

Reviews

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.

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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