patterns of responsiveness by local community governments. The process of community organization as outlined in this book would appear to be relatively sophisticated and inappropriate for any group other than an educated middle-class. Yet, some of the more sophisticated of these techniques emerged as a result of efforts of poor and disadvantaged people to obtain some measure of political equality and fairness in this country. The process outlined by the author, however, systematizes some of the experiences of the civil disturbance era and joins them with some of the more traditional concepts of management, personnel supervision and salesmanship. The result is a much stronger product which has as its goal the achievement of specific, well-articulated ends with a capacity to deal at all levels of negotiation, from street protests to round table discussions.

Once the basics of community organization have been accomplished and the issues for which the organization was formed have finally been presented to the public, Huenefeld suggests, in Part Two of his book, what must be done to expand an issue and to broaden the base of support. He mentions the problems inherent in recruiting and using assistance as well as the critical issue of publicity and fund-raising.

It is intended that several objectives will be achieved by the publication of this Handbook: (a) the encouragement of an underground of community activists who dare translate personal or community aspirations into political enterprise; (b) assisting people who will work on a project to better understand the nature of political action and what will be required of them; (c) bringing some awkward realities into the open where they can be freely discussed and dealt with; (d) instructing people who will work with community leaders; and, (e) helping community organizers to cope with some of the more complex types of volunteer activities.

In the final analysis, it must be said that the author attempted to cover a considerable range of issues. In lumping together the strategies to be employed by public housing tenants to eradicate their problems with techniques for neutralizing the influence of undesirable persons (i.e., making a person honorary chairman of a committee), the author leaves himself open for the charge of being all things to all men. The kinds of issues and the kinds of tactics which must be used by the disadvantaged to secure the benefits which they require would call for an approach far different from that used by middle-class citizens to improve trash pickup services in a suburban community. Experience has shown that each of these tasks is extremely different even though they have common elements.

Overall, however, Huenefeld's book must rate a plus as a serious attempt to provoke discussion and action which can lead to meaningful and responsive change in communities throughout the United States. Given the magnitude of the problems confronting local communities and the need for substantial reconsiderations of the way local political process functions, one can only hope that Huenefeld's book will be read.

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THE PURSUIT OF LONELINESS
AMERICAN CULTURE AT THE BREAKING POINT
by Philip Slater
Beacon Press, Boston, Mass., 1970

150 pages

Philip Slater's book, a gem of social analysis and commentary, is a collection of six essays on the various elements of change and disorientation that characterize our time. The first, entitled "I Only Work Here," suggests that one of the basic problems of American society is that three important human desires for community (to live in trust and fraternal cooperation), for engagement (the wish to come directly to grips with social and interpersonal problems) and for independence (the wish to
share responsibility for the control of one's impulses and the direction of one's life) are frustrated by our society. American life has so blocked expression of these three secondary human desires that they threaten to become primary. The author traces the frustration to the degree of emphasis that Americans have placed on individualism.

The second essay examines American attitudes toward violence and conflict. His observations regarding American attitudes are informative background for understanding war in Vietnam, riots, and violence. Technology is portrayed as an uncontrollable giant who carries out the acts that are in the service of our own frustration.

Another essay, entitled "Women and Children First," provides insight into the interrelationship between the generational gap and the growing dissatisfaction of American women with their assigned second-class status. Slater's warning to women interested in bringing about change in their situation is not to buy into the male game of seeing themselves as the inferior sex. He urges them to assume a revolutionary stance by saying, "my unwillingness to sacrifice a host of human values to my personal narcissism and self-aggrandizement makes me the superior sex." The last section of this essay suggests that the increased sexual freedom of youth is made possible by displacing the sexual guilt which their parents experienced. Moral absolutes are thus applied to other areas of life, while identifying the "cop-out" as the ultimate lack of morality.

Slater is most clear and prophetic in the two chapters which deal with the scarcity-oriented technological culture which we have created, and the growing new culture which challenges the values and priorities of the former. The old culture tends "to give preference to property rights over personal rights, technological requirements over human needs, competition over cooperation, violence over sexuality, concentration over distribution, the producer over the consumer, means over ends, secrecy over openness, social forms over personal expression, striving over gratification, Oedipal love over communal love, and so on."

The basic value differences between these cultures will not readily be negotiated. A major counterforce to the old culture is a "neotenous" tendency to retain childlike behavior values and life-styles into adulthood. Thus, the idealism of cooperation, sharing and equilitarianism are maintained as youth approach adulthood. Change efforts must deal with this and provide some degree of continuity between the old and the new cultures.

Lastly, Slater examines revolution and change. He offers a degree of hope. Revolution does not occur when things are at their worst but when some improvements are being made. At the same time, backlash to change efforts is always better than the pre-change condition. In effect, the backlash is simply part of the process of learning that change means change.

The book ends with a plea for Americans to begin to commit their efforts toward facilitating the necessary changes in our society while facing up to the reality that planned change will be difficult to achieve. The choice that the author holds out for old-culture and living under a fascist regime. The middle is dropping out of things and choices must be made. If the old culture is rejected, the new must be ushered in as gracefully as possible. If the old culture is not rejected, then its adherents must be prepared to accept a bloodbath."

Although the elements of the book are not always clearly organized, it represents a most provocative and insightful analysis of the current state of our society. It is difficult for this reviewer to believe that any thinking person could relate to American society and his individual responsibilities in the same fashion after reading this book. The Pursuit of Loneliness should be placed near the top of your priority reading list.

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