

"Human Condition" Core Concept Analysis and Philosophical Enlightenment

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ABSTRACT: Hannah Arendt focused on the connection and distinction between Labor, Work and Action in "Human Condition". This article is based on the philosophical situation to explore the political situation and the human situation, taking the research of the core theory as the entry point, focusing on Arendt's analysis and views on human characteristics in order to conclude my personal opinion.

1. INTRODUCTION

At the beginning of Human Condition, Arendt was the first who proposed the correspondence between active life and contemplative life; public and private spheres; enduring eternity and potential immortality. The characteristics of the performance of birth, death, cosmopolitanism, and plurality also run through it.

First of all, Arendt introduced the concept of Active Life, included labor, work and action. As the fundamental activity of mankind, which gave the birth and development of the individual behavior a purpose. Especially with the birth and development of the city-state and the state, Active Life continued to play a unique role in political construction. With the disappearance of the ancient city, the behavioral inevitability of Active Life was not only not considered by the ascending level, but also lost its unique political significance. At that moment, the "Vita Contemplativa"[1] that was given and developed by philosophers, such as Aristotle, using it as a tool for redefining the internal concept of Active Life. But as Arendt said, the hermeneutic idea of the importance of contemplation in the traditional hierarchy blurred the distinction and expression within Active Life. Thus the connotation of active life still had its own right of interpretation.

Second, Arendt's view based on Aristotle's concept of the city-state and the family to explore the dialectical relationship between public existence and private space, whereas the process of wealth creation and distribution results became the criteria for dividing the group and the private sphere, the link between practical values. On the one hand, as Aristotle said that "human is a natural political animal". Philosophers gave "politics" the characteristics of the necessity and behavior of individual survival. That's why the meaning of the individual was sublimated into the aggregation of groups, which made the contours of the city-state and society constantly improved. In this public sphere, citizens only need to pursue the highest freedom and ultimate happiness. On the other hand,

Arendt put forward many shackles on the definition of the private sphere. For example, the accumulation of private wealth measured the creation of necessities of life. It was necessary to rely on necessary actions to obtain the tickets of individuals and enter the public sphere. However, it would be emphasized that although the scope of the private sphere was covered by the goal of extreme freedom, the necessity of its existence and the value created the motivation for supporting the existence and development of the group and society, also relied on the foundation for the continuity of life and the extensiveness of society. In short, the public and private spheres not only had individuals as a link, but they were also mutually bonded and created value. This was especially evident in modern societies under globalization, which was mainly manifested in the economic aspect. So not only the private value of individuals contributed to the common wealth of the collective, but also the dividends of the interests of the group were distributed to the accumulation of individual wealth.

Moreover, Arendt, starting from the intellectual pursuits of Socrates and Plato, reiterating the difference in behavior between the actor and the thinker. But the principle of its conflict, according to Arendt, "the way to evoke the distinction between immortality and eternity". About inquiry into the mortal nature of human also begins here. Human would eventually die and only reproduction could guarantee the continuity of human, so the birth and the death often lived with. At the same time, it was precisely vivid that the immortality of nature and the immortality of all gods as the characteristics of human faith. Just as Herodotus believed that the influence of eternity and immortality had long since penetrated into the Greek self-understanding. In other words, the display of creative ability and the preservation of creative achievements became one of human abilities. So the existence of human and their deeds was not completely eternal, but had become a tool for leaving an eternal imprint. In my opinion, the Greek philosophers actually materialized the concept of eternity and immortality, as

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immortality existed in history and eternity continues into the future, which was probably not only the peak that many thinkers hope to reach, but also the highest meaning of individual pursuit of the value of life. Therefore, although human's own characteristics were subject to many restrictions, they also created human's unique life form.

In summary, Arendt took the Greek political expression and philosopher's theory as the starting point. Human, as the core of his philosophical theory, had gradually grown and communicated with each other, whether from tribes to city-states, from private to public and even from society to the family. It was true that Greek philosophy was rich in public democracy and city-state politics, which were also constantly explored and exemplified by Arendt. But the core of the inquiry was still the characteristics of human existence and behavior, the law of development and the performance of continuation. At this time, along with the embodiment of behavior, the characteristics of human expression were constantly enriched and standardized. The above macro system summarized by Arendt will run through this article.

2.THE CORE DISCOURSE OF LABOR, WORK AND ACTION

This part is not only the key point of her theory, but also the core of this article. And in my opinion, the concepts of labor, work, and action are not only classified in this book, but also have their internal core and role Interconnected intersections.

