This is a vigorous reassessment of the nature of politics and political theorizing. 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 describes how prospects for human life might continually improve as biomedicine addresses these problems and also debates the ethical checkpoints encountered. Each of the books that Hannah Arendt published in her lifetime was unique, and to this day each continues to provoke fresh thought and interpretations. This was never more true than for Eichmann in Jerusalem, her account of the trial of Adolf Eichmann, where she first used the phrase “the banality of evil.” Her consternation over how a man who was neither a monster nor a demon could nevertheless be an agent of the most extreme evil evoked derision, outrage, and misunderstanding. The firestorm of controversy prompted Arendt to redress fundamental questions and concerns about the nature of evil and the making of moral choices. Responsibility and Judgment gathers together unpublished writings from the last decade of Arendt’s life, as she struggled to explicate the meaning of Eichmann in Jerusalem. At the heart of this book is a profound ethical investigation, “Some Questions of Moral Philosophy”; in it Arendt confronts the inadequacy of traditional moral “truths” as standards to judge what we are capable of doing, and she examines anew our ability to distinguish good from evil and right from wrong. We see how Arendt comes to understand that alongside the radical evil she had addressed in earlier analyses of totalitarianism, there exists a more pernicious evil, independent of political ideology, whose execution is limitless when the perpetrator feels no remorse and can forget his acts as soon as they are committed. Responsibility and Judgment is an essential work for understanding Arendt’s conception of morality; it is also an indispensable investigation into some of the most troubling and important issues of our time.

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.

"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

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 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

The Human Condition (Second Edition) University of Chicago Press

"I have read through both volumes of Arendt's work. It 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 influential book The Human Condition is a profound ethical investigation, raising fundamental questions and concerns about the nature of evil and the making of moral choices. Responsibility and Judgment is a comprehensive collection of her unpublished writings from the last decade of her life, expanding on her earlier analyses of totalitarianism. The author argues that Arendt's English translation of her work was compromised, and presents a more realistic and feasible solution. This book is essential for understanding Arendt's conception of morality and the significant issues of our time." —Ethics
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.

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.”—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 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.

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

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.

John Ke kes 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.

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. ” 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 a- ticles 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 conte- porary thought and action. We are privileged to include as part of the collection two previously unpub- lished 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 2 was held at the Divinity School of the University of Chicago.

First published in 1993, Routledge is an imprint of Taylor & Francis, an informa company.

Hannah Arendt is one of the most renowned political thinkers of the twentieth century, and her work has never been more relevant than it is today. Born in Germany in 1906, Arendt published her first book at the age of twenty-three, before turning away from the world of academic philosophy to reckoning with the rise of the Third Reich. After World War II, Arendt became one of the most prominent—and controversial—public intellectuals of her time, publishing influential works such as The Origins of Totalitarianism, The Human Condition, and Eichmann in Jerusalem. Samantha Rose Hill weaves together new biographical detail, archival documents, poems, and correspondence to reveal a woman whose passion for the life of the mind was nourished by her love of the world.

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 Shi Su is living it. Every single piece of recyclable garbage Shi has produced in one year fits into a mason jar—and if it seems overwhelming, it isn't! In Zero Waste, Shi 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. 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, amplying 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 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

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. 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 tell, 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?

Hannah Arendt is one of the most prominent thinkers of modern times, whose profound influence extends across philosophy, politics, law, history, international relations, sociology, and literature. Presenting new and powerful ways to think about human freedom and responsibility, Arendt’s work has provoked intense debate and controversy. ‘Hannah Arendt: Key Concepts’ explores the central ideas of Arendt’s thought, such as freedom, action, power, judgement, evil, forgiveness and the social. Bringing together an international team of contributors, the essays provide lucid accounts of Arendt’s fundamental themes and their ethical and political implications. The specific concepts Arendt deployed to make sense of the human condition, the phenomena of political violence, terror and totalitarianism, and the prospects of sustaining a shared public world are all examined. ‘Hannah Arendt: Key Concepts’ consolidates the disparate strands of Arendt’s thought to provide an accessible and essential guide for anybody who wishes to gain a deeper understanding of this leading intellectual figure. 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.

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.

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

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.

Hannah Arendt’s work has been noted for its unorthodox and eclectic style. This book aims to show that her unusual approach in technological and humanistic inquiry, we are less equipped to control the consequences of our actions—continue to confront us today. 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.

The controversial journalistic analysis of the mentality that fostered the Holocaust, from the author of The Origins of Totalitarianism Sparking a flurry of heated debate, Hannah Arendt’s authoritative and stunning report on the trial of German Nazi leader Adolf Eichmann first appeared as a series of articles in The New Yorker in 1963. This revised edition includes material that came to light after the trial, as well as Arendt’s postscript directly addressing the controversy that arose over her account. A major journalistic triumph by an intellectual of singular influence, Eichmann in Jerusalem is as shocking as it is informative—an unflinching look at 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?

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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 theorists 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.

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.

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 (Jürgen 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. 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.

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

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

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