

queues with more check points, and reducing the pressure along the lines. The organizational change, described as “just-in-time” queuing,¹ was functional and effective. The system in point was implemented in a situation of military occupation, yet the Palestinians seem to have benefited from it. Moreover, it appears that precisely by separating politics from management, “Just-in-time queuing and checking” was able to pinpoint the problems of the system and offer a feasible and cost-effective solution. If politics were to remain superior to management, the queues in Gaza would probably remain as long .

This example clarifies the duality of managerial rationality. Rationality is both a functional instrument and a means of control, a hegemonic discourse of authority as well as a system for efficiency. I hope that by saying this I am not merely “buying into” managerial rationality. While remaining critical to the political uses and abuses of managerial rationality, organizational sociologists should not dismiss its practical benefits. There is more than one way to tell this story and Shenhav has provided us with a masterful telling of the critical narrative.

For those teachers who are looking for a supplementary monograph for graduate courses in the sociology of organizations or the sociology of knowledge, this volume will be highly welcome. This book is an exceptional intellectual endeavor that presents management and critical sociology in a clear and interesting package.

Roots and Routes: Ethnicity and Migration in Global Perspective.

Edited by: Shalva Weil, The Magnes Press, Hebrew University: Jerusalem, 1999. pp. 248.

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This volume considers important issues of continuing debate in the social sciences and government policy from a variety of experiences and perspectives. The theme tying these diverse studies together is movement and the ways in which the changing relationship to place in turn affects individual and group identity. As the chapters rightly show, this is not a unidirectional phenomenon, neither in terms of the movement itself nor in the related questions of

¹ See Arieli, S. (1996) TQM and Fighting Terrorism in Gaza, *Organizational Development in Israel* 2(9): 51-57 (Hebrew).

assimilation or integration in the receiving country, or in the homeland in the case of returnees. The book's strong points include chapters on little-known groups, such as Kashmiris and Circassians, inter-generational comparisons within and between communities, and several explorations of the complex relationship of diasporas with homelands. Another welcome inclusion is the inclusion of language and bilingual issues in several chapters.

Editor Shalva Weil highlights the multidirectional connection between nations and movement noting that just as migration can lead to ethnicity, so might ethnicity lead to migration as people seek safer or more fertile surroundings, voluntarily or involuntarily (pp.18-19). She contrasts her approach with that of Clifford Geertz, calling him a "leading proponent of primordialism" (p. 12). It is not clear why she chose the straw man of primordialism, nor why Geertz's complex 1973 contribution could not be understood instead as a precursor of Anderson's "imagined communities" ten years later. The chapters that follow move beyond this discussion but, considering the varied material, it would be useful for the introduction to have included a sharper discussion of what makes a group "ethnic". We read of Jews from all over the Former Soviet Union described as one ethnic group, once in Israel. In the Netherlands, North Americans are not considered as such. Why and why not – for example?

Chapter One by Eade lends its name to the title of the collection and acknowledges the debt to Paul Gilroy. Including related but very different studies, Eade explores the experiences of British Bengalis and demonstrates both change over time and the complexity of the diaspora situation within any single age or migrant cohort. Simon-Barouh also explores cultural transmission, in this case, Cambodian refugees in France, comparing groups according to their age of arrival. Another recurring theme is introduced here as she acknowledges "that a unitary monolithic vision of the nation" resulted in such studies being marginalized before the 1970s (p. 45) in France, and prevented researchers from seeing "the pluralistic patterns of social life" (p. 48). Like Simon-Barouh, Kumar Behera, working with British-born Sikh children, examines the conflict between values taught and observed at school and those internalized at home, particularly the conflicting emphases on family versus individual. Kumar Behera notes the ambivalence felt by parents who realize that they themselves have made a break with the traditions they wish to pass on. In a more survey-oriented chapter relating the interaction of family structure and educational success in the Netherlands, Driessen, Mulder and Jungblath observe that, as in France, earlier studies on family "cultural characteristics" rarely took ethnic origin into account (p. 85). Comparing two recent studies that deliberately focus on ethnicity, the authors argue against any simplistic reading of connections between ethnic background and achievement at school but advise that programs designed to stimulate linguistic skills must include parents as well.

