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POLITICAL THINKERS AND IDEAS PENSEURS ET IDÉES POLITIQUES

- 60.1797 AKEHURST, Thomas L. — **British analytic philosophy: the politics of an apolitical culture.** *History of Political Thought* 30(4), 2009 : 678-692.

There is a consensus that post-war British analytic philosophy was politically neutral. This view has been affirmed by the post-war analysts themselves, and by their critics. This paper argues that this consensus-view is false. Many central analytic philosophers claimed that their empirical philosophy had liberal outcomes, either through cultivating liberal habits of mind, or by revealing truths about the world that supported liberal conclusions. These beliefs were not subject to significant scrutiny or attempts at justification, but they do help us to explain the otherwise puzzling disinclination to engage with questions of political philosophy on the part of these politically active individuals. [R]

- 60.1798 ALONSO-ROCAFORT, Victor — **La libertad de movimiento en Hannah Arendt (Freedom of movement in Hannah Arendt).** *Revista de Estudios políticos* 145, July-Sept. 2009 : 33-64.

H. Arendt is very clear that, parallel to the freedom of movement in the physical world, there must also be freedom of the mind. This issue concerned her from the beginning of her work. When asked about freedom, she always moved her argument through plurality, loneliness and friendship and took it to a more internal realm. Starting with Lessing, she sought to break away from her fears regarding the breakdown of identity. That is where Arendt encountered the greatest problems, as she came across the axiom of non-contradiction, which she both rejected and accepted with what entails a brave contradiction that leads us towards an essential aspect of her thought. [R, abr.]

- 60.1799 ALULIS, Joseph — **Dostoevsky and the metaphysical foundation of the liberal regime: "Legend of the Grand Inquisitor".** *Perspectives on Political Science* 38(4), Fall 2009 : 206-216.

Though few would attach the label of liberal to Dostoevsky as a thinker, his life and work can be seen as motivated by a concern for human freedom. As an editor and author, he advocated a course of action for his nation's intelligentsia that would transform the Russian autocracy into a liberal regime. This course of action was dictated by his insight into the necessary foundation for a liberal regime, a principle of self-abnegation that rested in turn on the conviction that human beings share in an immortal principle. This insight points to an gives content to the true goal of the liberal regime, the recognition and protection of human dignity. [R] [See *Abstr.* 60.1854]

- 60.1800 ARKUSH, Allan — **Theocracy, liberalism, and modern Judaism.** *Review of Politics* 71(4), Fall 2009 : 637-658.

The paper examines the efforts of several Jewish thinkers to cope with the discrepancy between the inherently theocratic principles of their religion and the modern, liberal ideas with which they wished to bring Judaism into harmony. It focuses first on M. Mendelssohn's attempt at the end of the 18th c. to provide a rationale for the dissolution of Judaism's coercive, collectivist dimension and to render the Jewish religion fully compatible, in practice, with liberalism. [I examine] the work of D. Novak, who shows how one can proceed from traditional Jewish premises to the endorsement of nonliberal political arrangements that nonetheless preserve the best of liberalism's achievements. I focus on the Israeli religious thinker I. Leibowitz's widely celebrated but in principle merely provisional relinquishment of the theocratic idea. [R]

- 60.1801 AUDARD, Catherine — **John Rawls et les alternatives libérales à la laïcité (Rawls and the liberal alternatives to secularism).** *Raisons politiques* 34, May 2009 : 101-126. [Résumé en français]

Rawls's distinction between "comprehensive" philosophical, moral and religious doctrines on the one hand, and "political" conceptions on the other, means that, in a secular state, religious values may not play a direct role in the political sphere without threatening the equality of the citizens' conceptions of the good life. But what about philosophical and moral doctrines such as secularism or *laïcité*? The logical consequence of Rawls's distinction is that each citizen, lay or religious, must in the political debate use public reasons because of his duty of civility. This raises the problematic of a liberal conception of secularism. In "The idea of public reason revisited" [*University of Chicago Law Review*, 64(3), Summer 1977: 765-808], Rawls paradoxically claims that the secular

state cannot be defended on the basis of secularism. This essay explores this liberal alternative to secularism, respectful of pluralism and the equal dignity of comprehensive reasonable doctrines. [R] [See *Abstr.* 60.1817]

- 60.1802 BAQUÉS QUESADA, Josep — **El otro rostro de Jano : la vertiente conservadora de Hayek (Janus's other face: Hayek's conservative side).** *Revista española de Ciencia política* 20, Apr. 2009 : 147-173.

