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Hannah Arendt claims that violence should not be understood as simply an extreme manifestation of power. Rather, she treats violence and power as essentially distinct political phenomena, soliciting radically different kinds of obedience.

The book *On Violence* by Hannah Arendt is an investigation on the nature, reasons, and significance of violence from the 1950s to date. The author also gives an analysis of the association that exists between war, politics, violence, and power.

Arendt, Hannah. *On Violence*. New York: Houghton Mifflin ...

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Hannah Arendt was born Johanna Cohn Arendt in 1906 into a comfortable educated secular family of German Jews in Linden, Prussia (now a part of Hanover), in Wilhelmine Germany. Her family were merchants of Russian extraction from Königsberg, the East Prussian capital. Arendt's grandparents were members of the Reform Jewish community there. Hannah's paternal grandfather, Max Arendt [] (1843 ...

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Arendt notes that the view that power is violence-awaiting-its-moment is consistent with the political arguments for the absolute right of kings, the rule of oligarchies, or the rule of the best or the most (aristocracy or democracy) or the rule of bureaucracy (which Arendt characterizes as the rule of nobody, since every bureaucrat ultimately passes responsibility to another).

Arendt claimed that violence is not part of the political because it is instrumental. Her position has generated a vast corpus of scholarship, most of which falls into the context of the realist-liberal divide. Taking these discussions as a starting point, this essay engages with violence in Arendt's work from a different perspective.

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Under some conditions, writes Arendt, rage and violence are justified. Violence inspired by a short-term goal can be rational. The absence of emotions neither causes nor promotes rationality. "Detachment and equanimity" in view of "unbearable tragedy" can indeed be "terrifying."

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