

Judgment Imagination And Politics Themes From Kant And Arendt

[#Kant Arendt philosophy](#) [#political judgment](#) [#imagination politics](#) [#Hannah Arendt themes](#) [#Immanuel Kant political thought](#)

Explore the profound intersections of Judgment, Imagination, and Politics through the critical lenses of Immanuel Kant and Hannah Arendt. This analysis delves into how these pivotal thinkers shaped our understanding of human faculties in relation to public life, offering essential Kant Arendt philosophy perspectives on political judgment and the transformative role of imagination in shaping collective action.

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Judgment, Imagination, and Politics

Judgment, Imagination, and Politics brings together for the first time leading essays on the nature of judgment. Drawing from themes in Kant's Critique of Judgment and Hannah Arendt's discussion of judgment from Lectures on Kant's Political Philosophy, these essays deal with: the role of imagination in judgment; judgment as a distinct human faculty; the nature of judgment in law and politics; and the many puzzles that arise from the 'enlarged mentality,' the capacity to consider the perspectives of others that aren't in Kant treated as essential to judgment.

Lectures on Kant's Political Philosophy

Hannah Arendt's last philosophical work was an intended three-part project entitled The Life of the Mind. Unfortunately, Arendt lived to complete only the first two parts, Thinking and Willing. Of the third, Judging, only the title page, with epigraphs from Cato and Goethe, was found after her death. As the titles suggest, Arendt conceived of her work as roughly parallel to the three Critiques of Immanuel Kant. In fact, while she began work on The Life of the Mind, Arendt lectured on "Kant's Political Philosophy," using the Critique of Judgment as her main text. The present volume brings Arendt's notes for these lectures together with other of her texts on the topic of judging and provides important clues to the likely direction of Arendt's thinking in this area.

Power, Judgment and Political Evil

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.

Arendt, Kant, and the Enigma of Judgment

A nuanced extrapolation of Hannah Arendt's theory of judgment through her highly provocative reading of Immanuel Kant. More than a half century after it was first published, Hannah Arendt's *Origins of Totalitarianism* rose to the top of best-seller lists as readers grappled with the triumph of Trumpism. *Arendt, Kant, and the Enigma of Judgment* directs our attention to her later thought, the posthumously published and highly provocative *Lectures on Kant's Political Philosophy*. Martin Blumenthal-Barby puts this work in dialogue with Arendt's other writings, including her notes on Kant's *Critique of Judgment*, to outline her own theory of judgment for the twentieth century. In an era of post-truths and artificial intelligence, the idea that authentic judgment—for example, the ability to distinguish right from wrong—is incommensurable with abstract, automated processes lies at the center of Arendt's late work and at the fore of our collective reckoning. Rather than presenting us with a fixed account, Blumenthal-Barby suggests, Arendt's drawing and redrawing of conceptual distinctions is itself an enactment of judgment, a process that challenges and complicates what she says at every turn. In so doing, Arendt, in thoroughly Kantian fashion, establishes judgment as a performative category that can never be taught but only demonstrated. As sharp as it is timely, this incisive book reminds us why a shared reality matters in a time of intense political polarization and why the democratic project, vulnerable as it may appear today, crucially depends on it.

The Judge and the Spectator

Since early texts as "Thinking and Politics\

Judgment After Arendt

Judgment After Arendt is both the first full-length study of Hannah Arendt's *The Life of the Mind* and, at the same time, a philosophical work on the core concepts of thinking, willing and judging. Comprised of *Thinking and Willing*, her final and most sustained philosophical project, Arendt's work is framed by the 'thought-less' Adolf Eichmann whose 'banality' of mind in committing evil she observed at his trial in Jerusalem. Arendt's project, cut short by her death, was to have included *Judgment*. Without judgment, she argued, a life of thought and of will can still collude with evil. In analysing Arendt's work Deutscher develops this theme of judgment and shows how, by drawing upon literature, history, myth and idiom, Arendt contributes significantly to contemporary philosophy.

