

the **KEY** reporter

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LECTURESHIP PANEL EXPANDED

Most Phi Beta Kappa groups sponsor at least one address each year, usually in connection with initiations or annual banquets. Their search for good speakers is aided by a lecture program administered by the Society's Washington office. The Associates Lectureship helps chapters and graduate associations find speakers for such special occasions as honors convocations and annual membership dinners. This program is apart from the more widely known Visiting Scholar Program, which makes available annually some ten distinguished scholars for two or three day campus visits under chapter auspices.

The Lectureship, sponsored since 1942 by the Phi Beta Kappa Associates, maintains an annual roster of outstanding speakers available to the 199 chapters and 60 graduate associations and assumes the major costs of all events under its auspices.

Lectureship speakers are grouped in four regional panels with ten to twelve speakers on each panel. Among the most recent appointments are Ruth Adams, president of Wellesley; political scientists Henry J. Abraham of Pennsylvania and Robert S. Rankin of Duke; Nobel laureate in chemistry Willard Libby of U.C.L.A.; poet-writer James Dickey of South Carolina; Frank Vandiver, historian and provost of Rice; Samuel Sandmel, professor of Bible and Hellenistic literature at Hebrew Union; and Robert McAfee Brown, professor of religion at Stanford.

Panel members are asked to speak on subjects of their own choosing. Topics discussed during the past year ranged from "Plato's Cave and the Justification of Evil," "Shakespeare's Insistent Theme," and "The Classical Tradition in America" to "The Environment Doctor," a consideration of a new program at U.C.L.A. to train professionals for work in environmental protection. Other topics currently being examined by panel members are the role of the educated woman, industrialization of underdeveloped countries,

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PHI BETA KAPPA SPECIAL COMMITTEE

The Triennial Council of Phi Beta Kappa, which met in Bloomington, Indiana on September 9 to 11, 1970 passed four resolutions which have led to the appointment of a Special Committee on the Future Role of Phi Beta Kappa. These resolutions called for committees to redefine a liberal education in the context of our times, to study the standards for election of new members and to draft advisory guidelines for the chapters, and to study ways whereby the members of Phi Beta Kappa on campuses and in areas where associations can be formed may engage more actively in worthwhile programs to increase the influence of the Society.

The Executive Committee of the Senate of the United Chapters agreed that these resolutions might be most effectively carried out by a single committee. Since the Phi Beta Kappa Senate had already discussed the need to reexamine the role of the Society in the light of changing attitudes and needs and had indeed appointed such a committee, it was decided to merge the old committee with the new one and to reconstitute it. This was done. Dr. H. Bentley Glass, past president of the United Chapters, agreed to chair the



Ruth Adams, president of Wellesley College, recently appointed to the Lectureship panel.

committee which would endeavor to complete its work and report to the Senate at its annual meeting in December, 1971. Also appointed to the Committee by President Rosemary Park were the following members:

Samuel N. Bogorad, University of Vermont, Senator of Phi Beta Kappa

Irving L. Dilliard, Princeton University, Historian of the United Chapters and former Senator of Phi Beta Kappa

John B. Hayter, Lawyer, Philadelphia, Pennsylvania

Stephen L. Klineberg, Princeton University

John T. Noonan, Jr., University of California at Berkeley, School of Law, and Senator of Phi Beta Kappa

Douglas W. Steeples, Earlham College
Blair Stewart, Associated Colleges of the Midwest and Chairman of the Committee on Qualifications

Rosemary Park, ex officio, University of California at Los Angeles and President of Phi Beta Kappa

As a guide to the committee in formulating its proposals, a questionnaire was sent to a random sampling of five thousand sustaining members and one thousand newly elected members. A key question — "What is it that you find personally meaningful and valuable in your membership in Phi Beta Kappa?" was felt by the committee to be central to its mandate. The great majority of sustaining and new members replied that Phi Beta Kappa's recognition of their scholastic achievements had encouraged them to further intellectual and educational effort. Also noted was the sense of community with others who value academic standards and intellectual discipline.

A question asking for suggestions to improve Phi Beta Kappa elicited a division in point of view. Many answered that they preferred that the society "maintain its role as a key factor in recognizing and encouraging sound and outstanding scholarly endeavor."

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Modernization and the Adolescent Experience: A Study in Tunisia.

by Stephen L. Klineberg

What took me last year to Tunisia was an interest in the kinds of problems posed for adolescents in a traditional society now suddenly exposed to the full winds of modernization. Perhaps the central adolescent dilemma is what Erik Erikson has described, in that vague but pregnant phrase, as the problem of "identity." If I may be permitted a very broad and sweeping series of generalizations, we might conceptualize three "ideal types" of social systems and consider the kind of identity problem which each poses for the young people growing up within it.

In the ideal-typical *traditional* societies described by anthropologists, social change is gradual and easily integrated into existing structures, the cultural values are taken for granted, so that the child usually grows into adolescence accepting unquestioningly whatever is unquestioned by those around him, and he usually develops the personality attributes (the values, attitudes, self-conceptions, and acquired needs) which ensure his adjustment into the adult roles which await him and the smooth transmission of that culture to the succeeding generation. These are typically small, relatively homogeneous, isolated, and self-sufficient communities, numbering less than 10,000 people (a peasant village, an African tribe), in which family life, education, and adult occupational roles are deeply integrated and interdependent, where the child, in his widening network of social interactions, meets others who reinforce and support the earlier learning he acquired within the family; by adolescence, then, he is ready to take his place as an adult in social roles which offer unambiguous satisfactions and whose demands mesh with his personal desires.

