

The Human Condition Hannah Arendt

The past year has seen a resurgence of interest in the political thinker Hannah Arendt, “the theorist of beginnings,” whose work probes the logics underlying unexpected transformations—from totalitarianism to revolution. A work of striking originality, *The Human Condition* is in many respects more relevant now than when it first appeared in 1958. In her study of the state of modern humanity, Hannah Arendt considers humankind from the perspective of the actions of which it is capable. The problems Arendt identified then—diminishing human agency and political freedom, the paradox that as human powers increase through technological and humanistic inquiry, we are less equipped to control the consequences of our actions—continue to confront us today. This new edition, published to coincide with the sixtieth anniversary of its original publication, contains Margaret Canovan’s 1998 introduction and a new foreword by Danielle Allen. A classic in political and social theory, *The Human Condition* is a work that has proved both timeless and perpetually timely. Hannah Arendt’s 1958 *The Human Condition* was an impassioned philosophical reconsideration of the goals of being human. In its arguments about the kind of lives we should lead and the political engagement we should strive for, Arendt’s interpretative skills come to the fore, in a brilliant display of what high-level interpretation can achieve for critical thinking. Good interpretative thinkers are characterised by their ability to clarify meanings, question accepted definitions and posit good, clear definitions that allow their other critical thinking skills to take arguments deeper and further than most. In many ways, *The Human Condition* is all about definitions. Arendt’s aim is to lay out an argument for political engagement and active

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participation in society as the highest goals of human life; and to this end she sets about defining a hierarchy of ways of living a “vita activa,” or active life. The book sets about distinguishing between our different activities under the categories of “labor”, “work”, and “action” – each of which Arendt carefully redefines as a different level of active engagement with the world. Following her clear and careful laying out of each word’s meaning, it becomes hard to deny her argument for the life of “action” as the highest human goal.

Hannah Arendt (1906-1975) is likely to be the first woman to join the canon of the great philosophers. Arendt's work has attracted a huge volume of scholarship. This collection reprints papers from the USA, Germany, France and the UK, where further scholarly work is emerging at an increasing pace. Given that there was vigorous debate of her work in her lifetime, that there have since been several waves of evaluation and re-evaluation, and because a new generation of scholars is now coming to her work, a systematic collection of the critical assessments of her thought is extremely timely.

In the second volume of *The Origins of Totalitarianism*, the political theorist traces the decline of European colonialism and the outbreak of WWI. Since it was first published in 1951, *The Origins of Totalitarianism* has been recognized as the definitive philosophical account of the totalitarian mindset. A probing analysis of Nazism, Stalinism, and the “banality of evil”, it remains one of the most referenced works in studies and discussions of totalitarian movements around the world. In this second volume, *Imperialism*, Dr. Hannah Arendt examines the cruel epoch of declining European colonial imperialism from 1884 to the outbreak of the First World War. Through portraits of Disraeli, Cecil Rhodes, Gobineau, Proust, and T.E. Lawrence, Arendt illustrates how this era ended with the decline of the nation-state and the disintegration of

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Europe's class society. These two events, Arendt argues, generated totalitarianism, which in turn produced the Holocaust. "The most original and profound—therefore the most valuable—political theorist of our times."—Dwight MacDonald, *The New Leader* Winner of the Francis Parkman Prize, Society of American Historians "A tour de force. . . . No one has ever written a book on the Declaration quite like this one."—Gordon Wood, *New York Review of Books* Featured on the front page of the *New York Times*, *Our Declaration* is already regarded as a seminal work that reinterprets the promise of American democracy through our founding text. Combining a personal account of teaching the Declaration with a vivid evocation of the colonial world between 1774 and 1777, Allen, a political philosopher renowned for her work on justice and citizenship reveals our nation's founding text to be an animating force that not only changed the world more than two-hundred years ago, but also still can. Challenging conventional wisdom, she boldly makes the case that the Declaration is a document as much about political equality as about individual liberty. Beautifully illustrated throughout, *Our Declaration* is an "uncommonly elegant, incisive, and often poetic primer on America's cardinal text" (David M. Kennedy).