The Political Philosophy of Hannah Arendt

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.

Political Judgement (Routledge Library Editions: Political Science Volume 20)

Originally published in 1983. One of the basic capacities of man as a political being is his faculty of judgement. Yet for all the books on concepts like freedom, equality and authority, surprisingly little attention has been given to this topic in the tradition of Western political thought. What is the nature of political judgement? What endows us, as human beings, with the ability to make reasonable judgements about human affairs and to judge the common world we share with others? By what means do we secure validity for our judgements? What are the underlying conditions of this human capacity, and what implications does it have for the understanding of politics? These questions, central as they are to any reflection on politics have rarely been addressed in a systematic way. This book examines Kant's concept of taste and Aristotle's concept of prudence, as well as recent works of political philosophy by Arendt, Gadamer and Habermas, all crucially influenced by Kant and Aristotle.

Kant's ›Critique of Aesthetic Judgment‹ in the 20th Century

Kant's Critique of Judgment represents one of the most important texts in modern philosophy. However, while its importance for 19th-century philosophy has been widely acknowledged, scholars have often overlooked its far-reaching influence on 20th-century thought. This book aims to account for the various interpretations of Kant's notion of aesthetic judgment formulated in the last century. The book approaches the subject matter from both a historical and a theoretical point of view and in relation to different cultural contexts, also exploring in an unprecedented way its influence on some very up-to-date philosophical developments and trends. It represents the first choral and comprehensive study on this missing piece in the history of modern and contemporary philosophy, capable of cutting in a unique way across different traditions, movements and geographical areas. All main themes of Kant's aesthetics are investigated in this book, while at the same time showing how they have been interpreted in very different ways in the 20th century. With contributions by Alessandro Bertinetto, Patrice Canivez, Dario Cecchi, Diarmuid Costello, Nicola Emery, Serena Feloj, Günter Figal, Tom Huhn, Hans-Peter Krüger, Thomas W. Leddy, Stefano Marino, Claudio Paolucci, Anne Sauvagnargues, Dennis J. Schmidt, Arno Schubbach, Scott R. Stroud, Thomas Teufel, and Pietro Terzi.

The Political Thought of Hannah Arendt

It explicates Arendt's major works - The Human Condition, Between Past and Future, On Revolution, The Life of the Mind, and Lectures on Kant's Political Philosophy - and explores her contributions to democratic theory and to contemporary postmodern and neo-Kantian political philosophy.

An Education in Judgment

Rodowick takes after the theories of Hannah Arendt and argues that thinking is an art we practice with and for each other in our communities. In An Education in Judgment, philosopher D. N. Rodowick makes the definitive case for a philosophical humanistic education aimed at the cultivation of a life guided by both self-reflection and interpersonal exchange. Such a life is an education in judgment, the moral capacity to draw conclusions alone and with others, and letting one's own judgments be answerable to the potentially contrasting judgments of others. Thinking, for Rodowick, is an art we practice with and learn from each other on a daily basis. In taking this approach, Rodowick follows the lead of Hannah Arendt, who made judgment the cornerstone of her conception of community. What is important for Rodowick, as for Arendt, is the cultivation of "free relations," in which we allow our judgments to be affected and transformed by those of others, creating "an ever-widening fabric of intersubjective moral consideration." That is a fragile fabric, certainly, but one that Rodowick argues is worth pursuing, caring for, and preserving. This original work thinks with and beyond Arendt about the importance of the humanities and what "the humanities" amounts to beyond the walls of the university.

