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The compassion and the solidarity in the political theory of Hannah Arendt.

Hannah Arendt in her book “On revolution” considers the phenomenon of revolution on the examples of the American and French revolutions. Arendt supposes that the main feature of the American revolution was an absence of social question in its aims by reason of the existence of the slavery. The obscurity of the natural necessity and the poverty allowed the American revolution to occur as genuine political fact. Since the true political actions could exist only among free citizens who are released from penury and natural necessity albeit due to slavery.

The fiasco of the French revolution Arendt connects with assault of the poverty and necessity into the political sphere. In the 18th century it was the popularity of compassion for the sufferings of *le peuple* and Jean-Jacques Rousseau was the first thinker who brought in the compassion into the political theory. Arendt argues that the appearance of the compassion in political sphere prevents from the rational and actual political deeds. The political sphere needs the clear space for thinking and making decisions but the compassion reveals the conditions of humans' existence and it leads to irrational and rash actions. Arendt supposes that only solidarity could replace the compassion in political sphere. But in my opinion the critique of compassion is connected with the definition of compassion which gave Rousseau or Christian tradition (Arendt notices that the genuine compassion could be only divine). I argue as the compassion in Western culture has more meanings and one of them appeared in Ancient theatre particularly in Euripides tragedies. I suppose that the compassion which had led to catharsis (as Aristotle considered in “Poetics”) was the rational virtue. That kind of compassion required the consciousness and imagination since the origin of compassion was λόγος (the word), and the mind had to understand and think of people's sufferings though there were the sufferings of political enemies as in Euripides' “Trojan Women”.

Key words: compassion, solidarity, social question, political theory, revolution.