

those around him. C. commends Häring for his brave “insistence on the need for the virtue of loving criticism within the church” (239). This final section also speaks to the crucial reforms Vatican II made in moral theology, moving away from legalistic moral manuals to a moral theology more attuned to the realities of human life and calls for a reform of the sacrament of reconciliation in order to bring God’s mercy and forgiveness back to the forefront of Christian life.

Krista Stevens
Marquette University, Milwaukee

Just Revolution: A Christian Ethic of Political Resistance and Social Transformation. By Anna Floerke Scheid. Lanham, MD: Lexington, 2015. Pp. xvi + 171. \$80.

Since the end of the Cold War, the majority of deaths in warfare have occurred in intrastate, rather than interstate conflicts. Yet ethical analysis of war has tended to neglect questions about intrastate conflict in favor of addressing interstate conflict, nuclear warfare, or transnational terrorism. Scheid’s book addresses this lacuna very adeptly, by analyzing the ethical issues that arise when oppressed groups seek to transform their governments.

Building upon Hannah Arendt’s definition of revolution as an effort to seek “a complete change in society” (x), S. begins by reminding her readers that revolutions need not involve violence. One of the great strengths of this book is that it seriously weighs the ethical issues involved *both* in revolutions that are primarily nonviolent as well as those that resort to the use of force. Her primary case study—the South African transition from apartheid—allows her to show the importance of tactics such as mobilizing mass participation in nonviolent direct action, advocating for democracy and human rights, and building international cooperation. “In revolutionary situations,” she writes, “the broad array of nonviolent practices of just peacemaking theory become the primary way that most individuals resist the regime . . . [A]rmed strategies are secondary, acting only to supplement the practices of just peacemaking so as to force negotiation toward social transformation” (102); this accords well with recent research, such as that by Erica Chenoweth and Maria Stephan, who demonstrate that primarily nonviolent political movements are more often successful than violent ones, due to their ability to engage the general population in participation.

However, S. does not rule out the possibility that the use of violent force by revolutionaries may be morally justified. She draws on the just war tradition, including Augustine, Aquinas, and Suarez, offering exceptionally clear and helpful explanations of their arguments and how they arise from each one’s theological perspectives. But the most interesting and creative portion of the book is found in her examination of how traditional just war theory might need to be refined for modern revolutions.

The just war criterion of legitimate authority is perhaps the most challenging one for would-be revolutionaries to meet. Noting that in South Africa, the African National Congress enjoyed a high level of legitimacy, S. asks how that came to be. She offers three reasons: “Legitimate authority (1) encourages the already emerging political

participation of all for the sake of the common good, (2) enjoys the support of the broader population and (3) controls and limits violence in the face of a regime which uses violence with impunity to maintain power” (76). These tests would indeed be helpful in other contexts; in her final chapter on the Arab Spring, S. argues that it was precisely a lack of an appropriate legitimate authority that led to abortive revolutions in Egypt and elsewhere.

S. also proposes a refinement to the criterion of “right intention”: not only is it necessary for a revolutionary to intend a just peace as her goal, but the intracommunal nature of a revolution requires that its proponents go even further, and intend reconciliation the final goal. S.’s chapter on restorative justice after revolution shows how this intention to reconcile with the enemy can be fulfilled *post bellum*.

In addressing proportionality, S.’s focus on nonviolent means comes to the fore again. Reiterating that nonviolent means should be primary, she then argues that “(1) armed resistance should be graduated, beginning with those means that intend to incur no loss of life, (2) opportunity for negotiation should be offered regularly, and (3) armed resistance should escalate to forms that include loss of life only as is necessary to promote negotiation, and to decrease overall violence” (90). As an illustration of the “graduated” use of force, she notes that the South African resistance began by using sabotage before escalating to more lethal tactics. (S. contrasts this with the recent cases of Libya and Syria, where revolutionaries resorted to lethal tactics too quickly.) Perhaps controversially, S. also argues that limited use of armed resistance by a legitimate authority may *reduce* the overall violence of a revolution, because this provides a sign of hope, and assures the majority of the oppressed that they need not take up arms but can instead focus on nonviolent strategies.

S.’s discussion of the “reasonable hope of success” criterion is an interesting one for a theological audience. Drawing on Charles Villa-Vicencio’s work, the Kairos Document and other South African sources, S. shows how both unity and justice on earth should be objects of Christian hope. But she also argues that it is the oppressed who are best positioned to say what is “reasonable” hope and assess the sacrifices that it may require.

Overall, S.’s interweaving of traditional sources with contemporary examples makes for engaging reading that would not be out of reach for advanced undergraduates. A “just revolution” involves complex moral questions and S. is to be commended for approaching them with both nuance and clarity.

Laurie Johnston
Emmanuel College, Boston

Christian Moral Theology in the Emerging Technoculture: From Posthuman Back to Human. By Brent Waters. Ashgate Science and Religion Series. Burlington, VT: Ashgate, 2014. Pp. 260. \$221.66.

The critical and constructive engagement with, and assessment of today’s technoculture are daunting tasks. A few authors dare this feat, and Waters is one of them.