

On Violence Hannah Arendt War Historian

A provocative new history of counterinsurgency with major implications for the history and theory of war, but also the history of social, political and international thought and social, political and international studies more generally. This book will interest scholars and advanced students in the humanities and social sciences.

Hannah Arendt is widely regarded as one of the twentieth century's most powerful political theorists. The purpose of this book is to make an innovative contribution to the newly emerging literature connecting Arendt to international political theory and debates surrounding globalization. In recent years the work of Arendt has gathered increasing interest from scholars in the field of international political theory because of its potential relevance for understanding international affairs. Focusing on the central theme of evil in Arendt's work, this book weaves together elements of Arendt's theory in order to engage with four major problems connected with contemporary globalization: genocide and crimes against humanity; global poverty and radical economic inequality; global refugees, displaced persons, and the 'stateless'; and the destructive domination of the public realm by predatory neoliberal economic globalization. Hayden shows that a key constellation of her concepts—the right to have rights, superfluousness, thoughtlessness, plurality, freedom, and power—can help us to understand and address some of the central problems involving political evil in our global age. In doing so, this book takes Arendtian scholarship and international political theory into provocative new directions. *Political Evil in a Global Age* will be of interest to students, researchers and scholars of politics, philosophy, sociology and cultural studies.

A unique and fascinating look at violent political change by one of the most profound thinkers of the twentieth century and the author of *Eichmann in Jerusalem* and *The Origins of Totalitarianism* Hannah Arendt's penetrating observations on the modern world, based on a profound knowledge of the past, have been fundamental to our understanding of our political landscape. *On Revolution* is her classic exploration of a phenomenon that has reshaped the globe. From the eighteenth-century rebellions in America and France to the explosive changes of the twentieth century, Arendt traces the changing face of revolution and its relationship to war while underscoring the crucial role such events will play in the future. Illuminating and prescient, this timeless work will fascinate anyone who seeks to decipher the forces that shape our tumultuous age.

A noted revolutionary voices his belief in class warfare as a means of effecting lasting social change. His searching inquiry extends to the functions of violence, the sources of political power, and more.

Critique of Violence is a highly original and lucid investigation of the heated controversy between poststructuralism and critical theory. Leading theorist Beatrice Hanssen uses Walter Benjamin's essay 'Critique of Violence' as a guide to analyse the contentious debate, shifting the emphasis from struggle to dialogue between the two parties. Regarding the questions of critique and violence as the major meeting points between both traditions, Hanssen positions herself between the two in an effort to investigate what critical theory and poststructuralism have to offer each other. In the course of doing so, she assembles imaginative new readings of Benjamin, Arendt, Fanon and Foucault, and incisively explores the politics of recognition, the violence of language, and the future of feminist theory. This groundbreaking book will be essential reading for all students of continental philosophy, political theory, social studies and comparative literature. Also available in this series: *Essays on Otherness* Hb: 0-415-13107-3: £50.00 Pb: 0-415-13108-1: £15.99 *Hegel After Derrida* Hb: 0-415-17104-4: £50.00 Pb: 0-415-17105-9: £15.99 *The Hypocritical Imagination* Hb: 0-415-21361-4: £47.50 Pb: 0-415-21362-2: £15.99 *Philosophy and Tragedy* Hb: 0-415-19141-6: £45.00 Pb: 0-415-19142-4: £14.99 *Textures of Light* Hb: 0-415-14273-3: £42.50 Pb: 0-415-14274-1: £13.99 *Very Little ... Almost Nothing* Pb: 0-415-12821-8: £47.50 Pb: 0-415-12822-6: £15.99

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

Wars have a destructive impact on society. The violence in the first case is domicile, in the second urbicide, in the third genocide, and in the fourth, the book introduces a neologism, sociocide, the killing of society. Through the lens of this neologism, Keith Doubt provides persuasive evidence of the social, political, and human consequences of today's wars in countries such as Bosnia and Iraq. *Sociocide: Reflections on Today's Wars* rigorously formulates, develops, and applies the notion of sociocide as a Weberian ideal type to contemporary wars. Drawing upon sociology, anthropology, philosophy, and literature, Doubt analyzes war crimes, scapegoating, and torture and concludes by examining capitalism in the face of the coronavirus pandemic as a sociocidal force. Embedded in the humanistic tradition and informed by empirical science, this book provides a clear conceptual account of today's wars, one that is objective and moral, critical and humanistic.

