a global context. Specifically, this book will serve as an excellent reference or text for globalization scholars and graduate students, but it may prove too sophisticated for undergraduate use.

Beginning from the basic premise that globalization needs to be understood and contextualized within both normative and explanatory theory, the division of this text into two corresponding sections could serve to accentuate the differences and divisions within the multiple theoretical perspectives at play. However, the effect is in fact the opposite. Beginning from McGrew's point of divergence from more conventional theoretical examinations of the role of violence in globalization (and not just late twentieth-century globalization) and moving on to explorations of (1) American hegemony (Ikenberry), contemporary imperialism (Callincos), the territorial relationships of the global to the local and national (Sassen), economic convergence (Mosley) and both constructivist (Risse) and phenomenological (Tomlinson) responses to globalization discourses rooted in "cultural imperialism, homogenization and difference" (8), the editors present a compelling overview of the explanatory theories intersecting with globalization. However, in doing so, the editors and contributing authors also present an emerging normative, yet highly relevant, argument, one that calls into question not simply the question of hegemony and power (a recurring theme), but more specifically the "American question" and the impact of 9/11 upon the progression and direction of globalization.

This American question thus provides an underlying a framework for the second half of the book, a series of normative theoretical pieces concerned with how globalization might look or should be remade. As such, this section, too, covers significant ground, ranging from questions of remaking international society (Brown), liberal peace (Doyle) and redistributive justice (Pogge) to two concluding chapters exploring both the feasibility and underlying cosmopolitan principles embedded in such a remaking of the international. In the penultimate chapter Kuper present eight institutional reforms leading to normatively improved global governance, while a more radical Held advocates for global social democracy. As a result, what emerges from the text as a whole is not just an academic overview of the theoretical "state of the field" but rather a book that reads like a well-crafted series of arguments for change, both theoretical and practical, in order to improve the condition of humanity within the global context.

Globalization Theory: Approaches and Controversies is a highly informative, theoretically grounded and well-researched treatment of a timely, yet extremely complex collection of disciplinary and theoretical perspectives. As a topic of inquiry, globalization not only permits but requires a broad range of epistemological and ontological avenues for inquiry, and this text does an admirable job of presenting those different avenues. Perhaps more importantly, these perspectives are framed in such a way so as to serve a higher purpose: to present a series of critically informed insights that can provide guidance on how to make globalization safe for humanity, rather than humanity safe for globalization.

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Politics under God
John H. Redekop, Foreword by John A. Lapp
Waterloo ON and Scottsdale PA: Herald Press, 2007, pp. 223.
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The Mennonite-Anabaptist wing of Christian church has a colourful and sometimes contentious history in Canada. Mainstream society conflicted with this tradition over issues such as pacifism, conscientious objection, propensity to communal separa-

tion, refusal to politically participate, and the rights of Hutterite colonies. The Anabaptists' quiet conviction that Christians should not participate in politics and government played a key role in these conflicts.

The author of *Politics under God*, John H. Redekop, is a retired Canadian political scientist, a prominent church leader in the Anabaptist faith community, and an opinion-shaper in Canadian evangelicalism. The book functions something like the fifteenth century "mirror-for-princes" literature that offered wise counsel to monarchs, but ironically it is written by an "Anabaptist realist" to counsel Mennonite and evangelical citizens on when and how to participate in twenty-first-century politics.

While frictions between mainstream society and Anabaptism might dominate our historical memory, Mennonites have also accrued a long and honourable record of serving neighbours. They have played major roles in advocating for religious freedom, sponsoring refugees, caring for the homeless, providing emergency aid in natural catastrophes, delivering overseas assistance, working for family reunification, initiating foreign and domestic peace-making programs, engaging in international development work, and providing local services such as homes for the elderly. The Mennonite Central Committee, the best-known of their international development and relief agencies, is respected world-wide for outstanding service. Much of the above work has also required various degrees of co-operation with government.

Redekop's aim in *Politics under God* is to supply reasons for contemporary Anabaptist communities, as well as the larger evangelical Christian community, to see citizenship, politics, and government as potential avenues of service. He encourages them to engage in "selective participation" in politics (91), even though this runs against the separatist grain of their earlier tradition. Redekop offers hints and advice on how best to tackle many political issues. He addresses familiar topics such as "church-state relations" (57f) and "whether morality can be legislated" (141f), alongside less common topics, such as, "is there a biblical basis for civil disobedience?" (171f) and "can there be a Christian political party?" (155f). While the secular mainstream academy likely will not warm to some of his arguments, Redekop offers a clear and logical case for his political framework.