Hannah Arendt's Aesthetic Politics

We face a crisis of public reason. Our quest for a politics that is free, moral and rational has, somehow, made it hard for us to move, to change our positions, to visit places and perspectives that are not our own, and to embrace reality. This book addresses this crisis with a model of public reason based in a new aesthetic reading of Hannah Arendt's political theory. It begins by telling the story of Arendt's engagement with the Augenblicke of Nietzsche, Kierkegaard, Jaspers, Heidegger, Kafka and Benjamin, in order to identify her own aesthetic Moment. Josefson then explicates this Moment, what he calls the freedom of the beautiful, as a third face of freedom on par with Arendt's familiar freedoms of action and the life of the mind. He shows how this freedom, rooted in Jaspers's phenomenology and a non-metaphysical reading of Kant, serves to redress the world-alienation that was a uniting theme across Arendt's works. Ultimately, this volume aims to challenge orthodox accounts of Arendtian politics, presenting Arendt's aesthetic politics as a radically new model of republicanism and as an alternative to political liberal, deliberative and agonistic models of public reason.

The Shadow of Totalitarianism

The Shadow of Totalitarianism develops a new way to think about the problem of evil in politics. Beginning with the commonplace idea that the rise of totalitarianism in the twentieth century marked the emergence of a new form of evil, Javier Burdman finds early seeds of thinking about this form in Immanuel Kant's moral philosophy. Far from being an isolated object of inquiry, evil, Burdman argues, has long shaped and been central to philosophical understandings of political action and judgment.

Systematically analyzing the relationship between evil, action, and judgment in the work of Kant, Hannah Arendt, and Jean-François Lyotard, *The Shadow of Totalitarianism* aligns evil in politics with a desire for moral certainty, hence the emphasis on the need to accept and affirm uncertainty in current ethical theories. The careful philosophical analysis through which Burdman develops this inquiry contributes to a better understanding of some of the theoretical complexities involved in the problem of evil and provides conceptual tools with which to approach it.

Arendt's Judgment

In *Arendt's Judgment: Freedom, Responsibility, Citizenship*, Jonathan Peter Schwartz claims that Arendt's theory of political judgment formed the core of her political thought, and that understanding it correctly makes it possible to grasp the systematic thread that runs through her diverse body of work.

Political Judgement

Originally published in 1983. One of the basic capacities of man as a political being is his faculty of judgement. Yet for all the books on concepts like freedom, equality and authority, surprisingly little attention has been given to this topic in the tradition of Western political thought. What is the nature of political judgement? What endows us, as human beings, with the ability to make reasonable judgements about human affairs and to judge the common world we share with others? By what means do we secure validity for our judgements? What are the underlying conditions of this human capacity, and what implications does it have for the understanding of politics? These questions, central as they are to any reflection on politics, have rarely been addressed in a systematic way. This book examines Kant's concept of taste and Aristotle's concept of prudence, as well as recent works of political philosophy by Arendt, Gadamer and Habermas, all crucially influenced by Kant and Aristotle.

Theory After 'Theory'

This volume argues that theory, far from being dead, has undergone major shifts in order to come to terms with the most urgent cultural and political questions of today. Offering an overview of theory's new directions, this groundbreaking collection includes essays on affect, biopolitics, biophilosophy, the aesthetic, and neoliberalism, as well as examinations of established areas such as subaltern studies, the postcolonial, and ethics. Influential figures such as Agamben, Badiou, Arendt, Deleuze, Derrida and Meillassoux are examined in a range of contexts. Gathering together some of the top thinkers in the field, this volume not only speculates on the fate of theory but shows its current diversity, encouraging conversation between divergent strands. Each section places the essays in their contexts and stages a comparison between different but ultimately related ways in which key thinkers are moving beyond poststructuralism. Contributors: Amanda Anderson, Ray Brassier, Adriana Cavarero, Eva Cherniavsky, Rey Chow, Claire Colebrook, Laurent Dubreuil, Roberto Esposito, Simon Gikandi, Martin Hagglund, Peter Hallward, Brian Massumi, Peter Osborne, Elizabeth Povinelli, William Rasch, Henry Staten, Bernard Stiegler, Eugene Thacker, Cary Wolfe, Linda Zerilli.

Hannah Arendt and Participatory Democracy

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.

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. 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 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.

