

## Book Reviews

▲ *Theory of Educational Leadership*. By Robert L. Saunders, Ray C. Phillips, and Harold T. Johnson, 1966. Available from Charles E. Merrill Books, Inc., Columbus, Ohio. 174 pp. \$4.50.

Writers about theory are frequently criticized for failing to go beyond theorizing to the application of theory. Such is not the case with this book. The authors contend that practice cannot exist independent of theory and demonstrate this relationship in a concise manner. They define theory and discuss the theory development process. Then, as an example, they state a theory of educational leadership for the improvement of instruction and follow it through the developmental process.

The theory development process implies a systematic method of thinking, reasoning, and problem solving closely related to the scientific method, the research process, or the administrative process. Theory can be used to give direction to actions, to explain why certain alternatives are selected or why certain decisions are made, to facilitate consistent behavior, to prevent miscellaneous behavior and to serve as a guide to new knowledge.

Although the theory used as an example is directed toward improvement of instruction in public schools, it has application in Extension education. The philosophical and scientific principles used to support the theory are of particular relevance to the Extension worker. Some of the basic principles discussed include: the worth and dignity of the individual, the ability of people to identify and solve their own problems, the desire of people to improve themselves, the cooperative nature of man, group decisions vs. individual-status leader decisions on matters pertaining to the group, and the importance of group-centered leadership.

Another set of principles focuses on how learning takes place. Learning is facilitated when there is active involvement of the learner; when the purposes of the learner are recognized; when the influence of past experiences, attitudes, and values on learning are understood; when the learner accepts responsibility for his own learning; and when learning is provided in a threat-free atmosphere.

The concluding section of the book is devoted to implementation and evaluation of the sample theory. Hypotheses drawn from the theory constitute predictions of outcomes. In a sense, they are an if-then dicotomy. *If* certain things are done, *then* certain results will occur. Used in

this way, hypotheses become a basis for the formation of criteria to evaluate the success of a program based on the theory. Suggested activities to operationalize this particular theory include methods which are in common use by the Extension Service, such as leadership conferences, summer workshops, off-campus instruction, etc.

The book is well documented and includes a useful bibliography at the end of each section. It has short, easy-to-read chapters conducive to short interval reading. It is particularly useful in helping one relate theory to practice.

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*Educational Anthropology: An Introduction.* By George F. Kneller. 1965. Available from John Wiley & Sons, New York, N.Y. 171 pp. \$4.50.

When writing this book the author had in mind "to expound systematically the main contact between the disciplines of education—and cultural anthropology." He discusses several theories of culture and concentrates to some extent on the development and significance of culture and personality. Kneller selected culture and personality because this field of anthropology gets closest to education.

Every Extension agent or agency faces at one time or the other cultural or sub-cultural problems. With the present program emphasis on low-income and minority groups, the content of this book becomes even more important. Extension personnel involved in foreign teaching assignments, training of foreign students, or hosting of foreign visitors will also increase their understanding of the significance of the relationship between education and anthropology. The content is of special interest to professional youth workers and those developing programs for low-income groups. Even though the book deals primarily with the school, the principles discussed can be applied to adult education.

Extension agents are change agents who continuously try to change existing culture. Traditionally, however, education has been the means through which the cultural heritage has been promoted and conserved. It is clear from this text that in working with low-income people or with those in another culture, the Extension agent, with his middle-class values, should carefully consider his relative position. For example, the fact that the middle-class farmers in the United States are progressive and want to improve does not mean that everyone, everywhere, cherishes these ideals. The low-income person does not necessarily understand the middle-class language, the examples used in textbooks, the subjects taught, or the procedures used.

The question implied by the writer is whether Western culture (American culture) is more desirable than many primitive cultures. Regarding education, for example, he points to the problem of discontinuity between childhood and adulthood in Western culture. This is not a problem in most primitive cultures. The primitive child is active in community life, is given responsibility, learns things he can use immediately. Objects for use in teaching are always available. His teachers are practitioners in the field and they are committed to results. However, in most cases, Western man is expected to live, first, in the world of the child, and then suddenly, in the adult world for which he is not adequately prepared. It seems to me that 4-H Club programs are helping to bridge this gap by giving children more responsibility, by providing opportunities to participate in social activities, and by developing the competitive spirit. While 4-H is already contributing to this end, there is still room and a need for expansion in this field. This book implies that in the areas discussed, modern youth needs more training for adulthood.

The book is easy to read and comprehend; the reviewer feels that the principles outlined will be helpful to Extension workers and that it will stimulate their interest in cultural anthropology.

