

Abstract

For the philosopher Hannah Arendt, the term *vita activa* comprehends three fundamental human activities-labor, work and action. All three activities shall be part of our life and, ideally, they shall be balanced. Besides being in balance, Arendt believes that action is the most important one of them. Through action, man steps out of the loneliness which he needs for his work and enters the public realm that helps to form. There he establishes a mutual relationships with the others, negotiates, persuades and confirms his presence. But this is not possible if a man transforms himself, because of his relation to work, into the *homo faber* or, in the worst case, into the *animal laborans*. Work and expenditure take control of his life. This, together with bureaucracy, the influence of technology and mass being, increases the feeling of loneliness and insignificance, and opens a space for violence, terror and ideology what can cause the governance of totalitarianism.

If we agree that Arendt's conception of the public realm is, in the basic characteristics and on the most general level, similar to civil society from our modern viewpoint, we gain "new" realm where man can act and can gain the experience of action. The integrity of his *vita activa* is restored. It means that a man should be less threatened by the influence of ideologies and the possibility of totalitarianism commencement is reduced.