An actual example of socioeconomic research based on a GIS would have provided a stronger and clearer demonstration of GIS capabilities and their contribution to this field. In addition, a demonstration of GIS visualization of its spatial phenomenon and its spatial queries capability could supply the reader with a much more powerful introduction to the field. In a simple GIS example of a multipurpose socioeconomic information system, information on socioeconomic data, such as zoning, unemployment and car ownership, is stored in overlays that can be combined to produce any desired composite map. Furthermore, the GIS in such applications can be better utilized for spatial queries and spatial models of demographic and economic data.

What David Martin has attempted to demonstrate, with partial success, is how to make GIS useful in socioeconomic research. GIS is used by many agencies to improve the performance of traditional functions related to topological data structures, to present, process and analyze information in a productive manner.

This book can be a useful and valuable tool for a variety of potential readers, particularly to those who are modeling and analyzing socioeconomic environments, but have little or no knowledge of GIS technology. These readers will find techniques to aid them in the solution of various problems that combine population data with information about characteristics of individuals in a region.

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A PASSAGE TO ENGLAND. BARBADIAN LONDONERS SPEAK OF HOME by John Western. Minneapolis: University of Minnesota Press, 1992.

John Western is an expatriate Englishman, a professor of geography at Syracuse University. Since leaving his native land at the end of the 1960s, he has spent most of his time in the United States. He also lived for four years in Africa, two in Burundi and two in South Africa. Then, after eleven uninterrupted years living in North America, he returned to England for a year in September 1987, where the fieldwork for this book was carried out.

On the surface, A *Passage to England is* about the experiences of a small number of middle-class families from the Caribbean island of Barbados who settled in London in the late 1950s and early 1960s, most of them answering the British government's calls for labor in a period of shortage-and, to quote Western, "people came instead!". It is far more than a book about Barbadian Londoners, though. It is a book about cultures. It is a book about race relations in general, and race relations in Britain in particular, seen through the eyes of people who had thought of themselves as British before their emigration and who wished to be British after their arrival. It is a book about the social and cultural geography of London. It is a book about displaced or relocated persons or nations. Its im-

plications are universal, applicable to those who have quit home, yet thought about the places and people they left behind and the people and places newly encountered.

About ten years ago, I encountered *Outcast Cape Town,* a book written by someone of whom I had never heard—John Western. It was a most readable and mind-opening book concerning the displacement, as a result of the infamous Group Areas Act, of the Coloured population from District Six in Cape Town where they had lived for almost a century, their replacement by yuppie whites, and their attempts to 'find their place' in the townships in which they had been resettled. In that book, John Western attempted—successfully—to portray the feelings of the population towards place and places. He accomplished this thanks to a marvelous aptitude for descriptive writing coupled with a remarkable gift for allowing the words of the people concerned to speak for themselves without the interference or apparent need for interpretation by the author. Despite its novel approach to geography and place, Western was not then entirely willing or able to cast aside his 1970 identity as a human geographer, and *Outcast Cape Town* was sprinkled with tables and maps to placate potential positivist critics of the day.

This book is not just different, it is very different. At least half of the eleven chapters that deal specifically with Western's black Londoners is given over to direct quotations from the families interviewed. Western has a wonderful knack for dovetailing the assorted topics he discussed with his respondents in his lengthy interviews into the overall structure of the book he has written. It is as if Western is but a narrator in a story of British attitudes to immigrants and immigration. He does what he does by allowing his Barbadian Londoners to speak for him. He is not a participant observer. Western never tries to appear to be an insider by putting himself in the place of these hardworking black Englishmen. He befriends them, cajoles them, encourages them—all with the purpose of helping them express their feelings towards the place they left, the place they came to and the people with whom they come in contact.

The book is organized logically, with the first and last chapters forming an introduction and conclusion that link the specific subject matter with the more universal aspects of the research. In Chapters 2 and 3, a description of Barbados and of relations between the various groups on the island, blacks and whites, is followed by first impressions of England and Englishmen. Housing and employment, two issues with which British social science is obsessed, are the meat of the next three chapters, ranging from the first immigrant accommodations to their transformation from flat renters to home owners. Chapter 7 deals with the social bonds of the families and Chapter 8 with the impressions of the British-raised younger generation which thinks and speaks British, but looks otherwise. Two of the most interesting chapters follow; in the first of these, the Barbadians look back at Barbados after nearly three decades away; in the second, they consider the changes that they observe in Britain since their arrival, in particular British

racist attitudes and their relationships with the later-migrated Asians. The last two of these eleven chapters deal with two seminal topics—Identity and Home. Who are we? What are we? British? Barbadian? Londoner? Black? Coloured? Afro-Caribbean? English??? Among the older generation, one often detects confusion as to where home is—when in Barbados, London is home and vice-versa; the younger generation have no such hang-ups.

