

national rhetoric and local policy, and the increased racial polarization of American social order. The text is a convincing assessment of why street crime is such a compelling symbol, why it provides a safe mode of politicization, and what circumstances facilitate successful politicization (p. 173). The discussion identifies the limitations of volitional criminology and reiterates the necessity of confronting structural reforms. As is true with most treatises of this genre, it is easier to find fault with prevailing policy than to propose viable alternative strategies to street crime. Scheingold, however, presents the principles of structural criminology but also observes that this perspective "emerges as something of a policy blind alley for criminal-process professionals" (p. 166).

As in his previous work, *The Politics of Law and Order: Street Crime and Public Policy*, Scheingold has written a reflective assessment that goes beyond a description of the crime problem and presents an insightful critique of a crisis in American society. He explains the concept as well as the process of the politicization of crime and presents a timely discussion that focuses on the ineffectiveness as well as the negative consequences of the current policy on street crime.

Peter J. Benekos  
Mercyhurst College

#### **The Geometry of Violence and Democracy.**

By Harold E. Pepinsky. (Bloomington, IN: Indiana University Press, 1991. Pp. 139)

In most generations, but especially among the children of the 1960s, we tend to start out idealistic and then grow steadily conservative or at least cynical. We learn to "face the facts" and "work within the system." What makes Hal Pepinsky and Richard Quinney so interesting is that their high point for "conventional" work was in the 1960s. Since then, each has sought truth in a

manner progressively more idealistic and less cynical. In this book, which is a companion volume to Pepinsky and Quinney's edited *Criminology as Peacemaking* (Indiana University Press, 1991), Pepinsky develops his own thinking through inquiries into physics, math, and the Norwegian language.

He starts with the proposition that crime is but a small part of the violence in the world, although crime is inseparable from that violence. He ends with the conclusion that violence is a lack of "democracy," defined as the proposition that those who are more affected by a decision are more qualified to make it. Each time we impose our rule on others, whether through patriarchal structures, capitalist enterprises, or street crime, we deny democracy and commit violence. Because the upper classes are more powerful and make more decisions affecting others, they are by definition more violent and greater offenders.

The solution to our problems, then, is to begin the long process of peacemaking by changing ourselves. The more democracy in the world, the less violence. Of course, the world cannot be expected to turn its swords into plowshares overnight. In his prime example, Norway, Pepinsky suggests that it may have taken 20 generations to develop current peacemaking attitudes.

Like Quinney's work, this is a difficult book to evaluate. Pepinsky says that it is a starting point for discussion rather than a finished theory with empirical proofs. On that level, it is exactly what criminology needs. We have given our entire field over to military models—fighting "wars" on drugs, on crime, against large segments of ourselves—and we look as silly as our military commanders who fight wars to end wars and want to win peace by nuking our enemies, who are in fact ourselves. Pepinsky is one of the few voices for a peacemaking criminology, one that puts reconciliation and mediation at the core of the agenda and recognizes that unless we change our entire criminogenic society (one person at

# The Geometry Of Violence And Democracy

**CO Houle**



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