To this reviewer the most innovative part is the third and last, composed of two chapters, "Somatic Experience, Foundation or Reconstruction?" and "Next Year in Jerusalem? Jewish Identity and the Myth of Return." The penultimate chapter, along with section III of the first chapter, brings in the long controversial issue of the theoretical and practical influence on Dewey of F. Matthias Alexander, body therapist and founder of the Alexander technique. To the major published work on Alexander (by F. P. Jones), given in note 13 (233), I would add the unpublished doctoral dissertation (for the University of Toronto, 1959), "Fredrick Matthias Alexander and John Dewey: A Neglected Influence" by Eric David McCormack. This chapter also continues Shusterman's discussion of aesthetics and bodily experience, an area he terms "somaesthetics". It was begun in Pragmatist Aesthetics and has been developed still further since the book under review, in a most interesting essay entitled "Somaesthetics and the Body/Media Issue" (Body & Society, Vol. 3, no. 3, September 1997, 33-49). Quoting from that essay: "Somaesthetics is devoted to the critical, ameliorative study of one's experience and use of one's body as a locus of sensory-aesthetic appreciation (aisthesis) and creative self-fashioning. It is therefore likewise devoted to the knowledge, discourses, practices and bodily disciplines that structure such somatic care or can improve it" (34).

The last chapter not only exemplifies Shusterman's general call for the employment of philosophy in self examination, but also illustrates this employment in a concrete manner by applying it to himself, to his own Jewish identity. In his words: "After advocating philosophy as a self-critical art of living by studying the thought and lives of others, it seems appropriate to conclude by applying this philosophical vision, at long last, to a central, still unresolved problem of my own. To shirk this exercise would contradict the whole pragmatic thrust of the book" (14). In my experience, philosophic interest in identity is only found in certain circles in Latin America and among certain Hispanics in the United States. See, for examples: Jorge J. E. Gracia and Iván Jakasic, eds. Filosofia identidad cultural en América Latina (Caracas: Monte Avila Editores, 1983), Leopoldo Zea, "Identity: A Latin American Philosophical Problem." The Philosophical Forum 20 (1988-89), 33-42, and Ofelia Schuette, Cultural Identity and Social Liberation in Latin American Thought (Albany: State University of New York Press, 1993). Perhaps Shusterman's essay will encourage other philosophers to extend their reflections to this neglected theme, too long left to psychology and sociology.

University of Detroit Mercy

Antón Donoso


Anthony Cook, Professor of Law at Georgetown Law Center, presents a compelling argument about the nature of the collapse of the progressive liberal agenda following the Civil Rights era that he connects to the coincident disintegration of the legal realism movement. Cook generalizes this disintegration as the loss of a normative
ideal. In The Least of These, Cook intends to re-vitalize the progressive liberal movement with a normative ideal produced in response to Dewey's A Common Faith, Rauschenbusch's social gospel, and Martin Luther King Jr.'s "Beloved Community." Cook argues that a boldly religious ideal is necessary to re-orient the progressive liberal platform. Liberals have turned to metaphysical abstractions, and the cost is that they have "ignored the paths that lead to God, oneness and progressive democracy." (6)

Cook aims to define an ideal that would provide normative coherence for a new legal realism and a return to the religious dimension of public life by expanding Jesus' phrase "the least of these" into a legal and moral orientation. He argues that African-Americans are the "least" in our American culture, citing as evidence the events associated with Rodney King's beating and trial. Cook develops a constructive platform that includes a reconception of racism as a cultural condition which means the traditional liberal conception of racism as an "individual" condition must be overcome. He suggests that liberals must face the issue of racism in a new way in order to regain their political voice. Cook's prophetic vision involves a change in the liberal conception of politics, a conversion of sorts, which is necessary to re-vivify the liberal agenda with religious vision and reinvest religion with political meaning.

