

arendt politics truth

arendt politics truth represents a profound intersection in the philosophy of Hannah Arendt, a seminal thinker whose analysis of political life and the nature of truth has had lasting influence. This article explores Arendt's nuanced understanding of politics and truth, emphasizing how her ideas address the challenges posed by propaganda, totalitarianism, and the erosion of factual reality in public discourse. It delves into her critique of modern political structures and her defense of a political realm where truth and reality are foundational. By examining Arendt's key concepts such as the "banality of evil," the role of factual truth, and the relationship between power and truth, readers gain insight into the critical importance of truthfulness in political action. This discussion also considers the implications of Arendt's work for contemporary political environments marked by "post-truth" tendencies. The article is organized into sections that clarify Arendt's political philosophy, her conception of truth, the dangers of political falsehood, and the enduring relevance of her thought.

- Hannah Arendt's Political Philosophy
- The Concept of Truth in Arendt's Thought
- Political Falsehood and the Erosion of Truth
- Power, Truth, and the Public Realm
- Contemporary Relevance of Arendt's Politics and Truth

Hannah Arendt's Political Philosophy

Hannah Arendt's political philosophy centers on the conditions that enable human freedom and collective action. She distinguishes the political realm as a space where individuals come together to deliberate, debate, and act in concert. Arendt emphasizes the importance of plurality, speech, and action as essential components of political life. Her analysis diverges from traditional views that equate politics solely with power or governance, instead portraying it as a domain for meaningful human interaction and the creation of a shared world.

The Public Realm and Political Action

Arendt defines the public realm as the arena where individuals reveal themselves through speech and deeds, engaging in political action. This space is characterized by plurality, where diverse perspectives coexist and are necessary for democratic governance. Political action, in Arendt's view, is spontaneous and unpredictable, enabling the emergence of new ideas and changes in society. The public realm depends on the mutual recognition of participants and the maintenance of factual reality to sustain meaningful discourse.

Distinction Between Power and Violence

In Arendt's framework, power arises from collective agreement and cooperation, whereas violence is

an instrument that can destroy power but cannot create it. This distinction underscores the fragility of political power when it is separated from the consent and active participation of the people. Arendt's insights reveal how political systems depend on legitimacy and truthfulness to maintain power legitimately, rather than coercion or deception.

The Concept of Truth in Arendt's Thought

For Arendt, truth plays a critical role in political life, but she differentiates between factual truth and ideological or philosophical truths. She is especially concerned with factual truth—the reality of events and occurrences that can be verified and agreed upon. This factual truth is a necessary foundation for political judgment and action. The denial or distortion of facts undermines the very basis of political community and discourse.

Factual Truth Versus Opinion

Arendt highlights the difference between facts and opinions, emphasizing that while opinions are subjective and plural, facts are objective and verifiable. Political debates rely on a shared acceptance of factual truth, even if opinions on interpretation differ. When factual truth is denied or relativized, political discourse loses its grounding, leading to polarization and conflict.

Truth as a Political Necessity

Truth functions as a political necessity because it enables trust between citizens and institutions. Without a common understanding of reality, political agreements and policies become arbitrary and unstable. Arendt warns that the erosion of truth leads to a breakdown in political life, fostering cynicism and apathy among the populace.

Political Falsehood and the Erosion of Truth

Arendt's exploration of political falsehood is most famously articulated in her analysis of totalitarian regimes and propaganda. She demonstrates how deliberate lies and the manipulation of truth serve as tools for authoritarian control. The "politics of falsehood" distorts reality to create an alternative narrative that supports oppressive power structures.

Propaganda and the "Politics of Lies"

Propaganda, according to Arendt, is a systematic attempt to replace factual truth with fabricated realities. This manipulation aims to disorient citizens, making them doubt their own perceptions and accept the regime's version of truth. The relentless spread of lies creates a political environment where truth is irrelevant, enabling totalitarian domination.

