

**Table of Contents**

Series Editor’s Introduction by Antonia Grunenberg	xi
Preface by Agnes Heller	xiii
Acknowledgments	xvii
Abbreviations	xix
<b>Introduction</b>	<b>1</b>
<b>Chapter I: The Deconstruction of Morality by Phenomena</b>	
<i>How Phenomena Rebuild the Moral Pathos between the Self and the World</i>	
1. Arendt at the Eichmann Trial	11
2. The Banality of Evil – A Cartography of Trivial, Bureaucratic, and Everyday Evil	19
3. The Collapse of Morality on Political Events	21
<b>Chapter II: Prolegomenon for an Ethics of Appearance</b>	
<i>Placing the Self in the Brightness of the World</i>	
1. The Ontological Status of Men – Plurality and Appearance	25
2. Active Perception and Uniqueness	31
3. Self-display <i>versus</i> Self-presentation and Its Consistent Image	37
4. <i>Alētheia</i> Disclosed through Appearance and the Status of <i>Doxa</i>	39
5. Time as the <i>Topos Noētos</i> of Mind’s Activities – “The Present Act of Attention”	44
<b>Chapter III: The Faculty of Thinking</b>	
<i>A Partner in Thinking, a Witness to Action</i>	
1. A Vision in Thought – The “Outward Sensible Appearance” of the Mind	49
2. Thinking with Socrates – Wonder, Conscience, and <i>Doxa</i>	54
3. The <i>Modus Operandi</i> of Thinking – An Anticipated Dialogue with Others	61
4. The Socratic Principle of Consistency – Filling Man with Obstacles	65
5. A Partner in Thinking, a Witness to Action	69
6. Solitude <i>versus</i> the Lonely Crowd	71
7. Reason ( <i>Vernunft</i> ) and Intellect ( <i>Verstand</i> )	72
8. Habit’s Manufactured Nature – <i>Homo Faber</i> ’s <i>Epistēmē Poētikē</i>	74
9. Thinking – Between an Aporetic Activity and <i>Áskesis</i>	77

**Chapter IV: The Faculty of Willing***Action in the Self* 81

1. The Medieval Heritage – Discovering “the Mental Correspondent of Action”
  - 1.1 From *De Libero Arbitrio* to Free Will 82
  - 1.2 The Will Commands only Itself – ‘I-will’ and ‘I-nill’ (*velle* and *nolle*) 84
  - 1.3 Freedom – the Virtue par excellence of Contingency 86
  - 1.4 The *Initium* of Man and the *Principium* of the World 89
2. Acting: The Redemption of Willing’s Internal Resistance
  - 2.1 Internal and External Faces of Action – Willing Stops Where Political Freedom Begins 90
  - 2.2 *Dilectores Mundi* – Love for the World as How We Fit into It 93
  - 2.3 Will as *Principium Individuationis* – Deliberating on Our Specific Identity 94
  - 2.4 Promise as Memory of the Will, Responsibility as Memory of the Promise 95

**Chapter V: The Faculty of Judging***With Whom Do We Wish To Be Together?*

1. A Matter of Judgment – Penelope’s Embroidery 99
2. Reflexive Judgment – Taste Overcoming Egoism 105
3. *Sensus Communis* – Cultivating Public Feelings 113
4. Enlarged Mentality and Ethical Imagination 119
5. Ethical Imagination – Providing Examples for Judgment 121
6. *Doxa*, Exemplarity, and the General Standpoint – A Potential Public Space 124
7. Dialectics, Persuasion, and Friendship as a Political Mode of Equalization 127
8. Judgment, Appearance, and the Phenomenology of Exemplarity – An Ethics of Choice 130

**Chapter VI: Private Faces in Public Places***An Ethics of Personal Responsibility*

1. “Who Are You?” – Acting Producing Uniqueness 135
2. *Doxa* – Glorifying Appearance with *Excellence* and Exemplarity 144
3. The Storyteller as Sculptor of Exemplarities 148

4. The Ethical Redemption of Narrative and Judgment's Power of Forgiveness	151
5. An Ethics of Personal Responsibility	154
6. The Arendtian <i>In-between</i> – An Ethical Space Between Actors and Spectators	165
<b>Bibliography</b>	167