Although these eleven chapters form the bulk of the book, and its main topic, for me the most fascinating chapters are the first and last. In the first chapter, 'Transatlantic Homes', Western sees in these immigrants from a Caribbean island a reflection of himself, a wanderer trying to find his place in a new land. Here is the universality of Western's book, for while there is much of him tied up in what he writes about his erstwhile subjects, I found that many of his experiences were immediately transferable to myself and my own situation, both as a migrant and the author's contemporary. The schoolboy and student images of England in the 1950's and 1960's conjured up by this professor of early middle age, attempting to understand who and why he is, are intelligible and alarmingly lucent, and display Western's remarkable abilities of recall and description. Although he recognizes, as a highly educated white English-speaking professor in the United States, that finding his way was much easier for him than for the Barbadians he studied in London, he can empathize with them, and attempt to understand their problems. In the final chapter of the book, 'Islands and Insularities', Western reverts to trying to understand the difficulties of his subjects by focusing on himself and the island he left. However, in contrast to the opening chapter, Western observes the British as one who is no longer wholly British. His Britishness has been checked by his Americaness. And just as he has changed, Britain has changed; many of the black people in this book, especially the younger ones, regard themselves as British, many of them with the insular opinions associated with Britain. Western does not judge the changes to be for the better or for the worse but recognizes them for what they are. Perhaps the changes the author perceives are because *he* has changed; perhaps there was really little change at all.

Professionally, there is much to criticize in this book. The sample is tiny; the sample was not chosen randomly; the sample is highly skewed towards the middle-class and the successful ones at that. Skeptics can carp at the ability of an interviewer to recall the exact words, expressions, and intonations of the respondents after a two-hour session without the use of a notepad or tape-recorder. Some unbelievers might even ask "Is this geography?"

I don't know if the book is best categorized as geography, sociology, anthropology, quality journalism, or a work of fiction. Quite frankly, it doesn't bother me that I don't know, for the issue is not really relevant. Initially, I read this book as one about Barbadian immigrants in London. Yet it is *literally* thought-provoking: as I read through it and absorbed its messages and meanings, my mind drifted through very personal images of growing up as a Jew in Ireland, of being a 'western' immigrant in Israel, of my changing feelings following each brief visit

to Ireland in the 25 years since leaving. At the same time, Western's words made me consider the claims and rights of Israelis and Palestinians to home, to place, to land, and their relationships to one another, and to contemplate the plight of refugees and migrants everywhere and through time. It is a book far more relevant and important than John Western probably ever contemplated as he set to work.

A Passage to England conveys an image of hard-working people in a strange yet familiar land and their struggles to succeed in the face of adversity. It conveys images of landscape and society, of past and present, of people and place. It is beautifully conceived and written with extraordinary perceptiveness and sensitivity. Far beyond its stated aims, this book contributes to a better understanding of cultural differences among peoples and the frustrations and frictions often experienced as a consequence. It is, in the words of John Western describing his 'people', "an astounding affirmation of the human spirit".

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RURAL PROCESS-PATTERN RELATIONSHIPS: NOMADIZATION, SEDENTARIZATION AND SETTLEMENT FIXATION by David Grossman. New York: Praeger, 1992.

Scholars and students of rural studies interested in a sensible theory and case studies of the creation and evolution of patterns of rural settlements will greatly appreciate David Grossman's book. This highly condensed review will hopefully do it full justice.

Each of the eleven chapters of the book is a closely argued account based on the author's work in the developed and less developed world. Grossman's wide experience and long-standing interest in development and change in rural areas, enables him to bring examples from Nigeria, the British Isles and mostly from Eretz Israel (Palestine). Grossman's work is clearly written and profoundly thoughtful in its analysis of the major processes underlying nomadization, sedentarization and settlement fixation, especially in England and Eretz Israel. The strength of the book lies in its adoption of a historical perspective along with its emphasis on the mode of economic operation and the attitudes to development of both the specific society and the ruling authorities at a given historical time.

The book may be divided into three parts. The first chapter of the first part presents the focus of Grossman's conceptual and theoretical approach. It begins with definitions and clarifications concerning rurality and rural settlements. This is followed by a discussion of various models and theoretical approaches to the interpretation of rural spatial processes. Processes and patterns differ according to the mode of economic operation, be it subsistence or purely commercial. I fully agree with Grossman that it is difficult and probably impossible to develop a