

responsibility. I was particularly pleased with the general format of the case histories. A precis of the contents of each was given in the beginning, then came the contributors' main presentation, usefully broken up with sub-titles, and at the end there was a summary of findings. It was easy to find out in advance what to expect, then to keep track of the details throughout, and to end up with a resume of findings. I was impressed sufficiently by this presentation to have recommended it as a model to students and to use it myself on a casebook I have just finished writing. The last chapter tried, with considerable success, to tie all the preceding material together and to draw out what conclusions were possible.

In sum, I find the book well worth using for cultural change and applied anthropology courses. My only reservation for a full recommendation is the price. A paperback version would make it much more attractive for classroom use.

**Explanation and Management of Change: University Grants Commission National Lectures: 1970.** S. C. DUBE. Bombay: Tata McGraw-Hill, 1971. vii + 99 pp., table, bibliography. Rs.24.00 (cloth).

*Reviewed by* SANTOSH KUMAR NANDY  
*Research Enterprise, Toronto*

This book is a compilation of the University Grants Commission National Lectures delivered by Professor Dube in 1970 in three universities, viz., Panjab, Delhi, and Kerala. Though the lectures do not aim at reporting new research, they do engage in a searching examination of the most well-known explanations of socio-cultural change developed so far in the social sciences, particularly in anthropology and sociology, the purposes and patterns of managing the course of change in present-day societies, especially in the developing countries, and the relation between explanation and management of change.

The numerous explanations of change in anthropology and sociology are found by Dube to have attained only various degrees of validity. In this connection, Dube points out that "contextual multi-factor analysis" (p. 94) rather than the search for universal theories appears to be more rewarding at the moment. In addition to analyzing principles of change, Dube also discusses the strategy for influencing the course of change, particularly in the developing countries (pp. 76-78).

Of particular importance is Dube's emphasis that while certain common

ideological and institutional elements prevail in all socio-cultural settings, changes, especially of the planned type, have often to be understood in the context of factors that are also unique to them, which are not only creations of human beings but also influence them.

Though a small book, this is a storehouse of carefully integrated and interpreted materials on theoretical and practical questions on socio-cultural change, especially of the planned type more common in the third world areas. The presentation is lucid, not-too-technical, and concise. In all, the study reflects the rich experience and clear understanding the author has acquired as educator and administrator at national and international levels. Both the academic and the practitioner should reap benefits from a perusal of this exposition by Professor Dube of socio-cultural change in its explanatory and management aspects.

**Small-Group Cultures.** TOM MCFEAT. Pergamon Frontiers of Anthropology Series 2. New York: Pergamon Press, 1974 xii + 209 pp., figures, bibliography, index. \$7.00 (paper).

*Reviewed by* F. T. CLOAK, JR.  
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The macrostructure of *Small-Group Cultures* cannot be faulted. In sequence, we find the small-group culture idea's antecedents (small-group sociology and J. M. Roberts, especially); its relations to other conceptual approaches; its exposition and explication; its application to interpretation of ethnographic and archaeological materials; actual laboratory experimentation to elucidate it; its political implications and practical applications; and the next step for research (diffusion and evolution of small-group cultures). The microstructure of the book, however, blurs our understanding of this powerful idea and of McFeat's important discoveries about small-group cultures.

As I understand it now, a small-group culture is a small-group (an open-channel open-scope network among four to seven human individuals) and/or the "information" it customarily processes (transforms, stores, retrieves, transmits). Under natural conditions, a small-group culture is an operating component of a *group-culture* (a society and/or its culture), and its *raison d'être* is the "ordering" activity(ies) it performs, for its group-culture and/or for itself ("... a group is that which culture uses to generate more culture," p. 7). I have

TABLE 1. THE THREE ACTIVITIES OF SMALL-GROUP CULTURES.\*

<i>Activity</i> : a small-group culture "orders" and is "ordered" by	<i>Example</i> : a natural small-group culture specializing in this activity	<i>Outcome</i> of the activity for the small-group culture: it becomes	<i>Function</i> of the activity, for the small-group culture and/or for the larger group-culture
(1) the "content" of the "information" it processes ("content-ordering")	a household (e.g., Navajo)	"isometric" to "content" ("content ordered")	persistence of cultural "content" despite personnel replacement
(2) a task ("task-ordering")	a hunting party (e.g., Algonkian)	"isomorphic" to <i>environment</i> (or "definition" thereof?) ("task-ordered")	persistence of people hence of group (hence of "content")
(3) models of social relations ("group-ordering")	myth, ritual, games; architectural relations (e.g., Pueblos)	"neomorphic" (i.e., isomorphic to the model) ("group-ordered")	persistence of group despite socio-emotional stresses of task performance (hence persistence of "content")

\*Terms whose meaning remains unclear to the reviewer are between quotation marks.

attempted to illuminate these three activities in Table I.

For the larger group-culture, "content-ordering" results in enculturation, acculturation, and diffusion; "task-ordering" in adaptation and the development of a Stewardian culture core; and "group-ordering" in the development of, and integration around, an ethos, theme, etc.

