

in general. More critically, nothing is said of how representative these individuals are of refugees in Newfoundland or Canada, or of particular asylum-seeking groups, yet such representativeness is sometimes claimed. Comparative background information would contribute greatly to understanding who chooses this "northern route" (a fascinating topic) and to understanding the varieties of the refugee experience. But no breakdown or disaggregated discussion of gender, national origin, age groups, education or occupations is provided; it appears that the majority are young, well-educated and, perhaps, English speaking.

In contrast, information on current Canadian refugee law and practice is richly provided and clearly presented. Chapters 6 and 7 carefully chart the rise, and describe the infrastructure, of settlement services in St. John's, while the role that ethnic, religious and other communities there play in grounding refugees is outlined in Chapter 8.

In the final chapter (the 10th), Gilad attempts to bring all the volume's themes together. Here one finds reasons why family, gender and ethnic identity were not given much attention. The chapter also includes a valuable discussion of the "refugee label" — though I would have liked more throughout the book about how refugees strategically manipulate this label for various purposes. I additionally hoped to see more supportive material from other academic studies of refugees incorporated into the text (though they are frequently cited in footnotes) and used to develop a few specifically anthropological theoretical themes.

I consider *The Northern Route* to be a significant addition to the literature on refugees in Canada, especially because of its illuminating presentation of the perceptions of refugees and of others involved with them in resettlement in one Canadian context. It provides much information on current refugee law and practice in Canada that is not otherwise easily accessible. The book has good potential, if supplementary materials are provided, for use in undergraduate courses in Canadian studies, migration and the anthropology of refugees.

Conflict, Migration, and the Expression of Ethnicity

Nancie L. Gonzalez and Carolyn S. McCommon, eds.

Boulder, Colorado: Westview, 1989. 159 pp. \$26.00 (paper)

Reviewer: Gerald L. Gold
York University

This collection of seven ethnographic studies is focussed on the emergence of ethnic identity in situations of conflict or as an outcome of migration. The most effective introduction to the book is not the introductory chapter but rather is a stimulating summary by William Durham which notes that the volume's studies illustrate both instrumental and expressive dimensions in a "situationalist" approach to ethnicity, that is, one which sees ethnicity as a response to a real or perceived threat.

Five of the chapters are studies of minorities in Central America. With comprehensive and sweeping brush-strokes, Martin Diskin examines Sandanista policies toward coastal minorities and situates the expression of Indian ethnicity within the context of political conflict in Nicaragua. In a less-well-focussed analysis, Alex-

ander Moore demonstrates that civil war in Guatemala has not been marked by the ritual and symbolic unity that has characterized similar divisive struggles in American history. Though the comparison is effective only at a symbolic level, it does provide a bridge to a study by Allan Burns of Kanjobal Mayans who fled Guatemala to reestablish their community and cultural identity in Central Florida.

Nancie Gonzalez views the creation of ethnicity over three generations of Palestinian immigration to Honduras. Gonzalez enhances her analysis by linking Palestinian immigrant identity with events in Israel which strongly influence the ethnic and national affiliation of recent immigrants to Honduras. This wealthy enclave of Palestinians contrasts with Salvadoran refugees studied by Carolyn McCommon in neighbouring Belize, where Latin-American immigrants are a threat to the emergence of a non-Latin ethnic identity among post-colonial Creole and Black residents.

The situational dimension of ethnic identity and the dynamics of "representation and self-representation" which result from migration are the theme of Ruth Mandel's analysis of Turkish "guestworkers" in West Berlin, where migration-induced reworking of identity leads many Alevi Muslims to a symbolic reversal of their domination by Sunni Muslims. In this "novel rearrangement," some Alevis disassociate either with Sunnis or with Islam, while others group together to form a separate ethnic minority. Another opposition that weakens with immigration is the rivalry between Turks and Greeks, a rancour that loses its meaning in the confrontation of homogeneous Germans with the *Ausländer* from the south who together form "a significant other."

The dynamics of representation are not as evident in Cheryl Rubenberg's complex and historical account of ethnic conflict in Lebanon, where the emergence of ethnically based political power among Maronite Christians was one of the consequences of French colonial rule. Yet, even in Lebanese society, identities seem to have been redefined as changing structural conditions recast the respective power relations between groups.

This focus on ethnicity in situations which reflect migration and the non-localized character of ethnicity makes these essays stimulating if not always interconnected reading.

The Oriental, the Ancient and the Primitive: Systems of Marriage and the Family in the Pre-Industrial Societies of Eurasia

Jack Goody

New York: Cambridge University Press, 1989. xix + 542 pp. \$49.50 (cloth), \$14.95 (paper)

Reviewer: John R. Bowen
Washington University

This work continues Goody's survey of family, heirship and gender, this time in broad comparisons of and within China, India, the Near East, and Greece and Rome (mainly ancient), with short forays into Tibet and Sri Lanka. Despite the grand scope, the author never lets us lose sight of his major thesis: that relatively