

sweeping definition of peasants because it seems to cover American farmers. (It might be useful to view American small farmers in this way. The definition does not include agri-business as Dalton implies.) Nonetheless, he credits Wolf as the originator of the distinction between "open" and "closed" corporate peasant communities.

The section on contemporary underdeveloped economies begins with a tortuous conceptual analysis that yields no tools of any value for analyzing such societies. The concept "modernization," for example, is used in two sub-headings, but is neither defined nor discussed. The same conceptual confusion marks his ambiguous use of "development" in the final article. Between these two pseudo-theoretical works are substantive pieces on India and Liberia which warrant more extensive examination.

Dalton teamed with Irma Adelman for his factor analysis of Village India. Using data from the 1960-62 Indian census for 108 villages, they arrive at conclusions that could only be drawn from time series data. They urge that rural development policy should follow conventional (Western-derived, no less!) practices. True, these would help the less advantaged village resemble the more "modern" villages, but they would not compensate for the fortuitously larger land holdings in the latter, not prevent increasing income inequality. The claim that "cooperatives and community development efforts had little positive effect on the rural economy as of 1961" (p. 322), is unsubstantiated. They continue that "there is also evidence . . . that the caste system and traditional attitudes continue to exercise a retarding influence on economic modernization." In fact their data indicates only that simpler villages are more traditional, not that traditionalism caused their backwardness.

The Liberian article, perhaps, shows Dalton at his "substantivist" best. He perceptively notes that "the foreign enclave sector is growing, but Liberia is not developing" (p. 335). The plentiful resources of the country, he explains, enrich only the "traditional" Americo-Liberian elite. Unfortunately he does not delve into their relationship with foreign corporations because, as he dogmatically asserts, "the notion . . . that the U.S. Government and large American firms such as Firestone have real political control

in Liberia is utterly unfounded" (p. 345). In fact, part of his presentation tends to refute this. The President and other high government officials grow rubber and sell it to the only buyer in the country, Firestone, whose own estates produce eighty-five percent of the country's rubber output. Surely this gives the Corporation considerable leverage in government affairs. While it may be true that the government is directly responsible for forced labor practices, low wages, and the suppression of union activity, these measures are certainly not intolerable for the economically dominant expatriate corporations. Similarly, since Liberia receives the highest aid per capita in Africa, the U.S. Government undoubtedly has considerable political leverage. When, where, and how it is used is an empirical question. It can be answered only when developmentalists transcend the scholasticism so evident in this volume, and address themselves to substantive problems.

*People, Power, Change: Movements of Social Transformation.* LUTHER P. GERLACH and VIRGINIA H. HINE. New York: Bobbs-Merrill, 1971. xxiii + 257 pp., appendix, bibliography, index. \$6.75 (cloth).

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Three years of research on two social movements, the Pentecostal religion and the Black Power movement, have produced a theory of "movements of social transformation." Five key factors are proposed as necessary and sufficient for a movement to flourish: (1) a segmented, polycephalous, cellular organization; (2) face-to-face recruitment by committed individuals using pre-existing relationships; (3) personal commitment generated by a significant act or experience; (4) an ideology that codifies values, interprets experience, and motivates changes; and (5) real or perceived opposition from society or the establishment. A survey of the literature has been used to verify the presence of these factors in other movements.

The presentation of this thesis is analytic rather than descriptive, and a reader who is not familiar with Pentecostals or Black

Power will not obtain a clear picture of either here. On the other hand, there is much more content than might be suggested by the outline given above. Each of the five factors has a chapter to itself and the analysis is pursued into more and more detailed categories. For example, commitment is analyzed as a process with seven steps, from initial contact to group support for changed cognitive and behavioral patterns, and two components: an identity-altering experience and a "bridge-burning" act. Further, five aspects of commitment are distinguished: (1) primacy of concern with the belief system of the movement, (2) participation in the organization, (3) charismatic capacity to influence others, (4) willingness to risk reprisals by opponents of the movement, and (5) behavioral change.

One of the most original contributions of the authors is to emphasize the revolutionary nature of such movements as the Pentecostal which at first glance may not appear to be concerned with social change. Their argument is persuasive and may come as a healthy corrective to previous studies that have been preoccupied with personal salvation or glossolalia. They are impressed with the ability of people operating outside the power structure of society to recruit members, maintain organizations, and accomplish changes in the face of opposition from the establishment. They are, in fact, led to the conclusion that opposition itself is a key factor in accounting for the success of a movement.

This theory does not topple previous theories of social movements, such as relative deprivation, since it is concerned with internal dynamics rather than with generating conditions. In some ways it supplements Wallace's theory of revitalization, being designed especially to deal with the amorphous, reticulated kind of movement—with the Peyote cult rather than Handsome Lake.

The book contains a number of clearly stated and often operationally defined propositions about social movements. Its greatest value will be as a source of hypotheses, some of which doubtless will not survive testing against a wider range of cases.

DOUGHTY, and HAROLD D. LASSWELL, eds. Beverly Hills, CA & London: Sage, 1971. 237 pp., figures, illustrations, map, tables, introduction references, chapter notes, 2 appendices, bibliography, index. \$10.00 (cloth).

*Reviewed by* RICHARD N. ADAMS  
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This volume brings together a series of papers, about one-half of which have not appeared in print before, concerning the Cornell-Peru Project at Vicos, Peru. For the new generation of students interested in this project, this volume probably presents as good a general summary as may be had of the achievements of the project. Papers are by Allan Holmberg, Henry Dobyns, Paul L. Doughty, Mario C. Vázquez, J. Oscar Alers, and Harold D. Lasswell. All except the last did fieldwork at Vicos, but their papers are not simple field reports. They summarize various kinds of changes in human relations and general patterns of development that occurred during the decade of active inputs to the Hacienda by the project.

The more solid chapters are Allan R. Holmberg's own (evidently not previously published) Chapter 2, which gives an extensive description of the changing power structure on the hacienda under the processes set in motion by the project. The J. Oscar Alers chapter on "Well-Being" is a good summary of nutrition, level of living, and physical and mental health changes. Of particular interest in the Alers chapter is the reported increase in anxiety for those Vicosinos who become more involved in and adapted to the innovations and change. Also reported but unexplained is an increase in the death rate during the decade of the project. Along with this, however, are pretty clear improvements in nutritional levels, housing, and general cultural equipment. Other chapters report (sometimes repetitively) that the first economic leap forward was due to the introduction of improved potatoes, and that this was accompanied by a systematic effort on the part of Holmberg and other project personnel to train the Vicosinos to participate increasingly in deciding about their own futures.

Paul Doughty explores the changes in personality experienced by the Vicosinos

*Peasants, Power, and Applied Social Change.*  
HENRY F. DOBYNS, PAUL L.