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ACADEMIA AND THE SECOND SEX

by Marion F. Houstoun

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"... the principle which regulates the existing relations between the two sexes ... is wrong in itself and [is] now the chief hindrance to human improvement ... it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other." John Stuart Mill, "The Subjection of Women," 1869.

Mill's "principle of perfect equality" is an affirmation of the primacy of the individual, whose status and hence power and privileges can therefore be neither conferred nor denied on the basis of sex.

American law enacted Mill's principle with respect to political power when the Nineteenth Amendment was passed; with respect to economic power, when it extended to women, although incompletely, the right to possess property. Not until the last decade, however, has legislation seriously applied to the area of employment Mill's principle of the primacy of the individual and the secondary status of sex.*

The *Equal Pay Act of 1963* authorized the principle of equal pay for equal work and granted the Department of Labor the power to investigate and secure redress for wage differentials based on sex.

Title VII of the Civil Rights Act of 1964 prohibited the use of criteria relating to sex, as well as race, religion, color, or national origin, in all aspects of employment and fringe benefits. Not until this year, however, were institutions of higher education prohibited by law from using sex—or sex-related characteristics, as criteria for academic employment. Until amended in 1972, Title VII was specific-

ally inapplicable to educational institutions; and executive, administrative, and professional employees were exempt from the Equal Pay Act.

These exemptions no longer obtain: colleges and universities, whether public or private, with or without federal funds, presently confront complex, socially disturbing questions as they work to implement federal legislation concerning the rights of women and minorities to equal opportunity in employment. Moreover, academic institutions which hold or seek federal contracts or subcontracts of \$10,000 or more, are required by *Executive Order 11246* (as amended by E.O. 11375) to seek actively to overcome problems of past discrimination and under-utilization as well as to cease discrimination.

Although there are issues of considerable controversy between the federal government, university and college administrators, and women's groups, especially with regard to the more sweeping requirements of Executive Order 11246, the U.S. Equal Employment Commission, created by Title VII of the Civil Rights Act, issued in March, 1972, revised guidelines that clearly signal the changes in current employment practices, if not policies, which are in order. For example, in articulating its intentionally narrow interpretation of "bona fide occupation qualifications" of sex, the EEOC stated that the following situations do not warrant the application of this exception: "(I) the refusal to hire a woman because of her sex based on assumptions of the comparative employment characteristics of women in general. For example, the assumption that the turnover rate among women is higher than among men. (II) The refusal to hire an individual based on stereotyped characterizations of the sexes ... (III) The refusal to hire an individual because of the preferences of

coworkers, the employer, clients, or customers ..."

Neither Title VII nor E.O. 11246 as amended legislate employment criteria. But both obligate institutions to keep and preserve records relevant to employment practices. (The EEOC is empowered to request such information; the legality of HEW's power to examine university personnel files while enforcing E.O. 11246 has been seriously questioned.) Colleges and universities are thus under constraint to articulate their own employment criteria and procedures as well as to apply these criteria equally to women and men, minority and non-minority members. While recognizing the large amounts of time and energy that such job specifications, performance reviews, and record keeping consume, this obligation is a significant device for moving institutions away from the vagaries of decisions based on individual preferences, quite apart from questions of sex or minority discrimination.

The EEOC is empowered to receive and investigate charges of an act or pattern of discrimination and attempt conciliation. Should conciliation fail, the government can bring civil action in the courts. Title VII and E.O. 11246 also guarantee the aggrieved party the right to sue privately for damages and prohibit employers from discriminating against any employee or applicant who has opposed unlawful practices. (The Wage and Hour Division of the Department of Labor has similar powers relating to wage discrimination.)

In sum, federal legislation prohibits all institutions of higher education from using employment policies or practices based on considerations of sex, race, religion (except in religious institutions), color, or national origin; obliges them to document employment policies and prac-

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* I am grateful to Bernice Sandler, *Executive Associate, Association of American Colleges*, for use of material distributed by *The Project on the Status and Education of Women*.

THE 1930's: AMERICA'S MAJOR NOSTALGIA

by Robert Nisbet

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair.

Such, with due thanks to Charles Dickens, was the decade of the 1930s in America. It was, without question, a remarkable decade. Even so, nostalgia for the Age of Depression is hardly a state of mind any of us living in the '30s would have foreseen for America a generation later, the more especially if there had been any inkling that such nostalgia would be set in circumstances of unprecedented affluence.

No one, though, can miss the current fascination exerted by the 1930s. Whether in the form of the "Swingin' Years" celebrated nightly on the radio, or the ceaseless cycle of movies of the '30s on television, or the spate of books on the decade, with memoirs and reminiscences leading the way, or the annual symposiums on the culture and politics of the '30s, to be found from one side of the country to the other, or the nostalgia book and record clubs, or, not least, the calculated evocation by politicians of its symbols and themes, it is evident that that decade is America's favorite nostalgia.

Interestingly, the mood seems to encompass a large number of young people, a group we might have thought immune as the consequence of too many moralizing or admonitory references to the Depression by parents who had been through it. On the contrary, as I learned as a Visiting Scholar last year, courses and seminars on the decade of the 1930s are proving extremely popular.

How do we account for the nostalgia? Any answer we give will, of course, tell us as much about our own age with its distinctive cravings and alienations as it will about the 1930s.

Nostalgia of any kind is, I judge, a mood more commonly found in ages of affluence than in those of economic depression. I have no recollection of it in the 1930s, and nothing we know of either the culture of poverty or the social psychology of sudden economic dispossession suggests its significant presence in such circumstances. Other emotions assuredly were to be found in the 1930s, ranging from hostility to despair, but not nostalgia. Given the overwhelmingly middle class character of the American mind then as now, the spurs of ambition and hope were dominant, leaving little room for nostalgia.

