

## The Human Predicament Butler University

Hannah Arendt's (1906-1975) writings, both in public magazines and in her important books, are still widely studied today. She made original contributions in political thinking that still astound readers and critics alike. The subject of several films and numerous books, colloquia, and newspaper articles, Arendt remains a touchstone in innumerable debates about the use of violence in politics, the responsibility one has under dictatorships and totalitarianism, and how to combat the repetition of the horrors of the past. The Bloomsbury Companion to Arendt offers the definitive guide to her writings and ideas, her influences and commentators, as well as the reasons for her lasting significance, with 66 original essays taking up in accessible terms the myriad ways in which one can take up her work and her continuing importance. These essays, written by an international set of her best readers and commentators, provides a comprehensive coverage of her life and the contexts in which her works were written. Special sections take up chapters on each of her key writings, the reception of her work, and key ways she interpreted those who influenced her. If one has come to Arendt from one of her essays on freedom, or from yet another bombastic account of her writings on Adolph Eichmann, or as a student or professor working in the field of Arendt studies, this book provides the ideal tool for thinking with and rediscovering one of the most important intellectuals of the past century. But just as importantly, contributors advance the study of Arendt into neglected areas, such as on science and ecology, to demonstrate her importance not just to debates in which she was well known, but those touched off only after her death. Arendt's approaches as well as her concrete claims about the political have much to offer given the current ecological and refugee crises, among others. In sum, then, the Companion provides a tool for thinking with Arendt, but also for showing just where those thinking with her can take her work today.

The Human Condition is a response to the growing disenchantment in the Western world with contemporary life. John Kekes provides rationally justified answers to questions about the meaning of life, the basis of morality, the contingencies of human lives, the prevalence of evil, the nature and extent of human responsibility, and the sources of values we prize. He offers a realistic view of the human condition that rejects both facile optimism and gloomy pessimism; acknowledges that we are vulnerable to contingencies we cannot fully control; defends a humanistic understanding of our condition; recognizes that the values worth pursuing are plural, often conflicting, and that there are many reasonable conceptions of well-being. Kekes emphasizes the importance of facing the fact that man's inhumanity to man is widespread. He rejects as simple-minded both the view that human nature is basically good and that it is basically bad, and argues that our well-being depends on coping with the complex truth that human nature is basically complicated. Finally, Kekes argues that the scheme of things is indifferent to our fortunes and that we can rely only on our own resources to make what we can of our lives.

This collection examines new comic-book cultures, graphic writing, and bande dessinée texts as they relate to postcolonialism in contemporary Anglophone and Francophone settings. The individual chapters are framed within a larger enquiry that considers definitive aspects of the postcolonial condition in twenty-first-century (con)texts. The authors demonstrate that the fields of comic-book production and circulation in various regional histories introduce new postcolonial vocabularies, reconstitute conventional "image-functions" in established social texts and political systems, and present competing narratives of resistance and rights. In this sense, postcolonial comic cultures are of particular significance in the context of a newly global and politically recomposed landscape. This volume introduces a timely intervention within current comic-book-area studies that remain firmly situated within the "U.S.-European and Japanese manga paradigms" and their reading publics. It will be of great interest to a wide variety of disciplines including postcolonial studies, comics-area studies, cultural studies, and gender studies.

The contributors to this book offer productive new readings of Merleau-Ponty's political philosophy and of other facets of his thought. They each deploy his theories to adopt a critical stance on urgent political issues and contemporary situations within society. Each essay focuses on a different aspect of political transformation, be it at the personal, social, national, or international level. The book as a whole maps out possibilities for thinking phenomenologically about politics without a sole focus on the state, turning instead toward contemporary human experience and existence.

In *Play and the Human Condition*, Thomas Henricks brings together ways of considering play to probe its essential relationship to work, ritual, and *communitas*. Focusing on five contexts for play--the psyche, the body, the environment, society, and culture--Henricks identifies conditions that instigate play, and comments on its implications for those settings. Offering a general theory of play as behavior promoting self-realization, Henricks articulates a conception of self that includes individual and social identity, particular and transcendent connection, and multiple fields of involvement. Henricks also evaluates play styles from history and contemporary life to analyze the relationship between play and human freedom. Imaginative and stimulating, *Play and the Human Condition* shows how play allows us to learn about our qualities and those of the world around us--and in so doing make sense of ourselves.

