Hannah Arendt's Political Humanism - Horst Mews 2009

This introduction to Hannah Arendt's political thinking, based on a very close reading of the most relevant texts, suggests that her core teaching culminates in a unique kind of political humanism. It consists of the disclosure of unique individual personalities in free public actions inspired by public principles. The full meaning of such principled actions and its active emergence from an uneasy symbiosis between actors and their costs of judgmental spectators. But it is the free spectators of action who determine its possible meanings. Importantly, only such public meanings save humans from the abyss of meaninglessness exist. Still, and even though individuals are driven by an urge to public self-presentation, Arendt seems to insist that human freedom ultimately rests on our inability to fully disclose who we are. Perhaps paradoxically, Arendt's emphasis on a very public humanism links freedom to what remains ineffable about being human. After the destruction wrought by 20th century totalitarianism, Arendt saw important residues of public freedom especially in the modern democratic republic of the United States.

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 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 Refugee Committee - Andreas Urrstadt 2016-07-19 Humanists on the full scale means anyone who knows how to create, any ... some day some thought they're not meant ... Anything political is with Hannah Arendt and Rome (Cicero) cultivating the mind. From that any true humanism is not verities, is not beauty, is not truth - but freedom. Humanism is a matter of taste and belongs to the world and is the world, it s not nation or a specific nation, it s not ego and it s not person. It s not art and it s not the statesman. It is not restricted to the polis and it s world. One could say then, a horizontal. "Taste debarbarizes the world of the beautiful by not being overwhelmed by it, it takes care of the beautiful in it s own 'personal' way and thus produces a 'culture'. Hannah Arendt, The Crisis in Culture"Taste is the political capacity that truly humanizes the beautiful and creates a culture", says Arendt, here Arendt is wrong, it s not created, it emerges. A true humanist is someone with no interest to the world, means, who is not fixed to any business and any party and sees the world with no interest - this is similar to the Chinese understanding of being not fixed to something or blocked by something and therefore with whole disposability. A true humanist cares from that constellation. And with Hannah Arendt, beyond the coercion which each specialty imposes upon us (say verities, beauty, truth etc.). "This humanism is the result ... of an attitude that knows how to take care and preserve and admire the things of the world. ... it has the task of mediating between ..." Hannah Arendt. But it s not even admire the things of the world, but the whole world instead. Letting freedom.And this is what being disposable also means, freedom.

Hannah Arendt and the Meaning of Politics - Craig J. Calhoun 1997 Is politics really nothing more than power relations, competing interests and claims for recognition, conflicting assertions of "simple" truths? No thinker has argued more passionately against this narrow view than Hannah Arendt, and no one has more to say to those who bring questions of meaning, identity, value, and transcendence to our impoverished public life. This volume brings leading figures in philosophy, political theory, intellectual history, and literary theory into a dialogue about Arendt's work and its significance for today's fractious identity politics, public ethics, and civic life. For each essay -- on the fate of politics in a postmodern, post-Marxist era; on the connection of nonfoundationalist ethics and epistemology to democracy; on the conditions conducive to a vital public sphere; on the recalibrat problems of violence and evil -- the volume includes extended responses, and a concluding essay by Martin Jay responding to all the others. Ranging from feminism to aesthetics to the discourse of democracy, the essays explore how an encounter with Arendt reconfigures, disrupts, and revitalizes what passes for public debate in our day. Together they forcefully demonstrate the power of Arendt's work as a splendid provocation and a living resource.

Hannah Arendt's Aesthetic Politics - Jim Josefsen 2019-05-27 We face a crisis of public reason. Our quest for a politics that is free, moral and rational has, somehow, made it hard for us to move, to change our positions, to visit places and perspectives that are not our own, and to embrace reality. This book addresses this crisis with a model of public reason based in a new aesthetic reading of Hannah Arendt's political theory. It begins by telling the story of Arendt's engagement with the Augenblick of Nietzsche, Kierkegaard, Jaspers. Hereafter, Kafka and Benjamin, in order to identify her own aesthetic Moment. Josefsen then explicates this Moment, what he calls the freedom of the beautiful, as a third face of freedom on par with Arendt's familiar freedoms of action and the life of the mind. He shows how this freedom, rooted in Jaspers's phenomenology and a non-metaphysical

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reading of Kant, serves to redress the world-alienation that was a uniting theme across Arendt’s works. Ultimately, this volume aims to challenge orthodox accounts of Arendt’s politics, presenting Arendt’s politics as a radically new model of republicanism and as an alternative to political liberal, deliberative and agonistic models of public reason.

