

All in all, this volume is a valuable contribution to an important theme of organizational research and should not be overlooked by researchers, theoreticians, and methodologists in the field.

### Bernard-Henry Levy: *Eloge des intellectuels*

1987, Paris: Grasset. 156 pages.

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Current debates on organizational culture, culture's consequences, corporate culture, organizations as cultures and 'culture as root metaphor' draw much attention to the problems of intellectuals. The latter are usually considered essential to the information processing capacities of any social order. Sometimes their contribution is defined by the professional standards of their respective specialization, but more often than not, their contribution is also measured outside the confines of narrowly conceived professional standards.

The book in question is devoted to the discussion of the role of an intellectual in the public sphere. Levy's approach is supragenerational (although there is a discreet hint at the intergenerational conflicts when the author mentions a model of intellectual behaviour in the public sphere worked out by Jean Paul Sartre and Raymond Aron baptizing them jointly 'a Sartron'), and supra-professional, i.e. it should apply to any intellectual, no matter what his education, background or current employment.

Levy's approach is not historical, in the strict meaning of the term. If one looks for a historical approach, one should look for books by Darnton on the French intellectuals in the period around the French revolution. The present author assumes that institutional, and cultural traits of the French intellectual scene have remained, roughly speaking, the same over the past twenty to thirty years—and indeed, stable they remain. Each year, a few hundred novels and collections of essays are noticed and reviewed, and each year the main themes and methods are being publicly considered. Each year, enormous scholarly and scientific output finds its way to the French publications. Given this stability, some intellectual fashions can establish themselves fairly strongly (suffice is it to mention existentialist or structuralist thought). Interestingly enough, stability of this scene does not attract too much attention (with the exception of Pierre Bourdieu, whose *Homo academicus* is an attempt to explain intellectual fashions by evoking group processes and institutional pressures in French academia) and is usually studied from some specific point of view, for instance, from the point of view of educational channels of upward social mobility.

Levy is probably right in claiming that a continuing presence of morally alert intellectuals in modern cities is 'a key to democracy'. They produce what might be called surplus information, i.e. they contribute more than their specific input into the professional machineries they service.

However, one should quickly add a *proviso*. Intellectuals cannot contribute more to the public discussion if cultural and institutional frameworks do not