Cook bases his argument on the history of American progressivism and religion. He engages Dewey's "quest for a common faith" as an attempt to capture the religious zeal of American culture without the encumbrance of questionable historical beliefs. He embraces the attempt to invest social practice with religious value but he criticizes Dewey for failing to "provide much guidance here for what is, principally, a set of normative questions about what people value and how they prioritize those values."(35) Liberalism's failure, seen in Dewey, is that it is "too utilitarian to appeal to that deep yearning for a spiritually affirming and just community."(97)

In "Legal Realism and the Quest for A Common Faith" Cook traces the rise and fall of the legal realism movement in American judicial practice which mirror Dewey's indefinite normative commitments. Cook roots out the criteriological transformation between the interventionist decision of Brown vs. Board of Education and Herbert Weschler's call in 1959 for a return to 44 neutral principles."(58) Cook describes this as a failure that "ended up imposing debilitating limits on the use of law to remedy the effects of slavery and segregation."(71) The need for a coherent normative guide for judicial action forms one dimension of Cook's vision of the ideal necessary to enable the progressive agenda to proceed.

Walter Rauschenbusch and Martin Luther King are presented as two positive examples of religious value that retain a normative character. Cook focuses on Rauchenbusch's conception of God that is active and also demands human effort, that takes account of human sinfulness but also depends on positive human action. Cook argues that Rauschenbusch's conception of God can answer the liberals' fear about traditional religion being "disengaged" from the world, while still speaking in a way that incorporates the traditional forms and language of Christianity. Cook also engages
Martin Luther King and the religious roots of his ideal of the Beloved Community. "King understood," Cook says, "that the Beloved Community was possible only if individuals were willing to do the difficult soul work necessary for spiritual transformation."(1 13) King, like Rauschenbusch, translates spiritual hope into a civil hope, expressing the optimism that "individuals could harness the powers of the state in pursuit of a Beloved Community here on earth," without ignoring "the limitations and dangers of this optimism."(120)

In Part III of his book Cook formulates the love-based community out of these historical sketches. He first describes the difference between a love-based versus a fear-based conception of community. This transition from fear to love is contingent on seeing the shared quality of the future of our society, and acting in balanced self-love/other-love toward securing that future for ourselves and others. Liberalism failed in this project precisely over the issue of racism, and, Cook says, "progressive liberalism has paid a hefty price for its failure to remedy ... the legacy of American racism.... [this denial] was the window of opportunity through which the counterrevolutionary forces of the fifties and sixties came like thieves in the night to steal a noble vision."(157)

Cook's remedy for this denial is not just renewed effort, but a re-description of the problem. The liberal perspective that racism is primarily an individual matter casts the question into terms of "overt" and "covert" intent, and institutional models struggle to find relevance with the denial of effects based tests. Cook suggests "unconscious cultural racism" as the best way to describe the "nascent white supremacy that pervades the culture."(194)

Cook does a commendable job showing the complex and problematic relationship between religion and the progressive movement in America. Cook's reflective origin in the failure of legal realism is deeply formative, as can be seen by comparing this book with Stephen Carter's *Culture of Disbelief* which takes its beginning from Roe v. Wade. Beginning with this normative absence directs Cook to a critique of Dewey that is somewhat one-sided. Dewey did not just fail to articulate a normative ethic - which wasn't his objective. Dewey struggled to rearticulate the meaning of religious value itself, and I think this is the deeper struggle Cook is finding at work within liberal politics. There is not simply a force against progressive liberalism; there is a struggle against all forms of particular and finite location. And these are the very elements Cook wants to appropriate for political and judicial ends! Martin Luther King, and W.E.B. DuBois saw the pattern of racism and economic slavery as signs of a deeper religious struggle, one where the "least of these" could apply *themselves* as salve to the sick eyes of their white oppressors. Cook leans toward this prophetic vision of the meaning of the struggles of African-Americans, but in the end turns aside for the golden apple of a judicial norm.

Georgetown College

Roger Ward

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