The past several decades have seen the emergence of a vigorous ongoing debate about the 'politics of recognition'. The initial impetus was provided by the reflections of Charles Taylor and others about the rights to cultural recognition of historically marginalized groups in Western societies. Since then, the parameters of the debate have considerably broadened. However, while debates about the politics of recognition have yielded significant theoretical insights into recognition, its logical and necessary counterpart, misrecognition, has been relatively neglected. 'The Politics of Misrecognition' is the most meticulous reflection to date on the importance of misrecognition for the understandings of our political and personal experience. A team of leading experts from a range of disciplines, including philosophy, political theory, sociology, psychoanalysis, history, moral economy and criminology present different theoretical frameworks in which the politics of misrecognition may be understood. They apply these frameworks to a wide variety of contexts, including those of class identity, disability, slavery, criminal victimization and domestic abuse. In this way, the book provides an essential resource for anyone interested in the dynamics of recognition and their implications for the development of political and social theory.

Conceptions of evil have changed dramatically over time, and though humans continue to commit acts of cruelty against one another, today we possess a clearer, more moral way of analyzing them. In Narrating Evil, Maria Pia Lara explores what has changed in our understanding of evil, why the transformation matters, and how we can learn from this specific historical development. Drawing on Immanuel Kant's and Hannah Arendt's ideas about reflective judgment, Lara argues that narrative plays a key role in helping societies acknowledge their pasts. Particular stories haunt our consciousness and lead to a kind of examination and dialogue that shape notions of morality. A powerful description of a crime can act as a filter, helping us to draw conclusions about what constitutes a moral wrong, and public debates over these narratives allow us to construct a more accurate picture of historical truth, leading to a better understanding of why such actions are possible. In building her argument, Lara considers Greek tragedies, Shakespeare's depictions of evil, Joseph Conrad's literary metaphors, and movies that portray human cruelty. Turning to such philosophers and writers as Jürgen Habermas, Walter Benjamin, Primo Levi, Giorgio Agamben, and Ariel Dorfman, Lara defines a reflexive relationship between an event, the narrative of the event, and the public reception of the narrative, and she proves that the stories of perpetrators and sufferers are always intertwined. The process of disclosure, debate, and the public fashioning of collective judgment are vital methods through which we make sense not only of new forms of cruelty but of past crimes as well. Narrating Evil describes the steps of this process and why they are a crucial part of our attempt to build a different, more just world.

Democracy is in shambles economically and politically. The recent economic meltdown in Europe and the U.S. has substituted democratic deliberation with technocratic decisions. In Athens, Madrid, Lisbon, New York, Pittsburgh or Istanbul, protesters have denounced the incapacity and unwillingness of elected officials to heed to their voices. While the diagnosis of our political-economic illness has been established, remedies are hard to come. What can we do to restore our broken democracy? Which modes of political participation are likely to have an impact? And what are the loci of political innovation in the wake of the crisis? It is with these questions that Reclaiming Democracy engages. We argue that the managerial approach to solving the crisis violates ‘a right to politics’, that is, a right that our collective life be guided by meaningful politics: by discussion of and decision among genuinely alternative principles and policies. The contributors to this
volume are united in their commitment to explore how and where this right can be affirmed in a way that resuscitates democracy in the wake of the crisis. Mixing theoretical reflection and empirical analysis the book offers fresh insights into democracy’s current conundrum and makes concrete proposals about how ‘the right to politics’ can be protected.

Realism remains the most important and controversial vision of international politics. But what does it mean to be a realist? This collection addresses this key question by returning to the thinking of perhaps the most influential realist of modern times: Hans J. Morgenthau. In analyses of issues ranging from political philosophy, to international law, to the impact of nuclear weapons and the challenges of American foreign policy, the authors demonstrate that Morgenthau’s thinking exemplifies a rich realist tradition that is often lacking in contemporary analyses of international relations and foreign policy. At a time when realism is once again at the centre of both scholarly and political debates, this book shows that the legacy of classical realism can enrich our understanding of world politics and contribute to its future direction.

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.

Every year, the Bibliography catalogues the most important new publications, historiographical monographs, and journal articles throughout the world, extending from prehistory and ancient history to the most recent contemporary historical studies. Within the systematic classification according to epoch, region, and historical discipline, works are also listed according to author’s name and characteristic keywords in their title.

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.