So why should Canadian political scientists care? Let me suggest three reasons. First, in our post-modern age, political scientists are increasingly curious to know how colleagues of faith think about politics. Redekop offers an excellent example of someone who is both a gifted political scientist and a convinced believer. On one hand, *CJPS* readers may recognize him from 26 years of teaching political science at Wilfrid Laurier University or from his well-known edited text, *Approaches to Canadian Politics* (Scarborough: Prentice-Hall, 1993). He has authored six books and scores of scholarly articles and has even served on a city council. On the other hand, Redekop has been president of the Evangelical Fellowship of Canada, moderator of the Canadian Mennonite Brethren Conference, and editor of the *Mennonite Brethren Herald*. He is perhaps the first Canadian Mennonite to hold a PhD in political science (Lapp, Foreword, 12). Significantly, Redekop has forged his dual experiences into a coherent "Anabaptist realism" position (19, 23). *Politics under God* clearly demonstrates how Redekop's faith influences his understanding of the meaning, purpose, and destiny of politics and government, and provides direction for various practical policy issues.

Second, in our multicultural society, it is critical that the Canadian political science community understand the types of roles that various faith communities seek to play in public life. We are sometimes caught by surprise when one or another faith community suddenly appears interested in engaging an election or policy debate. By reading this and similar books, we discover the worldviews guiding each faith community in its understanding of, and participation in, citizenship, government office, military service, and a range of concrete policies.

Third, our increasingly pluralistic democracy has made political scientists aware that Canadian society no longer agrees on a single neutral rational metanarrative on which to base our public institutions and politics. Furthermore, faith communities are simply not withering away, as secularization theories predicted, and Canada grows increasingly diverse with the arrival of new Islamic, Sikh, Hindu, and other faith and cultural communities. It is imperative, therefore, that politicians and political scientists, who are actually rooted in each of these traditions, engage in dialogue with each other to discover what overlapping principles we might discover on which to base public life and institutions. *Politics under God*, for example, allows us to crawl into the thinking of some of our Anabaptist neighbours and explore how they might contribute to building justifications for democracy, constitutionalism, rule of law, toleration, workable structural plurality, and various public policies.

Redekop's *Politics under God* significantly increases our understanding of Anabaptist Realist reasoning on politics and government. This contribution could be further enhanced if Redekop were to systematically clarify some underlying public philosophy issues, from his Anabaptist perspective, for example, the responsibility of government relative to other institutions and associations in society. Implicitly, however, Redekop is passing on these further challenges to the next generation of Mennonite political scientists. Those willing to engage the political discussions emerging from Canada's diverse faith communities will be rewarded with insight into the possible futures awaiting our pluralistic country.

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La guerre et la paix. Approches contemporaines de la sécurité et de la stratégie

Charles Philippe David

Les Presses de Science Po, deuxième édition revue et augmentée, 2006, 463 pages
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Lorsque l'on parle de paix et de guerre en relations internationales, l'on pense automatiquement à l'ouvrage devenu classique, *Paix et guerre entre les nations* (1962, Paris : Calmann-Levy) de Raymond Aron. Mais le manuel de Charles Philippe David va beaucoup plus loin dans sa conception de la paix et de la guerre. Composé de quatre séquences, chacune divisée en trois chapitres, le livre aborde successivement l'*ordre sécuritaire*, *l'ordre militaire*, *les stratégies de sujétion* et les *stratégies de paix*

D'entrée de jeu, l'auteur procède à des éclairages sur les concepts de sécurité et de stratégie. Contrairement à la définition traditionnelle de la stratégie, où l'on mettait l'accent sur la planification et la conduite des activités militaires, sa vision renouvelée la qualifie comme «la conception et l'exécution d'une action collective en milieu conflictuel» (43). Autrement dit, la stratégie est le choix des objectifs de sécurité et la tactique, le choix des moyens appropriés pour accomplir ces objectifs. Toutefois, si les «sécuritaires» sont désormais les véritables penseurs du domaine, il n'y a pas de consensus autour du concept de sécurité. Mais d'après l'auteur, «une majorité de spécialistes des questions de sécurité s'entendent pour dire qu'il faut un minimum de trois paramètres dans toute tentative sérieuse de définition de la sécurité : celle-ci implique pour toute communauté la préservation de ses valeurs centrales, l'absence de menaces contre elle et la formulation par elle d'objectifs politiques» (45). Enfin, ce chapitre se termine par une analyse des diverses théories en relations internationales et de leur conception de la sécurité.

L'auteur discute ensuite de la pertinence supposée ou réelle de l'ordre westphalien. À ce niveau, il n'y a pas d'unanimité non plus chez les penseurs. Pour certains auteurs, l'ordre de Westphalie est dépassé, pour d'autres en revanche, l'État demeure