Featuring an international, multidisciplinary set of contributors, this thought-provoking book reimagines established narratives of the Anthropocene to allow differences in regions and contexts to be taken seriously, emphasising the importance of localised and situated knowledge. It offers critical engagement with the debates around the Anthropocene by challenging the dominant techno-rational agenda that often prevails in socio-political and academic discussions.

The concept of empire contains features that are both irreducibly spectral and terrifyingly real. With much of both aspects prevailing at subliminal levels, it is nearly impossible for the casual observer to think through the maze of contradictions and constitutive forces inherent in the imperial system. In her latest work of nonfiction, *Meditations on the Human Condition in an Imperial Age*, author and political philosopher Irina V. Boca uses her expertise and research to help readers analyze the presence of empire as an indelible contemporary political force. This intricate work unravels the Gordian knot of imperial politics and allows the reader to consider overlapping concepts from multiple perspectives, finally making it possible for the general audience to get all the facts. From post-Hegelian philosophy to political science and popular culture, the author has identified the intricately woven forces of imperial politics and invites readers to reconsider any easy location of power and any clear-cut path to resistance or liberation.

Bringing together a group of internationally renowned theorists, these 9 essays asks whether there has been an 'ethical turn' in Butler's work, exploring how ethics relate to politics and how they connect to her increasing concern with violence,

The architectural historian and critic Kenneth Frampton 'never recovered' from the force of Hannah Arendt's teaching at The New School in New York. The philosopher Richard J. Bernstein considers her the most perceptive political theorist and observer of 'dark times' (a concept which, drawing from Brecht, she made her own). Building on the revival of interest in Hannah Arendt, and on the increasing turn in design towards the expanded field of the social, this unique book uses insights and quotations drawn from Arendt's major writings (*The Human Condition*; *The Origins of Totalitarianism*, *Men in Dark Times*) to assemble a new kind of lexicon for politics, designing and acting today. Taking 56 terms – from Action, Beginnings and Creativity through Mortality, Natality, and Play to Superfluity, Technology and Violence – and inviting designers and scholars of design world-wide to contribute, *Designing in Dark Times: An Arendtian Lexicon*, offers up an extraordinary range of short essays that use moments and quotations from Arendt's thought as the starting points for reflection on how these terms can be conceived for

contemporary design and political praxis. Neither simply dictionary nor glossary, the lexicon brings together designing and political philosophy to begin to create a new language for acting and designing against dark times.

This book combines performance analysis with contemporary political philosophy to advance new ways of understanding both political performance and the performativity of the politics of the street. Our times are pre-eminently political times and have drawn radical responses from many theatre and performance practitioners. However, a decade of conflict in the Middle East and Afghanistan, the eruption of new social movements around the world, the growth of anti-capitalist and anti-globalisation struggles, the upsurge of protests against the blockades of neoliberalism, and the rising tide of dissent and anger against corporate power, with its exorbitant social costs, have left theatre and performance scholarship confronting something of a dilemma: how to theorize the political antagonisms of our day? Drawing on the resources of 'post-Marxist' political thinkers such as Chantal Mouffe and Jacques Rancière, the book explores how new theoretical horizons have been made available for performance analysis.

Judith Butler has been arguably the most important gender theorist of the past twenty years. This edited volume draws leading international political theorists into dialogue with her political theory. Each chapter is written by an acclaimed political theorist and concentrates on a particular aspect of Butler's work. The book is divided into five sections which reflect the interdisciplinary nature of Butler's work and activism: Butler and Philosophy: explores Butler's unique relationship to the discipline of philosophy, considering her work in light of its philosophical contributions Butler and Subjectivity: covers the vexed question of subjectivity with which Butler has engaged throughout her published history Butler and Gender: considers the most problematic area, gender, taken by many to be primary to Butler's work Butler and Democracy: engages with Butler's significant contribution to the literature of radical democracy and to the central political issues faced by our post-cold war Butler and Action: focuses directly on the question of political agency and political action in Butler's work. Along with its companion volume, Judith Butler and Political Theory, it marks an intellectual event for political theory, with major implications for feminism, women's studies, gender studies, cultural studies, lesbian and gay studies, queer theory and anyone with a critical interest in contemporary American 'great power' politics.