In such societies, it seems, there is little to match the "identity crisis" as it has been observed among Western adolescents. Few young people will have to engage in the problematic searching for stable answers to such questions as "Who am I?", or "What do I want to be?" Few will be confronted with deep existential choices among competing styles of life or sets of values. For most, there will be a sure and unquestioned sense of the rightness of one's ways.

What happens in societies such as these when their isolation is destroyed, when the peasant village or tribal group is integrated into a nation-state and modernization begins in earnest? What happens in part, I submit, is that large numbers of adolescents are confronted with a choice of existential proportions for the first time.

In the ideal-typical *transitional* society, children are exposed to early socialization within a largely traditional family structure. In later childhood, as they move psychologically outside that family structure and into a world of peers, schooling, and mass media, they encounter a new set of socialization experiences which offer very different conceptions of life style, of ideology, and of personal values. Somehow, as adolescents, they must find their place within these conflicting versions of their society. The continuity between childhood socialization and adult roles has now disintegrated, and the individual must attempt to draw from widely divergent values, attitudes, and ways of behaving a measure of inner self-sameness and continuity, a hierarchy of values that can form the

Stephen L. Klineberg, a Phi Beta Kappa Visiting Scholar this past year, is assistant professor of Social Psychology at Princeton University.

basis for a sustained and purposive binding together of past, present and anticipated future into a coherent whole.

The problem is quite different, I think, in a *highly modernized, technocratic* society such as the United States, for here the individual is called upon to adjust not merely to change conditions, but to change itself. The effort to establish a stable sense of identity becomes far more difficult when the values of even the recent past have lost their relevance and those relevant to the future remain uncertain. In transitional societies, there is a sense in which the future is known; it is a living reality which exists in the models of highly modernized societies which the mass media bring to every corner of the world. In the United States, as Toffler and others have pointed out, all that is known about the future is that it will be radically and unpredictably different from what now exists.

Allen Wheelis expressed the dilemma in which the American youth is caught in these words: If out of the multitudinous choices of modern life he commits himself to certain values and with them builds a durable identity, he is apt to lose contact with a rapidly changing world; if he does not commit himself, but maintains an alert readiness to move with the current, he suffers a loss of the sense of self. Not knowing what he stands for, he does not know who he is.

In the transition, then, between the relatively stable traditional societies on the one hand and the rapidly changing highly modernized technocracies on the other, are the developing nations of the third world. And Tunisia, perhaps more than any other modernizing society, meets the criteria of a culture in transition and presents us with a truly transitional generation of adolescents.

This is an Islamic country of some five million people in an area roughly the size of New York State, situated between Algeria and Lybia, with a Mediterranean coastline facing both North and East. Ruled as a French protectorate since 1881, independence was granted in 1956. Habib Bourguiba rules his one-party state with a deep commitment to modernization, waging an all-out, continuing campaign to transform the "traditionalism" of the Tunisian people. The signs of change are everywhere today: the businessmen dodging traffic on the Avenue Habib Bourguiba in Central Tunis; the huge posters urging parents to think of their children's future and establish savings accounts at the *Banque Central*. But the primary symptom of change is the rise of modern schools among the traditional Arab homes.

Over 35% of the national budget is now devoted to education — more than almost any other country in the world. In 1955, on the eve of independence, 25% of primary school-aged children throughout Tunisia were in school; today that figure is over 75%, and it approaches 95% in Tunis itself. The people are confronted on every side with exhortations to be modern, while most struggle to maintain some part of their deep commitment to a way of life rooted in ancient civilization, and which they accepted unquestioningly when they were adolescents. It is a culture expressed most pervasively within the family, in a structure which has remained remarkably stable over the past seven or eight centuries.

The structure is patriarchal, resting on the absolute authority of the father. It is he who plans the meals, who determines what clothes his wife will buy, what man his daughter will marry. The husband in the traditional home does all the shopping. He never speaks to his wife of his work, of how much money he makes, or of any of his activities outside the house. He eats alone, or only with other men. On the rare occasions when he and his wife go out together, his wife is always veiled and walks behind him in silence. His voice is sacred and powerful; obedience to him is based upon and assimilated to an obedience to Allah Himself. The traditional father feels responsible before God to transmit his faith and

his heritage to his children, but in modern Tunisia he finds himself forced to make one concession after another in an effort to reconcile his conscience with a deep concern for his children's future — a theme which recurs throughout the interviews we conducted.

This, then, is the traditional model, a living past to which the present is constantly referred and which is viewed by most parents as a sacred heritage, to be given up, if at all, only piece-meal and only as it becomes absolutely necessary. It was onto this stage that we arrived to do a study focusing on the conceptions and attitudes of adolescents and their parents living in a poor but stable section of the inner city of Tunis, a section known as "Bab Swika".

There were some 10,500 families living there at the time of the 1966 city-wide census. We selected a random 200 of those with at least one child aged 13 to 20 and proceeded to interview all the adolescents in the family along with a sample of their parents. Over the course of three weeks, we found 161 of the households and emerged with 502 interviews. In an effort to get a greater representation of school leavers, 27 more families were added in the fourth week, randomly selected from a list of adolescents looking for work through the government employment center in the area. By the end of the month, then, we had interviewed 560 people from 188 different families: a total of 298 adolescents — roughly divided into boys and girls, school leavers and school attenders — along with 262 of their parents. The interviewers were 38 university students, who were given extensive training in interview methods and had participated in the pilot studies conducted earlier in the year. They worked in teams, interviewing all respondents in a family simultaneously. The interviews were conducted in colloquial Arabic and lasted between one and three hours, averaging about an hour and a half per subject.

