home and care as a stable repository through three types of work involved in home making. The use of verbs here aids the foregrounding of relations and arrangements, that are made, and remade at the intersections of home and care, and exposes the fragility, partiality, and openness of the orderings called home in later life.

Part one, 'Moving Imaginaries', attends to the ideas and ideals of home, and how they are impacting and negotiated in later life. For example, the chapter on home as a cultural imaginary by Oddgeir Synnes and Arthur W. Frank (Chapter 2) highlights stories as performative acts of home making. Listening to these stories emerges as a form of care in itself, here called 'narrative care'.

Subsequent chapters show how making home through imagining it is also done across geographical (Chapter 3) and temporal (Chapter 4) distances. Of significance in these chapters is the emphasis on the arrangements that fail to produce a home that lives up to its idealised imaginary, exposing an important caveat of ageing-in-place policies.

Part two, 'Negotiating Institutions', empirically explores how homeliness may be achieved and maintained in care institutions. The chapter by Daniel López Gómez, Mariona Estada Canal and Lluvi Farré Montalá (Chapter 8) provides a particularly poignant analysis of the ways in which two co-housing initiatives in Spain enact home, ageing and care, bringing about different opportunities, limits and problems for their inhabitants.

Part three, 'Shifting Arrangements', pays careful attention to how home emerges from relations between people, things, affects and locations. Ger Wackers' personal account of his wife's final months in their residence in Norway (Chapter 11) highlights the many alignments that were required to making this home conducive to his wife's dying. The chapter by Christine Ceci, Ingunn Moser and Jeannette Pols (Chapter 14) illustrates the continuous (re)alignment of spaces, devices, techniques and people that are needed stay in sync with the changes brought about by advancing dementia. Importantly, the authors offer space to the possibility of breakdown, and the merits and losses involved in making and maintaining new arrangements.

To me, reading and re-reading the book during the COVID-19 pandemic lockdown felt both ironic and thought-provoking. The collection was published when the virus was first named in China in December 2019. The public health response in the UK, where I currently live, emphasised self-isolation as a way to 'protect the National Health Service' and 'save lives' – negating that many in this country sleep on the streets. *Ways of homemaking* enabled me to question how in this message, home and health care were tied together in new ways. It offered tools to make sense of how caring for an ill flatmate in our living-room-turned-part-time-office, at once made maintaining the comforts and familiarity expected of home "easy to fail and hard to succeed" (p.100), and turned us flatmates into a caring community. It brought to the fore the many things that were part of these shifting

arrangements: hand sanitiser, health anxiety, video-meetings to ask befriended doctors for advice, group meals, and constant interpretation of seemingly ever-changing public health messages. Meanwhile, newspaper accounts of home-schooling fatigue and alarming statistics of increasing domestic abuse incidence illustrated the book's message that home is not merely a place of positivity and benevolence, but can also be a place of conflict, and even tyranny (p.43, p.141). Through its emphasis on architecture and design, people, imaginaries, policies and things, the book opens up insights into how the curtailing of relations with any of these, means a drastic unmaking of home in many ways, a diminishment of life worlds. It became clear that home is only home if we have some degree of control over who comes in and goes out. To me, that the book offered so many tools to think and rethink these issues, attests to its capacity to inform a broad number of academic debates, scholarly quests and personal puzzles pertaining to matters relevant to us all: ageing, care and mortality.

More than merely well-edited, the volume is a collective achievement of collaborative work: all authors (editors included) workshoped and peer-reviewed their drafts. This resulted in a clear and coherent, skilful exploration and theorisation of home in care for later life, which is an excellent resource for a broad readership, and especially policy makers, educators, and scholars interested in ageing, end-of-life, and care.

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