

has been scrutinized. Other major South Asian countries such as Pakistan and Bangladesh are excluded from the inquiry.

Second, the success of East Asia may be overstated. Developments in the past few years reveal many weaknesses of this model: the financial scandals in South Korea and Japanese conglomerates, the rapid growth of a budget deficit in Taiwan and the widespread corruption in Taiwan, South Korea, Japan, and Dengist China indicate that the East Asian model is not as sanguine as the study suggested.

Despite these comments, the book is the result of careful research. It is well-written and well-documented. The book provides a lucid and updated exposition of the political economies of East and South Asia.

CHU-YUAN CHENG
Ball State University

Emotions in Asian Thought: A Dialogue in Comparative Philosophy. Edited by JOEL MARKS and ROGER T. AMES. Albany: State University of New York Press, 1995. xi, 321 pp. \$59.50 (cloth); \$19.95 (paper).

The essays in this book are a series of forays into a relatively unexplored area, that of the comparative study of emotions. They emerge from a year of panels on "Emotion East and West" sponsored by the Society for Asian and Comparative Studies, preceded by a special number of *Philosophy East and West* (41:1, January 1991), and now supplemented by a number of papers commissioned for this volume. There is an introductory essay by Joel Marks on "Emotions in Western Thought: Some Background for a Comparative Dialogue" and a closing essay by Robert C. Solomon on "The Cross-Cultural Comparison of Emotion." In it Solomon addresses the theses and arguments of each contributor in terms set by his own notably interesting philosophical account of emotion. His is the longest essay in the book, but still too short and this by reason of the range of topics and issues that have to be discussed.

A number of different types of enquiry are represented in this volume, sometimes within the same essay. Chad Hansen's illuminating discussion of the meaning of the word *qing* in pre-Buddhist Chinese thought proceeds by first providing the necessary context in Chinese thought about naming, next setting and solving the problems of interpretation and translation, and finally using his conclusions to test an hypothesis about the universality of what recent Western philosophy of mind has termed "folk psychology." It is a model of its kind. Catherine Lutz, in "Need, Nurture, and the Emotions on a Pacific Atoll," reports episodes from her fieldwork among the Ifaluk of Micronesia in order to elucidate their concept of *fago* (compassion, love, sadness) and to characterize the social relationships within which this emotion functions. June McDaniel, in her survey of concepts of emotion in Bengali religious thought, not only draws on her own fieldwork, but also on the texts of literary and philosophical traditions. Padmasiri de Silva provides an account of the theories about emotions to be found in early Buddhist writings.

These four excellent essays all provide instructive starting points for comparative enquiry. By contrast, the essays by Leroy S. Rouser on "Ecstasy and Epistemology" and by Mary I. Bockover on "The Concept of Emotion Revisited: A Critical Synthesis of Western and Confucian Thought" begin at an ambitiously theoretical level. Rouser initially comments on Lutz and then proceeds to a comparative account of ecstasy that

appeals to Aristotle, Tillich, and Aurobindo. Bockover characterizes the relationship between *li* and *jen* in the *Analects* in a way designed to challenge uses of the subjective/objective distinction by Western thinkers. Both authors attempt too much. As a result, their arguments are compressed and they leave themselves no space to consider alternative and rival formulations of the questions with which they engage.

The four essays concerned with ethics in a comparative perspective are all of great interest. Purushottama Bilimoria, in "Ethics of Emotion: Some Indian Reflections," reinterprets what is said and shown about emotion in the *Bhagavadgita*. Joel J. Kupperman compares the expression of emotion in Western utilitarian altruism to the expression of emotion in Buddhist altruism. Joel Marks defends the goodness of dispassion and its place in the ethical life, with particular, but not exclusive, reference to the Buddhist Middle Way. And Graham Parkes, in his insightful "Nietzsche and Zen Master Hakuin on the Roles of Emotion and Passion," has put students of Nietzsche and students of Zen Buddhism equally in his debt. These essays represent just the kind of excellent work to which contemporary Western moral philosophy needs to pay attention as a prologue to deeper involvement with comparative enquiry.

In spite of the gallant editorial attempts there is an overall lack of unity to this volume. The contributors pose too many different kinds of question about too many different kinds of subject matter. And yet some central questions receive no or almost no explicit discussion: What is the appropriate unit of comparison for a comparative enquiry into the emotions? Is it each particular emotion, such as anger or grief? Or is it the set of the emotions in each particular culture? Or is it the ensemble of social relationships within which emotions function as responses to the actions and emotions of others? Or is one of these units appropriate to some types of enquiry, but not to others? These are questions to which unambiguous answers are required at or near the beginning of any comparative enquiry. Here they go unanswered, sometimes, it seems, unnoticed. Yet, given this fact, what is surprising and noteworthy is how much has been incidentally achieved. Future inquirers should be grateful to both editors and contributors.

ALASDAIR MACINTYRE
Duke University

Techno-Security in an Age of Globalization: Perspectives from the Pacific Rim. Edited by DENIS FRED SIMON. Armonk, N.Y.: M. E. Sharpe, 1997. xxi, 266 pp. \$62.95 (cloth); \$24.95 (paper).

Techno-Security in an Age of Globalization is a loose assemblage of interesting ideas about technology, multinational corporate management, and military industrial prowess which the book's editor, Denis Simon, claims will determine the global security agenda in the third millennium. The concept was aired and fleshed out at a conference sponsored by the Center for Technology and International Affairs at the Fletcher School of Law and Diplomacy at Tufts University in November 1993 and refined thereafter in another session at the East-West Center in Honolulu. The working definition of "techno-security" suggested by Simon and adopted by the participants "refers to the enhancement and protection of the technological assets of a firm or nation-state. It involves not only protecting the integrity of a country's stock of technological knowledge, but also the capacity to enhance a country's capabilities