It is different today. Not that ambition and hope have altogether fled the scene; but, clearly there is more psychological space for the mood of nostalgia. We can take a tip here from what the French call *nostalgie de la boue* (literally, nostalgia for the mud). Just as we so often find in the lives and letters of eminent, successful individuals who have risen from the mud of poverty a brooding nostalgia for their origins, so undoubtedly do we find this state of mind spread through large groups of a population that has risen in terms of wealth and status as spectacularly as Americans have since World War II. Whether for the individual or for whole sectors of society, a plateau is reached, making possible that downward-backward view, with line of ascent featured, that all climbers of mountains enjoy. There are Americans in all spheres, not excluding the academic-intellectual, who are able to indulge themselves in the downward-backward view. It would be strange if a little *nostalgie de la boue* were not present.

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I think, though, that there are other, more substantive causes of this nostalgia. In the first place, the 1930s was, by any historical touchstone, a truly exceptional decade. It began with the most resounding stock market crash in American history and it did not end until the Japanese bombed Pearl Harbor. In between lay depression, unemployment, and sudden economic deprivation beyond anything Americans had ever known. The specters of revolutionary socialism and of industrial-governmental fascism activated hopes and fears which were translated into powerful ideologies. Nor should we forget that the '30s was the decade of the New Deal, America's first all-out (as it then seemed) effort in the direction of the welfare state, and also of radical, industrial unionism.

Abroad, and with profound intellectual impact upon Americans, were Russian Communism, Fascism in Italy, and German Nazism. Not before or since has any single country had the magnetic influence upon American (and world) radicalism that Russia did in the 1930s, through the period of the Moscow Trials to the notorious pact between Hitler and Stalin. Nor, in a negative way, has the American liberal-radical mind ever been as seized as it was by Fascism — widely envisaged as the final stage of capitalism. The Spanish Civil War in mid-decade could seem the opening act of inevitable Armageddon between Communism and Fascism.

In the final years of the decade the outlines of World War II became more and more vivid to Americans, with enormous impact on ideological passion. Not even the Depression, or hatred of FDR and the New Deal by conservatives, had yielded a division of America and a bitterness of conflict as great as that caused by the question of America's support of England and France against Hitler's Germany. It can fairly be said that not indeed since 1860 had Americans been so passionately divided on a matter of moral principle and of claimed national interest as were Americans by 1940. No one to this day can be sure what would have happened had the Japanese not made the whole matter academic by their blitz of Pearl Harbor.

But there was more to the 1930s than the clash of interest and conflict of ideology. It becomes steadily clearer that the decade was a lustrous one in letters and arts. Faulkner, Hemingway, Dos Passos, Wolfe, Steinbeck, Wright, and Farrell were flourishing in the novel, along with many others. In the drama there were O'Neill, Sherwood, Odets, Wilder, and Behrman. In criticism, Mencken, Nathan, Brooks (Van Wyck and Cleanth), Ransom, and Edmund Wilson reflected a wide range; Blackmur, Kazin, and Trilling were well under way. In musical composition there were Ives, Copland, Piston, and Gershwin, not to mention those such as Schoenberg and Stravinsky who had come to America from Europe. Poetry included Frost, Robinson, Stevens, Eliot and Pound — and others just beginning to write who would reach distinction a decade later. In art there were Benton, Wood, Wyeth, and Marsh, not forgetting the sojourns in America by Rivera and Orozco. This listing is, of course, dreadfully selective. But it will suffice for present purposes.

I am well aware that many just listed had their real beginnings in the '20s, also a creative decade and one from which I don't wish to take a thing. The point here is simply that trajectories begun in the prosperous '20s did not terminate in the Age of Depression. In many instances better, richer work was done in the '30s by those who had come into eminence earlier. Of equal importance — and I have barely hinted at it above — is the number of talents which began to work in the '30s and reached their zeniths later. There was, in short,

a telescoping of creative generations in the '30s, and I believe this tells us a great deal. Nor was this telescoping chronological alone. Critical and self-directed though the young generation of artists and writers may have been, there was nevertheless a profound recognition of the greatness of those whose beginnings lay in the '20s or earlier. My study of great cultural ages suggests the invariable presence of this kind of telescoping, of this continuity of tradition that is not destroyed by mutations and experiments going on.

Certainly the '30s was a decade of radical experimentation in every sphere of letters and arts. Nor is it amiss here to refer to the astonishingly successful experiments in patronage of the arts made by the federal government — the various writers' projects, which produced among other things the magnificent American Guide series and the WPA Federal Theatre. Many writers and artists were hungry; the federal government put up money; somehow, for once in American history, it worked. There was an authentic creative response.

Let us not overlook the sciences. Given the overwhelming and growing emphasis on applied science since World War II, the '30s may prove to have been our century's last really creative period in basic, theoretical areas of science. In substantial degree, this scientific creativeness was the product of individuals driven from their homeland by Fascism and Nazism. A ferment existed comparable to the kind generated in all major periods of intellectual achievement. We remember that many who rose to greatness in the Athenian 5th century B.C. had been born elsewhere and had been attracted to Athens by its heralded freedom. The same holds for Rome, Florence and London during their golden ages.

Golden age is doubtless much too strong a phrase for the American '30s; and I do not press it, not even for the sciences. But the decade was clearly one of spectacular breakthrough in high energy physics, in penetration of the atom. Biology also was quite literally revolutionized, the consequence largely, I am told, of assimilation of principles and insights drawn from chemistry, physics, and mathematics. Not for two decades would this assimilation result in its most notable results, but these would be unthinkable apart from what had begun in the 1930s. Again, as with arts and letters, I am not challenging continuity, only giving the 1930s its very large due.