The author argues that Hannah Arendt's self-translation of her book *The Human Condition*, from excellent German into poor English, significantly and unnecessarily compromised its readability. Arendt could have asked for editorial assistance with her English but clearly chose not to do so. On the basis of this premise, the author goes on to suggest that there may be a larger, as yet unremarked, educational problem in the English-speaking world: translated philosophy texts are assigned for reading without making students aware of the impact that translation can have on coherence. The naïve acceptance, by English-only readers, of

incoherent wording as though it were a mark of stylistic eccentricity or semantic innovation, is defined as the translation-induced lionization of text or TILT. The problem is further exacerbated by an epidemic of infectious monolingualism in the English-speaking world. While a return to polyglotism in higher education, once a highly valued skill directly relevant to the reading and understanding of philosophical and literary works, would be ideal, the teaching of translation theory plus slow-reading is proposed as a more realistic and very feasible solution. Hannah Arendt's last philosophical work was an intended three-part project entitled *The Life of the Mind*. Unfortunately, Arendt lived to complete only the first two parts, *Thinking and Willing*. Of the third, *Judging*, only the title page, with epigraphs from Cato and Goethe, was found after her death. As the titles suggest, Arendt conceived of her work as roughly parallel to the three *Critiques of Immanuel Kant*. In fact, while she began work on *The Life of the Mind*, Arendt lectured on "Kant's Political Philosophy," using the *Critique of Judgment* as her main text. The present volume brings Arendt's notes for these lectures together with other of her texts on the topic of judging and provides important clues to the likely direction of Arendt's thinking in this area.

In this stimulating collection of studies, Dr. Arendt, from the standpoint of a political philosopher, views the crises of the 1960s and early '70s as challenges to the American form of government. The book begins with "Lying in Politics," a penetrating analysis of the Pentagon Papers that deals with the role of image-making and public relations in politics. "Civil Disobedience" examines the various opposition movements from the Freedom Riders to the war resisters and the segregationists. "Thoughts on Politics and Revolution," cast in the form of an interview, contains a commentary to the author's theses in "On Violence." Through the

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connected essays, Dr. Arendt examines, defines, and clarifies the concerns of the American citizen of the time.--From publisher description.

The title of our collection is owed to Hannah Arendt herself. Writing to Karl Jaspers on August 6, 1955, she spoke of how she had only just begun to really love the world and expressed her desire to testify to that love in the title of what came to be published as *The Human Condition*: "Out of gratitude, I want to call my book about political theories *Amor Mundi*. "t In retrospect, it was fitting that *amor mundi*, love of the world, never became the title of only one of Arendt's studies, for it is the theme which permeates all of her thought. The purpose of this volume's articles is to pay a critical tribute to this theme by exploring its meaning, the cultural and intellectual sources from which it derives, as well as its resources for contemporary thought and action. We are privileged to include as part of the collection two previously unpublished lectures by Arendt as well as a rarely noticed essay which she wrote in 1964. Taken together, they engrave the central features of her vision of *amor mundi*. Arendt presented "Labor, Work, Action" on November 10, 1964, at a conference "Christianity and Economic Man: Moral Decisions in an Affluent Society," which was held at the Divinity School of the University of Chicago.

Hannah Arendt's work has been noted for its unorthodox and eclectic style. This book aims to show that her unusual approach in fact reflects a consistent and distinctive conception of, and way of doing, political theory. This is established through close readings of her most influential works. In light of these readings Steve Buckler argues that Arendt's work is of continuing relevance in offering an important and challenging alternative to the more orthodox methods that are characteristic of modern political theory in both its analytical and post-analytical forms.

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The Anthem Companion to Hannah Arendt offers a unique collection of essays on one of the twentieth century's greatest thinkers. The companion encompasses Arendt's most salient arguments and major works – The Origins of Totalitarianism, The Human Condition, Eichmann in Jerusalem, On Revolution and The Life of the Mind. The volume also examines Arendt's intellectual relationships with Max Weber, Karl Mannheim and other key social scientists. Although written principally for students new to Arendt's work, The Anthem Companion to Hannah Arendt also engages the most avid Arendt scholar.

The brilliant thinker who taught us about the banality of evil explores another brilliant thinker and his concept of love. Hannah Arendt, the author of The Origins of Totalitarianism and The Human Condition, began her scholarly career with an exploration of Saint Augustine's concept of caritas, or neighborly love, written under the direction of Karl Jaspers and the influence of Martin Heidegger. After her German academic life came to a halt in 1933, Arendt carried her dissertation into exile in France, and years later took the same battered and stained copy to New York. During the late 1950s and early 1960s, as she was completing or reworking her most influential studies of political life, Arendt was simultaneously annotating and revising her dissertation on Augustine, amplifying its argument with terms and concepts she was using in her political works of the same period. The dissertation became a bridge over which Arendt traveled back and forth between 1929 Heidelberg and 1960s New York, carrying with her Augustine's question about the possibility of social life in an age of rapid political and moral change. In Love and Saint Augustine, political science professor Joanna Vecchiarelli Scott and philosophy professor Judith Chelius Stark make this important early work accessible for the first time. Here is a completely corrected and revised English translation that incorporates

