

Between Past And Future Hannah Arendt

Between Past and Future Penguin

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 reckon 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.

"The list of contributors is impressive with not a single dull chapter...; the editors are to be congratulated for making available such a stimulating and timely, if not timeless, collection" - *Slavic Review* "[T]his is a book that will serve many intellectual tastes and interests, and that will certainly prove thought provoking for anyone who reads it... I recommend it to anybody who wants to witness the analytical depth and span with which the meaning of 1989 can be approached." - *Extremism & Democracy* The tenth anniversary of the collapse of communism in Central and Eastern Europe provides the starting point for this thought-provoking analysis. *Between Past and Future* reflects upon the past ten years and considers what lies ahead for the future. An international group of distinguished academics and public intellectuals, including former dissidents and active politicians, engage in a lively exchange on the antecedents, causes, contexts, meanings and legacies of the 1989 revolutions. At a crossroads between past and future, the contributors to this seminal volume address all the crucial issues -- liberal democracy and its enemies, modernity and discontent, economic reforms and their social impact, ethnicity, nationalism and religion, geopolitics, electoral systems and political power, European integration and the tragic demise of Yugoslavia. Based on the results of recent research on the ideologies behind one of the most dramatic systematic transformations in world history, and including contributions from some of the world's leading experts, *Between Past and Future* is an essential reference book for scholars and students of all levels, policy-makers, journalists and the general reader interested in the past and future prospects of Central & Eastern Europe. Few thinkers have addressed the political horrors and ethical complexities of the twentieth century with the insight and passionate intellectual integrity of Hannah Arendt. She was irresistibly drawn to the activity of understanding, in an effort to endow historic, political, and cultural events with meaning. *Essays in Understanding* assembles many of Arendt's writings from the 1930s, 1940s, and into the 1950s. Included here are illuminating discussions of St. Augustine, existentialism, Kafka, and Kierkegaard: relatively early examinations of Nazism, responsibility and guilt, and the place of religion in the modern world; and her later investigations into the nature of totalitarianism that Arendt set down after *The Origins of Totalitarianism* was published in 1951. The body of work gathered in this volume gives us a remarkable portrait of Arendt's developments as a thinker—and confirms why her ideas and judgments remain as provocative and seminal today as they were when she first set them down.

Hannah Arendt was born in Germany in 1906 and lived in America from 1941 until her death in 1975. Thus her life spanned the tumultuous years of the twentieth century, as did her thought. She did not consider herself a philosopher, though she studied and maintained close relationships with two great philosophers--Karl Jaspers and Martin Heidegger--throughout their lives. She was a thinker, in search not of metaphysical truth but of the meaning of appearances and events. She was a questioner rather than an answerer, and she wrote what she thought, principally to encourage others to think for themselves. Fearless of the consequences of thinking, Arendt found courage woven in each and every strand of human freedom. In 1951 she published *The Origins of Totalitarianism*, in 1958 *The Human Condition*, in 1961 *Between Past and Future*, in 1963 *On Revolution* and *Eichmann in Jerusalem*, in 1968 *Men in Dark Times*, in 1970 *On Violence*, in 1972 *Crises of the Republic*, and in 1978, posthumously, *The Life of the Mind*. Starting at the turn of the twenty-first century, Schocken Books has published a series of collections of Arendt's unpublished and uncollected writings, of which *Thinking Without a Banister* is the fifth volume. The title refers to Arendt's description of her experience of thinking, an activity she indulged without any of the traditional religious, moral, political, or philosophic pillars of support. The book's contents are varied: the essays, lectures, reviews, interviews, speeches, and editorials, taken together, manifest the relentless activity of her mind as well as her character, acquainting the reader with the person Arendt was, and who has hardly yet been appreciated or understood. (Edited and with an introduction by Jerome Kohn) Upon publication of her 'field manual,' *The Origins of Totalitarianism*, in 1951, Hannah Arendt immediately gained recognition as a major political analyst. Over the next twenty-five years, she wrote ten more books and developed a set of ideas that profoundly influenced the way America and Europe addressed the central questions and dilemmas of World War II. In this concise book, Elisabeth Young-Bruehl introduces her mentor's work to twenty-first-century readers. Arendt's ideas, as much today as in her own lifetime, illuminate those issues that perplex us, such as totalitarianism, terrorism, globalization, war, and 'radical evil.' Elisabeth Young-Bruehl, who was Arendt's doctoral student in the early 1970s and who wrote the definitive biography of her mentor in 1982, now revisits Arendt's major works and seminal ideas. Young-Bruehl considers what Arendt's analysis of the totalitarianism of Nazi Germany and the Stalinist Soviet Union can teach us about our own times, and how her revolutionary understanding of political action is connected to forgiveness and making promises for the future. The author also discusses *The Life of the Mind*, Arendt's unfinished meditation on how to think about thinking. Placed in the context of today's political landscape, Arendt's ideas take on a new immediacy and importance. They require our attention, Young-Bruehl shows, and continue to bring fresh truths to light.

