

Vita Activa La Condizione Umana Tascabili Saggi

A splendid piece of scholarship on a major twentieth-century thinker often overlooked. / This book presents an original scholarly analysis of the work of political theorist Hannah Arendt, focusing on an area hitherto ignored: the ways in which Augustine's thought forms the foundation of Arendt's work. Stephan Kampowski here offers readers a valuable overview of central aspects of Arendt's thought, addressing perennial existential and philosophical questions at the heart of every human being.

This book explores new forms and modalities of relations between people and space that increasingly affect the life of the city. The investigation takes as its starting point the idea that in contemporary societies the loss of our relationship with place is a symptom of a breakdown in the relationship between ethics and aesthetics. This in turn has caused a crisis not only in taste, but also in our sense of beauty, our aesthetic instinct, and our moral values. It has also led to the loss of our engagement with the landscape, which is essential for cities to function. The authors argue that new, fertile forms of interaction between people and space are now happening in what they call the 'intermediate space', at the border of "urban normality" and those parts of a city where citizens experiment with unconventional social practices. This new interaction engenders a collective conscience, giving a new and productive vigor to the actions of individuals and also their relations with their environment. These new relations emerge only after we abandon what is called the "therapeutic illusion of space", which still exists today, and which binds in a deterministic manner the quality of civitas, the associative life of people in the city, to the quality of urban space. Projects for the city should, instead, have as their keystone the notion of social action as a return to a critical perspective, to a courageous acceptance of social responsibility, at the same time as seeking the generative structures of urban life in which civitas and urbs again acknowledge each other.

La filosofia filosofica raccoglie dall'antichità ai giorni nostri i testi fondamentali della filosofia occidentali, quei testi che hanno rivoluzionato il nostro modo di pensare. All'interno di un ordinamento che segue un criterio cronologico, il lettore è condotto attraverso un linguaggio accessibile ma rigoroso a entrare in contatto con le vette della speculazione filosofica greca, latina, medievale, tedesca, francese, inglese e italiana. Idee, definizioni, concetti spesso solo orecchiati e mai prima contestualizzati in una presentazione organica ma sintetica dell'opera da cui sono scaturiti. Una lettura da affrontare tutta d'un fiato oppure saltando da un'opera all'altra alla ricerca di un proprio filo conduttore. In questo senso la presenza di indici alfabetici degli autori e delle opere consente al lettore di scegliere i percorsi di ricerca più adatti ai suoi interessi.

Nuova Secondaria è il mensile più antico d'Italia, dedicato alla formazione culturale e professionale dei docenti e dei dirigenti della scuola secondaria di secondo grado. Gli abbonati vi possono trovare percorsi didattici disciplinari, inserti che in ogni numero affrontano un tema multidisciplinare, discussioni mirate su «casi» della legislazione, presentazioni critiche delle politiche formative e della cultura professionale. IN QUESTO NUMERO... Editoriale: Edoardo Bressan, Il ruolo della storia e il valore della memoria Fatti e Opinioni Visti da fuori, Giacomo Scanzi, Severino e gli intellettuali cattolici Il fatto, Giovanni Cominelli, L'ontologia negativa

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The crisis of democracy in Europe and the inability of the political parties and elites to adequately meet the challenges of globalisation exposes the increasingly fragmented middle classes to the temptations of Euroscepticism, and, in some cases, xenophobia. This appears to be a portrait of contemporary reality, but the current crisis has deep roots. The Spanish thinker Jose Ortega y Gasset described the pathologies of the mass man and of the nascent democratic system as far back as the beginning of the twentieth century, in a significant text entitled <Una democrazia morbosa, which appears to foreshadow the present state of affairs. The crisis of the average man, the degradation and devaluation of culture appear to be the distinctive traits of the new, post-ideological democracy of our times, known as audience democracy. The political parties, faced with this profound crisis, in some cases seek dangerous shortcuts through demagogic and rhetorical use of the term people, while the charismatic figure of the leader gains in prestige as a reference model. Resentment, caused by lack of representation of the just demands of the citizens, can turn to anger and destabilise the institutions of democracy. There is therefore an urgent need for an inclusive Europe with a renewed welfare system, based around the citizenry and not the masses."