Hannah Arendt's Theory of Political Action

This book presents an account of Hannah Arendt's performative and non-sovereign theory of freedom and political action, with special focus on action's disclosure of the unique 'who' of each agent. It aims to illuminate Arendt's critique of sovereign rule, totalitarianism, and world-alienation, her defense of a distinct political sphere for engaged citizen action and judgment, her conception of the 'right to have rights,' and her rejection of teleological philosophies of history. Arendt proposes that in modern, pluralistic, secular public spheres, no one metaphysical or religious idea can authoritatively validate political actions or opinions absolutely. At the same time, she sees action and thinking as revealing an inescapable existential illusion of a divine element in human beings, a notion represented well by the 'daimon' metaphor that appears in Arendt's own work and in key works by Plato, Heidegger, Jaspers, and Kant, with which she engages. While providing a post-metaphysical theory of action and judgment, Arendt performs the fact that many of the legitimating concepts of contemporary secular politics retain a residual vocabulary of transcendence. This book will be of interest not only to Arendt scholars, but also to students of identity politics, the critique of sovereignty, international political theory, political theology, and the philosophy of history.

The Heart of Judgment

The Heart of Judgment explores the nature, historical significance, and continuing relevance of practical wisdom. Primarily a work in moral and political thought, it also relies extensively on research in cognitive neuroscience to confirm and extend our understanding of the faculty of judgment. Ever since the ancient Greeks first discussed practical wisdom, the faculty of judgment has been an important topic for philosophers and political theorists. It remains one of the virtues most demanded of our public officials. The greater the liberties and responsibilities accorded to citizens in democratic regimes, the more the health and welfare of society rest upon their exercise of good judgment. While giving full credit to the roles played by reason and deliberation in good judgment, the book underlines the central importance of intuition, emotion, and worldly experience.

Hannah Arendt

This book presents an incisive survey of twentieth-century transatlantic ideational exchange. The author argues that German-American political thinker Hannah Arendt is to be distinguished not only from the French side of the existentialist movement, but singled out from Heidegger on the German side, as well. The primary feature of Arendt's existentialism is its practicality in political terms; its acknowledgment of the vital need for viable public spaces of vocalization, action and interaction; its recommendation of councils, constitutions and other structural foundations for the visible presentation of politics; and the applicability of her view of political action to her estimation of authentic human living. Drawing from the work of Karl Jaspers as her primary exemplar, conclusions are made as to the degree to which Arendt's existentialism, thereby identified as atypical, is to be assessed as postmodern without going so far as to declare her intellectual bent postmodernist.

Paul Ricoeur and the Task of Political Philosophy

This book offers a sustained engagement with the political philosophy of Paul Ricoeur and demonstrates both the significance of the political in his own thinking throughout his career, and how his

understanding of the political offers something valuable to current discussions of issues in political philosophy.

A Democratic Theory of Judgment

Democracy and the problem of judgment -- Judging at the "end of reasons": rethinking the aesthetic turn -- Historicism, judgment, and the limits of liberalism: the case of Leo Strauss -- Objectivity, judgment, and freedom: rereading Arendt's "Truth and politics"--Value pluralism and the "burdens of judgment": John Rawls's political liberalism -- Relativism and the new universalism: feminists claim the right to judge -- From willing to judging: Arendt, Habermas, and the question of '68 -- What on earth is a "form of life"? Judging "alien" cultures according to Peter Winch -- The turn to affect and the problem of judgment: making political sense of the nonconceptual -- Conclusion: judging as a democratic world-building practice

Hannah Arendt and the Limits of Philosophy

In this new interpretation of the political writings of Hannah Arendt, Lisa Jane Disch focuses on an issue that remains central to today's debates in political philosophy and feminist theory: the relationship of experience to critical understanding. Discussing a range of Arendt's work including unpublished writings, Disch explores the function of storytelling as a form of critical theory beyond the limits of philosophy.

