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Create vs. Toil: A New Concept of Work

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Abstract

The concept of work that we use today does not describe or explain the modern working format. This outdated concept makes it impossible to approach such a solution as universal basic income (UBI). Exploring the pairs of terms that describe the concept of work in several languages, we discover two distinct semantic levels of the concept of work — the *toiling* and the *creating* concepts. The phenomenon of work occurs in two areas and on two levels — as a life process and as a social process, on the mental and physical levels. The anthropological work concept by Arendt is unsuitable because it is not complete for modern comprehension of working. In contrast, I will develop a new concept of work as *creating* that contains all the necessary components of work, allowing me to include the freedom concept into work and eliminate the labor suffering from the concept of work. This revised concept of work is more suitable for describing intellectual work, making it possible to consider work as a basic human need. Hence, work is no longer a mere trait of *animal laborans* but a means to attain fun, satisfaction, and autonomy.

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1. Introduction

The idea of an unconditional basic income (UBI) is being discussed intensively in the German-speaking world. There are various concepts for this. Mostly, it is a reform of the existing tax system and/or a simplification of the social benefits and transfer payments system. These concepts are closely tied to the German welfare state, so justice and the elimination of poverty are often mentioned as their basic ideas. The concept of work plays a prominent role in the UBI debate.

The classical concept of work is no longer up to date. Considering the classical philosophical concepts of work from Locke and Adam Smith to Marx and Arendt, we see that work is linked exclusively to value creation and work suffering in the sense of the classical economic theory. This approach is repeated in modern economic terms for work. Current research considers the present working situation as the status quo, which can be expanded, reformed, and thus simplified by the UBI. I see this approach to the issues of 'work' and 'income' as inadequate. To implement UBI, the concept of work must be completely rethought.

But first of all, we must clarify how the UBI approach relates to the work concept. If you have already considered the UBI approach, you know the UBI definition:

*„A Basic Income is a periodic cash payment unconditionally delivered to all individuals, without mean-tests or **work** requirement.“¹ (highlighted by AP)*

As we see, Basic Income is defined through the absence of work.

Furthermore, the prominent critical point of Basic Income is the concern about a reduction in work. Despite the absence of any evidence, most critics describe a fictional case of total laziness and non-action if people obtain money „for nothing. “

Hence, work is related to the concept of Basic Income by definition and criticism. There are many different ways to work today. Comparing work by such examples as mining workers and digital nomads, we have to ask what kind of activity work is. What are the common characteristics of both activities, and how do they differ? The answer to the second question is more obvious than the first one. What types of activities count as work? What constitutes work?

¹ Vgl. (BIEN — Basic Income Earth Network / Educating about Basic Income, n.d.)(Vanderborght & Parijs, 2005)(Parijs & Vanderborght, 2017, pp. 1, 8)(Torry, 2021, p. 22)

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The ability to act² is an anthropological presupposition that work as activity is a natural need of human beings. According to work defined in the various economic encyclopedias, the monetary factor seems to be the crucial aspect of work. Rather than an activity just for compensation, work can be meaningful. Work is often seen as a forced necessity and the opposite of laziness. However, work also enables self-realization, personal development and satisfies the need to create something new, generate benefits and attain success. If the concept of work is adapted to the current comprehension of work, it is associated with productive activity in accordance with one's dispositions. Apart from being a means of creative growth, it can often be a conscious choice of employment. Hence, the prestige of various types of employment is no longer understood as something necessary or unchangeable. Moreover, the rethinking of the work concept can lead to a complete reform of the labor market, which in turn can potentially impact the pricing of goods markets.

This consideration shows that the introduction of UBI will entail not only a complete reform of the tax and transfer system but also a radical rethinking of various notions, such as work, income, hobby, and property on the conceptual level and the corresponding adjustment of all markets on the economic level.