2.1. Labor, The Biological Life of an Animal

The meaning of labor was not simply born with the existence of human, but its development did exist with the development of human. From the source, the meaning of labor was not noble, but inferior. In ancient Greece, for example, political participation was the core pursuit of the citizens of the city-state, and the display of labor and its value was contracted by slaves, which made labor inferior from the beginning. And because labor was always accompanied by many restrictions and constraints, which was undoubtedly a collision of faith for citizens who pursued the ultimate freedom and goodness, the concept of labor was not initially accepted by the majority. From the perspective of scope, the broad meaning of labor was originally all-round and multi-field, and it was not only the act of creating value and measuring returns that was labor. Whether it was the basic viability endowed by nature, or the creation and use of auxiliary products and tools, even women's fertility was summarized as a universal form of labor. For modern times, labor had been refined, but it had also retained the functional characteristics of unpaid and paid. The concept of labor must match the degree of social and cosmopolitanism, at least its process and result were both individual obligations and collective necessities. From the perspective of stages, with the evolution of the times, the meaning of labor had also been defined, which was no longer the characteristics and elements of the

individual life form and the relative labor was materialized, especially Marx's connotation of labor liberation. It was more deeply adapted to the needs of reality and the measurement standards of individuals and the most important thing was that it had become a necessary measure of wealth^[2]. Neither the process of wealth creation nor the endowment of private property could escape the meaning of labor. From the point of view of the way, the use of the instruments of labor arose from the division of labor, which was different from the instruments that were specialized in the process of work. The most important thing was a manifestation that was not changed and did not repeat the limitations of nature itself. Moreover, the distribution of labour and wealth had almost become an important symbol of the class struggle between the proletariat and the bourgeoisie. In this way, not only the hierarchical role of class differentiation was endowed, also the productive forces became the product for measuring the necessary value of society.

For Arendt, his interpretation of labor also proposed new thinking in the modern Western theoretical system.

First of all, it must be made clear that where labor arises, it was an inevitable pursuit of human's short life, an inevitable condition for creating survival and an inevitable result of the continuation of life. Thus, the coercive power of labour was evident from the outset. According to Arendt, the working animal at this time focused only on the goal of survival and abandons the true essence. As a repressed burden of labor, its coercive standards were incompatible with the nobility of freedom so that neither natural persons who later voluntarily joined the labor process nor the skilled people produced by branches could escape. The only attempt that could be made in the fate of forced labour was reducing this burden by shortening the process as much as possible or taking advantage of the functionality conferred by natural attributes, such as the creation of tools, apparatus and use of them. But the existence of labor was not like a tool, when the finished product of production was completed, it lost its value and the necessity of existence. It was an eternal existence of an infinite cycle, which did not have the same cyclicity as human, but had a high degree of continuity.

Second, Arendt believed that contemporary society and the world all shrouded in a state of consumption. The modern materialism, value, and wealth were the core of the division between the individual and the public compared to the Greek pursuit of the supreme good. Although Arendt worried that the consequence of people's lack of moderation was the excessive shortage and irreparability of consumables, but when we looked at the real society beyond the philosophical values, it was not difficult to see that the imperfect society and the market would never be consumed. On the contrary, only by building a production chain, promoting the labor process and generating the necessary consumption could build a reasonable market and stabilize the welfare of the society. At least from now on, the goal of labor, in addition to the simple necessity and inescapable compulsion, the value and satisfaction of people who were in line is reality^[3].

Finally, although Arendt acknowledged Marx's contribution to the meaning of modern labor and affirming

his definition of the basic characteristics of human, remained objective and cautious about its essential. Arendt acknowledged the emancipation of the working animals, from the burden of the private sphere to the collective wealth of the public sphere and the exploration and development of common existence. But the working animals were still trapped in the eternal and continuous coercion, who still as the world's natural slavery. However, it must be admitted that this kind of coercive oppression just filled the emptiness of people's pursuit of reality. At least, labor had the limitation and measurement effect of measuring the value of human existence and development conditions. It was the purpose and direction of behavior that gave value to the existence of individuals so that the improvement of public society and world value provides impetus, also proved the value of existence. For the eternal continuity, it had given milestones and nodal achievements, prolonged the creative value of life and enriched the meaning of pluralism.

2.2. Work, The Individual's Affirmation of The Creation And Existence of The Objective World

Compared with the independence and differentiation of labor, work was more creative. And it could be said that it had a stable environment and the necessary tools. Not only did it create an "artificial" objective world, but its greatest creative product was the instrument. People gradually awakened from the enslavement of nature, began to shift their attention to their own ontology, constantly explored the materialization of the world and gradually imprinted objective existence in the real world, which was not only manifested as a replacement for modern labor, but also a new means of social value creation. If the meaning of labor was to realize its own value and create the necessity of individual existence, then work was its materialization and expression. In this process, the role and value of the craftsman were gradually revealed. It was not completely stripped from the process of labor, but as an important participant in Arendt's Active Life behavior, it played a driving role in the conceptual space of work.

