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The World Between Us

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in voce **a.Arendt**

Abstract

Hannah Arendt’s public sphere as a shared world model built between persons—and what collapses when that common map frays.

I. The space of appearance

For Hannah Arendt, the “world” is not nature alone but the **web of artifacts, institutions, and stories** that stands between people and holds them in a common reality. Politics happens in what she calls the *space of appearance*: where deeds are seen and words can be trusted or challenged. That space is itself a **world model**—not private fantasy but the condition under which plurality becomes intelligible.

II. When the model frays

Totalitarian movements, Arendt argued, attack the world between people: they replace durable facts with fluid lies, making coordinated judgment difficult. The map-territory metaphor acquires ethical weight here: propaganda is not merely false sentences; it is **corrosion of the shared coordinate system** on which a polity depends. Without a world in common, humans retreat into private seriality or panic solidarity.

III. Public things

Bridges, courthouses, libraries, and newspapers are “public things” in a double sense: they are objects in the world and objects *for* the world—anchors of reference. Digital platforms can extend or erode that anchoring depending on design. Arendt’s framework asks whether our infrastructures still cultivate **lasting visibility** for deeds and reasons, or only velocity for reactions.

IV. Education

If world models are taught, civic education teaches **maintenance of the between**: how to verify, how to archive, how to disagree without dissolving the table at which disagreement is possible.

V. Conclusion

Arendt’s “world between us” is a reminder that maps of power are also maps of **trust**. Volume 3’s inquiry into representation is inseparable from this political question: what must remain stable for plurality to appear at all?

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