

Get Free Power Judgment And Political Evil In  
Conversation With Hannah Arendt Rethinking  
Political And International Theory

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In an interview with Günther Gaus for German television in 1964, Hannah Arendt insisted that she was not a philosopher but a political theorist. Disillusioned by the cooperation of German intellectuals with the Nazis, she said farewell to philosophy when she fled the country. This book examines Arendt's ideas about thinking, acting and political responsibility, investigating the relationship between the life of the mind and the life of action that preoccupied Arendt throughout her life. By joining in the conversation between Arendt and Gaus, each contributor probes her ideas about thinking and judging and their relation to responsibility, power and violence. An insightful and intelligent treatment of the work of Hannah Arendt, this volume will appeal to a wide number of fields beyond political theory and philosophy, including law, literary studies, social anthropology and cultural history.

Records of meetings, papers, etc. of the department are also to be found in Proceedings of the National Education Association.

Through a curated selection of papers written over four decades by one of Australia's leading

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philosophers, this collection demonstrates the impact of Continental philosophy on philosophical thought in Australia. The development of specific philosophical problems, over a period of more than forty years by a philosopher whose first training was 'pre-continental', shows that it is possible to achieve interaction between 'continental' and 'pre-continental' methods in philosophy, even while recognizing their distinctiveness. These essays 'work towards' continental philosophy in the ways they pay attention to language, to how we experience things and are experienced by others, and to the structures of language and power that frame what it is possible to say and to hear, to write and to read.

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

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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.

Hobbits and hooligans -- Ignorant, irrational, misinformed nationalists -- Political participation corrupts -- Politics doesn't empower you or me -- Politics is not a poem -- The right to competent government -- Is democracy competent? -- The rule of the knowers -- Civic enemies

While the 1990s gave rise to a wealth of literature on the notion of ethical foreign policy, it has tended to simply focus on a version of realism, which overlooks the role of ethics in international affairs. This book explores ethical realism as a theoretical framework.

Should all young adults receive a capital grant?

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Should all individuals be given a lifetime regular income? Would either form of payment be just or unjust? These questions figure prominently in recent social philosophy and policy discussions on 'stakeholding' and 'basic income'. Both types of proposal have a long, but largely unknown history. This anthology contains a wide variety of historical contributions, some of which are presented in English for the first time, highlighting striking parallels between past and present debates. This book forms the first critical study of Jacques Rancière's impact and contribution to contemporary theoretical and interdisciplinary studies. It showcases the work of leading scholars in fields such as political theory, history and aesthetic theory; each of whom are uniquely situated to engage with the novelty of Rancière's thinking within their respective fields. Each of the essays provides an investigation into the critical stance Rancière takes towards his contemporaries, concentrating on the versatile application of his thought to diverse fields of study (including, political and education theory, cinema studies, literary and aesthetic theory, and historical studies). The aim of this collection is to use the critical interventions Rancière's writing makes on current topics and themes as a way of offering new critical perspectives on his thought. Wielding their individual expertise, each contributor assesses his perspectives and positions on thinkers and topics of

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contemporary importance. The edition includes a new essay by Jacques Rancière, which charts the different problems and motivations that have shaped his work.

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

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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.

This book evaluates the major debates around which the discipline of international relations has developed in the light of contemporary feminist theories.

*A Race of Female Patriots* is a study of tragic drama after the Glorious Revolution of 1688 that yields new insight into women's involvement in the public sphere and the political and aesthetic significance of feeling. The question "What is human nature?" is in vogue today. Like everything else, this concept is being deconstructed in the context of the reigning ideology of individualistic materialism. Is there a fixed human nature, or is this simply a manipulatable social construct with no objective reference? This book says: "Yes, there is: the *imago Dei*: man/woman created in the image of God." Hobson argues that this text from Genesis 1:26-28 is a God-given anthropological revelation that establishes the relational bond of human beings with their Creator and also with his creation, for which the *imago* equips us to be responsible stewards. Many of Hobson's essays were delivered as talks in parishes. They explore from multiple angles the import of the *imago Dei* for theological and sacramental reflection, apologetics, aesthetics, art, and, at a hands-on practical level, for pastoral counseling and

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inner healing. His texts, one of which opens with a discussion of genocide, contain incisive critiques of the dark side of modernity alongside wide-ranging demonstrations of the pertinence of the imago Dei to the current debates about human dignity and rights. His book is a ringing call to the church to take the measure of the value of this anthropological revelation for its proclamation of the gospel.

The capacity of the arts and the humanities, and of literature in particular, to have a meaningful societal impact has been increasingly undervalued in recent history. Both humanists and scientists have tended to think of the arts as a means to represent the world via imagination. Mack maintains that the arts do not merely describe our world but that they also have the unique and underappreciated power to make us aware of how we can change accustomed forms of perception and action. Mack explores the works of prominent writers and thinkers, including Nietzsche, Foucault, Benjamin, Wilde, Roth, and Zizek, among others, to illustrate how literature interacts with both people and political as well as scientific issues of the real world. By virtue of its distance from the real world-its virtuality-the aesthetic has the capability to help us explore different and so far unthinkable forms of action and thereby to resist the repetition and perpetuation of harmful practices such as stereotyping, stigma, exclusion, and the exertion of violence.

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