This book discusses issues relating to the application of AI and computational modelling in criminal proceedings from a European perspective. Part one provides a definition of the topics. Rather than focusing on policing or prevention of crime – largely tackled

by recent literature – it explores ways in which AI can affect the investigation and adjudication of crime. There are two main areas of application: the first is evidence gathering, which is addressed in Part two. This section examines how traditional evidentiary law is affected by both new ways of investigation – based on automated processes (often using machine learning) – and new kinds of evidence, automatically generated by AI instruments. Drawing on the comprehensive case law of the European Court of Human Rights, it also presents reflections on the reliability and, ultimately, the admissibility of such evidence. Part three investigates the second application area: judicial decision-making, providing an unbiased review of the meaning, benefits, and possible long-term effects of ‘predictive justice’ in the criminal field. It highlights the prediction of both violent behaviour, or recidivism, and future court decisions, based on precedents. Touching on the foundations of common law and civil law traditions, the book offers insights into the usefulness of ‘prediction’ in criminal proceedings.

In response to Benedict XVI's first encyclical, the Pontifical John Paul II Institute for Studies and Marriage and Family reflects, together with the Holy Father, on love. From the very beginning, the fundamental work of the Institute has been pursuing a deeper understanding of God's plan for marriage and family. In these twenty-five years various generations of students and professors, following the legacy of John Paul II, have been able to discover and communicate the beauty of the vocation for which all men have been created: the call to love. Twenty-six professors from the Institute's various sessions express what in their understanding are the main themes of the document, approaching the topics raised by the Holy Father with different theological and philosophical perspectives; by so doing they have highlighted the significance and fecundity of the lines of thought suggested by the Pope. This book is offered as a path towards a fuller understanding of the profundity and richness of the love with which God fills us and wants us to communicate in our turn.

The book aims at nurturing theoretic reflection on the city and the territory and working out and applying methods and techniques for improving our physical and social landscapes. The main issue is developed around the projectual dimension, with the objective of visualising both the city and the territory from a particular viewpoint, which singles out the territorial dimension as the city's space of communication and negotiation. Issues that characterise the dynamics of city development will be faced, such as the new, fresh relations between urban societies and physical space, the right to the city, urban equity, the project for the physical city as a means to reveal civitas, signs of new social cohesiveness, the sense of contemporary public space and the sustainability of urban development. Authors have been invited to explore topics that feature a pluralism of disciplinary contributions studying formal and informal practices on the project for the city and seeking conceptual and operative categories capable of understanding and facing the problems inherent in the profound transformations of contemporary urban landscapes.

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Il saggio propone una riflessione, in chiave filosofica, volta a esplorare la soggettività femminile, nei principali luoghi simbolici dell'espropriazione e dell'assoggettamento, i miti e le filosofie, seguendo due linee interpretative che, intrecciandosi, risalgono ora alle radici mitiche dell'occidente, ora allo sviluppo del pensiero filosofico. Se la violenza fisica sulle donne ha fatto registrare, negli ultimi tempi, un aumento esponenziale dei femminicidi, la violenza culturale è molto più antica e ha costruito quell'immaginario simbolico collettivo, che si è sedimentato e stratificato nel corso del tempo, dando origine a figurazioni stereotipiche del femminile. Ne sono testimonianza le diverse figure di donna che si incontrano nel saggio, di cui Tacita Muta, ridotta al silenzio e privata del diritto di parola, ne è, fra tutte, raffigurazione esemplare.

Nelle condizioni di benessere economico e pace civile che ne è della libertà politica? Qual è lo spazio consentito a un agire politico che non sia solo angusta difesa degli interessi materiali o rituale comportamento elettorale? Domande fondamentali che l'autrice ha posto in questo libro divenuto ormai un classico della filosofia del pensiero politico. Spregiudicata analisi della società di massa, accorata denuncia della condizione dell'uomo contemporaneo condannato a una sostanziale solitudine. La Arendt anticipa la critica ecologica e denuncia un grave pericolo: l'"espropriazione del mondo" da parte dell'uomo moderno, prima corrode lo spazio politico e poi minaccia il cosmo naturale.

