

The Portable Hannah Arendt

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The Portable Hannah Arendt Hannah Arendt 2000 'Substantial' excerpts from three main works: The origins of totalitarianism, The human condition, and Eichmann in Jerusalem as well as essays and correspondence. *Joodse essays / druk 1* Hannah Arendt 2009-03 Verzameling brieven, krantenartikelen, recensies en andere korte geschriften van de joodse politiek filosoof (1906-1975).

Hannah Arendt and the Law Marco Goldoni 2012-04-20 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. **Intimate Strangers** Andreea Deciu Ritivoi 2014-09-09 Hannah Arendt, Herbert Marcuse, Alexander Solzhenitsyn, and Edward Said each steered major intellectual and political schools of thought shaping American political discourse after World War II. Yet none of them was American, and this was crucial to their thinking, which relied on ways of arguing and reasoning that stand both inside and outside of the American context. In an effort to convince their audiences they were American enough, these thinkers deployed deft rhetorical strategies that made their cosmopolitanism feel acceptable, inspiring radical new approaches to longstanding problems in American politics. Speaking like natives, they also exploited their foreignness to entice listeners to embrace alternative modes of thought. Intimate Strangers unpacks this Östranger ethos,Ö a blend of detachment and involvement that manifested in the persona of a prophet for Solzhenitsyn, an impartial observer for Arendt, a mentor for Marcuse, and a victim for Said. Despite its many successes, though, the stranger ethos did alienate audiences, and many critics continue to dismiss these thinkers not for their positions but because of their foreign point of view. This book concludes with an appeal to reject this kind of xenophobia, throwing support behind a political discourse that accounts for the ideals of both citizens and noncitizens.

Teaching in an Age of Ideology John von Heyking 2013 This volume explores the role of some of the most prominent twentieth-century philosophers and political thinkers as teachers. It will examine what obstacles they confronted as teachers and how they overcome them in conveying truth to their students in an age dominated by ideological thinking.

Democracy and the Death of Shame Jill Locke 2016-04 Is shame dead? With personal information made so widely available, an eroding public/private distinction, and a therapeutic turn in public discourse, many seem to think so. People across the political spectrum have criticized these developments and sought to resurrect shame in order to protect privacy and invigorate democratic politics. Democracy and the Death of Shame reads the fear that 'shame is dead' as an expression of anxiety about the social disturbance endemic to democratic politics. Far from an essential supplement to democracy, the recurring call to 'bring back shame' and other civilizing mores is a disciplinary reaction to the work of democratic citizens who extend the meaning of political equality into social realms. Rereadings from the ancient Cynics to the mid-twentieth century challenge the view that shame is dead and show how shame, as a politically charged idea, is disavowed, invoked, and negotiated in moments of democratic struggle.

Arendt's and Foucault's shared interest in reframing the self's relation to freedom and power George Berezkin 2016-02-15 Essay from the year 2015 in the subject Philosophy - Philosophy of the Present, grade: 76, Queen Mary University of London (School of Politics and International Relations), course: International Relations, language: English, abstract: The statement argues that the both mentioned authors only share the intent of reconceptualising freedom and power in respect to the self, thereby insinuating that their actual understandings of these concept varies quite significantly. It also assumes the political and philosophical projects of either author represent a separate duality, thereby deinking the philosophical and political from each other and representing them as singular categories independent from each other. Arendt argues that this view represents one of the oldest western traditions of political thought: ‘The gulf between philosophy and politics opened historically with the trial and condemnation of Socrates, which in the history of political thought plays the same role of a turning point that the trial of Jesus play in the history of religion’ (Arendt 1990: P.73) After the trial, Plato became disillusioned with the merits of politics for philosophers and heralded the age apolitia – arguing for the disengagement of philosophy from politics, which resulted in the separation of thought from action (Arendt 1990: P. 92). Arendt forcefully rejected such division of philosophy and politics, which Minnich (1989: P. 133) explains by Arendt's personal experience of the rise of Hitler and the ‘inner emigration’(Arendt 1968: P. 19) of professional thinkers, who according to her by withholding judgement became implicit collaborators (Arendt 2000a; 2003; 2006). This idea represents her key thesis of the banality of evil. Similarly Foucault digresses from the viewpoint that philosophy and politics are independent entities and argues for a political philosophy that can answer ‘how (.) the discourse of truth, or quite simply, philosophy as that discourse which par excellence is concerned with truth, (is) able to fix limits to the rights of power?’(italics in original)(Foucault 1980: P.93) Thereby actively attempting constrain political power through philosophical reflection, similarly to Arendt. This essay will thereby first and foremost look at the philosophical projects of both authors and their political effects, because they form a political philosophy and seeing them as separate is not helpful. The two categories need to be instead seen as related, where the analysis of the former - philosophy has direct effects on our process and understanding of the latter - politics.