A conceptual analysis and revision of the current concept of work also stem from pragmatic reasons. The reform of the tax and transfer system, reorganization of the distribution principle, elimination of poverty, minimization of the national debt, equality, etc., are all necessary side effects. The basic idea is that we cannot describe and maintain the global, digital, modern economy with outdated terms. In contrast, the new concept of work must take into account such factors as the role of intellectual work in production, the social significance of work, and one's self-identification through work.

We live in a world of smartphones and e-scooters. Automated driving and smart homes have already become a part of our lives. For these technologies based on the concepts of work and productivity, we use the terms from the times of Marx and the industrial revolution, although hardly anyone would be satisfied with the living standards of the 19th century. Considering work only as a value-creating concept, each format of working is alienated according to Marx's term of *alienation*. Despite differences in market organization, in socialism, goods are produced and sold exactly as in the capitalist system. Consequently, the 'worker' can be exploited not only by the 'capitalist,' as Marx assumes.

² By ability to act I mean here ability to act consciously, intentionally, intentionally, and purposefully. Unconscious, spontaneous and purposeless types of activity as well as automatism are excluded.

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A home office has been possible for years and yet has been neglected, often because of the belief that people will not or cannot work effectively from home. However, the recent pandemic has shown that this assumption is wrong. Although some companies continue to insist that home offices are not effective, there is no measurable evidence to support this. Worldwide, people are forced to switch to home office and homeschooling. Despite all the skepticism and technical challenges that such a rapid switch poses, there are no examples globally of people losing motivation for their work due to a lack of control. Even in the Soviet Union, the role of intrinsic motivation was enormous. Namely, the feeling of being a new Soviet human who can cope with everything was instrumental in all the economic and technological progress. Even if I disagree with the soviet doctrine, we cannot deny the role of intrinsic motivation in any type of activity.

Therefore, adjusting the basic concepts that enormously impact our lives is necessary primarily for pragmatic reasons. From the individual perspective, the quality of life will be significantly improved. From the company's perspective, efficiency and productivity will be increased. Actually, the revision of the concept of work is not a question of preparing for what is coming. As current studies show, we urgently need to catch up conceptually with what has already happened.

With the existing concept of work, no UBI concept can be realized in principle. I believe that people will work more productively and efficiently if they choose an occupation without external coercion, according to their inclinations and dispositions.

In the second chapter, I will discuss the existing concept of work. I will compare the linguistic and semantic levels and show how the current concept of work is developed. Further, I will argue why Arendt's anthropological concept of work is incomplete, what necessary components are missing, and suggest revised terms for work. In the third chapter, I will suggest my revised concept of work and show the advantages over Arendt's concept of work. Also, I will consider whether labor suffering is a constitutive criterion of work.

2. Exploring the Current Concepts of Work

What does 'work' mean? Does it refer to specific types of activity? Is compensation a decisive criterion of work? Is work suffering necessary? Does it

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include only physical labor or mental labor as well? Does running a YouTube channel or an Instagram story count as intellectual labor? Is labor an exclusively human activity, or can money also work? Is speculating with Bitcoin the same as speculating on the stock market? Does money investment count as work? Can fun, ease, satisfaction (in relation to work), and the ability to autonomously shape one's life be crucial work criteria? The current concept of work does not answer these questions.

The modern existing leadership theories propose the notion of meaningfulness of the work. In contrast, I will take a step back and consider the ontological level of work – which work factors are constitutive and which are contingent?

Obviously, the concept of work has several meanings that need to be clarified for us to answer these questions. In the following sections, we will take a multifaceted look at the concept of work and try to find answers to these and other questions.

2.1 Economical Concepts of Work

Let us begin with the economical concepts of work. In economic theory, we have two different notions of work: work as an activity and work as a production factor. The first notion belongs to economics, and the second one to management. I won't consider here the work as a production factor. The aspect of the activity is our interest.

Which definitions of work can we find in economics? *The Economics* gives us the classical one:

„Labor is a broad term for all the physical and mental talents of individuals available and usable in producing goods and services.“³

The classical definition of work calls the phenomenon „labor.“ We turn back to this detail later. Independent of the used terminology, we hold that the concept of work is our research subject.