The Nobel Prize winner's most influential and enduring political writings, newly curated and introduced by acclaimed

Camus scholar Alice Kaplan. Albert Camus (1913-1960) is unsurpassed among writers for a body of work that animates the wonder and absurdity of existence. *Committed Writings* brings together, for the first time, thematically-linked essays from across Camus's writing career that reflect the scope of his political thought. This pivotal collection embodies Camus's radical and unwavering commitment to upholding human rights, resisting fascism, and creating art in the service of justice.

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

Renowned in the disciplines of political theory and philosophy, Hannah Arendt's searing critiques of modernity continue to resonate in other fields of thought decades after she wrote them. In *Communication Ethics in Dark Times: Hannah Arendt's Rhetoric of Warning and Hope*, author Ronald C. Arnett offers a groundbreaking examination of fifteen of Arendt's major scholarly works, considering the German writer's contributions to the areas of rhetoric and communication ethics for the first time. Arnett focuses on Arendt's use of the phrase "dark times" to describe the mistakes of modernity, defined by Arendt as the post-Enlightenment social conditions, discourses, and processes ruled by principles of efficiency, progress, and individual autonomy. These principles, Arendt argues, have led humanity down a path of folly, banality, and hubris. Throughout his interpretive evaluation, Arnett illuminates the implications of Arendt's persistent metaphor of "dark times" and engages the question, How might communication ethics counter the tenets of dark times and their consequences? A compelling study of Hannah Arendt's most noteworthy works and their connections to the fields of rhetoric and communication ethics, *Communication Ethics in Dark Times* provides an illuminating introduction for students and scholars of communication ethics and rhetoric, and a tool with which experts may discover new insights, connections, and applications to these fields. Top Book Award for Philosophy of Communication Ethics by Communication Ethics Division of the National Communication Association, 2013

The correspondence between Jaspers and Arendt reveals their thoughts and their experiences of post-World War II events
The Reluctant Modernism of Hannah Arendt rereads Arendt's political philosophy in light of newly gained insights into the historico-cultural background of her work. Visit our website for sample chapters!

Although Hannah Arendt is not primarily known as a Jewish thinker, she probably wrote more about Jewish issues than any other topic. When she was in her mid-twenties and still living in Germany, Arendt wrote about the history of German Jews as a people living in a land that was not their own. In 1933, at the age of twenty-six, she fled to France, where she helped to arrange for German and eastern European Jewish youth to quit Europe and become pioneers in Palestine. During her years in Paris, Arendt's principal concern was with the transformation of antisemitism from a social prejudice to a political policy, which would culminate in the Nazi "final solution" to the Jewish question—the physical destruction of European Jewry. After France fell at the beginning of World War II, Arendt escaped from an internment camp in Gurs and made her way to the United States. Almost immediately upon her arrival in New York she wrote one article after another calling for a Jewish army to fight the Nazis, and for a new approach to Jewish political thinking. After the war, her attention was focused on the creation of a Jewish homeland in a binational (Arab-Jewish) state of Israel. Although Arendt's thoughts eventually turned more to the meaning of human freedom and its inseparability from political life, her original conception of political freedom cannot be fully grasped apart from her experience as a Jew. In 1961 she attended Adolf Eichmann's trial in Jerusalem. Her report on that trial, *Eichmann in Jerusalem*, provoked an immense controversy, which culminated in her virtual excommunication from the worldwide Jewish community. Today that controversy is the subject of serious re-evaluation, especially among younger people in America, Europe, and Israel. The publication of *The Jewish Writings*—much of which has never appeared before—traces Arendt's life and thought as a Jew. It will put an end to any doubts about the centrality, from beginning to end, of Arendt's Jewish experience.

Essays on Karl Jaspers, Rosa Luxemburg, Pope John XXIII, Isak Dinesen, Bertolt Brecht, Randall Jarrell, and others whose lives and work illuminated the early part of the century. Index.

In *Past Futures*, Ged Martin advocates examining the decisions that people take, most of which are not the result of a 'process,' but are reached intuitively.

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 one of the most unsettling (and unsettled) issues of the twentieth century.

