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Responsibility And Judgment Hannah Arendt Responsibility and Judgment is an indispensable investigation into some of the most troubling and important issues of our

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time. About the Author Hannah Arendt was born in Hanover, Germany, in 1906, fled to Paris in 1933, and came to the United States after the outbreak of World War II.

Responsibility and Judgment: Arendt, Hannah: 9780805211627 ...

Arendt's RESPONSIBILITY AND JUDGEMENT is a sort of a continuation of EICHMANN IN JERUSALEM, and Arendt showed insight, careful thinking and a serious warning. Jerome Kohn's introduction to this book is worth the price of the book. Kohn gave a good account of Arendt's life and development of her scholarship and thought.

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Responsibility and Judgment is an indispensable investigation into some of the most troubling and important issues of our time. About Responsibility and Judgment. Each of the books that Hannah Arendt published in her lifetime was unique, and to this day each continues to provoke fresh thought and interpretations.

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...

Hannah Arendt, Jerome Kohn

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Across her writings Arendt meditated on the

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failures of judgement and responsibility that tend to beset modern states. In the final years of her life Arendt conducted a sustained study of the way in which moral and political judgments are formed and responsibilities are exercised within political communities.

Hannah Arendt: On Displacement and Political Judgement ...

RESPONSIBILITY AND JUDGMENT. Hannah Arendt, Author , edited by Jerome Kohn. Schocken \$25 (336p) ISBN 978-0-8052-4212-6. Arendt (1906-1975), among the last century's most eminent political ...

Nonfiction Book Review: RESPONSIBILITY AND JUDGMENT by ...

As we consider how this nation responds to the current abomination in the White House, how the world no longer looks to the U.S. for support, Arendt's final words resonate more than ever. The eight essays, which are divided under the themes of responsibility and judgment were written late in Arendt's life.

Responsibility and Judgment: Amazon.co.uk: Hannah Arendt ...

"With Eichmann in Jerusalem Hannah Arendt

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wrote the 20th century's most important - and controversial - work on the problem of evil, and the least understood. The publication of Responsibility and Judgment is thus a particularly welcome event.

Responsibility and Judgment by Hannah Arendt (2005, Trade ...

The firestorm of controversy prompted Arendt to readdress fundamental questions and concerns about the nature of evil and the making of moral choices. Responsibility and Judgment gathers together unpublished writings from the last decade of Arendt's life, as she struggled to explicate the meaning of Eichmann in Jerusalem.

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Responsibility and Judgment by Hannah Arendt | NOOK Book ...

Hannah Arendt was one of the seminal political thinkers of the twentieth century. The power and originality of her thinking was

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evident in works such as *The Origins of Totalitarianism*, *The Human Condition*, *On Revolution* and *The Life of the Mind*.

Hannah Arendt (Stanford Encyclopedia of Philosophy)

Responsibility and Judgment. Schocken Books (\$25) *The Origins of Totalitarianism*.

Schocken Books (\$25) Hannah Arendt. by Rick Canning. Reading Hannah Arendt is a sober and sobering undertaking, and one reason for this is her business-like manner. She doesn't horse around.

Responsibility and Judgment | The Origins of ...

Responsibility and Judgment book by Hannah Arendt. Biography Books > Ethnic & Cultural Biographies.

Each of the books that Hannah Arendt published in her lifetime was unique, and to this day each continues to provoke fresh thought and interpretations. This was never more true than for Eichmann in Jerusalem, her account of the trial of Adolf Eichmann, where she first used the phrase “the banality of evil.” Her consternation over how a man who was neither a monster nor a demon could

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nevertheless be an agent of the most extreme evil evoked derision, outrage, and misunderstanding. The firestorm of controversy prompted Arendt to readdress fundamental questions and concerns about the nature of evil and the making of moral choices. Responsibility and Judgment gathers together unpublished writings from the last decade of Arendt's life, as she struggled to explicate the meaning of Eichmann in Jerusalem. At the heart of this book is a profound ethical investigation, "Some Questions of Moral Philosophy"; in it 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. We see how Arendt comes to understand that alongside the radical evil she had addressed in earlier analyses of totalitarianism, there exists 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. Responsibility and Judgment is an essential work for understanding Arendt's conception of morality; it is also an indispensable investigation into some of the most troubling and important issues of our time.

A collection of previously unpublished and uncollected essays includes the late

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philosopher's reflections on the nature of evil, the making of moral choices, and the integral interconnection between judgment and responsibility. Reprint. 10,000 first printing.

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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

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and cultural history.

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.

The vast majority of studies of Hannah Arendt's thought are concerned with her as a political theorist. This book offers a contribution to rectifying this imbalance by providing a critical engagement with Arendtian ethics. Arendt asserts that the crimes of the Holocaust revealed a shift in ethics and the need for new responses to a new kind of evil. In this new treatment of her work, Arendt's best-known ethical concepts - the notion of the banality of evil and the link she posits between thoughtlessness and evil, both inspired by

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her study of Adolf Eichmann - are disassembled and appraised. The concept of the banality of evil captures something tangible about modern evil, yet requires further evaluation in order to assess its implications for understanding contemporary evil, and what it means for traditional, moral philosophical issues such as responsibility, blame and punishment. In addition, this account of Arendt's ethics reveals two strands of her thought not previously considered: her idea that the condition of 'living with oneself' can represent a barrier to evil and her account of the 'nonparticipants' who refused to be complicit in the crimes of the Nazi period and their defining moral features. This exploration draws out the most salient aspects of Hannah Arendt's ethics, provides a critical review of the more philosophically problematic elements, and places Arendt's work in this area in a broader moral philosophy context, examining the issues in moral philosophy which are raised in her work such as the relevance of intention for moral responsibility and of thinking for good moral conduct, and questions of character, integrity and moral incapacity.

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

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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 redistill 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 minds of the twentieth century.

What secrets are held between friends? Drene, a dramatic, moody sculptor, shares many secrets with his childhood friend, Graylock. Women wed and wooed,

Hannah Arendt is one of the most important political theorists of the twentieth century. In her works, she grappled with the dark events of that century, probing the nature of power, authority, and evil, and seeking to confront totalitarian horrors on their own terms. This book focuses on how, against the professionalized discourses of theory, Arendt insists on the greater political importance of the ordinary activity of thinking. Indeed, she argues that the activity of thinking is the only reliable protection against the

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horrors that buffeted the last century. Its essays explore and enact that activity, which Arendt calls the habit of erecting obstacles to oversimplifications, compromises, and conventions. Most of the essays were written for a conference at Bard College celebrating the 100th anniversary of Arendt's birth. Arendt left her personal library and literary effects to Bard, and she is buried in the Bard College cemetery. Material from the Bard archive--such as a postcard to Arendt from Walter Benjamin or her annotation in her copy of Machiavelli's *The Prince*--and images from her life are interspersed with the essays in this volume. The volume will offer provocations and insights to Arendt scholars, students discovering Arendt's work, and general readers attracted to Arendt's vision of the importance of thinking in our own dark times.

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*. "t 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

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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.

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