The Banality of Evil and Truthlessness

Arendt's concept of the "banality of evil" reflects how ordinary individuals can commit atrocious acts through unthinking conformity and acceptance of falsehoods. This phenomenon is closely linked to the loss of critical engagement with truth. When individuals cease to question false narratives, they become complicit in political evil, highlighting the importance of truthfulness as a form of resistance.

Power, Truth, and the Public Realm

The relationship between power and truth in Arendt's politics is complex and crucial. Power, as collective human capacity, depends on a shared reality and truthful communication. The public realm thrives when citizens engage honestly and openly, fostering trust and cooperation.

The Fragility of Political Power

Political power is fragile because it rests upon the recognition of truth by the governed. When truth is undermined, power becomes vulnerable to collapse or authoritarian takeover. Arendt emphasizes that maintaining truthful discourse is essential for sustaining democratic power structures.

Truth as a Precondition for Political Freedom

Political freedom, in Arendt's conception, requires a space where truth can be spoken and heard without fear. The exposure of facts and the truthful exchange of ideas are preconditions for genuine political participation. Suppressing truth leads to the erosion of freedom and the emergence of tyranny.

Contemporary Relevance of Arendt's Politics and Truth

The insights of Hannah Arendt regarding politics and truth remain strikingly relevant in today's global political climate. The rise of misinformation, "fake news," and post-truth politics reflects many of the dangers Arendt identified. Her work offers a framework for understanding the consequences of truth erosion and the importance of defending factual reality in public life.

Challenges of Post-Truth Politics

Post-truth politics, characterized by the devaluation of factual truth in favor of emotional appeal or ideological bias, undermines democratic processes and public trust. Arendt's analysis provides critical tools to diagnose and respond to these challenges by reaffirming the centrality of truth to political legitimacy.

Strategies for Upholding Truth in Politics

- Promoting transparency and accountability in governance
- Encouraging critical thinking and media literacy among citizens
- Supporting independent journalism and fact-checking institutions
- Fostering inclusive public dialogue grounded in factual reality
- Resisting propaganda and deliberate misinformation campaigns

These strategies resonate with Arendt's emphasis on the active role individuals must take to preserve the truthfulness essential for a healthy political community.

Frequently Asked Questions

Who is Hannah Arendt and what is her significance in political theory?

Hannah Arendt was a 20th-century political theorist known for her works on totalitarianism, authority, and the nature of power. She is significant for her analysis of the conditions that give rise to totalitarian regimes and her exploration of the relationship between politics and truth.

What is Hannah Arendt's concept of 'the banality of evil' and how does it relate to politics and truth?

Arendt's concept of 'the banality of evil' emerged from her coverage of the Adolf Eichmann trial, suggesting that evil can be committed by ordinary people who accept premises of their state without critical thinking. It relates to politics and truth by highlighting how the failure to confront uncomfortable truths can lead to moral and political catastrophe.

How does Hannah Arendt distinguish between truth and political opinion?

Arendt distinguishes factual truth as objective and verifiable, whereas political opinion is subjective and contingent. She argues that while politics often involves persuasion and debate, factual truths should not be subject to political manipulation or denial.

What role does 'truth' play in Arendt's analysis of totalitarianism?

In Arendt's analysis, totalitarian regimes rely on propaganda and the systematic distortion of truth to control populations. The suppression and replacement of factual truth with ideological lies are central to maintaining totalitarian power.

How does Arendt view the relationship between truth and power in political contexts?

Arendt suggests that while power is based on collective agreement and legitimacy, it can be corrupted when truth is manipulated. She warns that the erosion of truth undermines the foundation of political power and democratic governance.

What is Arendt's perspective on 'truthfulness' in public life?

Arendt emphasizes the importance of truthfulness as a moral and political virtue. She believes that truthful communication is essential for a functioning public sphere and for resisting tyranny and deception in politics.

How did Arendt's experience with totalitarianism influence her thoughts on politics and truth?

Having fled Nazi Germany and witnessed totalitarian regimes firsthand, Arendt's experiences deeply informed her skepticism about propaganda and the manipulation of truth in politics. She stressed the dangers of denying factual reality for political ends.