Architecture and the Paradox of Dissidence maps out and expands upon the methodologies of architectural action and reinvigorates the concept of dissent within the architectural field. It expands the notion of dissidence to other similar practices and strategies of resistance, in a variety of historical and geographical contexts. The book also discusses how the gestures and techniques of past struggles, as well as 'dilemmas' of working in politically suppressive regimes, can help to inform those of today. This collection of essays from expert scholars demonstrates the multiple responses to this subject, the potential and dangers of dissidence, and thus constructs a robust lexicon of concepts that will point to possible ways forward for politically and theoretically committed architects and practitioners.

Robert Neil Butler (1927–2010) was a scholar, psychiatrist, and Pulitzer Prize–winning author who revolutionized the way the world thinks about aging and the elderly. One of the first psychiatrists to engage with older men and women outside of institutional settings, Butler coined the term "ageism" to draw attention to discrimination against older adults and spent a lifetime working to improve their status, medical treatment, and care. Early in his career, Butler seized on the positive features of late-life development—aspects he documented in his pathbreaking research on "healthy aging" at the National Institutes of Health and in private practice. He set the nation's age-based health care agenda and research priorities as founding director of the National Institute on Aging and by creating the first interprofessional, interdisciplinary department of geriatrics at New York City's Mount Sinai Hospital. In the final two decades of his career, Butler created a global alliance of scientists, educators, practitioners, politicians, journalists, and advocates through the International Longevity Center. A scholar who knew Butler personally and professionally, W. Andrew Achenbaum follows this pioneer's significant contributions to the concept of healthy aging and the notion that aging is not synonymous with physical and mental decline. Emphasizing the progressive aspects of Butler's approach and insight, Achenbaum affirms the ongoing relevance of his work to gerontology, geriatrics, medicine, social work, and related fields.

In the present book, scholars and activists from a variety of disciplinary perspectives engage each other around the topic of forgiveness. They examine its benefits and costs, its motives, and its limitations. The different voices do not sing in unity, but by the end of the book, you might conclude that some times of beautiful harmony were heard.

Since the Financial Crisis of 2008, there has been and continues to be a debate about the proper role of the free market in the United States and beyond. On one side there are those who defend the free market as a method to provide both wealth and democratic legitimacy; while on the other side are thinkers who reject the orthodoxy of the free market and call for a greater role of government in society to correct its failures. But what is needed in this debate is a return to the vantage point of the human condition to better understand both the free market and our role in it. The Free Market and the Human Condition explores what the human condition can reveal to us about the free market—its strengths, its limits, and its weaknesses—and, in turn, what the free market can illuminate about the essence of the human condition. Because the human condition is multifaceted, this book has adopted an interdisciplinary approach, drawing upon the disciplines of philosophy, theology, archeology, literature, sociology, political science, criminal justice, and education. Since it is impossible for one to know all aspects of the human condition, the book consists of contributors who approach the topic from their respective disciplines, thereby providing an accumulated picture of the free market and the human condition. Although it does not claim to provide a comprehensive account of the human condition as situated in the free market, The Free Market and the Human Condition transcends the current climate of debate about the free market and provides a way forward in our understanding about the role that free market plays in our society.

In Refugees, Nathan Bell argues for nothing less than a new concept of the political: that societies (liberal or not, in the mode of the sovereign state or some other form) embrace an ethos of responsibility for others, where the right to seek asylum becomes foundational for politics itself.

Survivor Transitional Narratives of Nazi-Era Destruction: The Second Liberation examines the historical circumstances that gave rise in the 1960s to the first cohort of Nazi-era survivors who massed a public campaign focusing on remembrance of Nazi racial crimes. The survivors' decision to engage and disquiet a public audience occurred against the backdrop of the Frankfurt Auschwitz trial and the West German debate over the enforcement of statutory limitations for prosecuting former Nazis. Dennis B. Klein focuses on the

accounts of three survivors: Jean Améry, an Austrian ex-patriot who joined the Belgian Resistance during the war, Vladimir Jankélévitch, a member of the French Resistance, and Simon Wiesenthal, who dedicated his life after the war to investigating Nazi crimes. As Klein argues, their accounts, in addition to acting as a reminder of Nazi-era endemic criminality, express a longing for human fellowship. This contextual and interdisciplinary interpretation illustrates the explanatory significance of contemporary events and individual responses to them in shaping the memory and legacy of Nazi-era destruction. It is essential reading for students and scholars of the Nazi era and its legacy, genocide studies, Jewish Studies, and the history of emotions.

