

by all those who see individual freedom based upon the exercise of human reason as a primary good, and who recognise in the Western canon a community of human experience that stretches across millennia.

This appeal to education as a 'common good' and the primary reference to the relevance of the classics as the 'Great Books' (p. 12) puts the editors in connection with the ideas of Amartya Sen and Martha Nussbaum, even though the same detachment from the utilitarian perspective is not always maintained.

A merit of this book is its presentation not only of the best-known theorists and intellectuals, but also the most outlandish and least-known traditions: there are of course Plato and Aristotle, but also Cimon of Athens; naturally there are the masters David Hume and Adam Smith, but these are preceded by John of Salisbury and followed by R. H. Tawney.

I notice however the absence of Adam Smith's *Theory of Moral Sentiments*. While it is true that education is presented as a public good in *The Wealth of Nations*, it is in Smith's moral work that the idea of sympathy was born as a requirement of education itself. It is also important to mention the reprint of Anthony O'Hear's own article 'The Good is Not Reducible to Human Choice', in which the British philosopher rightly points out that knowing the thoughts of the *maitres-à-penser* is a prerequisite for democracy and the possibility of criticism of political systems.

In conclusion, *The School of Freedom* is proposed as a tool for spreading the history of education, which is indispensable for students and specialists in this field. A little more internationalism would be an asset, especially in the final section on current trends. However, the first 230 pages are really essential at a time when mankind is badly in need of liberal ideals.

Mattia Baglieri
(University of Bologna)

A Cosmopolitanism of Nations: Giuseppe Mazzini's Writings on Democracy, Nation Building, and International Relations by **Stefano Recchia and Nadia Urbinati (eds)**. Woodstock: Princeton University Press, 2009. 249pp., £20.95, ISBN 978 0 691 13611 0

A Cosmopolitanism of Nations is a new collection of original texts by Giuseppe Mazzini, the political

thinker and agitator who dedicated his life to Italian independence. His collection seeks to address a key political and sociological question that is still of great importance today: what is the proper political role of the nation state?

The introduction by the editors provides helpful background information on Mazzini's writings. Not only do they provide an overview of Mazzini's life, but they also discuss in detail the relevance of Mazzini's thought. Recchia and Urbinati maintain that Mazzini made a critical contribution to the development of modern democratic and liberal internationalist thought. In fact, they make the case that Mazzini ought to be recognised as the founding figure of what has come to be known as liberal Wilsonianism. In other words, Mazzini is the founder of a political thought that sees democratic regimes as maintaining non-violent relations among each other.

This might be a bit of a stretch, however, since Mazzini has been considered the political and philosophical inspiration for many contemporary movements and causes. For example, the philosopher Giovanni Gentile correctly maintained in *I profeti del Risorgimento Italiano* (2004) that Mazzini was a precursor of modern Italian nationalism; while recent research has outlined the influence of Mazzini's thought on the early social and foreign policies of the Italian Christian Democratic party.¹

Mazzini's work influenced many modern political movements including the Polish and the Irish movements of national independence, and therefore it appears that his political thought cannot be relegated only to one restrictive category of political ideology. Apart from this issue of political categorisation the editors do a good job of placing Mazzini's thought in the broader context of the Italian Risorgimento and the history of modern political thought.

Most of Mazzini's important essays and works are included in this collection. The editors also highlight other aspects of Mazzini's thought that are still relevant today. Mazzini was an able organiser and his 'Giovane Italia' movement was probably the first modern mass party in Europe. Mazzini was also instrumental in opposing Marxism and anarchism by developing a movement of workers' cooperatives that was influential in establishing a moderate and reformist movement of farmers and workers. He was at the forefront of the fight against absolutist regimes by linking the national

state to the democratic regime. Key to Mazzini's thought are the issues of national sovereignty and independence. Lastly, Mazzini also influenced philosophical thought with his key concept of 'thought and action', which stressed philosophy not as an abstract doctrine, but one that is linked directly to political action. In sum, this book is a great contribution toward a better understanding of Mazzini's political thought.

