

La prise en compte de l'histoire, de la temporalité, de l'intergénérationnel aurait pu également, selon notre point de vue, être davantage abordée dans ce dictionnaire. Il n'y a de développement durable ou soutenable que dans le long terme. Le temps de la *mondialisation* (compétitivité, ouverture, adaptation aux nouvelles données technologiques, etc.) n'est pas celui du *développement économique* (mise en place d'institutions, de construction des marchés, de progrès durables de productivité) ni celui des *trajectoires socio-historiques* des sociétés (construction des États et des nations, redéfinition des frontières ou double légitimation externe et interne des pouvoirs). Les sociétés construisent leur propre modernité en combinant leur temps historique propre et le temps de la mondialisation.

On peut enfin évidemment discuter de certaines analyses. La définition retenue, par exemple, des biens publics est néoclassique, en reposant sur des critères naturels tels que l'exclusion et la rivalité et non sur des constructions sociopolitiques. Enfin l'ouvrage ne présente pas d'index des entrées, ce qui en faciliterait la lecture. Ce ne sont que des remarques secondaires.

Ce dictionnaire est remarquable par l'ampleur et la maîtrise des sujets traités, par la clarté de l'écriture, par l'actualité de nombreux sujets et par la combinaison entre la présentation distanciée impartiale des débats et le soubassement théorique et éthique qui anime l'auteur et qui constitue un fil directeur de l'ouvrage, permettant de relier les différentes entrées. Ce dictionnaire sera très utile tant pour les étudiants, que pour les acteurs de la société civile, les décideurs, les universitaires et chercheurs, ou tout simplement pour les lecteurs cherchant à comprendre le monde dans lequel nous vivons et vivront les futures générations.

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Global Poverty: Global Governance and Poor People in the Post-2015 Era

David Hulme

Routledge, Oxon, 2015 (second edition), 318 pp., \$ 140 (hardback)/\$39.95 (paperback), ISBN: 978-1138826816(hardback); ISBN: 978-1138826823 (paperback)

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Tolstoy (1877) remarks in *Anne Karenina* that while happy families are all alike, each unhappy family is unhappy in its own way. After more than a century, Hulme makes the same argument for worldwide poverty in this book. Although the book tackles a challenging issue, global poverty, this does not hinder its appeal to audiences with different backgrounds. An academic in development research or a reader who has recently developed an interest in poverty would find the book helpful and a practical guide to understanding the phenomenon. The main concepts are presented simply and then developed through subsequent chapters. Moreover, the systematic approach to the topic taken by the author makes the book reader-friendly. Accordingly, the main concepts of the chapter are introduced at the beginning of each chapter with the chapter objectives. The author then discusses how these concepts are examined through different

theoretical perspectives. The concluding remarks come from Hulme and express how he evaluates these concepts.

The book starts with an introduction explaining that poverty needs to be tackled globally because it is unacceptable for human dignity and societies. This is followed by the theoretical framework employed in the book: Robert Cox's *Critical Global Political Economy Theory*, which Hulme applies to the poverty analysis. Cox's (1981) theory characterises a world order determined through power relations and their extensions in production, institution and intellectual spheres. Cox's global system is associated with *hegemony* (although the author surprisingly prefers not to use this concept in the entire book), which means a dominant stance on material power, widespread collective norms and a set of institutions for administering the world order. In this sort of world order (where the economy, culture, communications and other institutions are discussed from a global perspective), poverty intrinsically arises to be tackled as a global phenomenon. In other words, Cox's critical theory proposes that material capabilities, collective norms with ideas and institutions are all complex forces that are globally tangled.

In this frame, poverty becomes a complex global outcome of the relations among these forces, and the book's remarkable contribution arises at this point. Hulme significantly enriches the global poverty analysis by deliberately employing Cox's framework. Thus, poverty analysis becomes a multidimensional issue, including power relations among Cox's three different spheres, in contrast to other short-sighted analyses that reduce poverty to a case of material insufficiency. For instance, poverty in Bangladesh is no longer seen simply as the country's internal economic problem, but is instantly determined by the dominance of global powers in Cox's three spheres. In Cox's framework, interactions among these spheres are dynamic; hence, the power relations in the world are subject to change, which means that the picture of global poverty is ever-changing throughout history. The author is aware of the changing nature of global poverty and provides a substantial analysis on historical evolution of global poverty and its geographical distribution in the second chapter.

In the first chapter, some debates on the definition of poverty are presented, although the poverty the author mostly refers to is lack of meeting necessities or the most basic needs (which also means extreme poverty). The author admits that human rights and inequalities are also globally important matters; however, he prioritises extreme poverty, by suggesting that by tackling the former one already helps to reduce inequalities across the world. Hulme approaches poverty in a holistic way, as he suggests that in order to grasp the causes of extreme poverty, it is necessary to understand its history, geography, economics and institutional landscape. The book's structure reflects this holistic approach and the subjects of the chapters (in particular, the first four chapters are designed to look closely at these dimensions of the global poverty).

The author argues that the ultimate aim of tackling poverty is its elimination. However, there are different discourses on poverty elimination, and the book clearly explains them, using a wide spectrum of concepts from poverty *alleviation* at one end to poverty *eradication* at the other. The author finds alleviation inappropriate because it treats poverty as a malady and focuses on easing its severity. As to eradication, he argues that not just the manifestation of poverty should be eliminated, but also all the causes of being poor. Hulme finds this aim to be unachievable, and so instead he defines the objective as poverty *reduction*. This concept is a hybrid position that incorporates economic and human development dimensions of poverty. Poverty reduction aims to provide basic needs to the poor as a minimum, and thus it sets a preliminary target for anti-poverty strategies (in contrast to the poverty eradication approach).

The remaining chapters respectively focus on the dynamics of global poverty, anti-poverty strategies and possible challenges such as climate change, agriculture, water issues and health, which may complicate the fight against it. Chapter seven vigorously explains what has been done so

far concerning extreme poverty, and why these policies have failed to achieve their ends. Chapter seven explores the self-interested reasons that international institutions (government or non-government) have for ending global poverty. The author argues that the international development goals of 1996 and the millennium development goals (MDGs) of 2000 were not included in the global agenda because of a change in moral norms or by coincidence; rather, these policies were established because richer countries started to be affected by the extreme poverty via illegal migration, terrorism and so forth. Another important incentive behind these global anti-poverty actions was the promotion of capitalism in order to maintain economic globalisation. The last incentive is expected to validate that capitalism is for the good of all. According to the author, anti-poverty policies that were established for self-interested reasons brought about the failure of global governance to end extreme poverty. In other words, despite having some limitations in material capabilities (one of the spheres in Cox's framework) and in ideas (another sphere in Cox's framework), the failure has mostly originated from institutions (the last sphere in Cox's framework). As a result, a paradigm shift has been experienced, and post-2015 development goals that concern an overall, sustainable human development approach are in the process of being adopted.

In conclusion, the book provides the most recent insights into global poverty with a clear structure that facilitates the reader's grasp of even the most complex ideas about the issue. Although I agree with most of the ideas put forth by the author, I have one reservation. The books in the literature on poverty generally start with a referral to its size, which seems to me a cliché. After all, if it is genuinely a matter of moral norms, should we mention how great its size is, or is the poverty of just one individual enough for us to think about it?

References

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Labour Markets, Institutions and Inequality: Building Just Societies in the 21st Century

Janine Berg (ed.)

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This edited volume is the outcome of an ILO research project on labour market institutions and inequality. Its purpose is to present an overview of the institutional framework in major labour markets across the world, and its effect on income inequality. In countries with more deregulated