

On Revolution Hannah Arendt

On Revolution Hannah Arendt 1990 Shows how both the theory and practice of revolution have developed since the American, French, and Russian Revolutions.

Constituent Power Arvidsson Matilda

Arvidsson 2020-08-18 With a strong focus on constitutional law, this book examines the legal as well as the political power of 'the people' in constitutional democracies. Bringing together an international range of contributors from the USA, Latin America, the UK and continental Europe, it explores the complex relationship between constitutional democracy and 'the people' from the angles of constitutional law, legal theory, political theory, and history. Contributors explore this relationship through the lens of radical democracy, engaging with the work of key figures such as Hannah Arendt, Carl Schmitt, Claude Lefort, and Jacques Ranciere.

Religion, Science, and Democracy Lisa L.

Stenmark 2013-03-08 Despite the increasing popularity of "religion and science" as an academic discourse, the intersection of science and religion remains a front line in an ongoing "culture war." The reasons for this lie in an approach to discourse that closely resembles the model of discourse promoted by John Rawls, in which plural discourse —such as between religion and science— is based on a foundation of shared beliefs and established facts. This leads to a "doctrines and discoveries" approach to the relationship of religion and science, which focuses on their respective truth claims in an attempt to find areas of agreement. This framework inherently privileges scientific perspectives, which actually increases conflict between religion and science, and undermines public discourse by inserting absolutes into it. To the extent that the science and religion discourse adopts this approach, it inadvertently increases the conflict between religion and science and limits our ability to address matters of public concern. This book suggests an alternative model for discourse, a disputational friendship, based on the work of Hannah Arendt. This approach recognizes the role that

authorities —and thus religion and science— play in public life, but undermines any attempt to privilege a particular authority, because it promotes the position of the storyteller, who never settles on a single story but always seeks to incorporate many particular stories into her account. A disputational friendship promotes storytelling not by seeking agreement, but by exploring areas of disagreement in order to create the space for more conversations and to generate more stories and additional interpretations. Successful discourse between religion and science is not measured by its ability to determine "truth" or "fact," but by its ability to continually expand the discourse and promote public life and public judgment.

Crises of the Republic Hannah Arendt

1972-05-10 Four thought-provoking political essays by the author of *The Origins of Totalitarianism*. Taking an in-depth look at the tumult of the 1960s and '70s, one of the great political philosophers of our era examines how these crises challenged the American form of government. "Lying in Politics" is a penetrating analysis of the Pentagon Papers that deals with the role of image-making and public relations. "Civil Disobedience" examines various opposition movements, from the Freedom Riders to the war resisters to the segregationists. And in two additional essays, Hannah Arendt delves into issues of revolution and violence. Wise and insightful, these pieces offer historical perspective on problems and controversies that still plague the United States in the twenty-first century.

Hannah Arendt on Revolution Katie Mingle 2000

Perspectives on Revolution: Modern Political Theory and the Problem of Convention Peter Henry Melvin 1967

The Reinterpretation of the American Revolution, 1763-1789 Jack P. Greene 1979

This collection of writings presents the changing interpretations of the Revolution from 1776 to the present, points out some of the reasons why views on the Revolution have changed, and suggests ways several interpretations may be

comprehended within a single larger view.

American Compact Gary Rosen 1999 For students of the early American republic, James Madison has long been something of a riddle, the member of the founding generation whose actions and thought most stubbornly resist easy summary. The staunchest of Federalists in the 1780s, Madison would turn on his former allies shortly thereafter, renouncing their expansive nationalism as a threat to the Constitution and to popular government. In a study that combines penetrating textual analysis with deep historical awareness, Gary Rosen stakes out important new ground by showing the philosophical consistency in Madison's long and controversial public life. The key, he argues, is Madison's profound originality as a student of the social compact, the venerable liberal idea into which he introduced several novel, and seemingly illiberal, principles. Foremost among these was the need for founding to be the work of an elite few. For Madison, prior accounts of the social compact, in their eagerness to establish the proper ends of government, provided a hopelessly naive account of its origin. As he saw it, the Federal Convention of 1787 was an opportunity for those of outstanding prudence (understood in its fullest Aristotelian sense) to do for the people what they could not do for themselves. This troublesome reliance on the few was balanced, Rosen contends, by Madison's commitment to republicanism as an end in itself, a conclusion that he likewise drew from the social compact, accommodating the proud political claims that his philosophical predecessors had failed to recognize. Rosen goes on to show how Madison's idiosyncratic understanding of the social compact illuminates his differences not only with Hamilton but with Jefferson as well. Both men, Madison feared, were too ready to resort to original principles in coming to terms with the Constitution, putting at risk the fragile achievement of the founding in their determination to invoke, respectively, the claims of the few and the many. As *American Compact* persuasively concludes, Madison's ideas on the origin and aims of the Constitution are not just of historical interest. They carry crucial lessons for our own day, and speak directly to current disputes over diversity, constitutional interpretation, the fate of

federalism, and the possibilities and limits of American citizenship.