Oral and Written Narratives and Cultural Identity Francisco Cota Fagundes 2007 This interdisciplinary volume centers on the interrelations of storytelling and various manifestations of cultural identity, from written to oral and from autobiographical to regional and national. Indigenous storytelling, as well as storytelling for and by children and the elderly, are the main focus of these essays. Together, these fifteen texts make a significant contribution toward a deeper understanding of various aspects of textual and oral narrative: they broaden the lines of inquiry into multidisciplinary and multicultural interests, particularly those centering on the construction, expression, and contextualization of various types of identity; and they illustrate the deployment of storytelling not only as testimony, contestation, and subversion - but also as peacebuilding. Many countries, languages and cultures are herein represented - from the United States and Canada to Japan, Singapore, and Malaysia, from English to Japanese to Greek to Italian to the languages of indigenous peoples of Latin America and the Philippines.

Hannah Arendt, Totalitarianism, and the Social Sciences Peter Baehr 2010-03-11 This book examines the nature of totalitarianism as interpreted by some of the finest minds of the twentieth century. It focuses on Hannah Arendt's claim that totalitarianism was an entirely unprecedented regime and that the social sciences had integrally misconstrued it. A sociologist who is a critical admirer of Arendt, Baehr looks sympathetically at Arendt's objections to social science and shows that her complaints were in many respects justified. Avoiding broad disciplinary endorsements or dismissals, Baehr reconstructs the theoretical and political stakes of Arendt's encounters with prominent social scientists such as David Riesman, Raymond Aron, and Jules Monnerot. In presenting the first systematic appraisal of Arendt's critique of the social sciences, Baehr examines what it means to see an event as unprecedented. Furthermore, he adapts Arendt and Aron's philosophies to shed light on modern Islamist terrorism and to ask whether it should be categorized alongside Stalinism and National Socialism as totalitarian.

The Bloomsbury Companion to Arendt Peter Gratton 2020-10-01 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.

Crisis and Critique Rodrigo Cordero 2016-07-15 Fragility is a condition that inhabits the foundations of social life. It remains mostly unnoticed until something breaks and dislocates the sense of completion. In such moments of rupture, the social world reveals the stuff of which it is made and how it actually works; it opens itself to question. Based on this claim, this book reconsiders the place of the notions of crisis and critique as fundamental means to grasp the fragile condition of the social and challenges the normalization and dissolution of these “concepts” in contemporary social theory. It draws on fundamental insights from Hegel, Marx, and Adorno as to recover the importance of the critique of concepts for the critique of society, and engages in a series of studies on the work of Habermas, Koselleck, Arendt, and Foucault as to consider anew the relationship of crisis and critique as immanent to the political and economic forms of modernity. Moving from crisis to critique and from critique to crisis, the book shows that fragility is a price to be paid for accepting the relational constitution of the social world as a human domain without secure foundations, but also for wishing to break free from all attempts at giving closure to social life as an identity without question. This book will engage students of sociology, political theory and social philosophy alike.

Geweld, genade en oordeel Lucien van Liere 2006

Imagination in Politics Mihaela Czobor-Lupp 2014-10-15 Imagination is a complex and ambiguous culture-making power that is a rather marginal concept in contemporary political theory. This book addresses how imagination can be both a source of freedom and domination in liberal-democratic politics, and argues for a benign public employment of images and narratives in a global world of diverse cultures.

