

health and psychological well-being. Acknowledgement of this, especially in a psychiatric facility, is very refreshing.

The book is divided in chapters that focus on the women (and other family members), the architects and interior designers, the staff working in the facility, and finally the authors' own perspectives. This structure ensures that the book is very readable but also allows for a gathering of momentum as each voice is added, which collectively provides a narrative that is rich and ultimately instructive. The narrative consistently reinforces the complexity of the task of creating a space and place of safety and healing for psychologically distressed women of many backgrounds and their children.

Before proceeding to report their results, the authors offer a grounding chapter tying their report into social constructionist and feminist perspectives. These perspectives prompt for questioning around the nature of motherhood in today's world, reminding us of the presence of deeply ingrained gendered roles in our society and their intransigence despite the start of more recent societal shifts regarding gender, sexuality, and queerness. Referencing Foucault and Rose, the authors highlight the reality for patients in such facilities, that is, their positioning as subjects and their exposure to the dominance of "medical" and "psy" languages, terminologies, and conceptualisations. Their reference to Foucault (2006) "History of Madness" and the "gendering of madness" serves to reinvigorate our need for constant vigilance to the political, social, and cultural constructs that contrive to challenge women's health and mental health.

The results indicate that within the inside and outside spaces, the private rooms, and shared living areas, there are

areas that delineate the clinical and regulatory nature of the "workplace" and others that are suggestive of "home;" although as the authors state, Park House presents a simulacrum of a home but is purposively not a home. The development of a clinical environment which still enables a sense of home was and is a constant aim, as the book's front cover suggests, and it must be a gratifying finding for all who worked diligently and collectively in developing the facility, that mothers' residing at Park House report the place to be a welcoming place and one that could facilitate well-being.

The book contributes much to raising the awareness that mental health is not only an individual issue, but an issue very much influenced by the social determinants of health, that is, the settings and conditions in which we live, which includes the built environment. The fact that we care about trying to get this right at such an important transition point in family life is heartening.

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Reference

Foucault, M. (2006). *History of madness*. Routledge.

Author Biography

Jane Fitzgerald, PhD, works as a clinical psychologist with children and families and is interested in advancing public mental health.

Anderson, K. J. (2021). *Enraged, rattled, and wronged: Entitlement's response to social progress*. Oxford University Press. 238 pp. \$35.00 (paperback). ISBN: 9780197578438.

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DOI: 10.1177/03616843211050245

Real, raw, relatable, and relevant. These are four words that best describe Anderson's approach to psychological entitlement and how it reinforces inequality in her book *Enraged, Rattled, and Wronged*. Her thorough investigation from a social psychological research perspective of "how we got here" (i.e., a Trump presidency) is eye-opening and informative. Her writing style allows readers to understand how social forces have shaped not just this election, but previous elections and, most likely, future elections. Instead of pointing the finger at White men for being entitled, she points the fingers at what contributed to the development of that psychological entitlement (parents, teachers, peers, and popular

culture; Chapters 3 and 4) and its strong negative consequences (e.g., ignorant, egocentric, and mean; Chapters 5 and 6). In fact, her intersectional feminist approach to entitlement recently sparked lively discussion in my Psychology of Women class, and I expect it will do the same in my Psychology of Men and Masculinities course. It demonstrates just how much society and socialization influence our gendered behavior.

Anderson is *real* and *raw* in her presentation of information; the two adjectives cannot and should not be separated here. A quote by comedian John Oliver is used to start Chapter 1 and sets the tone: there will be no sugarcoating of information in this book. She calls out discrepancies and inequalities as she sees them, leaving no stone unturned (e.g., referencing the lengths through which Republican politicians go to win elections which include, but are not limited to, purposefully passing laws making it difficult for populations with less power to vote; Introduction). In Chapter 6, Anderson makes it clear that White people are quite literally dying because of their obsession with whiteness and power, and specifically links this with Trump's presidency through tax

cuts, lax gun laws, state funding cuts, and the strong dislike in, and distrust of, the Affordable Care Act. In Chapter 3, Anderson discusses how in schools there is “zero-tolerance” for physical acts of aggression and violence, but yet homophobic bullying and sexual harassment, ways in which boys demonstrate power and dominance, are ignored. While a seemingly obvious connection in hindsight, the wake with which I was hit while reading this section was overpowering. In keeping with her commitment to present information from an intersectional perspective, Anderson also discusses how this violence is especially criminalized for students of color in a pre-school to prison pipeline.

Relatable and *relevant* are how Anderson has made her real and raw work feel like part of a social dilemma we can all solve. “Cashing in her entitlement like it’s a Starbucks gift card...” (p. 5) allows Anderson to exemplify just how problematic, and common, entitlement is. While based in social psychological research, Anderson’s approach and discussion of entitlement is framed in such a way that readers

can relate to the research, her points, and her overall message. Another quote from Chapter 5, “What is the most efficient way to get under a man’s honor-related skin? Call him a woman or a homosexual” (p. 165). She turns the research discussing men’s reactions to being called or referenced as anything less than masculine into lines that stick with you and make you think far beyond reading these sections. As such, her book is primed to reach far beyond the academic community.

Overall, I highly recommend this book for those looking to learn, to grow, and to feel a sense of understanding (even if still enraged) of “how we got here.”

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