Dignity and the Organization—Monika Kostera 2016-10-31 This important book focuses on the role of human dignity, its protection and promotion in the context of organization and Humanistic Management. The recent phenomenon of humanism in management already has a rich body of literature and takes up many themes both theoretically, and from a practitioner perspective. Dignity and the Organization is the first book to explicitly deal with the topic of human dignity and management. The chapters address various aspects and problems from a humanistically-oriented perspective, taking up issues relevant for the contemporary management theorists and practitioners, and are concerned with organization, management and the social and cultural context. The book develops the notion of human dignity in conceptual and theoretical terms in its practical application, within the context of organizations.

On Revolution—Hannah Arendt 1963

Hannah Arendt and the Fragility of Human Dignity—John Douglas Macready 2017-12-20 Professor John Douglas Macready offers a post-foundationd account of human dignity by way of a reconstructive reading of Hannah Arendt. He argues that Arendt’s experience of political violence and genocide in the twentieth century, as well as her experience as a stateless person, led her to rethink human dignity as an intersubjective event of political experience. By tracing the contours of Arendt’s thoughts on human dignity, Professor Macready offers convincing evidence that Arendt was engaged in reimagining the political experience that gave rise to the concept of human dignity in order to move beyond the traditional accounts of human dignity that relied principally on the status and stature of human beings. This allowed Arendt to reframe the concept for a new political landscape and reconceive human dignity in terms of stance—how human beings stand in relationship to one another. Professor Macready elucidates Arendt’s latent political ontology as a resource for developing strictly political account of human dignity that he calls conditional dignity—the view that human dignity is dependent on political action, namely, the preservation and expression of dignity by the person, and/or the recognition by the political community. He argues that it is precisely this “right” to have a place in the world—the right to belong to a political community and never to be reduced to the status of stateless animality—that indicates the political meaning of human dignity in Arendt’s political philosophy.

Amor Mundi—W. Bernauer 2012-12-06 The title of our collection is owed to Hannah Arendt herself. Writing to Karl Jaspers on August 6, 1955, she spoke of how she had only just begun to really love the world and expressed her desire to testify to that love in the title of what came to be published as The Human Condition. “Out of gratitude, I want to call my book about political theories Arendt’s World,” she wrote. “I think it would not be fitting that the human muni, love of the world, never became the title of only one of Arendt’s studies, for it is the theme which permeates all of her thought. The purpose of this volume’s ancillary tasks is to give a critical tribute to this theme by exploring its meaning, the cultural and intellectual sources from which it derives, as well as its resources for contestatory thought and action. We are privileged to include as part of the collection two previously unpublished lectures by Arendt as well as a rarely noticed essay which she wrote in 1964. Taken together, they engage the central features of her vision of amor mundi. Arendt presented “Labor, Work, Action” on November 10, 1964, at a conference “Christianity and Economic Man: Moral Decisions in an Affluent Society,” to which she was invited at the Divinity School of the University of Chicago.

Hannah Arendt’s Aesthetic Politics—Jim Josefson 2019 “Jim Josefson’s book is remarkably well-written, clearly with an eye on ‘the beautiful’: its style is vivid, free of jargon, yet at the same time sophisticated in the manner of the best Anglophone literature, unassuming but effective. He takes us through his elaboration of the Arendt-inspired new politics with ease and confidence. And the main idea is not only original but also very pertinent to our times.”-Agata Bielek-Robinson, Professor, Jewish Studies, University of Nottingam. We face a crucial moment for a politics that is free, moral and rational has, somehow, made it hard for us to move, to change our positions, to visit places and perspectives that are not our own, and to embrace reality. This book addresses this crisis with a model of public reason based in a new aesthetic reading of Hannah Arendt’s political theory. It begins by telling the story of Arendt’s engagement with the Augusteblüte of Nietzsche, Kierkegaard, Jaspers, Heidegger, Kafka and Benjamin, in order to identify her own aesthetic Moment. Josefson then explicates this Moment of political aesthetics, presenting Arendt’s aesthetic politics as a radically new model of republicanism and as an alternative to political liberal, deliberative and agonistic models of public reason.

