

ican Universities Field Staff. AUFS Readings, II. Illustrations. Notes. Pp. 256. \$6.50.

Under this provocative title the AUFS republishes five field reports for 1966 and 1967—from Brazil, Peru, Afghanistan, Morocco, and Malaya. The format and content, including maps and photographs, are the same as in the original reports. This is a second volume in the AUFS readings, destined to reach beyond the subscriber institutions and to provide comparative views of certain major world problems.

For any area specialist the work's contribution lies not only in its detailed information and solid assessment of particular regions, but also in the contrasts and similarities which emerge from juxtaposing quite distinct world areas. Thus for the Latin Americanist, James Rowe has provided a good examination of Brazil's vast interior and of the contemporary problems facing the states of Goiás, Mato Grosso, Amazonas, and Pernambuco in relating to the national development and to the cities of Rio de Janeiro or São Paulo. This analysis takes on new perspective against Charles Gallagher's political assessment of Morocco's nation-building process vis-à-vis the countries which have most influenced that development—Spain, Algeria, Mauritania, and the United States. Similarly the well-known cultural anthropologist, Richard Patch, writes on Lima's central market place and the assimilation of highland Indians into the urban environment. This study also gains by parallels with Louis Dupree's village of Ag Kupruk in northern Afghanistan or Willard Hanna's Malayan communities in Chinese-dominated Singapore.

The themes which emerge from such juxtaposition will vary with each reader. Among those that will certainly strike responsive chords are the changes in cultural values resulting from the transition from village to city environment, the political and commercial response to intensified contact with the "modern" world, and the effect of technology and education on the process of assimilation. Narrowing the focus to such problems of cultural change makes this volume a distinct improvement over its predecessor, *The Developing World*, and bodes well for the future of AUFS comparative readings.

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The Measurement of Modernism. A Study of Values in Brazil and Mexico. By JOSEPH A. KAHL. Austin, 1968. University of Texas Press for the Institute of Latin American Studies. Latin Amer-

ican Monographs, 12. Tables. Figures. Notes. Appendices. Bibliography. Index. Pp. xii, 210. \$6.00.

Sociologist Joseph A. Kahl wished to learn of "the contrast in values about work and career that would differentiate a 'traditional' from a 'modern' orientation" (p. ix). He therefore drew up questions whose replies seemed likely to separate "traditionalists" from "moderns" and submitted them to white collar and manual workers in Rio de Janeiro and Mexico City. He also distributed them in some small Brazilian and Mexican towns, selected for being "as traditional as possible in general outlook" but "commercialized enough to have wage and salary workers" (p. 25). (The Brazilian communities were located in Minas Gerais and Rio Grande do Sul, the Mexican in Morelos.) During 1960, 627 Brazilians were queried (184 of them "provincials"); three years later 740 Mexicans were queried (270 of them "provincials"). The resulting IBM cards were analyzed by computer.

The study surmounts an initial obstacle which would logically have been impassable without some definition of "modern" views and "modern" men. It turned out that in the case of seven out of fourteen value scales, "a man who is high on some will also be high on the others" (p. 21). These seven become the "'core' of modernism" (p. 37). Thus a "modern man" is an activist and an individualist who believes that an independent career is desirable and possible. "He prefers urban life to rural life, and he follows the mass Media" (p. 37).

"Modernism" appeared among the workers in the "traditional" communities almost to the same degree as in metropolitan centers. The surprising determinant of modernism is not metropolitan location but a good socioeconomic status (SES), based largely on education and occupational status. In a significant footnote Kahl remarks: "Insofar as there is a high correlation between modernism and SES, if there had not been stability of pattern within status levels, one would have feared that the syndrome of modernism was spurious, and represented in fact a syndrome of high-status values" (p. 39).

This technical monograph goes on to provide a wide range of statistically developed observations regarding education, occupation, fertility ideals, personal satisfaction, and political and work attitudes. The statistical tools allow great flexibility, so that one attribute after another can be controlled in order to show relations between other attributes.

Kahl's scholarly statistical kaleidoscope reveals, among other things, that modern men are "opposed to, rather than content with, large companies" and that modern men are "not significantly different from the traditionalists in their religious views and behavior" (p. 136). (These findings contradicted Kahl's original predictions.) The Brazilians who were sampled favored smaller families than the Mexicans who were sampled. We learn that the "radicals, . . . contrary to much theorizing, . . . are fatalistic and rural in orientation" (p. 112).

The reader will not always be content with a passive role, but will want to interpret the data for himself. To some extent he will find this possible. He is due for at least a little frustration, however, particularly if he is not well informed about factor analysis and its most useful applications.

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JOHN W. F. DULLES

In Quest of Identity. Patterns in the Spanish American Essay of Ideas, 1890-1960. By MARTIN S. STABB. Chapel Hill, 1967. University of North Carolina Press. Notes. Bibliography. Index. Pp. 244. \$7.50.

Stabb has produced an interesting and provocative work on the search for the essence of the Hispanic American spirit. He examines the publications of a large and important group of Spanish American authors who have pursued this quest for hemispheric identity and in more recent times for their own individual and national identity. As a literary point of focus, the study centers on the essays that are "the intellectual expression of what may rightfully be considered a genuine revolution . . . against that view of human affairs which holds that the totality of man's existence may be empirically analyzed and understood" (p. 6).

His treatment begins with those *pensadores* of the late nineteenth century who described and diagnosed national problems within the perspective of the Positivism and scientism then current. Special attention is given to the work of C. O. Bunge and José Ingenieros of Argentina, Alcides Arguedas of Bolivia and F. García Calderón of Peru. The revolt against this restrictive tendency is described through an examination of the writings of José E. Rodó, Justo Sierra, José Vasconcelos, and Antonio Caso. It is unfortunate that in this connection the critical work of Alejandro Korn and Coriolano Alberini was not included.