This collection of essays looks at the relation between phenomenology and the political from a variety of possible positions both critical and complimentary.

'Democratization' is a concept often used in academic book titles, yet not many of them deal with the initial breakthrough of democratization. This research companion applies a comparative approach to analyzing debates in a number of countries. It discusses the politics, concepts and histories involved in European democratization as a complex of changes that has altered the conditions of political action and debate in the continent for the past two centuries.

Can tragic views of the human condition as known to Westerners through Greek and Shakespearean tragedy be identified outside European culture, in the Indian culture of Hindu epic drama? In what respects can the Mahabharata epic's and the Bhagavadgita's views of the human condition be called 'tragic' in the Greek and Shakespearean senses of the word? Tragic views of the human condition are primarily embedded in stories. Only afterwards are these views expounded in theories of tragedy and in philosophical anthropologies. Minnema identifies these embedded views of human nature by discussing the ways in which tragic stories raise a variety of anthropological issues—issues such as coping with evil, suffering, war, death, values, power, sacrifice, ritual, communication, gender, honour, injustice, knowledge, fate, freedom. Each chapter represents one cluster of tragic issues that are explored in terms of their particular (Greek, English, Indian) settings before being compared cross-culturally. In the end, the underlying question is: are Indian views of the human condition very different from Western views?

This book explores what science fiction can tell us about the human condition in a technological world, with the ethical dilemmas and consequences that this entails. This book is the result of the joint efforts of scholars and scientists from various disciplines. This interdisciplinary approach sets an example for those who, like us, have been busy assessing the ways in which fictional attempts to fathom the possibilities of science and technology speak to central concerns about what it means to be human in a contemporary world of technology and which ethical dilemmas it brings along. One of the aims of this book is to demonstrate what can be achieved in approaching science fiction as a kind of imaginary laboratory for experimentation, where visions of human (or even post-human) life under various scientific, technological or natural conditions that differ from our own situation can be thought through and commented upon. Although a scholarly work, this book is also designed to be accessible to a general audience that has an interest in science fiction, as well as to a broader academic audience interested in ethical questions.

Examining recent experiments on human altruism in economics, this book offers a critique of naturalistic approaches to the phenomenon of human sociality. It draws on philosophical theories of social conflict and recognition, and on theological concepts of neighborly love.

The first monograph on the Vita Humana cycle at Tre Fontane, this book includes an overview of the medieval history of the Roman Cistercian abbey and its architecture, as well as a consideration of the political and cultural standing of the abbey both within Papal Rome and within the Cistercian order. Furthermore, it considers the commission of the fresco cycle, the circumstances of its making, and its position within the art historical context of the Roman Duecento. Examining the unusual blend of images in the Vita Humana cycle, this study offers a more nuanced picture of the iconographic repertoire of medieval art. Since the discovery of the frescoes in the 1960s, the iconographic programme of the cycle has remained mysterious, and an adequate analysis of the Vita Humana cycle as a whole has so far been lacking. Kristin B. Aavitsland covers this gap in the scholarship on Roman art circa 1300, and also presents the first interpretative discussion of the frescoes that is up-to-date with the architectural investigations undertaken in the monastery around 2000. Aavitsland proposes a rationale behind the conception of the fresco cycle, thereby providing a key for understanding its iconography and shedding new light on thirteenth-century Cistercian culture.