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Arendt's own substantial revisions and provides additional notes based on letters, contracts, and other documents as well as the recollections of Arendt's friends and colleagues during her later years. "Both the dissertation and the accompanying essay are accessible to informed lay readers. Scott and Stark's conclusions about the cohesive evolution of Arendt's thought are compelling but leave room for continuing discussion."—Library Journal "A revelation."—Kirkus Reviews

For the first time, the full story of the conflict between two of the twentieth century's most important thinkers—and how their profound disagreements continue to offer important lessons for political theory and philosophy Two of the most iconic thinkers of the twentieth century, Hannah Arendt (1906–1975) and Isaiah Berlin (1909–1997) fundamentally disagreed on central issues in politics, history and philosophy. In spite of their overlapping lives and experiences as Jewish émigré intellectuals, Berlin disliked Arendt intensely, saying that she represented "everything that I detest most," while Arendt met Berlin's hostility with indifference and suspicion. Written in a lively style, and filled with drama, tragedy and passion, Hannah Arendt and Isaiah Berlin tells, for the first time, the full story of the fraught relationship between these towering figures, and shows how their profoundly different views continue to offer important lessons for political thought today. Drawing on a wealth of new archival material, Kei Hiruta traces the Arendt–Berlin conflict, from their first meeting in wartime New York through their widening intellectual chasm during the 1950s, the controversy over Arendt's 1963 book *Eichmann in Jerusalem*, their final missed opportunity to engage with each other at a 1967 conference and Berlin's continuing animosity toward Arendt after her death. Hiruta blends political philosophy and intellectual history to examine key issues that simultaneously

connected and divided Arendt and Berlin, including the nature of totalitarianism, evil and the Holocaust, human agency and moral responsibility, Zionism, American democracy, British imperialism and the Hungarian Revolution. But, most of all, Arendt and Berlin disagreed over a question that goes to the heart of the human condition: what does it mean to be free?

This outstanding collection of essays explores Hannah Arendt's thought against the background of recent world-political events unfolding since September 11, 2001, and engages in a contentious dialogue with one of the greatest political thinkers of the past century, with the conviction that she remains one of our contemporaries. Themes such as moral and political equality, action, judgment and freedom are re-evaluated with fresh insights by a group of thinkers who are themselves well known for their original contributions to political thought. Other essays focus on novel and little-discussed themes in the literature by highlighting Arendt's views of sovereignty, international law and genocide, nuclear weapons and revolutions, imperialism and Eurocentrism, and her contrasting images of Europe and America. Each essay displays not only superb Arendt scholarship but also stylistic flair and analytical tenacity.

Debating Humanity explores sociological and philosophical efforts to delineate key features of humanity that identify us as members of the human species. After challenging the normative contradictions of contemporary posthumanism, this book goes back to the foundational debate on humanism between Jean-Paul Sartre and Martin Heidegger in the 1940s and then re-assesses the implicit and explicit anthropological arguments put forward by seven leading postwar theorists: self-

transcendence (Hannah Arendt), adaptation (Talcott Parsons), responsibility (Hans Jonas), language (Jrgen Habermas), strong evaluations (Charles Taylor), reflexivity (Margaret Archer) and reproduction of life (Luc Boltanski). Genuinely interdisciplinary and boldly argued, Daniel Chernilo has crafted a novel philosophical sociology that defends a universalistic principle of humanity as vital to any adequate understanding of social life.

This book examines the nature of totalitarianism as interpreted by some of the finest minds of the twentieth century. It focuses on Hannah Arendt's claim that totalitarianism was an entirely unprecedented regime and that the social sciences had integrally misconstrued it. A sociologist who is a critical admirer of Arendt, Baehr looks sympathetically at Arendt's objections to social science and shows that her complaints were in many respects justified. Avoiding broad disciplinary endorsements or dismissals, Baehr reconstructs the theoretical and political stakes of Arendt's encounters with prominent social scientists such as David Riesman, Raymond Aron, and Jules Monnerot. In presenting the first systematic appraisal of Arendt's critique of the social sciences, Baehr examines what it means to see an event as unprecedented. Furthermore, he adapts Arendt and Aron's philosophies to shed light on modern Islamist terrorism and to ask whether it should be categorized alongside Stalinism and National Socialism as totalitarian.

