

of entertainment. In some of the most socially significant human activities (economic independence, upbringing of children, sexual behaviour, treatment of crime) a common tendency may be seen, towards the abdication of responsibility and the seeking of immediate satisfactions.

The Whiteleys find two contrasting views of morality current in our society. The first (and older) view regards moral principles as all-important: morality is self-justifying, and happiness is the reward of effort. According to the second view, the person is supremely important, happiness is self-justifying, and morality contributes to happiness. They criticize the latter view as tending

towards hedonism and the 'permissive morality'. Against this, they call for a return to absolute standards, self-discipline, duty and responsibility. But of necessity they also have to introduce a more dynamic aspect: men seek a 'justification' for their lives, an ideal, something to aspire to. And this is, in fact, the seeking for real happiness and self-fulfilment. If the Whiteleys had regarded this, rather than duty and moral effort, as giving the primary orientation to human life, their analysis of our present situation would perhaps have been more sympathetic and more hopeful.

*Austin Gaskell, O.P.*

ELEMENTS OF COMPARATIVE SOCIOLOGY by Stanislaw Andreski. *Weidenfeld and Nicolson, 42s.*

There are so many inadequate and pretentious introductions to various aspects of sociological theory that a certain amount of apprehension may be forgiven in approaching Professor Andreski's book, and the patronizing tone of the first chapter on description and theory gives little reassurance. This is a great pity because this book contributes considerably to the clarification of the philosophical basis and methodological concepts of the social sciences and it should be influential in stimulating further research and discussion.

The first part of the book is probably of more use to those who have already been introduced to sociological concepts and methods. Much of what the author has to say is meaningful only in relation to the theories and approaches of other writers whose work he evaluates and refines. Although classic issues such as religion and capitalism are dealt with, we owe Professor Andreski a great deal for indicating to students that there are theorists outside the Weber-Durkheim constellation. The wider perspective which he gives through the breadth of his personal experiences and reading, apparent throughout the book, has been needed for some time, and no doubt this volume will become essential reading for sociology students; it certainly deserves to do so.

The author aims to show that comparative

analysis is not only of theoretical significance but is also related to policy judgments. The situations which he analyses as illustrations of his approach are those which would strike most people as important; he deals with so many questions of contemporary relevance that it is impossible to single them out, except to say that it is hardly surprising that the author of *Military Organization and Society* should include a section on violence and society. His case studies on racial conflict (South Africa, Latin America, and anti-semitism) and totalitarianism are well worth the general reader's attention, though the failure to document some rather startlingly wide generalizations of fact will antagonize some, particularly those with an historical training. The irritating queries which unsubstantiated statements arouse in the reader's mind probably slow the pace of these chapters far more than adequate documentation would.

It is not an easy book to read in spite of the author's polemic on jargon, but it is well worth the effort. It is inevitable that such a wide ranging volume should be open to criticism, but on balance it is outstandingly good value for money and well worth the attention of those whose interest in social theory and research goes beyond the superficial.

*Joan Brothers*