Arguing that the politics of democracy is inseparable from a notion of dialogue that emerges from conflicting and often traumatic memories, *Democracy, Dialogue, Memory* examines the importance of dialogue for the achievement of understanding in civil society rather than consensus, so that democratic participation and inclusion can be strengthened. With attention to the importance for marginalized communities of the ability to disclose fundamental ethnic, religious, gendered, racial, or personal and affective characteristics born of trauma, and so cease to represent "otherness," this book brings together studies from Europe, Israel and the United States of literary and visual attempts to expand dialogue with "the other," particularly where democracies are prone to vacillating between the desire to endorse otherness, and political dread of the other. A critique of the practices of forced inclusion and forced consensual negotiation, that seeks to advance dialogue as a crucial safeguard against the twin dangers of exclusion and enforced assimilation, *Democracy, Dialogue, Memory* will appeal to scholars with interests in political theory, political sociology, collective and contested memory and civil society at the same time as allowing scholars from the humanities and the arts to examine seminal chapters that pivot on psychoanalytical approaches to literature, film and philosophy at the borderline of political thinking.

This volume is the first comprehensive guide to current research on animals, animality, and human-animal relations in literature. To reflect the history of literary animal studies to date, its primary focus is

literary prose and poetry in English, while also accommodating emergent discussions of the full range of media and contexts with which literary studies engages, especially film and critical theory. User-friendly language, references, even suggestions for further readings are included to help newcomers to the field understand how it has taken shape primarily through recent decades. To further aid teachers, sections are organized by conventions of periodization, and chapters address a range of canonical and popular texts. Bookended by sections devoted to the field's conceptual foundations and new directions, the volume is designed to set an agenda for literary animal studies for decades to come

The human element of our work has never been more important. As Robert Yagelski explains in *Writing as a Way of Being* (2011), the ideological and social pressures of our institutions put us under increasing pressure to sacrifice our humanity in the interest of efficiency. These problems only grow when we artificially separate self/world and mind/body in our teaching and everyday experiences. Following Yagelski and others, *Writing as a Way of Staying Human in a Time that Isn't* proposes that intentional acts of writing can awaken us to our interconnectedness and to ways in which we—as individuals and in writing communities—might address the social and environmental challenges of our present and future world. Featuring essays drawn from a range of contexts, including college composition and developmental reading and writing, professional and legal writing, middle school English, dissertation projects, academic conferences, and an online writing group, the collection outlines three ways writing can help us stay human: caring for ourselves and others; honoring the times and spaces of writing; and promoting justice. Each essay describes specific strategies for using writing as a means for staying human in inhuman times. The authors integrate personal stories, descriptions of classroom assignments and activities, and current research in writing studies. Their work shows that writing can contribute to personal, social, and political transformation by nurturing vulnerability, compassion, and empathy among students and instructors alike.

This book is concerned with re-imagining Religious Education (RE) as this is practiced in schools, colleges and universities throughout the UK and in a wide variety of international educational contexts. On the basis of a critical analysis of current theory and practice in RE the authors argue that this educational framing is no longer plausible in the light of new theoretical developments within the academy. A new educational approach to RE is outlined that challenges students to think and practice differently. This includes a 'becoming ethnographer' approach that can acknowledge socio-material relations and engage the broader literacies necessary for such study. Part One examines how RE has been constructed as a discipline in historical and spatial terms that abstract its study from material concerns. Part Two offers some new starting points: Spinoza, Foucault and feminist theory that differently foreground context and relationality, and 'Islam' read as a discursive, located tradition rather than as 'world view'. Finally, Part Three proposes a new trajectory for research and practice in RE, with the aim of re-engaging schools, colleges and universities in a dialogue that promotes thinking and practice that – as educational - is continually in touch with the need to be critical, open-ended and ethically justifiable.

Octavia E. Butler is widely recognized today as one of the most important figures in contemporary science fiction. Bringing together leading and emerging scholars and covering Butler's complete works from the bestselling novel *Kindred*, to her short stories and major novel sequences *Patternmaster*, *Xenogenesis* and *The Parables*, this is the most comprehensive Companion to Butler scholarship available today. The Bloomsbury Handbook to Octavia E. Butler covers the full range of contemporary scholarly themes and approaches to the author's work, including: · Cyborgs and the posthuman · Race and African American history · Afrofuturism · Gender and sexuality · New perspectives from Religious Studies, the Environmental Humanities and Disability Studies · New discoveries from the Butler archives at the Huntington Library The book includes a comprehensive bibliography of works by Butler and secondary scholarship on her work as well as an afterword by the novelist Tananarive Due.

