

## Hannah Arendt And Education Renewing Our Common World

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Hannah Arendt "The Crisis in Education". [Below is the full text of Hannah Arendt's essay on the crisis in education, published in 1954. We

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put it online here in the firm belief that it remains – in the 21st century – required reading for all those interested in education and pedagogy. the situation has changed (Arendt was referring specifically to trends in American education in the 1950s) but her argument can be applied just as well to more recent pedagogies that see children as ...

*Hannah Arendt "The Crisis in Education"*

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Abstract. Hannah Arendt is a political thinker. However, the concepts she uses in her political thinking are of a particular interest for understanding education, i.e. upbringing and teaching. Upbringing and teaching are activities. Arendt helps us to understand the political and educational impact of those activities.

Hannah Arendt And Education: Renewing Our Common World is the first book to bring together a collection of essays on Hannah Arendt and education. The contributors contend that Arendt offers a unique perspective, one which enhances the liberal and critical traditions' call for transforming education so that it can foster the values of democratic citizenship and social justice. They focus on a wide array of Arendtian concepts—such as natality, action, freedom, public space, authority and judgment—which are particularly relevant for education in a democratic society. Teachers, educators, and citizens in general who are interested in democratic or civic education would benefit from reading this book.

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In her renowned and provocative essay, *The Crisis in Education*, Hannah Arendt observed that a 'crisis becomes a disaster only when we respond to it with preformed judgements, that is, with prejudices'. Taken as a whole, Arendt's work provides an enduring provocation to think and to make judgements about education and the issues that impact on it, such as political, economic and cultural disruption and uncertainty. Drawing together the leading thinkers on Arendtian ideas and education, this collection explores the role and promise education can have in preparing the future generation to understand, to think about and to act within the world. Concluding the same essay on the crisis in education, Arendt declared education to be the point at which love for the world meets love for those who are newcomers to it. The authors respond to Arendt's call for responsibility and authority in education, providing a leading edge thinking, analysis and agenda setting for public education systems and the world in dark times.

*Questioning Leadership* offers a diverse mix of cutting-edge research in the field of educational leadership, with contributions from expert and emerging leadership scholars. It contextualises school leadership within broader social and historical contexts and traces its influence on school performance through time, from its relatively modest role within a systems theory paradigm to its growing influence from the 1980s onwards, as exercising leadership came to be perceived as being largely responsible for improving educational outcomes. This book invites the reader to challenge the current orthodoxy of leader-centrism and instead reflect more broadly on the various structural and institutional interrelationships that determine how a school functions successfully. It poses challenging questions, such as: Is leadership really necessary for high-quality school performance? Can schools function effectively without leadership? Is it possible to describe the work that principals do without using the word 'leadership'? How do we challenge the assumption that leadership simply exists and that it is seen as the appropriate default explanation for school performance? This book does not assume that leadership is the key to organisational performance, although it acknowledges the work that principals do. It goes against current orthodoxy and offers varied perspectives on how leadership might be repositioned vis-à-vis organisational and institutional structures. It also suggests some new directions for leading and learning and throws open a discussion on leadership that for too long has been captured by the assumption that the leader is the cause of organisational performance and learning outcomes in schools. At a time when leadership's dominance seems unshakeable, this is a bold book that should appeal to postgraduate students of educational leadership and management, those undertaking training in educational administration and current school leaders interested in exploring the value of leadership for educational organisations.

Many people, whether educators or not, will agree that an education that does not inspire wonder is barren. Wonder is commonly perceived as akin to curiosity, as stimulating inquiry, and as something that enhances pleasure in learning, but there are many experiences of wonder

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that do not have an obvious place in education. In *Wonder and Education*, Anders Schinkel theorises a kind of wonder with less obvious yet fundamental educational importance which he calls 'contemplative wonder'. Contemplative wonder disrupts frameworks of understanding that are taken for granted and perceived as natural and draws our attention to the world behind our constructions, sparking our interest in the world as something worth attending to for its own sake rather than for our purposes. It opens up space for the consideration of (radical) alternatives wherever it occurs, and in many cases is linked with deep experiences of value; therefore, it is not just important for education in general, but also, more specifically, for moral and political education.

