

Hannah Arendt Auf Der Buhne Platon Co

Hannah Arendt and Participatory Democracy Shmuel Lederman.2019-03-13 This book centers on a relatively neglected theme in the scholarly literature on Hannah Arendt's political thought: her support for a new form of government in which citizen councils would replace contemporary representative democracy and allow citizens to participate directly in decision-making in the public sphere. The main argument of the book is that the council system, or more broadly the vision of participatory democracy was far more important to Arendt than is commonly understood. Seeking to demonstrate the close links between the council system Arendt advocated and other major themes in her work, the book focuses particularly on her critique of the nation-state and her call for a new international order in which human dignity and "the right to have rights" will be guaranteed; her conception of "the political" and the conditions that can make this experience possible; the relationship between philosophy and politics; and the challenge of political judgement in the modern world.

Hannah Arendt and Martin Heidegger Paulina Sosnowska.2019-07-15 The book examines the trajectory of joint philosophical-pedagogical concepts within the framework of the dialogue between Hannah Arendt and Martin Heidegger, put in the context of questions concerning the nature of modernity.

Hannah Arendt and the Search for a New Political Philosophy B.C. Parekh.1981-06-18

Hannah Arendt Annette Vowinckel.2015-11-11

Hannah Arendt Anne Seller.1997-01-01

Between Past and Future Hannah Arendt.1993 Arendt's penetrating observations of the modern world, based on a profound knowledge of the past, constitute a major contribution to political philosophy. In this book she describes the perplexing crises which modern society faces as a result of the loss of meaning of the traditional key words of politics: justice, reason, responsibility, virtue, and glory.

Amor Mundi J.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 *Amor Mundi*. In retrospect, it was fitting that *amor mundi*, 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 articles is to pay 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 contemporary 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 engrave 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*, which was held at the Divinity School of the University of Chicago.

Arendt, Augustine, and the New Beginning Stephan Kampowski.2008-12-08 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.

Hannah Arendt, Politics, Conscience, Evil George Kateb.1984

The Cambridge Companion to Hannah Arendt Dana Villa.2000-11-30 A distinguished team of contributors examines the primary themes of Arendt's multi-faceted thought.

Hannah Arendt Hauke Brunkhorst.1999

Plato and Augustine Karl Jaspers.1966-03-23 At the time of his death, Karl Jaspers, a leading existentialism philosopher of modern times, was preparing a universal history of philosophy, of which this book is a part, organized around those philosophers whose thinking has influenced and shaped the history of mankind. Their personalities and ideas from the substance of his work. Hence, he was not writing a history of philosophy in the traditional sense but a presentation of great philosophical ideas that have helped from our concepts of truth and reason, freedom and justice, our beliefs about God and the universe, good and evil, and right from wrong. This approach necessarily includes and emphasizes the religious thinkers also. Professor Jaspers aimed to lead the reader into proximity with the truly great and seminal thinkers and to expose him to the particular truth for which one stands--from back cover.

Willing Hannah Arendt.1978 Includes chapters on Plato, Socrates, Thomas Aquinas, and Nietzsche.
Hannah Arendt Julia Kristeva.2001 Interlacing the life and work of Arendt, the seminal 20th century philosopher, Kristeva provides readers with an elegant, sophisticated biography replete with powerful psychoanalytic insight. 4 halftones.

Acting and Thinking Leah Bradshaw.1989

The Political Philosophy of Hannah Arendt Maurizio Passerin d'Entrèves.2002-01-04 First published in 1993. This is a systematic introduction to the thought of one of the most important political philosophers of the twentieth century. The author uncovers the concepts of modernity, action, judgement and citizenship that underpin her work.

Human Nature Under Fire Gordon J. Tolle.1982

The Political Thought of Hannah Arendt Margaret Canovan.1974

Philosophia Andrea Nye.1994 This book brings together the work of three major women thinkers of this century: Rosa Luxemburg, Simone Weil and Hannah Arendt. The book explores the continuities and developments of their views on justice, knowledge, the self, divinity, and the way philosophical problems have been framed in the mainstream masculine tradition. Andrea Nye explains the the link between these women is not that they express the same ideas or even that they have a common feminine style, but that each keeps her philosophical theorizing in constant contact with experienced reality. Thinking always about and through the catastrophic changing events of the twentieth century, they produced a developing and deepening commentary on the human condition that Nye suggests might be a better resource than traditional philosophy for those struggling against sexism, racism and injustice.

Hannah Arendt .1989 A bibliography of books and articles by and about Hannah Arendt.

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.

