Mexican Americans, it is necessary "to gain access to the routine, informal, non-conspiratorial but continuous negotiation among the leaders of established interests...." Political education, organization, and effective leadership are central to that development; confrontational politics are no longer appropriate.

The strength of this volume lies in its contributors integrating their analyses of recent advancements in Chicano political empowerment with recommended strategies to maximize future political advancements. Its focus on politics and change, however, does not allow consideration of broader socioeconomic processes that impinge on the Chicano community—the globalization of production, technological change, and so forth. Students of Chicano affairs will want to supplement this volume with works that address some of these broader concerns.

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Well documented and forcefully written, this book is an impressive statement about the complexities of modern industrial life both for individuals and institutions. The main thesis as well as the aim of the book are summarized by the author himself in three points regarding the state, the market, and the social sciences. First, neither the market nor the state was expected to operate in a moral vacuum, that is to say without the restrictions which traditional morality would enforce within the framework of "civil society." This concept is taken by the author from the Scottish Enlightenment, especially from Adam Ferguson with occasional borrowings from Hegel, notwithstanding his dangerously "totalising" posture.

Secondly, modern societies seem to be more and more prone to look either to the market or to the state as the source of their major moral obligations, but in this way, civil society is increasingly squeezed from two directions. This raises the question of whether, as a result, people are more confused about how to balance obligations "to those they love with obligations to strangers and distant others" (p. 20). Finally, sociology and other social sciences are called upon to help; the author places in these sciences his hopes for the preservation and the social contribution of civil society as a privileged arena of inter-personal negotiation and cooperation. In fact, Wolfe maintains that "because social scientists are moral philosophers in disguise, even theoretical discussions of the implicit moral messages they deliver have repercussions in society as a whole" (p. 23).

The argument developed by the author is particularly convincing when it deals with the market and the "dubious triumph of economic man." His strictures as regards the Chicago School and Professor Milton Friedman are especially severe. The Chicago School economic theorists would be willing to go as far as seriously proposing a free market in babies. Wolfe writes that "at the present time, they suggest, revulsion against buying and selling of babies, combined with ineffective legal efforts to regulate such activities, has caused a massive number of social problems ... If women were allowed to sell their babies on the market, abortions would decrease because it would be economically feasible for (especially poor) women to carry their babies to term and then sell them" (p. 37). The shadow of the great classic of black humor by Jonathan
Swift, which asks why babies would not be broiled, given the tenderness of their flesh, is evoked by Wolfe.

An equally strong point is made by the author when he comes to deal with his second major topic, the state. After having demonstrated conclusively that reliance on the market, far from being a sign of progress, is an act of resignation in the sense that problems of complexity in society are considered so difficult that they can never be approached directly, Wolfe shows that the state as a moral agent can, at most, provide material things and eventually create greater equality in society, but "whether government can act as a giver of care, especially those forms of care we associate with families and communities, is another matter entirely" (p. 129). The example used here quite persuasively by Wolfe is the case of Scandinavia: the welfare state has certainly produced an appreciable measure of social justice, but "social democracy itself can no longer inspire a sense that individuals belong together as sharers of a common fate" (p. 179). The welfare state has, in the long run, meant state bureaucracy, repetitive and unimaginative; state bureaucracy has meant not only political institutional crisis but moral and political stagnation. The contrast between an extreme market society, such as the American one, especially during the Reagan years, and a welfare state society, as typified by the Scandinavian countries, is outlined by Wolfe not only from a purely theoretical level but with due attention to empirical data in each situation. Theory and research appear to be positively integrated in this case. Wolfe points out a paradoxical coincidence of the two societal models: both market society and welfare state society end up by suppressing individuals and the primary groups in which individuals are born and can develop. The cruel impersonal logic of the market and the gray top-heavy welfare bureaucracy arrive finally at the same outcome—the disappearance of the individual as a human being in the full sense of the term.

For a way out of the impasse, Wolfe looks to the social sciences, and to sociology in particular. His justification for a sociological approach seems well reasoned but not wholly convincing: "A sociological approach to moral regulation is needed to complement the rules of markets and states, for this approach is far more tolerant to the notion that individuals, in constructing their own moral rules through interaction with others, have a moral capacity given them by society to work with others to alter, rather than just accept, the rules by which they will be bound" (p. 229).

As regards therapy, as indicated by Wolfe, my first impression is that his confidence in negotiation might be excessive. I share his sobering lack of normative optimism, and it is true that many questions within civil society can be settled by some sort of bargaining process. Modern industrial societies, however, confront us every day with issues which do not seem negotiable through primary relationships. Sociology, in this respect, cannot work miracles. Moreover, if sociology is to be regarded as the alternative source of morality vis-a-vis the evident shortcomings of the market and of the state, the question arises as to its autonomy as far as the economically and politically dominant groups in any given society are concerned. One should not forget that the classics of sociology to whom Wolfe rightly refers were individual scholars, or privat Gelehrter, developing their thoughts in total independence and solitude, away from the noises and lures or the market. The situation seems markedly different today. Perhaps for this reason the author forgets about history while mentioning sociology, political science, and anthropology. But history is also essential to the formulation of the concept of civil society already in Adam Ferguson, not to mention Hegel or Marx or Antonio Gramsci. What he calls "situation" is nothing but a specific historical context. Human beings live in it and cannot live outside of it. It seems clear that without history, no self-awareness is possible. Hence,