

because tribalism has fragmented authority geographically. The Native-American leaders have struggled among themselves over the distribution of their own resources. Robert F. Berkofer, Jr., concludes that frustration and distrust have not been abated over the efforts of their own leaders to either defend or to reject the "old ways." Equally diverse has been Hawaiian ethnic leadership goals.

Josef J. Barton discusses southern and eastern European groups focusing upon the leaders of mutual aid organizations, of cultural societies, and of labor unions, while Robert D. Cross details the psychic personalities of Irish leaders who were fiercely loyal to their own kind while acquiring a unique talent for working with people of different backgrounds in the pragmatic operation of big organizations.

Editor Higham admits that in-depth research is still needed for the style of leadership found in other American ethnic groups such as Italian Americans. Fortunately, the contributors to *Ethnic Leadership in America* have avoided easy solutions and simple stereotyping. Instead they have penetrated beneath the surface of the ethnic leadership experience in search of its deepest, most challenging meanings. Hopefully, future collections will more extensively include the insights of the ethnic groups explored so that they, too, can serve as interpreters of their people.

-- Edith Blicksilver
Georgia Institute of Technology
Atlanta, Georgia

ERNEST R. MYERS. *THE COMMUNITY PSYCHOLOGY CONCEPT: INTEGRATING THEORY, EDUCATION, AND PRACTICE IN PSYCHOLOGY, SOCIAL WORK, AND PUBLIC ADMINISTRATION.* Washington, D.C.: University Press of America, 1977, 171 pp., \$8.50 paper.

Psychologists and other social scientists are critically analyzing the "state of the art" of community psychology. Their question is how this developing discipline can be best organized for pursuit of knowledge needed to bring about positive community change.

Existing models are organized in several ways: community psychology--within the clinical psychology framework; community psychology--within the framework of several aspects of psychological specialties with interests in human problems; community psychology as an interdisciplinary profession outside of psychology altogether; and community psychology as an independent discipline.

Lack of consensus, with reference to which model is best, permits one to identify with an established model or to construct a training model of one's own choosing.

Ernest R. Myers has made a valuable contribution for the work of professionals and paraprofessionals in the social and natural sciences involved in the development of community psychology training models. He suggests an interdisciplinary model for the master and doctoral degree programs, with training parameters in terms of social systems levels of analysis, intervention, and practice.

Dr. Myers wisely justified the use of an historical-descriptive approach for his study as a defense against critics that may be expecting program recommendations based on empirical data. His reasons for selecting disciplines in which he has professional training and experience adds creditability to his theories and concepts. Listing the rationales for and objectives of the study lend support to his advocates.

The book is divided into three parts: 1) interdisciplinary origins in retrospect--historical reviews, 2) philosophical and theoretical congruence, and 3) toward a paradigm of community psychology training. The brief historical sketches of the disciplines selected for analysis adequately prepare the reader for Dr. Myers' articulation of these fields' interdisciplinary characteristics and commonalities.

Dr. Myers' synthesis of the historical highlights, value systems, and knowledge bases of psychology, social work, and public administration is presented clearly. The graphs on clinical psychology training, cross-referenced abstracts of programs in community psychology, social work, and public administration and public affairs, complement his well-documented related discussions. They enable the reader to comprehend better the interdisciplinary relationship of the study foci and knowledge bases common to the triumvirate fields under discussion. The graph illustrating the interdisciplinary overlap signifies the existence of some of the ideology, theory, and, to some extent, practices of the disciplines analyzed. The general systems theory, A Synthesizing Framework, is an appropriate title for the concluding chapter of Part Two. In this brief, concise chapter, Dr. Myers summarizes the bases for the training model that he suggests.

In Chapter VII, Parameters for Community Psychology Training, Dr. Myers reviews the purpose and basic assumption underlying his study. He reiterates his contention that an analysis of the selected disciplines would probably lead to identification of compatible ideological, theoretical, and methodological content that may be instructive in furthering the development of a viable training paradigm for community psychology. It is acknowledged

that, in part, his training directions resulted from reports of national conferences. The basic conferences from which input was considered are included in the appendices of the book.

