# Article information:

Full article: Contesting Thucydides' Legacy: Comparing Hannah Arendt and Hans Morgenthau on Imperialism, History and Theory
[https://www.tandfonline.com/doi/full/10.1080/07075332.2011.555372?scroll=top=true](https://www.tandfonline.com/doi/full/10.1080/07075332.2011.555372?scroll=top&needAccess=true)

# Article summary:

1. The article compares the approaches of Hannah Arendt and Hans Morgenthau to imperialism, arguing that Arendt's approach is closer to Thucydides' than Morgenthau's.

2. It examines three key issues: the difference between Morgenthau's rational theory and Arendt's event-centered history, Morgenthau's grounding of politics in human nature versus Arendt's focus on human action, and the absence of the theme of corruption in Morgenthau's analysis of imperialism.

3. Arendt views imperialism as a distinct form of colonial expansion with economic goals, while Morgenthau sees it as a policy aimed at reversing power relations between nations.

# Article rating:

Appears moderately imbalanced: The article provides some useful information, but is missing several important points or pieces of evidence that would be required to present the discussed topics in a balanced and reliable way. You are encouraged to seek a more balanced perspective on the presented issues by exploring the provided research topics and looking at different information sources.

# Article analysis:

The article titled Contesting Thucydides' Legacy: Comparing Hannah Arendt and Hans Morgenthau on Imperialism, History and Theory provides a critical analysis of the approaches to imperialism by Hannah Arendt and Hans Morgenthau, with a focus on their interpretations of Thucydides. While the article raises important points about the differences between Arendt and Morgenthau's perspectives, it also exhibits certain biases and limitations.

One potential bias in the article is its favoritism towards Arendt's approach over Morgenthau's. The author argues that Arendt thought more carefully about Thucydides' example and that her approach is closer to Thucydides' own than Morgenthau's. However, this claim is not adequately supported with evidence or examples from their respective works. The author also asserts that Arendt's approach to realism is superior to Morgenthau's without fully exploring or considering alternative viewpoints.

Another limitation of the article is its narrow focus on only three issues: rational theory versus event-centered history, human nature versus human action, and corruption in imperialism. While these are important aspects to consider when comparing Arendt and Morgenthau's approaches, they do not provide a comprehensive analysis of their overall theories or interpretations of imperialism. The article could benefit from a more thorough examination of their works as a whole.

Additionally, the article lacks a balanced presentation of both sides of the argument. It primarily focuses on critiquing Morgenthau's approach while giving less attention to his arguments or counterarguments. This one-sided reporting undermines the credibility of the analysis and limits its ability to provide a comprehensive understanding of the topic.

Furthermore, there are instances where claims are made without sufficient evidence or support. For example, when discussing Morgenthau's definition of imperialism as a policy aiming at overthrowing the status quo, the author states that this definition abstracts imperialism from any specific historical context. However, no evidence or examples are provided to support this claim.

The article also fails to explore potential counterarguments or alternative interpretations of Thucydides' legacy. It presents Arendt's approach as superior without fully considering the merits of Morgenthau's perspective or other possible interpretations. This lack of engagement with opposing viewpoints weakens the overall analysis and limits its ability to provide a comprehensive understanding of the topic.

In terms of promotional content, the article does not appear to have any overt biases towards a particular ideology or agenda. However, there is a clear preference for Arendt's approach over Morgenthau's, which may influence the reader's perception of their respective theories.

Overall, while the article raises important points about the differences between Arendt and Morgenthau's approaches to imperialism and their interpretations of Thucydides, it exhibits biases, lacks balanced reporting, makes unsupported claims, and fails to fully engage with opposing viewpoints. A more comprehensive analysis that considers a wider range of evidence and perspectives would strengthen the article's argument and provide a more nuanced understanding of the topic.

# Topics for further research:

* Thucydides' interpretation of imperialism in political theory
* Hannah Arendt's overall theory of imperialism
* Hans Morgenthau's perspective on imperialism beyond the three issues discussed in the article
* Alternative interpretations of Thucydides' legacy in relation to imperialism
* Critiques of Arendt's approach to realism in political theory
* Counterarguments to Morgenthau's definition of imperialism as a policy aiming at overthrowing the status quo

# Report location:

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