

the Kantian metaphysical presuppositions underpinning his theory, while retaining the Original Position as a device to determine matters of *political* principle alone. Sandel's account might also have been strengthened by briefly familiarizing the reader with some other viable ethical-political approaches that also affirm the priority of the good over the right—such as John Finnis's "new" natural law theory or Martha Nussbaum's neo-Aristotelian "Capability Approach."

Sandel's book is very different in style to the contemporaneously published book by Amartya Sen, *The Idea of Justice?* (Harvard University Press, 2009). Despite the similar titles, Sen's work is an important monograph in the field of normative ethics and political economy. Sandel's book, in contrast, is a cross between an introduction to political philosophy and a thoughtful reflection on some contemporary (and highly contentious) public policy issues. Readers will no doubt be roused to agree or disagree with Sandel's approach to such matters as social justice and same-sex marriage.

In summary, *Justice* is a nearly ideal introduction to the subject for a freshman undergraduate or an intelligent high school junior or senior considering reading for a degree in philosophy or politics. The work is a pleasure to read and is amusingly peppered with a smattering of wry asides to boot. Sandel's method of using real-life case studies to illuminate underlying political and ethical principles generally succeeds in clarifying and challenging those principles. Recommended.

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Prospects and Ambiguities of Globalization: Critical Assessment at a Time of Growing Turmoil

James W. Skillen (Editor)

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Globalization has become a conventional term but few people know what it actually is and even fewer wonder what they should do in response to this worldwide phenomenon. An interesting aspect of this short book is that Skillen and his collaborators explore the question of how they—Christians and Americans—should attempt personally to influence this earth-shaking development.

As Skillen emphasizes in the book's first chapter, we know only that some world-global phenomenon is already at work, but we have no systematic knowledge of its nature or its dimensions and consequently cannot develop a coherent policy to control it. All we can do is to develop some pragmatic responses. In this sense, globalization is a challenge especially for Americans, as (1) this world event will fundamentally alter the place of their country in the world, and thus (2) challenge them to deepen their historic culture of "moving forward to the West" in meeting this new challenge even more pragmatically.

In several chapters, specialists examine various aspects of one of the major consequences of globalization: the restructuring of the governance of human affairs through

changes in the territorial dimensions of the state, the major contemporary instrument of governance. Stephen Meyer, in “Kaleidoscopic Change in World Affairs: Emerging Patterns of Sovereignty and Governance” (after a first section devoted to theoretical questions discussed below), analyzes in depth one of the major effects of globalization: the transformation of the state, the instrument of sociopolitical governance presently very much self- and inner-directed. He describes the changing nature of social management from the present federal or centralized nation-states, to various forms of confederations complicated by sub- and super-regional—and even by nonterritorial—instruments of governance, the latter being “NGO modes of governance” based on the nature of the traded goods or services rather than on the sociocultural territorial cohesions with which we are presently familiar in the various forms of contemporary federalism and regional governance.

Two more chapters on changes in governance follow. Rodney Ludema, in “Globalization and the State: A View from Economics,” shows how fiscal federalism, presently used by nation-states to manage regional economic problems, could be developed into the instrument of regional and world agencies by which the globalized world would control “increasingly subordinated nation states and other organizations.” Charles Glenn examines the development of education at the local and regional levels in response to the evanescence of strong national cohesion and at the supra-national level in response to more powerful, globally driven needs and interests.

Alice-Catherine Carls illustrates present and future power shifts from the West to East Asia by sketching how oil increasingly moves from the Middle East to China and Asia, in part via the historic Silk Road. This intellectually exciting chapter calls the attention of the reader to ongoing shifts in world power and to possible historical explorations of the concept of globalization. Denis Hoover completes the book’s description of globalization by sketching in “Evangelical Christians: The New Internationalists?” the similitude of opinions of American and Latin American evangelicals. This chapter could be taken as an image of the future, in drawing first attention to the neglected importance of American public opinion and of Christian missionary activities in today’s internationalizing world and to one possible way of developing world opinion in the future.

While these technical descriptions of various aspects of globalization consume the bulk of the book, two chapters deepen our conceptual grasp of the nature of globalization. Stephen Meyer opens his investigation of the theory of globalization by emphasizing that we must follow Thomas Kuhn’s advice (*The Structure of Scientific Revolutions*) and discard old theories of international politics such as Wilsonian moralism and its opposite, Hobbesian realism-liberalism, and resolutely develop a new paradigm to confront a totally new situation. He concludes, however, that he cannot see such a paradigmatic structure of globalization and that, therefore, all we can do is to rely on the very formal approaches of complexity theory and of constructivism.

