

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.

-- Hardy T. Frye
University of California, Berkeley

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

the foundation of today's Apartheid, but it became the basis of immigration restriction policy throughout the empire. Then, as now, a first generation white establishing himself away from Northern Europe was a "settler" or "colonist"; anyone else with the slightest tinge to his skin or non-Christian religion was an "immigrant." This small difference in wording is symptomatic rather than symbolic and appears even in the legislation of the Empire's "mother country" and Northern Europe today.

Richard Huttenback concentrates on Australia, which he regards as the major skeleton in the British imperial cupboard. Certainly the "White Australia" policy has long been overdue for a scrutiny such as this. The hypocrisies of British imperial policy are seldom denied today, but perhaps Huttenback exaggerates the strength and influence of such policy qua policy. Geographic separation, self-government, economic expediency, and socioreligious attitudes among the migrant Europeans are possibly stronger forces than British imperial policy ever was. The illiberal reactions of today's Australians to Asian refugees, let alone the indigenous groups, indicate rather stronger social fears and prejudices of which the legislation was built, rather than the reverse. Indeed the attempt to disenfranchise the Aborigines was partly because they were likely to vote against the government and for the Labour party, which has a better record of recognizing their interests--even their existence as human beings. The "spirit of the formula," which is the interesting core of Huttenback's work, did not die in 1910.

-- Georgina Ashworth
Minority Rights Group, London

Orlando Romero. *Nambe--Year One*. Berkeley: Tonatiuh International, Inc., 1976, 173 pp., \$3.95.

In the last few years the New Mexican Chicano narrative has taken a significant place within Chicano fiction. Writers like Anaya, Candelaria, and Ulibarri have revealed the uniqueness of being Chicano in New Mexico, often writing about the people who have maintained their century-old ties with past customs and ways of life. Orlando Romero's novel, *Nambe--Year One*, adds a new and interesting voice to this growing body of literature.

Written in English with some occasional Spanish, the novel moves back and forth in time to reveal the development of the poetic consciousness of Mateo, the first person narrator. However, just as important is the character of the village Nambe, a place that takes on sacred and mythic meaning. Nambe is the essence of "the energy of the universe, and the magnetism of the earth" (p. 12) that is transferred to the souls of those who are open to its influence. Perhaps we should rather say that the novel is about the developing