

philosophical stance of Alasdair MacIntyre (born 1929) which he sees as a third option between Enlightenment foundationalism and genealogical (Nietzschean) perspectivism. He begins with the discussion of the overall structure of MacIntyre's "tradition-constituted rationality," beginning with his early thought on the subject, continuing with a treatment of four of his major works, "After Virtue," "Whose Justice? Which Rationality?," "Three Rival Versions of Moral Enquiry," and "Dependent Rational Animals," concluding with his later essays and lectures. He examines then MacIntyre's political philosophy, specifically his model of the ideal political order. In chap. 6, Kozinski discusses in detail the arguments of critics of MacIntyre's political model and moral theory who find that it presupposes and fosters the liberalism which his moral theory and political model explicitly reject. He then contrasts MacIntyre's thought with the "pragmatic liberalism" of Jeffrey Stout and Gary Gutting, showing that MacIntyre's critique of generic liberalism does not clearly refute pragmatic liberalism (xxiv).

The problem, however, with interpreting MacIntyre was, that unlike Rawls and Maritain, he has not – after having been an engaged communist and Marxist and committing to Thomism and Catholicism – published any systematically and fully developed political treatise. Differently to Rawls and Maritain, MacIntyre also does not present any kind of overlapping political consensus model at all. Instead, he proposes a notion of "tradition-constituted rationality," which explains "why a nation-state-scale, morally robust political order cannot be effected, and especially not in a societal milieu of deep pluralism" (xiii). To provide the larger intellectual context for MacIntyre's specific ideas, Kozinski examines then his general critique of liberal social and political theory and practice, and his theory of tradition-constituted rationality.

Concluding somehow Kozinski sees, that MacIntyre's project provides a more coherent and persuasive explanation for the theoretical problems in Rawls' and Maritain's political thought and sees his political model of small-scale communities as superior to the overlapping consensus, tradition-inclusive model of Rawls and Maritain. On the negative side, as an evident limitation of MacIntyre's political thought, Kozinski sees the absence of political theology. Being philosophical only his thought is ultimately inadequate to the task of providing a coherent and effective model for "a philosophically and morally justifiable and politically stable political order" (xiii). Without the help of a political theology any political philosophy must ultimately fail. Nevertheless, "MacIntyre's thought is the best philosophical foundation and starting point for what can only ultimately succeed as a joint philosophical and theological project" (234). Thus, it can serve as a "philosophical foundation for a political order oriented to the eventual eradication of tradition-pluralism and the attainment, through nation wide rational debate, of a political order morally based and tradition-unified" (236).

In the last (sixth) chapter, "A Critique of MacIntyre. Why Philosophy Isn't Enough" (189–246), Kozinski, who characterizes himself as "only a philosopher" (xxiv), tries

to outline briefly what he thinks a political solution for the "political problem of religious pluralism" might look like and how it could be obtained. Like the other thinkers, Kozinski starts with the essential question: how can "religiously divided nation-states of today ever attain the unity in religious truth that such a political order would require?" (237). He admits then that he does not still know the proper answer but accepts MacIntyre's thought as the good resources for answering it. An explanation for the failures of the discussed thinkers to solve the problem of religious and political pluralism is their stand to remain only philosophers, whereas the discussed problem can be solved only by a combination of political philosophy and political (Christian?) theology. The "telos of any overlapping consensus or democratic charter," states Kozinski, must be "the public recognition of the intrinsically defective and provisional character of ideological pluralism, and then, the eventual *eradication* of the ideological pluralism ... ensuing from a free, collective choice preceded by reasoned, public debate and deliberation" (xxiv). Traditions indeed differ but they do have certain things in common: "Political philosophy ... cannot prescind from the foundational truths of the human person and the political order; for, every political theory that attempts to prescribe the basic structure for a just and morally good political order is inherently and ineluctably foundationalist and theological" (58).

We do not find in Kozinski's book detailed discussions of concrete cases of religious conflicts in Europe. The clearly written and good argued essays show him as a speculative philosopher, who not only mastered thoroughly the social doctrines of Rawls, Maritain, and MacIntyre, but has also his own suggestions of how to avoid internal conflicts of the Western democracies and guarantee their unity. He states clearly that only a trained theologian, who is also a trained philosopher, or *vice-versa*, will be in a position to complete the task of overcoming the ideological pluralism of the Western societies. What maybe surprises is the absence of J. Habermas, who lately also got involved in the discussion on this problem. I can only recommend the book of Kozinski to anyone interested in the problem of religious and not only pluralism of the contemporary world and interested in the philosophical solutions by Rawls, Maritain and MacIntyre as a useful study.

Andrzej Bronk

Krohn-Hansen, Christian: *Making New York Dominican. Small Business, Politics, and Everyday Life.* Philadelphia: University of Pennsylvania Press, 2013. 312 pp. ISBN 978-0-8122-4461-8. Price: \$ 69.95

Much has been said about the Latinization of US cities. Yet we know little about a key process involved in Latinizing landscapes, specifically the processes that mark identity onto space through the development of Latino/a stores and storefronts. Whether it is a bodega, a Latino supermarket, a beauty salon, a livery cab and car service company, or a restaurant, Latino small businesses have been central to the turning of neighborhoods into visibly-marked Latino barrios.