Feminism and the Abyss of Freedom

In contemporary feminist theory, the problem of feminine subjectivity persistently appears and reappears as the site that grounds all discussion of feminism. In *Feminism and the Abyss of Freedom*, Linda M. G. Zerilli argues that the persistence of this subject-centered frame severely limits feminists' capacity to think imaginatively about the central problem of feminist theory and practice: a politics concerned with freedom. Offering both a discussion of feminism in its postmodern context and a critique of contemporary theory, Zerilli here challenges feminists to move away from a theory-based approach, which focuses on securing or contesting "women" as an analytic category of feminism, to one rooted in political action and judgment. She revisits the democratic problem of exclusion from participation in common affairs and elaborates a freedom-centered feminism as the political practice of beginning anew, world-building, and judging. In a series of case studies, Zerilli draws on the political thought of Hannah Arendt to articulate a nonsovereign conception of political freedom and to explore a variety of feminist understandings of freedom in the twentieth century, including ones proposed by Judith Butler, Monique Wittig, and the Milan Women's Bookstore Collective. In so doing, Zerilli hopes to retrieve what Arendt called feminism's lost treasure: the original and radical claim to political freedom.

Rethinking Political Judgement

The first book-length study to provide a detailed examination of a distinctive crossroads in the history of the left.

On the Concept of Power

""Power" is a central concept for politics, arguably defining the political domain as such. However, despite decades of debate across political science, sociology, and philosophy, a proper definition of power is still to be had. Existing definitions fail because they are either circular or so far removed from the ordinary meaning of "power" that they cannot credibly claim to be about the same concept. This book, employing an Arendtian approach to conceptual analysis, provides a more proper definition - power denotes the condition of having available possibilities and representing them as such - and examines its implications for the study of politics, both empirical and normative. From the vantage point of a proper definition, the book shows how, by neglecting the category of possibility, significant portions of political science and philosophy become incapable of conceptualizing power, and therefore politics. The main issue with political science is the increasingly exclusive focus on causal and probabilistic regularities; political philosophy, on the other hand, tends to prioritize various forms of a teleologically oriented normativity. Both of these approaches end up discarding possibility in favor of necessity, and are therefore unable to properly conceptualize power. Finally, bringing together the different disciplinary discourses, the book examines the conditions for the concept of power to have an actual referent, which is to say: for politics to appear in our world"--

Political Theory and the Enlarged Mentality

In this book, Stephen Acreman follows the development and reception of a hitherto under-analyzed concept central to modern and postmodern political theory: the Kantian *ein erweiterte Denkungsart*, or enlarged mentality. While the enlarged mentality plays a major role in a number of key texts underpinning contemporary democratic theory, including works by Arendt, Gadamer, Habermas, and Lyotard, this is the first in-depth study of the concept encompassing and bringing together its full range of expressions. A number of attempts to place the enlarged mentality at the service of particular ideals—the politics of empathy, of consensus, of agonistic contest, or of moral righteousness—are challenged and redirected. In its exploration of the enlarged mentality, the book asks what it means to assume a properly political stance, and, in giving as the answer ‘facing reality together’, it uncovers a political theory attentive to the facts and events that concern us, and uniquely well suited to the ecological politics of our time.

Reconsidering Cosmopolitanism and Forgiveness

Reconsidering Cosmopolitanism and Forgiveness presents a world-centric, ‘caring’ conceptualization of cosmopolitanism and forgiveness grounded in the thought of two radical, twentieth-century continental thinkers: Hannah Arendt and Jacques Derrida. It fundamentally re-evaluates what it means to care for the world in ‘dark times’ and develops a political theory of repairing, preserving and cultivating the relationships which constitute the human community. This interdisciplinary book reveals how cosmopolitanism and forgiveness each care for the powerful experience of human freedom: the power to begin new courses of political action with a plurality of people in the public realm. It not only casts new light on the political thought of both Arendt and Derrida but also contributes to ongoing debates about the nature of political spaces, the possibility for collective political action, and the importance of cultivating encounters with the unknown Other in today’s digitally interconnected world.

Configurations of the Real in Chinese Literary and Aesthetic Modernity

Tracing the formation of the modern concept of literature in 20th century China, this book examines the emergence of the Chinese socialist realist novel in relation to the literary and philosophical currents globalized in the wake of capitalist modernity.