More definitions offer the comprehension of work as „purposeful, social, planned and deliberate, physical and mental activity“⁴ or as the opposite of leisure.⁵

³ (McConnell & Brue, 2002)

⁴ (Voigt & Wohltmann, 2013)

⁵ (Mankiw, 2022, p. 43)

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Among different aspects of activity, the notable one is the social aspect of work. The German *Gabler Wirtschaftslexikon* puts the social aspect of work under other criteria on an equal base. It seems to be the same aspect of this activity as physicality or planning. But is a social factor related to work in the same manner as purpose or conscience?

We find by May the only definition of social work:

„A realization of human community that should be organized through the social cooperative organization of professional social workers founded by state or other founders.“⁶

According to him, social work is a particular kind of work related to the special solidarity professional fields like education, children and youth facilities, medical, elderly or pet care, etc. Despite using the term “social work” in some definitions of work, social work is not a criterion of work but a specific field of work that requires professionals.

2.2 Philosophical Concepts of Work

Now let us move to the different philosophical concepts of work.

If we explore the current concept of work, it stays in the long tradition of different philosophical theoretical approaches. Let me give you a brief overview of the most important of them.

It is always worth starting with Aristotle. He defined work as „a bodily activity, not based on knowledge like arts and businesses “⁷ and, so, did not differentiate between physical and mental activities.

Since Hobbes⁸, we know that work must not be necessarily performed purely mechanically but can be based on an analysis of one's experience and the resulting moral satisfaction. For the first time, this consciousness questions the idea of *animal laborans*.

⁶ (May, 2017, p. 156)

⁷ (Aristoteles, 2006, p. 1094a 1-18, 1140a 25-28)

⁸ (Hobbes, 1651)

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Due to Locke, we can tie the concept of work to the concept of freedom.⁹ Work — ‘the labour of his body and the work of his hands’¹⁰ — specifically justifies property and is thus a *modus activus* of self-preservation. Locke is the first to define labor as a value-creating activity. According to him, property value is always measured by its usefulness and, hence, has an equivalent.

Adam Smith describes the labor division process that increases earning power.¹¹ He also discusses the relationship between public prestige and remuneration for an activity.

Ricardo further develops the economic theory put forward by Adam Smith.¹² In Ricardo, labor is also conceived as a concept of toiling. Semantically, we see a transformation from the labor phenomenon's ontology to its practical application.

Marx dealt with the concept of labor in great detail. For him, too, labor refers exclusively to the production process and thus is a productive activity. Labor is a genuinely human activity and, above all, a life process between humans and nature, a direct means of individual life, and an instrument of life activity.¹³ How does Marx transition from a life process to an economic production process? In the first volume of *Das Kapital*, he writes that labor is the use of labor power that can be sold and consumed. Thus, labor becomes a commodity that can be exchanged for its value. That is, a person's expression of life and life activity can be and, under certain social circumstances, is offered as an ordinary commodity on the market.

Marx introduces the concept of alienation as the instrumentalization of individuals for the company's purposes. In this case, the individual loses his human traits and becomes a resource for the ‘capitalist.’ Alienation also takes away any sense of activity except for the earning function. However, each activity can be alienated in such a sense. For what reasons must a letter carrier deliver the letters daily if they all end up in the waste paper later? Why would a chef cook every day if everyone becomes hungry again? Furthermore, to exaggerate completely — what is the point of a doctor treating his patients if all people will inevitably die? We see that alienation can be an aspect of any possible activity if the solo sense is to earn one's living. Similarly, it works both in capitalism and socialism, although the markets are differently designed.

Although Marx's term of work is an essential step in developing the concept of

⁹ (Locke, 1689)

¹⁰ (Locke, 1689, p. §27)

¹¹ (Smith, 1776)

¹² (Ricardo, 1817)

¹³ (Marx & Engels, 1969, vol. 23, p. 192)

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work, it is considered not human activity but only a production factor. So, we are no longer concerned with it.

