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POLITICAL THINKERS AND IDEAS PENSEURS ET IDÉES POLITIQUES

- 68.5934 ANDRÉ-AIGRET, Constance ; DIMAND, Robert W. — **Populism versus economic expertise: J. Laurence Laughlin debates William Harvey.** *Forum for Social Economics* 47(2), 2018 : 164-172.

William Harvey's best-selling *Coin's Financial School* [Harvard U.P., 1894] made the bimetalist case for free coinage of silver through a fictitious debate in which leading bankers, politicians, and economists were humiliated by a young bimetalist. One of Harvey's targets, J. Laurence Laughlin, challenged Harvey to a real debate, in which populist critique of established authority was confronted with an emphatic defense of monetary orthodoxy and academic expertise by an economist who, though founder of the University of Chicago's economics department and of the *Journal of Political Economy*, had a problematic claim to speak for the economics discipline as a whole. [R]

- 68.5935 ARRINGTON, Lauren — **The blindness of hindsight: Irish and British poets look back on early fascist Italy.** *Irish Political Studies* 33(2), June 2018 : 246-258.

In the interwar period, the promise of good company, the hope of good weather, and the potential for poetic collaboration drew to Rapallo, Italy, a number of poets who were influential in shaping 20th-c. poetry. However, Ezra Pound's virulent fascism and the Pact of Friendship and Alliance between Germany and Italy (1939) meant that writers were loathe to recognize the degree to which Rapallo was instrumental to late modernist networks. For the most part, biographers have followed suit. This essay attends to memoirs written by Nancy Cunard, H. D., Richard Aldington, and Thomas MacGreevy to illustrate post-war aversions to acknowledging the importance of Rapallo and to demonstrate how writers negotiated their relationship to Pound in constructing their own literary biographies in the shadow of the Second World War. [R, abr.] [See *Abstr.* 68.5961]

- 68.5936 AUGSPURGER, Carolyn — **"The principles of British honour": the memoirs of Sir Douglas Savory, M.P., and the intersection between Ulster unionism and European minorities, 1939-1969.** *Irish Political Studies* 33(2), June 2018 : 184-201.

This article examines the autobiographical works of Sir Douglas Savory, M.P., an Ulster unionist politician in the pre-Troubles period, primarily from the 1940s through the 1960s. Savory used these writings to disseminate a unionist perspective on Northern Irish history and to construct unionist identity. The article particularly focuses on the intersection between his engagement with European minorities and Ulster unionism, arguing that his autobiographical accounts of his advocacy for marginalized groups helped to justify his portrayal of unionism as a threatened group. His work further helped to shape post-war narratives of unionism. These narratives elided nationalist grievances and encouraged an inflexible response to such issues on the part of unionist policy-makers, which would have far-reaching consequences in later periods. [R, abr.] [See *Abstr.* 68.5961]

- 68.5937 BADERIN, Alice, *et al.* — **Who cares what the people think? Revisiting David Miller's approach to theorising about justice.** *Contemporary Political Theory* 17(1), 2018 : 69-104.

David Miller's methodological approach to theorizing about justice, articulated most explicitly in *Principles of Social Justice* [Harvard U.P., 1999], but informing his work up to and including the recent *Strangers in Our Midst* [Harvard U.P., 2016], takes people's existing beliefs and sentiments — "what the people think" — to play a fundamental constitutive role in the development of normative principles of justice. In this critical exchange, the authors subject differing aspects of this methodology to critique, before Miller responds. [R]

- 68.5938 BALUCH, Faisal — **Machiavelli as philosopher.** *Review of Politics* 80(2), Spring 2018 : 289-300.

This paper deals with Zuckert's book *Machiavelli's Politics* [U. of Chicago Press, 2017]. It takes as its point of departure Zuckert's remark that Machiavelli is "surprisingly like Socrates." The paper begins with a brief discussion of what makes a Socratic philosopher and then charts out the many similarities between Socrates and Machiavelli. Responses are offered to some of the key reservations against terming Machiavelli a

Socratic. In particular, the paper points to a less activist and more meditative mode in Machiavelli's writings that allows one to make a more convincing case for a Socratic Machiavelli. [R] [See *Abstr.* 68.5946]

- 68.5939 BARKER, Chris — **Dostoevsky and education through punishment.** *Review of Politics* 80(3), Summer 2018 : 463-486.

In "The Moral Education Theory of Punishment", [*Philosophy & Public Affairs* 13(3), Summer 1984: 208-238], Jean Hampton argues that the practice of inflicting painful criminal punishments is justified only if punishment is morally educative. Hampton's suggestion forms the point of departure for this article on Dostoevsky's *Crime and Punishment* [1866]. I show that Dostoevsky agrees with Hampton that punishment should aim at moral reform; however, Dostoevsky presents no evidence that self-punishment or legal punishment reliably cultivates respect for law, legal authority, oneself, or others as moral agents. Instead, Dostoevsky's post-Siberian writings are highly critical of Russian criminal justice, and emphasize that moral education comes through dialogue, reflection, and criticism. This highly individualized treatment may be experienced as painful, but it does not have to result from, and it may even be impeded by, legal "hard treatment." [R]

- 68.5940 BAUME, Sandrine ; PAPAPOPOULOS, Yannis — **Transparency: from Bentham's inventory of virtuous effects to contemporary evidence-based scepticism.** *Critical Review of International Social and Political Philosophy* 21(2), March 2018 : 169-192.

There is growing enthusiasm for transparency in public affairs. Discourses idealizing the value of transparency are part of the rhetoric of advocates of "good governance". However, there is little discussion of the justifications for transparency. The view that transparency underpins legitimacy is similar to that of the advocates for "publicity" in the initial era of representative government, when transparency (or publicity) became a crucial issue in political debates. This article identifies the intellectual roots of claims for transparency through a retrospective examination of the initial pleas in its favor. It concentrates on J. Bentham. We conclude that the virtuous effects of transparency are today qualified by criticisms in scholarly work, which emphasize the possible costs and perverse effects of the search for transparency or demonstrate that it may fail to deliver the expected benefits. [R]

- 68.5941 BUEKENHOUT, Brecht — **Aristotle's peculiar analysis of monarchy.** *History of Political Thought* 39(2), Summer 2018 : 216-234.

Kingship and tyranny are the two instances of a monarchy that fit well into Aristotle's classical sixfold model of regimes. If one looks closer at some defining aspects of kingship and tyranny, then in many respects they seem to be understood in a unique way when compared to the other regimes. An inquiry into the constitutional status, the kind of rule and the relative valuation shows that monarchies can be set apart from the other regimes from the sixfold model. This indicates in its entirety the problematic position of one-man rule in Aristotle's political thought. [R]

- 68.5942 CAMPA, Naomi T. — **Positive freedom and the citizen in Athens.** *Polis (Journal of Ancient Greek Political Thought)* 35(1), 2018 : 1-32.

Freedom in democratic Athens is often understood as consisting of positive freedom in the public sphere in the form of political participation and negative freedom in the private sphere in the form of citizens doing "whatever they wish". The original meaning of positive freedom, though, is more akin to self-mastery than political participation. By looking at phrases describing Athenians' ability to do "whatever they wish" from Herodotus to Aristotle, this article argues that the phrases instead express individual positive freedom in both private and public spheres. The democratic citizen is free because he is the author of his own actions. Individual autonomy stands in contrast to Spartan and Persian definitions of freedom, which focus on the external, negative freedom of the state. [R, abr.]

- 68.5943 CAMPBELL, Peter — **Generals in cyberspace: military insights for defending cyberspace.** *Orbis* 62(2), Spring 2018 : 262-277.