We decided to focus on this traditional area of the inner city because our primary interest was in the impact of social change on individuals who did nothing themselves to search out that change. Well over half the parents were born in Tunis, as were 85% of their adolescent children. They were simply *there*, when suddenly, only 15 years ago, Tunisia won its independence, going to school became the expected occupation of children, and Bourguiba's speeches, the legal reforms, the collective power of the mass media, began to call with increasing insistence for new perspectives to replace the fatalism and patriarchy of the traditional culture.

The contrasts between parents and children suggest that we do indeed have a sample representative of the "transitional" generation in Tunisian society. Forty-six percent of the fathers and 87% of the mothers have had no formal education whatever. All but one of their children have gone to school; over 83% of the school leavers attended at least five years, and 17% of them have had some secondary school experience; almost two-thirds of the children still in school are now at the *Lycée*. Moreover, while 75% of the mothers always wear the veil when they go out, 74% report that their daughters *never* do.

Patterns of intra-family behavior conform to the traditional model. The mothers remain relatively isolated and confined within the home. One of the questions we asked was, "Whom do you usually confide in with regard to your personal problems?" Less than 17% of the mothers named an individual who was not a biological relative, while close to 40% of their husbands indicated that they confided in friends outside the extended family. Only 18% of the mothers could name the President of the United States; only 4% knew the name U Thant. The comparable figures for their husbands were 65% and 44%, respectively.

The relative lack of communication between husband and wife was revealed in questions pertaining to family planning.

Husbands think their wives want fewer children than they really do; wives think their husbands want more. Both significantly underestimate the degree of knowledge the other has of contraceptive methods. Perhaps these misunderstandings — born of a social system which places men and women in separate social orbits that too rarely intersect — are in part responsible for the fact that well over half the adolescents in our sample come from homes with seven or more children, and less than one out of ten have fewer than three siblings. The continuing contrasts in the freedoms permitted to sons over daughters were also evident in the interviews. Ninety-five parents said it would be all right for their son to marry a foreigner; only 18 would offer that same freedom to their daughters. Asked at what age they would allow their daughter to travel abroad, 25% said "Never!" Less than 5% would restrict their sons in the same way.

Using sentence completions, "Likert" items, hypothetical situations, and open-ended questions, the interviews focused on the way the adolescents conceptualize their social world, their openness to change, their outlooks on the future, their perceptions of their parents, and the influence of their peers. Part of our goal was to discover how the growing individual integrates the two conflicting life styles that confront him. One is represented by his parents and given personal expression through his early socialization within a largely traditional family structure. The other is super-imposed upon it through his later encounters with the propaganda of the mass media, the values and knowledge acquired in school and reinforced in his interactions with peers. How, then, do the adolescents manage to deal with these conflicting pressures, and what are the influences which appear decisive in their search for a stable identity? The data analysis of this part of the research is far from complete, but I can report some preliminary findings based on what we have learned so far.

The first question we need to ask is whether the adolescents still in school differ in any important background characteristics from the school leavers. As the interviewing proceeded, it soon became clear that the latter were considerably older than their counterparts who were still in school: over half of the school attenders were fifteen years-old or less at the time of the interviews; most of the school leavers were sixteen or older. Tunisia has committed its limited resources to the principle of universal schooling, and this has meant primarily an expansion of elementary education. Thus while more than 75% of the school leavers were able to continue into the sixth grade, less than 17% made it to the *Lycée* before being forced to leave school. One suspects that many of the school attenders who are now in elementary school and optimistically envisioning their *baccalauréat* will also find themselves denied admission to the *Lycée*, and that most of the older students will be unable to complete their high school studies.

A second correlate of school attendance is socioeconomic status. Our sample consists predominantly of what sociologists have called the "stable poor." Only 10% of the fathers were unemployed. The vast majority are manual workers, in jobs ranging from flower-vending at the Central Market to machinist in the local factory. Even within this relatively narrow range of social class, we found the boys in school, compared with the school leavers, had fathers with significantly greater education and income.

Moreover, there was a surprising *negative* correlation between the grades obtained during the preceding trimester and their socio-economic status: those doing less well in school came from families that were significantly better off! If you're a very poor man, struggling hard to keep your family alive, you're likely, I think, to take your fourteen- or fifteen-year-old son out of school and bring him home to help you support the family, *unless* he's doing very well indeed in his studies

thus clearly justifying the financial sacrifice involved. A parent who is somewhat better off can more readily afford to leave his son in school until the school system itself weeds him out. None of this is as true for the girls. An adolescent girl in the traditional Tunisian home can offer relatively little financial help. The girls who are still in school do have more educated fathers in comparison with the school leavers, but no other background factors differentiate between them, and there's virtually no difference whatever on our measure of over-all socio-economic status. Among the school attenders, the correlation between grades and family background is now in the usual positive direction, a reversal of the finding among the boys. When a girl leaves school, it is largely because the school itself has pushed her out, not because her parents need her at home. The psychological implications of leaving school are different for girls than they are for boys.

When the boy leaves school, he enters the established world of masculine prerogatives, hoping to build on the schooling he obtained to forge an occupational future. Whether attending vocational school or looking for work, he remains in the company of his friends, in contact with the social changes that surround him and with the mass media and the new perspectives they reinforce. When the girl leaves school, the traditional patriarchal system awaits her. Her leisure activities are now confined to the home and the company of her parents. When asked whether they had a group of friends with whom they spent their leisure time, 50% of the girl school leavers said "No," compared with only 18% of the girls who had managed to stay in school.

