

**BEYOND THE  
WELFARE STATE**  
edited by Irving Howe  
Schocken, 1982  
288 pp. \$17.95 cloth,  
\$8.95 paper

The "welfare state"—not only its mild U.S. version but also its systemic Western European forms—arouses public expectations that cannot be fulfilled, reduces political participation, and, in its extravagance, fuels inflation. Are these the grumblings of the resurgent American Right? Hardly. Howe, co-editor of the liberal journal, *Dissent*, cites these failings in this surprising collection of leftist critiques of social welfare programs (including everything from progressive taxation to public education to subsidies for failing corporations). The welfare state does provide for the barest needs of the underprivileged, most contributors concede. But economist Robert Heilbroner calls the concept a buttress of capitalism, a means of defusing discontent at the bottom of society and salving consciences at the top. Others, including political scientist Philip Green and Swedish sociologist Ulf Himmelstrand, argue that in practice, too, welfare states are flawed: In Britain, corporate executives earn up to 20 times the incomes of their low-level employees; in Sweden, 94 percent of the means of production remains privately owned. The central concern of the authors is how economies—and society in general—should be *controlled*. Heilbroner opts for an authoritarian order to ensure central economic planning and "a collective moral goal." Vigorously disagreeing, sociologist Lewis Coser and the late historian Henry Patcher favor decentralized economies governed by local workers' councils. Will the ideal socialist state be democratic or authoritarian?—that remains the unresolved question.

**SHIFTING  
INVOLVEMENTS**  
by Albert O. Hirschman  
Princeton, 1982, 138 pp.  
\$14.50 cloth, \$5.95 paper

Why do individuals—and whole societies—lurch from a preoccupation with private pursuits into immersion in public issues and then withdraw again? This puzzling cycle has been seen in the United States and other Western nations during the past three centuries. After instituting a "Republic of Virtue" in France, Robespierre voiced dismay at how quickly his fellow revolutionaries developed an appetite