

## Reviews

Sayajirao University of Baroda. In a thorough and searching essay, the Rudolphs, assisted by Joan Landy Erdman and Janet Guthrie, examine the effects of the various and often conflicting internal and external environments on the university. Carolyn M. Elliott in her study of Osmania University explores the problem of autonomy as manifested in the case of the Rajasthan State Legislature's efforts to attain greater control over the university. Elliott goes beyond the issue of autonomy and raises the question as to whether in fact the Indian university is contributing to the goals of national development in ways which are consistent with its resources.

In light of recent analyses and criticisms of formal education, one might question whether it is sufficient to merely raise the issue of the societal benefits derived from education. Although the Rudolphs protest that they are "uneasy about too romanitic [sic] or purist a view of The University [in capitals] as the seat of a universal intellectual ideal and the guardian of ultimate concerns" (p. 231), they and their fellow contributors, particularly in Part III, subscribe too readily to the notion that what benefits the university or the educational system will be good for the society, and little or no attempt is made to assess the impact of education on the social or political order.

Part IV, entitled "Professional Constraints on Politicization of Education," contains two largely unrelated essays. The first by Irene A. Gilbert, which might have more appropriately appeared in the introductory section, provides an interesting account of the Indian Educational Services during the period from 1864 to 1924. The final essay by Paul R. Brass presents an intriguing and significant analysis of the politics of Ayurvedic education. His treatment of the conflict between Ayurvedic and modern medicine raises perhaps the most pervasive and profound question of all. Can there be an effective in-

tegration of the traditional and modern elements of Indian society in the realm of education?

While *Education and Politics in India* contributes to our knowledge and understanding of the subject and does it well, there is much more of greater significance that we need to know. Especially in view of the Rudolphs' previous contribution to the problem of development, it is regrettable that more light was not shed on the theoretical questions surrounding tradition and modernity and the practical problem of what education is most appropriate and how it can be provided.

John Lipkin  
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Thomas J. Ryan.

**POVERTY AND THE CHILD:  
A CANADIAN STUDY.**

Scarborough:

McGraw-Hill Ryerson, 1972.

254 pp. \$4.95.

This study contains the contributions of several writers who examine the impact of the early environment on the disadvantaged child. It suggests that economic poverty, being a major cause of deprivation, is common to those groups whose attitudes and achievements diverge from those of the middle-class. It also examines the differences between the disadvantaged child and his middle-class counterpart and attempts to suggest ways in which some of the problems of poverty may be reduced. The key recommendation is for a policy of "early intervention," by which is meant the establishment of preschool programs for children and parents from poverty backgrounds.

This is an interesting study in that poverty is viewed in the Canadian context. Many of the problems are unique to Canada and the lack of relevant research is emphasized. The authors do not

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claim to have the solutions to poverty but their general recommendations are worthy of consideration by those who are concerned about the social difficulties experienced by children from low-income families.

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**Morris Freilich.**  
**THE MEANING OF CULTURE:**  
**A READER IN CULTURAL**  
**ANTHROPOLOGY.**  
Toronto:  
Xerox Publishing, 1972.  
325 pp. \$3.95.

Morris Freilich has produced a very useful book for students and anthropologists interested in the meaning of "culture." His purpose is to state some of the classic definitions of "culture" and to attempt to reconcile these definitions in an integrated interpretation of the concept.

The collection of articles by well-known anthropologists presents the views of Tylor, Boas, Sapir, Malinowski and Kroeber, to mention a few. Each article is preceded by a brief comment by Freilich relating the theories just presented in the previous article to those about to be presented in the one following. This is a very useful device which allows the reader to clarify the distinctions being made by the different scholars.

The concluding essay, by Freilich himself, attempts to reconcile all the views presented and to arrive at a synthesized definition of "culture." Freilich points out that in any society there exists both a proper or traditional method and an improper or "smart" method of solving human problems. The first he calls "culture" and the second, "social information." For example, there is a proper way of handling our income tax returns and a smart way

of handling the same problem — both are guidance systems for solving human problems. Man chooses which to use in any given situation. Additionally, man is continually processing social information into culture, and thus he is a manufacturer and processor of knowledge — a scientist. This concept of culture as an informational system has the advantage of integrating the previously opposed views of man as passive receiver of culture and as an active creator of culture. According to Freilich, he is both.

I would recommend Freilich's book to students and anthropologists for two reasons. First, the presentation of the classical interpretations of "culture" is very clear. It is very helpful in arriving at an understanding of the growth of anthropological theory in regard to the meaning of "culture." Secondly, Freilich's lively illuminating final article helps extricate us from the problems inherent in the coexistence of many limited definitions of "culture" by providing us with a new interpretation based on a reconciliation of the older theories.

*Maureen McGuire Olsen*  
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**Ronald Goldman.**  
**READINESS FOR RELIGION:**  
**A BASIS FOR**  
**DEVELOPMENTAL**  
**RELIGIOUS EDUCATION.**  
London:  
Routledge and Kegan Paul,  
1970. 238 pp. \$2.40.

Goldman, in this book that is now in its sixth impression, develops the thesis called for in his earlier *Religious Thinking from Childhood to Adolescence* (1964). In his words: "Helping children understand religious truths was a struggle simply because little attention had been given to the development of children, with all