Always connect—that is the imperative of today's media. But what about those

moments when media cease to function properly, when messages go beyond the sender and receiver to become excluded from the world of communication itself—those messages that state: “There will be no more messages”? In this book, Alexander R. Galloway, Eugene Thacker, and McKenzie Wark turn our usual understanding of media and mediation on its head by arguing that these moments reveal the ways the impossibility of communication is integral to communication itself—instances they call excommunication. In three linked essays, *Excommunication* pursues this elusive topic by looking at mediation in the face of banishment, exclusion, and heresy, and by contemplating the possibilities of communication with the great beyond. First, Galloway proposes an original theory of mediation based on classical literature and philosophy, using Hermes, Iris, and the Furies to map out three of the most prevalent modes of mediation today—mediation as exchange, as illumination, and as network. Then, Thacker goes boldly beyond Galloway’s classification scheme by examining the concept of excommunication through the secret link between the modern horror genre and medieval mysticism. Charting a trajectory of examples from H. P. Lovecraft to Meister Eckhart, Thacker explores those instances when one communicates or connects with the inaccessible, dubbing such modes of mediation “haunted” or “weird” to underscore their inaccessibility. Finally, Wark evokes the poetics of the infuriated swarm as a queer politics of heresy that deviates from both media theory and the traditional left. He posits a critical theory that celebrates heresy and that is distinct from

those that now venerate Saint Paul. Reexamining commonplace definitions of media, mediation, and communication, *Excommunication* offers a glimpse into the realm of the nonhuman to find a theory of mediation adequate to our present condition.

John Kekes offers a response to the growing disenchantment in the Western world with contemporary life. He defends a realistic view of the human condition that rejects both facile optimism and gloomy pessimism. While acknowledging that the scheme of things is indifferent to our fortunes, he shows that we do have the resources to improve our lives.

In the first volume of her landmark philosophical work, *The Origins of Totalitarianism*, the political theorist traces the rise of antisemitism in Europe. Since it was first published in 1951, *The Origins of Totalitarianism* has been recognized as the definitive philosophical account of the totalitarian mindset. A probing analysis of Nazism, Stalinism, and the “banality of evil”, it remains one of the most referenced works in studies and discussions of totalitarian movements around the world. In this first volume, *Antisemitism*, Dr. Hannah Arendt traces the rise of antisemitism to Central and Western European Jewish history during the 19th century. With the appearance of the first political activity by antisemitic parties in the 1870s and 1880s, Arendt states, the machinery that led to the horrors of the Holocaust was set in motion. The Dreyfus Affair, in Arendt’s view, was “a kind of dress rehearsal”—the first modern use of antisemitism as an instrument of public policy and of hysteria as a political weapon. “The most

original and profound—therefore the most valuable—political theorist of our times.”—Dwight MacDonald, *The New Leader*

From the author of *Eichmann in Jerusalem* and *The Origins of Totalitarianism*, “a book to think with through the political impasses and cultural confusions of our day” (*Harper’s Magazine*) Hannah Arendt’s insightful observations of the modern world, based on a profound knowledge of the past, constitute an impassioned contribution to political philosophy. In *Between Past and Future* Arendt describes the perplexing crises modern society faces as a result of the loss of meaning of the traditional key words of politics: justice, reason, responsibility, virtue, and glory. Through a series of eight exercises, she shows how we can redistill the vital essence of these concepts and use them to regain a frame of reference for the future. To participate in these exercises is to associate, in action, with one of the most original and fruitful minds of the twentieth century.

A reinterpretation of the political thought of Hannah Arendt, strengthening Arendt's claim to be regarded as one of the most significant political thinkers of the twentieth century.

This book is a vigorous reassessment of the nature of politics and political theorizing.

Discusses the nature of thought and volition, examines past philosophical theories, and clarifies the relation between will and freedom

Hannah Arendt's 1958 *The Human Condition* was an impassioned philosophical reconsideration of the goals of being human. In its arguments about the kind of lives we should lead and the political engagement we should strive for, Arendt's interpretative skills come to the fore, in a brilliant display of what high-level interpretation can achieve for critical thinking. Good interpretative thinkers are characterised by their ability to clarify meanings, question accepted definitions and posit good, clear definitions that allow their other critical thinking skills to take arguments deeper and further than most. In many ways, *The Human Condition* is all about definitions. Arendt's aim is to lay out an argument for political engagement and active participation in society as the highest goals of human life; and to this end she sets about defining a hierarchy of ways of living a "vita activa," or active life. The book sets about distinguishing between our different activities under the categories of "labor," "work," and "action" - each of which Arendt carefully redefines as a different level of active engagement with the world. Following her clear and careful laying out of each word's meaning, it becomes hard to deny her argument for the life of "action" as the highest human goal.

