format similar to the one for which the papers were originally prepared; that is, in a graduate seminar or practitioner workshop dealing with health care delivery issues. I should note that while the papers are thorough in their presentation of the necessary background information, the intended audience must be equipped with basic knowledge about the workings of the health care delivery system to benefit fully from an exploration of potential policy changes. The individual reader with an established interest in this area may find that most chapters review important, but largely familiar, material as background for the policy discussions that are expected to ensue. The chapters containing new research are likely to be of greatest value to the individual reader.

Methods

Mathematical Models in the Social and Behavioral Sciences, by ANATOL RAPOPORT. New York: John Wiley & Sons, 1983. 507 pp. $49.95 cloth.

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In the past several decades there have been numerous applications of mathematical models in the social sciences. This book provides an overview of important examples of this work that fall outside of economics. Of the twenty-five chapters, twenty-four present a model and then discuss its properties. Sociology, political science, demography, and psychology are represented.

The models are presented in four major sections. Section 1, "Classical Models," deals with work using differential equations. An introductory course on differential equations is a useful prerequisite for this section, which consists of seven chapters covering standard population models from mathematical demography, various nonstochastic contagion and diffusion models, Richardson's arms race model and extensions, Forrester's and others' work on global modeling, dynamic and linear programming models, the Weber-Fechner law, and applications of catastrophe theory to models of international conflict.

Section 2 presents a variety of stochastic models. The first chapter presents models of heterogeneity and contagion based on the negative binomial. The next section discusses Zipf's law and steady state distributions. Following this Markov models of social mobility are presented, then demographic matrix methods. The last two chapters in the section examine probabilistic models of individual choice and various learning models in psychology.

The third section presents what are termed structural models. The two chapters in this section present various network models and multidimensional scaling methods. The following section provides a brief overview of decision theory. Arrow's theorem and the problem of social choice is discussed in the next section. After this, Rapoport provides a very brief introduction to game theory.

The fourth and final section on specific models is entitled "Problems of Quantification." Rapoport starts by examining the classical problem of quantifying power. He then turns to quantification issues within political science, such as measuring the war-proneness of a country.

The book covers an enormous amount of territory, and it gives the reader a good perspective on the variety of ways in which mathematics has been applied in the social sciences. But it is not clear how successful the book is in other respects. First, the models are, for the most part, discussed as pure methods. Readers are given little sense of the theoretical and substantive insights models can provide. For instance, in discussing stochastic models of heterogeneity and contagion, Spilerman's work in the early 1970s on race riots might have been presented.

A second and related point is that discussion of the models is often superficial and many of the important ideas in an area are not discussed. Two examples come to mind. In the work on social mobility, White's work on vacancy chains is omitted, though his book is listed in the references. In the work on probabilistic choice the enormous amount of work by people modeling travel demand is ignored. In fact the person who has done the foundational work in this area, Daniel McFadden of MIT, who may well receive a Nobel prize in economics for it, is not even listed in the bibliography. Third, for the reader who wants to go beyond the necessarily limited discussion of many of the models there is a paucity of references, particularly current references, to follow up.

Who should read this book? I think this is a difficult question. The nonmathematical social scientist will find much of the book, particularly sections 1 and 2, technically too difficult. In addition, the book will probably not sell him on what modeling can do for the social sciences. The mathematically inclined nonsocial scientist will find a long list of ways in which mathematics has been applied in the social sciences.

The book provides a useful overview for the mathematically sophisticated reader unfamiliar

with work models in the social sciences. Mathematically oriented social scientists will be reminded of the variety of ways that mathematics has been used and on occasion may find models they are unaware of. They will have to do additional work, however, to find the full set of references describing work on a particular model.

Occupations, Professions, and Work

Longshoremen: Community and Resistance on the Brooklyn Waterfront, by WILLIAM DIFAZIO. South Hadley, MA: Bergin & Garvey, 1985. 163 pp. $24.95 cloth.

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Some studies are remembered for the originality of their findings; others for the kinds of questions they ask. *Longshoremen* by William DiFazio falls within the latter category—a fact that in no way diminishes the importance of what this study has to say about the relationship between work, community, and social change.

DiFazio begins by noting the conventional wisdom concerning the centrality of work in all of our lives. According to this view, paid labor entails more than merely earning a living; it also provides stability, meaning, and personal dignity. Without it, as a number of studies show, we are more susceptible to a host of social ills, ranging from substance abuse to mental illness and domestic violence. This is the received interpretation of work, shared by health practitioners and government leaders, philosophers and sociologists, Marxists and functionalists alike.

It is this interpretation that DiFazio challenges through a "theoretical ethnography" of the lives of thirty-five elderly Brooklyn longshoremen who receive income without having to work. These men, former active longshoremen with thirty or more years of work experience on the docks, became eligible for a Guaranteed Annual Income (GAI) program, which their union negotiated in 1966 in response to the shipowners' increasing use of labor-displacing technology on the docks. Under provisions of the GAI, longshoremen are guaranteed their regular income whether they work or not. The men in this study, owing to their seniority, are able to slough off the remaining waterfront jobs to less senior men, thereby working only a few days per year while taking home (in 1984) around thirty-one thousand dollars. With this group in mind, DiFazio asks: What are the consequences of not working for these men? Have they become the anomic, psychologically damaged human beings we read about in the literature? Or have they, over the years, devised ways of not only coping with the absence of work but even maintaining some semblance of working-class community?

To answer these questions, DiFazio conducted in-depth interviews and field research. His findings point not to the importance of work in general, but rather to the value of a particular kind of labor experience characterized by enduring face-to-face relationships that give rise to a strong sense of community on the job. With the destruction of this earlier workplace community by the new waterfront technology, however, the importance of work as a basis for community diminishes. But that does not mean the end of community. Instead GAI recipients actively recreate their own community on the "fringes of the workplace"—either in the union hiring hall, where they meet each morning to formally register for nonexistent jobs, or through greater involvement in their families and neighborhoods. The quest for community, then, is not transcended, it is merely displaced to various nonwork settings. And it is this lingering sense of community, based mainly in the hiring hall, that enables nonworking longshoremen to collectively resist the major capitalist institutions that shape their daily lives.

Resistance and accommodation are major themes running through the analysis. DiFazio argues that the men in his study (and by implication all workers) are not the complacent, socially integrated "new working class" posited by postindustrial theorists and others. Nor are they the class-conscious proletarian rebels of classical Marxism, fighting to throw off the yoke of capitalist oppression. The actual situation is rather more complex, more dialectical, for "dock workers both accommodate and resist the forces of domination" that invade their lives.

But the promise of a truly dialectical analysis is never fully realized. Take for example DiFazio's analysis of why the longshoremen, whose lives prior to the GAI were spent in productive labor, now resist working. DiFazio argues that many of these men can be considered "practical Marxists" because beneath their refusal to work lies a rejection of exploitation, and an understanding of "the GAI as class struggle."

That is certainly one possible explanation. Another intepretation, and one that seems equally consistent with the interview data he presents, is that some longshoremen may be resisting work for more mundane reasons, because they find it physically exhausting, or too time-consuming, or just plain unnecessary in a situation where they can