Can Arendt's ideas about politics and truth be applied to contemporary issues like fake news and misinformation?

Yes, Arendt's insights about the distortion of truth for political control are highly relevant today. Her work encourages vigilance against misinformation, emphasizing the need for a shared commitment to factual truth to preserve democratic discourse.

What solutions does Arendt propose to protect truth in political discourse?

Arendt advocates for active engagement in public debate, education that fosters critical thinking, and institutions that uphold transparency and accountability. She believes that a vigilant citizenry committed to truth is key to safeguarding political integrity.

Additional Resources

1. *The Human Condition* by Hannah Arendt

This seminal work by Arendt explores the nature of human activities and the conditions under which they occur. It delves into concepts such as labor, work, and action, emphasizing the importance of political life and public engagement. Arendt also discusses the relationship between truth and politics, highlighting the role of narrative and storytelling in shaping public understanding.

2. *Between Past and Future* by Hannah Arendt

A collection of essays that reflect on the crises of modernity, this book addresses themes of authority, tradition, and the challenges of political thought. Arendt examines the tension between history and the future, offering insights into how truth functions in political discourse. The essays urge readers to reconsider the role of judgment and the pursuit of truth in public life.

3. *Truth and Politics* by Hannah Arendt

In this influential essay, Arendt investigates the complex relationship between factual truth and political truth. She argues that while politics often deals with opinions and perspectives, factual truth remains essential for a functioning democracy. The essay highlights the dangers posed by propaganda and the erosion of trust in objective facts.

4. *On Revolution* by Hannah Arendt

Arendt analyzes the nature and outcomes of revolutions, focusing on the American and French revolutions as case studies. She explores how revolutionary movements grapple with the concepts of freedom, justice, and truth. The book provides a critical perspective on the promises and pitfalls of political upheaval and the quest for a truthful political order.

5. *Philosophy and Politics: The Problem of Truth* by Seyla Benhabib

Benhabib examines the intersections between political theory and epistemology, drawing on Arendt's work to discuss the challenges of truth in political contexts. The book addresses how truth claims are constructed and contested within democratic societies. It offers a contemporary perspective on Arendtian themes of truth, power, and public discourse.

6. *Hannah Arendt and the Jewish Question* by Lotte Kohler and Hans Saner

This biographical and philosophical study explores Arendt's engagement with Jewish identity, politics, and truth during the tumultuous 20th century. It sheds light on her reflections regarding totalitarianism, statelessness, and the role of truth in confronting political crises. The book contextualizes Arendt's political thought within her personal experiences and historical events.

7. *Arendt and America* by Elisabeth Young-Bruehl

Young-Bruehl provides a comprehensive examination of Arendt's relationship with American political culture and thought. The book discusses how Arendt's ideas on truth and politics were influenced by her experiences in the United States. It also explores her critiques of American democracy and her contributions to political philosophy.

8. *The Origins of Totalitarianism* by Hannah Arendt

In this foundational text, Arendt investigates the roots and mechanisms of totalitarian regimes. She analyzes how truth and lies are manipulated in totalitarian systems to consolidate power and suppress dissent. The book remains a crucial reference for understanding the interplay between truth, propaganda, and political authority.

9. *Truth and Politics in a Post-Truth Era* by Lee McIntyre

While not solely focused on Arendt, this book engages deeply with her ideas to address contemporary challenges to truth in politics. McIntyre explores the rise of misinformation, fake news, and the erosion of trust in democratic institutions. The work offers a modern extension of Arendt's concerns about truth's vulnerability in political life.