In ancient Greece, according to the standards of political life and state administration, different from the distinction between citizens and slaves in order to create a better city-state society, human was ruled hierarchically and this concept appeared in Plato's Republic. Compared with Plato's philosophical perspective based on justice. In the modern working environment, workers are simply divided into manual workers and mental workers according to different ways and conditions, and their performance just reflected the different manifestations of life styles. As mentioned above, if we assumed that philosophical thinkers were "workers" in the field of brain and thought, then the importance of the existence of "skilled people" as "workers" in the field of physical strength was relatively large in Arendt's analysis of social structure, and it could be said that the establishment of the market was based on the existence of skilled people.

Skilled people, in my opinion, could be simply summarized as manual laborers or tool makers in modern society. With the maturity of the market and the growth of

society, the connotation and definition of skilled people had gradually been enriched. The birth of the craftsman had little impact on the star-studded political temples of ancient Greece, but it was of great significance to those who produced necessities and forced labor. Its greatest contribution was the popularization of tools and the creation of artificial products, which had greatly reduced people's production time and enriched people's creative value in the process of world development. It was the intersection of labor, work, skill and tools that led to the escalation of exchange behavior. When the craftsman appeared as a merchant and a trader and led the exchange, the process of connection gradually appeared, which not only gave value to the special existence of things, but also gave meaning to the objective behavior of people. The social expression of the group formed a corner, and the "market" appeared as a new form of the public sphere. However, it must be made clear that the meaning of the exchange market and the meaning of the modern market at this time were intersected in performance, but they were not completely covered. From the perspective of the main body, the main body of the exchange market was the maker, which was mainly manifested in the process of exchanging value and resetting the right of use of fixed products between producers. But in this process, it was actually full of simplicity. It was a great process that the degree was limited by objective conditions that mean the product maker did not carry out words and deeds with human characteristics, which made the identity and role of the person in the exchange process questioned. The objective value of the maker in the exchange process was given from the value of the product or given by the performance of the person's own behavior. Therefore, in the process of exchange, the exchange product became the subject, the manufacturer became the standard for measuring it and the tool as an exchange transfer. At this time, the role of human was weakened and the existence value of the subject had not yet been revealed. From the perspective of value, the formation of the exchange market represented a very important form of existence in the basic characteristics of human and the formation of the public sphere. As Marx said, no one produced value in his isolation and no one cared about value in his isolation. Perhaps the complete chain of products lied not only in manufacturing, but also in the linkage of social relations and the conferring of product value after production. The collective nature of human was greatly displayed and influenced in the collective of the public sphere. The birth of product value was also based on this. And only after its real use and exchange behavior gradually appeared, then in this process, the concept of value was gradually formed, which had a great impact on the existence of modern commodities and money.

It was true that the exchange market did not exist as open as in the political sphere and full of human words and deeds, but it must be affirmed that for the public sphere of the maker, which belonged exclusively to the craftsman. It gave a unique value to things, labor, and even human[4]. The significance of labor and work was of great significance for human development and its extension of the concepts of words and deeds paved the way for the

analysis of Arendt's discourse on action.

2.3. Action, The Difference Between Different Individuals' Pursuit of Consistency of an Intuitive Purpose and The Difference of The Group

The object of action transcended the existence of the individual and constantly focuses on the joint action of the whole society and the complete body. And Arendt's exposition of the collective and plural, accompanied by the comprehensive role of words and deeds was also explained from different angles and different processes.

First of all, from the perspective of the one-dimensional plane, although action required the bearing and feedback of the group, it was still the performance and reflection of the individual. This made the performance of words and deeds come from the co-occurrence of individuals, and also constituted the necessary basis for the real space. From the perspective of multidimensional space, action radiated from the real society, accompanied by words and deeds. Its existence and the individual's origins acted on others, which made them work in society as a whole and influences other groups, so the results were different.

Secondly, the place where people gather would become a group and the stability and growth of the group need leadership, but the contradiction and reaction between the leader and the led were very easy, which was the dilemma that inevitably appeared and faced in the transition and transfer of power. Thus explained the reason for the establishment in Greece of a universal democratic city-state in which citizens participated in politics. By controlling the words and deeds of human in the same public sphere and exchange words and deeds to alternate powers within this free and open sphere. Freedom may not be the ultimate necessity, but goodness was the result of its pursuit. On this basis, forming a remedy that ultimately compensates for the fragility of action was feasible.