How to avoid disease, how to breed successfully and how to live to a reasonable age, are questions that have perplexed mankind throughout history. This 2005

book explores our progress in understanding these challenges, and the risks and rewards of our attempts to find solutions. From the moment of conception, nutrition and exposure to microbes or alien chemicals have consequences that are etched into our cells and genomes. Such events have a crucial impact on development in utero and in childhood, and later, on the way we age, respond to infection, or the likelihood of developing chronic diseases, including cancer. The issues covered include the powerful influence of infectious disease on human society, the burden of our genetic legacy and the lottery of procreation. The author discusses how prospects for human life might continually improve as biomedicine addresses these problems and also debates the ethical checkpoints encountered.

What is the impact of information and communication technologies (ICTs) on the human condition? In order to address this question, in 2012 the European Commission organized a research project entitled The Onlife Initiative: concept reengineering for rethinking societal concerns in the digital transition. This volume collects the work of the Onlife Initiative. It explores how the development and widespread use of ICTs have a radical impact on the human condition. ICTs are not mere tools but rather social forces that are increasingly affecting our self-conception (who we are), our mutual interactions (how we socialise); our

conception of reality (our metaphysics); and our interactions with reality (our agency). In each case, ICTs have a huge ethical, legal, and political significance, yet one with which we have begun to come to terms only recently. The impact exercised by ICTs is due to at least four major transformations: the blurring of the distinction between reality and virtuality; the blurring of the distinction between human, machine and nature; the reversal from information scarcity to information abundance; and the shift from the primacy of stand-alone things, properties, and binary relations, to the primacy of interactions, processes and networks. Such transformations are testing the foundations of our conceptual frameworks. Our current conceptual toolbox is no longer fitted to address new ICT-related challenges. This is not only a problem in itself. It is also a risk, because the lack of a clear understanding of our present time may easily lead to negative projections about the future. The goal of *The Manifesto*, and of the whole book that contextualises, is therefore that of contributing to the update of our philosophy. It is a constructive goal. The book is meant to be a positive contribution to rethinking the philosophy on which policies are built in a hyperconnected world, so that we may have a better chance of understanding our ICT-related problems and solving them satisfactorily. *The Manifesto* launches an open debate on the impacts of ICTs on public spaces, politics and societal

expectations toward policymaking in the Digital Agenda for Europe's remit. More broadly, it helps start a reflection on the way in which a hyperconnected world calls for rethinking the referential frameworks on which policies are built. Professor John Douglas Macready offers a post-foundational account of human dignity by way of a reconstructive reading of Hannah Arendt. He argues that Arendt's experience of political violence and genocide in the twentieth century, as well as her experience as a stateless person, led her to rethink human dignity as an intersubjective event of political experience. By tracing the contours of Arendt's thoughts on human dignity, Professor Macready offers convincing evidence that Arendt was engaged in retrieving the political experience that gave rise to the concept of human dignity in order to move beyond the traditional accounts of human dignity that relied principally on the status and stature of human beings. This allowed Arendt to retrofit the concept for a new political landscape and reconceive human dignity in terms of stance—how human beings stand in relationship to one another. Professor Macready elucidates Arendt's latent political ontology as a resource for developing strictly political account of human dignity that he calls conditional dignity—the view that human dignity is dependent on political action, namely, the preservation and expression of dignity by the person, and/or the recognition by the political community. He argues that it

is precisely this “right” to have a place in the world—the right to belong to a political community and never to be reduced to the status of stateless animality—that indicates the political meaning of human dignity in Arendt’s political philosophy.

Hannah Arendt and the Challenge of Modernity explores the theme of human rights in the work of Hannah Arendt. Parekh argues that Arendt's contribution to this debate has been largely ignored because she does not speak in the same terms as contemporary theoreticians of human rights. Beginning by examining Arendt’s critique of human rights, and the concept of "a right to have rights" with which she contrasts the traditional understanding of human rights, Parekh goes on to analyze some of the tensions and paradoxes within the modern conception of human rights that Arendt brings to light, arguing that Arendt’s perspective must be understood as phenomenological and grounded in a notion of intersubjectivity that she develops in her readings of Kant and Socrates.