The 1930s was also an age of extraordinary conceptual innovation in the social sciences. Underlying everything of course was the Depression, with all its social, psychological, and cultural consequences. Alas, it cannot be said, that the social sciences succeeded in changing the Depression, but there is little doubt that the Depression profoundly changed the social sciences. Here, as with the physical sciences, Americans were the beneficiaries of impulses from Europe, some immediate, what with the influx of refugee social scientists, some rising earlier but long delayed in reaching America.

Who will forget the impact of Marxism in the '30s? But there was also the impact of Freud on all the social sciences, of Keynes, Pareto, Weber, and Durkheim. In sociology, the field I know best, theoretical changes of immense significance took place. Nor should we overlook the sure and irreversible beginnings of the mathematical-statistical revolution in the social sciences, one quite as great in its way as that in physics, chemistry, and biology.

It is needless to catalogue further. The point is, whether with respect to the arts or the sciences, if the 1930s sometimes seems good to us today, the reason is, the 1930s was good. I am more and more convinced that by the time this century is completed, the '30s — or in any event a distinctive and relatively brief period of which the '30s was a culminating part — will be deemed the most creative age of culture of this century in America.

I have been talking about high culture. But no treatment of the 1930s could be adequate that did not touch on the popular culture of the decade. Here also, it is clear, we are in the presence of one of the authentic peaks in the history of American culture. I will confine myself to movies and radio, though I trust no one will forget that it was an extremely creative, bold and venturesome age in the history of jazz — much more so, I believe, than the heralded '20s.

But consider the movies. As contemporary movie critics never tire of reminding us, the '30s was the golden age of Hollywood. The romance between Americans and the movies that had begun in the '20s ripened and blossomed. It is sometimes said that movies were America's escape from reality during the Age of Depression. I don't think that remark makes much sense, except insofar as all art, like all ritual everywhere at all times, is in some degree escape from the literalness of life, or is at very least vicarious experience. Certainly there were, along with comedies and gangster films, an impressive number of movies — *Petrified Forest*, *Grapes of Wrath*, *The River* will perhaps suggest them — which, far from escaping, sought out the recesses of life.

In Hollywood — and I believe also on Broadway — there was to be found the same telescoping of generations I referred to in the arts and sciences. That is, Chaplin and Garbo side by side with, say, Gable and Bergman. The '30s was an age of stars unlike any before or since. It was also, it should be emphasized, an age of *writers*. Rare indeed the creative writing talent in America, even at the level of a Fitzgerald or Faulkner, that did not at one time or another make its way to Hollywood. Writers' experiences ranged at times from the comic to the tragic, as we know, but something rubbed off on the story-level of Hollywood movies nevertheless. That there were incredibly bad movies goes without argument. There were bad plays written in Elizabethan England. But such was the atmosphere and the audience, that the decade could culminate in what is widely regarded as the best single movie ever made in America, *Citizen Kane*. It was, so to speak, the decade's Mount Everest; but, like Everest, it demanded the scaling of other peaks, almost as high.

The '30s was also the golden age of radio, as the "Swingin' Years" programs remind us. Whether through the newscasts of a Kaltenborn or Elmer Davis, the great bands and artists in jazz, the noonday wisdom of Vic and Sade, the Mercury Theatre, or the nightly adventures of Amos and Andy, Americans knew a romance with radio that competed with Hollywood. Nor was radio all pop stuff. Through radio alone serious music was liberated from the cloister and made a part of American popular culture by such programs as NBC Symphony of the Air, the Ford Sunday Evening Hour, and the never-to-be-forgotten Metropolitan Opera broadcasts on Saturday afternoons.

One last observation about the '30s that helps to account for the present interest. It was one of the richest periods of humor in American history. There was much to laugh at, however one judges. Consider Thurber, Arno, Perelman and so many others of the *New Yorker*, a magazine begun in the late '20s but becoming a national institution in the '30s. Or take the wit of Benchley, Broun, Woollcott, Dorothy Parker, and others of the celebrated Algonquin Round Table. There were also the Hollywood comedies which ranged from the brilliant lunacy of the Marx Brothers and Laurel and Hardy to the sophistication of *The Awful Truth*, *Bringing Up Baby*, and *Ninotchka*. On radio there were the weekly programs of Eddie Cantor, Fred Allen, Bob Hope, Jack Benny, and others. Not merely the volume but the range and subtlety of humor in America increased substantially in the 1930s.

For some it might be tempting to exclaim: All that humor despite depression, hunger, and threat of war and revolution. Only a second's reflection is required, however, to remind

us that humor always thrives in periods and among peoples whose hallmarks are adversity. Only in ages of affluence, it seems, does humor wane; affluence combined, that is, with all the status mobilities which lead to a kind of brooding preoccupation with status that makes every thrust of humor a potential attack upon identity, whether individual or group. For good or bad, present-day America does not find much to laugh at, and the number of those writing, drawing, or otherwise composing humor shrinks constantly. So does the volume of laughter across the land, and this alone could explain much nostalgic interest in the '30s.

I turn now to a few conclusions of a more sociological and psychological nature. Inevitably, insight becomes less certain here, fraught with greater likelihood of being tintured by the very nostalgia I am trying to deal with as objectively as possible.