Arendt’s Judgment—Jonathan Peter Schwartz 2016-05-05 In Arendt’s Judgment, Jonathan Peter Schwartz explores the nature of human judgment, the subject of the planned third volume of Hannah Arendt’s The Life of the Mind, which was left unwritten at the time of her death. Arguing that previous interpretations of Arendt failed to fully appreciate the central place of judgment in her thought, Schwartz contends that understanding Arendt’s ideas requires not only interpreting her published work but also reconstructing her thinking from a broader range of sources, including her various essays, lecture course notes, unpublished material, and correspondence. When these sources are taken into account, it becomes clear that, for Arendt, political judgment was the answer to the question of how human freedom could be realized in the modern world. This new approach to understanding Arendt leads to what Schwartz argues is an original insights Arendt can teach us about the nature of politics beyond sovereignty and the role of human agency in history. Above all, her novel understanding of the authentic nature and purpose of political philosophy is finally revealed. Schwartz claims that in her theory of political judgment Arendt presented a vision of political philosophy that is improved and deepened by the contributions of ordinary, active citizens. With Arendt’s judgment challenging previous interpretations, Arendt’s Judgment provides a roadmap to her published and unpublished work for scholars and students.

Hannah Arendt on Educational Thinking and Practice in Dark Times—Wayne Veck 2020-02-20 In her renowned and provocative essay, The Crisis in Education, Hannah Arendt observed that a ‘crisis becomes a disaster only when we respond to it with preformed judgments, that is, with prejudices’. Taken as a whole, Arendt’s work provides an enduring provocation to think and to make judgements about education and the issues that impact on it, such as political, economic and cultural disruption and uncertainty. Drawing together the leading thinkers on Arendtian ideas and education, this collection explores the role and promise education can have in preparing the future generation to understand, to think about and to act within the world. Concluding the same essay on the crisis in education, Arendt declared education to be the point at which love for the world meets love for those who are newcomers to it. The authors respond to Arendt’s call for responsibility and authority in education, providing a leading edge thinking, analysis and agenda setting for public education systems and the world in dark times.

Lectures on Kant’s Political Philosophy—Hannah Arendt 2014-12-10 Hannah Arendt’s last philosophical work was an intended three-part project entitled The Life of the Mind. Unfortunately, Arendt lived to complete only the first two parts, Thinking and Willing. Of the third, Judging, only the title page, with epigraphs from Cato and Goethe, was found after her death. As the titles suggest, Arendt conceived of her work as roughly parallel to the three Critiques of Immanuel Kant. In fact, while she began work on The Life of the Mind, Arendt lectured on “Kant’s Political Philosophy,” using the Critique of Judgment as her main text. The present volume brings Arendt’s notes for these lectures together with other of her texts on the topic of judgment and provides important clues to the likely direction of Arendt’s thinking in this area.

Eichmann in Jerusalem—Hannah Arendt 2006-09-22 The controversial journalistic analysis of the mentality that fostered the Holocaust, from the author of The Origins of Totalitarianism Sparking a flurry of heated debate, Hannah Arendt’s authoritative and stunning report on the trial of German Nazi leader Adolf Eichmann first appeared as a series of articles in The New Yorker in 1963. This revised edition includes material that came to light after the trial, as well as Arendt’s postscript directly addressing the controversy that arose over her account. A major journalistic triumph by an intellectual of singular influence, Eichmann in Jerusalem is as shocking as it is informative—an unflinching look at one of the most unsettling (and unsettled) issues of the twentieth century.

