

which inequality and crisis may further the demands for more global democracy: the formation of a Global Parliamentary Assembly (GPA). The GPA has received some support from various bodies such as the Human Rights Council (p. 214). Such a body would enhance the prospects of an integrated, people-based, rather than state-based, approach to global well-being. Strauss draws upon the functionalist approach of David Mitrany, arguing that the emergence of the GPA is consistent with functionalist theory: the development of institutions to deal with ever more complex phenomena. Strauss's argument is interesting, however, because functionalism also lends itself to the domination of expertise and technocracy rather than democracy. Complex issues arise here about the extent to which political action and democracy can unseat the logic of capital. This is also a theme taken up by Roth and Lean in their examination of the Bolivarian Alliance for the Peoples of Our America—the effort made by Hugo Chavez to spearhead an alternative to a globalized, neoliberal world order. Roth and Lean argue that while the initiative had its flaws, it was nevertheless significant as it “prominently restored the socioeconomic component to the international conversation about democracy and human rights—a component that had been effectively relegated to the margins for nearly a generation” (p. 248).

Much, of course, has happened in the relatively short time since this book was published. The crisis that this book sought to explore, the inequalities and hardships caused by globalization, have been felt not only in the Third World, but most dramatically, in the rich world itself—the United Kingdom and the United States. Change has been wrought, not in an orderly way that is attuned to environmental and economic crises and an urgent sense of global interconnectedness that drives the need to develop a system that furthers global welfare, but rather by a return to atavistic urges, to a nationalism that proponents of globalization have overlooked or dismissed. Each of the authors suggests, in various ways, that the crises and tensions of globalization would create

political gaps and frictions and opportunities. Those frictions and opportunities have been filled by a force that Freud would also have recognized as powerful and primitive: nationalism. There is surely a chapter that must now be added that deals with the complex issues of the effects of globalization on identity, on nationalism. What the book offers, is a valuable and enduring set of insights into the character and causes of the crisis, and the role that international law has played in its furtherance. Perhaps acknowledging that role is the beginning of ways of thinking beyond it.

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