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organizing as a futile endeavor; indeed, he emphasizes both its successes and failures. Nevertheless, he remains doubtful that the massive problems of inner-cities can be solved locally with minimal external aid.

Robert Halpern has written an important and exciting book which will should serve as the standard work on the subject of urban community organization for many years to come. It should be widely read.

John Hagan and Ruth Patterson (Eds), *Crime and Inequality*. Stanford, CA: Stanford University Press, 1995. \$45.00 hardcover, \$16.95 papercover.

The link between crime and inequality has been debated for many years but both criminologists and the lay public remain skeptical of the idea that crime is a function of the social structure of society. Instead, there is a distinct preference for views that attribute criminality to individual malevolence, genetic defects, unsatisfactory child rearing practices or nefarious neighborhood influences. Structural views are not palatable, particularly in a society that venerates wealth and ostentatious living. Despite substantive sociological evidence, the link between crime and inequality is generally disregarded.

Hagan and Peterson have made a significant contribution to the literature by compiling a useful collection of original articles on the subject. The book is wide ranging, covering topics as diverse as gender and age inequality and crime; the role of unemployment in exacerbating inequality and crime; race and crime; and law, crime and inequality. The book also contains interesting theoretical pieces and several articles that introduce comparative content into the discussion. These include an account of crime and inequality in 18th century London and a chapter in crime and inequality in Eastern Europe. The editors introduction is well written and offers a useful overview of the topic.

While much of the material contained in the book is interesting, like many edited collections, the articles are uneven and they do not make for coherent reading. The editor's introduction does provide an overall framework but the thread is lost as some of the articles diverge into esoteric and marginally related

topics. Nevertheless, the book will be essential reading for scholars concerned with crime and inequality.

Amitai Etzioni (Ed.), *Rights and the Common Good: The Communitarian Perspective*. New York, St. Martin's Press, 1995. \$35.00 hardcover.

Like many others social science terms, communitarianism is very difficult to define. Although used imprecisely, the term has been employed for many decades. It is usually associated with the exaltation of the community as a desirable social entity and with the celebration of community based activities. With its evocation of the intimacy and security of community living, it has instinctive appeal especially in American society where the notion of the integrated, harmonious community has been a recurrent historical theme.

In this book, the respected sociologist and public policy commentator, Amitai Etzioni seeks not only to define the concept but to offer a detailed account of the communitarian agenda. Transcending his earlier role as social scientist and policy analyst, Etzioni has become a campaigner for reform believing in the need to recreate community based institutions. His writings on the subject have attracted considerable media interest and intellectual support. The book is a sequel to Etzioni's successful earlier book *The Spirit of Community* (Crown Publishers, 1993) which outlined the communitarian manifesto in some detail. Consisting of more than 30 essays by different authors, the book offers detailed discussions on different aspects of communitarianism. The introductory chapter by Etzioni is particularly important for its summary of the communitarian agenda. As Etzioni points out, communitarianism represents a normative ideal type which may be contrasted with other normative traditions in Western political thought such as large scale collectivism and atomistic individualism. Other chapters deal with the notion of rights and responsibilities in communitarianism, the difference between communitarianism and populism, the role of the family and schools, the importance of voluntarism and other mediating structures, community policing and the relationship between communitarianism and capitalism. Although some of the chapters are more interesting than others, the book provides extensive elaboration of the communitarian