Arendt: A Guide for the Perplexed Karin A. Fry 2009-06-09 The author examines the most important theories of Hannah Arendt's work, as well as the main controversies surrounding it.

Constitutional Interpretation Keith E. Whittington 1999 With its detailed and wide-ranging explorations in history, philosophy, and law, this book is essential reading for anyone interested in how the Constitution ought to be interpreted and what it means to live under a constitutional government."--BOOK JACKET.

On Feminist Ethics and Politics Claudia Card 1999 For years, mainstream feminist ethics focused criticism on male supremacy. Feminist philosophers in this volume adopt a less male-focused stance to look closely at oppression's impact on women's agency and on women's relations with women. Examining legal, social, and physical relationships, these philosophers confront moral ambiguity, moral compromise, and complicity in perpetuating oppression. Combining personal experience with philosophical inquiry, they vividly portray their daily engagement with oppression as both victims and perpetrators. They explore such issues as how pornography silences women and radical feminist politics' complicity in racism. Among these insightful essays, Sandra Bartky argues that women share guilt for racism when they benefit from it without protest; Susan Brison reflects on uses of narrative in trauma recovery from such experiences as being targeted for rape or murder; Joan Callahan examines fallout of derogatory speech directed at lesbians; Virginia Held proposes carrying care into marketplaces and governments; and, in her introduction, Claudia Card draws on Primo Levi's conception of "gray zones" in exploring dangers of character damage to victims of misogyny. A fitting companion to Card's highly regarded *Feminist Ethics*, this volume interweaves observations on character, political ethics, violence, and love into an accessible sourcebook for students. It tackles some of feminism's most pressing issues and helps readers to identify and then overcome the real damage caused by oppression.

On Agamben, Arendt, Christianity, and the Dark Arts of Civilization Peter Iver Kaufman

2019-10-17 Many progressives have found passages in Augustine's work that suggest he entertained hopes for meaningful political melioration in his time. They also propose that his "political theology" could be an especially valuable resource for "an ethics of democratic citizenship" or for "hopeful citizenship" in our times. Peter Kaufman argues that Augustine's "political theology" offers a compelling, radical alternative to progressive politics. He chronicles Augustine's experiments with alternative politics, and pairs Augustine's criticisms of political culture with those of Giorgio Agamben and Hannah Arendt. This book argues that the perspectives of pilgrims (Augustine), refugees (Agamben), and pariahs (Arendt) are better staging areas than the perspectives and virtues associated with citizenship—and better for activists interested in genuine political innovation rather than renovation. Kaufman revises the political legacy of Augustine, aiming to influence interdisciplinary conversations among scholars of late antiquity and twenty-first century political theorists, ethicists, and practitioners.

Arendt and America Richard H. King
2015-10-20 Books about Hannah Arendt abound; but there are none that deal with Arendt's 30-year time in America, at least not until now. Richard King's study of Arendt and America will be quick to establish itself as one of the most significant publications in intellectual history in recent years. Arendt's major works—*The Human Condition*, *The Origins of Totalitarianism*, *On Revolution*—were written in America. King tells us how Arendt came to America in 1941, at the midpoint of her life, rising to prominence among American intellectuals, and what it is she brought with her by way of intellectual and cultural equipment. We get a fully fleshed portrait of Arendt's position among the New York intellectual of the post-War/Cold War world, and King looks closely at Arendt's sharply framed responses to the political upheavals of the 1960s. By no means does King elide the great controversy over Arendt's *Eichmann in Jerusalem* (1963), her major claim to fame, its notoriety still very much alive today. Arendt focused on Eichmann's use of language and how that affected the working of his conscience. (King also takes up the Eichmann affair in the

book's conclusion, where he discusses the feature film, *Hannah Arendt* (2012), directed by Margarethe von Trotta, and the recent book by Bettina Stangneth on Eichmann arguing against the "banality of evil" notion of Arendt, and in favor of finding Eichmann to be an anti-Semite who played a key role in organizing the Holocaust.) King maintains that Arendt's experience in America shaped what she thought and wrote. The pivot of that experience is found in Arendt's ambivalence about America—the tension between the idea of the "republic" as formulated by the Framers, and the threat to this idea posed by mass consumer society, particularly after 1945. In the end, the book as a whole is a mediation on the question of whether Arendt ever became an American rather than German thinker. Her major contribution to American intellectual history and political thought was an American version of republicanism; her great worry was that this republic would be lost.