Moral Leadership brings together in one comprehensive volume essays from leading scholars in law, leadership, psychology, political science, and ethics to provide practical, theoretical policy guidance. The authors explore key questions about moral leadership such as: How do leaders form, sustain, and transmit moral commitments? Under what conditions are those processes most effective? What is the impact of ethics officers, codes, training programs, and similar initiatives? How do standards and practices vary across context and culture? What can we do at the individual, organizational, and societal level to foster moral leadership? Throughout the book, the contributors identify what people know, and only think they know, about the role of ethics in key decision-making positions. The essays focus on issues such as the definition and importance of moral leadership and the factors that influence its exercise, along with practical strategies for promoting ethical behavior. Moral Leadership addresses the dynamics of moral leadership, with particular emphasis on major obstacles that stand in its way: impaired judgment, self-interest, and power. Finally, the book explores moral leadership in a variety of contexts?business and the professions, nonprofit organizations, and the international arena.

While the 1990s gave rise to a wealth of literature on the notion of ethical foreign policy, it has tended to
simply focus on a version of realism, which overlooks the role of ethics in international affairs. This book explores ethical realism as a theoretical framework.

The period since the First World War has been a century distinguished by the loss of any unitary foundation for truth, ethics, and the legitimate authority of law. With the emergence of radical pluralism, law has become the site of extraordinary creativity and, on occasion, a source of rights for those historically excluded from its protection. A Cultural History of Law in the Modern Age tells stories of human struggles in the face of state authority – including Aboriginal land claims, popular resistance to corporate power, and the inter-generational ramifications of genocidal state violence. The essays address how, and with what effects, different expressive modes (ceremonial dance, live street theater, the acoustics of radio, the affective range of film, to name a few) help to construct, memorialize, and disseminate political and legal meaning. Drawing upon a wealth of visual, textual and sound sources, A Cultural History of Law in the Modern Age presents essays that examine key cultural case studies of the period on the themes of justice, constitution, codes, agreements, arguments, property and possession, wrongs, and the legal profession.

The collection of essays attempt to clarify the problem of evil as shaped by evolutionary biology, examining its scientific, historical, philosophical, and theological elements, and offering a new approach to a Christian theodicy.

The capacity of the arts and the humanities, and of literature in particular, to have a meaningful societal impact has been increasingly undervalued in recent history. Both humanists and scientists have tended to think of the arts as a means to represent the world via imagination. Mack maintains that the arts do not merely describe our world but that they also have the unique and underappreciated power to make us aware of how we can change accustomed forms of perception and action. Mack explores the works of prominent writers and thinkers, including Nietzsche, Foucault, Benjamin, Wilde, Roth, and Zizek, among others, to illustrate how literature interacts with both people and political as well as scientific issues of the real world. By virtue of its distance from the real world-its virtuality-the aesthetic has the capability to help us explore different and so far unthinkable forms of action and thereby to resist the repetition and perpetuation of harmful practices such as stereotyping, stigma, exclusion, and the exertion of violence.

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.

Through a curated selection of papers written over four decades by one of Australia’s leading philosophers, this collection demonstrates the impact of Continental philosophy on philosophical thought in Australia. The development of specific philosophical problems, over a period of more than forty years by a philosopher whose first training was ‘pre-continental’, shows that it is possible to achieve interaction between ‘continental’ and ‘pre-continental’ methods in philosophy, even while recognizing their distinctiveness. These essays work towards’ continental philosophy in the ways they pay attention to language, to how we experience things and are experienced by others, and to the structures of language and power that frame what it is possible to say and to hear, to write and to read.

A leading political scientist identifies "political evil" as wrongdoing perpetrated by individuals with specific political goals, cites specific examples throughout the world and explains that important changes can be initiated through adjustments in how political evil is treated.
There is an urgent need to analyze and assess how we prevent torture, against the background of a rigorous analysis of the factors that condition and sustain it. Drawing on rich empirical material from Sri Lanka and Nepal, The Prevention of Torture: An Ecological Approach interrogates the worlds that produce torture, in order to propose how to bring about systemic institutional and cultural change. Critics have decried human rights approaches’ failure to attend to structural factors, but this book seeks to go beyond a ‘stance of criticism’ to take up the positive project of reimagining human rights theory and practice. It discusses key debates in human rights and political theory, as well as the challenges that advocates face in translating situational analyses into real world interventions. Danielle Celermajer develops a new, ecological framework for mapping the worlds that produce torture, and thereby develops prevention strategies.