For the girls in school and for both groups of boys, the sheer amount of schooling they've obtained is the decisive factor in shaping their perceptions on the social changes which are transforming the present as well as their sense of future possibilities, moving them increasingly apart from the psychology of their parents. Among the boys who have left school, how much schooling they had is far more important than age or socio-economic status in affecting their knowledge of current events, their sense of personal control over their lives, and their view of themselves as part of the modern vanguard of social change.

The boys who are still in school, compared with the school leavers and controlling for differences in age and socio-economic status, are far more sensitive in general to the changes in their social environment. They're more likely to say that they'll raise their own sons differently from the way they themselves were raised, more likely to feel that they're better off than their fathers were at their age, and more insistent on their right to choose their own wives, to search for individual success in independence from their family. They're also more supportive of current moves toward women's equality, far more in favor of coeducation, more ready to endorse the goals of family planning, and willing to allow their daughters to date at an earlier age. Similarly, the girls who are still in school differ from the girl school leavers not only in their leisure activities and their knowledge of current events, but also in their greater rejection of fatalism and their deeper commitment to individual success.

For the girls who have left school, the situation is somewhat different. They are part of the first generation of women to be granted even nominal equality with men; they have participated in the new freedoms promised by the changes they have seen; but they now find themselves confronted by the traditional expectations tied to the role of a marriagable woman. Secluded within their families, their schooling now seems largely wasted, their new perspectives and aspirations relevant for their children but no longer for them. Only among the girl school leavers do we find that the amount of schooling they had plays little role in their current orientations, compared with the impact of age and of socio-economic status. The older they are, regardless of schooling or family back-

ground, the greater their insistence on independence from family obligations and the deeper their belief in man's ability to shape his own destiny. Compared with the boys who have left school, the girl school leavers want fewer children, and they're significantly more committed to raising them differently from the way they themselves were raised.

The traditional sex-role distinctions in Tunisian society have changed in seemingly irreversible ways, and this generation of adolescents will have to search for new definitions. The boys in our sample still have a deeper sense of personal control over their lives and a greater knowledge of current events; but the girls as a group are equally committed to their independence from family obligations, and they're more optimistic about the changes they've perceived. Above all, the girls are far more committed to sexual equality. Over two-thirds of the boys plan to give their daughters exactly the same upbringing that their sisters received, and they'll allow their sons to date and travel at a far earlier age than they will their daughters. The girls want fewer children than the boys do; their sons and daughters will be raised differently, in keeping with the new demands of modern life, and their daughters will be given virtually the same freedoms as their sons. Thus, the evidence points to the development in girls, including those who have left school, of new perspectives and self-conceptions which would make it extremely difficult for them to adjust to the traditional roles of wife and mother. The data also suggest that they're going to have some real difficulty in finding future husbands who will support them in the new identities they have developed.

There's another implication for the future which seems more ominous still. In spite of its Herculean efforts, Tunisia has sufficient number of high schools to accommodate only 15% of the children now in the primary schools, and it can offer university training to only 10% of those who complete the full six years of secondary schooling. Yet in our sample of school attenders, over 65% of the boys and 48% of the girls aspire to university training. Well over 50% of them expect to be doctors or lawyers or engineers or college professors. Another 30% would settle for jobs as school teachers, secretaries, or policemen; and 30% of the school leavers also aspire to occupations at that level or above. Jobs of this kind are simply not available in anything like the quantity necessary; nor, obviously, is the training needed to qualify for them.

Tunisia has succeeded in creating adolescents who view themselves as modern, who have turned their backs on the traditional roles and self-conceptions which might have helped them adjust to less exalted occupations, and economic development has lagged far behind. Increasing age within our sample has not brought any deeper awareness whatever of the hard realities that must temper these optimistic views of future possibilities. The data compel us to ask seriously whether these adolescents will willingly adjust their aspirations downward in the years to come, or whether this psychological transformation will remain to fuel a charge of "social dynamite," poised to explode during the period of political instability which will surely follow the departure of Bourguiba from the Tunisian scene. The answer will come within a very few years.

The dynamism of rapid social change, now increasingly worldwide, is confronting all of us with human problems which have only recently begun to be carefully explored. We often take comfort in ancient proverbs and in the sense of continuity they provide with a past that once offered a surer sense of personal identity. No language is richer in proverbs than Arabic, and one ancient saying, now heard with increasing frequency in Tunisia, goes something like this: "Men resemble their times more than they do their fathers." It is my hope that this research will help to point toward a deeper understanding of the adolescent's experience, when his father and his time no longer coincide.

reading *recommended by the book committee*

humanities GUY A. CARDWELL, RICHARD HARTER FOGLE,

social sciences ROBERT B. HEILMAN, FREDERICK J. CROSSON

natural sciences LEONARD W. DOOB, FREDERICK B. ARTZ,
LAWRENCE H. CHAMBERLAIN, EARL W. COUNT,
ANDREW GYORGY, ANDREAS M. KAZAMIAS,
LOUIS C. HUNTER, RICHARD BEALE DAVIS
J. T. BALDWIN, JR., KIRTLEY F. MATHER

FREDERICK J. CROSSON

Russell and Moore: The Analytical Heritage. A. J. Ayer. Harvard. \$8.75.

These 1970 William James Lectures are as much critical comment on as they are exposition of the thought of the two British philosophers who were undergraduates together at Cambridge. Both had great influence on 20th century philosophy, but while the aggressive Russell became widely known and read, Moore remains little known outside the world of English-speaking philosophers save through the Bloomsbury group. Despite the "analytical heritage" neither of them were linguistic philosophers, for Russell was concerned with the ontological commitments of language and, in ethics, Moore's concern was to find out what things were good and what were bad.

Martin Buber: An Intimate Portrait. Aubrey Hodes. Viking. \$7.95.