Recently there has been an extraordinary international revival of interest in Hannah Arendt. She was extremely perceptive about the dark tendencies in contemporary life that continue to plague us. She developed a concept of politics and public freedom that serves as a critical standard for judging what is wrong with politics today. Richard J. Bernstein argues that Arendt should be read today because her penetrating insights help us to think about both the darkness of our times and the sources of illumination. He explores her thinking about statelessness and refugees; the right to have rights; her critique of Zionism; the meaning of the banality of evil; the complex relations between truth, lying, power, and violence; the tradition of the revolutionary spirit; and the urgent need for each of us to assume responsibility for our political lives. This short and very readable book will be of great interest to anyone who wants to understand the forces that are shaping our world today.

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

Artifacts of Thinking: Reading Arendt's "Denktagebuch" offers a path through Hannah Arendt's recently published *Denktagebuch*, or "Book of Thoughts." In this book a number of innovative Arendt scholars come together to ask how we

should think about these remarkable writings in the context of Arendt's published writing and broader political thinking. Unique in its form, the *Denktagebuch* offers brilliant insights into Arendt's practice of thinking and writing. *Artifacts of Thinking* provides an introduction to the *Denktagebuch* as well as a glimpse of these fascinating but untranslated fragments that reveal not only Arendt's understanding of "the life of the mind" but her true lived experience of it. Hannah Arendt is one of the most important political theorists of the twentieth century. In her works, she grappled with the dark events of that century, probing the nature of power, authority, and evil, and seeking to confront totalitarian horrors on their own terms. This book focuses on how, against the professionalized discourses of theory, Arendt insists on the greater political importance of the ordinary activity of thinking. Indeed, she argues that the activity of thinking is the only reliable protection against the horrors that buffeted the last century. Its essays explore and enact that activity, which Arendt calls the habit of erecting obstacles to oversimplifications, compromises, and conventions. Most of the essays were written for a conference at Bard College celebrating the 100th anniversary of Arendt's birth. Arendt left her personal library and literary effects to Bard, and she is buried in the Bard College cemetery. Material from the Bard archive--such as a postcard to Arendt from Walter Benjamin or her annotation in her copy of Machiavelli's *The Prince*--and images from her life are interspersed with the essays in this volume. The volume will offer provocations and insights to Arendt scholars, students discovering Arendt's work, and general readers attracted to Arendt's vision of the importance of thinking in our own dark times.

Featuring a foreword by the eminent historian Anthony Grafton, this fascinating book draws upon a diverse range of sources—ancient histories, medieval theology, Renaissance art, literature, legal thought, and early modern mathematics and social science—to uncover the meaning of the past and its relationship to the present.

This is the first volume in any language that collects Hannah Arendt's remarkable series of essays and notes on literary figures and cultural questions.

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

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 readdress 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 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.

The vast majority of studies of Hannah Arendt's thought are concerned with her as a political theorist. This book offers a contribution to rectifying this imbalance by providing a critical engagement with Arendtian ethics. Arendt asserts that the crimes of the Holocaust revealed a shift in ethics and the need for new responses to a new kind of evil. In this new treatment of her work, Arendt's best-known ethical concepts – the notion of the banality of evil and the link she posits between thoughtlessness and evil, both inspired by her study of Adolf Eichmann – are disassembled and appraised. The concept of the banality of evil captures something tangible about modern evil, yet requires further evaluation in order to assess its implications for understanding contemporary evil, and what it means for traditional, moral philosophical issues such as responsibility, blame and punishment. In addition, this account of Arendt's ethics reveals two strands of her thought not previously considered: her idea that the condition of 'living with oneself' can represent a barrier to evil and her account of the 'nonparticipants' who refused to be complicit in the crimes of the Nazi period and their defining moral features. This exploration draws out the most salient aspects of Hannah Arendt's ethics, provides a critical review of the more philosophically problematic elements, and places Arendt's work in this area in a broader moral philosophy context, examining the issues in moral philosophy which are raised in her work such as the relevance of intention for moral responsibility and of thinking for good moral conduct, and questions of character, integrity and moral incapacity.

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 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

"Honorable mention – Biomedicine and Neuroscience, 2011 Prose Awards" An examination of how the cell should be described in order to effectively process biological data "The fruitful pursuit of biological knowledge requires one to take Einstein's admonition [on science without epistemology] as a practical demand for scientific research, to recognize Waddington's characterization of the subject matter of biology, and to embrace Wiener's conception of the form of biological knowledge in response to its subject matter. It is from this vantage point that we consider the epistemology of the cell." —from the Preface In the era of high biological data throughput, biomedical engineers need a more systematic knowledge of the cell in order to perform more effective data handling. *Epistemology of the Cell* is the first authored book to break down this knowledge. This text examines the place of biological knowledge within the framework of science as a whole and addresses issues focused on the specific nature of biology, how biology is studied, and how biological knowledge is translated into applications, in particular with regard to medicine. The book opens with a general discussion of the historical development of human understanding of scientific knowledge, the scientific method, and the manner in which scientific knowledge is represented in mathematics. The narrative then gets specific for biology, focusing on knowledge of the cell, the basic unit of life. The salient point is the analogy between a systems-based analysis of factory regulation and the regulation of the cell. Each chapter represents a key topic of current interest, including: Causality and randomness Translational science Stochastic validation: classification Stochastic validation: networks Model-based experimentation in biology *Epistemology of the Cell* is written for biomedical researchers whose interests include bioinformatics, biological modeling, biostatistics, and biological signal processing.