Hannah Arendt Waltraud Meints.2010

Die Wiedergewinnung des Politischen Günter Magiera.2007

Politics, Philosophy, Terror Dana Villa.1999-08-30 Hannah Arendt's rich and varied political thought is more influential today than ever before, due in part to the collapse of communism and the need for ideas that move beyond the old ideologies of the Cold War. As Dana Villa shows, however, Arendt's thought is often poorly understood, both because of its complexity and because her fame has made it easy for critics to write about what she is reputed to have said rather than what she actually wrote. Villa sets out to change that here, explaining clearly, carefully, and forcefully Arendt's major contributions to our understanding of politics, modernity, and the nature of political evil in our century. Villa begins by focusing on some of the most controversial aspects of Arendt's political thought. He shows that Arendt's famous idea of the banality of evil--inspired by the trial of Adolf Eichmann--does not, as some have maintained, lessen the guilt of war criminals by suggesting that they are mere cogs in a bureaucratic machine. He examines what she meant when she wrote that terror was the essence of totalitarianism, explaining that she believed Nazi and Soviet terror served above all to reinforce the totalitarian idea that humans are expendable units, subordinate to the all-determining laws of Nature or History. Villa clarifies the personal and philosophical relationship

between Arendt and Heidegger, showing how her work drew on his thought while providing a firm repudiation of Heidegger's political idiocy under the Nazis. Less controversially, but as importantly, Villa also engages with Arendt's ideas about the relationship between political thought and political action. He explores her views about the roles of theatricality, philosophical reflection, and public-spiritedness in political life. And he explores what relationship, if any, Arendt saw between totalitarianism and the great tradition of Western political thought. Throughout, Villa shows how Arendt's ideas illuminate contemporary debates about the nature of modernity and democracy and how they deepen our understanding of philosophers ranging from Socrates and Plato to Habermas and Leo Strauss. Direct, lucid, and powerfully argued, this is a much-needed analysis of the central ideas of one of the most influential political theorists of the twentieth century.

The Thracian Maid and the Professional Thinker Jacques Taminiaux.1997-12-23 Appearing for the first time in English, this book by Jacques Taminiaux is a systematic investigation into Hannah Arendt's intellectual relationship to Heidegger, the implications of which are indispensable to understanding the philosophical choices of our times. Beginning his investigation with Heidegger's 1924-25 lecture course on Plato's Sophist, wherein Heidegger originally formulated his fundamental ontology, Taminiaux focuses on the student Hannah Arendt's first encountering a set of problems of immediate importance and urgency. The author shows that Arendt's *The Human Condition* may be read both in its structure and in its themes—action, the world, the principle of individuation, the public realm—as a veritable retort and reply to Heidegger. Arendt is likened to the Maid from Thrace, a reference to Plato's *Theaetetus* wherein the Maid laughs at the philosopher who, while walking with his gaze to the stars above, falls into a well. But Arendt's critique of Heidegger cuts much deeper than this. While the political import of Arendt's work has long been recognized, Taminiaux's book systematically develops the philosophical framework which helps give shape to those political views. Thus one of the functions of *The Life of the Mind*, Taminiaux argues, is to reject the rigid division between the speculative thinker and the common man, or the *vita contemplativa* and the *vita activa*. Contrary to other recent studies on these two figures, Taminiaux claims that Arendt's two major works...reveal at every page not at all a dependency upon Heidegger...but rather a constant, and increasingly ironic, debate with him. In the process, Heidegger's philosophical work is interpreted in terms of its own political significance.

The Human Condition Hannah Arendt.2019-01-11 The renowned political thinker and author of *The Origins of Totalitarianism* examines the troubling consequences of humanity's increasing power. A work of striking originality, *The Human Condition* is in many respects more relevant today than when it first appeared in 1958. In her study of the state of modern humanity, Hannah Arendt considers humankind in terms of its ever-expanding capabilities. Her analysis reveals a troubling paradox: that as human powers increase through technological and humanistic inquiry, we are less equipped to control the consequences of our actions. This new edition contains Margaret Canovan's 1998 introduction and a new foreword by Danielle Allen. A classic in political and social theory, *The Human Condition* offers a penetrating analysis of a conundrum that has only become more acute in the 21st century.

The Judge and the Spectator Joke Johannetta Hermsen,Dana Richard Villa.1999 Since early texts as *Thinking and Politics*, Arendt had highlighted the contrast between philosophical and political thinking and compelled herself to find a satisfactory answer to the question: how do philosophy and politics relate?. In her last work *Lectures on Kant's Political Philosophy* (1982), Arendt analyses the political dimensions of Kant's critical thinking. To think critically implies taking the viewpoints of others into account: one has to enlarge one's own mind by comparing our judgement with the possible judgements of others. While thinking remains a solitary activity, it does not cut itself off from all others.The essays in this book address the philosophical and moral questions raised by Arendt's attempt to draw out the political implications of critical thinking in Kant's sense. In one way or another, they all address the place of judgment in Arendt's thought. Arendt's turn to Kant and *The Critique of Judgment* was motivated by her desire to find a form of philosophizing that was not hostile to politics and the public realm. But did she really think that Kant's characterization of the

judging spectator pointed the way out of the opposition between the universal and the particular, between looking at things sub specie aeternitatis and looking at things from a political point of view? To what extent did she think that Kant was successful in revealing a mode of thought oriented towards public persuasion, yet one which retained its critical independence? Each of the essays wrestles with the complexities of a complex thinker. They remind us that critical thinking or Selbstdenken is among the most difficult and rare arts, even though it is an art potentially accessible to everyone. They also remind us that Hannah Arendt was a virtuoso of this art, and of how her example points the way toward a renewal of judgment as the political faculty par excellence.