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arendt politics truth: On Lying and Politics Hannah Arendt, 2022-09-06 More urgent than ever, two landmark essays by the legendary political theorist on the greatest threat to democracy, gathered with a new introduction by David Bromwich "No one," Hannah Arendt observed, "has ever counted truthfulness as a political virtue." But why do politicians lie? What is the relationship between political lies and self-delusion? And how much organized deceit can a democracy endure before it ceases to function? Fifty years ago, the century's greatest political theorist turned her focus to these essential questions in two seminal essays, brought together here for the first time. Her conclusions, delivered in searching prose that crackles with insight and intelligence, remain powerfully relevant, perhaps more so today than when they were written. In "Truth and Politics," Arendt explores the affinity between lying and politics, and reminds us that the survival of factual truth depends on the testimony of credible witnesses and on an informed citizenry. She shows how

our shared sense of reality—the texture of facts in which we wrap our daily lives—can be torn apart by organized lying, replaced with a fantasy world of airbrushed evidence and doctored documents. In “Lying in Politics,” written in response to the release of the Pentagon Papers, Arendt applies these insights to an analysis of American policy in Southeast Asia, arguing that the real goal of the Vietnam War—and of the official lies used to justify it by successive administrations—was nothing other than the burnishing of America’s image. In his introduction, David Bromwich (*American Breakdown: The Trump Years and How They Befell Us*) engages with Arendt’s essays in the context of her other writings and underscores their clarion call to take seriously the ever-present threat to democracy posed by lying.

arendt politics truth: Politics without Vision Tracy B. Strong, 2020-03-04 Magisterial...a frequently surprising treatment of major political thinkers.— Perspectives on Politics From Plato through the nineteenth century, the West could draw on comprehensive political visions to guide government and society. Now, for the first time in more than two thousand years, Tracy B. Strong contends, we have lost our foundational supports. In the words of Hannah Arendt, the state of political thought in the twentieth and twenty-first centuries has left us effectively thinking without a banister. *Politics without Vision* takes up the thought of seven influential thinkers, each of whom attempted to construct a political solution to this problem: Nietzsche, Weber, Freud, Lenin, Schmitt, Heidegger, and Arendt. None of these theorists were liberals; nor, excepting possibly Arendt, were they democrats—and some might even be said to have served as handmaidens to totalitarianism. And all, to a greater or lesser extent, shared the common conviction that the institutions and practices of liberalism are inadequate to the demands and stresses of the present times. In examining their thought, Strong acknowledges the political evil that some of their ideas served to foster but argues that these were not necessarily the only paths their explorations could have taken. By uncovering the turning points in their thought—and the paths not taken—Strong strives to develop a political theory that can avoid, and perhaps help explain, the mistakes of the past while furthering the democratic impulse. Confronting the widespread belief that political thought is on the decline, Strong puts forth a brilliant and provocative counterargument that in fact it has endured—without the benefit of outside support. A compelling rendering of contemporary political theory, *Politics without Vision* is sure to provoke discussion among scholars in many fields.

arendt politics truth: A Democratic Theory of Truth Linda M. G. Zerilli, 2025-04-25 A critique of the concept of truth presupposed by the post-truth debate—and a bold new vision for a more pluralistic citizenry. We say that we live in a “post-truth” era because disinformation threatens our confidence in the existence of a shared public world. Affirming objective truth may, therefore, seem necessary to save democracy. According to political theorist Linda M. G. Zerilli, such affirmation can stifle political debate and silence dissent. In fact, Zerilli argues that the unqualified insistence on objective truth is as dangerous for democracy as denying it. Drawing on Arendt, Foucault, and Wittgenstein, *A Democratic Theory of Truth* challenges the concept of truth presupposed by the post-truth debate. It argues that we, the people, have an essential role in discovering and evaluating any truth relevant to the political realm. The result is a striking defense of plurality, dissent, and opinion in contemporary democratic societies.

arendt politics truth: The Post-Truth Condition Tarun Jose Kattumana, Simon Truwant, 2024-06-19 *The Post-Truth Condition: Philosophical Reflections*, edited by Tarun Jose Kattumana and Simon Truwant, demonstrates that the absence of a unitary understanding of the phenomenon of post-truth stems from the complex nature of the “post-truth condition” itself. By approaching post-truth as a broad and multi-layered societal issue, the contributors offer an original contribution to the existing scholarship in three ways. First, they show that post-truth can only be adequately understood if it is viewed not only as a political matter, but also as a pervasive cultural phenomenon. Secondly, the contributors concur that a profound understanding of the post-truth condition can only be gained if it is studied through a conceptual, empirical, and historical lens. Lastly, they maintain that a productive understanding of the post-truth condition also demands a nuanced and openminded take on both its negative, reactionary characteristics and its positive, liberating

potential. Throughout this volume, philosophy of history, epistemology, philosophy of science, political philosophy, psychoanalysis, phenomenology, and philosophy of art join forces to clarify the pervasive character, dangers, and opportunities of our post-truth condition.

