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Author Hannah  
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1906, fled to Paris in 1933, and came to the United States after the outbreak of World War II.

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the failures of  
judgement and  
responsibility that  
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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.

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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.

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Arendt wrote the  
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Hannah Arendt was  
one of the seminal

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political thinkers of the twentieth century. The power and originality of her thinking was evident in works such as *The Origins of Totalitarianism*, *The Human Condition*, *On Revolution* and *The Life of the Mind*.

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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

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Moral Philosophy”;  
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perpetrator feels no  
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of Hannah Arendt's



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which was left  
unwritten at the time  
of her death. Arguing  
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appreciate the  
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judgment in her  
thought, Schwartz  
contends that  
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account, it becomes clear that, for Arendt, political judgment was the answer to the question of how human freedom could be realized in the modern world. This new approach to understanding Arendt leads to what Schwartz argues are original insights Arendt can teach us

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the trial of German  
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Arendt ' s postscript  
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one of the most  
unsettling (and  
unsettled) issues of  
the twentieth  
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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

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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

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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

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fields beyond  
political theory and  
philosophy, including  
law, literary studies,  
social anthropology  
and cultural history.

The vast majority of  
studies of Hannah  
Arendt's thought are  
concerned with her  
as a political theorist.  
This book offers a  
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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-

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known ethical concepts – the notion of the banality of evil and the link she posits between thoughtlessness and evil, both inspired by her study of Adolf Eichmann – are disassembled and appraised. The concept of the banality of evil captures something

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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,  
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punishment. In  
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of Arendt's ethics  
reveals two strands of  
her thought not  
previously  
considered: her idea  
that the condition of  
'living with oneself'  
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barrier to evil and her  
account of the  
'nonparticipants' who  
refused to be  
complicit in the  
crimes of the Nazi



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period and their  
defining moral  
features. This  
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out the most salient  
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provides a critical  
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moral philosophy  
context, examining  
the issues in moral  
philosophy which are  
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thinking for good  
moral conduct, and  
questions of  
character, integrity  
and moral incapacity.

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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

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theories *Amor*

*Mundi*. "It 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

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Arendt as well as a  
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which she wrote in  
1964. Taken together,  
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observations of the  
modern world, based  
on a profound  
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past, constitute an



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modern society faces  
as a result of the loss  
of meaning of the  
traditional key words  
of politics: justice,  
reason, responsibility,  
virtue, and glory.

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twentieth century.

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and deeds, in which  
apart our intentions,  
appearance is  
ethically relevant.

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