

lated prejudices" and "national sensitivity and probably the aggressive character of the Yugoslavs" than to industrial development. With its stress on self-government, industrialization encourages "nationalism and a tendency toward particularism."

While Vucinich is hopeful for the future, others are less sanguine. George Macesich assesses the direction of the economy and the prospects for the future as Yugoslavia pursues its pragmatic course toward industrialization. Yet the search to find the golden mean between the capitalist market economy and the system of Marxist planning has had some disastrous consequences. Constant experimentation has had its successes in some aspects of the economy but in others has led to unemployment, economic instability, and inefficient methods of production. When a government politicizes economic decisions, are nationality differences thereby exacerbated? Because economic problems are at the center of Yugoslavia's political problems, philosophers there are busy constructing a synthesis between national diversity and the ideal of socialist unity, trying to provide an ideology that will fit their concept of Marxism into the mold of contemporary political and economic reality. As George Zaninovich states in his essay, "The Yugoslav Variation on Marx," Yugoslav philosophers have boldly developed their own theories of state and society. What motivates them "above all else is a crude standard of workability and success."

Joel M. Halpern's contribution, "Yugoslavia: Modernization in an Ethnically Diverse State," is noteworthy for its emphasis on the impact of modernization on the traditional social and cultural order. Because Yugoslavia is still in the process of adapting to an evolving technology, the observer finds it difficult to draw many generalizations about ethnic diversity as manifested in urban life. Ethnic rivalries may well continue but could "develop more in the direction of competing regional economic interest groups than specific socioeconomic groups having particular subcultural identities."

Contemporary Yugoslavia is a highly competent work and an important addition to the literature. Of particular value to the reader are the bibliographical notes for each chapter and the excellent index.

J. B. HOPTNER
Northern Illinois University

YUGOSLAVIA AND THE NONALIGNED WORLD. By *Alvin Z. Rubinstein*.
Princeton: Princeton University Press, 1970. xv, 353 pp. \$11.00.

During the past two decades Yugoslavia has played an important part in attempts to develop and expand the influence of nonalignment in world politics, yet few American scholars have devoted their energies to an analysis of Yugoslavia's relations with the governments of Asia and Africa and the Yugoslavs' attempts to forge a nonaligned bloc. Professor Alvin Rubinstein has filled this gap in scholarship by applying his skills as a student of Communist diplomacy to a study of the evolution of Yugoslav foreign policy, especially toward the developing countries.

Rubinstein argues that Yugoslav leaders first initiated a policy that aimed at the creation of a group of nonaligned states for pragmatic reasons—to break out of their diplomatic isolation, to find markets for Yugoslavia's goods, especially the products of the new industries, and to develop a policy that appealed to the various factions within the Yugoslav Communist Party. Rubinstein is also careful to note the effect of Cold War pressures on Yugoslavia's foreign policy—for example, the refusal of the Soviet leaders to accept Yugoslavia as an equal, even after 1955.

Although Rubinstein repeatedly praises the skills of Yugoslav diplomats and emphasizes the significance of personalities in the diplomatic successes of Yugoslavia, he is also critical of certain aspects of that policy—in particular of the refusal to condemn the Soviet resumption of nuclear testing during the Belgrade conference of nonaligned states in 1961.

An important part of Rubinstein's work concerns Yugoslavia's participation in the United Nations, the offers of economic and technical assistance to developing countries, and the part that these activities play in Yugoslavia's attempts to expand its influence among developing countries.

Rubinstein has produced a study valuable for students of Yugoslav foreign policy; but interest in his work should extend beyond this audience. He has skillfully analyzed both the role of personalities in Yugoslavia's foreign policy and the ways in which the instruments of twentieth-century diplomacy have been fashioned and employed to achieve foreign policy goals. He shows how a small country has attempted to build its influence by providing a sense of direction to other small states. The book is an important contribution to the literature on foreign policy.

ROGER E. KANET
University of Kansas

COORDONATE ALE CULTURII ROMĂNEȘTI ÎN SECOLUL XVIII. By
Alexandru Duțu. Bucharest: Editura pentru literatură, 1968. 398 pp. Lei 14.

The author has set for himself a formidable task: to trace the evolution of thought and taste in the autonomous principalities of Moldavia and Wallachia and among the Rumanians of Transylvania in the eighteenth century. He has succeeded admirably; his book is a major contribution to the history of ideas in Rumania. He has chosen to deal with the period of the Enlightenment, roughly 1700 to 1821, because he regards it as the time when Rumanian literature began the transition from its traditional to its modern form. The main objects of investigation are a number of carefully selected texts, published and in manuscript, which had a wide circulation among various social classes and introduced something new, either in literary form or ideological content, into Rumanian culture. Portions of these texts are reproduced and provide the framework for each of the four essays which compose the greater part of the volume. Duțu not only concerns himself with the expression of new ideas by Rumanian intellectuals, but also seeks to trace the origins and development of influences from outside Rumania. The result is a comparative study that places the Rumanian intellectual in the broad framework of European thought and the more limited context of the cultural development of Southeastern Europe.

An introductory essay describes the cultural heritage of the seventeenth century with its humanist traditions, and sketches the political situation in the Principalities and Transylvania. The first study deals with the Brincoveanu period at the beginning of the eighteenth century. In examining such texts as *Fiori di virtù* (in Rumanian: *Floarea darurilor*) and *Pildele filosofești* (which Duțu has identified as a translation of Antoine Galland's *Maximes des orientaux*) the author discerns a diversification of literary taste and a growing secularization of culture: literary creation disengages itself from history and becomes a separate art, while an Orthodox rationalism manifests itself increasingly in the new productivity. Chapter 2 is concerned with the activities of the churchmen associated with the printing