Almost certainly one of the appeals today of the decade we are discussing lies in the obvious externality, the objectivity, of the issues and challenges of the 1930s. There was nothing subtle about the Depression, nothing that required the use of subjective awareness or the alembic of existential consciousness. The Depression was a challenge — in the sense Toynbee uses — and although that challenge was never in fact met by America, except by economic by-products of World War II, it was nevertheless powerful and determinative, one seen to be anchored in society, in history, and not in the recesses of one's ego.

What many Americans are looking for today might aptly be termed, with thanks to William James, the moral equivalent of Depression — economic depression on the grand scale, that is. Perhaps this equivalent is being found, slowly and steadily, in environmental pollution. I do not know how concentrating upon the imagination, how resonating in culture and consciousness, this recently discovered challenge will prove to be. I am convinced, however, that a great deal of the fascination with the '30s we find today, especially among younger Americans, springs precisely from a certain sublimated envy of a time when there was a challenge as real, as objective, as universally recognized, as the Depression.

A second observation comes to mind. Our age is, on the testimony of so many of its reigning spokesmen, one of alienation, in which both society and self have come to seem at best unapproachable and meaningless, at worst waste and the stuff of rejection. How very different the '30s! The air was filled with assaults on the political establishment and capitalism, with revolt and hostility, but not alienation. Whatever morbid pleasure alienated ages take in their affliction, however pro-

found they may find the state of mind I am describing, it is hard for them not to be charmed by retrospective glances at ages of innocence.

Nor was there any significant degree of preoccupation with and consecrated exploration of the ego. One would have been treated to scorn and ridicule had he presented self-realization as a problem comparable in importance to Depression and Fascism. The objectivism of the '30s could yield its due share of superficiality. Think only of the criticism in the intellectual weeklies of that decade. Some profound elements of man's nature were overlooked or spurned in the concern with man's economic environment. But to an age like ours, so often mired in subjectivism and Kierkegaardian existentialism, that preoccupation with institutions can occasionally seem tonic.

Then there was the manifest authority that still lay in American society and its institutions in the 1930s. I do not mean merely the authority that allowed one to walk from one end of the city to the other at night with impunity — though that alone must produce a fair amount of nostalgia. I mean the authority contained in culture, morality, and language. Radicalism was often thick and lumpish; it was never chic. Taking their cues from Marx and Lenin rather than from voices of the *fin de siècle*, radicals could and did write devastatingly about Charles Morgan or Thornton Wilder without, however, exhaustedly declaring the novel a mere commodity by nature; thought no more than an exercise in parody; and culture a waste. Dogma — the ultimate form of authority — abounded in the '30s. There was the dogma of capitalism, still believed in devoutly by many Americans; there was the dogma of planned economy, fervently cherished by liberals not yet disenchanted by bureaucracy; and there was the dogma of revolution among radicals. It is hard to find dogmas today; those of the past have antiquarian charm. Interestingly, recognition of authority and dogmas in the '30s heightened the sense of freedom. There was something external, solid, objective that one could take a buoyant sense of pleasure in revolting against. When all authorities and dogmas have, or seem to have, come crashing down, as in our age, the spirit of revolt has little to feed on but itself, with results to be seen in intellectuals' final immolation at the altars of absurdity, camp, and banality.

High among the dogmas of the '30s was that of progress. Again, as with humor, it may seem unlikely, that the Age of Depression should have been undergirded by persisting faith in American progress. Robert and Helen Lynd in *Middletown in Transition* found that

(continued on back cover)

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Bernard Shaw and the Aesthetes. Elsie B. Adams. Ohio State. \$8.

Mrs. Adams concludes that "no aesthete could have placed more emphasis on the place of art in man's life than Shaw did." This is true, and her argument is careful and valuable, though perhaps a little too brief for the issues.

The Classic British Novel. Edited by Howard M. Harper, Jr. & Charles Edge. Georgia. \$10.

This book was presented to Professor Harry K. Russell by his colleagues in English at the University of North Carolina at Chapel Hill. It covers its ground from Fielding to Virginia Woolf with admirable thoroughness, except for a self-indulgent essay on Lewis's *The Monk*.

Emily Bronte: A Biography. Winifred Gérin. Oxford. \$9.95.

With few materials to work from, the author remarks that previous scholars of Emily Bronte have either indulged in emotional speculation or have tried to eliminate all biographical content from her writings. She has tried to redress the balance by knowing her subject's writing and environment alike, even to the degree of living ten years at Haworth to absorb E. B.'s atmosphere. The resulting book is well-poised, neither too expansive nor over-condensed. It is suggested that the main reason for Charlotte Bronte's destruction of biographically important documents was an urgent need to conceal a mysticism in Emily which would have shocked her contemporaries.

Beating the Bushes: Selected Essays 1941-1970. John Crowe Ransom. New Directions. \$7.95.

A volume from Mr. Ransom is a critical event. The present selections comprise eleven essays, including the famous request for "an Ontological Critic." Ransom's dualism of "structure and texture" was so effectively propounded that it is a little startling to be confronted with his suggestion as early as 1952 that "the poem assumes the form of a trinitarian existence" (p. 168), the third element being the meters. Like much else in his speculative criticism, the suggestion is deeply seminal.

An Argument of Images: The Poetry of Alexander Pope. Patricia Meyer Spacks. Harvard. \$10.

For Professor Spacks, as for Austin Warren some years ago, Pope is among the poets who have a metaphysical Rage for Order, and in whom the rage is as prominent as the order. She maintains that Pope

is characteristically a poet of images, which he employs with vigor and complex subtlety. Her examination is remarkably consistent and sustained, and it is well controlled by her sense of the large entities of the poems.

The Hoodwinking of Madeline and Other Essays on Keat's Poems. Jack Stillinger. Illinois. \$6.95.

