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**Review of *Poverty and Shame: Global Experiences*. Elaine Chase & Grace Bantebya-Kyomuhendo (Eds.). Reviewed by Mary A. Caplan**

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giving it out anymore." Edin and Shaefer vividly describe the dilapidated homes of their informants. In one of them, twenty two people subsist. Several of those interviewed have no teeth.

The fact that such destitution exists in the United States is alarming, and the book's compassionate portrayal of good people scrounging just to survive will stay with the reader for years. What to do? The authors offer detailed suggestions for subsidizing jobs for the poor, strengthening TANF, refining the EITC, raising the minimum wage, and inducing/requiring employers to offer predictable and stable work schedules, although the important role of labor unions in improving low-wage work is not discussed. *Two Dollars a Day* is a short, beautifully written book that will open the eyes and hearts of all readers, and one hopes its powerful punch will galvanize a public campaign that says simply: this is unacceptable.

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and International Relations, Northeastern University

Elaine Chase & Grace Bantebya-Kyomuhendo (Eds.). *Poverty and Shame: Global Experiences*. Oxford University Press (2015), 336 pages, \$90.00, (hardcover).

Poverty has consequences beyond material scarcity. As social creatures, human beings can and do experience a range of harmful social psychological effects of poverty. These effects are best encapsulated by the concept of shame, a state of feeling profoundly inadequate compounded by real or imagined negative social appraisal. As such, shame and poverty have a strong relationship. Adam Smith's attention to this is evident in his assertion that every person has the right to appear in public without the shame of visible poverty: a linen suit and leather shoes, standards of dress during his time. How is the shame of poverty produced and reproduced in everyday life, and what are the variances and consistencies across nations? These are the questions that Chase and Bantebya-Kyomuhendo answer in *Poverty & Shame: Global Experiences*. Their examination of the "poverty/shame nexus" builds upon several overlapping literatures, including recent ethnographic work on the lived experiences of people who are poor, Amartya Sen's

capabilities approach and other work that advances multidimensional measures of poverty, and literature on social exclusion and social psychology. Moreover, the book fits within a trilogy of companion books, namely work that advances the theory that poverty and shame are co-constructed (Walker, 2014), and an edited book on policy prescriptions to ameliorate the coexisting conditions of shame and poverty (Gubrium, Pellissery, & Lødemel, 2014). Published most recently, Chase and Bantebya-Kyomuhendo's book is best read nested in the middle of this group.

To understand the relationship between poverty and shame, a sizable team of researchers examined texts and videos and conducted interviews in Uganda, Pakistan, India, China, Great Britain, South Korea, and Norway. Given that these countries have a considerable range of economies, types of poverty (absolute vs. relative), policies, cultures and religions, they were chosen by the authors precisely to examine the experience of shame and poverty within divergent contexts. The book is formatted in three sections (cultural conceptions, lived experiences, and the role of the media), and evidence from each of the seven countries is examined. This configuration allows the reader to read deeply in one conceptual category and compare findings across countries. Readers who are interested in a particular geographic area would benefit by choosing a country and skipping across each conceptual section. An examination of the material by country grants a certain amount of continuity when the story of an individual country unfolds in its expressions of shame and poverty, and may make for a more authentic experience for the reader.

It should not be a spoiler that the authors do indeed find global continuity that the condition of poverty, no matter how it is measured, produces harmful shame that is felt internally and expressed and reproduced through social mechanisms. The book not only advances a universal theory of poverty and shame, impressive given the comparison between the Global North and South, but it also provides nuanced accounts of how this relationship is co-constructed between and among systems and individuals. The depth of these findings is truly impressive. That said, might it be true that if one goes looking for something, one will find it? The strongest counter-narrative

is the finding that shame is not necessarily always negative, as it can promote social cohesion in some contexts. Luckily, the text offers clues on how to deconstruct the shame/poverty nexus when it does cause harm, and it makes a considerable contribution to understanding a meaningful sphere of human existence.

Mary A. Caplan, *University of Georgia, Athens*

Eric Tang, *Unsettled: Cambodian Refugees in the New York City Hyperghetto*. Temple University Press, (2015), 220 pages, \$24.95 (paperback); \$70 (hardcover).

Researching and writing *Unsettled*, Eric Tang could not have predicted the 2015 refugee crisis, which makes his work oh so timely. Tang spent fifteen years as a community organizer in the Northwest Bronx's refugee neighborhoods, and his experiences permeate the pages of the book. Importantly, though, the knowledge produced through this political engagement with the subject matter only intensifies the bite of his research. The book offers readers an evocative look into an earlier refugee crisis, that of the thousands of people who fled Cambodia at the conclusion of the Southeast Asian War.

In the first part of the book, Tang offers a history of how the Southeast Asian War, in particular the U.S.'s widening of the war through a massive bombing campaign in Cambodia that destroyed the livelihoods of thousands of peasants. He points out that President Richard Nixon ordered the carpet-bombing of eastern Cambodia. From the late 1960s into the early 1970s, the U.S. dropped nearly 2.8 million tons of explosives there, "exceeding the total tonnage of such devices used during the six years of World War II and rendering the tiny nation the most heavily bombed in history" (p. 30). Individuals who survived this raining death then suffered through the horrors of the Khmer Rouge, years in refugee camps, and a new kind of confinement in cities across the U.S. that became home to refugee populations. Between 1975 and 1994 approximately 150,000 Cambodian refugees were settled in the United States; some 10,000 of these refugees arrived in the Bronx.

*Unsettled* describes and sharply analyzes how Bronx