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 sim-
ple stereotyping. Instead they have penetrated beneath the sur-
face 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 PSY-
CHOLOGY, 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 psychologi-
cal specialties with interests in human problems; community psy-
chology 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 pscyhology 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 guide-lines 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 jus-
tice in American society--one code for the whites, one for minori-
ties; 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 impor-
tant 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 dif-
ferences and similarities in the American experience. It is
important to know that dissenters in the seventeenth and eigh-
teenth 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 twen-
tieth 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 con-
sequences, 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.