

collegiate athletic exploitation and gay/lesbian marginalization all the more significant to an African American experience?

Reestablishing his critical lens with *Foc*, Gray observes the casting of macho-man Richard Roundtree from 1970's *Shaft* as a gay man in an interracial relationship, thus providing astute insight about media's construction and deconstruction of black heterosexuality. But most TV watchers already knew this actor had challenged his so-called macho image in an earlier *Roots* episode begging an angry slave-master (George Hamilton) not to whip him. Obviously aware of this, Gray does not mention it, perhaps because juxtaposing such imagery of (black) masculinity, or the diminishment of it, might support conventional notions of masculinity vis-a-vis an image of homosexuality.

Gray skillfully demonstrates his repartee at word-smithing, which at times is a bit overbearing. For instance, he overuses the word "discursive." Still, the ebb and flow of his impressive narrative have an analytical and conceptual complexity reflecting intimate knowledge of the material and the skill to deliver it.

Clarence Spigner  
University of Washington

**MaryCarol Hopkins. *Braving a New World: Cambodian (Khmer) Refugees in an American City.* (Westport: Bergin & Garvey, 1996). 192 pp., \$55.00 cloth.**

Cambodians, officially classified as Asian Americans, are a part of this large group which contributes to the country's fastest growing minority population. The Cambodians in Middle City, the pseudonym of a Midwestern city, however, live in a world unlike any resembling those in middle Asian America. They are victims of poverty, of dangerous urban housing and of social isolation. The majority are of poor health, illiterate in English, and too old or too distracted to learn. Hopkins' study of this community is classic ethnography, describing in vivid details the ordinary family and Buddhist ceremonial life of the Cambodians as they adapt to an American city. She interprets for the reader her intimate knowledge of a people and its community, covering topics on how Cambodians meet their basic needs in an alien environment, their patterns of kinship and social organization, their traditional values in a new setting, and the individuals and their institutions as agents of culture change. There is a chapter on Cambodian children in American schools and one on maintaining traditional culture and the barriers to change. Her assessment of the community stems from a systematic comparison with

life in Village Svay, a community in Cambodia studied by May Ebihara in the early seventies, and with typical "American" ways of doing things. Some of Hopkins' anthropological comparison resemble a tedious checklist unless one is interested in Cambodian's Eskimo kinship pattern and its varying uxorilocal (matrilocal), virilocal (patrilocal), amitalocal (resides with bride's mother's sister) residence pattern, for instance.

A major contribution of the book in Hopkins' analysis of the Cambodians' continued misery and isolation after fifteen years in Middle City. She identifies the following related factors as barriers to their successful adjustment: the effects of Pol Pot's slave camps and the trauma of war, misguided Federal policy on refugees, aid agencies' failure to comprehend the enormity of the problems, and sponsors and churches who withdrew help because most believed in a refugee's immediate 'self reliance.' Hopkins contends that differences in cultural orientation between Cambodians and Americans make it difficult for the typical Cambodian to be economically active, socially mobile and eligible to receive a fair share of resources. A problem in adopting a cultural perspective is that it can too easily perpetuate the myth that to be a Cambodian one *must* be poor and disadvantaged and is therefore intrinsically different from being a non-Cambodian. As individual Cambodians who have moved away from Middle City clearly illustrate, even where hopelessness and misery are deeply entrenched, there is some scope for Cambodians to advance individually and collectively within the opportunity structure of society, perhaps becoming "Asian Americans" in the process. But Hopkins' main job here, after all, is to conduct an anthropological study of a group of refugees struggling in a new world, and there aren't many anthropologists or writers who can do it better than this.

ChorSwang Ngin  
California State University, Los Angeles

**Paul Kivel. *Uprooting Racism: How White People Can Work For Racial Justice*. (Philadelphia: New Society Publishers, 1996). 243 pp., \$16.95 paper.**

*Uprooting Racism*, by Paul Kivel, is a deceptively simple book which covers a lot of ground. Kivel defines racism, places it in context, specifies its effect on certain groups, and shows how to fight it.

He begins with, "This is a book about racism for white people" and goes on to explain what it means to be white in a society which institutionalizes oppression and social injustice based on a definition of "whiteness." Privilege, benefits, seeing whiteness as normative, and tactics