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Hostility to the state as an institution runs through the theories of all pan-movements. The Slavophiles' opposition to the state has been rightly described as "entirely different from anything to be found in the system of official nationalism"; the state by its very nature was held to be alien to the people. Slav superiority was felt to lie in the Russian people's indifference to the state, in their keeping themselves as a *corpus separatum* from their own government. This is what the Slavophiles meant when they called the Russians a "stateless people" and this made it possible for these "liber-als" to reconcile themselves to despotism; it was in accord with the demand of despotism that the people not "interfere with state power," that is, with the absoluteness of that power. "The Pan-Germans, who were more articulate politically, always insisted on the priority of national over state interest and usually argued that "world politics transcends the framework of the state," that the only permanent factor in the course of history was the people and not states; and that therefore national needs, changing with circumstances, should determine, at all times, the political acts of the state. But what in Germany and Russia remained only high-sounding phrases up to the end of the First World War had a real enough aspect in the Dual Monarchy whose decay generated a permanent spiteful contempt for the government.

Hannah Arendt (1906-1075)

The Origins of Totalitarianism 1962, p237

Biography

Hannah Arendt, born Johanna Arendt¹ in Hanover on October 14, 1906 and died December 4, 1975 in New York, is a political scientist, philosopher and journalist German naturalized American, known for its work on political activity, totalitarianism, modernity and the philosophy of history.

She emphasized, however, that her calling was not philosophy but political theory. That's why she called herself a "political scientist" rather than a philosopher. Her rejection of philosophy is particularly evoked in *Condition of the Modern Man* where she considers that "most of the political philosophy since Plato would easily be interpreted like a series of tests in order to discover the theoretical bases and the practical means a definite escape from politics "⁴.

His works on the totalitarian phenomenon are studied throughout the world and his political and philosophical thought occupies an important place in contemporary thinking.

His most famous books are:

- *The Origins of Totalitarianism* (1951).
- *Condition of the modern man* (1958).
- *The Crisis of Culture* (1961).
- His book "Eichmann in Jerusalem" published in (1963) following the trial of Adolf Eichmann in 1961, has been the subject of international controversy.

Problematic

History teaches us that societies have known, at times, totalitarian and imperialist regimes, which has created despotism. The question asked is; how is the relationship between the state and the citizens seen? How are they behaving in front of this institution?

Position of the author

Hannah Arendt a décrit la mauvaise relation qui existe entre le peuple et son Etat, à cause de son despotisme. La séparation entre Etat comme institution qui doit, normalement, gouverner pour le bien du peuple, il se converti en un ennemi du peuple. Ce phénomène politique and social a provoqué des hostilités dans l'Europe de l'Est, tels que la Russie, Slavophiles et l'Allemagne. Ce mépris méchant envers le gouvernement était permanent.

Comment of the text

Hannah Arendt's work has been widely criticized since the Nuremberg Trials, especially by historians. Some of his analyzes around the theme of totalitarianism would be a little outdated by the progress of research, or suffer from contradictions and a lack of coherence, for example those on the "plebiscitary republic", on the role of the "populace" on "mass society" as a breeding ground for totalitarianism, on fascism, so that its typology of totalitarian systems is challenged by current historiography. Thus, for Ian Kershaw, "[...] it fails to develop a clear theory or a satisfactory conception of totalitarian systems. Finally, his essential argument for the development of totalitarianism - the disappearance of classes and their replacement by a "mass society" - is obviously wrong

Général conclusion

I am analyzing a nombre of philosophical texts of different movements. There are ten philosophers known by their positions on epistemological, antological and axiological problems and subjects. I hope, dear doctoral, students, that you have had a more correct vision of the approaches conceived

through the history of philosophy, and to have assumed the methodology of the analysis of texts.

This work is intended for you to read during your training course your and use it in the development of your thesis in terms of concepts, bibliography and methodology.