Hannah Arendt (1906-1975) viene considerata come la più autorevole "teorica della politica" del Novecento ed è anche una delle figure intellettuali più significative e complesse della cultura del ventesimo secolo, di cui ha attraversato gli eventi più importanti e drammatici sempre sorretta da una coscienza acuta e vigile. Il pensiero centrale della Arendt è quello che oggi la politica sia ciò che va soprattutto e particolarmente discusso. In concreto, si tratta delle "esperienze politiche fondamentali della nostra epoca", il totalitarismo, la bomba atomica, il terrorismo, la pandemia, i cambiamenti climatici, i fenomeni di politica sia interna che estera dell'era contemporanea: una situazione, per la Arendt, "in cui non siamo, o non siamo ancora, in grado di muoverci politicamente". Quando parliamo di politica, afferma, "parliamo sempre di pregiudizi che noi tutti, se non siamo politici di professione, nutriamo nei confronti della politica". Volendo indicare tre termini chiave con cui riassumere il suo pensiero, si potrebbero adoperare i seguenti: intelligenza critica, ricerca socratica e coraggio per la verità. È su questi tratti essenziali che ritengo opportuno iniziare il mio discorso sulla riscoperta della politica sia in Vita activa sia nell'altra sua grande opera, Le origini

del totalitarismo; nel terzo capitolo mi soffermerò sul discusso e polemico libro *La banalità del male*; nel quarto capitolo sottoporro alla mia analisi gli altri importanti testi arendtiani *Sulla rivoluzione*, *Sulla disobbedienza civile*, e altri saggi e, in conclusione, nell'ultimo capitolo analizzerò la natura artificiale della vita politica e sulla qualità "spaziale" della vita pubblica.

This short book deals with a sociological concept: love-agape. It is an attempt to demonstrate that love-agape resists, indeed insists, as a fact that cannot be reduced or concealed. Its simple goal is to introduce agape into the vocabulary of sociological analysis by demonstrating its potential to demarcate and to interpret social phenomena. Love-agape is presented as a critical concept. On the one hand, love-agape denounces the risks linked to the needs of closed groups, often absolutist and fundamentalist. On the other hand, it represents a concrete reality, lying at the root of a particular type of sociality. A sociality that, rather unconventionally, recognizes differences and distances, but also characterizes their condition of being together, as community founded on the recognition and respect of subjectivity.

This volume highlights the importance of teaching adults to listen to children and adolescents, illustrating the principles and contexts that define young people's tangible and intangible rights and ideals. It reflects on the difficulties that impede the implementation of children and adolescents' right to be listened to, in line with guidelines linked to national and international policies regarding children and adolescents. The book provides examples of how educational research can be used as a resource for the development of educational processes and of educational systems that put listening and participation at the heart of educational culture, as instruments of intervention and a possible component of social transformation.

Che cosa significa essere umani in un'epoca di complessità e cambiamento? Come si può gestire lo sviluppo tecnologico? E quali sono i limiti da non superare nel momento in cui la tecnica non viene può solo utilizzata per interventi esterni, ma interni all'uomo? Il libro si propone di fornire una comprensione filosofica e teologica della tecnologia mettendo in luce le dimensioni etiche e interrogandosi sulla possibilità di liberarsi dalle categorie tradizionali di «umano». «tecnologico» e «naturale» per abbracciare una nuova relazione al mondo che si potrebbe definire «teco-umana».

This book argues that we are living in an era of deep mutation, and the anthropocentric model no longer fits our way of living and behaving on Earth. Climate change is upsetting our relationship with nature and the environment, while artificial intelligence scenarios undermine the foundations of human life. As the pressure to re-align based on new modes of living and consuming increases, the first priority should be to address the way we imagine, design, produce and construct our built environment. The highly original book explores how the relation between design technology and material cultures can underpin and drive this change. It discusses the need for a new "material balance" to develop our design practice, not only from an energy and environmental perspective, but also from a physiological, cultural and semantic one, in order to re-balance the impact of material design on society. This publication is an excellent guide to understanding in detail the theoretical framing of several crucial topics in material balance design, from computational knitting to material agency, and from new acoustic ecology to future façade technologies, bio-based design and ultimately non-anthropocentric habitats, offering insights into preferable future scenarios.