History and the Human Condition A Historian's Pursuit of Knowledge Open Road Media

This volume offers novel and provocative insights into vulnerability and exclusion, two concepts crucial for the understanding of contemporary political agency. In twelve critical essays, the contributors explore the dense theoretical content, complex histories and conceptual intersection of vulnerability and exclusion. A rich array of topics are covered as the volume searches for the ways that vulnerable and excluded groups relate to each other, where the boundary between the excluded and the included arises, and what the stakes of 'invulnerability' might be. Drawing on the works of Hegel (via Judith Butler), Helmuth Plessner and Hannah Arendt to situate the project in a solid historical context, the volume likewise tackles pressing and contemporary issues such as the state of human capital under neoliberalism, the flawed nature of democracy itself, and the vulnerability inherent in extreme precarity, extreme violence, and interdependence. The contributions come from philosophers with a range of backgrounds in social philosophy and critical social sciences, who use related conceptual tools to tackle the political challenges of the 21st century. Together, they present a ground-breaking overview of the main challenges which social exclusion presents to contemporary global societies.

As individuals incorporate new forms of media into their daily routines, these media transform individuals' engagement with networks of heterogeneous actors. Using the concept of media practices, this volume looks at processes of social and political transformation in diverse regions of the world to argue that media change and social change converge on a redefinition of the relations of individuals to larger collective bodies. To this end, contributors examine new collective actors emerging in the public arena through digital media or established actors adjusting to a diversified communication environment. The book offers an important contribution to a vibrant, transdisciplinary, and international field of research emerging at the intersections of communication, performance and social movement studies.

While traditional Christian thought and spirituality have always affirmed the divine presence in human life, Thatamanil argues we have much to learn from non-dualistic Hindu thought, especially that of the eighth-century thinker Sankara, and from the Christian panentheism of Paul Tillich. Thatamanil compares their diagnoses and prognoses of the human predicament in light of their doctrine of God or Ultimate Reality. What emerges is a new theology of God and human beings, with a richer and more radical conception of divine immanence, a reconceived divine transcendence, and a keener sense of how the dynamic and active Spirit at work in us anchors real hope and deep joy. Using key insights from Christian and Hindu thought Thatamanil vindicates comparative theology, expands the vocabulary about the ineffable God, and arrives at a new construal of the problems and prospects of the human condition.

Comprising essays by eleven up-and-coming scholars from across the globe, this collection of essays provides an unparalleled snapshot of new work in political philosophy using such diverse methodologies as critical theory and social choice theory, historical analysis and conceptual analysis.

What is psychoanalysis? Whereas there was once a time when proponents of "mainstream psychoanalysis" could point to the preeminence of Freud's drive theory and the version of the human condition associated with it—man as seeking pleasure in an erotically tinged universe—contemporary psychoanalysis is a fractured and contentious discipline in which competing theories share little more than the basic concepts of unconscious mental processes, repression, and transference. Taking the complexities, ambiguities, and contradictions engendered by psychoanalysis over the past several decades as an encouraging point of departure rather than as evidence of the dissolution of the "psychoanalytic tradition," *Psychoanalytic Versions of the Human Condition* makes explicit how, within each major theory, a particular story about the nature of the world and what it means to be human decisively shapes how the clinician conceptualizes individual psychopathology and approaches treatment. A chorus of voices that both challenges and reaffirms the theory and practice of psychoanalysis, *Psychoanalytic*

Versions of the Human Condition asks urgent questions—about the politics of psychoanalytic knowledge, and about how the profession is situated and operates in our contemporary culture. Whether Freudian, Jungian, Kleinian, Kohutian, Lacanian, or hybrid, the clinician will find this book a useful guide to understanding how each theory's "philosophy of life" infuses clinical work. In a career spanning more than sixty-five years, John Lukacs has established himself as one of our most accomplished historians. Now, in the stimulating book *History and the Human Condition*, Lukacs offers his profound reflections on the very nature of history, the role of the historian, the limits of knowledge, and more. Guiding us on a quest for knowledge, Lukacs ranges far and wide over the past two centuries. The pursuit takes us from Alexis de Tocqueville to the atomic bomb, from American "exceptionalism" to Nazi expansionism, from the closing of the American frontier to the passing of the modern age. Lukacs's insights about the past have important implications for the present and future. In chronicling the twentieth-century decline of liberalism and rise of conservatism, for example, he forces us to rethink the terms of the liberal-versus-conservative debate. In particular, he shows that what passes for "conservative" in the twenty-first century often bears little connection to true conservatism. Lukacs concludes by shifting his gaze from the broad currents of history to the world immediately around him. His reflections on his home, his town, his career, and his experiences as an immigrant to the United States illuminate deeper truths about America, the unique challenges of modernity, the sense of displacement and atomization that increasingly characterizes twenty-first-century life, and much more. Moving and insightful, this closing section focuses on the human in history, masterfully displaying how right Lukacs is in his contention that history, at its best, is personal and participatory. *History and the Human Condition* is a fascinating work by one of the finest historians of our time. More than that, it is perhaps John Lukacs's final word on the great themes that have defined him as a historian and a writer.

