

Évidemment, malgré des convergences certaines, les quinze contributions ici réunies reflètent parfois des tendances disparates. Ainsi, le conservatisme d'un Flanagan et la prudence d'une Somerville jurent avec le progressisme d'un John Richards («The Unbalanced Discussion of Aboriginal Policy») ou d'une Maude Barlow. Mais l'on peut aussi considérer cet éventail discordant comme un avantage, car cela signifie que les préoccupations liées au rôle public de l'intellectuel et à son impact potentiel sur les différents champs de la société ou de la culture traversent le spectre politique tout entier. Cela dit, cette ambition globale a aussi ses limites : en 2016, le philosophe peut-il encore endosser l'habit public de l'intellectuel universel? On le sait, la spécialisation actuelle des connaissances rend l'exercice difficile, sinon impossible; après tout, les géants tels Sartre ou Russell ne courent pas les rues. Sans compter que les nouveaux médias peuvent aisément favoriser l'anti-intellectualisme. Ainsi, tant Kingwell (p. 53) que Flanagan (p. 125) et Wiseman (p. 235) se plaisent à rappeler ce sondage calamiteux d'un grand journal, qui avait identifié l'ineffable Don Cherry comme l'intellectuel (!) ayant la plus large audience au Canada... On s'en souvient, Richard Posner avait dénoncé ces tendances lourdes dès le début du siècle (*Public Intellectuals: A Study of Decline*, Harvard Univ. Press, 2001). Quant à Foucault, il anticipait déjà, dans un article séminal paru il y a quarante ans («La fonction politique de l'intellectuel», 1976), la disparition de la figure de l'intellectuel comme fonction critique et conscience sociale, et proposait de substituer le concept d'intellectuel spécifique à ce caduc «représentant de l'universel». Aujourd'hui, les éthiques spécialisées, qu'on parle environnement comme Maude Barlow ou médecine comme Margaret Somerville, militent sans doute en ce sens. Alors, faut-il endosser l'attrition d'une prestigieuse fonction séculaire ou prendre simplement acte de sa transformation? Le débat est ouvert et les nombreux atouts de ce recueil hautement recommandable viennent à point nommé offrir à tout un chacun les éléments nécessaires pour se prononcer avec discernement.

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Propaganda and the Ethics of Persuasion (2nd edition)

RANDAL MARLIN

Ontario, Canada: Broadview Press, 2013, 368 pp. \$32.95 (paper).

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Randal Marlin has published a second edition of his valuable work on propaganda (first published in 2002). He starts by emphasizing the prevalence of propaganda, not just in politics, but also in marketing. He underscores the point that the public needs to be trained to detect propaganda, and to be alarmed by it. He then lays out the three overarching goals of the book: defining the concept of 'propaganda,' understanding how it works, and examining the ethical problems surrounding its use.

Marlin devotes a fair number of pages to defining the elusive notion of propaganda. He rightly notes the fundamental ambiguity of the term, viz., the neutral use of term to mean simply advertising or promulgating a point of view, and the pejorative use to mean manipulative or mendacious promulgation. After surveying a variety of types of definition (such as descriptive, stipulative, hegemonic, and persuasive), he reviews a

number of definitions of propaganda. He then gives his own definition as: “The organized attempt through communication to affect belief or action or inculcate attitudes in a large audience in ways that circumvent or suppress an individual’s fully informed, rational, reflective judgment.” (12). This includes not just ideological or religious propaganda, but much marketing as well. He then discusses the theories of propaganda advanced by George Orwell and Jacques Ellul.

Marlin gives a concise but rich survey of the history of propaganda—both the techniques employed and the theories presented by historical figures. The survey starts with ancient Greece and Rome, moves to the early Christian era, then into the Middle Ages and early Enlightenment, the French Revolution and the reign of Napoleon, and finishes with the 20th Century: British propaganda in WWI, Bolshevik propaganda, and the propaganda machine of the Nazi regime. Especially useful is his detailed review of Britain’s WWI propaganda campaign. The British first explored the use of cinema, radio and telegraph as media for disseminating propaganda, as well as ‘personal propaganda,’ i.e., the use of influential individuals—dupes—to help spread messages. They also developed ‘atrocities propaganda’ targeting the Germans—the falsity of which became well-known in the 1920s, and ironically made it hard to convince people of the true German atrocities of WWII.