Perhaps the most interesting dimension of this testimony to Buber by one of his students and disciples is the extent of the Jewish thinker's engagement in the moral-political issues facing the state of Israel while remaining a private citizen. Episodic in structure, with vignettes of Tagore, Hamarskjold and others who encountered Buber, it explores his writing only in as much as his life embodied his philosophy.

Hellenistic Ways of Deliverance and the Making of the Christian Synthesis. John Herman Randall, Jr. Columbia. \$7.95.

Spanning the seven centuries from Epicurus to Augustine and keeping close to the philosophic tradition rather than the mystery religions and gnosticism, Randall argues that the emerging dominance of Christianity was not a victory but the slow metamorphosis of Hellenistic philosophy into doctrines of personal deliverance and a comprehensive religious system which might just as well have been Mithraism.

The Star of Redemption. Franz Rosenzweig. Holt, Rinehart, Winston. \$10.

The first English translation of one of the most influential works of modern Judaism, now half a century old. It bears the marks of the philosophical climate of the Germany of its origin, but lighting the dense language from within is a religious passion which beckons the reader on. The range of themes woven into the argument is extraordinary.

Kierkegaard and Consciousness. Adi Shmueli. Princeton. \$8.50.

An attempt at a unified analysis of Kierkegaard's work as a whole, in the context of a phenomenological approach. The author, a

young Israeli scholar, takes consciousness itself as his focus—not the term or the concept—and argues that Kierkegaard's three stages of life are articulations of the ways in which a developing consciousness relates itself to the finite phenomena.

Metaphysics and British Empiricism. Robert L. Armstrong. Nebraska. \$5.95.

Tracing the transformations in the conceptions of and perspectives on metaphysics as philosophy shifted from ontological to epistemological concerns in the 17th and 18th centuries, Armstrong sees the attempts to come to terms with Newtonian science as successively eliminating the possible grounds for autonomous philosophical inquiry. Final, formal and efficient causes become perjoratively "metaphysical" and metaphysics becomes psychology. Clearly written and historically informed.

The End of Religion. Aelred Graham. Harcourt, Brace, Jovanovich. \$7.95.

It is the teleological rather than the terminal sense of "end" which is intended, though the former has implications for the continued viability of current institutional forms of Western religions. Buddhism and Hinduism are Graham's reference points for what is living and what is dead in religious practice and after a quasi-autobiographical assessment of Christianity (the author is a Benedictine monk), the latter half of the book recounts his conversations with and reflections on Indian religionists, from theological statesmen to the Dalai Lama. An honest, open and intelligent book.

RICHARD BEALE DAVIS

The European Discovery of America: The Northern Voyages. Samuel Eliot Morison. Oxford. \$15.

Enormously informative, this vigorous, salty narrative represents its author at his best, and that is very great indeed. A study from new personal investigations, the book deserves to stand beside Hakluyt as an epic of western exploration.

James Madison, A Biography. Ralph Ketcham. Macmillan. \$17.50.

A good one-volume biography, so political, however, that much of the personal side of the fourth President is lost, or never delineated. Useful especially if one does not have Brant's multivolumed life available.

William Byrd of Westover, 1674-1744. Pierre Marambaud. Virginia. \$12.50.

The first comprehensive study of the most distinguished of southern colonial writers, this critical biography employs new mate-

rials recently published and several unpublished manuscripts. A *must* for colonialists.

The Papers of Henry Laurens. Volume Two. Nov. 1, 1753-Dec. 31, 1758. Edited by Philip M. Hamer and George C. Rogers, Jr. South Carolina. \$15.

Magnificent as documentation and study of the slave trade and of Charleston commerce generally against a background of war. The French and the Indians remain only in the background, however, and the personal, social, and cultural are at a minimum.

The Higher Realism of Woodrow Wilson and Other Essays. Arthur S. Link. Vanderbilt. \$12.95.

Gracefully written, this impressive collection rounds out a portrait of man and period already rather fully delineated in a biography by this author and in the *Wilson Papers* of which he is editor-in-chief. Of special interest is the Presbyterian denominational perspective from which these essays are written.

Born to Rebel: An Autobiography. Benjamin E. Mays. Scribners. \$10.

A most significant autobiography, and certainly one of the most effective books on the black man in this country in our time. It is written with a sort of militant understanding that should appeal to—and reach—every thinking citizen.

That Ambitious Mr. Legaré: The Life of James M. Legaré of South Carolina, Including a Collected Edition of His Verse. Curtis Carroll Davis. South Carolina. \$9.95.

Another neglected antebellum southern writer is in this volume allocated his proper and modest place in American literature. Legaré appears as a versatile if belated son of the Enlightenment.

Merchants, Farmers, and River Gods. An Essay on Eighteenth-Century American Politics. Robert Zemsky. Gambit. \$10.

Descriptive, analytical, employing computer statistical information, Professor Zemsky's study is a clear and detailed account of the Massachusetts political structure in the years just before the Revolution. Included are interesting vignettes of well-remembered personages hitherto looked at from somewhat different perspectives.

The Grandees: America's Sephardic Elite. Stephen Birmingham. Harper & Row. \$10. Based on a genealogical work outlining the descent of the great Sephardic Jewish families of America, this pleasant book is history, well-told anecdote, and biography, among other things.

Thomas Jefferson Redivivus. Photographs by Joseph C. Farber, Text by Wendell D. Garrett. Barre Publishing Co. \$25.

For the Jefferson or early American buff, a sumptuous collection of photographs of Jeffersonian-designed buildings, places he visited, buildings inspiring his work. A beautiful book, with appropriate text and colored and black-and-white plates.

