

became the eradication of this system. Galarza outlines the devastating effects that the bracero system had on domestic workers, yet, in his estimation, the culprit is not so much the braceros themselves, or even the illegals, but a system that was in reality "a cover-up of agri-business in partnership with the government."

The last activities of the NFLU (renamed the National Agricultural Workers Union in 1952) are limited to its attacks on government officials and its relations with labor. By 1964, when Congress ended the bracero system, the NAWU had already disappeared from the scene, having merged with the Amalgamated Meat Cutters and Butcher Workmen of America in 1960.

The final section of the book is reserved for comments on how well or how badly the NAWU did. Galarza is of the opinion that the only success that the NAWU could be accredited with was in terms of the role it played in ending the bracero program. As for the rights of the farm workers to freedom, liberty, democracy, and community, "their struggle goes on."

Galarza's book is a scholarly work written with careful accuracy for the historical events that took place. It also shows great concern with the moral issues that were at stake during that thirteen-year period. Galarza's strong commitment to justice, which led to his own involvement in the union movement, pervades throughout the book; his humanistic approach to the writing of this account gives an added dimension to a book that could have otherwise been somewhat limited in its appeal due to its subject.

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Milton J. Esman (editor). *Ethnic Conflict in the Western World*. Ithaca: Cornell University Press, 1977, 399 pp., \$17.50.

Ethnic conflict has reemerged in the economic and political arenas of the western world, less between nation states, more within the boundaries of particular nations. The type of conflict that emerged in the United States during the 1950's and 1960's was racial, in sharp contrast to the ethnonationalist conflict in western Europe and Canada. The latter has a long history and has been shaped by cultural, linguistic, and religious differences. This conflict declined after World War II but is now back on the scene. The explanation of its return is one of the major purposes of this book. A second purpose is to raise the question of whether the Democratic Conflict Management model of consociationalism is a useful tool by which ethnic conflicts can be solved in a manner fair to all. Esman says consociationalism:

. . . is an alternative to majoritarian politics. In majoritarian systems the individual citizen is the significant unit of value and of action. Political movements or parties that achieve and maintain majority support earn the legitimate right to shape and enforce public policy. By contrast, the consociational model is group focused, the relevant actors being the solidarity communities, ethnic, racial, or religious, into which the society is fragmented. . . .

This book evolved out of a conference on Ethnic Pluralism and Conflict in Contemporary Western Europe and Canada held at Cornell University in 1975. From this conference, Esman chose fourteen essays which treated the renewed salience of ethnic solidarity in comparative terms. This book is a first attempt to reintroduce ethnonationalism in the western world into the dialogue of the social sciences, and the essays go a long way toward answering why ethnonationalism has reemerged. The conviction of many experts who study western industrial societies was that two factors had stemmed the tide of nationalism in Europe (and would prevent their emergence): (1) World War II and the rise of the modern technology made nationalism an unaffordable luxury, and (2) Western Europe was devoid of significant national minorities. Both of the assumptions proved wrong. This book presents a variety of explanations, social, psychological, and structural, to explain why; among them: (1) the theory of relative (economic, cultural, and/or political) deprivation; (2) anomie . . . ; (3) "center-periphery" series of relationships in which these newly assertive ethnic groups (the peripheral people) are viewed as having remained essentially outside . . . ; (4) the loss of global prestige suffered by individual European states as contrasted with their eminence in the prewar period . . . ; and (5) the conviction that one's own people should not, by the very nature of things, be ruled by those deemed alien . . . (self-determination).

There is no question that these factors partially explain the reemergence of ethnonationalism, and I do not challenge the seeming established fact that it is mostly middle-class disenchanted intellectuals who mobilize the masses into these movements against felt grievances. The essay on linguistic dualism and the work situation in Canada suggests not only the cry for self-determination by some Québécois, but as well suggests their existing economic insecurity and deprivation among the working-class French Canadians. However, to more fully understand why the alienated intellectuals are receiving support from the masses, we would have to examine how the masses view these impinging structural and social psychological factors. For without the troops (the masses), this leadership has no movement. The inattention to this segment of ethnic movements represents a weakness. The explanatory factors suggested by the essayists would have been more convincing had they linked the alienated intellectuals' ability to mobilize the masses with a more systematic analysis of how the workers view their situation.

Consociationalism (the second major theme of the book) does not represent a method of democratic conflict management that is useful in all the important areas of ethnic conflict. Esman suggests that the necessary conditions that have to be met in the original model of consociationalism (autonomous elites and the existence of differential, passive mass) is too severe to explain or prescribe ethnic conflict management in most contemporary industrialized states.

Finally, Esman's anthology is valuable for scholars interested in ethnic conflict. It provides explanations for its persistence at both the international and domestic levels. For those of us who have an interest in ethnic conflict at the domestic level and who have centered around racial differences, this book allows us to view this phenomenon in a part of the world where race is not the issue, but where strong ethnic conflict still exists.

I believe that professors and graduate students in the social sciences will find this book more useful than undergraduates because of the way the reader has to integrate theoretical perspectives to the essays presented in the volume. For the reader who is unaware of ethnic conflict in western Europe and Canada, this book can serve as a good introduction to this area of study.

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Robert A. Huttenback. *Racism and Empire: White Settlers and Coloured Immigrants in the British Self-Governing Colonies 1830-1910*. Ithaca: Cornell University Press, 1976, 359 pp., \$17.50.

The events in Queensland, and particularly Western Australia, just before the December 1977 General Election would be recognizable to anyone who had read Richard A. Huttenback's *Racism and Empire*. The dishonorable attempt to disenfranchise the illiterate Aborigines--which was foiled only by a Cabinet Minister crossing the floor and the casting vote of the speaker--was a direct inheritance of the "Natal formula," which is the main exercise of Huttenback's book. The formula was, in its purest form, simply a means, by language and literacy testing, of "keeping unwanted immigrants out of a colony through the use of a mechanism which seemed innocuous in legislation. The spirit of the formula," the author continues, "was to find its way into legal enactments which had nothing to do with immigration, but rather with the lives of non-whites who were legally resident of the colonies of settlement."

It was, of course, initially devised in South Africa to restrict immigration from the Indian subcontinent and was a vital cement to