Note

- 1 Paolo Acanfora, 'La Democrazia cristiana degasperiana e il mito della Nazione: le interpretazioni del Risorgimento', in *Ricerche di Storia Politica*, n. 2, 2009, 177–96.

Paolo Morisi
(Independent Scholar)

Power, Judgment and Political Evil: In Conversation with Hannah Arendt by **Andrew Schaap, Danielle Celermajer and Vrasidas Karalis (eds)**. Farnham: Ashgate, 2010. 197pp., £55.00, ISBN 978 1 4094 0350 0

This book comprises several essays by different writers. The starting point for all the essays is the interview given by Hannah Arendt to Günter Gaus in 1964. As the interview concerns Arendt's report on the trial of Adolf Eichmann and her critical explanations on totalitarianism, the essays primarily discuss these concerns in relation to Arendt's essential ideas on morality, philosophy, politics and human life. Although the book generally deals with the relationship between *vita contemplativa* and *vita activa* and focuses on Arendt's conceptualisation of 'power', 'judgment' and 'political evil', the essays cover her whole corpus and reveal crucial details in elucidating her connection between philosophy, truth, totalitarianism, ideology and violence. This makes interesting reading both for those who are just starting to be acquainted with Arendt, and for those interested in a deeper reading of her work.

In the first part, Mack and Deutscher's chapters clarify the difference between political and moral modes of thinking (*imagination* and *judging*) and philosophical and rational modes of thinking (*contemplation* and *reasoning*) with reference to Heidegger for the former and Kant for the latter. Diprose is concerned with Arendt's ideas about responsibility for *consciousness* or *the self* and how to differentiate and compare *personal responsibility* and *political responsibility*. Celermajer pays attention to possi-

bilities of being capable of *judging* and suggests the experience of *friendship* among equals to realise Arendt's ideals of worldliness and plural, political and moral existence. La Caze focuses on the judgement and responsibility of the statesperson, and the suggestion that leaders should make the voices of ordinary citizens heard instead of representing them is itself quite Arendtian. Formosa's reading of Arendt is important in showing the interesting connection between *thoughtfulness* and *thoughtlessness*, to which Arendt seems to have devoted her books *Life of the Mind* and *Eichmann in Jerusalem*.

In the second part, while Curthoys marks Arendt's understanding of history in comparison with that of Ernst Cassirer, Heidegger and Kant, Malpas attempts to bring in Orwell and Camus in relation to Arendt's arguments about truth, politics and democracy. Murphy and Karalis consider Arendt's America in order to discuss her ideas on freedom, constitution, power, violence and humanism, while Schaap not only highlights the a/anti-political nature of politics of need for Arendt, but also questions the possibility of politics of need with specific reference to Rancière.

Onur Kara
(Middle East Technical University, Turkey)

John Stuart Mill – Thought and Influence: The Saint of Rationalism by **Georgios Varouxakis and Paul Kelly (eds)**. Abingdon: Routledge, 2010. 178pp., £75.00, ISBN 978 0 415 55518 0

Originating as conference papers, the ten essays in this volume – as is often the case in such circumstances – are a mixed and variable entity. But Mill is such a perennially fascinating thinker that any collection is a welcome addition to the scholarly literature. The emphasis of the contributors is very much on Mill as an intellectual; his links with numerous causes – the broadening of the parliamentary franchise (especially for women), a solution to the Irish question, land tenure reform, the radicalisation of the Liberal party and so on – scarcely feature.

As well as summarising the essays of each of the other contributors, the editors in their introduction outline some of the fluctuations in Mill's influence since his death in 1873. They conclude that in the last decade interest has grown in Mill's ideas on international relations, notably those stated in 'A Few Words on Non-intervention' (1859). It is not a theme devel-