Also recommended:

Slavery in the Structure of American Politics 1765-1820. Donald L. Robinson. Harcourt, Brace, Jovanovich. \$13.95.

Voices from Slavery. Edited by Norman R. Yetman, Holt, Rinehart, & Winston. \$7.95.

Slavery: From the Rise of Western Civilization to the Renaissance. Milton Meltzel. Cowles Book Co. \$6.95.

The Expeditions of John Charles Fremont. Volume I. and Map Portfolio. Edited by Donald Jackson and Mary Lee Spence. Illinois. \$22.50.

Travelers on the Western Frontier. Edited by John F. McDermott. Illinois, \$10.95.

RICHARD HARTER FOGLE

The New Novel from Queneau to Pinget. Vivian Mercier. Farrar, Straus, & Giroux. \$10. Professor Mercier's account of "le nouveau roman" is modest in tone but authoritative in knowledge of his subject. His Introduction is especially valuable in its definition and "placing" of the New Novel in the tradition. Judged along with other expositions of newness in the arts, the book is an outstanding critical achievement.

Samuel Johnson and the Life of Writing. Paul Fussell. Harcourt, Brace, Jovanovich. \$9.50.

Dr. Johnson is a great writer whose essential life was in his writings. Fussell ranges widely and wittily: he is, for instance, probably the first scholar to bring us the news that Blake's "The Sick Rose" is an imitation of Matthew Prior. He concludes with a memorable account of Johnson's *Lives of the Poets*. Although Johnson's chief task is elucidating general human nature, his "understanding of the ultimate irony of his own career, his sense of his own defeat by time, took refuge in the genre of 'critical biography.'"

Lectures 1795 On Politics and Religion. Edited by Lewis Patton and Peter Mann. Routledge & Kegan Paul. Princeton. \$15. Volume I of the new monumental edition of Coleridge, who presents major textual problems. Not for just any old Phi Beta Kappa, doubtless, but a salutary reminder that the "myriad-minded" Coleridge was a major political thinker as well as an enormously influential theologian. The lectures are elaborately annotated and helpfully introduced.

Shakespeare and the Actors. Ivor Brown. Coward McCann. \$5.95.

Mr. Brown reconstructs Shakespearean performance in the light of his own practical experience and considerable scholarship. He is extremely persuasive.

The Player Kings. Richard Findlater. Stein & Day. \$7.95.

A careful and illuminating assessment of the great English Hamlets from Garrick to Olivier. Mr. Findlater assembles much evidence to establish what a great actor and great acting are.

ROBERT B. HEILMAN

The Poetry of Thomas Hardy: A Handbook and Commentary. J. O. Bailey. North Carolina. \$15.

This 700-page volume is an invaluable and often fascinating assemblage of the "facts upon which [Hardy's poems] rest."

The Edwardians. J. B. Priestly. Harper & Row. \$15.

Mr. Fogle will be substituting for Mr. Heilman, who is abroad.

A beautifully illustrated and admirably written account of the 1901-1914 period. Priestly excels in a lively reportorial manner, often personal and pungent.

Edith Sitwell: Selected Letters 1919-1964. Edited by John Lehmann and Derek Parker. Vanguard. \$8.50.

Miss Sitwell is often affectionate, sympathetic, devoted. Just as often she is witty, crackling, ironically gamesome, fanciful, indignant, ruthless, uninhibited in expressing strong views and feelings. The collection, inadequately edited, has many gaps.

Garish Lights: The Public Reading Tours of Charles Dickens. Raymund Fitzsimons. Lippincott. \$6.50.

A detailed account, often exciting, of Dickens as one-man theater—the incredible popularity that he enjoyed, and the obsessive needs that drove him on.

The Brantwood Diary of John Ruskin. Together with Selected Related Letters and Sketches of Persons Mentioned. Edited and annotated by Helen Gill Viljoen. Yale. \$25. The 1876-1884 entries reveal many aspects of Ruskin's mind, including several periods of mental illness. Thirty-eight letters. Excellent editing.

ANDREW GYORGY

Memories: 1925-1950. George F. Kennan. Bantam. p. \$1.95.

The first volume of Ambassador Kennan's *Memoirs* is a uniquely significant contribution to the recent history of American diplomacy. The early career of Ambassador-Kennan is portrayed here with sophistication and brilliance. The most insightful and historically important chapters deal with George Kennan's tours of duty in Moscow and his efforts in the launching of the Marshall Plan in 1947. Also enjoyable is the Ambassador's picturesque description of the National War College where he served as a member of the very first faculty in 1946-47.

Nationalism in Eastern Europe. Edited by Peter F. Sugar and Ivo J. Lederer. Washington. \$10.

Both editors and publishers should be congratulated on this comprehensive study of one of the most controversial phenomena of our times—Eastern European Nationalism. The American reader had better be acquainted with this problem area since two World Wars have started in the Balkans. East-Central Europe has also produced the earliest historic prototypes of the peasant revolutionary leader and the urban and rural guerrilla fighter. In a brilliant introductory chapter, Professor Sugar analyzes both the exclusive and messianic character of Eastern European nationalism. Other chapters deal with it on a country-by-country basis, the sections on Hungary, Greece, and Czechoslovakia being the most informative.

Lord Palmerston. Jasper Ridley. Dutton. \$12.50.

This is a detailed study of one of England's greatest statesmen. The most important chapters deal with Palmerston's tenure as Secretary of War and Foreign Secretary. In the latter assignment he contributed notably to the restructuring of European continental politics, to the successful conclusion of the Crimean War and to the con-

tinuation of that "balance of power" era now known as the "99 year peace" stretching from 1815 to 1914. Too detailed for the average reader, this study will be invaluable to historians and political scientists.

