data, since that would perhaps augment the well-chosen qualitative examples. Overall, the two books reviewed here reflect good scholarship, although expansion is necessary to help disaggregate changes in momentum that occur when cultural politics converges with real-time social and political circumstances in the policy arena.

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Aesthetics and World Politics by **Roland Bleiker.** Basingstoke: Palgrave, 2009. 271pp., £57.50, ISBN 978 1 4039 8976 5

Deleuze and Guattari: Aesthetics and Politics by **Robert Porter.** Cardiff: University of Wales, 2009. 136pp., £75.00, ISBN 978 0 7083 2159 1

'Writing novels is not the road to power. ... At their best writers change the way readers read', said American writer Philip Roth,[1] whose novels have repeatedly sparked the interest of political scientists. Roland Bleiker addresses in his treatise sceptics such as Roth, and shows how literature can be more than a pleasurable pastime. In Bleiker's eyes, the main reason for IR scholars to branch out and consult literature and art is the emotional dimension they convey, as has also been argued by Martha Nussbaum with regard to political science in general: 'Since art is not the language of habit, ... it may even create a certain "mental and emotional alertness" – an encouragement to ... promote debate about issues that would otherwise remain silenced or marginalised' (p. 11).

In nine chapters Bleiker first covers the general and theoretical aspects of how political science can learn from poetry and then provides five in-depth studies of single poets or poetry movements. The first chapter gives a good overview of the existing literature on IR and aesthetic sources, showing how music, popular culture and other artistic expressions have inspired political scientists. 'Art after 9/11' then explores how art can allow scholars to contemplate security problems from previously unknown angles. Thereby, Bleiker explains how a 'romanquête' exemplifies controversies regarding the representation of political events, or how a song gains a political dimension. Fittingly, the third chapter is dedicated to the counterpart of the aesthetic, the sublime. Bleiker shows how sublime political events supersede our cognitive abilities and how the sublime is captured in aesthetic forms, which let us gain access to the subliminal. The fourth chapter serves as a transitory introduction to the subsequent case studies, and begins by showing why language should not be regarded as a mere tool, sensitising the reader to the political importance of metaphors. In this context, Bleiker argues, poetry is of particular interest for political scientists, since poets play with language, problematise it and thus enable its mechanisms to be explored. In the following five chapters, Bleiker tests his theses by critically reading the poetry of, for instance, Paul Celan on Auschwitz, rebellious East German poets such as Durs Grünbein, and the constant Nobel Prize candidate from Korea, Ko Un.

Bleiker does not shy away from addressing critics of the aesthetic turn in IR, although Simon Stow might have found some of his questions unanswered (see *Political Studies Review*, 7 (1), pp. 141–2). A literary theorist might also take issue with Bleiker's claim that 'As a scholar of international relations I can take from the field of literature whatever I need, without either having to address all disciplinary debates in literary theory or basing this "appropriation" on purely personal and arbitrary grounds' (p. 178). To uncover fully the potential of aesthetic sources and launch an interdisciplinary dialogue, one might argue, it is likewise necessary to approach the source in question with the tools of the discipline normally concerned with it.

Consequently, it would be rewarding for political scientists interested in aesthetic sources to consult Robert Porter's concise introduction to the writings of Gilles Deleuze and Félix Guattari on the arts. Deleuze and Guattari have proved just as important to political theory as to literary theory, the rhizome being a routinely used metaphor nowadays. It is indeed the book written in rhizomatic form to which Porter dedicates most room, namely the second volume of *Capitalism and Schizophrenia*, *A Thousand Plateaus*. In three parts, Porter tackles the ideas of Deleuze and Guattari on aesthetic forms in order to explore the idea that 'the arts as such can be thought to be forms of political theory' (p. 1). Part I is dedicated to *A Thousand Plateaus* and the conception of language and literature, particularly the authors' reading of Franz Kafka's *The Trial*. In the following part, Porter turns to plateau seven, faciality, and contrasts the Deleuze-Guattarian

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understanding of the face with Emmanuel Levinas' concept thereof, closing with a contemplation of Deleuze's analysis of Francis Bacon's paintings. The final part is dedicated to *What is Philosophy?* and the Deleuze-Guattarian conception of architecture, which Porter takes as an invitation for a very engaging contemplation of his home town, Belfast.

While Bleiker's monograph is a fascinating journey through political poetry, and will hopefully motivate scholars and students to turn more often to verse, Porter's take on the aesthetics of Deleuze and Guattari addresses readers who are already acquainted with post-structuralist thought. Although many important Deleuze-Guattarian terms are well explained and a succinct style makes his treatise an agreeable read, the book does require a solid understanding of post-structuralism. Both monographs, however, are a valuable addition on the shelves of political scientists interested in the potential of the arts.

Note

1 Philip Roth, *Reading Myself and Others* (Vintage, 2001), p. 147.

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Political Leadership, Parties and Citizens: The Personalisation of Leadership by **Jean Blondel and Jean-Louis Thiebault (eds) with Katarzyna Czernicka, Takashi Inoguchi, Ukrist Pathmanand and Fulvio Venturino.** Abingdon: Routledge, 2010. 292pp., £75.00, ISBN 978 0 415 54736 9

Political Leadership, Parties and Citizens is an interesting book that challenges political scientists to make greater use of psychological concepts and approaches. It takes as its starting point the declining importance of social cleavages in explaining political behaviour, particularly in Europe, and posits that personalised leadership has become more important in the relationship between citizens and political parties. The book is split into two parts. The first sets out a general framework for exploring personalised leadership, a distinct class of leadership: it is about a party leader's 'mobilisation of psychological resources' when influencing followers and citizens (p. 32). Blondel and Thiebault identify three crucial relationships between personalised leaders and citizens: first, the discourse that leaders develop in their attempt to reach out to citizens; second, the means used by leaders to link with supporters and citizens, in particular if and how they employ clientelism, patronage and the media; and third, citizens' reactions to leaders, in the form of notoriety, popularity and charisma. The second part of the book comprises eleven case studies of personalised leadership, including Britain's Tony Blair and Margaret Thatcher, France's Jacques Chirac, Italy's Silvio Berlusconi, Poland's Lech Walesa, Japan's Junichiro Koizumi and Thailand's Thaksin Shinawatra.

Both parts are rewarding, and the theoretical framework for considering personalised leadership is thorough, making the book an important addition to the literature. However, the conceptualisation of personalised leadership is not always as clear as it could be; the book would have benefited from a simple, straightforward definition of the concept, for instance. Somewhat surprisingly, there is also no mention of Richard Neustadt's *Presidential Power* (1960), which deals with a leader's mobilisation of psychological resources, albeit in a very different context. More might also have been done to apply systematically the authors' prospective methodology for analysing personalised leadership in the case studies. As it is, some of the case studies, though illuminating, have a rather thin evidential base. Those of Thatcher and Blair, with which this reviewer is most familiar, draw a little too much on Andrew Marr's *A History of Modern Britain* (2007). More generally, the book is sometimes hampered by a number of typos and inconsistencies in presentation.

The book will certainly be of interest to scholars and students of executive politics, political and party leadership and comparative politics, not least for the interesting questions it raises. But for general readers, because of its cost, this book is probably one to be borrowed from the library shelves.

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The Scientific Way of Warfare: Order and Chaos on the Battlefields of Modernity by **Antoine Bousquet.** London: Hurst, 2009. 265pp, £15.99, ISBN 978 1 85065 945 7

The Scientific Way of Warfare: Order and Chaos on the Battlefields of Modernity deals with the scientific way of

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