Hannah Arendt and the Limits of Total Domination Michal Aharony 2017-04-20 Responding to the increasingly influential role of Hannah Arendt's political philosophy in recent years, Hannah Arendt and the Limits of Total Domination: The Holocaust, Plurality, and Resistance, critically engages with Arendt's understanding of totalitarianism. According to Arendt, the main goal of totalitarianism was total domination; namely, the virtual eradication of human legality, morality, individuality, and plurality. This attempt, in her view, was most fully realized in the concentration camps, which served as the major “laboratories” for the regime. While Arendt focused on the perpetrators' logic and drive, Michal Aharony examines the perspectives and experiences of the victims and their ability to resist such an experiment. The first book-length study to juxtapose Arendt's concept of total domination with actual testimonies of Holocaust survivors, this book calls for methodological pluralism and the integration of the voices and narratives of the actors in the construction of political concepts and theoretical systems. To achieve this, Aharony engages with both well-known and non-canonical intellectuals and writers who survived Auschwitz and Buchenwald concentration camps. Additionally, she analyzes the oral testimonies of survivors who are largely unknown, drawing from interviews conducted in Israel and in the U.S., as well as from videotaped interviews from archives around the world. Revealing various manifestations of unarmed resistance in the camps, this study demonstrates the persistence of morality and free agency even under the most extreme and de-humanizing conditions, while cautiously suggesting that absolute domination is never as absolute as it claims or wishes to be. Scholars of political philosophy, political science, history, and Holocaust studies will find this an original and compelling book.

Israel Has a Jewish Problem Joyce Dalsheim 2019-10-17 The long-standing debate about whether the State of Israel can be both Jewish and democratic raises important questions about the rights of Palestinian Arabs. In Israel Has a Jewish Problem, Joyce Dalsheim argues that this debate obscures another issue: Can the Jewish state protect the right to be Jewish, whatever form that “being” might take? Drawing on extensive ethnographic fieldwork, she investigates that question by looking at ways in which Jewish citizens of Israel struggle to be Jewish within the confines of a Jewish state. She focuses on everyday experiences, on public interpretations of the possibilities of being Jewish in the context of state policy, and on media representations of conflicts between Jewish citizens over social, religious, and political issues. Despite Israel's claim that every religious community “is free, by law and in practice, to exercise its faith, observe its holidays ... and administer its internal affairs,” Israel is foundationally a Jewish state. It privileges Orthodox regulation of who will be considered a Jew, of marriage and family law, and of conversion. This arrangement, and the constant tensions it has produced over the years, is often understood as a compromise between secular and religious political factions. But this religious-secular framing conceals broader patterns inherent in nationalist projects more generally. Using insights from Franz Kafka's writing as a theoretical lens through which the ethnographic data can be viewed, Dalsheim interrogates the relationship between nationalism and religion, asking what kinds of liberation have been achieved by Jews in the Jewish State. Ultimately the book argues, in a Kafkaesque reversal of the liberatory promise of national sovereignty, that national self-determination involves collective self-elimination.

Potential History Ariella Aisha Azoulay 2019-11-19 In this theoretical tour-de-force, renowned scholar Ariella Aisha Azoulay calls on us to recognize the imperial foundations of knowledge and to refuse its strictures and its many violences. Azoulay argues that the institutions that make our world, from archives and museums to ideas of sovereignty and human rights to history itself, are all dependent on imperial modes of thinking. Imperialism has segmented populations into differentially governed groups, continually emphasised the possibility of progress while trying to destroy what came before, and voraciously sought out the new by sealing the past away in dusty archival boxes and the glass vitrines of museums. By practising what she calls potential history, Azoulay argues that we can still refuse the imperial violence that shattered communities, lives, and worlds, from native peoples in the Americas to the Congo ruled by Belgium's brutal

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King Leopold II, from dispossessed Palestinians in 1948 to displaced refugees in our own day. In Potential History, Azoulay travels alongside historical companions - an old Palestinian man who refused to leave his village in 1948, an anonymous woman in war-ravaged Berlin, looted objects and documents torn from their worlds and now housed in archives and museums - to chart the ways imperialism has sought to order time, space, and politics. Rather than looking for a new future, Azoulay calls upon us to rewind history and unlearn our imperial rights, to continue to refuse imperial violence by making present what was invented as “past” and making the repair of torn worlds the substance of politics.