Hannah Arendt—Lewis P. Hinchman 2012-02-01 This work presents both

hannah-arendts-political-humanism-hannah-arendt-studies-hannah-arendt-studies 2/5

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the range of Arendt\'s political thought and the patterns of controversy it has elicited. The essays are arranged in six parts around important themes in Arendt\'s work: totalitarianism and evil; narrative and history; the public world and personal identity; action and power; justice, equality, and democracy; and thinking and judging. Despite such thematic diversity, virtually all the contributors have made an effort to build bridges between interest-driven politics and Arendt\'s Hellenic/existential politics. Although some are quite critical of the way Arendt develops her theory, most sympathize with her project of resuscitating politics from both the foreshortening glance of the philosopher and its assimilation to social and biological processes. This volume treats Arendt\'s work as an imperfect, somewhat time-bound but still invaluable resource for challenging some of our most tenacious prejudices about what politics is and how to study it. The following eminent Arendt scholars have contributed to the following chapters to this book: Ronald Beiner, Margaret Canovan, Elisabeth Young-Bruehl, Seyla Benhabib, Jürgen Habermas, Hannah Pitkin, and Sheldon Wolin.

Echoes of Insight-Patrick Allen 2017-02-10 Christian higher education needs something richer and deeper. Faith-based institutions yearn for more than business as usual, and Echoes of Insight invites you to listen again to older, forgotten, and perhaps even ignored voices. Designed to stimulate conversation among colleagues, Echoes of Insight offers brief summaries of several thought-provoking writers from the last century and encourages a new, vigorous conversation about Christian higher education. •Alfred North Whitehead •John Henry Newman •Dorothea Sayers •Abraham Flexner •Hannah Arendt •Thorstein Veblen •Flannery O\'Connor •José Ortega y Gasset •Maria Montessori •Robert Maynard Hutchins •Karl Jaspers

Hannah Arendt and the Meaning of Politics-Craig J. Calhoun 1997 Is politics really nothing more than power relations, competing interests and claims for recognition, conflicting assertions of “simple” truths? No thinker has argued more passionately against this narrow view than Hannah Arendt, and no one has more to say to those who bring questions of meaning, identity, value, and transcendence to our impoverished public life. This volume brings together eminent figures in philosophy, and intellectual history, and literary theory in a dialogue about Arendt\'s work and its significance for today's fragmenty identity politics, public ethics, and civic life. For each essay -- on the fate of politics in a postmodern, post-Marxist era; on the connection of nonfoundationalist ethics and epistemology to democracy; on the conditions conducive to a vital public sphere; on the recurring problems of violence and evil -- the volume includes extended responses, and a concluding essay by Martin Jay responding to all the others. Ranging from feminism to aesthetics to the discourse of democracy, the essays explore an encounter with Arendt reconfigures, disrupts, and revitalizes what passes for public debate in our day. Together they forcefully demonstrate the power of Arendt\'s work as a splendid provocation and a living resource.

Hannah Arendt-Margaret Canovan 1994-06-24 A reinterpretation of the political thought of Hannah Arendt, strengthening Arendt\'s claim to be regarded as one of the most significant political thinkers of the twentieth century.

The Ethical Work of Literature in a Post-humanist World-Benice Spark 2018-11 This book examines the contention that, in an era where the relevance of the literary novel is compromised, the novel remains an important means of exploring and interrogating societies and culture. It answers the question of what we lose with the loss of the novel as an important public space for discourse. It does so through readings of a selection of Don DeLillo\'s novels, together with the political philosophies of Hannah Arendt and Alain Badiou in their engagement with contemporary history. DeLillo explores in his fiction the profound cultural and socio-political changes and historical events which affect people. His literary interest is the status of the individual in changing times. On a personal level, his concern is the writer in an epoch where the novel is challenged by crises of diminished relevance in a techno-media culture and the emergence of radical forms of censorship that target literature and its producers. This book will appeal to students of DeLillo\'s novels, researchers in the disciplines of literature, philosophy, and contemporary history, and students of Badiou and Arendt. Arendts political theories are currently undergoing a renaissance of interest, given current global politics.

Debating Humanity-Daniel Cerniolo 2017-02-23 Debating Humanity explores sociological and philosophical efforts to delineate key features of humanity that identify us as members of the human species. After challenging the normative contradictions of contemporary posthumanism, this book goes back to the foundational debate on humanism between Jean-Paul Sartre and Martin Heidegger in the 1940s and then reassesses the implicit and explicit anthropological arguments put forward by seven leading postwar theorists: John Hersey, Willard Straight, Stanley Milgram, (Talcott Parsons), responsibility (Hans Jonas), language (Jürgen Habermas), strong evaluations (Charles Taylor), reflexivity (Margaret Archer) and reproduction of life (Luc Boltanski). Genuinely interdisciplinary and boldly argued, Daniel Cerniolo has crafted a novel philosophical sociology that defends a universalist principle of humanity as vital to any adequate understanding of social life.