The Anarchist Tradition and Other Essays

Max Nomad 1967

The Freedom to Be Free Hannah Arendt

2018-10-02 This lecture is a brilliant encapsulation of Arendt's widely influential arguments on revolution, and why the American Revolution—unlike all those preceding it—was uniquely able to install political freedom. "The Freedom to be Free" was first published in *Thinking Without a Banister*, a varied collection of Arendt's essays, lectures, reviews, interviews, speeches, and editorials—which, taken together, manifest the relentless activity of her mind and character and contain within them the articulations of wide and sophisticated range of her political thought. A Vintage Shorts Selection. An ebook short.

Political Theory Jeremy Waldron

2016-03-07 Political institutions are the main subject of political theory—or they ought to be. Making the case with his trademark forcefulness and intellectual aplomb, Jeremy Waldron argues in favor of reorienting the theory of politics toward the institutions and institutional principles of modern democracy and the mechanisms through which democratic ideals are achieved. Too many political theorists are preoccupied with analyzing the nature and importance of justice, liberty, and equality, at

the cost of ignoring the governmental institutions needed to achieve them. By contrast, political scientists have kept institutions in view, but they deploy a meager set of value-conceptions in evaluating them. Reflecting on an array of issues about constitutional structure, Waldron considers the uses and abuses of diverse institutions and traditions, from separation of powers and bicameralism to judicial review of legislation, the principle of loyal opposition, the nature of representation, political accountability, and the rule of law. He refines his well-known argument about the undemocratic character of judicial review, providing a capacious perspective on the proper role of courts in a constitutional democracy, and he offers an illuminating critique of the contrasting political philosophies of Hannah Arendt and Isaiah Berlin. Even if political theorists remain fixated on expounding the philosophical foundations of democracy, they need to complement their work with a firmer grasp of the structures through which democracy is realized. This is what political theory means: theory addressing itself to the way political institutions frame political disagreements and orchestrate resolutions to our disputes over social ideals.

Arendt on Freedom, Liberation, and

Revolution Kei Hiruta 2019-03-06 This edited volume focuses on what Hannah Arendt famously called “the *raison d’être* of politics”: freedom. The unique collection of essays clarifies her flagship idea of political freedom in relation to other key Arendtian themes such as liberation, revolution, civil disobedience, and the right to have rights. In addressing these, contributors to this volume juxtapose Arendt with a number of thinkers from Isaiah Berlin, John Rawls and Philip Pettit to Karl Marx, Frantz Fanon and Geoffroy de Lagasnerie. They also consider the continuing relevance of Arendt’s work to some of the most dramatic events in recent years, including the current global refugee crisis, the Arab uprisings of the 2010s, and the ongoing crisis of liberal democracy in the West and beyond. Contributors include Keith Breen, Joan Cocks, Tal Correm, Christian J. Emden, Patrick Hayden, Kei Hiruta, Anthony F. Lang Jr., Shmuel Lederman, Miriam Leonard, Natasha Saunders, William Smith, and Shiyu

Zhang.

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.

On Revolution Hannah Arendt 2006-09-26 A unique and fascinating look at violent political change by one of the most profound thinkers of the twentieth century and the author of *Eichmann in Jerusalem* and *The Origins of Totalitarianism* Hannah Arendt’s penetrating observations on the modern world, based on a profound knowledge of the past, have been fundamental to our understanding of our political landscape. *On Revolution* is her classic exploration of a phenomenon that has reshaped the globe. From the eighteenth-century rebellions in America and France to the explosive changes of the twentieth century, Arendt traces the changing face of revolution and its relationship to war while underscoring the crucial role such events will play in the future. Illuminating and prescient, this timeless work will fascinate anyone who seeks to decipher the forces that shape our tumultuous age.

Violence and Power in the Thought of

Hannah Arendt Caroline Ashcroft 2021-05-07 Hannah Arendt was one of the foremost political theorists of the twentieth century to wrestle with the role of violence in public life. Yet

remarkably, despite the fact that it was perhaps the most pressing issue of her era, this theme in her work has rarely been explored. In *Violence and Power in the Thought of Hannah Arendt*, Caroline Ashcroft deepens our understanding of Arendt's conception of the role of violence, offering a critical reading of her work and using it as a provocation to think about how we might engage with contemporary ideas. Arendt has generally been thought to exclude acts of violence from "the political," based on her supposed idealization of ancient democratic politics. Ashcroft argues that Arendt has been widely misunderstood by both critics and advocates on this. By examining Arendt's thought on violence in key examples of political practice such as modern Jewish politics, the politics of Greece and Rome, and the French and American revolutions, Ashcroft reveals a more pragmatic notion of the place of violence in the political. She argues that what Arendt opposes in political violence is the use of force to determine politics, an idea central to modern sovereignty. What Arendt criticizes is not violence as such, but the misuse of violence and misunderstandings of politics which exclude participatory power altogether. This work also engages with a wider set of concerns in political theory by obliging us to rethink the relations between violence and politics. Arendt's work offers a way to bridge the gulf between sovereign or realist politics and nonhierarchical, nonviolent participatory politics, and thus offers valuable resources for contemporary political theory.

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