After this introduction, he notes three major factors of globalization, the development of which may well take a secular dimension (such as the one taken by the “tectonic shift”

from the feudal system in the Middle Ages to modern states in the eighteenth and nineteenth centuries). The first, *technological uniformity*, “flattens the earth” (Thomas Friedman) and erodes traditional borders of all kinds—cultural, political, and so forth—in spite of laggard difference in economic development (underdeveloped and differently developed areas) that could still lead to regional regroupings. The second is the new *technological nature of warfare*, which ultimately may reduce to meaninglessness the present notions of legitimate wars between states both at the global and at the intersocietal level (e.g., Al-Qaeda). The third factor is the increasing *absence of an effectively dominant “Ethos-Religion,”* such as Christianity in the Old Europe. Meyer criticizes the optimistic belief concerning the end of history (Fukuyama). Fukuyama argued, in response to the collapse of the Soviet Union, that the Western liberal model has reached its full perfection and that it will never be fundamentally changed. In the context of the present research, this implies that globalization would be supported by the paradigm and faith-ethos of liberal democracy.

In Meyer’s view, then, the foreseeable stages of globalization will be characterized, in essence, by a strong technological homogenizing process and weak sociocultural responses. This observation may seem obvious to many analysts of globalization, but it directly challenges Max Stackhouse’s response in chapter 3, “Faith and Globalization.”

Stackhouse, author of the four-volume series, *God and Globalization*, takes indeed a more positive view of this technological unification, emphasizing its sociological and cultural consequences. Globalization, he writes, “portends a cosmopolitan possibility that *modernity promised but could not deliver* and thus can be considered as the *most profound form of ‘post’ modernity,*” in which “ideals of democracy and human rights ... love based marriage ... interracial families ... growth of the middle class [etc.]” will be further developed (emphases added, 41–42).

In this broader context, globalization is understood as, “a worldwide set of social, political, cultural, technological and ethical dynamics, as prompted by ... certain theological motifs, all of which are creating a worldwide civil society that stands beyond the capacity of any nation or state to control.” This development is driven by faith, which Stackhouse defines as “confidence in a comprehensive worldview [that is] binding on the believers because it is held to be, in itself, basically true and just.” This normative vision implies that “something real and important transcends the world as it is and offers a vision as it ought to be and ultimately shall be.” Such a faith may be “theistic or humanistic or naturalistic and it generally ... organizes itself into a creed and a cult” (45–46).

Using a different language, this reviewer would say that Stackhouse emphasizes the dynamic superstructure of human-societal life while Meyer emphasizes the infrastructure. The two approaches can be seen as complementary rather than opposed, but as noted, Meyer sees merely a technologically determined process of social construction while Stackhouse sees a process guided by a vision that develops the world in an intentional fashion.

In practice, however, the two authors join forces to oppose various malformations of global evolution toward the coming post-modernity: Above all, they are both worried by the American “temptation of imperialism” (Stackhouse, 47). Meyer analyzes the United

States’ “power and position” starting from the fact that it is the sole remaining superpower, “thriving as a mature democracy ... on its historic Messianism, which has been a powerful force in post 9/11 Bush policy” (32).

Meyer concludes that the combination of American exceptionalism and its traditional view of sovereignty reflects a fading world, in which, “the period of American hegemony is drawing to a close” (34). This is particularly ominous for America if we remember that Meyer has originally posited Kuhn’s need to develop a new paradigm on the basis of new perceptions. Meyer therefore concludes in a dark tone: “As a status quo state, the U.S. has built its power with a philosophy and in a system that are in decline.... Ultimately the U.S. will be forced to adapt to new realities” (34), which, this reviewer adds, will be foreign to the United States, as it has not contributed to shaping them.

Stackhouse concludes that erroneous worldviews are widespread in America, and produce a “systematic amnesia ... that besets many universities ... most political and business leaders ... and a no small number of theologians ... [so that] we are traveling with few mental maps.” He therefore concludes the scientific investigation of the book by stating: “The major responsibility of the Americans, therefore, is to study carefully the contemporary dynamics of globalization with an eye to the relationship of faith to culture and culture to societies” (52).

Skillen wisely concludes the message of this cooperative study by mentioning the efforts of Archbishop Rowan Williams to make place for Islamic Sharia in the British legal system, provided “the protection provided by the British law to every person’s dignity” will be maintained and the creation of “mutually isolated communities” will be prevented by the same law (121). In other words, one might infer, Islamic social traditions will be integrated into the contemporary secular British traditions, which ultimately reflect the fundamentals of the Christian ethos. This is indeed the essential question of globalization, already raised by Max Stackhouse: Which is the ethos that produced globalization and will truly sustain it? This is indeed ultimately a matter of Christian faith.

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