The Politics of the Human-Anne Phillips 2015-03-19 An elegant and forceful argument that represents the claim to equality as central to the meaning of being human.

Hannah Arendt and the Jewish Question-Richard J. Bernstein 2013-05-28 Hannah Arendt is increasingly recognised as one of the most original social and political thinkers of the twentieth century. In this important book, Richard Bernstein sets out to show that many of the most significant themes in Arendt\'s thinking have their origins in their confrontation with the Jewish Question. By approaching her mature work from this perspective, we can gain a richer and more subtle grasp of her main ideas. Bernstein discusses some of the key experiences and events in Arendt\'s life story in order to show how they shaped her thinking. He examines her distinction between the Jewish parvenu and the pariah, and shows how the conscious pariah becomes a basis for understanding the independent thinker. Arendt\'s deepest insights about politics emerged from her reflections on statelessness, which were based on her own experiences as a stateless person. By confronting the horrors of totalitarianism and the concentration camps, Arendt developed her own distinctive understanding of authentic political - the politics required to express our humanity and which totalitarianism sought to destroy. Finally, Bernstein takes up Arendt\'s concern with the phenomenon of the banality of evil. He follows her use of Eichmann in order to explore how the failure to think and to judge is the key for grasping this new phenomenon. Hannah Arendt and the Jewish Question offers a new interpretation of Arendt and her work - one which situates her in her historical context as an engaged Jewish intellectual.

The Public Realm and the Public Self-Shiraz Dossa 2006-01-01 From the time she set the intellectual world on fire with her reflections on Eichmann (1963), Hannah Arendt has been seen, essentially, as a literary commentator who had interesting things to say about political and cultural matters. In this critical study, Shiraz Dossa argues that Arendt is a political theorist in the sense in which Aristotele is a theorist, and that the key to her political theory lies in the twin notions of the “public realm” and the “public self”. In this work, the author explains how Arendt\'s unconventional and controversial views make sense on the terrain of political theory. He shows that her judgement on thinkers, actors, and events as diverse as Plato, Marx, Machiavelli, Freud, Conrad, Hobbes, Hitler, the Holocaust, the French Revolution, and European colonialism flow directly from her political theory. Tracing the origins of this theory to Homer and Periclean Athens, Dossa underlines Arendt\'s unique contribution to reinventing the idea of the ideal of citizenship, reminding us that the public realm is the locus of friendship, community, identity, and in a certain sense, humanity. Arendt believes that no one whoPrefects her or her private interest to public affairs in the old sense can claim to be fully human or truly excellent.

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.

Between Past and Future-Hannah Arendt 2006-09-26 From the author of Eichmann in Jerusalem and The Origins of Totalitarianism, “a book to think with through the political impasses and cultural confusions of our day” (Harper\’s Magazine) Hannah Arendt\'s insightful observations of the modern world, based on a profound knowledge of the past, constitute an impassioned contribution to political philosophy. In Between Past and Future Arendt describes the perplexing crises modern society faces as a result of the loss of meaning of the traditional key words of politics: justice, reason, responsibility, virtue, and glory. Through a series of eight exercises, she shows how we can rediscover the vital essence of these concepts and use them to regain a frame of reference for the future. To participate in these exercises is to associate, in action, with one of the most original and fruitful thinkers of the twentieth century.
International Political Theory and the Refugee Problem-Natasha Saunders 2017-11-22 'The refugee problem' is a term that has become almost impossible to escape. Although used by a wide range of actors involved in work related to forced migration, these actors do not often explain what exactly 'the problem' is that they are working to solve, leading to an unfortunate conflation of two quite different 'problems': the problems that refugees face and the problems that refugees pose. Beginning from the simple yet too often overlooked observation that how one conceives of solving a problem is inseparable from what one understands that problem to be, Saunders' study explores the questions raised about how to address 'the refugee problem' if we recognise that there may not be just one 'problem', and that not all actors involved with the refugee regime conceive of their work as addressing the same 'problem'. Utilising the work of Michel Foucault, the book first charts how different 'problems' lend themselves to particular kinds of solutions, arguing that the international refugee regime is best understood as developed to 'solve' the refugee (as) problem, rather than refugees' problems. Turning to the work of Hannah Arendt, the book then reframes 'the refugee problem' from the perspective of the refugee, rather than the state, and investigates the extent to which doing so can open up creative space for rethinking the more traditional solutions to the refugee (as) problem. Cases of refugee protest in Europe, and the burgeoning Sanctuary Movement in the UK, are examined as two sub-state and popular movements which could constitute such creative solutions to a reframed problem. The consequences of the 'refugee' label, and of the discourses of humanitariam and emergency is a topic of critical concern, and as such, the book will form important reading for a scholars and students of (international) political theory and forced migration studies.

