

Gorz paints no utopian picture, but offers practical reasons to expect change: The ideology of "productive work" is brought into question by the feminist movement; ecologists establish a calculation of the costs of production which demonstrates the paradoxes of the market economy; a younger generation entering the labor market is forced to develop a post-Fordist character, not bound to work but shaped by leisure-time activities. Gorz believes that the so-called new movements can form an alliance with the fragments of the working-class movement, now no longer identified as the protagonists of a "central conflict." This alliance can be founded on demands for reduced working hours and new types of life-long work, on democratic visions of production, and other forms of political activism which have already entered the scenery of European politics—developments which Gorz interprets as vivid signs of the *Lebenswelt*.

There is one problem with using *Lebenswelt* as a sociopolitical concept that should be mentioned in spite of Gorz's convincing arguments: By its own nature, it avoids all modes of precise definition and description. Therefore *Lebenswelt* can only be regarded as the dark, indistinct realm of humanism. That leaves a certain vagueness in Gorz's book. If the modern world comes into being as an invention, and not as the inevitable product of social evolution, how can there be something like a hidden realm of human autonomy? Don't we have to consider the expressions of post-modern individualism more as new sources of "lean capitalism" than, as Gorz tries to prove in his book, as a manifestation of autonomy? Despite these lingering questions, *Capitalism, Socialism, Ecology* is an introduction to the now-reinvigorated debate on Left and Right in Central Europe that is well worth reading.

Siegfried Mattl

*Institut für Zeitgeschichte, Vienna*

**Trevor Lummis, *The Labour Aristocracy 1851–1914*** Aldershot: Scolar Press, 1994. xii + 190 pp.

This book takes the form of a sustained attack on the concept of the labor aristocracy in Britain in the second half of the nineteenth century on the grounds that industrial and political behavior within the working classes did not follow income or skill levels and could be found across social strata and also within strata. It follows that the concept of a labor aristocracy is so seriously flawed that it should be either modified or superseded altogether. The author's arguments appear to be based on his Essex M.A. dissertation, "The Labour Aristocracy" (1973), supplemented by wide reading of largely secondary sources published since then.

In two general chapters on the concept of the labor aristocracy, and on a "new approach" to the subject, Lummis emphasizes that the idea that skilled workers were more secure than unskilled workers is something of a

# The Labour Aristocracy 18511914

**N Colangelo**



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