Bringing together established academics and award-winning comic book writers and illustrators, *Portraits of Violence* illustrates the most compelling ideas and episodes in the critique of violence. Hannah Arendt, Franz Fanon, Jacques Derrida, Edward Said, Paolo Freire, Michel Foucault, Susan Sontag, Noam Chomsky, Judith Butler, and Giorgio Agamben each have ten pages to tell their story in this innovative graphic title. Dr. Brad Evans is a political philosopher, critical theorist and author from the University of Bristol, United Kingdom. Sean Michael Wilson

is an acclaimed comic book writer with more than a dozen books published with a variety of US, UK, and Japanese publishers.

Political violence in the form of wars, insurgencies, terrorism, and violent rebellion constitutes a major human challenge today as it has so often in the past. It is not only a challenge to life and limb, but also to morality itself. In this book, C. A. J. Coady brings a philosophical and ethical perspective to the subject. He places the problems of war and political violence in the frame of reflective ethics. In clear and accessible language, Coady reexamines a range of urgent problems pertinent to political violence against the background of a contemporary approach to just war thinking.

This lecture is a brilliant encapsulation of Arendt's widely influential arguments on revolution, and why the American Revolution—unlike all those preceding it—was uniquely able to install political freedom. "The Freedom to be Free" was first published in *Thinking Without a Banister*, a varied collection of Arendt's essays, lectures, reviews, interviews, speeches, and editorials—which, taken together, manifest the relentless activity of her mind and character and contain within them the articulations of wide and sophisticated range of her political thought. A Vintage Shorts Selection. An ebook short.

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

Hannah Arendt was one of the foremost political theorists of the twentieth century to wrestle with the role of violence in public life. Yet remarkably, despite the fact that it was perhaps the most pressing issue of her era, this theme in her work has rarely been explored. In *Violence and Power in the Thought of Hannah Arendt*, Caroline Ashcroft deepens our understanding of Arendt's conception of the role of violence, offering a critical reading of her work and using it as a provocation to think about how we might engage with contemporary ideas. Arendt has generally been thought to exclude acts of violence from "the political," based on her supposed idealization of ancient democratic politics. Ashcroft argues that Arendt has been widely misunderstood by both critics and advocates on this. By examining Arendt's thought on violence in key examples of political practice such as modern Jewish politics, the politics of Greece and Rome, and the French and American revolutions, Ashcroft reveals a more pragmatic notion of the place of violence in the political. She argues that what Arendt opposes in political violence is the use of force to determine politics, an idea central to modern sovereignty. What Arendt criticizes is not violence as such, but the misuse of violence and misunderstandings of politics which exclude participatory power altogether. This work also engages with a wider set of concerns in political theory by obliging us to rethink the relations between violence and politics. Arendt's work offers a way to bridge the gulf between sovereign or realist politics and nonhierarchical, nonviolent participatory politics, and thus offers valuable resources for contemporary political theory.

Accumulating Insecurity examines the relationship between two vitally important contemporary phenomena: a fixation on security that justifies global military engagements and the militarization of civilian life, and the dramatic increase in day-to-day insecurity associated with contemporary crises in health care, housing, incarceration, personal debt, and unemployment.

Contributors to the volume explore how violence is used to maintain conditions for accumulating capital. Across world regions violence is manifested in the increasingly strained, often terrifying, circumstances in which people struggle to socially reproduce themselves. Security is often sought through armaments and containment, which can lead to the impoverishment rather than the nourishment of laboring bodies. Under increasingly precarious conditions, governments oversee the movements of people, rather than scrutinize and regulate the highly volatile movements of capital. They often do so through practices that condone dispossession in the name of economic and political security.

Five leading thinkers on the concept of 'rights' in an era of rightlessness Sixty years ago, the political theorist Hannah Arendt, an exiled Jew deprived of her German citizenship, observed that before people can enjoy any of the "inalienable" Rights of Man—before there can be any specific rights to education, work, voting, and so on—there must first be such a thing as "the right to have rights." The concept received little attention at the time, but in our age of mass deportations, Muslim bans, refugee crises, and extra-state war, the phrase has become the center of a crucial and lively debate. Here five leading thinkers from varied disciplines—including history, law, politics, and literary studies—discuss the critical basis of rights and the meaning of radical democratic politics today.