The Routledge Handbook of Phenomenology of Agency-Christopher Erhard 2020-10-29 Phenomenology has primarily been concerned with questions about knowledge and ontology. However, in recent years the rise of interest and activity in phenomenology and the metaphysics and cognitive science has seen the concept of agency move to a central place in the study of phenomenology generally. The Routledge Handbook of Phenomenology of Agency is an outstanding reference source to this topic and the first volume of its kind. It comprises twenty-seven chapters written by leading international contributors. Organised into two parts, the first part consists of major themes: • major themes • methodology of agency • rationality • voluntary and involuntary action • moral experience • deliberation and choice • phenomenology of agency and the cognitive sciences • phenomenology of freedom • embodied agency Essential reading for students and researchers in phenomenology, philosophy of mind, metaphysics and philosophy of cognitive science The Routledge Handbook of Phenomenology of Agency will also be of interest to those in closely related subjects such as sociology and psychology.

Arts of Connection-Karen S. Feldman 2019-08-05 At the intersection of literary theory, philosophy of history and phenomenology, Arts of Connection: Poetry, History, Epohalcy explores the representation of connections between events in literary, historical and philosophical narratives. Events in a story can be seen as ordered according to proximate causation, which leads diachronically from one event to the next; and they can also be understood in view of the structure of the narrative as a whole - for instance in terms of the unity of plot. Feldman argues that there exists an essential narrative tension between these two kinds of connection, i.e. between the overarching arrangement or plot that holds together events from "outside," as it were, in order to produce an intelligible whole; and the portrayal of one-by-one, "interstitial" connections between events within the narrative. Arts of Connection demonstrates, by means of exemplary moments in Aristotle and classical German poetics, eighteenth-century philosophy of history, and twentieth-century phenomenology, that the task of connection is a fraught one, insofar as the formal unity of narrative competes or interferes with the representation of one-by-one connections between events, and vice versa.

Hannah Arendt-Larry May 1996 This collection of essays brings Arendt's work into dialogue with contemporaryphilosophical views.

In Sensible Judgement-Max Deutscher 2016-05-23 Taking its bearings from classic texts including Plato, Kant, Hegel and Arendt this thoughtful and intriguing book provides philosophical reflection on what it is to judge and what judgement achieves alongside, and sometimes in competition with, thinking and willing. Opening with the landmark Maho High Court case in Australia and with detailed reference to other significant debates of

judgement of the twentieth century Max Deutscher seeks to explore and explain approaches to the concepts of what is good, right and legal. Describing a connection between reason and grounds intrinsic to judgement he analyses and explores the tendency towards absolutism that displaces proper judgement. By weaving concrete instances of judgement with philosophical thought Deutscher provides a fascinating phenomenology of practices of judgement that should appeal to all readers with an interest in legal, philosophical and political thought.

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.

