

Community Building According to Hannah Arendt

«Are contemporary *homo sapiens* necessarily a *homo faber* as well? Can inspiration for a new narrative be found in the cultural past?» Interesting suggestions about this were given by **Hannah Arendt**, above all in her *The Human Condition* (1958).

The Jewish philosopher thought that the contemporary commingling of *homo faber* (maker of handworks and instruments) and *homo laborans* (producer of his sustenance), who traditionally were distinct, created the *growth* and consumption society, harmful not only for nature, but for human liberty as well. Her hope, following the example of the Greek *polis* and **Aristotle's** thought, is a return to political action, the only way for a citizen to exist and to realise himself, as after a second *birth*. She retained that Christian and Modern history distanced men from common action, because of its unpredictable and unstoppable being; at the same time she exalted the value of *forgiveness* as a solution for these obstacles.

In the paper the considerations from her critics, like **Jean-François Lyotard** and the Italian **Roberto Esposito**, will be illustrated too. The former (who gives us also the opportunity to reconsider the role and the meaning of *narration* in *post-modern* times) criticizes the too easy *humanism* in her *nativity* concept; the latter accuses Arendt of excessive optimism and in his book *Communitas*, dedicated to the concept of *community*, underlines the conflicting role of *fear* (through **Hobbes's** and **Rousseau's** reflections, up to **Bataille's** proposal).

Arendt's analysis, through the importance bestowed to the *beginning* (*archein*) of action, as an antidote to delusions can be very useful to imagine and plan *degrowth* activities (*praxis*).