Easy and Effective Strategies to Jumpstart a Sustainable, Waste-Free Lifestyle

We have a worldwide trash epidemic. The average American disposes of 4.4 pounds of garbage per day, and our landfills hold 254 million tons of waste. What if there were a simple—and fun—way for you to make a difference? What if you could take charge of your own waste, reduce your carbon footprint, and make an

individual impact on an already fragile environment? A zero waste lifestyle is the answer—and Shia Su is living it. Every single piece of unrecyclable garbage Shia has produced in one year fits into a mason jar—and if it seems overwhelming, it isn't! In *Zero Waste*, Shia demystifies and simplifies the zero waste lifestyle for the beginner, sharing practical advice, quick solutions, and tips and tricks that will make trash-free living fun and meaningful. Learn how to: Build your own zero waste kit Prepare real food—the lazy way Make your own DIY household cleaners and toiletries Be zero waste even in the bathroom! And more! Be part of the solution! Implement these small changes at your own pace, and restructure your life to one of sustainable living for your community, your health, and the earth that sustains you.

'Substantial' excerpts from three main works: *The origins of totalitarianism*, *The human condition*, and *Eichmann in Jerusalem* as well as essays and correspondence.

A work of striking originality bursting with unexpected insights, *The Human Condition* is in many respects more relevant now than when it first appeared in 1958. In her study of the state of modern humanity, Hannah Arendt considers humankind from the perspective of the actions of which it is capable. The problems Arendt identified then—diminishing human agency and political freedom,

the paradox that as human powers increase through technological and humanistic inquiry, we are less equipped to control the consequences of our actions—continue to confront us today. This new edition, published to coincide with the fortieth anniversary of its original publication, contains an improved and expanded index and a new introduction by noted Arendt scholar Margaret Canovan which incisively analyzes the book's argument and examines its present relevance. A classic in political and social theory, *The Human Condition* is a work that has proved both timeless and perpetually timely. Hannah Arendt (1906-1975) was one of the leading social theorists in the United States. Her *Lectures on Kant's Political Philosophy* and *Love and Saint Augustine* are also published by the University of Chicago Press.

A distinguished team of contributors examines the primary themes of Arendt's multi-faceted thought.

"It is hard to put this profound book into a category. Despite the author's criticisms of Thoreau, it is more like *Walden* than any other book I have read. . . . The book makes great strides toward bringing the best insights from medieval philosophy and from contemporary environmental ethics together. Anyone interested in both of these areas must read this book."—Daniel A. Dombrowski, *The Thomist* "Those who share Kohák's concern to understand nature as other

than a mere resource or matter in motion will find his temporally oriented interpretation of nature instructive. It is here in particular that Kohák turns moments of experience to account philosophically, turning what we habitually overlook or avoid into an opportunity and basis for self-knowledge. This is an impassioned attempt to see the vital order of nature and the moral order of our humanity as one."—Ethics

"Peg Birmingham's reading of Arendt's work is absolutely unique. She seeks nothing less than an ontological foundation of the political, and in particular, the notion of human rights." -- Bernard Flynn, The New School for Social Research

Hannah Arendt's most important contribution to political thought may be her well-known and often-cited notion of the "right to have rights." In this incisive and wide-ranging book, Peg Birmingham explores the theoretical and social foundations of Arendt's philosophy on human rights. Devoting special consideration to questions and issues surrounding Arendt's ideas of common humanity, human responsibility, and natality, Birmingham formulates a more complex view of how these basic concepts support Arendt's theory of human rights. Birmingham considers Arendt's key philosophical works along with her literary writings, especially those on Walter Benjamin and Franz Kafka, to reveal the extent of Arendt's commitment to humanity even as violence, horror, and pessimism

overtook Europe during World War II and its aftermath. This current and lively book makes a significant contribution to philosophy, political science, and European intellectual history.

Such is the dire prophecy of Bruce Bueno de Mesquita, David Newman, and Alvin Rabushka, whose *Red Flag over Hong Kong* casts a cold eye on the future prospects of "the world's best example of the free-market economy, working as textbooks say it should." Applying to that unknown future a dynamic model of decision making that rests on the collection of data from a wide range of expert observers, the authors boldly seek to quantify human behavior and so derive a precise and reliable early forecast of Hong Kong's destiny at the hands of its communist masters.

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