This book gathers some of Hannah Arendt's core themes and focuses them on the question, 'What is education for?' For Arendt, as for Aristotle, education is the means whereby we achieve personal autonomy through the exercise of independent judgement, attain adulthood through the recognition of others as equal but different, gain a sense of citizenship through the assumption of our civic rights and responsibilities, and realize our full potential as sentient beings with the capacity for human 'flourishing' and 'happiness' (eudaimonia). In order to appreciate the pivotal role that education plays in Arendt's analysis of the human condition, we have to understand the emphasis she placed on 'thoughtfulness', as the measure of our humanity and on 'thoughtlessness', as the measure of our inhumanity. Education sustains and develops the human capacity: to think together (phronesis), to think for oneself (what Arendt called 'the two-in-one' of thinking), and to think from the point of view of others (what she termed 'representative thinking'). From the developing constellation of ideas embedded in her vast and varied body of work, the author infers a notion of education as a necessary preparation for personal fulfillment, social engagement, and civic participation.

The *Conservative Case for Education* argues that educational thinking in English-speaking countries over the last fifty years has been massively influenced by a dominant liberal ideology based on unchallenged assumptions. Conservative voices pushing against the current of this ideology have been few, but powerful and drawn from across the political spectrum. The book shows how these twentieth-century voices remain highly relevant today, using them to make a conservative case for education. Written by a former government adviser and head teacher, the book focuses on four of the most powerful of these conservative voices: the poet and social critic T. S. Eliot, the philosopher Michael Oakeshott, the political thinker Hannah Arendt and the educationist E D Hirsch. In the case of each thinker, the book shows how their ideas throw fresh light on contemporary educational issues. These issues range widely across current educational practice and include: creativity, cultural literacy, mindfulness, the place of religion in schools, education for citizenship, the teaching of history and Classics, the authority of the teacher, the arguments for and against a national curriculum, the educational response to cultural diversity, and more. A concluding chapter sums up the conservative case for education in a set of Principles that would be acceptable to many from the Left, as well as the Right of the political spectrum. The book should be of particular interest to educators and educational policy makers at a time when 'conservative' governments are in power in the UK and the USA, as well as to researchers, academics and postgraduate students engaged in the study of educational policy, or those studying educational issues from an ethical, philosophical and cultural standpoint.

*Bearing with Strangers* looks at inclusion in education in a new way, regarding education as a discipline with practical and theoretical concepts and criteria which emanate from education and schooling itself. By introducing the notion of the instrumental fallacy, it shows how

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this is not only an inherent feature of inclusive education policies, but also omnipresent in modern educational policy. It engages schooling through an Arendtian framework, constituted by and in a specific practice with the aim of mediating between generations. It outlines a didactic and pedagogical theory that presents inclusion not as an aim for education, but as a constitutive feature of the activity of schooling. Drawing on the work of Hannah Arendt, the book offers a novel and critical perspective on inclusive education, as well as a contribution to a growing literature re-engaging didactic and pedagogical conceptions of teaching and the role of the teacher. Schooling is understood as a process of opening the world to the young and of opening the world to the renewal that the new generations offer. The activity of schooling offers the possibility of becoming attentive toward what is common while learning to bear with that which is strange and those who are strangers. The book points to valuable metaphors and ideas – referred to in the book as ‘pearls’ – that speak to the heart of what schooling and teaching concerns. *Bearing with Strangers* will be of great interest to academics, researchers and post-graduate students in the fields of philosophy of education, inclusive education and educational policy.

Philosophizing for, with, and by children in a community of inquiry has proven to be an internationally successful learning strategy that enhances both the cognitive and emotional growth of children. Pioneering democratic programs for philosophizing with children now exist throughout the world. The work described in this book represents the latest research on theoretical concepts and applied projects within this field and brings together contributions from twenty-nine countries, representing all continents. The authors address questions on the theoretical foundation of Philosophy for Children, the application of philosophical methods, the community of inquiry, international and national didactical concepts as well as the evaluation of those concepts. A primary goal of this book is to enhance intercultural academic exchange and to encourage further research and practical work in this field.

This book draws on five philosophers from the continental tradition – Theodor Adorno, Hannah Arendt, Gilles Deleuze, Jacques Derrida, and Jacques Rancière – in order to “think about thinking” and offer new and surprising answers to the question: How can we educate students to think creatively and critically? Despite their differences, all of these philosophers challenge the modern understanding of thinking, and offer original, radical perspectives on it. In very different ways, each rejects the modern approach to thinking, as well as the reduction of proper thought to rationality, situating thinking in sociohistorical reality and relating it to political action. Thinking, they argue, is not a natural, automatic activity, and the need to think has become all the more important as political reality seems to exhibit less thinking, or to even celebrate thoughtlessness. Bringing these continental conceptions of thinking to bear on the urgent need to educate young people to think against the current, this book makes a significant contribution to educational theory and political philosophy, one that is particularly relevant in today’s anti-intellectual climate.

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