Alack for Madeline, poor hoodwink'd maid—
By Porphyro then, now Stillinger betrayed.

The author's view of romance is too hard-boiled to suit my expansive and credulous nature. In this volume, however, he emerges as one of the most formidable Keats scholars now extant.

The Maine Woods. Henry D. Thoreau. Edited by Joseph J. Moldenhauer. Princeton. \$12.50.

A further item in the handsomest of the Editions of American Authors now appearing with the Approval of the Modern Language Association. In these ecological times Thoreau has become almost blatantly relevant. Princeton's format is attractively simple, and the editing is expert. The textual apparatus, though confined to the back of the book (pp. 355-485), is nevertheless monstrous.

ANDREW GYORGY

Bride of the Revolution: Krupskaya and Lenin. Robert H. McNeal. Michigan. \$10.

This is a superbly documented, well organized and immensely interesting study of Lenin's wife, Krupskaya. This fascinating and lucid book covering the turbulent years of two obscure political convicts in Siberia who 20 years later were living in the Kremlin is the first full account of the determined woman who married the greatest European revolutionary.

The German Lesson. Siegfried Lenz. Hill & Wang. \$8.95.

This semi-autobiographical volume is a study of the inevitable conflict between an artist and the totalitarian government that reduces him to social servitude or complete silence. The precarious power of the police is brilliantly portrayed by the writer whose father was a policeman serving the Nazis in East Prussia. The bitterness separating generations in a critical period of German politics is movingly described. As a son of a petty police official, the author condemns the past and his father's part in it. An excellent historical novel.

Mussolini and Fascism: The View from America. John P. Diggins. Princeton, \$16.50.

John P. Diggins has written an informative study of the American perspectives of Mussolini's Italian Fascism. This is the first major account of this particular facet of the rise of Mussolini, and the author's analysis leads him to a number of challenging conclusions, such as the fact that most Americans approved of Fascism on the basis of their own likes and needs. The book has many interesting photographs and illustrations published for the first time.

Stalin: The History of a Dictator. H. Montgomery Hyde. Farrar, Straus & Giroux. \$12.95.

Although criticized by professional colleagues as not offering new insights on Stalin's life, H. M. Hyde's new biography, *The History of a Dictator*, does present a panoramic and exceptionally well written analytical study of the rise and fall of Joseph V. Stalin. While the main events of Stalin's life are well known, Hyde is particularly successful in the use of Czarist secret police archives and of the many controversial accounts of Stalin's blood purges. An important study for the general public.

Passions and Politics: A Biography of Versailles. Joseph Barry. Doubleday. \$12.95.

Joseph Barry, an experienced journalist and author of numerous fiction and non-fiction books on history, has presented in this monumental study a lively and interesting exploration of the lives, loves, passions and politics of Versailles. Although essentially a "keyhole" approach to history, the book is interesting in discussing the dazzling epoch preliminary to the French Revolution.

O Jerusalem! Larry Collins & Dominique Lapierre. Simon & Schuster. \$10.

The two co-authors of such earlier studies as *Is Paris Burning?* (1965) have produced another collaborative work analyzing at length the history of the tortured City of Jerusalem. The style of writing is lively, the illustrations outstanding. Unhappily, this book is marred by the overly detailed and minute account of the 1948 war between Jews and Arabs for the control of Palestine. This is a well-known story and treated here in far too much microscopic detail.

The Czechoslovak Political Trials: 1950-1954. Edited by Jiri Pelikan. Stanford. \$10.95.

This exciting re-creation of the inside story of the Czechoslovak political trials of 1950-1954 is particularly timely because of the new wave of ugly political repressions in Czechoslovakia today. The editor has written an impressive preface and did a careful job of selecting the most relevant items among the now available details of the great purge trials of the early 1950's.

FREDERICK J. CROSSON

Human Understanding: Vol. I The Collective Use and Evolution of Concepts. Stephen Toulmin. Princeton. \$13.50.

The first of three projected volumes, this ambitious study is the latest—and intends to be a definitive—critique of the conventional wisdom which identifies rationality with formal structure and validity. The critique is fine-grained and comprehensive, marked by clarity of style and range of learning. That every concept has its history is a leitmotif; it remains to be seen how

the analysis will limit the reference of that theme it itself. An important and stimulating reflection on the enterprise of inquiry.

The Tree of Light: A Study of the Menorah. L. Yarden. Cornell. \$11.50.

Unlike the Star of David, which can only be traced back to the Middle Ages, the Menorah is one of the most ancient and multivalent religious symbols of Judaism. This fascinating and scholarly monograph, profusely illustrated, traces its iconography and interpretations from its mythological antecedents to the modern era.

Rhetoric, Romance and Technology. Walter J. Ong. Cornell. \$8.95.

A collection of essays, some previously unpublished, permeated by the central theme of the difference which printing has made in the form of the forms of cultural life. Erudition graces rather than burdens the argument which grounds its generalizations largely on literary analysis.

The Legacy of the German Refugee Intellectuals. Edited by Robert Boyers. Schocken. \$10.

Memoirs and critical essays on a dozen of the members of that extraordinary time of the Weimar Republic, whose diaspora leavened the intellectual life of other nations. Hannah Arendt, Max Wertheimer, Hermann Broch exemplify their diversity and achievement.

Interpreting Modern Philosophy. James Collins. Princeton. \$14.

An unusual work which could only have been written by a reflective scholar who is a first-rate historian of modern philosophy. Meta-philosophical, if anything deserves that term, it is an analysis of the multiple dimensions of the relation between the contemporary interpreter and his sources and a signal contribution to current philosophizing.