Phenomenology has primarily been concerned with questions about knowledge and ontology. However, in recent years the rise of interest and research in phenomenology and embodiment, the emotions and cognitive science has seen the concept of agency move to a central place in the study of phenomenology generally. The *Routledge Handbook of Phenomenology of Agency* is an outstanding reference source to this topic and the first volume of its kind. It comprises twenty-seven chapters written by leading international contributors. Organised into two parts, the following key topics are covered: • major figures • the metaphysics of agency • rationality • voluntary and involuntary action • moral experience • deliberation and choice • phenomenology of agency and the cognitive sciences • phenomenology of freedom • embodied agency Essential reading for students and researchers in phenomenology, philosophy of mind, metaphysics and philosophy of cognitive science The *Routledge Handbook of Phenomenology of Agency* will also be of interest to those in closely related subjects such as sociology and psychology.

*A New Social Question: Capitalism, Socialism and Utopia* brings together a selection of papers presented at the conference on "Capitalism and Socialism: Utopia, Globalization and Revolution" at New Harmony, Indiana, in 2014. New Harmony is best known as the site of industrialist Robert Owen's experiment in communal living in 1825, and it was Owen's legacy that drew scholars from across the Atlantic. Owen's work and his experiment at New Harmony again have currency as the world looks back on the 2008 economic crisis and as "socialism," seemingly banished with the failure of experiments in Eastern Europe and the former Soviet Union at the end of the last century has returned to the political and economic lexicon. As David Harvey, Thomas Piketty and Joyce Appleby have lately reminded us, capitalism, particularly the forms it has assumed since 1945, is probably exceptional, perhaps ephemeral, but also dynamic and resilient. If the Great Recession has derailed personal lives, destabilized economies and unnerved politicians, it has also reminded us that we have not reached the "end of history." Where there was once a Social Question, there is now a New Social Question. This edited, multi-disciplinary volume will appeal to readers in political science, economics, history, sociology, anthropology, literature, communications and cultural studies, and to academic audiences in North America, Britain and elsewhere.

The present era of economic devastation, legacies of colonization and imperialism, climate change and habitat loss, calls for a new understanding of ethics. These essays on otherness, responsibility and hospitality raise urgent questions. Contributors range from the prominent—including Levinas, Michel Foucault, Jacques Derrida and Giorgio Agamben—to recent theorists such as Judith Butler, Enrique Dussell and Rosi Braidotti. The essays emphasize the always vulnerable status of a radically different Other, even as they question what responsibility to that Other might mean.

Consent is used in many different social and legal contexts with the pervasive understanding that it is, and has always been, about autonomy – but has it? Beginning with an overview of consent's role in law today, this book investigates the doctrine's inseparable association with personal autonomy and its effect in producing both idealised and demonised forms of personhood and agency. This prompts a search for alternative understandings of consent. Through an exploration of sexual offences in Antiquity, medical practice in the Middle Ages, and the regulation of bodily harm on the present-day sports field, this book demonstrates that, in contrast to its common sense story of autonomy, consent more often operates as an act of submission than as a form of personal freedom or agency. The book explores the implications of this counter-narrative for the law's contemporary uses of consent, arguing that the kind of freedom consent is meant to enact might be foreclosed by the very frame in which we think about autonomy itself. This book will be of interest to scholars of many aspects of law, history, and feminism as well as students of criminal law, bioethics, and political theory.

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