The debate on social integration continues through the next chapters. First on a more theoretical level, Martin looks at economic and political factors interacting with ethnicity, migration and social class. Unfortunately, here, as

elsewhere in the book, key words and phrases like “original culture” or “ghetto” (p. 111) are not problematized as they should be, thus weakening the argument. Ellis and Khan, however, provide their own definitions of acculturation and assimilation and explore the political allegiances of Kashmiris in Britain. This more detailed ethnography of ethnic politics is a valuable contribution as the authors analyze the levels of potential participation and the varying appeals of the different political projects. In Israel, ethnic politics also takes on many shapes and levels, and Leshem and Lissak trace the particular trajectory of one group, the Russian emigrants, noting dramatic changes in community organization and aims. Here, as in the chapter on Kashmiris and others, I appreciated the inclusion of questions of bilingualism but found their easy generalizations difficult to accept. Why, for example, should grandparents who help to raise the young children be blamed for their poor Hebrew skills? Where are the studies that show that children prefer to mimic their parents, let alone their grandparents, rather than their peers?

In her exploration of multi-cultural Switzerland, Brand-Lederer raises urgent points but takes generalization to a new level. She tells us that “the Swiss”, are “trying to protect the world from self-destruction”. But at the end of the chapter, Brand-Lederer presents a bald statement on the limits of flexibility and acceptance of immigration. “Europe is at the moment sufficiently destabilized. Any further disruption of the few still existing solid frameworks by an even greater influx of heterogeneous elements will not help the problems of any country” (pp. 189-190). Brand-Lederer opens wide the door of debate but does not pursue the issues on other than an ideal level, and a particular one at that.

Two chapters take an unusual angle, following diaspora people as they try to build new lives in a homeland. Sekher examines the varied stories of those returning to India after working for some years in the Gulf States. Studying reimmigration to the Caucasus by Circassians in the Middle East, Bram contributes an exceptionally interesting chapter that considers the redefinition of self and group identity as center-diaspora definitions change. The chapter is jargon-free, comparative, and thoughtful. Finally, Shuval again demonstrates how a country’s ideology can frame the research undertaken as well as shape how results are understood. She examines the myth of Israel’s uniqueness and ends appropriately with a list of the major questions currently vexing social life there, ones which are familiar all over the globe. Shuval includes the need to balance pressure to conform with the dominant society with a more flexible version of integration, thus returning to earlier themes. She allows for some cautious optimism on the question of separatism and quite rightly points out that, as elsewhere around the globe, polarization within Israeli society is not at all restricted to ethnic politics.

Though Shuval does bring together many issues from previous chapters, a final chapter tying together several main themes running through the volume would have been welcome. The chapters share many of the same concerns and

could have provoked further exploration of certain questions revolving around ethnicity. Why, for example, are Russian or even FSU Jews an “ethnic” group? The Netherlands’ particular division of ethnicity could also be discussed. One could return to Weil’s term “globalization of ethnicity” (pp. 18–19) and, in light of the volume’s contributions, discuss what it is and how it is differently interpreted and played out by different groups of people on the move. The variety of diaspora/homeland relations covered in the volume could be pulled together and compared. The most urgent practical question, raised most clearly by Brand Lederer, reflects a popular concern that social cohesion and diversity might be in permanent opposition to each other. Certainly there is an inherent tension but, again, depending on how the discussion is framed, an analysis of the varied input of studies such as these can be a very useful step towards understanding why some multicultural experiments fail and how to make plural societies work.

Immigrants and Bureaucrats: Ethiopians in an Israeli Absorption Center

by Esther Hertzog, Berghahn Books: Oxford, 1999, pp. 204.

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The Ethiopian Jews are probably one of the world’s most studied groups. Dozens of scholars have been engaged in research on this population since their large-scale immigration to Israel. If Esther Hertzog’s recent book, *Immigrants and Bureaucrats: Ethiopians in an Israeli Absorption Center*, comes as an additional study in what seems to be a never-ending list of publications on Ethiopian immigrants in Israel, the perspective she has taken, however, is quite different from most other studies. Her critical view of their absorption process offers an innovative approach to this seemingly overstudied topic. Hertzog’s book, based on her Ph.D. dissertation originally written in Hebrew, examines the role of the Israeli government in the integration process of the immigrants from Ethiopia and focuses on their first stages in an “absorption center” (*merkaz klita*). By focusing on the bureaucrats’ control of the space, resources, and daily life practices of the immigrants, Hertzog skillfully shows how the newcomers are constructed as a social category of “people in need”, through which she demonstrates how power-dependence relations grew between Israeli officials and Ethiopian immigrants. Her account forcefully reveals how this form of state