The Palgrave Handbook of German Idealism and Existentialism

This Handbook explores the complex relations between two great schools of continental philosophy: German idealism and existentialism. While the existentialists are commonly thought to have rejected idealism as overly abstract and neglectful of the concrete experience of the individual, the chapters in this collection reveal that the German idealists in fact anticipated many key existentialist ideas. A radically new vision of the history of continental philosophy is thereby established, one that understands existentialism as a continuous development from German idealism. Key Features Operates at both the macro-level and micro-level, treating both the two schools of thought and the individual thinkers associated with them Explores the relations from shifting perspectives by examining how the German idealists anticipated existentialist themes and how the existentialists concretely drew on the work of the idealists Meticulously uncovers and documents many little-known points of contact between the German idealists and the existentialists Includes often neglected figures such as Jacobi and Trendelenburg This Handbook is an essential resource for researchers and advanced students interested in thinking critically about the broad development of continental philosophy. Moreover, the individual chapters on specific philosophers contain a wealth of information that will compel experts in the field to reconsider their views on these figures.

The Rhetorical Surface of Democracy

Citizens, political theorists, and politicians alike insist that political or partisan motives get in the way of real democracy. Real democracy, we are convinced, is embodied by an ability to form collective judgments in the interest of the whole. *The Rhetorical Surface of Democracy: How Deliberative Ideals Undermine Democratic Politics*, by Scott Welsh, argues instead that it is our easy rejection of political motives, individual interests, and the rhetorical pursuit of power that poses the greatest danger to democracy. Our rejection of politics understood as a rhetorical contest for power is dangerous because democracy ultimately rests upon the perceived public legitimacy of public, political challenges to authority and the subsequent reconstitution of authority amid the impossibility of collective judgment. Hence, rather than searching for allegedly more authentic democracy, rooted in the pursuit of ever-illusory collective judgments, we must find ways to come to terms with the persistence of rhetorical,

political contests for power as the essence of democracy itself. Welsh argues that the impossibility of any kind of public judgment is the fact that democracy must face. Given the impossibility of public judgment, rhetorical competitions for political power are not merely poor substitutes for an allegedly more authentic democratic practice, but constitute the essence of democracy itself. *The Rhetorical Surface of Democracy* is an iconoclastic investigation of the democratic process and public discourse.

Authoritarian Apprehensions

If the Arab uprisings initially heralded the end of tyrannies and a move toward liberal democratic governments, their defeat not only marked a reversal but was of a piece with emerging forms of authoritarianism worldwide. In *Authoritarian Apprehensions*, Lisa Wedeen draws on her decades-long engagement with Syria to offer an erudite and compassionate analysis of this extraordinary rush of events—the revolutionary exhilaration of the initial days of unrest and then the devastating violence that shattered hopes of any quick undoing of dictatorship. Developing a fresh, insightful, and theoretically imaginative approach to both authoritarianism and conflict, Wedeen asks, What led a sizable part of the citizenry to stick by the regime through one atrocity after another? What happens to political judgment in a context of pervasive misinformation? And what might the Syrian example suggest about how authoritarian leaders exploit digital media to create uncertainty, political impasses, and fractures among their citizens? Drawing on extensive fieldwork and a variety of Syrian artistic practices, Wedeen lays bare the ideological investments that sustain ambivalent attachments to established organizations of power and contribute to the ongoing challenge of pursuing political change. This masterful book is a testament to Wedeen's deep engagement with some of the most troubling concerns of our political present and future.

Public Space and Political Experience

Citizens in the contemporary world have become alienated from politics because they conceive of it as an instrumental activity. David Antonini argues that Hannah Arendt's thought can help us recover meaningful political experience: a distinct experience of politics in which citizens can speak and act together.