In an interview with Günther Gaus for German television in 1964, Hannah Arendt insisted that she was not a philosopher but a political theorist. Disillusioned by the cooperation of German intellectuals with the Nazis, she said farewell to philosophy when she fled the country. This book examines Arendt’s ideas about thinking, acting and political responsibility, investigating the relationship between the life of the mind and the life of action that preoccupied Arendt throughout her life. By joining in the conversation between Arendt and Gaus, each contributor probes her ideas about thinking and judging and their relation to responsibility, power and violence. An insightful and intelligent treatment of the work of Hannah Arendt, this volume will appeal to a wide number of fields beyond political theory and philosophy, including law, literary studies, social anthropology and cultural history.

The book offers an interdisciplinary approach to a subject that has largely been the province of religious studies and philosophy. Tackling the function of evil across social contexts rather than seeking a definition of evil, this collection explores the use of the term "evil" in multiple eras, genres, and disciplines.

This book reflects on the problematic relation of ethics to politics in our ‘democratic’ era. If democracy implies the loss of an ultimate foundation for both ethics and political action, how can it be defended against its (ultra-nationalist, fundamentalist, ) critics. Are there reasons for being a ‘democrat’ and what does it mean to be so or to act ‘democratically’. Does this merely imply strict obedience to certain procedures that we call ‘democratic’ or does a democratic society ask for a democratic attitude or ethos. If so, how can this ethos be defined and grounded. All contributions to this volume articulate answers to these questions or to problems intrinsically related to them (i.e. what is the status of the law when it loses ultimate foundation). They do so by reflecting on the work of some important contemporary French philosophers: Lefort, Lyotard, Derrida, Levinas, Lacan, etc

Since 9/11 politicians, preachers, conservatives and the media are all speaking about evil. In the past the discourse about evil in our religious, philosophic and literary traditions has provoked thinking, questioning and inquiry. But today the appeal to evil is being used as a political tool to obscure complex issues, block serious thinking and stifle public discussion and debate. We are now confronting a clash of mentalities, not a clash of civilisations. One mentality is drawn to absolutes, moral certainties, and simplistic dichotomies of good and evil. The other seriously questions an appeal to absolutes in politics and criticizes the simplistic division of the world into the forces of evil and the forces of good. In The Abuse of Evil Bernstein challenges the claim that without an appeal to absolutes, we lack the grounds for acting decisively in fighting our enemies. The post 9/11 abuse of evil corrupts both democratic politics and religion. The stakes are high in this clash of mentalities in shaping how we think and act in the world today - and in the future.

Is it more dangerous to call something evil or not to? This fundamental question deeply divides those who fear that the term oversimplifies grave problems and those who worry that, to effectively address such issues as terrorism and genocide, we must first acknowledge them as evil. Recognizing that the way we approach this dilemma can significantly affect both the harm we suffer and the suffering we inflict, a distinguished group of contributors engages in the debate with this series of timely and original essays. Drawing on Western conceptions of evil from the Middle Ages to the present, these pieces demonstrate that, while it may not be possible to definitively settle moral questions, we are still able—and in fact are obligated—to make moral arguments and judgments. Using a wide variety of approaches, the authors raise tough questions: Why is so much evil perpetrated in the name of good? Could evil ever be eradicated? How can liberal democratic politics help us strike a balance between the need to pass judgment and the need to remain tolerant? Their insightful answers exemplify how the sometimes rarefied worlds of political theory, philosophy, theology, and history can illuminate pressing contemporary concerns.
Hannah Arendt is one of the most prominent thinkers of modern times, whose profound influence extends across philosophy, politics, law, history, international relations, sociology, and literature. Presenting new and powerful ways to think about human freedom and responsibility, Arendt’s work has provoked intense debate and controversy. ‘Hannah Arendt: Key Concepts’ explores the central ideas of Arendt’s thought, such as freedom, action, power, judgement, evil, forgiveness and the social. Bringing together an international team of contributors, the essays provide lucid accounts of Arendt’s fundamental themes and their ethical and political implications. The specific concepts Arendt deployed to make sense of the human condition, the phenomena of political violence, terror and totalitarianism, and the prospects of sustaining a shared public world are all examined. ‘Hannah Arendt: Key Concepts’ consolidates the disparate strands of Arendt’s thought to provide an accessible and essential guide for anybody who wishes to gain a deeper understanding of this leading intellectual figure.