Nowhere is this process more evident than in NYC's Washington Heights, a historic stronghold of Dominican New York. These are the processes that anthropologist Krohn-Hansen sheds lights into through his well researched contribution "Making New York Dominican. Small Business, Politics and Everyday Life." The book provides a welcome intervention into the study of a community that has been analyzed through lenses of transnationalism ad nauseam, but only until late in regards to Dominicans' spatially located politics and US-based community activism. Foremost, this study is valuable for its emphasis on Dominican's commercial activities in ways that help us understand how other Latino immigrants may be entering into commercial domains, and in so doing inserting themselves into, while also shaping, US larger social and economic landscape.

Indeed, the Dominicans in the study are mainly first-generation immigrants, many of whom overextended their visas and had no papers, no bank accounts, and no access to formal credit, not to mention little knowledge, experience, and financial know-how on how to run a business in the United States when they entered this sector. In this context, the key question is how have Dominicans managed to turn New York "Dominican" through the development of Dominican-owned businesses that provide jobs, specialty foodstuffs, and services to the wider Latino community, while fostering in the process a spatial-based Dominican identity? This is a question that is not limited to Dominicans, and one of my criticisms of this work is that the author is too narrowly focused on the case of Dominicans, missing the opportunity to theorize Latino entrepreneurship more broadly, especially that of first-generation and undocumented groups. Readers, however, will find a lot of material for future comparison.

The author explains Dominicans' entry into small-business ownership through a series of overlapping structural and cultural factors. As he notes, Dominican businesses emerged at a time when the city was undergoing larger structural transformations in the 70s and 80s. At this time, New York City grew more segregated while experiencing an overall disinvestment in factory and industrial work, sectors that had provided the mainstay of jobs for previous immigrants. In particular, Dominicans found opportunities at a moment when white ethnics were fleeing the urban centers, opening up vacancies and opportunities for store and bodega ownership. Livery cabs, for their part, surfaced out of need for services by and for the growing Dominican community, who were quick to fill the void left by taxis once these refused venturing into "non-white" areas.

Each time Dominicans recurred to similar practices as those documented for other immigrants, such as the reliance on rotating credit associations, or the practice of polling resources from kin and extended family, or relying on previously established ethnic kin networks, in particular those of Jews and Italians who dominated commercial activity and moneylending at the times. Then there is the reliance on illegal economic activity, such as the illegal sale of lottery tickets within the bodega—which the author discusses but does not delve much into. This to

me constitutes another big omission in what is otherwise a very encompassing work, the fact that informality is not fully theorized, as neither are the ways in which Dominicans mediate and grapple with the simultaneously existing "legal" and "illegal" aspects of the economic realms and activities in which they delve. Still, the author gives detailed accounts of how Dominicans "make it work," such as by hiring Puerto Ricans and African Americans who could speak English and serve as middleman with inspectors, and of the many challenges they face. He also does a great job at highlighting the racism, which Dominicans face, from that of retailers refusing to do business with Dominican bodega owners to that of landowners raising rent whenever a business seemed to be up and coming. And then, there are the strategies through which Dominicans survived these challenges, which not surprisingly include self-exploitation as well as the exploitation of their labor made up by other Latinos as well as Dominicans, who suffered low wages, long hours, and little to no job security. The author also does a good job at alerting us to the fact that success stories are not that common, intimating that for each bodega opened many more failed. In fact, the author's fieldwork evidences the growing displacement experienced by many of these businesses, many of which were pushed out of the neighborhood by higher rents during the length of his fieldwork. Most notably I enjoyed the discussion of the political activism of merchants and the key role played by workers' groups and commercial associations, such as the National Supermarkets Association (NSA) or the New York State Federation of Taxi Drivers.

In sum, this is a very important contribution to theorizing economic activity by one of New York's largest Latino groups. Readers will not get a lot of nuance about the cultural dimensions and racial dynamics at play, or about how differences of class, or region affect Dominican politics, or their relations with other Latino nationalities, or much insights into the micro-politics of informality and about how "formal" or "legal" and more informal practices coalesce in the economic realm. But the book does a fantastic job at highlighting the cultural and economic dimensions of small entrepreneurship, making amply clear how central commercial associations and networks can foster political empowerment and activism among Latinos. And this alone makes this book a welcomed and important contribution.

Arlene Davila

Larmour, Peter: *Interpreting Corruption. Culture and Politics in the Pacific Islands.* Honolulu: University of Hawai'i Press, 2012. 189 pp. ISBN 978-0-8248-3514-9. Price: \$ 49.00

"I have watched the euphoria of independence throughout the Pacific degenerate after ten years into political corruption, and how our people become involved in that. Our new leadership, our new elite – of which I am a member, I am sorry to say – is carrying out a form of colonialism which may even be worse than what we got rid of" (Samoan novelist Albert Wendt 1993; cited in Larmour 2012: 28).