Natural Law Alejandro Néstor García Martínez 2009-03-26 Modern moral and political philosophy is in debt with natural law theory, both in its ancient and mediaeval elaborations. While the very notion of a natural law has proved highly controversial among 20th Century scholars, the last decades have witnessed a renewed interest in it. Indeed, the threats and challenges as result of multiculturalism, plural societies and global changes have generated a renewed attention to natural law theory. Clearly, it offers solid basis as possible framework to a better understanding of human goods without contradictions and partial bias. The purpose of the present volume is to provide an overview of the history of this concept (Cicero, St. Paul, Aquinas, Melanchthon, Montaigne, Descartes, Leibniz, Hume, Burke, Kant, MacIntyre, etc.) as well as a deep understanding of ongoing research, both in Europe and in America. Furthermore, the specificity of these studies will be of particular value to philosophers, law-philosophers, historians, anthropologists, sociologists and theologians, and those concerned on such issues as the relation between law and moral norm, law and practical reason, and the presence of the idea of natural law in several prominent thinkers. It includes a selected bibliography on natural law. The book also provides an excellent introduction to several of the major topics in natural law theory making it useful both as a reference text and as a sourcebook for academics alike. “Natural law is a rich, complex, and highly disputed term. Since its first appearances in the history of Western civilization, it has been used both to point to God as the source of the moral order and to assert that there is an objective order of justice in nature that men and their laws ought to respect. In modern times, natural law theory gave birth to what we usually call “human rights.” Unlike the meaning of the term, the importance of an ongoing debate on natural law and on the theories related to it is undisputable. This is why I welcome today this new collection of essays edited by Alejandro Néstor García Martínez, Mario Šilar and José M. Torralba. Natural Law: Historical, Systematic and Juridical Approches includes a wide variety of studies, covering key authors and issues in natural law theory. Younger students will appreciate the clarity of the chapters, and more trained readers the detailed and accurate bibliographical references that each of them offers. The editors's choice to go from a historical approach to contemporary theories, and then to theoretical and more practical issues is also commendable. Students in philosophy and in legal theory will greatly benefit from this book.” –Fulvio Di Blasi, author of God and the Natural Law: A Rereading of Thomas Aquinas

Ethics and Literary Practice Adam Zachary Newton 2021-09-09 This volume draws together a diverse array of scholars from across the humanities to formulate and address the question of “ethics and literary practice” for a new decade. In taking up a conjunction whose terms remain productively open to question, fifteen essays survey a range of approaches and topics including genre and disciplinary rhetoric, emergence theory and literary signification, the ethics of alterity, of attention, and of aesthetics, the decolonial and the paracrritical, neo-realism and contingency, analogy and affect, scripture and national literature. From Seamus Heaney to Hannah Arendt, Teresa Brennan to Stanley Cavell, Ronit Matalon to Édouard Glissant, Uwe Timm to Katherena Vermette, Notes for Echo Lake to the Gospel of St. Matthew, these contributions demonstrate how broadly and fruitfully ramifying its organizing inquiry can be. Bringing such multifarious perspectives to the topic feels only more urgent as language, meaning, and expression enter the crucible of a “post-truth” era.

Eichmann in Jeruzalem Hannah Arendt 2016-01-18 In 1960 werd de voormalige nazi-leider Adolf Eichmann in Argentinië, waar hij sinds het einde van de Tweede Wereldoorlog een anoniem bestaan had geleid, gekidnapt en naar Israëlgesmokkeld. Daar stond hij in 1961 terecht voor ‘misdaden tegen de menselijkheid’. In opdracht van het tijdschrift The New Yorker woonde Hannah Arendt het Eichmannproces in Jeruzalem bij. Haar toonaangevende en omstreden reportage biedt inzicht in zowel het dagelijks verloop van het proces als in de grote onderwerpen die erachter schuilgingen: het wezen van de gerechtigheid, de houding van het joodse leiderschap onder het naziregime, en het meest omstreden onderwerp van alle het wezen van het kwaad.