Heidegger's Children-Richard Wolin 2015-08-25 Martin Heidegger is perhaps the twentieth century's greatest philosopher, and his work has had a profound impact on Western thought. A seductive classroom presence, he attracted Germany's brightest young intellectuals during the 1920s. Many were Jews, who ultimately would have to reconcile their philosophical and, often, personal commitments to Heidegger with their nefarious political views. In 1933, Heidegger cast his lot with National Socialism. He squelched the careers of Jewish students and denounced fellow professors whom he considered insufficiently radical. For years, he signed letters and opened lectures with "Heil Hitler!" He paid dues to the Nazi party until the bitter end. Equally problematic for his former students was his sordid efforts to make existential thought serviceable to Nazi ends and his failure to ever renounce these actions. This book explores how four of Heidegger's most influential Jewish students came to grips with his Nazi association and how it affected their thinking. Hannah Arendt, who was Heidegger's lover as well as his student, went on to become one of the century's greatest political thinkers. Karl Löwith returned to Germany in 1953 and quickly became one of its leading philosophers. Hans Jonas grew famous as Germany's premier philosopher of environmentalism. Herbert Marcuse gained celebrity as a Frankfurt School intellectual and mentor to the New Left. Why did these brilliant minds fail to see what was in Heidegger's heart and Germany's future? How would they, after the war, reappraise Germany's intellectual traditions? Could they salvage aspects of Heidegger's thought? Would their philosophy reflect or completely reject their early studies? Could these Heideggerians forgive, or even try to understand, the betrayal of the man they so admired? Heidegger's Children locates these paradoxes in the wider cultural irony that European greatest calumny has followed its greatest disillusionment.

Why Read Hannah Arendt Now?-Richard J. Bernstein 2018-06-11 Recently there has been an extraordinary international revival of interest in Hannah Arendt. She was extremely perceptive about the dark tendencies in contemporary life that continue to plague us. She developed a concept of politics and public freedom that serves as a critical standard for judging what is wrong with politics today. Richard J. Bernstein argues that Arendt should be read today because her penetrating insights help us to think about both the darkness of our times and the sources of illumination. She explores the question of the relationship between statelessness and refugees; the right to have rights; her critique of Zionism; the meaning of the banality of evil; the complex relations between truth, lying, power, and violence; the tradition of the revolutionary spirit; and the urgent need for each of us to assume responsibility for our political lives. This short and very readable book will be of great interest to anyone who wants to understand the forces that are shaping our world today.

Hannah Arendt and Leo Strauss-Peter Graf Kielmannsegg 1997-06-13 Examines influence of Arendt's and Strauss' background in pre-World War II Germany on their perception of American democracy.

Human Rights on Trial-Justine Lacroix 2018-05-31 The first systematic analysis of the arguments made against human rights from the French Revolution to the present day. Through the writings of Edmund Burke, Jeremy Bentham, Auguste Comte, Louis de Bonald, Joseph de Maistre, Karl Marx, Carl Schmitt and Hannah Arendt, the authors explore the divergences and convergences between these 'classical' arguments against human rights and the contemporary critiques made both in Anglo-American and French political philosophy. Human Rights on Trial is unique in its marriage of history of ideas with normative theory, and its integration of British/North American and continental debates on human rights. It offers a powerful rebuttal of the dominant belief in a sharp division between human rights today and the rights of man proclaimed at the end of the eighteenth century.
The Politics of the Human - Anne Phillips 2015-03-19

The human is a central reference point for human rights. But who or what is that human? And given its long history of exclusiveness, when so many of those now recognised as human were denied the name, how much confidence can we attach to the term? This book works towards a sense of the human that does without substantive accounts of ‘humanity’ while also avoiding their opposite - the contentless versions that deny important differences such as race, gender and sexuality. Drawing inspiration from Hannah Arendt’s anti-foundationalism, Phillips rejects the idea of ‘humanness’ as grounded in essential characteristics we can be shown to share. She stresses instead the human as claim and commitment, as enactment and politics of equality. In doing so, she engages with a range of contemporary debates on human dignity, humanism, and post-humanism, and argues that none of these is necessary to a strong politics of the human.

Arendt, Levinas and a Politics of Relationality - Anya Topolski

Being and Time - Martin Heidegger 2008-07-22

“What is the meaning of being?” This is the central question of Martin Heidegger’s profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, “You cannot read most of the important thinkers of recent times without taking Heidegger’s thought into account.” This first paperback edition of John Macquarrie and Edward Robinson’s definitive translation also features a new foreword by Heidegger scholar Taylor Carman.