In this major new assesment of Hannah Arendt's writings on International Relations Patricia Owens provides a compelling case for Arendt's continued relevance to debates about suicide bombing; genocide; the ethics of war; civilian casualties; and the dangers of lies and hypocrisy in wartime.

While acknowledging Hannah Arendt's keen philosophical and political insights, Kathryn T. Gines claims that there are some problematic assertions and oversights regarding Arendt's treatment of the "Negro question." Gines focuses on Arendt's reaction to the desegregation of Little Rock schools, to laws making mixed marriages illegal, and to the growing civil rights movement in the south. Reading them alongside Arendt's writings on revolution, the human condition, violence, and responses to the Eichmann war crimes trial, Gines provides a systematic analysis of anti-black racism in Arendt's work.

An account of the origins of violence, its consequences, its uses, and the relationship between violence and democracy.

Arendt was one of the most important thinkers of her time, famous for her idea of "the banality of evil" which continues to provoke debate. This collection provides new and startling insight into Arendt's thoughts about Watergate and the nature of American politics, about totalitarianism and history, and her own experiences as an émigré. *Hannah Arendt: The Last Interview and Other Conversations* is an extraordinary portrait of one of the twentieth century's boldest and most original thinkers. As well as Arendt's last interview with French journalist Roger Errera, the volume features an important interview from the early 60s with German journalist Gunter Gaus, in which the two discuss Arendt's childhood and her escape from Europe, and a conversation with acclaimed historian of the Nazi period, Joachim Fest, as well as other exchanges. These interviews show Arendt in vigorous intellectual form, taking up the issues of her day with energy and wit. She offers comments on the nature of American politics, on Watergate and the Pentagon Papers, on Israel; remembers her youth and her early experience of anti-Semitism, and then the swift rise of the Hitler; debates questions of state power and discusses her own processes of thinking and writing. Hers is an intelligence that never rests, that demands always of her interlocutors, and her readers, that they think critically. As she puts it in her last interview, just six months before her death at the age of 69, "there are no dangerous thoughts, for the simple reason that thinking itself is such a dangerous enterprise."

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that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Words like 'terrorism' and 'war' are no longer capable of encompassing the scope of contemporary violence. With this book, Cavarero effectively renders such terms obsolete. She introduces a new word, 'horrorism', to capture the experience of violence.

Includes a 2014 Postscript addressing Occupy Wall Street and other developments. Efforts to secure the American city have life-or-death implications, yet demands for heightened surveillance and security throw into sharp relief timeless questions about the nature of public space, how it is to be used, and under what conditions. Blending historical and geographical analysis, this book examines the vital relationship between struggles over public space and movements for social justice in the United States. Don Mitchell explores how political dissent gains meaning and momentum--and is regulated and policed--in the real, physical spaces of the city. A series of linked cases provides in-depth analyses of early twentieth-century labor demonstrations, the Free Speech Movement and the history of People's Park in Berkeley, contemporary anti-abortion protests, and efforts to remove homeless people from urban streets.

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)

As innovations in military technologies race toward ever-greater levels of automation and autonomy, debates over the ethics of violent technologies tread water. *Death Machines* reframes these debates, arguing that the way we conceive of the ethics of contemporary warfare is itself imbued with a set of bio-technological rationalities that work as limits. The task for critical thought must therefore be to unpack, engage, and challenge these limits. Drawing on the work of Hannah Arendt, the book offers a close reading of the technology-biopolitics-complex that informs and produces contemporary subjectivities, highlighting the perilous implications this has for how we think about the ethics of political violence, both now and in the future.

Examines influence of Arendt's and Strauss' background in pre-World War II Germany on their perception of American democracy.

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.

