

Taken together, the essays do not construct a tightly advanced treatise on the role of the artist in society, offering instead a montage that demonstrates that the position of artist is constantly shifting, if always tracing the moving outline that is society. □

Rights and the Common Good: The Communitarian Perspective

Amital Etzioni. Ed. 1995. New York: St. Martin's Press. 293 pp.

**Robert C. Schehr,
University of Illinois – Springfield**

Rights and the Common Good is comprised of five parts dedicated to articulation of the "Communitarian Paradigm," "Policy Applications," "Moral Infrastructure," "Shoring Up Communities," and guidance "Toward a Responsive Community." There are thirty separate entries comprising some of the most notable contributors to the communitarian literature (e.g., Robert Bellah, Christopher Lasch, Benjamin Barber, Robert Dahl). This review will focus on the contribution of Etzioni, then attempt to address in aggregate form specific themes emerging in the separate parts.

Etzioni inaugurates *Rights and the Common Good* with his "Introduction" and "Preamble" to the "Responsive Communitarian Platform." The "Introduction" is noteworthy on two counts, first, it reaffirms the communitarian commitment to "rights with responsibilities" by calling for a moratorium on new rights, what Etzioni refers to as "limiting adjustments." Etzioni contends that this is in keeping with a communitarian commitment to "balancing social forces," (that is balancing liberalism with republicanism), and the moral repudiation of individuals who take from the community without giving back. The second theme projected in the "Introduction" addresses virtue. Etzioni contends that communitarians seek the realization of shared virtues as a foundation from which to establish localized notions of the "good." Neither concept is defined.

The "Preamble" is more expansive. In it Etzioni makes a case for a society constituted by "a regime of rights" where attention is directed at cultivating greater responsibility between public and private, and the individual and collective spheres. He argues for participatory democracy, not majoritarianism, where policy decisions emerge from informed discourse constituted by shared values. The communitarian directive on moral education comprises the middle third of the "Preamble." The family (another amorphous concept in Etzioni's presentation) occupies center stage as the progenitor of moral guidance, responsible for the transmission of "moral education and character formation." It would be naive to think that Etzioni's configuration of character is not imbued with a value to his liking, but he refrains from overtly tipping his hand.

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