The Political Humanism of Hannah Arendt Michael H. McCarthy 2012-08-17 At the end of the Second World War when the horror of the holocaust became known, Hannah Arendt committed herself to a work of remembrance and reflection. Intellectual integrity demanded that we comprehend and articulate the genesis and meaning of totalitarian terror. What earlier spiritual and moral collapse had made totalitarian regimes possible? What was the basis of their evident mass appeal? To what cultural resources and political institutions and traditions could we turn to prevent their recurrence? After years of profound study, Arendt concluded that the deepest crisis of the modern world was political and that the enduring appeal of political mass movements demonstrated how profound that crisis had become. For Arendt the modern political crisis is also a crisis of humanism. The radical totalitarian experiment was rooted in two distorted images of the human being. The agents of terror believed in the limitless power generated by strategic organization, a power exercised without restraint and justified by appeal to historical necessity. The victims of terror, by contrast, were systematically dehumanized by the ruling ideology, and then brutally deprived of their legal rights and their moral and existential dignity. Arendt's political humanism directly challenges both of these distorted images, the first because it dangerously inflates human power, the second because it deliberately subverts human freedom and agency. This book offers a dialectical account of the political crisis that Arendt identified and shows why her interpretation of that crisis is especially relevant today. The author also provides detailed analysis and appraisal of Arendt's political humanism, the revisionary anthropology she based on the politically engaged republican citizen. Finally, the work distinguishes the merits from the limitations of Arendt's genealogical critique of “our tradition of political thought”, showing that she tended to be right in what she affirmed and wrong in what she excluded or omitted.

The Portable Kristeva Julia Kristeva 2002-05-29 As a linguist, Julia Kristeva has pioneered a revolutionary theory of the sign in its relation to social and political emancipation; as a practicing psychoanalyst, she has produced work on the nature of the human subject and sexuality, and on the "new maladies" of today's neurotic. The Portable Kristeva is the only fully comprehensive compilation of Kristeva's key writings. The second edition includes added material from Kristeva's most important works of the past five years, including The Sense and Non-Sense of Revolt, Intimate Revolt, and Hannah Arendt. Editor Kelly Oliver has also added new material to the introduction, summarizing Kristeva's latest intellectual endeavors and updating the bibliography.

Religion, Science, and Democracy Lisa L. Stenmark 2013-03-08 This book uses Hannah Arendt's work to understand the paradoxical role of religion and science in public life and to develop a model for the science and religion discourse which does not focus on truth claims, but rather promotes public discourse and judgment. It advocates the position of the storyteller, who never tells a definitive story but instead seeks more stories, and promotes a disputational friendship in which we seek out points of disagreement in order to expand the conversation and incorporate more stories.

Truth Recovery and Justice After Conflict Marie Breen Smyth 2007-10-18 This book considers the problem of managing the unfinished business of a violent past in societies moving out of political violence. Truth Commissions are increasingly used to unearth the acts committed by the various protagonists and to acknowledge the suffering of their victims. This book uniquely focuses on the conditions which predispose – or prevent – embarkation on a truth recovery process, and the rationale for that process. There is, it argues, no magic moment of “readiness” for truth recovery: the conditions are constructed by political “willingness” rather than spontaneously occurring. Much of the literature on Northern Ireland's past provides historical analyses of the conflict – Republican, state or Loyalist violence – and is often (implicitly or explicitly) associated with one or other of the partisans in the conflict. This book focuses on the dynamic between the protagonists and how each of their positions, in this case on truth recovery, combine to produce the overall political status quo in Northern Ireland. As the society struggles to move forward, Marie Breen Smyth considers whether the entrenched positions of some, and the failure understand the views of others, can be shifted by a societal revisiting and re-evaluation of the past. Truth Recovery and Justice after Conflict arises from a decade's writing and research with both victims and those close to the armed groups in Northern Ireland. It is also informed by the author's work in South Africa, West Africa, Israel and the Occupied Palestinian Territories. It will be of great interest to students and researchers in politics, international relations, peace studies and law.