On Violence Houghton Mifflin Harcourt

This provocative thesis calls violence the driving force not just of war, but of politics and even social stability. Though violence is commonly deplored, political scientist Ginsberg argues that in many ways it is indispensable, unavoidable, and valuable. Ginsberg sees violence manifested in society in many ways. "Law-preserving violence" (using Walter Benjamin's phrase) is the chief means by which society preserves social order. Behind the security of a stable society are the blunt instruments of the police, prisons, and the power of the bureaucratic state to coerce and manipulate. Ginsberg also discusses violence as a tool of social change, whether used in outright revolution or as a means of reform in public protests or the threat of insurrection. He notes that even groups committed to nonviolent tactics rely on the violent reactions of their opponents to achieve their ends. And to avoid the threat of unrest, modern states resort to social welfare systems (a prudent use of the carrot instead of the stick). Emphasizing the unavoidability of violence to create major change, Ginsberg points out that few today would trade our current situation for the alternative had our forefathers not resorted to the violence of the American Revolution and the Civil War.

An analysis of the nature, causes, and significance of violence in the second half of the twentieth century. Arendt also reexamines the relationship between war, politics, violence, and power. "Incisive, deeply probing, written with clarity and grace, it provides an ideal framework for understanding the turbulence of our times"(Nation). Index.

The Subject of Violence is a critical investigation of violence and the subjectifying capacities. It both relies on and explores the work of Hannah Arendt. At its background are feminist concerns, but also concerns with violence that press against the feminist problematic and push its boundaries. The book's main project is ethico-political "understanding" and, therefore, it is also about finding an ethico-political language for violence that escapes the standard idioms in which violence is spoken. Weaving biographical fragments with theory, the book addresses the very thinking of violence, the possibility and implications of its comprehension, genocide (the Nazi Judeocide in particular) and nationalism (especially in its Zionist form), as well as women's encounters with violence and second-wave feminist engagement with the martial arts.

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.

This anthology brings together classic perspectives on violence, putting into productive conversation the thought of well-known theorists and activists, including Hannah Arendt, Karl Marx, G. W. F. Hegel, Osama bin Laden, Sigmund Freud, Frantz Fanon, Thomas Hobbes, and Pierre Bourdieu. The volume proceeds from the editors' contention that violence is always historically contingent; it must be contextualized to be understood. They argue that violence is a process rather than a discrete product. It is intrinsic to the human condition, an inescapable fact of life that can be channeled and reckoned with but never completely suppressed. Above all, they seek to illuminate the relationship between action and knowledge about violence, and to examine how one might speak about violence without replicating or perpetuating it. *On Violence* is divided into five sections. Underscoring the connection between violence and economic world orders, the first section explores the dialectical relationship between domination and subordination. The second section brings together pieces by political actors who spoke about the tension between violence and nonviolence—Gandhi, Hitler, and Malcolm X—and by critics who have commented on that tension. The third grouping examines institutional faces of violence—familial, legal, and religious—while the fourth reflects on state violence. With a focus on issues of representation, the final section includes pieces on the relationship between violence and art, stories, and the media. The editors' introduction to each section highlights the significant theoretical points raised and the interconnections between the essays. Brief introductions to individual selections provide information about the authors and their particular contributions to theories of violence. With selections by: Hannah Arendt, Walter Benjamin, Osama bin Laden, Pierre Bourdieu, André Breton, James Cone, Robert M. Cover, Gilles Deleuze, Friedrich Engels, Frantz Fanon, Michel Foucault, Sigmund Freud, Mohandas Gandhi, René Girard, Linda Gordon, Antonio Gramsci, Félix Guattari, G. W. F. Hegel, Adolf Hitler, Thomas Hobbes, Bruce B. Lawrence, Elliott Leyton, Catharine MacKinnon, Malcolm X, Dorothy Martin, Karl Marx, Chandra Muzaffar, James C. Scott, Kristine Stiles, Michael Taussig, Leon Trotsky, Simone Weil, Sharon Welch, Raymond Williams

