

Political thought of Hannah Arendt

State University of New York Press - Review: Arendt on the Political

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- Notes: Includes bibliographical references (p. 299-302) and index.
This edition was published in 1994



Filesize: 17.101 MB

Tags: #Phenomenology #of #Plurality: #Hannah #Arendt #on #Political #Intersubjectivity

Hannah Arendt's Political Thought

Hannah Arendt, The Chicago: University of Chicago Press, 1958. For Arendt modernity is characterized by the loss of the world, by which she means the restriction or elimination of the public sphere of action and speech in favor of the private world of introspection and the private pursuit of economic interests. Another example is Arndt's treatment of the subject matters of politics in Arendt's political theory.

Review: Arendt on the Political

Conversely, speech entails action, not only in the sense that speech itself is a form of action, or that most acts are performed in the manner of speech, but in the sense that action is often the means whereby we check the sincerity of the speaker.

The Political Thought of Hannah Arendt: Gottsegen, Michael G.: 9780791417300: spaceneb.us.to: Books

For those who do engage in thinking, however, conscience emerges as an inevitable by-product.

Hannah Arendt's Political Thought

Without the accompaniment of speech, action would lose its revelatory quality and could no longer be identified with an agent. Hannah Arendt was an US philosopher and political theorist. Sharing our perspectives with to others is done in the public space, which must be preserved if democratic polities is to remain a viable possibility.

spaceneb.us.to: The Political Philosophy of Hannah Arendt (9780415087902): d'EntrÃ'ves, Maurizio Passerin: Books

Only when action has run a certain course, and its relationship to other actions has unfolded, can its significance be made fully manifest and be embodied in a narrative, whether of poets or historians. The book has two parts: the first presents the case for Arendt as political phenomenologist, focusing on the key concepts of plurality, appearance, experience, and world, and offering an account of Arendt's phenomenological methodology; the second elaborates the Arendtian idea of 'actualizing plurality', focusing on her phenomenological account of plurality as political intersubjectivity, and examining Arendt's approach to actualizing a plural sense of the 'we'.

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Plurality thus refers both to equality and distinction, to the fact that all human beings belong to the same species and are sufficiently alike to understand one another, but yet no two of them are ever interchangeable, since each of them is an individual endowed with a unique biography and perspective on the world. Human rights, or the Rights of Man are universal, absolute and possessed simply in virtue of being human.

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