Marlin uses his definition of ‘propaganda’ as a basis for analyzing propaganda techniques. He discusses a wide variety of topics here, from techniques for gaining the attention of audiences, to the use of emotional appeals, to the imparting of credibility to the spokespeople of causes. He discusses George Lakoff’s concept of framing by metaphors, Dwight Bolinger’s analysis of the linguistic tricks, and Eleanor MacLean’s work on the manipulative uses of language. And he reviews some common informal fallacies, the misleading ways propagandists can impute malign motives, and the ways in which polls and statistics can be used to mislead. Especially useful is his discussion of the 10 ways polls can be deceptive.

However, Marlin’s treatment of propaganda techniques was the most scattered discussion in the book. In a future edition, he might instead categorize the multifarious propaganda techniques by the psychological mechanisms they exploit. This is the approach taken by the psychologist Robert Cialdini,¹ who delineates 10 or so basic psychological mechanisms that all people share, and shows how they underlie most propaganda and marketing techniques.

Marlin takes up the topic of ethics and propaganda, in what is one of the most well-done treatments in the book. He starts with a brief treatment of ethical theories, which he essentially limits to deontology (focusing on Kantianism) and consequentialism (focusing mainly on utilitarianism). He then contrasts the views on the morality of lying from classical thinkers (St. Augustine, Kant, Grotius, and others) to more contemporary ones (Sissela Bok, David Nyberg, and others). After briefly noting some ways people can mislead without lying, Marlin reviews Habermas’ and Whately’s views on the ethics of rational discourse, and sketches several factors for morally assessing propaganda: the ends at which the propaganda aims (tolerating death camps, say, versus increasing charitable contributions); the means employed (arousing race hatred, say, versus arousing pity for a child); and the degree of intensity of emotional appeal.

¹ Cialdini, Robert B. *Influence: The Psychology of Persuasion*, New York: Morrow (1993).

Here I would suggest that Marlin should add virtue ethics to the ethical theories he considers. It seems likely that (for example) Sissela Bok's moral evaluation of lying—which holds that lying diminishes social trust and personal integrity—is broadly virtue ethical in its approach.

Regarding marketing ethics, Marlin looks briefly at the issues in advertising, the harms it can cause, and discusses briefly Galbraith's claim about the dependency effect (which Marlin inaccurately equates with the marketing of products like cigarettes that make consumers dependent upon them). He also considers the ethical issues in public relations.

Marlin skillfully surveys major defenses of free speech (by Milton and J.S. Mill) and some objections to them (such as those by Fitzjames Stephen), and nicely shows the discussion was echoed in the late 1950s and early 1960s in Britain and Australia. He then reviews five more recent arguments for unrestricted freedom of speech.

Marlin covers at length the Canadian government's attempts to limit hate propaganda, deceptive advertising, as well as control the news media and information about itself. To non-Canadians this discussion seems a bit parochial; though he does draw some analogies to U.S. law.

The last topic discussed in the book is the internet. Marlin briefly discusses ways to 'democratize' the internet, the ability of the internet to contribute to public journalism, and more skeptical views of the internet's potential.

In sum, despite a few minor flaws, Marlin's book should be on the bookshelf of any serious scholar of propaganda and persuasion.

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Feeling Lonesome: The Philosophy and Psychology of Loneliness

BEN LAZARE MIJUSKOVIC

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Ben Lazare Mijuskovic, PhD., LCSW possesses the rare interdisciplinary pedigree which empowers him to speak to both academic and practical concerns. With advanced degrees in philosophy and literature, Mijuskovic examines numerous aspects of loneliness in his sweeping study, *Feeling Lonesome: The Philosophy and Psychology of Loneliness*. His three decades as a licenced therapist grounds his arguments in practical, clinical experience. Mijuskovic has observed loneliness at play in children, adolescents, and adults in psychiatric hospitals, medical hospitals, state institutions and mental health facilities. *Feeling Lonesome* encapsulates his lifelong study and extends a rich philosophical exploration of rationalism and of phenomenology in order to caution practitioners about the dangers of empirical, behavioural, and cognitive approaches to mental health. Mijuskovic's work serves as a mediator between two academic communities and deserves careful attention from both philosophical and psychological audiences.

Feeling Lonesome opens with a brief chapter on historical and conceptual foundations to assert loneliness is an *a priori* state of existence rooted in the nature of self-reflexivity