

resemble the kind of supplementary materials as publishers sometimes supply with textbooks; but, more importantly, many of the close readings, and particularly of the *upaniṣads*, are very interesting and thought-provoking, though I fear that many of them will be too difficult for most undergraduates and too simplistic for some graduate students. But that still leaves teachers, themselves, as a possible target audience. Where *Indian Philosophy* may find its place is as a compendium of enlightening and even inspiring lecture-themes, on which one can build in one's own lectures or discussion-leading. Certainly, it has led me to regard modern thinkers like Vivekananda and Sri Aurobindo, especially, as more relevant to teaching than I had before. In that respect, at least, it is an unusually interesting book for a teacher to look at.

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Globalization and International Development: The Ethical Issues

H. E. Baber and Denise Dimon, eds.

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Globalization and International Development is a newly published anthology from Broadview Press which seeks to “address the contemporary moral issues that arise from the division between the Global North and South” (1). Comprehensive and interdisciplinary in scope, with essential readings from renowned social scientists (Barber, Putnam) and economists (Sen, Stieglitz) as well as philosophers (Singer, Nussbaum, Appiah), the volume includes chapters on Poverty; Globalization; Colonialism, Neo-Colonialism, and Aid; War, Revolution, and Terror; Population and the Environment; Gender; Cultural Relativism; and Immigration, Integration, and Diversity. Compared to similar books on the market, it is reasonably priced and attractively designed.

As the editors make clear in the introduction, the goal of the book is to facilitate “reasonable discussion of the ethical issues concerning globalization broadly construed” (1). Achieving this goal, they argue, requires sustained engagement with contested empirical issues:

Some of the most pressing moral questions . . . in particular those concerning economic issues and public policy, are easy questions—from the moral point of view. The controversies that surround these questions concern matters of fact. (2)

Accordingly, the book includes “current empirical material from the World Bank, the IMF, United Nations agencies” (1) alongside philosophical and

social-scientific material. This, along with its interdisciplinary focus, is unquestionably one of its most useful and innovative features.

At the same time, the content of the book is heavily slanted in ways that compromise its overall integrity. In the first place, the fact that only a handful of its 48 selections are written by non-white, non-Western, non-male authors is, at best, ironic in light of its focus. The chapter on gender—which features selections from three white, American feminists (Okin, Nussbaum, and Barber) alongside a World Bank report—is particularly egregious on this score. The conspicuous absence of any contributions by the likes of Ofelia Schutte, Arundhati Roy, Gayatri Spivak, and Chandra Mohanty is a serious oversight. One would not expect a book on the subject of “the division between the Global North and the Global South” to give such obvious precedence to the former at the expense of the latter.

Also lamentable is the book’s exclusion of activists and other thinkers working outside formal academic and policy-making institutions, especially those associated with the anti-/alter-globalization movement. Any account of globalization which neglects the ongoing international resistance to globalization is woefully incomplete. In perusing the table of contents, one is struck by the absence of high-profile activist-critics of globalization such as Rebecca Solnit and David Graeber, to say nothing of activist leaders like Subcommandante Marcos. A token selection from Vandana Shiva scarcely does justice to the crucial ongoing role which dissident voices have played in the debates surrounding globalization.

Lastly, the philosophical content of the book is clearly biased toward the analytical tradition. This would not be a problem if the editors were forthcoming about their philosophical loyalties and the extent to which these translate into a partial and incomplete view of the philosophical treatment of these issues. In lieu of such an admission, the book’s exclusion of non-analytic philosophy—most notably Marxist philosophy—implies that non-analytical discussions are either non-existent (which is false) or else irrelevant (which is highly contentious). Whatever we make in the last analysis of such discussions, the mere fact that radical, non-analytical philosophers have been at the forefront of writing and thinking about these issues for more than a century strongly suggests that they deserve a place at the table and should not be dismissed out of hand. That the editors have chosen to dismiss them in this way is unfortunate indeed.

In sum, *Globalization and International Development* provides a very thorough compendium of Western academic and governmental approaches to the subject of globalization, with special emphasis on analytical philosophy. It will be useful for classes whose explicit goal is to examine globalization through these comparatively narrow lenses. For instructors who are interested in a broader, more pluralistic approach to the topic, this volume will be a disappointment and is not recommended.

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