

HANNAH ARENDT ON REVOLUTION

The phenomenon of social revolution is one with which all of us have to come to terms in a century which has seen more and greater revolutions than any other in recorded history. By the very nature of their impact, however, revolutions are very difficult to analyze satisfactorily, surrounded as they are and must be by a cloud of hope and disillusion, of love, hatred and fear, of their own myths and the myths of counter-propaganda. After all, few historians of the French Revolution who wrote before the 100th anniversary of its outbreak are now read, and the real historiography of the Russian Revolution, in spite of some accumulation of preliminary material, is only just beginning. The scientific study of revolutions does not mean dispassionate study. It is fairly certain that the major achievements in this field will be 'committed' – generally to sympathy with revolutions, if the historiography of the French is any guide. Committed study is not necessarily mere pamphleteering, as Mommsen and Rostovzeff demonstrated. Yet it is natural that in the early stages of the investigation of social revolutions the market tends to be swamped by pamphlets, sometimes simple, sometimes masquerading as serious historical and sociological work, and therefore demanding serious criticism. Their public is normally not that of the experts or the serious student. Thus it is perhaps not without significance that the four encomia printed on the cover of Miss Hannah Arendt's *On Revolution*¹ come not from historians or sociologists, but from literary figures. But of course such works may hold great interest for the specialist nevertheless. The question to be asked about Miss Arendt's book is whether it does.

The answer, so far as the student of the French and most other

¹ Hannah Arendt, *On Revolution*, New York and London, 1963.

Revolutionaries Contemporary Essays

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