

encouraging anonymous disclosures. If you don't get caught, then legal protection is superfluous.

Savage would like whistleblower protection to be much stronger and more predictable, seeing this as a means of reducing unauthorised disclosures, especially anonymous leaking. Whether policy makers will pay any attention is another question.

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**Designing in ethics**, edited by Jeroenvan den Hoven, Seumas Miller and Thomas Pogge, Cambridge, Cambridge University Press, 2017, 240 pp., £75.00 (hardback), ISBN 9780521119467

The disciplines that comprise contemporary science and technology studies have long argued that technologies are value laden and able to affect, translate and mediate human interactions. Technology to achieve this is co-constructive with humans, rather than simple tools created for a specific task. To this end, *Designing in Ethics* provides a compilation of well-curated essays that tackle the ethical issues surrounding technological design. It argues that ethics must form a constituent part of the designing process and a foundation in our institutions and practices. The appropriation of a design approach to applied ethics is seen as a means by which ethical issues that relate to technological artifacts may be addressed.

Van den Hoven, Miller and Pogge have assembled a set of papers that make persuasive arguments for this design approach. The essays range widely, from healthcare to security. However, the central theses are consistent in their design approach to ethics as an imperative. The editors build upon over a decade of research on the 'design-for-values' approach to technologies by arguing for a methodology that ultimately aims to resolve ethical problems. The authors do not resort to a *a priori* absolutism or the sort of moral theorizing that is divorced from practice.

All the chapter authors use case studies in ethics and technology to show how design can address real-world issues. *Designing in Ethics* does this remarkably well, synthesizing the various author styles and presenting a cohesive and surprisingly coherent collection, something not common in curated collections of essays. This said, the ultimate strength of this text emerges from the introductory chapter by Jeroen van den Hoven, professor of ethics and technology at TU Delft. His chapter, 'The design turn in applied ethics', not only provides a chapter-by-chapter description and rationale, but also lays out a sober and philosophically rigorous *raison d'être* for design as a dangerous avenue for inquiry, both academically and practically.

In sum, *Designing in Ethics* proves to be a solid primer to the history of, and necessity for, a design approach to applied ethics, one that is accessible to both graduate students and seasoned scholars in the field. The use of case studies by all chapter authors makes the applied ethics case for design in itself. The exponential advance in technology development and its increasing harmonization with human society make this collection particularly timely and its endorsement unproblematic.

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**Cities in Global Capitalism**, by Ugo Rossi, Cambridge, Polity Press, 2017, 176 pp., \$22.95 (paperback), ISBN 9780745689678

One of the more surprising things about the 2008 financial crisis is how little it managed to dislodge the neoliberal orthodoxy that had emerged during the 1970s, the prior era of economic upheaval. Instead, what many have called the Great Recession seemed actually to accelerate the move towards neoliberalism characterized by financialization and ‘accumulation by dispossession’ identified by such theorists as David Harvey decades before. By 2016, politics seemed to have finally caught up with reality, though not in the way many progressives had hoped. For while the revolt against neoliberalism on the left largely failed to gain political traction, or even to articulate a coherent alternative to the failed economic order, the field was seized by the populist right, whose program signaled not so much the end of the neoliberal project as it did (to twist Brittan, who had twisted Dubček) the appearance of neoliberalism with an inhuman face, or perhaps just neoliberalism with its mask off.

Neoliberalism is very much still with us. Perhaps no better window on the past, present, and future of neoliberalism exists than that ideological and political project’s relationship to the city. In *Cities and Global Capitalism*, Ugo Rossi sets out to uncover this relationship. The depiction he provides reveals more regarding our current political moment, and its struggle to articulate a more just economic order, than perhaps even the author himself could have anticipated.

How does neoliberalism work, and what is the role of the city in its functioning? The outsized role of the city in capitalism (as opposed to merely its most recent neoliberal iteration) has been evident from the very beginning. According to Rossi, since capitalism’s emergence in European city states during the late middle ages, cities have provided three key functions: finance, institutional capacity, and knowledge. Contrary to earlier predictions that digital technology would end the tyranny of place, all three of these functions continue to be performed primarily by cities and especially by those few global cities with thick networks extending into every corner of the globe. Financial services are highly concentrated in just a few cities, especially London and New York, and the capacity to record, dispute, enforce, and execute contracts tends to be highly concentrated in major cities. So, does the ability to facilitate global trade and travel. The think tanks and academic institutions from which most of the policy innovation originates and spreads also tend to be located in or near a few major cities, as do the headquarters of the largest multinational corporations.

All of this might lead to the conclusion that the global expansion of neoliberalism is merely the consequence of imitation with policy elites in second- and third-tier cities in both the developed and developing world merely copying what seems to have worked in the world’s most dominant cities. What Rossi’s work makes clear is that the global spread of neoliberal policy projects is something very far from organic. Instead, neoliberalism as a set of strategies emerges in the context of a handful of global cities and intellectual centers and is then deliberately spread outward to pollinate (perhaps the better analog is contaminated) other locations across both the developed and developing worlds.