Women in Political Theory Dr Jane Duran 2013-07-28 The first volume to explore comprehensively the intersection of feminism, politics, and philosophy, Women in Political Theory sheds light on the contributions of women philosophers and theorists to contemporary political thought. With close attention to the work of five central thinkers-Sarah Grimké, Anna Julia Cooper, Jane Addams, Rosa Luxemburg and Hannah Arendt-this book not only offers sustained analyses of the thought of these leading figures, but also examines their relationship with established political theorists of the past, such as Locke, Machiavelli, and the ancients. Demonstrating that each of the figures covered was indeed a political theorist of her time, whilst highlighting the strength of her thought and the reasons for which it has not been accorded the attention that it merits, Women in Political Theory offers a fascinating overview of the political thought of five theorists whose work is central to an understanding of modern thought. As such, it will be of interest to scholars and students of sociology, philosophy, political and social theory, feminist thought, and gender studies.

The Experiential Ontology of Hannah Arendt Kimberly Maslin 2020-04-15 In The Experiential Ontology of Hannah Arendt, Kim Maslin examines Hannah Arendt's political philosophy through a Heideggerian framework. Maslin argues that not only did Arendt grew beyond the role of naïve and beguiled student, but she became one of Heidegger's most astute critics. Well acquainted with and deeply respectful of his contributions to existential philosophy, Arendt viewed Heidegger's work as both profoundly insightful and extraordinarily myopic. Not contented to simply offer a critique of her mentor's work, Arendt engaged in a lifelong struggle to come to terms with the collective implications of fundamental ontology. Maslin argues that Arendt shifted to political philosophy less to escape her own disappointment at Heidegger's personal betrayal, but rather as an attempt to right the collective flaws of fundamental ontology. Her project offers a politically responsive, hence responsible, modification of Heidegger's fundamental ontology. She suggests that Heidegger's allegedly descriptive and non-normative insight into the nature of being is necessarily incomplete, and potentially irresponsible, unless it is undertaken in a manner which is mindful of the collective implications. As such, Maslin shows how Arendt attempts to construct an experiential ontology that transforms Heidegger's fundamental ontology for use in the public sphere.

Arendt, Fanon and Political Violence in Islam Patrycja Sasnal 2019-07-24 This book looks at contemporary political violence, in the form of jihadism, through the lens of a philosophical polemic between Hannah Arendt and Frantz Fanon: intellectual representatives of the global north and global south. It explores the relationship of Arendt's thought, mostly as expressed in On Violence (1969), to Fanon's The Wretched of the Earth (1961) and the transposition of that relationship to the contemporary phenomenon of violent Islamic extremism. The book reveals a greater commonality between Fanon and Arendt as well as the universal function of jihadism that satisfies the conditions for political violence, as categorized by Fanon in the global south and Arendt in the global north. Read in tandem, Arendt and Fanon help uncover the fundamental problems of our European, American, Middle Eastern and African political systems as well as north-south relations. By studying political theory, the book finds global political commonalities in a postcolonial reality. Written in an accessible style, this book will be of great interest to undergraduates and graduates in philosophy, political sciences and international relations (IR), sociology and Middle Eastern studies as well as scholars and professionals interested in radicalization; violent extremism; and the foreign policies of European, Middle Eastern and African countries.

The Crisis of Meaning and the Life-World Lubica Učník 2016-12-15 In The Crisis of Meaning and the Life-World, Lubica Učník examines the existential conflict that formed the focus of Edmund Husserl's final work, which she argues is very much with us today: how to reconcile scientific rationality with the meaning of human existence. To investigate this conundrum, she places Husserl in dialogue with three of his most important successors: Martin Heidegger, Hannah Arendt, and Jan Patočka. For Husserl, 1930s Europe was characterized by a growing irrationalism that threatened to undermine its legacy of rational inquiry. Technological advancement in the sciences, Husserl argued, had led science to forget its own foundations in the primary "life-world": the world of lived experience. Renewing Husserl's concerns in today's context, Učník first provides an original and compelling reading of his oeuvre through the lens of the formalization of the sciences, then traces the unfolding of this problem through the work of Heidegger, Arendt, and Patočka. Although many scholars have written on Arendt, none until now has connected her philosophical thought with that of Czech phenomenologist Jan Patočka. Učník provides invaluable access to the work of the latter, who remains understudied in the English language. She shows that together, these four thinkers offer new challenges to the way we approach key issues confronting us today, providing us with ways to reconsider truth, freedom, and human responsibility in the face of the postmodern critique of metanarratives and a growing philosophical interest in new forms of materialism.