arendt politics truth: Truth and Democracy Jeremy Elkins, Andrew Norris, 2012-01-31 Political theorists Jeremy Elkins and Andrew Norris observe that American political culture is deeply ambivalent about truth. On the one hand, voices on both the left and right make confident appeals to the truth of claims about the status of the market in public life and the role of scientific evidence and argument in public life, human rights, and even religion. On the other hand, there is considerable anxiety that such appeals threaten individualism and political plurality. This anxiety, Elkins and Norris contend, has perhaps been greatest in the humanities and in political theory, where many have responded by either rejecting or neglecting the whole topic of truth. The essays in this volume question whether democratic politics requires discussion of truth and, if so, how truth should matter to democratic politics. While individual essays approach the subject from different angles, the volume as a whole suggests that the character of our politics depends in part on what kinds of truthful inquiries it promotes and how it deals with various kinds of disputes about truth. The contributors to the volume, including prominent political and legal theorists, philosophers, and intellectual historians, argue that these are important political and not merely theoretical questions.

arendt politics truth: Journalism and Truth in an Age of Social Media James E. Katz, Kate K. Mays, 2019-07-09 Truth qualities of journalism are under intense scrutiny in today's world. Journalistic scandals have eroded public confidence in mainstream media while pioneering news media compete to satisfy the public's appetite for news. Still worse is the specter of fake news that looms over media and political systems that underpin everything from social stability to global governance. This volume aims to illuminate the contentious media landscape to help journalism students, scholars, and professionals understand contemporary conditions and arm them to deal with a spectrum of new developments ranging from technology and politics to best practices. Fake news is among the greatest of these concerns, and can encompass everything from sarcastic or ironic humor to bot-generated, made-up stories. It can also include the pernicious transmission of selected, biased facts, the use of incomplete or misleadingly selective framing of stories, and photographs that editorially convey certain characteristics. This edited volume contextualizes the current fake news problem. Yet it also offers a larger perspective on what seems to be uniquely modern, computer-driven problems. We must remember that we have lived with the problem of people having to identify, characterize, and communicate the truth about the world around them for millennia. Rather than identify a single culprit for disseminating misinformation, this volume examines how news is perceived and identified, how news is presented to the public, and how the public responds to news. It considers social media's effect on the craft of journalism, as well as the growing role of algorithms, big data, and automatic content-production regimes. As an edited collection, this volume gathers leading scholars in the fields of journalism and communication studies, philosophy, and the social sciences to address critical questions of how we should understand journalism's changing landscape as it relates to fundamental questions about the role of truth and information in society.

arendt politics truth: Critique and Praxis Bernard E. Harcourt, 2020-08-11 Critical philosophy has always challenged the division between theory and practice. At its best, it aims to turn contemplation into emancipation, seeking to transform society in pursuit of equality, autonomy, and human flourishing. Yet today's critical theory often seems to engage only in critique. These times of crisis demand more. Bernard E. Harcourt challenges us to move beyond decades of philosophical detours and to harness critical thought to the need for action. In a time of increasing awareness of economic and social inequality, Harcourt calls on us to make society more equal and just. Only critical theory can guide us toward a more self-reflexive pursuit of justice. Charting a vision for political action and social transformation, Harcourt argues that instead of posing the question, "What is to be done?" we must now turn it back onto ourselves and ask, and answer, "What more am I to do?" Critique and Praxis advocates for a new path forward that constantly

challenges each and every one of us to ask what more we can do to realize a society based on equality and justice. Joining his decades of activism, social-justice litigation, and political engagement with his years of critical theory and philosophical work, Harcourt has written a magnum opus.