This special issue is animated by the necessary entanglement of theory and history, the cortical relationship between theory and practice, and the transboundary relations that help to constitute systems of thought and practice.

The idea of moral evil has always held a special place in philosophy and theology because the existence of evil has implications for the dignity of the human and the limits of human action. Andrew M. Flescher proposes four interpretations of evil, drawing on philosophical and theological sources and using them to trace through history the moral traditions that are associated with them. The first model, evil as the presence of badness, offers a traditional dualistic model represented by Manicheanism. The second, evil leading to goodness through suffering, presents a theological interpretation known as theodicy. Absence of badness—that is, evil as a social construction—is the third model. The fourth, evil as the absence of goodness, describes when evil exists in lieu of the good—the "privation" thesis staked out nearly two millennia ago by Christian theologian St. Augustine. Flescher extends this fourth model—evil as privation—into a fifth, which incorporates a virtue ethic. Drawing original connections between Augustine and Aristotle, Flescher’s fifth model emphasizes the formation of altruistic habits that can lead us to better moral choices throughout our lives. Flescher eschews the temptation to think of human agents who commit evil as outside the norm of human experience. Instead, through the honing of moral skills and the practice of attending to the needs of others to a greater degree than we currently do, Flescher offers a plausible and hopeful approach to the reality of moral evil.

Despite a plethora of studies devoted to it, the current understanding of al-Qaeda and the threat it poses remains vague and ambiguous. Is al-Qaeda a rigidly structured organisation, a global network of semi-independent cells, a franchise, or simply an ideology? What role did Osama bin Laden play within the group and its terrorist campaign? What does it mean to talk about the "global Salafi-jihad" threat allegedly confronting the West? In addressing such questions many writers have sought to offer definitive answers, yet overall the truth about al-Qaeda remains elusive. This book moves beyond this traditional approach in order to investigate and critically assess how such answers reflect the particular epistemological frameworks within which they are produced. Its chapters explore the varied contexts within which the obscure entity labelled al-Qaeda is constituted as a comprehensible object of political, strategic, cultural, and scientific knowledge, and within which ‘terrorism’ is rendered an experience of quotidian life. This volume offers a much-needed critical reflection on Western ways of talking and of thinking about the frightening experience of global terrorism. In trying to know how we know al-Qaeda, it offers us an opportunity to try to know ourselves and our often hidden assumptions about legitimacy, violence, and political purpose.

Under Weber's Shadow presents an extended critical evaluation of the social and political thought of Jürgen Habermas, Hannah Arendt and Alasdair MacIntyre. Although hailing from very different philosophical traditions, these theorists all take as their starting-point Max Weber's seminal diagnosis of late modernity, the view that the world-historic processes of rationalization and disenchantment are paradoxical in promising freedom yet threatening servitude under the 'iron cage' of instrumental reason. However, each rejects his pessimistic understanding of the grounds and possibilities of political life, accusing him of complicity in the very realities he sought to resist. Seeking to move beyond Weber's monological view of the self, his subjectivism and his identification of the political with domination, they offer alternative, intersubjective conceptions of the subject, ethics and politics that allow for positive future possibilities. But this incontrovertible gain, it is argued, comes at the cost of depoliticizing key arenas of human endeavour and of neglecting the reality of struggle and contestation. Engaging with important current debates and literature, Keith Breen provides a rigorous analysis of the work of Habermas, Arendt, MacIntyre and Weber and a highly accessible and original intervention within contemporary social and political thought. Under Weber's Shadow will therefore be of interest to students and researchers alike within the areas of social and political theory,
This book fills a major gap in the ever-increasing secondary literature on Hannah Arendt's political thought by providing a dedicated and coherent treatment of the many, various and interesting things which Arendt had to say about law. Often obscured by more pressing or more controversial aspects of her work, Arendt nonetheless had interesting insights into Greek and Roman concepts of law, human rights, constitutional design, legislation, sovereignty, international tribunals, judicial review and much more. This book retrieves these aspects of her legal philosophy for the attention of both Arendt scholars and lawyers alike. The book brings together lawyers as well as Arendt scholars drawn from a range of disciplines (philosophy, political science, international relations), who have engaged in an internal debate the dynamism of which is captured in print. Following the editors' introduction, the book is split into four Parts: Part I explores the concept of law in Arendt’s thought; Part II explores legal aspects of Arendt's constitutional thought: first locating Arendt in the wider tradition of republican constitutionalism, before turning attention to the role of courts and the role of parliament in her constitutional design. In Part III Arendt's thought on international law is explored from a variety of perspectives, covering international institutions and international criminal law, as well as the theoretical foundations of international law. Part IV debates the foundations, content and meaning of Arendt's famous and influential claim that the 'right to have rights' is the one true human right.

