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## Some recent books

*A Defense Of Intellectual Property Rights*, by Richard A. Spinello and Maria Bottis, is that rare creature these days -- a book on intellectual property rights that is not predicated by the considerations of economics and the demands of the marketplace. A little unfashionably, the authors argue the case that intellectual property rights are justified on non-economic grounds. Then they get a tiny little bit more fashionable, since they believe that the rationale for this moral justification is primarily inspired by the philosophy of John Locke (in this they are not alone: Lior Zemer has waved the Locke supporters' club banner when justifying his views on authorship in copyright, and Uma Suthersanen too has favoured his approach). Adds the publisher's web-blurb:

"In the process of defending Locke, the authors confront the deconstructionist critique of intellectual property rights and remove the major barriers interfering with a proper understanding of authorial entitlement. The book also familiarizes the reader with the rich historical and legal tradition **[the words 'rich historical and legal tradition' depress this Kat: they remind him of all the things the British government has changed for the sake of change in recent years. It's almost as though being a rich tradition is a sort of death warrant]** behind intellectual property protection".

Richard Spinello is Associate Research Professor in the Carroll School of Management, Boston College, US; Maria Bottis lectures in the Department of Archive and Library Sciences of the Ionian University, Greece. This combination conjures up images of dynamic management skills blended with patient research lovingly harvested from the dusty vaults of archived materials. At any rate, it works well. Defending IP rights in this cynical age is about as much fun as proving the existence of fairies, but at least these authors have done a credible job of it. Like ants, humans are tireless workers in their various creative activities; unlike ants, they are individuals and the protection of their differences -- and the cultivation of the personal output which distinguishes them from one another -- can itself provide a reason for protection.

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