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Review of *Exiled in America: Life on the Margins in a Residential Motel*. Christopher P. Dum. Reviewed by Qianwei Zhao.

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explains personal choice as the main reason for the existence of social problems. The emphasis on individualism, including personal control and personal responsibility, is at the heart of what makes obtaining a CHL appealing. Many respondents believe that government policies foster a culture of dependency and hope to take personal responsibility to protect their individual freedom from government control. The author suggests that concealed handgun licensing is not only an expression of an individual right to self-defense, but also a representation of self-reliance and personal liberty.

The author makes a positive contribution to the analysis of how the intersection of gender, race, and class influences CHL holders' understandings of potential crimes. It is well supported that although learning to be aware of potential crimes can be beneficial, people are more likely to be victimized by the social construction of criminality than by crime itself. One serious limitation of this book is that most respondents are white people. If the responses from African American CHL holders were collected, the author would have stronger empirical evidence for his main arguments regarding the centrality of race. Overall, this book helps us understand the reasons for obtaining CHLs specifically. The author provides a useful practical recommendation, advocating that instructors at licensing courses should pay attention to how biases shape people's understandings of potential crimes.

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Christopher P. Dum, *Exiled in America: Life on the Margins in a Residential Motel*. Columbia University Press (2016), 320 pages, \$34.99 (hardcover).

Individuals experiencing residential instability are among the most marginalized in the United States. Sociologist Christopher P. Dum's new book explores the lives of residents in *Boardwalk Motel*, located in a white middle-class suburban town of Dutchland. Through a year of immersive ethnographic research, Dum thoroughly investigates the impact of a constellation of social

forces on these marginalized residents. In this book, he not only depicts the daily struggles of residents in pursuit of survival, but also highlights their sustained efforts to resist stigma and deprivation. He convincingly argues that policies of both micro and macro levels should provide support and care to this vulnerable population, instead of stigmatizing and isolating them. At the end of the book, Dum offers valuable insights regarding potential policy reform across a variety of domains.

Dum conceptualizes Boardwalk residents as social refugees who "have been impelled to relocate within their own country of citizenship because of the influence of social context and/or social policy" (p. 43). The reputation of Boardwalk Motel is notorious in the community, not least because it provides housing for registered sex offenders. Prior to settlement in Boardwalk, the majority of residents had histories of trauma in childhood and adulthood, incarceration, substance use, disability, and antecedent residential instability. Living in Boardwalk further exacerbates their sense of fragility, because Boardwalk life involves a significant amount of difficulty, including deprivation of material and social resources, conflict with other residents, and the stigma attached to the Motel.

The book is encouraging, however, in discovering a vibrant and caring community established by these residents despite their deprivation. To satisfy both material and social needs, residents transfer available resources via an underground economy and share both resources and social capital with other residents. Perhaps just as surprisingly, residents often extend emotional resources to other residents by taking care of those they perceive as the most vulnerable or deprived among them, such as residents with mental illness. Dum's description of this resilient community helps readers develop a profile and recognize the humanity of residents, and not to be blinded by the stigma imposed on them by the broader society.

Another significant contribution of this book is the identification of underlying mechanisms explaining of residential instability. Dum perceives of homelessness situated in the context of complex layers of social forces. On the policy level, he suggests that the deinstitutionalization movement in the 1970s,

a more punitive criminal justice system, the lack of services for veterans, together with recent economic recession, each play a role in increased residential instability and social marginalization nationwide. Culturally, such forces interact with the social sanitization trends initiated by middle-class communities to remove the physical presence of these social outcasts. On the individual level, a majority of residents were drawn from disadvantaged communities with extensive exposure to stressful life events since childhood.

With this understanding in mind, Dum proposes a wide range of policies customized to the unique needs of this transient population. On the micro level, he emphasizes the importance of collaboration between the residential motel, the criminal justice system, and social services to provide support and care to residents. However, one limitation is that no detailed guidance is provided in the book in terms of how to encourage and facilitate such collaboration between different social agencies. The book would be even more appealing to policy makers and practitioners if specific guidelines were incorporated in the book to facilitate such collaboration.

On the macro level, Dum suggests provision of housing directly to this transient population and a change in those policies that create homelessness. However, his policy propositions focus primarily on adults who have already been marginalized, with little mention about how to minimize potential social inequalities among children. According to the narratives of residents in this book, the material and social disparities between these marginalized residents and their middle-class counterparts originated already in childhood. Existing research conducted among homeless populations also highlights the significant role of adverse childhood experience in predicting later residential instability. Thus, the book would have benefited greatly if Dum had incorporated policies to direct resources and services toward children from disadvantaged backgrounds aimed at achieving more social equity among children.

Despite these limitations, this is a highly engaging, touching, and inspiring book that gives voice to one of our society's most marginalized populations. It deserves wide reading and

discussion among those working in criminology, criminal justice, sociology, and social work, as well as the educated public who have a strong concern for social justice and social equality.

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Chris Lehmann, *The Money Cult: Capitalism, Christianity, and the Unmaking of the American Dream*. Melville House (2016), 398 pages, \$28.95 (hardcover).

Even many relatively sophisticated observers of American society were left in a state of rather shocked disbelief by the election of Donald Trump to the highest office in the land. How could this happen, and who are these people, the Trump voters? How could we have missed what had apparently been going on right under our noses for decades? There is a growing list of books now aimed at exploring this 'other America,' and a number of these are highly recommended. Although Chris Lehmann wrote this book prior to the rise of Donald Trump as a political phenomenon, it is nonetheless an important contribution to this current reading list. Trump drew some 80% of the vote among conservative, evangelical American Protestants, and Lehmann's book endeavors to provide a thorough historical reading of American Protestants in relation to their views on money and the general capitalist economy.

As would be expected in a treatise focusing on capitalism and American Protestantism, Lehmann is often playing his interpretations off Max Weber's seminal essay, "The Protestant Ethic and the Spirit of Capitalism." In that work, Weber suggested that by upholding virtues of the importance of secular work, enterprise, trade and self-sufficiency, the Protestant ethic created the social ethos in which capitalism would thrive. Protestantism originated, of course, in central and northern European territories, whose economies of wealth production Weber contrasted with the Catholic lands to the south. However, the paradigm example of Weber's thesis is that of the Puritan states in America. Although the original Puritan settlers were