Hannah Arendt Paul Ricoeur.2017

Hannah Arendt .1999

Heidegger's Jewish Followers Samuel Fleischacker.2008 Given Heidegger's eventual alliance with Nazism, these essays examine the questions of how Heidegger's thought affected his most prominent Jewish students (Hannah Arendt, Leo Strauss, and Emmanuel Levinas) and how they responded to this influence in the development of their own philosophies -- Provided by publisher.

Hannah Arendt Margaret Canovan.1992 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.

Hannah Arendt's Little Theater Marion Muller-Colard.2016

Responsibility and Judgment Hannah Arendt.2003 Arendt confronts the inadequacy of traditional moral truths as standards to judge what we are capable of doing, and she examines anew our ability to distinguish good from evil and right from wrong. Arendt comes to understand that alongside the radical evil she had addressed in earlier analyses of totalitarianism, there exist a more pernicious evil, independent of political ideology, whose execution is limitless when the perpetrator feels no remorse and can forget his acts as soon as they are committed.

Power, Judgment and Political Evil Andrew Schaap, Danielle Celermajer, Vrasidas Karalēs.2010 An insightful and intelligent treatment of the work of Hannah Arendt, which draws internationally leading experts into dialogue with Arendt's political theory. The book will appeal to a wide number of fields beyond political theory and philosophy, including law, literary studies, social anthropology and cultural history.

Platon-Rezeption in der politischen Philosophie des 20. Jahrhunderts Diana Herzog.2016-12-05 Bachelorarbeit aus dem Jahr 2008 im Fachbereich Philosophie - Philosophie des 20. Jahrhunderts / Gegenwart, Note: 1,5, Gottfried Wilhelm Leibniz Universität Hannover (Philosophisches Seminar), Sprache: Deutsch, Abstract: Der Philosoph Alfred North Whitehead sagte einst, dass die europäische Philosophie nur aus Fußnoten zu Platon bestünde. Dieses Zitat, welches zuerst ein wenig zu verallgemeinernd klingt, beweist seine Gültigkeit jedoch, wenn man die politische Philosophie des zwanzigsten Jahrhunderts betrachtet. Genau dies soll anhand der Beispiele von Hannah Arendt, Karl Popper und Eric Voegelin, als prominenteste Vertreter, in den folgenden Kapiteln geschehen. Diese drei Philosophen des zwanzigsten Jahrhunderts haben sich auf ganz unterschiedliche Art und Weise in ihren Werken mit der Politik dieser Jahre philosophisch auseinandergesetzt. Ein verbindendes Glied zwischen ihnen ist dabei jedoch ihre Betrachtung von Platons politischen Theorien. Daran ist bereits zu erkennen, dass Platons Schaffen seinen Aktualitätsanspruch nicht mit Ende der Antike verloren hat, sondern bis heute Erkenntnisse bereithält, die sich im Politischen wiederfinden lassen. So verschieden die philosophischen Ausrichtungen von Arendt, Popper und Voegelin sind, so verschieden sind auch die Kernthesen ihrer Platon-Rezeptionen. Während Hannah Arendt besonders die Aufhebung des öffentlichen Raumes und somit die Vernichtung der Pluralität, der Diskussionsbereitschaft und des gesamten Politischen bei Platon bemängelt, betont Karl Popper vor allem die utopische Gesellschaftsneuordnung und den monistischen Herrschaftsanspruch. Eric Voegelin hat eine gänzlich andere Herangehensweise: Er betrachte die „Politeia“ nicht als politisches Manifest, sondern ausschließlich als philosophische Anthropologie, die sich aus Platons sozialen Beobachtungen herauskristallisiert habe.

The Promise of Politics Hannah Arendt.2009-01-16 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 Public Realm and the Public Self](#) Shiraz Dossa.1989-02-21 On pp. 28-36, *The Holocaust*, and pp. 125-141, Eichmann, discusses a reinterpretation of the controversy over Arendt's views on the origins of totalitarianism, the guilt of the Jews and the evilness of Eichmann. Suggests that one has to interpret Eichmann's behavior as that of a private man entering the public realm, aiming to achieve private self-interests. Contends that use of this terminology and way of thinking can explain Arendt's apparent inconsistencies in her views on the Holocaust.

[Hannah Arendt](#) Elisabeth Young-Bruehl.2001 This biography of one of the foremost political philosophers of the twentieth century is here reissued in a trade paperback edition for a new generation of readers. In a new Preface the author offers an account of writings by and about Arendt that have appeared since the book's 1982 publication, providing a reassessment of her subject's life and achievement.

[Plato and Augustine](#) Karl Jaspers.1962

Hannah Arendt/Heinrich Blücher Hannah Arendt,Heinrich Blücher,Lotte Köhler.1996

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