Politics for Everybody

Rediscover what politics actually is and what miracles it can achieve—once it's separated from partisanship, polarization, and pointless yelling. In this age of nearly unprecedented partisan rancor, you'd be forgiven for thinking we could all do with a smaller daily dose of politics. In his provocative and sharp book, however, Ned O'Gorman argues just the opposite: *Politics for Everybody* contends that what we really need to do is engage more deeply with politics, rather than chuck the whole thing out the window. In calling for a purer, more humanistic relationship with politics—one that does justice to the virtues of open, honest exchange—O'Gorman draws on the work of Hannah Arendt. As a German-born Jewish thinker who fled the Nazis for the United States, Arendt set out to defend politics from its many detractors along several key lines: the challenge of separating genuine politics from distorted forms; the difficulty of appreciating politics for what it is; the problems of truth and judgment in politics; and the role of persuasion in politics. O'Gorman's book offers an insightful introduction to Arendt's ideas for anyone who wants to think more clearly and speak more carefully in a time when constructive political functioning is desperately needed. "Animated not just by a theoretical and academic interest in Arendt's work, but also by a practical intent to change the current manner of seeing politics and improve the quality of citizenship and freedom, as well as the daily art of living together." —*The Review of Politics*

Arendt and Adorno

Hannah Arendt and Theodor W. Adorno, two of the most influential political philosophers and theorists of the twentieth century, were contemporaries with similar interests, backgrounds, and a shared experience of exile. Yet until now, no book has brought them together. In this first comparative study of their work, leading scholars discuss divergences, disclose surprising affinities, and find common ground between the two thinkers. This pioneering work recovers the relevance of Arendt and Adorno for contemporary political theory and philosophy and lays the foundation for a critical understanding of political modernity: from universalistic claims for political freedom to the abyss of genocidal politics.

Kant and the Concept of Community

An interdisciplinary collection of essays focused on Kant's work on the concept of community.

Imaginal Politics

Between the radical, creative capacity of our imagination and the social imaginary we are immersed in is an intermediate space philosophers have termed the imaginal, populated by images or (re)presentations that are presences in themselves. Offering a new, systematic understanding of the imaginal and its nexus with the political, Chiara Bottici brings fresh perspective to the formation of political and power relationships and the paradox of a world rich in imagery yet seemingly devoid of imagination. Bottici begins by defining the difference between the imaginal and the imaginary, locating the imaginal's root meaning in the image and its ability to both characterize a public and establish a set of activities within that public. She identifies the imaginal's critical role in powering representative democracies and its amplification through globalization. She then addresses the troublesome increase in images now mediating politics and the transformation of politics into empty spectacle. The spectacularization of politics has led to its virtualization, Bottici observes, transforming images into processes with an uncertain relationship to reality, and, while new media has democratized the image in a global society of the spectacle, the cloned image no longer mediates politics but does the act for us. Bottici concludes with politics' current search for legitimacy through an invented ideal of tradition, a turn to religion, and the incorporation of human rights language.

Public Trials

Should we view moments of democratic failure as revealing the failure of democracy, or as revealing a contested, contingent failing that could have been otherwise? This is the question that Lida Maxwell examines via exploration of three writers' diagnoses of, and responses to, democratic failure in three sets of trial writings: Edmund Burke's writings on the Warren Hastings impeachment in late 18th century Britain, Emile Zola's writings on the Dreyfus Affair in late 19th century France, and Hannah Arendt's writings on the Eichmann trial in 1960s Israel.

Rethinking Kant 5

The series Rethinking Kant, now in its fifth volume, has become a mirror of Kantian studies in North America. It gathers papers presented at the various study groups of the North American Kant Society, along with contributions from hosts, session chairs, and keynote speakers. Because of its broad and unique composition, it offers a sample of a whole generation of Kantian thought, ranging from recent PhD recipients, to up-and-coming young scholars, to some well-established and influential players in the field. Contributions are subjected to strenuous peer-review, and are, without exception, examples of the most innovative and cutting-edge research done in this area. As such, this collection will appeal to anyone interested in taking the pulse of contemporary Kantian scholarship and engaging in the humbling, but rewarding task of rethinking Kant.