

note the Immigration Sources Project (undertaken by the Bentley Historical Library at the time of Doezema's research) as having a rich collection of Dutch-American correspondence. Since there is such a heavy reliance on secondary sources, Doezema's shortcomings in this area are not crucial. However, this point should be kept in mind by those pursuing original research.

Doezema's explicit omission of particular sources is more disconcerting. Jubilee books of various churches are the prime example. Fairly accessible, through a variety of libraries, jubilee books help provide a truly intimate picture of ethnic communities. Many bibliographers, including Joseph Zurawski and Stanley Kimball, have included such works in their studies. Doezema would have been well-advised to do likewise.

On another topic, Doezema includes dissertations throughout her work. However, a separate listing of them would have been especially useful. The ebb and flow of academic interest in a subject is one indicator of the shape of research to come.

These problems aside, Doezema has provided an important bibliographic study on Dutch-Americans. Her annotations are impressively thorough and complete. The wealth of information Doezema provides should be another step to advancing current Dutch-American studies.

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KHALIL NAKHLEH AND ELIA ZUREIK (EDS.), *THE SOCIOLOGY OF THE PALESTINIANS*, New York: St. Martin's Press, 1980, 238 pp., \$23.50

This book is a collection of seven different studies on the social aspects of Palestinian people. The editors are North American academicians of Palestinian origin. Other contributors to the volume include a lone UN official, and college professors from the USA, Canada and Bir Zeit University in Palestine.

The individual studies included herein vary in their theoretical orientations, methodology and social concerns. Dr. George Kossaifi's essay titled "Demographic Characteristics of Arab Palestinians" points out the problem of large gaps in the basic data relating to the demographic profile of Palestinians due to their naturalizations in other states and geographical dispersal. The need to conduct comprehensive census of the Palestinian people under the auspices of the UN is emphasized.

Professor Elia Zureik of the Queen's University Canada has contributed a chapter dealing with the development of 20th Century Palestinian Class Structure and refers to the system of

patronage and co-optation utilized by the Israeli regime as a factor in social stratification. The social mobility of Palestinian Arabs was based upon loyalty to an alien political institution. According to the author, this policy has inhibited the development of an industrial bourgeoisie among these people and increased militancy among the Palestinian people.

Professor Naseer Aruri (Southeastern Massachusetts University) and Samih Farsoun (American University) have included a study dealing with the Palestinian Communities and their relations with the Arab host countries (Jordan, Kuwait, Lebanon, etc.). The varied orientations of the host government has facilitated the reinforcement of their identity as Palestinians and their participation in independent liberation movement for a homeland.

Professor Khalil Nakhleh's chapter deals with the Palestinian intellectuals and suggests that the desired role of such intellectuals is "not merely the production of radical consciousness, but the tactical translation of that consciousness, through institutional and individual means, to the mass level of the struggle." (p. 197)

Professor Yvonne Haddad of Colgate University analyzes the patterns of legitimation and domination among Palestinian women. The new supportive role of the Palestinian women in relation to the liberation movement is identified.

The book also includes an appendix titled "Palestinian Human Rights" and a short bibliography of studies about Palestinians published in diverse sources including public documents, doctoral dissertations, scholarly journals and newspapers.

An evaluation of this work as a contribution to literature on ethnic studies is possible. Much of the data utilized in the individual chapters of the book are collected from secondary sources. All the contributors to this volume seem too much involved with the militant Palestinian sub-culture to be rigorously objective in their assessment of the social and political realities of Palestinian society. Nevertheless, they do provide an insight into certain aspects of Palestinian people that is hard for non-Palestinian scholars to perceive. In this sense, it is a significant contribution to the growing body of knowledge dealing with comparative ethnic studies.

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