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*Adolescents and the Schools.* By James S. Coleman, 1965. Available from Basic Books, Inc., Publishers, New York, N.Y. 121 pp. \$4.50.

Attention in this book is centered on the adolescent and his high school education. The author attempts to develop a philosophy of secondary education in accord with today's circumstances. As background and support for his philosophy he (1) briefly traces the history of secondary education in this country, (2) cites the changes in the social organization of adolescence, (3) discusses the adolescent society with its own special interests, values, and standards, (4) examines the "leading crowd" and what it takes to be a member of it, and (5) describes the impact of recent changes in our economy.

A study of ten high schools provides the basis for a discussion of the variation in content of education offered and the effect of the general and prevailing attitude at a school toward intellectual activity.

Changes in our economy that influence secondary education include automation and its elimination of unskilled jobs, larger numbers of young people entering the labor force, and the need for a new kind of education for those entering the adult world. Coleman feels that there are two kinds of action called for in order to avert a national disaster: (1) immediate and large-scale attention to improving the educational system and (2) great and continuous expenditures on public works in order to

lower the unemployment rate for all age groups. He asserts that tax cuts and general productivity will not create enough jobs.

The relationship between academic achievement and the structure of competition and rewards is interestingly presented. It is proposed that to greatly improve the academic climate, scholastic competition between schools be substituted for the present interpersonal competition for grades.

The critical problem of education in a complex democratic society, the author says, is how to develop adults who are autonomous, self-regulating and self-motivating, and who have internalized those aspects of the society with which they will interact. Coleman maintains there is a basic incompatibility between an open society for adolescence and a school with compulsory attendance and required behavior. Such incompatibility should be resolved by making the school more open and more voluntary. He submits four requirements which he believes provide a model for a learning environment.

Coleman is a little vague on specific means by which his ideas might be put into operation. Some proposed solutions to complex problems may be over-simplified.

Although the book limits its concern to secondary education, the youth worker will gain additional insight into the adolescent world and find useful implications for Extension. The general theme that youth need to learn to assume responsibility is applicable to Extension youth work.

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*Culture and Community.* By Conrad M. Arensberg and Solon T. Kimball, 1965. Available from Harcourt, Brace and World, Inc., New York, N.Y. 349 pp. \$4.50.

This book deals with the community and research and literature relative to community-study techniques. The authors define community as a "master system" or "key" and deal with the structure of roles, relationships, and activities which may be used for comparing communities and their functions. They compare various approaches used in community-study, indicating advantages and shortcomings.

Part I deals mainly with definitions and methods, and shows how the community-study method is employed. The nature of the method—model-building, field techniques, and the gathering and analyzing of data—are clearly presented. Several community studies are cited to illustrate how the methods and techniques may be applied. An attempt is made to develop a model of interconnection between community, culture, and society. The authors concern themselves with social form

as inter-actional patterns, behavior as culture, and the relationships between them. Studies of old-world cultures are compared to illustrate variations between cultures in the past and those of the present.

Variations in American communities are shown by means of four models: a New England town, a Southern county, an open-country neighborhood, and a crossroads hamlet or mainstreet town. A contrast of characteristics, setting, development, changes, population, families, and organizations is evident. Specific research studies are cited to point out social, ethnic, and economic characteristics. The authors not only describe and classify communities, they search for principles that explain the processes of change.

Cultural derivatives of historic community life in the United States—institutions of family and marriage, child-rearing, and work—are considered in Part III. These are presented by comparative ethnography as it has been supplemented by community-studies of the last few years. This section includes examples of community research using different methods of analysis. "Event-analysis" is suggested in which factors of time, space, activity, persons, and conditions are examined. Some problems in the use of the community-study approach are listed and emphasis is given to other types of needed research. Characteristics of the American family (kinship systems, institutions of marriage, types of families, and traditions) are contrasted to those in other cultures.

Part IV deals with methods of studying the community in process. The authors present information about and an analysis of the nature and function of groups, noting differences between the academic approach to small group study and the study of events, systems, and social processes as done in community-study. This section includes a definition of system and an explanation of the need for understanding change in systems. Examples illustrate the need for new, more analytical methods and concepts of organization.

The authors believe all on-going community events can be studied by event-analysis, combined with principles of organization. They feel that this is not a task for any single discipline, but a "task for a unified natural science of human life."

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NOTHING is more erroneous than to think of agriculture as a declining industry. American agriculture is an expanding industry in every important respect, except one—the number of people required to operate our farms.  
—JOE POU.