Genocidal wars, concentration camps, firebombed cities, spreading plagues of private blood-letting: the twentieth century has seen more than its fair share of violence, planned and unplanned, with prospects of still more to come. And yet, argues John Keane, among the paradoxes of this long century of violence is the paucity of imaginative reflection on the conceptual meaning, cause and effects, and ethical-political implications of violence itself. Comparable to Hannah Arendt's classic *On Violence*, Keane's book challenges this indifference. It throws fresh light on the notion that we are drifting towards a "new middle ages" marked by uncivil wars sanctioned by decentralized powers—warlords, gangsters, sects—which the modern state was supposed to eliminate. John Keane shows how the term "violence" is riddled with ambiguities, and he confronts the argument, stretching back from St Augustine to Freud, that violence is rooted in "human nature." Rejecting simple-minded pacifism, he goes on to formulate a theory of "uncivil society" and to examine the practical possibilities for greater civility. Above all, he insists that political philosophy and democratic politics must urgently address the issue of violence, not only because of the terrible crimes committed during the century now drawing to a close, but also because we are witnessing the significant growth of a new "politics of civility" aimed at publicizing and reducing a range of specific forms of violence, from rape and child abuse to ethnic conflict and uncivil war.

This book looks at contemporary political violence, in the form of jihadism, through the lens of a philosophical polemic between Hannah Arendt and Frantz Fanon: intellectual representatives of the global north and global south. It explores the relationship of Arendt's thought, mostly as expressed in *On Violence* (1969), to Fanon's *The Wretched of the Earth* (1961) and the transposition of that relationship to the contemporary phenomenon of violent Islamic extremism. The book reveals a greater commonality between Fanon and Arendt as well as the universal function of jihadism that satisfies the conditions for political violence, as categorized by Fanon in the global south and Arendt in the global north. Read in tandem, Arendt and Fanon help uncover the fundamental problems of our European, American, Middle Eastern and African political systems as well as north-south relations. By studying political theory, the book finds global political commonalities in a postcolonial reality. Written in an accessible style, this book will be of great interest to undergraduates and graduates in philosophy, political sciences and international relations (IR), sociology and Middle Eastern studies as well as scholars and professionals interested in radicalization; violent extremism; and the foreign policies of European, Middle Eastern and African countries.

An analysis of the nature, causes, and significance of violence in the second half of the twentieth century. Arendt also reexamines the relationship between war, politics, violence, and power. "Incisive, deeply probing, written with clarity and grace, it provides an ideal framework for understanding the turbulence of our times"(Nation). Index.

Phenomenologies of Violence explores phenomenology's capacities to deepen our understanding of various violences. The volume presents phenomenology as an interdisciplinary, relevant method to investigate violence, its many faces, meanings, and far reaching consequences for human existence and self-understanding.

We live in a time when we are overwhelmed with talk and images of violence. Whether on television, the internet, films or the videoscreen, we can't escape representations of actual or fictional violence - another murder, another killing spree in a high school or movie theatre, another action movie filled with images of violence. Our age could well be called "The Age of Violence" because representations of real or imagined violence, sometimes fused together, are pervasive. But what do we mean by violence? What can violence achieve? Are there limits to violence and, if so, what are they? In this new book Richard Bernstein seeks to answer these questions by examining the work of five figures who have thought deeply about violence - Carl Schmitt, Walter Benjamin, Hannah Arendt, Frantz Fanon, and Jan Assmann. He shows that we have much to learn from their work about the meaning of violence in our times. Through the critical examination of their writings he also brings out the limits of violence. There are compelling reasons to commit ourselves to non-violence, and yet at the same time we have to acknowledge that there are exceptional circumstances in which violence can be justified. Bernstein argues that there can be no general criteria for determining when violence is justified. The only plausible way of dealing with this issue is to cultivate publics in which there is free and open discussion and in which individuals are committed to listen to one other: when public debate withers, there is nothing to prevent the triumph of murderous violence.

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.

Collects and analyzes seventy years of communist crimes that offer details on Kim Sung's Korea, Vietnam under "Uncle Ho," and Cuba under Castro. While there is a tacit appreciation that freedom from violence will lead to more prosperous relations among peoples, violence continues to be deployed for various political and social ends. Yet the problem of violence still defies neat description, subject to many competing interpretations. Histories of Violence offers an accessible yet compelling examination of the problem of violence as it appears in the corpus of canonical figures – from Hannah Arendt to Frantz Fanon, Michel Foucault to Slavoj Žižek – who continue to influence and inform contemporary political, philosophical, sociological, cultural, and anthropological study. Written by a team of internationally renowned experts, this is an essential interrogation of post-war critical thought as it relates to violence.

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