arendt politics truth: Political Phenomenology Thomas Bedorf, Steffen Herrmann, 2019-10-30 In recent years phenomenology has become a resource for reflecting on political questions. While much of this discussion has primarily focused on the ways in which phenomenology can help reformulate central concepts in political theory, the chapters in this volume ask in a methodological and systematic way how phenomenology can connect first-person experience with normative principles in political philosophy. The chapters are divided into three thematic sections. Part I covers the phenomenology of political experience. The chapters in this section focus on a variety of experiences that we come across in political practice. The chapters in Part II address the phenomenology of political ontology by examining the constitution of the realm of the political. Finally, Part III analyzes the phenomenology of political episteme in which our political world is grounded. Political Phenomenology will be of interest to researchers working on phenomenology, Continental philosophy, and political theory.

arendt politics truth: Technocracy and Political Truth Guido Niccolò Barbi, 2025-09-02 The inability to envision political alternatives – or, to use Arendt’s terminology, to make new beginnings – is a key component of today’s democratic crisis. In its first part, this study shows that this situation results from the growing technocratization of both government and the democratic public sphere, which hinders the ability to form new political judgments. By analyzing rationalized bureaucracy, which substitutes automated procedures for political decision, and mass democracy, which permits the infinite expansion of the administration’s purview, an account of technocracy as administrative, non-political rule is constructed. The book’s second part expands on this diagnosis by examining how political judgment differs from epistemic reasoning. This examination puts into dialogue Arendt, Kant, and Vico, reviving a humanist understanding of common sense (*sensus communis*) and ingenuity (*ingenium*). This allows us to rethink political judgment as both cognitively immediate and reflectively plural, showcasing how technocratic decision-making illegitimately delimits the horizon for political judgments and new beginnings.

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arendt politics truth: A Democratic Theory of Judgment Linda M.G. Zerilli, 2016-12-12 In this sweeping look at political and philosophical history, Linda M. G. Zerilli unpacks the tightly woven core of Hannah Arendt’s unfinished work on a tenacious modern problem: how to judge critically in the wake of the collapse of inherited criteria of judgment. Engaging a remarkable

breadth of thinkers, including Ludwig Wittgenstein, Leo Strauss, Immanuel Kant, Frederick Douglass, John Rawls, Jürgen Habermas, Martha Nussbaum, and many others, Zerilli clears a hopeful path between an untenable universalism and a cultural relativism that forever defers the possibility of judging at all. Zerilli deftly outlines the limitations of existing debates, both those that concern themselves with the impossibility of judging across cultures and those that try to find transcendental, rational values to anchor judgment. Looking at Kant through the lens of Arendt, Zerilli develops the notion of a public conception of truth, and from there she explores relativism, historicism, and universalism as they shape feminist approaches to judgment. Following Arendt even further, Zerilli arrives at a hopeful new pathway—seeing the collapse of philosophical criteria for judgment not as a problem but a way to practice judgment anew as a world-building activity of democratic citizens. The result is an astonishing theoretical argument that travels through—and goes beyond—some of the most important political thought of the modern period.

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arendt politics truth: The Subject of Violence Bat-Ami Bar On, 2002 *The Subject of Violence* is a critical investigation of violence and the subjectifying capacities. It both relies on and explores the work of Hannah Arendt. At its background are feminist concerns, but also concerns with violence that press against the feminist problematic and push its boundaries. The book's main project is ethico-political understanding and, therefore, it is also about finding an ethico-political language for violence that escapes the standard idioms in which violence is spoken. Weaving biographical fragments with theory, the book addresses the very thinking of violence, the possibility and implications of its comprehension, genocide (the Nazi Judeocide in particular) and nationalism (especially in its Zionist form), as well as women's encounters with violence and second-wave feminist engagement with the martial arts.

