

addressing questions of affirmative action, Black 'underclass' or investigating African American philosophers (historical figures), e.g., Du Bois and Alain Locke, such that the broader debate is left undone. However, if we recognize Mills' claim that the racial contract is central and not marginal to a conception of the global, then the examination of the history of African American philosophers must not be seen as local in focus but as the (particular) vehicle to rethink what constitutes true universality. Though white supremacy fosters false universality (a distorted conception of the global) universality in and of itself is not false. Universality if it is not reduced to an arid abstraction must be mediated via particularity.

Mills' short but provocative text is a must-read for all those who seek to go beyond the veil of professional philosophical tradition. Mills' lucid and open writing style makes available a wealth of complex philosophical concepts and forms of analyses to the non-philosopher. Hopefully, we will hear more from Mills in the future.

John H. McClendon III
University of Kansas

Kyeyoung Park. *The Korean American Dream: Immigrants and Small Business in New York City*. (Ithaca: Cornell University Press, 1997). 228 pp., \$15.95 paper.

Kyeyoung Park illustrates how the Korean American dream emerges from a harsh reality. Park's central argument is that Korean immigrant adjustment is driven by an ideology of self-help. Within the context of this ideology, Korean immigrants see a close connection between entrepreneurial activity and basic survival in America. It is argued that the primacy of establishing one's own small business in order to generate stability and security has an overarching influence on the activities of individual Korean immigrants and the Korean American community in general. From this premise, Park describes how the preoccupation with entrepreneurship for subsistence shapes various spheres of life for Korean Americans. Chapters discuss how this ideological orientation sets the parameters for familial relations, gender roles, working conditions, political activities, and religious practices in the Korean community.

Interestingly, the Korean American dream is laden with contradictions. Old constraints are replaced with new ones as familial and gender roles shift in response to conditions in the United States. Although an entrepreneurial ethos forms the nucleus of the Korean American ideology, many Korean owned businesses experience financial difficulties and high rates of insolvency. In fact, Park points out that most

Koreans experience downward mobility after coming to America. The contradictions of the Korean American dream are even reflected in religious activities. For instance, Park describes how Christian fundamentalism provides Korean Americans with a source of social support and escape from economic adversity, while simultaneously reinforcing the entrepreneurial ethos embedded in the Korean American community.

Park's narrative adds texture to prior literature. However, in a similar manner to other studies, it falls short of a meaningful discussion of the broader structural factors that generate and sustain the small business orientation of Korean immigrants. Park indicates that underemployment is rampant in the Korean American community, and subsequently, Korean Americans establish small businesses to survive. However, there is no direct examination of why Korean Americans initially encounter obstacles to full incorporation in American society, while their Anglo-American counterparts do not. Granted, Park explores this issue when discussing experiences Korean Americans have with racism and racial discrimination. However, the central role of racial hostility and intolerance in the Korean American experience, and the American experience in general, is suppressed by Park's thesis.

The well developed examination of parochial issues in the Korean American community is not balanced with a discussion of general conditions in society that set the parameters in which this community is confined. For instance, a handful of passages describe how Korean Americans experience racial tension within the context of their businesses, but scant attention is paid to systemic discrimination that initially shackles Korean Americans to the small business sector. Like other studies approaching the Korean American experience from this bent, Park does little to parry the collective denial of legitimized racism in American society.

Robert Mark Silverman
Jackson State University

Gail Pellet and Stanley Nelson (producers and directors). *Shattering the Silences*. California Newsreel, 149 Ninth Street, San Francisco, CA 94103. VHS video, 86 minutes. 1997. Rental: \$95; purchase price: \$295; previews; free for two weeks. Phone: (415) 621-6196.

"Our silence will not protect us," poet and feminist Audre Lorde has written, and broken silences recur with startling clarity in *Shattering the Silences*. The video documentary features professors of color from across the nation discussing their experiences as scholars, as people of color in predominantly white institutions, as women of color in predomi-