The program suggested is presented in the closing chapter of Part Three. Preliminary statements of community psychology precede the following aspects of the suggested program: program assumptions, program goals, general principles, program description, research designs, and methods.

Dr. Myers provided separate outlines of the master's and doctoral programs in terms of core curriculum, required cognate courses, and field experiences. He notes that the general plan is flexible rather than rigid. Although the recommended program description assumes a traditional departmentalized higher education structure, alternative training schemes are suggested.

The charts of the systems approach to problem solving and the systems intervention continuum matrix illustrate that the problems addressed cross all systems levels--both interdependently and transactionally. Analysis of the charts show that the recommended plan for specialized study would prepare community psychologists to work at particular intervention levels (micro, mezzo, or macro). Those expected to perform predominately at the micro-system of direct services with individuals and small groups would follow the master's degree outline. The doctoral outline would be followed by those trained for teaching at the higher education level. Their community services would be at the intervention levels of the mezzosystem (neighborhoods and communities) and macrosystem (large-scaled complex systems).

The program Dr. Myers suggests for the training of community psychologists is based on his research for preparing "social change agents" or "social systems interventionists" who are inclined to participate actively in urban Black communities. From his general model for training community psychologists, programs specifically designed for those inclined to serve other oppressed minority groups may be developed. He purposefully did not attempt to set up a fixed design for training in order to provide this flexibility.

Dr. Myers' study resulted in achievement of a personal goal, the enhancement of the recommendations resulting from the Vail, Sterling, and Austin Conferences, and the development of guidelines by which community problems may be solved. He pointed out the major strengths and limitations of his study, and, if taken seriously, his ideas can be incorporated in strategies for improving the quality of life for all Americans. Dr. Myers' book is recommended for reading for anyone interested in community social services. The conference reports in the appendices and the

extensive bibliography are valuable resources to have available in one's personal library.

-- George E. Clarke
North Carolina Central University
Durham, North Carolina

DAVID R. WEBER (Editor). *CIVIL DISOBEDIENCE IN AMERICA, A DOCUMENTARY HISTORY*. Ithaca: Cornell University Press, 1978, 318 pp., \$17.50.

Here is an important book which should be on the required reading list of all Americans. It is imperative reading for ethnic and minority group members. In this anthology, Mr. Weber gets to one of the fundamental issues in American society, liberty of conscience, and what the individual should do if civil authority clashes with conscience. The dualistic nature of justice in American society--one code for the whites, one for minorities; one for the rich, and one for the poor--makes this book as relevant to individual Americans today as it might have been at any point in American history.

One might quibble with Mr. Weber's selections and his disproportionate attention to the nineteenth century; however, representation in an anthology always presents problems. One might have liked to see more emphasis on thematic ties beyond the broad theme of civil disobedience. Recognition of a continuity in the Black experience concerning civil disobedience extending back at least to Benjamin Banneker would have provided another important dimension. These are only minor criticisms; the book, as it stands, makes an important contribution. The perceptive and insightful general introduction make the book worth the price.

The organization of the volume by traditions of civil disobedience as well as chronologically was a wise choice. The illumination of the traditions allows for the pointing out of differences and similarities in the American experience. It is important to know that dissenters in the seventeenth and eighteenth centuries were concerned and disobeyed authority in terms of religious liberty, not for social or political motivations. It is important to know that dissenters in the nineteenth and twentieth centuries disobeyed civil or governmental authority which was based on social or political motivations. Mr. Weber and the authors of the selections have important things to say about consequences, accepting individual responsibility for acts of civil disobedience which involve breaking the law, and what the future will hold in terms of civil disobedience in an American society where the individual feels less and less that anything he or she does or does not do will have any meaning, impact, or influence.