Since 9/11 politicians, preachers, conservatives, and the media are all speaking about evil. In this text, Richard Bernstein challenges the claim that without an appeal to absolutes, we lack the grounds for acting decisively in fighting our enemies.

Found in Alberta: Environmental Themes for the Anthropocene is a collection of essays about the natural environment in a province rich in natural resources and aggressive in development goals. This is a casebook on Alberta from which emerges a far wider set of implications for North America and for the biosphere in general. The writers come from an array of disciplinary backgrounds within the environmental humanities. The essays examine the oil/tar sands, climate change, provincial government policy, food production, industry practices, legal frameworks, wilderness spaces, hunting, Indigenous perspectives, and nuclear power. Contributions from an ecocritical perspective provide insight into environmentally themed poetry, photography, and biography. Since the actions of Alberta’s industries and government are currently at the heart of a global environmental debate, this collection is valuable to those wishing to understand the natural and commercial forces in play. The editors present an introductory argument that frames these interests inside a call for a rethinking of our assumptions about the natural world and our place within it.

This book makes a significant contribution to the on-going international dialogue on the meaning of concepts such as human rights, humanity, and cosmopolitanism. The authors propose a new agenda for research into a Critical Theory of Human Rights. Each chapter pursues three goals: to reconstruct modern philosophical theories that have contributed to our views on human rights; to highlight the importance of humanity and human dignity as a complementary dimension to liberal rights; and, finally, to integrate these issues more directly in contemporary discussions about cosmopolitanism. The authors not only present multicultural perspectives on how to rethink political and international theory in terms of the normativity of human rights, but also promote an international dialogue on the prospects for a critical theory of human rights discourses in the 21st century.

Vols. for 1866-70 include Proceedings of the American Normal School Association; 1866-69 include Proceedings of the National Association of School Superintendents; 1870 includes Addresses and journal of proceedings of the Central College Association.

This book forms the first critical study of Jacques Rancière's impact and contribution to contemporary theoretical and interdisciplinary studies. It showcases the work of leading scholars in fields such as political theory, history and aesthetic theory; each of whom are uniquely situated to engage with the novelty of Rancière's thinking within their respective fields. Each of the essays provides an investigation into the critical stance Rancière takes towards his contemporaries, concentrating on the versatile application of his thought to diverse fields of study (including, political and education theory, cinema studies, literary and aesthetic theory, and historical studies). The aim of this collection is to use the critical interventions Rancière's writing makes on current topics and themes as a way of offering new critical perspectives on his thought. Wielding their individual expertise, each contributor assesses his perspectives and positions on thinkers and topics of contemporary importance. The edition includes a new essay by Jacques Rancière, which charts the different problems and motivations that have shaped his work.
A study of the gap between the promise and practice of American democracy examines the historical national unity derived from the democratic ideal and the frustration of that ideal by political institutions and hierarchies.

This book demonstrates how discussions of Political Theology have been a constant feature throughout philosophical modernity and that they continue to impact contemporary political debates. By tracing the historical roots and detailing the contemporary outworking of Political Theology in Europe, it contends that this growing field requires a broader "canon" in order for it to mature. Political Theology is shown here to be about the diversity of relationships between religious beliefs and political orientations. First engaging with historical debates, chapters re-examine the relationship between personal conviction and societal orientation on such topics as the will to believe, evil, individualism, the relationship between church and state, and the relationship between belief and natural science. The volume then establishes the relevance of these debates for the present day. As such, it invites engagement on the back and forth between religion and politics in a liberal democracy and a communist state, on how communitarianism relates to religious language, on the diversity of Christian and Jewish political theology, and the politics of toleration. By broadening out the field of Political Theology this book offers the reader a more nuanced understanding of its sustained influence on public life. As such it will be of interest to academics working in Political Theology, but also Theology, Philosophy and Political Science more generally.