making. Although the book is marred by its overly narrow focus on business organizations (to the neglect of broad economic trends, labor politics, and the military and foreign policy), it is nevertheless one of the most revealing studies to be completed in quite some time on government-business relationships in mid-twentieth-century United States.

Victoria de Grazia. *The Culture of Consent: Mass Organization of Leisure in Fascist Italy.* New York: Cambridge University Press, 1981.

The Culture of Consent is a path-breaking analysis of the reshaping of popular culture in fascist Italy and of the complexities of the emergence of mass culture in the twentieth century. De Grazia focuses her discussion on the *dopolavoro,* the fascist leisure-time organization, which was the regime's largest institution. But this is no narrow institutional history, even though the *dopblavoro's* technocratic origins and its takeover and transformation by the fascist party are clearly delineated. The book explores in rich detail the ways in which the *dopolavoro* restructured, or tried to restructure, leisure and consciousness among workers, peasants, and clerks. It traces the complex and contradictory responses not only of the lower classes but also of employers and elites. This sociological analysis is complemented by a discussion of the content of fascist low culture—distinctly unpolitical and increasingly diversionary. Most interesting however, is the analysis of the role of the *dopolavoro* in creating a new kind of mass culture and national identity in Italy, based on new forms of consumption, organized recreation, and mass media. This book greatly enriches our knowledge of the impact of fascism and the peculiarities and limits of its cultural hegemony.

Jon Elster. *Logic and Society: Contradictions and Possible Worlds.* Chichester and New York: John Wiley & Sons, 1978.

Idem. *Ulysses and the Sirens: Studies in Rationality and Irrationality.* Cambridge and London: Cambridge University Press, 1979.

These two provocative books are only just beginning to receive the attention they deserve in the United States. Elster, associate professor of philosophy and history in Oslo, is committed to the proposition that "the goal of the social sciences is the liberation of man" (*Logic and Society,* p. 158). Toward this end, he argues for the usefulness of formal logic, game theory, and an improved rational-choice theory, and he brings these tools to bear on central substantive and methodological questions in the social sciences and in Marxism.

The themes of *Logic and Society* are the sources of change and the construction of possible worlds as a means of understanding and explaining actual worlds. Several chapters are devoted to clarifying the concept of contradiction, social and individual. Elster argues that contradiction is basically a logical term, and consequently he defines two major kinds of social contradictions, suboptimality and counterfinality, both of which can be derived from game theory. He concludes this discussion with a proposal for a dual theory of social change, which recognizes that collective action may both prevent and generate change. In the final chapter of this volume, he provides criteria for the use of counterfactual methodology. He then critiques most of its current defenders as well as several important applications of it in economic history. These last include work on imperialism and colonialism, the debate over the consequences of the Industrial Revolution in Britain, and the controversy regarding the economic effects of slavery in the U.S.

Ulysses and the Sirens is composed of four essays. The first is a compelling critique of functionalism and should dispose of functionalism once and for all as a useful causal theory. Elster claims that, with the demise of functionalism, only one alternative remains: rational-choice theory. He argues, however, that this has been left to neoclassical economists, who have defined rationality too narrowly and who have, therefore, failed to address the problems that currently undermine the power of the theory. The second and third essays begin the process of filling in this lacuna. The most important is the title essay, in which Elster investigates the conflict between long-and short-term rationality and develops the concept of a binding or precommitment mechanism to enable a rational actor to resist realization of secondary goals that would undermine ultimate ends. Elster applies this notion to, among other issues, Marx's analysis of the capitalists' use of the state in France and Britain. He criticizes Marx for misunderstanding who constituted the relevant political actors as well as for other logical and historical mistakes.

Although not all of the essays in these two volumes are of equal interest or quality, Elster's general arguments and approach should be taken into account by anyone engaged in serious theorizing on the causes of social change.

Fred Halliday and Maxine Molyneux. *The Ethiopian Revolution.* London: New Left Books, 1981.

This is one of the most complete accounts yet written of a contem-