It explicates Arendt's major works - *The Human Condition*, *Between Past and Future*, *On Revolution*, *The Life of the Mind*, and *Lectures on Kant's Political Philosophy* - and explores her contributions to democratic theory and to contemporary postmodern and neo-Kantian political philosophy.

The Nobel Prize winner's most influential and enduring personal writings, newly curated and introduced by acclaimed Camus scholar Alice Kaplan. Albert Camus (1913-1960) is unsurpassed among writers for a body of work that animates the wonder and absurdity of existence. *Personal Writings* brings together, for the first time, thematically-linked essays from across Camus's writing career that reflect the scope and depth of his interior life. Grappling with an indifferent mother and an impoverished childhood in Algeria, an ever-present sense of exile, and an ongoing search for equilibrium, Camus's personal essays shed new light on the emotional and experiential foundations of his philosophical thought and humanize his most celebrated works.

Hannah Arendt, one of the most gifted and provocative voices of her era, was a polarizing cultural theorist—extolled by her peers as a visionary and denounced by others as a fraud. Born in Prussia to assimilated Jewish parents, she escaped from Hitler's Germany in 1933 and became best known for her critique of the world's response to the evils of World War II. A woman of many contradictions, Arendt learned to write in English only at the age of thirty-six, and yet her first book, *The Origins of Totalitarianism*, single-handedly altered the way generations of Americans and Europeans viewed fascism and genocide. Her most famous—and most divisive—work, *Eichmann in Jerusalem: A Report on the Banality of Evil*, brought fierce controversy that continues to this day, exacerbated by the posthumous discovery that she had been the lover of the great romantic philosopher and Nazi sympathizer Martin Heidegger. In this fast-paced, comprehensive biography, Anne Heller tracks the source of Arendt's apparent contradictions and her greatest achievements, from a tumultuous childhood to her arrival as what she called a "conscious pariah"—one of those few people in every time and place who don't "lose confidence in ourselves if society does not approve us" and will not "pay any price" to win acceptance.

Kristeva explores the philosophical aspects of Hannah Arendt's work: her understanding of such concepts as language, self, body, political space, and life.

Communitarian thought is at the heart of a fierce debate in political theory about the justice, efficacy and the future of liberalism and liberal societies. These essays bring communitarian thinking to bear on such contentious issues as abortion, homosexuality, free speech and personal autonomy.

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. After the publication of *The Origins of Totalitarianism* in 1951, Hannah Arendt undertook an investigation of Marxism, a subject that she had deliberately left out of her earlier work. Her inquiry into Marx's philosophy led her to a critical examination of the entire tradition of Western political thought, from its origins in Plato and Aristotle to its culmination and conclusion in Marx. *The Promise of Politics* tells how Arendt came

to understand the failure of that tradition to account for human action. From the time that Socrates was condemned to death by his fellow citizens, Arendt finds that philosophers have followed Plato in constructing political theories at the expense of political experiences, including the pre-philosophic Greek experience of beginning, the Roman experience of founding, and the Christian experience of forgiving. It is a fascinating, subtle, and original story, which bridges Arendt's work from *The Origins of Totalitarianism* to *The Human Condition*, published in 1958. These writings, which deal with the conflict between philosophy and politics, have never before been gathered and published. The final and longer section of *The Promise of Politics*, titled "Introduction into Politics," was written in German and is published here for the first time in English. This remarkable meditation on the modern prejudice against politics asks whether politics has any meaning at all anymore. Although written in the latter half of the 1950s, what Arendt says about the relation of politics to human freedom could hardly have greater relevance for our own time. When politics is considered as a means to an end that lies outside of itself, when force is used to "create" freedom, political principles vanish from the face of the earth. For Arendt, politics has no "end"; instead, it has at times been—and perhaps can be again—the never-ending endeavor of the great plurality of human beings to live together and share the earth in mutually guaranteed freedom. That is the promise of politics.

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 was one of the most original and influential social and political theorists of the 20th century. This volume brings together the most important English-language essays of the past 30 years on Arendt's unique and lasting contributions to social and political philosophy. 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.

Arendt describes the loss of meaning of the traditional key words of politics: justice, reason, responsibility, virtue, glory. Through a series of eight exercises, she shows how we can redistill once more the vital essence of these concepts.

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