The Lands of St. Peter. Peter Partner. California. \$17.50.

This patient synthesis pieces together from many sources a narrative of the Papal State from the 7th to the middle of the 15th century. Now securely held, now reduced to little more than the city of Rome, the fate of these lands fluctuated with the diplomatic skill or military prowess of successive popes.

Nietzsche's Thought of Eternal Return. Joan Stambaugh. Johns Hopkins. \$7.50.

One of the least accessible of Nietzsche's ideas for most readers, one which he called his weightiest thought but which he never articulated coherently, the eternal return of the same is here dissected minutely via the texts alluding to it. It remains elusive—but neither is it dissolved.

The Mathers: Three Generations of Puritan Intellectuals. Robert Middlekauf. Oxford. \$12.50.

Richard, Increase and Cotton Mather as reference points in the intellectual history of Puritanism.

Romantic Religion. R. J. Reilly. Georgia. \$9. A competent appreciation of the "Oxford Christians"—Barfield, Lewis, Williams and Tolkien—and an assessment of their fusion of romantic mode and Christian theme.

J. T. BALDWIN, JR.

Mato Grosso. Anthony Smith. Dutton. \$17.50.

This, in a sense, is a put-together book; nonetheless it is a good one that I highly recommend. I knew Brazilian Mato Grosso thirty years ago when it was a pristine wilderness with some of the clearest rivers that I have ever seen. Now, as the author tells us, vast areas of that wonderful world are being violated—immense acreages of vegetation destroyed that cattle may be grown. And the process of destruction is not reversible. I do get some satisfaction out of my conviction that many of the roads that Brazil has projected for the Amazon will never be built and that some of those constructed will not be maintained.

Swamps, Bottom Lands and Canebrakes. Brooke Meanley. Barre. \$12.50.

A naturalist of the old school with interests in plants and animals—especially trees, birds, snakes, and frogs,—writes against a background of thirty years research in southern swamps and bottom lands. The book is chock-full of first-hand information, covers the pertinent literature well, and is illustrated by one hundred pertinent photographs. Common names are used throughout the text but are indexed with equivalent scientific names.

The Insect Societies. Edward O. Wilson. Harvard-Belknap. \$20.

This book will, I am certain, become a classic: readable, comprehensive, authoritative, fascinating. The author considers the social insects (wasps, ants, bees, termites), "together with man, hummingbirds, and the bristlecone pine," to be among the great achievements of organic evolution and, in support of his claim, discusses the elements of behavior and symbiotic relationships among these insects, and with other arthropods. Readable, yes—but, because of much specialized terminology, not easy reading. An excellent glossary makes it "possible to read the book with no more than an elementary background in biology and, specifically, to eliminate the need to refer to textbooks in general entomology." Even so, it is best to digest the twenty-two chapters one at a sitting.

Plants in the Development of Modern Medicine. Edited by Tony Swain. Harvard. \$12.50.

Report of a symposium (eleven papers) sponsored (1968) by the Botanical Museum of Harvard University and the American Academy of Arts and Sciences, with emphasis on the pharmaceutical and chemical aspects of the subject. For such a broadly conceived symposium the papers are of an unusually uniform level of excellence. A few of the topics: Amerindian medicinal plants, comparative phytochemistry in medical botany, ergot as a source of pharmacologically active substances, the ordeal bean of Old Calabar.

Population Resources Environment. Paul R. Ehrlich and Anne H. Ehrlich. Freeman. \$9.50.

See *The Key Reporter*, autumn 1970, for my estimate of the first edition. The book is controversial enough to bring the heat of attention to the problems involved,

which are "issues in human ecology." Indeed, the writings and pronouncements of Paul Ehrlich have made him anathematic to a whole group of individuals who concern themselves with these problems: Barry Commoner of Washington University is the vociferous leader of that group.

Plants in the Service of Man. Edward Hyams. Lippincott. \$6.95.

The felicity of style and abundance of information will please the general reader. The superficiality and occasional inaccuracy of the book, as in the chapter on rubber, will sometimes disturb the specialist.

ANDREAS M. KAZAMIAS

American Education: The Colonial Experience, 1607-1783. Lawrence A. Cremin. Harper & Row. \$15. p. \$4.45.

A comprehensive history of the American colonial educational experience. In the tradition of Perry Miller, Cremin assumes: (a) that the early Americans were quintessentially Englishmen in their cultural orientations, and (b) that their intellectual world was of paramount significance. This has already evoked controversy among historians. But the critics may find the treatment of the 18th century more to their liking. Here Cremin provides detailed analyses of how education has operated in two urban (New York and Philadelphia) and two non-urban settings (Elizabeth City County, Virginia, and Dedham, Massachusetts). Broader in scope and sweep than the usual educational histories, this first volume of a projected three-volume work has already been acclaimed as a monumental study in cultural history and an unparalleled scholarly accomplishment.

Education and the Rise of the Corporate State. Joel H. Spring. Beacon. \$7.95.

American public education as shaped in the twentieth century has acted as an instrument of social control serving the needs of a highly organized corporate society and the interests of the ruling classes. Several so-called progressive features of the evolving school system, e.g., vocational guidance, the junior high school, the comprehensive high school, extra-curricular activities, and student government all sought to "socialize" the individual into the accepted values of the corporate state. The solution to this controlling function of education, according to the author, is to end "the power of the school."

Social Conflict and Educational Change in England and France, 1789-1848. Michalina Vaughan and Margaret S. Archer. Cambridge. \$11.50.

The Culture of the School and the Problems of Change. Seymour B. Sarason. Allyn and Bacon. \$8.95, p. \$3.95.