In addition, just as the collectivity of human forms the rudimentary form of society and the exchange of words and deeds enriched the framework of society, Arendt proposed the existence of the space of manifestation on this basis, which was based on the public sphere and becomes a group. The various forms of the woven public sphere and the role of power provided vitality and source for it. But this space was latent, it was born based on human words and deeds. It gradually disappeared from the dissipation of the group and it did not have the sustainable development possibility and eternal living conditions. This not only depended on the objective conditions of its existence, the mortality of mankind, but more importantly in its own limitations. We could not ignore and also recognize the energy and status of power, as well as the unlimited potential attached to human words and deeds. Therefore, in my opinion, the understanding of the spacial manifestation should transcend the qualitative nature of philosophy and focused on the objectivity of the individual. For example, from the perspective of the interactive relationship between the craftsman and the exchange market, this process was actually the best example of the conceptual person playing a role in the

potential manifestation space and exploring identity. People need accumulate self-worth and used product creation in their interest network. Although their concept and transformation of identity were still to be developed, exchange itself was a form of action. People were also gradually exploring the realization of individual meaning in the public sphere.

Exploring the path of individual liberation from the publicity of the group. Eventually returned to the definition of individual value. Arendt was not only exploring the realistic emancipation of working animals from the framework of slavery, but also exploring the special formulas of human behavior. Thus, in contrast to the clear goals of labor and work and the apparent value, the universal use of instruments and the division of the wealthy field. And the results of action are mostly involuntary, lasting and uncertainly. As an action that accompanied the scope and impact of human existence, Arendt would put her concept more into the consideration of the real origin world. First, the instrumentality of action. The contest of political ended and the requirements of the development status had prompted and affirmed the possibility of human use of means, which made human actions attach subjective meanings to the actual existence. The creativity of skilled people at this stage also improved the explosion of production products from this. Early philosophers expected to replace the tradition of manufacturing for action. It was conceivable that the development of action had been opened up, making it a way and a tool in many fields, such as military, science, technology and economy, etc. However, it also made the contradiction between human and nature hairy. But it must be admitted that action has made people constantly move out of the inevitability of feudalism and slavery, both mentally and physically. And it had brought impetus to the development and progress of mankind. Second, the irreversibility of action. This was mainly manifested in the fact that the influence of action did not disappear with the death of man. In my opinion, it was based on the continuation of its duration and the superposition of effects that was likely to cause the result of action to detach from its own control and develop into an eternal dilemma. In the philosophical sense, it did not get rid of the pursuit of goodness, but the solution was more limited. To the greatest extent, through human behavior, it was recognized and forgiven by human behavior so that the noblest existence and the value of forgiveness became equally important. But it must be made clear that without the same standards and the right solution, metaphysical forgiveness was only on paper, not to mention the degree of norms of its effectiveness, at least moral judgment and legal constraints were equally important to the real society. Third, the unpredictability of action, which Arendt believed to be the existential manifestation of each person's behavior. On the one hand, the "Darkness of the human mind"—its own unreliability—the price paid for freedom. On the other hand, the unknown of the outcome of individual action—its own unbindability—the price paid for plurality and authenticity. Thus, the most obvious measure of this process was undoubtedly constraints, such as the use of treaties and commitments that may be

deterred. Although the unpredictability of the outcome had become a brand that makes Arendt believe that the contract and words may not be binding in performance, at least for a short period of time, solace could be obtained, as well as helping individuals or groups to have a buffer to pave the way for the next step.

In short, the individual's ability to act and the characteristics of the subject were given a leap-forward form of expression by Arendt in the eternal process of action. Perhaps because of its pioneering qualities, which made human more and more at the core of thinking. Whether it was the end of death or the public assembly of the group, the core of its argument was constantly traced back to the core theme of modernity and reality—Birth and Origin. When we were no longer stuck in the formation of theory and the inevitable end, return to the beginning of the emergence of human behavior characteristics, we would be surprised to find that an inherent ability of action always reminded us that even human will eventually die, they were not born for death, but for the beginning of the new. It was true that the actions of that time would be full of irreversibility of involuntary production and the unpredictability of contradictory results, which in the language of natural science, it was "The infinite impossibility of regular occurrence^[5]."

3. CONCLUSION

Human, as a population, is an inevitable process of plural aggregation and mass establishment. They can cooperate to shorten the production time of the inevitability of labor; they can exchange to realize the establishment and operation of the market; they can talk and build a temple of democratic politics. At the same time, it is inevitable that life will have a dead nature. Human, as a temporary independent body on the eternal journey, has its own

uniqueness. But as the butterfly effect affects, the initiation and continuation of its actions, and even the role of its consequences are unknown. As an individual with unlimited possibilities for enlightenment, the convergence of its mission and the display of creativity also have unlimited potential^[6]. Therefore, in my opinion, although people have been pronounced and defined as early as the beginning of their birth, human condition can be constantly reshaped and constructed in the environment of development. When faced with confinement and limitation, only from exploring the power of nature to breaking through the liberation of the individual, from use to creation, from creation to change, this is the way can human survive under the condition.

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