In his discussions of "content-ordering," McFeat leaves implicit a crucial fact: The "information" aspect of a small-group culture includes both (passive) *data*, to be processed and responded to; and also (active) *instructions*, to respond to data in specific ways—to accomplish tasks, to establish/maintain social relations (perhaps according to model-data), and to process information of both kinds. A small-group culture, like the culture-bearing human individuals composing it, is a single-address computer.

Recognition of the role of information (instructions) in group formation and maintenance also accounts for the fact, illustrated by many of McFeat's examples, that although a given small-group culture is always present in storage, in the nervous systems of individuals, it becomes an active reality only under certain circumstances; i.e., in the presence of a certain set of data-cues (cf. Gearing 1958; Cloak 1974).

The most intriguing part of McFeat's work is the experimental growing of small-

group cultures. In 1967, four small sets of university students were given, as initial "culture-content," the first seventy-seven pages of a romantic novel to read, memorize, and return. Then each set was assigned the *task* of completing the "content" of the novel at periodic meetings. From time to time new members were to be added and old members to withdraw. Once these directions were given, McFeat did not intervene again.

The sets became task-ordering(-ed) small-groups and then, by content-ordering, small-group cultures, lasting through several generations. They came to vary enough in seating arrangements to give some hint of "group-ordering" (i.e., modeling).

Because of the particular task assigned, the processed "content" of the novel had to play a dual role; as information (data) that was *content-ordered(-ing)*, and as the environment that shaped *task-ordering*. I think that led to a certain confusion between the two activities.

The experiment might now be replicated, assigning a task related to an environment of material things instead of words; e.g., constructing some simple artifact. That should better reveal which features of experimental small-group cultures are ordered by task and environment, and which features are ordered by the activity of processing the instructions for the task. It might also reveal how culture can be processed non-verbally; for instance, how task-instructions and social instructions

can be transmitted by observational learning, sometimes even out-of-awareness. The small-group computer is not limited to the processing of digital information, because it is always on-line with elaborate sensors and servomechanisms.

It might also be well to load some future experimental situations with various models of social relations (e.g., myths, rituals), to see whether actual behavioral outcomes comply.

Tom McFeat's ideas about small-group cultures deserve to be presented in the clear, crisp language and logic of natural science, devoid of unexamined metaphor, cunning ellipsis, and artful homonymy and synonymy; and to be adequately illustrated by charts, tables, and diagrams. Perhaps next time?

#### *References Cited*

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1974 That a Culture and a Social Organization Mutually Shape Each Other Through a Process of Continuing Evolution. *Man-Environment Systems* 5:3-6.

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1958 The Structural Poses of 18th Century Cherokee Villages. *American Anthropologist* 60:1148-1157.

**The Longest Mile.** RENA GAZAWAY. Baltimore, MD: Penguin, 1974. 348 pp., further reading. \$2.25 (paper). (First Penguin ed. First ed., Doubleday, 1969.)

*Reviewed by J. J. MANGALAM  
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It is very hard to review this fascinating volume, especially for a professional journal. The author does not indicate the audience for whom it is meant. Appalachian specialists, social workers, reformers, innovators, critics of government programs, and character analysts all will find something interesting in this readable document. But no one will be satisfied in an academic sense. The author mixes different perspectives in various parts of the text. The role of social scientist who wants to describe, explain, and if possible predict human behavior is intertwined with that of a concerned social

worker who wants to see the people in Eastern Kentucky get moving. Whereas the author wants them left alone, she also wants things done to them and for them. She herself made small attempts to improve things and felt shocked and surprised and let down when these attempts did not produce the expected results, as in the case of Josha whom she tried "to win over with a snow job" after having failed to "win him over with logic" (p. 134).

One has to agree with the author wholeheartedly when she points out inherent contradictions in the workings of the Washington bureaucracy. It does not make good sense to see the government spending millions through the Department of Health, Education, and Welfare to prevent smoking, and at the same time spending more millions through its Department of Agriculture to support tobacco growing (p. 321).

The author observes the Appalachian hollowers with pride and with derision. She cuddles them and rebukes them. She wants them to leave the hollows, but not the things meaningful to them in the hollows. She praises them for their qualities of pride, self-esteem, and dignity; but she is bothered by an "untidy room in which a shabby table supported the variegated crumbs of remote meals." Yes, she loves, chides, condescends, and contradicts while talking about *her* people.

*Her* people. That is the best perspective from which to appreciate this book. The author is an Appalachian mountaineer who made it in the outside world. She has come back home to see her people. Because she made it, she knows her people too can make it. Because they hadn't, she chides them. It is not hard to find reasons outside the hollow for their not having made it. One of those outside reasons is the Federal Government. It has misused its resources, misdirected its efforts, and has not committed enough of its resources. One could agree with all this in the superficial or even commonsensical fashion. But her observations cover the subject in such a patchwork manner that the documentation offered does not add up to any convincing rationale of action, or remedy for the situation.

The book is full of contradictions, like life itself. *The Longest Mile* is like an Appalachian stream, muddy here, clear there; but the book is always full of feelings for the people the author observed.