Two pioneer studies seeking to unravel the complex nature of educational change. Vaughan and Archer examine national systems of education from a "macro" sociological perspective. They use the comparative method and a theoretical framework based on the concepts of "domination" and "assertion" of competing groups and ideas. And they rely on documentary evidence. Sarason probes into the "internal" aspects of American schools from a social-psy-

chological perspective. He argues that any type of educational change, be it the new math, the new physics, busing, decentralization, integration, etc., must consider the nature and structure of the school setting.

Deschooling Society. Ivan Illich. Harper & Row. \$5.95.

Pedagogy of the Oppressed. Paulo Freire. Herder & Herder. \$5.95.

Two bold and provocative books that are critical of our social values and institutions and at the same time call for revolutionary change. In his attack against compulsory schooling, the one all-embracing dogma of our times, Illich argues that universal schooling is economically unfeasible, socially divisive, and that it subordinates learning to teaching. He concludes that schools must be phased out, and suggests that the educational functions of a "deschooled society" can be better carried out through learning and educational webs.

Paulo Freire advocates a new pedagogical theory which will liberate the individual, particularly the "oppressed," from the dehumanizing influences of the existing educational institutions. This theory entails the active and reflective participation of the learned, and the latter's consciousness of his oppressed status. The theory was successfully applied in the education of illiterate peasants in Latin America.

LEONARD W. DOOB

Power and Society in Africa. Jacques Maquet. McGraw-Hill. \$2.45.

An anthropological analysis of the institutionalized and non-formalized interpersonal relations of traditional African societies which, like groups everywhere, once provided or still provide their peoples with rules more or less adapted to the realities of the environment, the cultural heritage, and the pressing challenges of the present and future. Broadly but cautiously, often with the aid of typologies, the experienced, astute author guides the reader through the colonial period and into the perplexities of independence. The power relations obviously persist and affect contemporary Africa. The book contains, not unexpectedly, kinship diagrams, but it also offers over five dozen penetrating black-and-white photographs.

Sentences Children Use. Paula Menyuk. M.I.T. \$1.95.

A technical analysis of studies dealing with acquisition of language by normal and deviant children between the ages of 2 and 7, with special emphasis upon the ways in which they absorb or try to absorb the syntax of the speech patterns through which they become socialized. The non-specialist may be bored or baffled by the elusive theorizing, but with patience he will realize afresh how incredibly miraculous it is that children can ingest and then forever after be affected by the structure of their native language. And new vistas, such as the generative view of Chomsky which is made to pervade this summary because it seems able to subsume so many of the facts, merit acclaim by anyone wishing to grasp both children and himself.

Understanding and Counseling the Suicidal Person. Paul W. Pretzel. Abingdon. \$5.95.

A popular but sufficiently dignified account of what is known, or what we think we know about "people who kill themselves," the title of Chapter 1. And so the views of philosophers, psychologists, psychiatrists, physicians, sociologists, and clergymen are cleanly summarized 'mid statistics and anecdotes. It is to be doubted that their combined efforts produce a "science of suicidology," rather we are driven to the author's own studiously modest viewpoint, obtained from the Viennese Sage, that "suicidal behavior has a multiplicity of motivations and appears to be best understood in terms of the specific person." "Preventing suicide," another chapter heading, is therefore no easy task, and the advice therein given is both banal and useful.

Governing without Perspective: An Irish Perspective. Richard Rose. Faber & Faber. \$6.

A truly comprehensive dissection of the struggle in contemporary Northern Ireland between two subcultures to which the somewhat misleading labels of Catholics and Protestants are usually applied. That struggle is first explained historically and then described minutely within the bizarre political structure imposed upon Ulster when the rest of Ireland became independent in 1920. The reactions of a carefully selected sample of over a thousand persons to a well designed survey in 1968 provide considerable "perspective" concerning values, beliefs, and attitudes. As the book's title suggests, the facts and fantasies of this tragic problem are admirably related to more general political theory. No easy solution to the conflict either in the short or long run is offered because there is none, and the account ends with a pessimistic thump.

Race and Intelligence. Edited by Ken Richardson and David Spears. Penguin. \$1.45.

A reexamination by a group of British psychologists, educators, biologists, and sociologists of the ancient, controversial problem of heredity and environment as they relate to man's behavior, achievements, and status. The collection of essays is by and large so well organized that they appear to have originated in a single skull possessing knowledge of recent investigations and of the ethical and political issues they raise. Yes, of course, all of us are a product of both our genetic and cultural heritage, but the weight to be assigned the two factors varies so dramatically from person to person and from situation to situation that the issues here lucidly set forth must be perennially assessed.

The Analysis of Subjective Culture. Harry C. Triandis. Wiley. \$16.95.

A sustained effort to grasp "a cultural group's characteristic way of perceiving its social environment" (which is the definition of the semi-neologistic term, "subjective culture") by interviewing samples of Americans, Greeks, Indians, Japanese, and nationals in other European and Asian countries. Careful research of this type requires writing that employs special jargon (pardon, theoretical constructs) and statistical analyses that cannot be grasped or learned with dispatch. The ensuing generalizations, however, are usually worth the painful struggle.

RICHARD BEALE DAVIS

Who Are the Major American Writers? A Study in the Changing Literary Canon. Jay B. Hubbell. Duke. \$11.75.

A perceptive evaluation of reasons for American literary reputations as well as a history of changing styles or fashions in critical estimates. A fine work by a veteran literary historian.

The Papers of Benjamin Franklin. Vol. 15, January 1, 1768, through December 31, 1768. Edited by William B. Willcox. Yale. \$17.50.