La condizione umana è soggetta a continui mutamenti, spesso tragici, e l'unica possibilità inventiva consiste nella capacità di provare stupore, nel porre domande in un atto di solidarietà tra esseri umani. In questo saggio, accompagnato da un'intervista concessa dall'autrice

alla televisione tedesca nel 1964, Hannah Arendt affronta i temi più vicini alla sua indagine filosofica: dal totalitarismo alle trasformazioni che hanno sconvolto gli assetti mondiali nel corso dell'età contemporanea, dalla questione dell'esilio e dell'identità di un popolo fino a giungere alla lingua tedesca, vera e propria patria del linguaggio con la quale Arendt intrattiene un legame inestirpabile.

Seguendo le due categorie della ragione e della follia, l'autrice rilegge la storia del pensiero occidentale, mettendo in luce il processo attraverso il quale l'una si rovescia nell'altra. Percorrere la filosofia come un itinerario di potenziamento e de-potenziamento della ragione mette in luce come la follia ne costituisca l'eccesso, che comincia quando la ragione cessa di essere il mezzo esplorativo per diventare logos costitutivo, non più strumento del sapere, ma suo oggetto. L'ampio orizzonte del libro si apre allora su diversi momenti-chiave di questa alternanza, da Aristotele a Nietzsche, da Machiavelli a Hannah Arendt, fino ad addentrarsi nei territori oscuri dove si radicano le fondamenta filosofiche del nazismo. Dalla ciclica impasse dell'oscillazione tra ragione e follia nasce infine la necessità di introdurre una terza categoria: l'agostiniana follia della croce, la proposta di una fede che non esclude la razionalità, ma ne ridimensiona l'aspetto fondante e la logica dominatoria. "Prendi e leggi!", la voce interiore che l'ancora neoplatonico Agostino sente dentro di sé quando è alle prese con le Lettere di san Paolo, rappresenta allora l'invito a riconfigurare la relazione tra fede e sapere nel segno di una follia salvifica che apre nuovi orizzonti. Prefazione Giacomo Marramao.

“Questo libro era indispensabile per esplorare che cosa è ‘il male’... come opera, da chi è agito, da che cosa origina, come si impianta e si sviluppa, dove, perché. Il male, a differenza del bene, cerca, vuole, esige e usa senza scrupoli il potere. Il male

Stately Bodies explores the curious prevalence of bodily metaphors in conceptions of noncorporeal institutions: the state, the law, and politics itself. The book builds on work from Adriana Cavarero's well-received study, *In Spite of Plato: A Feminist Rewriting of Ancient Philosophy*. In that work Cavarero--as political theorist, philosopher, classicist, and close reader--examines literary and philosophical texts from Greek antiquity to modern to reveal the paradox that characterizes notions of the "body politic" in Western political philosophy. She examines bodily metaphor in political discourse and in fictional depictions of politics, including Sophocles' *Antigone*, Plato's *Timaeus*, Livy, John of Salisbury, Shakespeare's *Hamlet*, and Hobbes' *Leviathan*. An appendix explores two texts by women that disrupt these notions: Maria Zambrano's *Tomb of Antigone* and Ingeborg Bachmann's *Undine Goes*. Cavarero exposes the problematic nature of the mind/body dualism that has been essential in Western thought. Her insight that the expelled, depoliticized body is a female one becomes an instrument for decoding many paradoxical tropes of the political body. For instance, Cavarero revisits *Antigone* as the tragedy in which a body that is displaced, bleeding, and matrilinear allows the construction of a political order where misogynous rationality rules. Throughout the book, Cavarero argues that women have been cast by male thinkers into the realm of the corporeal as nonpolitical, and also suggests that this nonpolitical position is also a source of knowledge and power, that politics is a masculine pursuit that should not be admired or envied. Adriana Cavarero is Professor of Philosophy, University of Verona, and frequently is Visiting Professor, New York University. Her books *Relating Narratives: Storytelling and Selfhood* and *In Spite of Plato: A Feminist Rewriting of Ancient Philosophy* were published by Routledge.

This collection discusses the concept of fraternity and examines the issue of its role in law. Since the end of World War II, fraternity has been cited in several national constitutional charters, in addition to the United Nations Universal Declaration of Human Rights. But is there space for fraternity in law? The contributions to this book form an ideal “bridge” between the past and present to trace the different pathways taken to address the meaning of fraternity, and to identify its possible legal relevance. The book lays out paths that have placed fraternity in varied and challenging legal contexts in an age of globalization and conflict, where the multiplicity of national and supranational sources of law

seems to show its inadequacy to govern complexity, and coexistence between diversities that appear irreconcilable. The purpose is not to recover fraternity as a forgotten principle, but to reimagine it today to address the aim and force of law within a plurality of cultures. The analysis considers a possible universal dimension that models unity within diversity, and aspires to serve as a prologue to a transition from research to dialogue between different legal systems and traditions. The book will be of interest to academics and researchers working in the areas of Comparative Law, Legal History and Legal Philosophy.

