Artifacts of Thinking

Between Past and Future

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.

Between Past and Future

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

Love and Saint Augustine

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

Hannah Arendt

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!

Willing

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.

Justice of Zeus

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.

Friendship & Politics
Throughout the history of Western political philosophy, the idea of friendship has occupied a central place in the conversation. It is only in the context of the modern era that friendship has lost its prominence. By retrieving the concept of friendship for philosophical investigation, these essays invite readers to consider how our political principles become manifest in our private lives. They provide a timely corrective to contemporary confusion plaguing this central experience of our public and our private life. This volume assembles essays by well-known scholars who address contemporary concerns about community in the context of philosophical ideas about friendship. Part One includes essays on ancient philosophers including Plato, Aristotle, and Cicero. Part Two considers treatments of friendship by Christian thinkers such as Augustine, Aquinas, Luther, and Calvin, and Part Three continues with Thomas Hobbes, Montaigne, the American founders, and de Tocqueville. The volume concludes with two essays that address the postmodern emphasis on fragmentation and the dynamics of power within the modern state. "This is an outstanding anthology in every respect. Friendship and Politics brings into focus a topic that lies at the heart of the political, even while it has not always garnered the attention it deserves. Friendship, the contributors demonstrate, is an indispensable concept for the analysis of the bonds of political association. The case is most convincingly made by drawing upon the analyses of the greatest thinkers within the history of political thought." --David Walsh, Catholic University of America "Contemporary political theory assumes that friendship is a private affair, a human relationship that should be quarantined from explorations of politics. The essays in this volume--uniformly excellent, by our best political thinkers--put those assumptions to the test. Together, the essays point to a conception of politics that necessarily includes the highest and best form of human companionship as a necessary means, and even worthwhile end, of the good life. They consider friendship to be a good and at times a challenge that should properly be the concern of political thought and political action. This is an indispensable volume on the inescapable relationship between friendship and politics."

--Patrick J. Deneen, Georgetown University

Amor Mundi

Includes chapters on Plato, Socrates, Thomas Aquinas, and Nietzsche.

Between Past and Future

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.

Communication Ethics in Dark Times

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, 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.

Essays in Understanding, 1930-1954

Hannah Arendt is increasingly recognised as one of the most original social and political thinkers of the twentieth century. In this important book, Richard Bernstein sets out to show that many of the most significant themes in Arendt’s thinking have their origins in their confrontation with the Jewish Question. By approaching her mature work from this perspective, we can gain a richer and more subtle grasp of her main ideas. Bernstein discusses some of the key experiences and events in Arendt’s life story in order to show how they shaped her thinking. He examines her distinction between the Jewish parvenu and the pariah, and shows how the conscious pariah becomes a basis for understanding the independent thinker. Arendt’s deepest insights about politics emerged from her reflections on statelessness, which were based on her own experiences as a stateless person. By confronting the horrors of totalitarianism and the concentration camps, Arendt developed her own distinctive understanding of authentic politics - the politics required to express our humanity and which totalitarianism sought to
destroy. Finally, Bernstein takes up Arendt's concern with the phenomenon of the banality of evil. He follows her use of Eichmann in order to explore how the failure to think and to judge is the key for grasping this new phenomenon. Hannah Arendt and the Jewish Question offers a new interpretation of Arendt and her work - one which situates her in her historical context as an engaged Jewish intellectual.

**Past Futures**

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.

**Why Read Hannah Arendt Now?**

This volume explores challenges posed by plurality, as understood by Hannah Arendt, but also the opportunities it offers. It is an interdisciplinary collection of chapters, including contributions from different traditions of philosophy, political science, and history. The book offers novel perspectives on central issues in research on Arendt, reconfiguring the existing interpretations and reinforcing the line of interpretation illuminating the phenomenological facets of Arendt’s theory. The authors of the contributions to this volume decisively put the notion of plurality in the center of the collected interpretations, pointing out that plurality in its dialectic form of commonality, and difference is not only, as assumed by default, one of the most important notions in Arendt’s theory, but the very central one. At the same time, plurality is a central issue in many current debates, from populism and hate speech to migration and privacy. This collection therefore connects the theoretical advancements regarding Arendt and other political thinkers with some of the most pressing contemporary issues. This book will be of interest to scholars and advanced students from philosophy, political theory and related fields studying contemporary challenges of plurality as well as scholars interested in the work of Hannah Arendt.