The Papers of Thomas Jefferson. Vol. 18, November 1790 to March 1791. Edited by Julian P. Boyd. Princeton. \$20.

The Papers of James Madison. Vol. 7, 1783-1784. Edited by William T. Hutcherson and William M. E. Rachal. Chicago. \$16.

Three new volumes in three superbly edited series of letters and other materials written by and to our founding fathers. The first volume of Jefferson in several years, this again contains great reasoned head-note essays on a variety of subjects, with of course the Jefferson-Hamilton struggle beginning to assume gigantic proportions. Madison is here completing his first period as a delegate to the Congress of the Confederation, and Franklin is shown at work in London as British ministry and colonies continue on their collision course. All eminently readable and informative.

Early Negro Writing 1760-1837. Edited by Dorothy Porter. Beacon. \$20.

This well-selected collection of rare early Negro writing has been gathered by an expert and includes dozens of significant social, educational, and political documents as well as belles-lettres.

Fifteen American Authors before 1900. Edited by R. A. Rees & E. N. Harbert. Wisconsin. \$12.50.

Articles in American Studies 1954-1968. A Cumulation of the Annual Bibliographies from AMERICAN QUARTERLY. Edited by Henning Cohen. Pierian. 2 vols. \$24.

Two useful research tools for the Americanist are these volumes, the first, evaluating significant authors not included in *Eight American Authors*, makes a choice of writers hard to quarrel with. *The American Quarterly* volumes are more suggestive than inclusive in their representation, but they can never be overlooked in pursuing a dozen areas of our civilization.

Virginia: The New Dominion. A History from 1607 to the Present. Virginus Dabney. Doubleday. \$12.

The History of the Province of New-York . . . to 1762. William Smith, Jr. Edited by Michael Kammen. 2 vols. Harvard-Belknap. \$25.

The New York history, a beautifully edited edition, is already a classic, with facts and opinions blended in an account still very much alive. Dabney's *Virginia* is already the standard, and may perhaps become the classic, one-volume history of the first colony-state. It may well be taken as a model of concise, lucid prose.

Hawthorne and the Historical Romance of New England. Michael Davitt Bell. Princeton. \$7.50.

Hawthorne's Early Tales, A Critical Study. Neal Frank Doubleday. Duke. \$7.75.

(continued on back cover)

ACADEMIA AND THE SECOND SEX (continued from page one)

tices; and provides sanctions that ensure that women and minority members are not excluded on the basis of such considerations.

Federal regulation 11246 as amended, in addition, requires all contractors to analyze their work force to determine whether women and minorities are under-utilized and, where deficiencies are found, to develop goals and timetables as part of an "affirmative action program to remedy problems of past discrimination and under-utilization."

Implementation of affirmative action programs is fraught with unresolved procedural problems, and the concept of affirmative action has itself been hotly contested. Nevertheless, the courts have reaffirmed that the federal government has a right to set its contract terms, that affirmative action requires more than cessation of discrimination, and that the concept of numerical target goals is a legitimate requirement.

Ambiguity is inherent in the implementation of legislation, and certainly civil rights laws and regulations have been extended to academia too recently to yield much besides controversy as to their scope and limit. Perhaps misunderstanding

can be avoided by emphasizing that so far as they prohibit discrimination they are essentially exclusionary: they restrict, but do not determine, criteria of employment, wages, and other related matters. Federal regulations enjoining affirmative action are, on the other hand, essentially inclusive: where women or minority members have been under-utilized or discriminated against, colleges and universities with federal contracts are required to set up numerical targets at which to aim. Although the objective of affirmative action regulations is to increase the number of women and minority people within an institution, these regulations neither determine nor restrict criteria of employment; they are not quotas or numerical limits, but rather numerical goals. They do not require that colleges and universities employ a certain number of women and minority members; they require them to *seek* a certain number of women and minority members who fulfill independently determined and unrestricted employment criteria. Moreover, although achievement of numerical goals is taken to be an index of compliance with federal regulations, failure to meet a goal does not constitute a violation if the contractor can show an effort to achieve it was made in good faith.

Few would deny that in extending Mill's "principle of perfect equality" to the marketplace, these federal laws and regulations can markedly increase the power of women and thereby disturb the status quo. Many, however, will deny—and only time will show—their effect upon women in academia, where opportunity—though not, most would agree, quite equal opportunity—has at least been argued to obtain. Legislation, even in its most ambitious and exacting form, as in

Executive Order 11246, can only authorize or restrict the exercise of power; it cannot enact it. Whether women in academia will seize the opportunity they now have acquired, or whether they are as compliant and satisfied with their lot as sociologist Jessie Bernard and others have contended, will become more evident by their response to this legislation.

NOSTALGIA FOR THE 1930's

(continued from page four)

even in the depths of the Depression American faith in progress was undiminished. Conceptions of progress varied from Hoover's confidence in the future of American economic growth, through liberal faith in the future of the political community, to radical faith in the imminence of redemptive economic revolution. However defined, progress was an ascendant dogma in philosophy, literature, and the popular mind. That fact may well be the greatest single element in current American nostalgia for the '30s.

BOOK REVIEWS (continued)

Affidavits of Genius: Edgar Allan Poe and the French Critics, 1847-1924. Edited by Jean Alexander. Kennikat. \$12.50.

The two Hawthorne books are fresh, sometimes convincing, approaches to rather old subjects, and they complement each other in concentrations on Hawthorne's earlier work, especially as it was a preparation for the later. The Poe volume of critical excerpts is a useful appendix to Patrick Quinn's and others' recent studies of Poe in France.

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