

# **As três dimensões fundamentais da VITA ACTIVA em Hannah Arendt**

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# Source

Hannah Arendt, *The Human Condition. A Study of the Central Dilemmas Facing Modern Man*, Garden City-New York, A Doubleday Anchor Book, 1958, 385 pp

# LABOR

“Labor is the activity which corresponds to the biological process of the human body (...) The human condition of labor is life itself.”

# WORK

- “Work is the activity which corresponds to the unnaturalness of human existence, which is not embedded in, and whose mortality is not compensated by, the species’ everrecurring life cycle. Work provides an “artificial” world of things, distinctly different from all natural surroundings. (...) The human condition of work is worldliness.”

# ACTION

“Action, the only activity that goes on directly between men without the intermediary of things or matter, corresponds to the human condition of plurality, to the fact that men, not Man, live on the earth and inhabit the world. While all aspects of the human condition are somehow related to politics, this plurality is specifically the condition – not only the *conditio sine qua non*, but the *conditio per quam* – of all political life.” (HC 9-10).

# ACTION AND NATALITY (1)

- “Labor and work, as well as action, are also rooted in natality in so far as they have the task to provide and preserve the world for, to foresee and reckon with, the constant flux of newcomers who are born into the world as strangers. (...)”

## ACTION AND NATALITY (2)

“However, of the three, action has the closest connection with the human condition of natality; the new beginning inherent in birth can make itself felt in the world only because the newcomers possess the capacity of beginning something anew, that is, of acting. “

# ACTION AND NATALITY (3)

“In this sense of initiative, an element of action, and therefore of natality, is inherent in all human activities. Moreover, since action is the political activity *par excellence*, natality, and not mortality, may be the central category of political, as distinguished from metaphysical thought.” (HC, 10-11).”