In *Fallacies of Development: Crises of Human and Social Development*, Dr. Brij Mohan provocatively illustrates the cacophony of modern civilization—the discordant notes between hope and despair, freedom and enslavement, and the profound responsibility to look the delusion of development squarely in the eye and make sense of the illogical, or immoral. Mohan is courageous in facing the most pressing social problems and dilemmas, such as the evil of massive exclusions that procreate and inflame the passions of destruction. “Mass psychosis obscures truth,” he asserts (p. 83).

Mohan's conceptualization of a New Social Development (NSD) emphasizes a perspective with special significance for social work and economic educators in the Asia Pacific region. Part III of this book is the focus of a cross-cultural approach, worthy of discussion and debate. The author discusses India, his own native land, and demonstrates how the current interdependent economic relationship with the U.S. and Asian neighbors has left many answered questions.

The author charters timeless ambiguities within human and social development with special reference to the kitsch of contemporary social work. The constructs of humanity, civility, and honesty should not shake the foundation of social work but bolster the natural inclination to understand humanity. This work is perhaps Mohan's most profound work, casting a spotlight on the incongruities not only of the profession of social work but also of the humanity that comprise it. “All of humanity is ambiguous;” as Mohan’s hero, Sartre, suggests. The message is to find meaning and legitimacy amidst an illegitimate foundation. Mohan’s stark and honest approach should not make those who embrace the true spirit of social work flinch, which is part of his calling to stir up the apathy of the profession occasionally tired of the dualities within and the constructs of poverty that serve the powerful. It is not the culture of poverty, he claims; “it’s the poverty of culture” that should worry us. The true paradox is that those who embrace the art and science of problem solving are reluctant to
deconstruct the problem and come up with solutions. Mohan does. He references the flat-earthers of social work who are "complacent in their myopic visions" (p.148). In a Foucaultian vein, he offers a new concept that he calls "de-developmentality" as a perpetual source of international backwardness that breeds violence and counter-violence.

Globalization, along with its promising potential and festering underbelly, is the fulcrum of the discussion. Mohan folds in his homeland of India and his calling of social work to tell a story of the past and future. Someone who well knows the archeology of colonization, Mohan provides a warning system of the global star gazing. Fallacies is not all bleak, however. Just because Mohan can look the demon in the eye does not mean he does not embrace some of the victories of democracy and development. In bioglobalism, a concept that Mohan delivered to the 1986 IASSW Congress in Tokyo, he finds conducive elements to promote global social justice, peace, and human freedom. The holistic approach is presented and built on with multiple ideals and justified conceptual models that overlay the ethics, survival and environmental impact, such as the figure reflecting the body and soul of development (p. 24).

In a chapter entitled "Paradoxy of Development," Mohan outlines the symbiosis of social transformation requiring a sublimation of technical prowess to uplift global welfare, a transformation of anthropocentrism and the regulation of hyper-commercialization along with irresponsible individualism.

Mohan cautions that a little knowledge is a dangerous thing – evils of social exclusion, such as mental health misunderstandings resting on the fulcrum of the DSM as "the Quran" of the profession, can cause ills based on a self-fulfilling prophesy. In this vein, Mohan reminds the profession of the constructs on which social work is supposed to base its knowledge, its culture, and the environment. There is a reverse reality if we are swallowing the very pills delegated helpful from the power of the pharmaceuticals. Social workers are supposed to unhand the special interests of others for the special interests of the vulnerable. An obvious disconnect between "human" and "social" calls for reinventing the "social and reminding the profession of justice." This is one of the fallacies that bring to mind the many instances of the paradox – within the U.S., India, and elsewhere including our own profession. It is more than a trickledown theory; it is reminiscent of legislative acts to decentralize the mental health system only to leave it isolated from the larger community. Has social work become isolated from the larger community? The transformation of the mental health system, as Mohan deconstructs, has become "more cosmetic than substantive."

The book comprises three parts: Part 1 is entitled "Paradoxy of Development," Part 2, "Evils of Social Exclusion," and Part 3, "New Social Development." Carefully detailed segments move from description to transcendence of globalization and human rights. In fact, the ideas of true freedom envelop each page with a gritty, yet thoughtful approach. The paradox of "Internalizing the American Dream" suggests
that globalization may be for some, reaching dreams by standing on others' shoulders, or worse, creating nightmares. Consider sustainability and the oil crisis leading to a war-riddled globe based on scarce goods wherein an image no other is perpetuated through a greedy society. Are these large issues those of what social work is made of? The communal reciprocity is envisioned through the adage, “it takes a village.” While these maxims sound positively utopian, Mohan does not simplify the reality of turning bad into good. He suggests the painful reality of principles. Mohan illuminates the United Nations Universal Declaration of Human Rights’ five principles for implementing a manifesto for human rights, from defining, to sanctioning human rights globally.

Fallacies is undoubtedly the most advanced synthesis of Mohan’s work, which includes over 14 books in which his philosophical science stance challenges the major social problems. Despite a mountain of productivity, Mohan does not overinflate his perspective or overcite his previous works. Yet he painstakingly infuses relevant material from biblical through the post-Enlightenment period and highlights thought from pre-Dravidian tribes to Foucault and countless others. Mohan does not leave out unparalleled points of history. He discusses historical imperfections such as fascism, the Cold War, and the reality of income disparities and starving humans worldwide. As a self-acclaimed “post-empiricist,” Mohan encourages a renewed symbiosis of quantitative and qualitative research, noting that all science, if done right, is essentially qualitative. While it may seem that Mohan’s work is steeped in the impossible, he constructs a manual of both problem and promise using a multilinearity of approaches in which scholars, teachers, and practitioners can embrace some of our times manners in which we ask questions.