

other events in nonurban Middle America.

As John Gillin, one of the participants, said at the close of the seminar: "This Seminar has been primarily concerned with modern Indian cultures, but this is only one kind of culture. We have at least half the population of Guatemala and probably two-thirds at least in Mexico who are modern Latin American, or whatever we want to call them. This culture has to be understood too, and it will probably be soon because of international policy . . . if anthropologists do not take the responsibility of trying to define the basis of modern Latin American cultures, someone else will have to do it. I don't think anthropology can do the job alone. My plea is for several approaches to be used so that we can understand what this whole culture situation is now and in what direction it is moving. Studies of modern area are now under way in Japan; several of the modern contemporary cultures of Europe are under study . . . Russia, for example—and in all of these, not only traditional ethnological material but everything that can be gathered from the social sciences and the humanities is centered or concentrated on the focal problem."

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FENLASON, ANNE F. *Essentials in Interviewing: For the Interviewer Offering Professional Services*. Pp. xiii, 352. New York: Harper & Brothers, 1952. \$4.00.

This text is one of the "Harper's Social Science Series" under the editorship of F. Stuart Chapin. It is divided into two parts of almost equal length; the first part deals with the theory of interviewing, and the second part presents some illustrative material for class discussion.

Although the author, who was a professor of social casework at the University of Minnesota, describes interviewing as "a tool common to many professions" and uses documentary material from other professions, the text is obviously intended for students in social casework. The interview is presented as a "purposeful conversation," therapeutic in itself rather than a

method of obtaining accurate and verifiable data upon which to form professional judgments. In some treatment situations, as for instance child guidance clinics or family service agencies, this concept of the interview may be sound; however, the question may be raised as to whether it is the proper orientation for the prospective public assistance worker whose first objective is the prompt establishment of eligibility.

The understanding and feeling of the interviewer are emphasized. Chapter four explains how the "worker's attitude plays a major part in the success or failure of an interview," and that "working with human beings demands that the worker have an articulate and integrated personal and social philosophy. His practice involves both theoretical and practical ethical considerations." Since the "interviewer does not observe in the scientific sense of observing," there is practically no mention of the possibilities of improving the methods of interviewing through research of the process.

The insight needed by the interviewer, according to the author, comes from accepting a series of nineteen concepts, presented in chapter one on cultural backgrounds and in chapter two on the dynamics of human behavior. Many of these concepts are not scientifically proven generalizations and do not have universal acceptance among anthropologists, psychologists, and social caseworkers.

In chapter three entitled "Essentials of the Interviewing Method," two edited interviews by teacher counselors with disturbed adolescents are analyzed. In neither case is it clear that the interview achieved its purpose or that the method of interviewing was sound or unsound. It would seem to have been sounder pedagogically if the author had analyzed interviews of an experienced, professionally trained social case worker with expressed judgments as to the soundness of the method employed.

The second part of the book consists of illustrations of some of the concepts mentioned earlier in the text and examples of conferences and interviews. These are interlarded with questions designed to draw

out the student as to how he thinks and feels about the material.

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BOWER, WILLIAM CLAYTON. *Moral and Spiritual Values in Education*. Pp. xv, 214. Lexington: University of Kentucky Press, 1952. \$3.50.

During the past decade thoughtful persons throughout the United States have manifested a growing concern about the emphasis on values in education. They recognize that the secularization of the public schools has been due chiefly to sectarian competition and divisiveness, not to hostility to religion as such. Accepting as they do the principle of the separation of church and state, they are searching earnestly to fill in the vacuum which has been created in the entire realm of values.

There are encouraging developments which begin to point toward a solution. In 1944 the American Council on Education appointed a representative committee of leaders interested in both religion and education. The first report of the committee, *The Relation of Religion to Public Education: The Basic Principles, 1947*, presents a sound orientation to the secularization of Western civilization and stands forthrightly for study *about* religion and religious institutions in the regular school curriculum.

Perhaps the document which has arrested the widest attention of the public, however, is that of the Educational Policies Commission of the National Education Association. Its *Moral and Spiritual Values in the Public Schools, 1950*, asserts that no society can survive without a moral order, delineates the major values upon which virtually all Americans are agreed, and presents in broad outline the role of the schools in inculcating these values.

William Clayton Bower's *Moral and Spiritual Values in Education* is the most important contribution to this growing literature which has appeared since the pronouncements of the American Council on Education and the Educational Policies Commission. Here is an inspiring account of what has been done in Kentucky where

the State Department of Education, the University of Kentucky, a number of public schools, and many citizens have developed a program of action research in education for values.

Dr. Bower's book states the problem admirably and in terms which are understandable to citizens and teachers. He proposes and analyzes a basic philosophy which is true in every aspect to the American scene. He says "the discovery and development of moral and spiritual values is not something that can be done *to* pupils or *for* pupils. It is something that can be done only *with* pupils." Here we have an insight which is sound psychologically and true to the democratic ideals. One is not surprised, therefore, to find as a central emphasis that moral and spiritual values are inherent in the school environment and curriculum.

Moral and Spiritual Values in Education is not a blueprint of a plan to be adopted uncritically by a community and its schools. Nevertheless, Part III, "Techniques of a Program of Emphasis," which reports the developments in the Kentucky experiment, is replete with ideas and suggestions which no community concerned with improving its program of moral and spiritual values—and what community isn't?—can afford to overlook.

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MONROE, WALTER S. *Teaching-Learning Theory and Teacher Education, 1890-1950*. Pp. vii, 426. Urbana: University of Illinois Press, 1952. \$6.50.

Students who used Monroe's famous *History of Education* as a text will remember the author's careful organization of the material and his meticulous care in citing and relating varying points of view. This volume is of the same high quality of scholarship but limited to the two related fields: the theory of learning and teaching and the evolution of purposes and practices in teacher education. Although the major portion of the work is devoted to the period 1890 to 1950, a sufficient amount of earlier developments are described to put this period in its historical perspective.

One of the significant contributions of