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same period. Such a work has recently appeared above the DDR, under the aegis of Klaus von Beyme. Analyses of policies like those in this work are important because they show clearly whether and in what respects politics has changed. Parry theorists is not to be taken for the gospel truth.

Brendan O'Leary: A Contestable Distinction


Hagopian's introductory text for courses in comparative politics and political thought - clearly and, for the most part, very well written. Each of its seventeen chapters is an excellent entry for an encyclopedia. They are succinct, informed, pedagogically precise and conclude with helpful 'Suggestions for Further Reading' appended at the end for students prepared to study beyond the syllabus of a core text. For those few themes teachers of introductory courses should find is useful.

Hagopian has organized around a core theme, and sometimes confusing, distinction between 'ideals' and 'ideologies'. Part One (six chapters) summarizes ideals, and Part Two (six chapters) summarizes ideologies. Hagopian promises to employ a 'rigid' definition of ideology: ideologies are systematic. They have three structural components (philosophy, programmatic, and propagandistic), and three functional components (legitimation, mobilization, and interpretation). Ideals, by contrast, are vaguer and more incomplete and have a wide-range variability. The genre of ideologies can normally be traced with historical precision, whereas ideals, if not timeless, are difficult to trace exclusively in historical context. This distinction makes the author classify socialism and capitalism as ideals, whereas communism, social democracy and liberalism are ideologies.

The precise forestalling criticism of the distinction between the ideational class: 'even, two people share the categorization of this two, they might still find value in the specific expression.' As the pedagogical value of the book has been noted, Hagopian will presumably not mind if he is told that the distinction is both theoretically and pedagogically unhelpful. First, many of his 'ideologies' (for example authoritarian, conservativeness and populism) are often as vague, diffuse, and timeless as his 'ideals'. Secondly, some of his 'ideals' (such as Utopia and Revolution - Chapter 6, and Neo-Individualism - Chapter 7) are either instrumental elements of the programmatic or an ideology or straightforward ideologies. Arguably one hallmark of an ideology is the construction of utopias, both to

1See Klaus von Beyme and Harmanie Zetterstrom (eds.), Policymaking in the German Democratic Republic, Aldershot, Gower, 1989.
democratic stability, violence, and electoral participation, which refute the argument that veneration and political stability are highly correlated. No literature on 'market socialism' written after 1975 is cited or suggested as in the chapter on socialism. And the chapter on nationalism omits reference to Kedouri's and Coleman's influential discussions of the origins and characteristics of nationalism. The reading suggested for communists (really Marxism), is dated and inferior to modern work, and for social democracy is rather Anglo-Saxon centered and dated.

Hagopian's conclusion will stimulate students rather than provide them with the 'truth', as a good teaching book should. He classifies and introduces the critiques of ideologies: the radical, the Marxist, the psychological and the sociological. Beardsley regards ideologies as theories, including the pursuit of peace, little more than dramatical pps. The Marxist critique of ideology, as understood in a sense and a half, takes ideology to be superstructural, false consciousness and class-determined. The psychological critique (by which Hagopian rather narrowly means Freudian and post-Freudian psychoanalysis) describes ideologies as rationalizations of subjugation 'drives'. And the sociological critique (i.e. Karl Marx's) combines elements of the previous three critiques. Hagopian suggests that the fundamental weakness of all these critiques of ideologies is that they neglect the autonomy of ideas from rationalizations, interests and structural determinants: the human mind is flexible enough to see above the petty interests of power lists, economic interests, youth, psychic trauma and membership in social classes. Jon Elster has recently suggested rather more 'realistically' that the sociological of knowledge literature should be put in science's chamber of horrors. Hagopian is less radical, being content simply to discuss some residual autonomy for the human intellect against sociological reductionism. Finally, Hagopian shares the five elements in all ideological thought: a theory of human nature, anxiety, history, social justice and truth. Unfortunately, these five elements are common to any worthwhile political theory, and since Hagopian presumably does not wish to reduce all political theory to ideology, in relativist fashion, it is a strange note on which to end his book. However, there is every reason to believe that he is right today that ideological thinking 'now ebb and flows but shows no signs of disappearing.'

The Catholic Church and Politics in Brazil, 1916-1985

Scott Mainwaring. Nowhere in the Roman Catholic world of the last two decades has the Church proven itself more pastorally innovative, theologically original and politically progressive than in Brazil — the nation with the greatest number of Catholics in the world. For years the Brazilian military government condemned the Church as a subversive institution, and by 1982 it was in an ongoing battle with the Vatican and the Latin American bishops Conference. To explain how the Church assumed such great importance, the author analyzes radical Catholicism in Brazil: its precursors, emergence, development, triumphs, dilemmas, and decline. This book concludes with an analysis of why Brazil's radical Catholics faced an uphill struggle after 1982 as the country continued its transition to liberal democracy. $35.95

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