The Portable Hannah Arendt 2000

Hannah Arendt Samantha Rose Hill 2021-08-16 Hannah Arendt is one of the most renowned political thinkers of the twentieth century, and her work has never been more relevant than it is today. Born in Germany in 1906, Arendt published her first book at the age of twenty-three, before turning away from the world of academic philosophy to reckon with the rise of the Third Reich. After World War II, Arendt became one of the most prominent—and controversial—public intellectuals of her time, publishing influential works such as The Origins of Totalitarianism, The Human Condition, and Eichmann in Jerusalem. Samantha Rose Hill weaves together new biographical detail, archival documents, poems, and correspondence to reveal a woman whose passion for the life of the mind was nourished by her love of the world.

Hannah Arendt and the Uses of History Richard H. King 2007-12-15 Hannah Arendt first argued the continuities between the age of European imperialism and the age of fascism in Europe in 'The Origins of Totalitarianism'. This text uses Arendt's insights as a starting point for further investigations into the ways in which race, imperialism, slavery and genocide are linked.

Compassion Lauren Gail Berlant 2004 In *Compassion*, ten scholars draw on literature, psychoanalysis, and social history to provide an archive of cases and genealogies of compassion. Together these essays demonstrate how “being compassionate” is shaped by historical specificity and social training, and how the idea of compassion takes place in scenes that are anxious, volatile, surprising, and even contradictory.

Re-Imagining Public Space D. Boros 2014-12-09 Public space, both literally and figuratively, is foundationally important to political life. From Socratic lectures in the public forum, to Occupy Wall Street and the Arab Spring, public spaces

have long played host to political discussion and protest. The book provides a direct assessment of the role that public space plays in political life.

The Anthem Companion to Hannah Arendt Peter Baehr 2017-01-02 The Anthem Companion to Hannah Arendt offers a unique collection of essays on one of the twentieth century’s greatest thinkers. The companion encompasses Arendt’s most salient arguments and major works – The Origins of Totalitarianism, The Human Condition, Eichmann in Jerusalem, On Revolution and The Life of the Mind. The volume also examines Arendt’s intellectual relationships with Max Weber, Karl Mannheim and other key social scientists. Although written principally for students new to Arendt’s work, The Anthem Companion to Hannah Arendt also engages the most avid Arendt scholar.

Thinking Founding Moments with Leo Strauss, Hannah Arendt and Eric Voegelin Eno Trimcev 2017-05-29 Gründungsmomente dienen der zeitgenössischen politischen Theorie vielfach zur Illustration eines allgemeineren kreativen Moments politischen Handelns. Doch dadurch gerät das Spezifikum dieser historischen Ereignisse aus dem Sichtfeld. In einem Dialog zwischen Leo Strauss, Hannah Arendt und Eric Voegelin schärft dieses Buch den Blick für die Bedeutung politischer Gründungen. Mit ihnen spannt der Autor einen Bogen von der Erfahrungsperspektive der Bürger zu der Beobachterperspektive politischer Theoretiker und rekonstruiert Gründungen als Problem des Verstehens; eine Gründung ist nicht mehr und nicht weniger als das Ergebnis der Bemühungen sie zu verstehen. Aufgrund der dem Verstehensprozess eigenen Dialektik kann die Darstellung der Gründung sich nicht in einer akkuraten Nacherzählung der geschichtlichen Ereignisse erschöpfen. Das vorliegende Buch untersucht, warum und wie das Verstehen einer politischen Gründung sich von dem geschichtlichen Ereignis ablöst, ohne den Bezug zu ihm aufgeben zu müssen.

The Portable Hannah Arendt Hannah Arendt 2003-07-29 A collection of writings by a groundbreaking political thinker, including excerpts from The Origins of Totalitarianism and Eichmann in Jerusalem She was a Jew born in Germany in the early twentieth century, and she studied with the greatest German minds of her day—Martin Heidegger and Karl Jaspers among them. After the rise of the Nazis, she emigrated to America where she proceeded to write some of the most searching, hard-hitting reflections on the agonizing issues of the time: totalitarianism in both Nazi and Stalinist garb, Zionism and the legacy of the Holocaust; federally mandated school desegregation and civil rights in the United States; and the nature of evil. The Portable Hannah Arendt offers substantial excerpts from the three works that ensured her international and enduring stature: The Origins of Totalitarianism, The Human Condition, and Eichmann in Jerusalem. Additionally, this volume includes several other provocative essays, as well as her correspondence with other influential figures.