Cos'è il male? Come opera? Si può arrivare a sconfiggerlo? Il secolo scorso ha fatto emergere forme sistematiche e globali di dominio, di menzogna, di violenza, tanto da diffondere la credenza che esso sia invincibile. Eppure è possibile pensare a un cammino di liberazione per uscire sia dalla rassegnazione sia dalla complicità. L'opera propone un percorso a partire dalle teorie critiche della società e della condizione umana che, nel corso del Novecento, hanno lavorato a un'analisi organica del male storicamente prodotto: dalla Scuola di Francoforte a Freud, da René Girard a Michel Foucault, da Hannah Arendt a Martin Buber. L'originalità del testo è nella ricerca di un dialogo tra prospettive diverse in vista di una visione integrata e, comunque, aperta, che invece di cedere alla tentazione di arrivare a un'unica teoria definitiva rimanda piuttosto alla responsabilità personale come chiave della risposta al male. Emerge l'umanità, nella sua forza e nella sua fragilità, capace di trovare nuove strade per non lasciare al male l'ultima parola: lucidità del pensiero, intelligenza della speranza, coraggio di agire con la creatività della nonviolenza.

This book asks how thinking, governing, performing, and producing the urban differently can assist in enabling the creation of alternative urban futures. It is a timely response to the ongoing crises and pressing challenges that inhabitants of cities, towns, and villages worldwide are faced with in the midst of what has been widely dubbed as 'an urban age'. Starting from the premise that current urban development patterns are unsustainable in every sense of the word, the book explores how alternative patterns can be pursued by the wide variety of actors – from governments and international institutions to slum-dwellers and social movements – involved in the on-going production of our shared urban condition. The challenges addressed include exclusion and segregation; persisting poverty and increasing inequality; urban sprawl and changing land use patterns; and the spatial frames of urban policy. As such the book appeals to urban scholars, policy makers, activists, and others concerned with shaping the future of our cities and of urban life in general. Additionally, it is of interest to students in urban planning, architecture and design, human geography, urban sociology, and related fields.

"Does the World exist?" There would be no reason to resurrect this question of modernity from its historical oblivion were it not for the fact that recent evolution in science and technology, impregnating culture, makes us wonder about the nature of reality, of the world we are living in, and of our status as living beings within it. Thus great metaphysical subjacent queries are forcefully revived, calling for new investigations to proceed in the light of the innumerable novel insights of science. This collection presents a wealth of material toward an elaboration of a new metaphysical groundwork of the onto-poiesis/ phenomenology of life sought to effect such investigations. The classic postulates of the metaphysics of reality, those of necessity and certainty here find a new formulation. Away from sclerotized ontological and cognitive assumptions and congenial with the views of contemporary science,

the understanding of reality, of our world of life, and of ourselves within it is to be sought in the existential/ontopoietic ciphering of life (Tymieniecka).

Comparative Property Law provides a comprehensive treatment of property law from a comparative and global perspective. The contributors, who are leading experts in their fields, cover both classical and new subjects, including the transfer of property, the public-private divide in property law, water and forest laws, and the property rights of aboriginal peoples. This Handbook maps the structure and the dynamics of property law in the contemporary world and will be an invaluable reference for researchers working in all domains of property law.

Nostalgia, a complex and multi-layered emotion, has gained interest since the turn of the century in both society and academic circles. Written by an international group of scholars, this volume investigates the relationship between nostalgia and contemporary social issues from a multidisciplinary perspective. From history and political theory to marketing and media, each chapter discusses the way nostalgia has been presented within a disciplinary context and shows how it has evolved over time as a topic of research. Casting light on many recent changes in society and culture, this is an important contribution to the study of nostalgia and emotions.