Native Fascism in the Successor States, 1918-1945. Edited by Peter F. Sugar. ABC-CLIO Press, Santa Barbara. \$9.50, p. \$4.50.

This historically broad-gauged study focuses on the views of fourteen distinguished scholars. Professor Peter Sugar of the University of Washington does a notable job of editing the diverse contributions. Eastern European Fascism is viewed not as an accidental distortion or a passing phenomenon but rather as an inevitable product of the period which produced Hitler and Mussolini in neighboring countries. Most notable are the chapters dealing with "Authoritarian Austria," "Fascism in Poland," and "Fascism in Romania." The book is exceptionally well documented with invaluable footnotes. It is too bad that the publisher has used such poor print and paper; this important work deserves a better format.

History and Class Consciousness. Georg Lukacs. Translated by Rodney Livingstone. MIT. \$8.95.

This carefully selected collection of Georg Lukacs's "Studies in Marxist Dialectics" is particularly timely since the author died recently in Budapest at the age of 84. There is a new preface written by Lukacs in 1967. Most of the essays are newly translated and while the English is often halting and complex, this book gives renewed indication of the path-breaking significance of the great Marxist revisionist philosopher. The essay on "Class Consciousness" gives new dimensions to Marxist doctrines of class struggle and to the historical role of "the class." The attractive format will help popularize Lukacs's best known ideas and theories.

Imperial Restoration in Medieval Japan. H. Paul Varley. Columbia. \$8.

A welcome change from contemporary subjects is H. Paul Varley's book on early medieval Japan. The period studied is 1333-1392 and the emphasis is on a cross-combination of institutional and intellectual developments in Japan as a result of the Kemmu restoration. For students of Asian politics, such sections as "Changing Views of the Past" will be of great interest.

The Price of International Justice. Philip C. Jessup. Columbia. \$5.95.

These essays reproduce the substance of the Blaustein Lectures delivered in 1970. As a leading expert on the International Court, the author's lively discussion of the machinery of current international justice is of particular significance. His broad knowledge and grasp of history are great assets in the review of the problem-areas of justice, whether national or international.

Self-Determination and History in the Third World. David C. Gordon. Princeton. \$7.50. The title of this book is somewhat misleading. It deals less with the Third World than with the uses and mis-uses of history as seen by the author. He analyzes the role and function of self-determination in the "cultural orbit of the West," giving this fundamental historic process a new interpretation.

J. T. BALDWIN, JR.

The Compleat Naturalist. Wilfred Blunt. Viking. \$14.95.

An engrossing and honest account of the great Swedish botanist, Carl Linnaeus (1707-1778), whose foibles and strengths are treated with understanding and with wit. Gifted with a life-long drive for work, he made basic contributions to the whole field of natural history — botany, zoology, mineralogy. Moreover, he was a stimulating and enthusiastic teacher who inspired numerous students, many from abroad, who came to study with him at Uppsala.

Marihuana Reconsidered. Lester Grinspoon, M.D. Harvard. \$9.95.

Cannabis sativa (Indian hemp, cannabis, marihuana, etc.) — cultivated from ancient times for its stem fibers, its seed-oil, and a narcotic drug of its resin — was grown by George Washington for medicinal purposes and was once a major fiber-crop in Kentucky (see James Lane Allen, *The Reign of Law*, 1900). We are concerned here with marihuana as an intoxicant: the literature is voluminous and contradictory. From his professional experience as a psychiatrist and from wide reading, the author has produced a provocative and valuable book — in spite of his style of writing. He considers that most people in the United States are so emotionally opposed to the use of cannabis as an intoxicant that no amount of firm evidence (admittedly not now available) of the relative harmlessness of this plant would cause such individuals to change their minds. Doctor Grinspoon is of the opinion that marihuana is less dangerous than alcohol and tobacco, that the clearest danger to the user in the United States “is the one imposed by the present laws,” and that “we must move to make the social use of marihuana legal.”

Governments of this country and Canada are growing various strains of marihuana for laboratory analyses and tests. When scientific data are in hand, the present marihuana hysteria may well be reminiscent of the mood that prevailed during the prohibition era.

The Environmental Revolution. Max Nicholson. McGraw-Hill. \$10.

Brilliant, arrogant, impassioned, original, realistic, this international conservationist has been a dynamic and successful leader in the environmental revolution and here presents a guide for the new masters of the world: “we must correctly marshal the events and forces leading up to the present situation, evaluate the weaknesses, the mistakes and the progress which has been made, and find a sound and acceptable basis for judging where we go from here. That, roughly is what this book is about. . . . Harmony between man and nature is no longer a mystical and abstract but a practical and pressing matter. To demonstrate its scale and character, and to show how it may be successfully tackled, will be the objective of this book.” This reader is pleased with the results.

Genetics of the Evolutionary Process. Theodosius Dobzhansky. Columbia. \$10.95. A foremost-perhaps the foremost-student of evolutionary genetics writes with clarity and from a position of objectivity and modesty as he interprets the genetics of the evolu-

tionary process for the informed reader. An excellent summary — with philosophic overtones — of the author’s broad understanding of the field. Professor Dobzhansky has used *Drosophila* (fruit fly) in most of his investigations; he cites many references involving this organism, for he considers that *Drosophila* is probably the best material for studies of evolutionary and population genetics. Another author might have given more weight to researches with micro-organisms. That mathematical genetics is not discussed in detail is fortunate for the general reader: this important area is best left to the specialist. Coverage of the vast literature is broad but necessarily selective.