The Visitation of Hannah Arendt Michal Ben-Naftali 2020-04-06 The Visitation of Hannah Arendt is an attempt to literally enact Arendt’s notion of “natality”. Arendt, known to a large extent through her engagement with the public sphere and with political discourse, is invited here to pay intimate visitations to four different figures: an anonymous student, the poetess Dahlia Ravikovich, the ghost of Stefan Zweig and Michal, Saul’s daughter. The intellectual visitation, as a complex process of both mimesis and rejection, is revealed to be a natality, a rebirth in spirit. The book presents an aesthetic-semiotic reading of Arendt by traversing the ensemble of her work. A special chapter is dedicated to Eichmann in Jerusalem.

Educational Leadership and Hannah Arendt Helen M. Gunter 2013-06-26 The relationship between education and democratic development has been a growing theme in debates focussed upon public education, but there has been little work

that has directly related educational leadership to wider issues of freedom, politics and practice. Engaging with ELMA through the work of Hannah Arendt enables these issues of power to be directly confronted. Arendt produced texts that challenged notions of freedom and politics, and notably examined the lives of people, ideas and historical events in ways that are pertinent to the purposes and practices of education. This significant volume examines the main texts in the Arendt library and explains each of the key ideas and how they can enable critical thinking about knowledge production and practice in educational leadership. The analysis draws upon a range of exemplars and empirical projects from the field of educational leadership, investigating utility issues regarding Arendt’s ideas, and engaging with the debates concerning her insights and contribution. Included in the book: -using Arendt to think about ELMA -the relationship between policy and practice, and organisation and leadership -critiques of the vita activa and vita contemplativa -thinking with and against Arendt. Gunter uses the work of Arendt to challenge the purposes and practices of intellectual work, with a view to developing perspectives on the responsibility for research and ideas. The book will be of value to all those working and researching in the field of Educational Leadership, Management and Administration.

Fifty Key Jewish Thinkers Dan Cohn-Sherbok 2007-06-11 Fifty Key Jewish Thinkers is a panoramic survey of over 2,000 years of Jewish thought, religious and secular, ancient and modern. Now in its second edition, this essential reference guide contains new introductions to the lives and works of such thinkers as: Hannah Arendt, Immanuel Levinas, Judith Plaskow, Sigmund Freud, and Walter Benjamin. Also including fully updated guides to further reading on figures from the middle ages through to the twenty-first century, historical maps and a chronology placing the thinkers in context, this is an essential and affordable one-volume reference to a rich and complex tradition.

Three Frames of Modern Politics Daniel J. McCool 2018-09-08 This book examines the centrality of personality in political discourse since the Enlightenment. It considers the theory known as the “politics of authenticity,” its counter-discourses, and the ways in which it has degraded or enriched our collective political life. Using three models of politics to understand our current political predicaments—the politics of authenticity, politics of theatricality, and institutional politics—this volume argues that we need to envision a politics based on the best parts of each model: one that incorporates the ability for the oppressed to speak outside the institutional mechanisms of government. With the continuing erosion of public faith in political institutions, we have instead been left with the most troubling aspects of both authentic and theatrical politics. By exploring recent events and trends in American politics, this book ultimately makes a normative case that we need to balance demands for authenticity in our political actors with the equally necessary political values of deliberative institutions, processes, and decorum.

Darren O’Byrne 2014-06-06 Human Rights: An Introduction is an important text that provides a comprehensive overview of human rights and related issues from a social science perspective. First, this book does more than discuss theory, it uses case studies and personal testimonies in the debate. Human rights as an area of academic interest cannot be easily divorced from human rights struggles and the reality of contemporary conditions. Second, the book is aimed at what is an emerging and growing cross-disciplinary field of study. Human rights issues are increasingly coming to the fore in a number of academic debates. Whereas the study of human rights has traditionally been included in departments of law, international relations and philosophy, a number of courses are now being set up in departments of sociology and anthropology. Consequently, there is an increasing need to bring these disparate approaches together.