For 2nd and 3rd year courses in urban sociology, sociology of exclusion, social stratification, planning and cultural studies in departments of sociology and urban geography. This book provides an in depth examination of social movements and urban life in European cities today. Unique in its interdisciplinary approach, it covers traditional areas of urban studies, sociological concerns about the concept of change and the characteristics of social movements. It presents current theory as well as discursive sections based around empirical work conducted in major European cities including London, Paris and Berlin.

The book is composed of several articles that explore complexity in its most varied aspects. The solution of contemporary problems, whatever they may be, requires a multifaceted vision, far beyond the reductionist perspective. The study of complex systems, however, does not have the capacity to offer ready answers to the challenges of humanity. On the contrary, it points to the increase in uncertainty, the need to control variables, and uncertainty. This does not mean, therefore, that we should simply ignore the social, economic, and political phenomena that are all around us. What this book demonstrates is the importance of knowledge being disseminated, and it is imperative that different sciences exchange ideas, theories, and breakthroughs.

This book highlights a selection of the best papers presented at the 2016 SIEV conference “The Laudato sì Encyclical Letter and Valuation. Cities between Conflict and Solidarity, Decay and Regeneration, Exclusion and Participation”, which was held in Rome, Italy, in April 2016, and brought together experts from a diverse range of fields – economics, appraisal, architecture, energy, urban planning, sociology, and the decision sciences – and government representatives. The book is divided into four parts: Human Ecology: Values and Paradigms; Integral Ecology and Natural Resource Management; Intergenerational Equity; and How to Enhance Dialogue and Transparency in Decision-making Processes.

Cities are where 72% of all Europeans live, and this percentage is expected to rise to 80% by 2050. Given this trend towards urbanization, cities are continuously growing, which also entails a growing risk of social segregation, lack of security and mounting environmental problems. All too often, today's cities have to cope with social and environmental crises, shifting the European urban agenda towards regeneration processes. Urban regeneration is more complex than merely renovating existing buildings, as it also involves social and environmental problems, inhabitants' quality of life, protecting tangible and intangible cultural resources, innovation and business.

After the publication of *The Origins of Totalitarianism* in 1951, Hannah Arendt undertook an investigation of Marxism, a subject that she had deliberately left out of her earlier work. Her inquiry into Marx's philosophy led her to a critical examination of the entire tradition of Western political thought, from its origins in Plato and Aristotle to its culmination and conclusion in Marx. *The Promise of Politics* tells how Arendt came to understand the failure of that tradition to account for human action. From the time that Socrates was condemned to death by his fellow citizens, Arendt finds that philosophers have followed Plato in constructing political theories at the expense of political experiences, including the pre-philosophic Greek experience of beginning, the Roman experience of founding, and the Christian experience of forgiving. It is a fascinating, subtle, and original story, which bridges Arendt's work from *The Origins of Totalitarianism* to *The Human Condition*, published in 1958. These writings, which deal with the conflict between philosophy and politics, have never before been gathered and published. The final and longer section of *The Promise of Politics*, titled "Introduction into Politics," was written in German and is published here for the first time in English. This remarkable meditation on the modern prejudice against politics asks whether politics has any meaning at all anymore. Although written in the latter half of the 1950s, what Arendt says about the relation of politics to human freedom could hardly have greater relevance for our own time. When politics is considered as a means to an end that lies outside of itself, when force is used to "create" freedom, political principles vanish from the face of the earth. For Arendt, politics has no "end"; instead, it has at times been—and perhaps can be again—the never-ending endeavor of the great plurality of human beings to live together and share the earth in mutually guaranteed freedom. That is the promise of politics.

The past year has seen a resurgence of interest in the political thinker Hannah Arendt, "the theorist of beginnings," whose work probes the logics underlying unexpected transformations—from totalitarianism to revolution. A work of striking originality, *The Human Condition* is in many respects more relevant now than when it first appeared in 1958. In her study of the state of modern humanity, Hannah Arendt considers humankind from the perspective of the actions of which it is capable. The problems Arendt identified then—diminishing human agency and political freedom, the paradox that as human powers increase through technological and humanistic inquiry, we are less equipped to control the consequences

of our actions—continue to confront us today. This new edition, published to coincide with the sixtieth anniversary of its original publication, contains Margaret Canovan's 1998 introduction and a new foreword by Danielle Allen. A classic in political and social theory, *The Human Condition* is a work that has proved both timeless and perpetually timely.

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