Fr. Hayek's work can be located halfway between the liberal and the conservative theses. However, many of its [interpreters] emphasize the first and devalue its conservative imprint, or even do without it. This analysis highlights that other side of the Austrian-British philosopher, so as to contribute to making the overall picture offered by his legacy more in line with reality. [R, abr.]

- 60.1803 BAUME, Sandrine — **On political theology: a controversy between Hans Kelsen and Carl Schmitt.** *History of European Ideas* 35(3), 2009 : 369-381.

This article pays special attention to the large number of references to political theology by Hans Kelsen and Carl Schmitt, particularly in the interwar period, and seeks to interpret these references in a new way. While Schmitt's analogies between God and state are to be expected considering his strong Catholic roots, such comparisons are much more surprising for a positivist like Hans Kelsen, who always tried to relieve state and law from transcendental elements. The article concludes that, far from being marginal in the doctrinal dispute between Schmitt and Kelsen, references to political theology express and summarize their major controversy about the relation between state and law, as well as about the sources of the state's unity. [R, abr.]

- 60.1804 BLACKLEDGE, Paul — **Alasdair MacIntyre: social practices, Marxism and ethical anti-capitalism.** *Political Studies* 57(4), Dec. 2009 : 866-884.

A. MacIntyre's concept of social practice sits at the core of his account of the virtue-fostering forms of resistance to capitalism, liberalism and the modern (un)democratic state. However, while this concept was articulated, in part, as a response to perceived weaknesses with Marx's analysis of working-class revolutionary praxis, and although MacIntyre has criticized Marx for the paucity of his theorization of such practice, he has himself only gestured towards concrete instances of his alternative. This essay engages with one of these examples: MacIntyre's suggestion that Welsh mining communities in the 19th and 20th c. should be numbered among those modern communities within which the virtues have flourished. [R, abr.]

- 60.1805 BLAU, Adrian — **Hobbes on corruption.** *History of Political Thought* 30(4), 2009 : 596-616.

Corruption is a more important idea for Hobbes than has been recognized: a state of nature can result from corruption of the people, corruption of counselors and corruption of legal processes. Hobbes often uses a "cognitive" conception of corruption — the distortion of mental processes, by faulty reasoning or improper attitudes. Corruption means that citizens think they benefit from sedition, counselors advise with self-interested rhetoric rather than impartial logic, witnesses lie and judges settle cases by bribes or pity. Although corruption is often thought to involve the pursuit of private gain, Hobbes talks about corruption only in terms of misjudged private gain, where an individual is motivated by his apparent, short-term self-interest, rather than his real, long-term self-interest. That is why corruption can lead to a state of nature. [R]

- 60.1806 BOURDIN, Jean-Claude — **Hannah Arendt et les Lumières (Hannah Arendt and the Enlightenment).** *La Pensée* 358, Apr.-June 2009 : 69-82. [Résumé en français]

The critical relationship that Hannah Arendt maintains with the philosophical tradition and her philosophic interest in politics do not incline her to feel a particular sympathy for the philosophers of the Enlightenment. They do not represent for her a philosophical resource useful for the questions of the modern world. She nevertheless took at least, three times, some Enlightenment thinkers as witnesses in order to clarify issues resonant with her analyses: Lessing, for the Jewish question; Rousseau, for the questions of the sovereignty and the pity in politics; Burke and his criticism of human rights. [R, abr.]