**Epistemology of the Cell**

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

**The Jewish Writings**

A timely, dramatic biography that explores how Hannah Arendt's personal experience shaped her indispensable work on totalitarianism, refugees and the nature of love and evil Hannah Arendt lived through the darkest of times; she made it her life's work to illuminate them. Interrogated in Hitler's Germany and held at an internment camp in occupied France, she bore direct witness to some of the most catastrophic events of 20th-century history. In her indispensable writings, Arendt approached with undaunted intellect the intractable human problems she observed: exile, totalitarianism, the nature of responsibility and the moral problem of evil. In this immersive new biography, Ann Heberlein tracks the development of Arendt's work in relation to her dramatic life. Ranging over Arendt's formative affair with Nazi sympathiser Martin Heidegger and her complex love for her husband Heinrich Blücher, her repeated flights from fascist authorities and her journey from statelessness to American citizenship, On Love and Tyranny brings into sharp focus a life and philosophy formed by personal and political turbulence.

**Lectures on Kant's Political Philosophy**

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 Human Condition**

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.

**The Birth of the Past**

*Lloyd-Jones here considers, in its general character, the outlook of early Greek religion from the*
Hannah Arendt/Karl Jaspers Correspondence, 1926-1969

"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."

New Communitarian Thinking

Political Thought of Hannah Arendt, The

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 Political Thought of Hannah Arendt

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 irresistible drawn to 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 Portable Hannah Arendt
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 rediscover 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**

**Crises of the Republic**

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.

**Thinking Without a Banister**

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.

**Torah Lishmah**

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.
Responsibility and Judgment

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

Hannah Arendt and the Jewish Question

The Life of the Mind

Hannah Arendt, one of the most gifted and provocative voices of her era, was a polarizing cultural theorist—eulogized 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.

Thinking in Dark Times

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 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: Challenges of Plurality

Four thought-provoking political essays by the author of The Origins of Totalitarianism. Taking an in-depth look at the tumult of the 1960s and '70s, one of the great political philosophers of our era examines how these crises challenged the American form of government. “Lying in Politics” is a penetrating analysis of the Pentagon Papers that deals with the role of image-making and public relations. “Civil Disobedience” examines various opposition movements, from the Freedom Riders to the war resisters to the segregationists. And in two additional essays, Hannah Arendt delves into issues of revolution and violence. Wise and insightful, these pieces offer historical perspective on problems and controversies that still plague the United States in the twenty-first century.

On Love and Tyranny

"The list of contributors is impressive without 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.

Between Past and Future
This book presents an account of Hannah Arendt's performative and non-sovereign theory of freedom and political action, with special focus on action's disclosure of the unique ‘who’ of each agent. It aims to illuminate Arendt's critique of sovereign rule, totalitarianism, and world-alienation, her defense of a distinct political sphere for engaged citizen action and judgment, her conception of the ‘right to have rights,’ and her rejection of teleological philosophies of history. Arendt proposes that in modern, pluralistic, secular public spheres, no one metaphysical or religious idea can authoritatively validate political actions or opinions absolutely. At the same time, she sees action and thinking as revealing an inescapable existential illusion of a divine element in human beings, a notion represented well by the ‘daimon’ metaphor that appears in Arendt’s own work and in key works by Plato, Heidegger, Jaspers, and Kant, with which she engages. While providing a post-metaphysical theory of action and judgment, Arendt performs the fact that many of the legitimating concepts of contemporary secular politics retain a residual vocabulary of transcendence. This book will be of interest not only to Arendt scholars, but also to students of identity politics, the critique of sovereignty, international political theory, political theology, and the philosophy of history.

**Between past and future**

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.

**Hannah Arendt's Theory of Political Action**

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.

**The Reluctant Modernism of Hannah Arendt**

**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.

**Between Past and Future**

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 Veccharelli 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
Between Past and Future

The correspondence between Jaspers and Arendt reveals their thoughts and their experiences of post-World War II events.