Wilderness and Plenty. Frank Fraser Darling. Houghton Mifflin. \$4.95.

A great ecologist writes from broad knowledge expressed seminally and with deep feeling. Responsible philosopher that he is, he is sorrowed and burdened that stress of living has become a depressant of beauty, “of the romantic spirit which is the pearl of human heritage”; recognizes population and pollution as the world’s biggest problems, partners “spectral and sinister”; knows that dereliction destroys ecosystems, that “sentiment is poor guide in the mosaic of ecology and conservation,” and that the “wilderness from which we have carved our precarious plenty cannot be re-created in our time.”

The Hidden Sea. Douglas Faulkner (photographs and notes) and C. Lavett Smith (text). Viking. \$14.95.

Seventy superb photographs from waters of many parts of the world taken at depths varying from one foot to two hundred forty feet and showing animals of ineffable colors and of indescribable forms. Small black-and-white photographs with notes provide a pictorial index for the color plates: in this way nothing detracts from the beauty of the plates. Doctor Smith begins with an appreciation of the sea and follows with informative treatments of animal groups from sponges through fishes. He also has a chapter on cleaning symbiosis and one on dangerous marine animals — the latter should be of special interest to the underwater explorer. Damage might be mechanical or toxic from contact or ingestion. It is of interest that all sea snakes are deadly because of neurotoxic venoms.

Before Nature Dies. Jean Dorst. Translated by Constance D. Sherman. Houghton Mifflin. \$8.95.

A distinguished biologist makes a prophetic world survey of man and nature, illustrated with many awesome photographs: destruction of plant and animal species (e.g., “an average loss of one avian form a year during the past century”); destruction of land by accelerated erosion, deforestation, brush fires, overgrazing, and by the “ecological monstrosity of monoculture”; pesticides; pollution; artificial biological communities; pillage of maritime resources; overpopulation. Malnutrition is presently dehumanizing millions of people, and hunger in the world is likely to increase. We must learn to live in harmony with nature. “Only thus can man and nature, twin aspects of the same problem, survive.”

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SPECIAL COMMITTEE

(continued from page one)

"I see the Phi Beta Kappa tradition as a repository of excellence. Let's not become hung up on 'validity,' 'relevance,' 'concern,' 'redeeming social significance,' and the rest of the catchwords of the moment, even though these are all perfectly legitimate humanistic aspirations, not simply recent discoveries of the very young." "Phi Beta Kappa unashamedly embraces excellence in scholarship as a societal good. I consider this to be an altogether worthy value to champion. The world has lots of organizations eager to discard traditions — good and bad alike. Let's keep ours — it is a good tradition and worth keeping."

Other members made many suggestions for increasing the Society's influence and activity, especially in relation to academic and educational issues.

"It would be desirable to make greater use of Phi Beta Kappa to speak out on public issues concerned with scholarship, academic freedom, support of higher education, academic excellence, etc." "Phi Beta Kappa should be more conspicuous. It should show the interest scholars do have in communicating their research, ideas, questions. Sponsorship of lectures and conferences, publicized to both university and community, should be helpful." "It needs to communicate with the rest of the population, rather than simply providing a haven for those seeking to indulge in self-congratulation. While criteria for membership should not be broadened greatly, the organization's concerns are not unique, and programs to safeguard and improve academia should be shared with others of similar interests."

Many expressed a desire for more active chapters and alumni associations, expansion of the visiting scholar program and more public expression of opposition to the anti-intellectualism and erosion of academic standards which threaten many universities.

Other questions dealt with more specific

matters of Phi Beta Kappa policy and organization. In their responses, a large majority of members indicated that they did not feel that Phi Beta Kappa placed undue emphasis on grades in the election of members in course. There were suggestions, however, that other criteria, such as leadership and community involvement and creative work, be given some consideration. New members felt more strongly than others that election to Phi Beta Kappa should be earlier in a student's academic career to enable him to participate in the activities of the chapter. There was also sentiment for electing more graduate students and honorary members primarily on the basis of academic distinction.

Overwhelmingly those who responded were in favor of increased activity by local Phi Beta Kappa chapters. Among the activities considered appropriate were scholarship awards, recognition to outstanding professors, recommendations for the improvement of college teaching, evaluation of the academic program by undergraduate Phi Beta Kappa members and symposia on aspects of the relationship between scholarship and public policy. It was also felt that alumni not on college faculties should be more actively involved in the life of Phi Beta Kappa. Comments to questions concerning *The American Scholar* were strongly favorable. Most readers find it well-written, diversified in point of view, and thought-provoking.

On July 18 the Committee on the Role of Phi Beta Kappa met for a week of discussion and study at a conference center in Brainerd, Minnesota. In addition to analyzing the results of the questionnaire, many other proposals were considered.

The committee has sought, at Brainerd and at a subsequent meeting, to redefine the Society's concepts of intellectual ex-

cellence and the content of a liberal education. Also discussed was the need to improve criteria and procedures for the election of undergraduates. It is expected that recommendations on these matters will take the form of changes in the Model Chapter Constitution. Other suggestions include strengthening the channels of communication between the office of the United Chapters and the local chapters.

The proposals of the Committee are being incorporated in a report which will be submitted to the Phi Beta Kappa Senate and to the next triennial meeting of the Council in the summer of 1973.

ASSOCIATES LECTURESHIP

(continued from page one)

and problems of civil rights, court reform and academic freedom.

Lists of the 1971-72 speakers have been sent to the secretaries of all Phi Beta Kappa groups through whom all requests must be channeled. Requests for engagements should then be directed to the Lectureship Committee, 1811 Q Street, N.W., Washington, D.C. 20009.



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