arendt politics truth: Sin, Sex, and Democracy Cynthia Burack, 2008-04-17 While the Christian Right has spearheaded a variety of antigay projects over the past fifteen years, including interventions in public schools, antigay-rights initiatives, and support for a constitutional amendment banning same-sex marriage, observers of the institutionalized Christian Right have also noted a softening of antigay public rhetoric. *Sin, Sex, and Democracy* analyzes these two ostensibly conflicting phenomena. Examining Christian witnessing tracts, the ex-gay movement, and recent linkages between gays and terrorists, Cynthia Burack argues that as the Christian Right has become a more sophisticated interest group, leaders have become adept at tailoring different messages for mainstream audiences and for the internal pedagogical processes of Christian conservatives. Understanding the rhetoric and the theological convictions that lie behind them, Burack claims, is essential to better understand how American politics work and how to effectively respond to exclusionary forms of political thought and practice.

arendt politics truth: Inconceivable Effects Martin Blumenthal-Barby, 2013-07-23 In *Inconceivable Effects*, Martin Blumenthal-Barby reads theoretical, literary and cinematic works that appear noteworthy for the ethical questions they raise. Via critical analysis of writers and filmmakers whose projects have changed our ways of viewing the modern world—including Hannah Arendt, Franz Kafka, Walter Benjamin, the directors of Germany in Autumn, and Heiner Mueller—these essays furnish a cultural base for contemporary discussions of totalitarian domination, lying and politics, the relation between law and body, the relation between law and justice, the question of violence, and our ways of conceptualizing the human. A consideration of ethics is central to the book, but ethics in a general, philosophical sense is not the primary subject here; instead, Blumenthal-Barby suggests that whatever understanding of the ethical one has is always contingent upon a particular mode of presentation (*Darstellung*), on particular aesthetic qualities and features of media. Whatever there is to be said about ethics, it is always bound to certain forms of saying,

certain ways of telling, certain modes of narration. That modes of presentation differ across genres and media goes without saying; that such differences are intimately linked with the question of the ethical emerges with heightened urgency in this book.

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arendt politics truth: Navigating Post-Truth and Alternative Facts Jennifer Baldwin, 2018-09-15 *Navigating Post-Truth and Alternative Facts: Religion and Science as Political Theology* is an edited volume that explores the critical intersection of “religion-and-science” and our contemporary political and social landscape with a tailored eye towards the epistemological and hermeneutical impact of the “post-truth society.” The rise of the post-truth society has specific importance and inherent risk for nearly all academic disciplines and researchers. When personal beliefs regarding climate change trump scientific consensus, research projects are defunded, results are hidden or undermined, and all of us are at a greater vulnerability to extreme weather patterns. When expertise itself becomes suspect, we become a nation led by fools. When data is overcome by alternative facts and truth in any form is suspect, where is the space for religious and/or scientific scholarship? The central curiosity of this volume is “what is the role of religion and science scholarship in a post-truth society?” This text explores truth, lies, fear, populism, politics, faith, the environment, post modernity, and our shared public life.

arendt politics truth: Deliberative Acts Arabella Lyon, 2015-06-29 The twenty-first century is characterized by the global circulation of cultures, norms, representations, discourses, and human rights claims; the arising conflicts require innovative understandings of decision making. *Deliberative Acts* develops a new, cogent theory of performative deliberation. Rather than conceiving deliberation within the familiar frameworks of persuasion, identification, or procedural democracy, it privileges speech acts and bodily enactments that constitute deliberation itself, reorienting deliberative theory toward the initiating moment of recognition, a moment in which interlocutors are positioned in relationship to each other and so may begin to construct a new lifeworld. By approaching human rights not as norms or laws, but as deliberative acts, Lyon conceives rights as relationships among people and as ongoing political and historical projects developing communal norms through global and cross-cultural interactions.

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injustices. He asks us to consider how commitments to ideals of religion, nation, race, ethnicity, manliness, and courage find themselves in the service of immoral ends, and he exhorts us to remember the dignity of the individual. The book is divided into three sections. In the first, Kateb discusses the expansion of state power (including such topics as surveillance) and the justifications for war recently made by American policy makers. The second section offers essays in moral psychology, and the third comprises fresh interpretations of major thinkers in the tradition of political thought, from Socrates to Arendt.

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