

“THE ACTING” AS HUMAN ESSENCE

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Abstract

Hannah Arendt, one of the few influential philosophers, makes an analysis of some concepts of our social acts. Firstly, she makes a substantial difference between “working” and “acting”; words that in our language look similar. “Working” defines a person to be more like a social animal; it’s the “acting” element that shows the human side, the human essence. We cannot think of “the action” as a kind of natural aptitude of the physically strong people. Instead “acting” can be disclosed only if it is recognized and accepted in public, even with the support of the common rules of the political community. When “the action” is in danger, the power that people have, whether it be physical or intellectual strength and serves to produce, become completely worthless. “Acting” is the engine of social development. We can notice this running back in history and seeing endless cases when individuals, even not lacking physical strength or intellectual power, but being deprived of action due to its violation from the political or ruler context, then they could not implement their strength and power, it remained paralyzed in their condition. When the elements that support “the acting” do exist and are total function, than the human life works as such, the human elements emerge. In these circumstances, “the actor” is not just “a doer”, but at the same time, “an undergoer” of the action. As far as he is in motion and surrounded by other human beings, is among them. As for Arendt the human nature being infinite, is placed within a framework of political boundaries, but on the other hand these limits may not be as safe as to afford the fury of the new generation. Any time arise young people and each of them is unique. We notice this unique feature through “acting”.

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