

## **Abstract**

The diploma thesis analyzes Hannah Arendt's conception of good through Plato's 'care for soul'. The thesis seeks to explain how to understand this problem through books of various authors. The analysis starts with the inspirational potential of care for soul, emphasizing its impact on moral orientation. It continues to seek human good and care for soul in Arendt's life and books. Understanding of her concept of care for soul can be found in her statement: "Our inheritance was left to us by no testament". The search for the original meaning of care for soul is confronted with the specific type of evil, which Arendt called the 'banality of evil'. The phenomenon of the banality of evil is interpreted through the biographical story of Adolf Eichmann in Arendt's book *Eichmann in Jerusalem: A Report on the Banality of Evil*. From the perspective of Platonic care for soul, Eichmann's personality represents its anti-type. The thesis firstly seeks the practical dimension of care for soul in both Arendt's and Eichmann's lifetime. In the second step, the thesis focuses on the meaning of Arendt's philosophy and examines how her theoretical concept of care for soul corresponds with Adolf Eichmann's personality. Eichmann's concept of care for soul represents the opposite of Arendt's concept and shows Eichmann's (in)humanity. In the end, the thesis returns to Patočka's conception of education ('paideia'), which is to lead us to the 'being in the world'. We are supposed to share the world with other people.