

Experimental philosophy promises to overcome this potential source of bias by using the tools of the cognitive and social sciences to uncover the philosophical intuitions of ordinary people. The literature in this burgeoning area of inquiry often reads like a detective novel where each researcher is engaged in a search not only for people's intuitions, but also the factors that trigger those intuitions. Joshua Alexander provides us with an excellent introduction to the empirical detective work that has been undertaken since experimental philosophy was first conceived a little more than ten years ago. From his highly readable book we learn, for example, that normative considerations influence whether people assign intentionality to a person's actions. The side effects of a person's action are interpreted as intentional in those cases where the effect is morally bad and unintentional in those cases where the effect is morally good. In addition, experimental evidence suggests that emotional responses influence the attribution of moral responsibility. In a deterministic world, people assign responsibility to a person for causing a bad outcome, but not for causing a good outcome.

Perhaps most surprising of all is that some of the standard philosophical intuitions that philosophers assume to be universally shared appear to vary between cultures and between genders. As Alexander concedes, this represents a potential problem for an approach to philosophical inquiry that takes intuitions as basic data points for constructing theory. The research findings described in this volume are genuinely fascinating, and Alexander does an admirable job of drawing out their implications for contemporary philosophy. This book should be of considerable interest to scholars and students who are curious about this intriguing approach to philosophy.

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**The Dunayevskaya–Marcuse–Fromm Correspondence, 1954–1978: Dialogues on Hegel, Marx and Critical Theory** by **Kevin B. Anderson and Russell Rockwell (eds)**. Plymouth: Lexington Books, 2012. 267pp., £21.95, ISBN 978 0 7391 6836 3

In these letters, Anderson and Rockwell give their readers the opportunity to be the fly on the wall for the informal discussions between three of the most

noteworthy leftist theorists of the twentieth century. The correspondence between Raya Dunayevskaya and Herbert Marcuse, and Dunayevskaya and Erich Fromm runs from 1954 to 1978. The most significant contribution this text makes, beyond the correspondence between these important thinkers to the historical record, is contained in the extensive introduction, which summarises and contextualises the letters to follow.

The editors argue that the publication of this book containing their original introduction, the correspondence and the appendices (which include several re-published prefaces, introductions and book reviews discussed extensively in the letters) represents a significant contribution to ongoing discussions within Marxism and Critical Theory and their connection to Hegelian thought. However, this seems to be somewhat overstated. This contribution to the historical development and evolution of (post-)Marxist thinking re-emphasises the great contributions made by Dunayevskaya – a seriously under-appreciated radical thinker in her own right – and in these letters she often outshines the more widely read and appreciated counterparts to whom she was writing. This correspondence evinces her original thinking and scholarship in the fields of Hegelian Marxism, radical humanism and feminist socialism, as well as her influence in these regards on the more widely recognised Fromm and Marcuse.

Although the correspondence (as is often the case) contains a lot of personal discussions that are not especially relevant to the topics of Marx, Hegel or Critical Theory, some of the personal missives illuminate the human relationships at play in academia, especially during such a tumultuous domestic and international political period. Alongside that, though, there is a great deal of discussion of the personal/professional roadblocks Dunayevskaya faced regardless of her obvious intellectual ingenuity, especially in getting her work published due to her lack of formal academic credentials.

Although significant, I wonder if this work is a bit premature because of the inability to publish the actual texts of Fromm's letters (due to posthumous restrictions put in place by his estate). Fromm's correspondence is summarised by the editors and is therefore not a primary source. Overall, this book is an important piece of scholarship that is worth

reading for professional academics already interested in Critical Theory.

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**Nonviolence in Political Theory** by **Iain Attack**.  
Edinburgh: Edinburgh University Press, 2012. 202pp.,  
£19.99, ISBN 978 0 7486 3378 4

While in recent decades international relations and democratic politics have been marked and inspired by practices of nonviolence – including the end of communism in Eastern Europe, the Orange Revolution in Ukraine and the Rose Revolution in Georgia, the Arab Spring in Tunisia and Egypt, and the Occupy Wall Street movement – the field of political theory has not included the category of nonviolence among its central preoccupations. In this regard, Iain Attack's *Nonviolence in Political Theory* marks a possible change of direction and suggests new research trajectories, as it examines the place of nonviolence and civil resistance in political theory. It applies the perspective of contemporary theories of power and violence, as well as the role of the state and the nature of socio-political change. Reaching beyond the historical analysis of nonviolence as a political idea and event, Attack turns to the philosophies of Leo Tolstoy, Mahatma Gandhi, Martin Luther King, Hannah Arendt and Gene Sharp to examine the conceptual tapestry of two main streams in the tradition of nonviolence: principled nonviolence and pragmatic nonviolence.

The question of the state, its legitimacy and role in the achievement of public liberty and security is the main reference point in the book. It is considered both from the perspective of social contract theory and the more radical traditions of Georges Sorel and Frantz Fanon. That particular conceptual and methodological approach allows Attack to highlight the complexity and diversity of the area of nonviolence insofar as it incorporates diverse, and sometimes conflicting, positions, which include Tolstoy's appeal to eliminate the coercive institution of the state inspired by his Christian anarchist ethics, and Gandhi's belief in the possibility of the 'progressive substitution' of the institutionalised violence of the state by practices of nonviolence for the goal of achieving a peaceful society (*ramaraj*). The question of nonviolence in contemporary political theorising of power and state violence is subsequently

taken up in Attack's reading of Michel Foucault and Antonio Gramsci. Finally, the book also includes discussion of pacifism and nonviolence as related, but mutually irreducible political and philosophical positions, thus situating nonviolence specifically in the context of armed conflict and internationalism.

This book is a highly recommended text for undergraduate courses in critical political philosophy and in democratic theory, as well as for graduate students who are focusing on the topics of regime change, democratic transition and consolidation, civil protest, pacifism and war.

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**The Philosophy of Race** by **Albert Atkin**.  
Durham, NC: Acumen, 2012. 194pp., £15.99, ISBN  
978 1 84465 515 1

This is a smartly written book that is a wonderful introduction to complex debates about the philosophy of race. Albert Atkin takes readers around the world from the United Kingdom to the United States, South America to Continental Europe, and in so doing gives them an international perspective on race. This alone is commendable. Despite its small size, this book contains a wealth of information. Yet readers hoping for particularly in-depth case studies or thorough understandings of particular thinkers or philosophies will need to look beyond this text. The book will help those needing a quick refresher on the philosophy of race as well as those who want an introduction to the field.

This work is divided into five short chapters, bookended by an introduction and conclusion. The chapters – 'Is Race Real?', 'Is Race Social?', 'What Should We Do with Race?', 'Racism', 'The Everyday Impact of Race and Racism' – are judiciously divided into subsections and each chapter ends with its own conclusion. This structure makes the book readable in short sittings, contributing to its utility as a study guide or quick reference. The book is accessible to readers of all experience levels.

One cannot help but notice several omissions. Frantz Fanon, Cornel West, Eric Michael Dyson and Henry Louis Gates, Jr. are absent, as are the majority of critical race theorists and critical race feminists. Atkin, an expert in Charles Sanders Peirce, pragmatism and semiotics, leaves this expertise out of the book, which