Arendt's concept of work describes the most straightforward and elementary level of activity that covers the subsistence level and satisfies the immediate necessities of life.¹⁴ She begins her conceptual analysis with antiquity. Arendt criticized shifts and inaccuracies in the application of concepts so that her conceptual trio of *labor*, *work*, and *action* can no longer be kept apart.

For Arendt, the explanation of work as the quintessence of the concept of toiling — a laborious life process — is sufficient.¹⁵ Therefore, she attributes to labor only multiplicity but not plurality. Plurality presupposes diversity. In working, however, humans are all alike. Arendt wants to avoid shifting concepts and confusing the subsistence level and the actual skill (*techne*). Her anthropological concept of work excludes the link between work and social participation. Unlike Marx, Arendt does not see labor as a conscious activity and accuses Marx of confusing *labor* with *work* and, ultimately, with *action*. Thus, the individual degrades into *animal laborans*.

Such a concept of work implies that work is not a free choice¹⁶ but is carried out regularly, demanding qualification and disciplined execution. Moreover, in the Christian tradition, from Hegel to Marx to Arendt, the concept of work is related to moral obligation. When work is a must or a product of peer pressure, how good is life when most people *have to* work?

2.3 What is Wrong with Arendt's Concept of Work?

One obvious criticism of my project here is that the problem exists not on the conceptual level but purely on a terminological one. Why, then, can we not use Hannah Arendt's sharply defined terms? We could say that if Arendt's anthropological concept of labor does not describe current working conditions, we could replace it with her concept of activity and combine all the three elements — *labor*, *work*, and *action*. Consequently, we would not need any revision. Would that

¹⁴ (Arendt, 1989)

¹⁵ (Popp, 2007, p. 23)

¹⁶ Not free choice in the sense of execution under existing employment contract.

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work?

Let us discover briefly what Arendt said about her concept of work.

First of all, Arendt's concept of work is an anthropological one. She held the idea of „working money“ for „the most vulgar superstition of modern times“¹⁷. She believed that money cannot have a value-creating power. How can this belief be related to the modern world of Social Media, Stock Exchange, Real estate, Investing, Start-ups, Portfolio-Management, and Venture capital? Is it still true that money cannot work?

I agree with Arendt that work is genuine human property. Money has a feature to generate more money, to be a part of the process. However, money is not a subject so we can talk meaningfully about „working money. “ „Working money“ is a common metaphor to describe a particular feature, not an ontological parameter.

According to Arendt, work describes an elementary level of activity. My criticism is that it is a sufficient condition of work. Work can be, but it must not be only an elementary activity level. If we imagine Robinson Crusoe on a desert island, his activity is elementary and serves to survive. Is it work? I argue that it is not. Robinson Crusoe's activity is necessary to survive in his extraordinary situation. His action is very toiling. However, such an activity is not working. It is just toiling for a living.

After Arendt, work covers the subsistence level. Back to our example of Robinson Crusoe, such a concept of work does not consider a productive power of value-creating activity. If we see work only in Arendt's paradigm of elementary activity, it is consistent to understand such activity as covering subsistence level. My criticism is that if any work contains the toiling part, it corresponds to work effort (see Chapter 3). However, the part of something is never the whole something, pure ontologically. So, the effortful or toiling part of work can cover life's subsistence level. This statement does not describe the entire phenomenon of work.

Arendt saw work as a human answer to life restrictions like birth, hunger, or the necessity to die. If conditions make us not free, the answer to them cannot be free, too. I agree with the belief that work is integrated into our life. Nevertheless, I refuse to see work as an answer to something, and so humans are able only to react and not to be proactive. I prefer the view of work as a manifestation of human life. Indeed, we are captured in the frames of our life - the life duration, physiology, feelings, space, and time we live. Nevertheless, in these restricted circumstances, we still have free choice of the activity itself and its performance. What we do and how

¹⁷ (Arendt, 1989, p. 96)

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we do something, no one can take us away.

Arendt's understanding of *labor* outside the political sphere describes the present world only to a limited extent. Today, we have many professions where work is a linguistic activity, not a physical one. Under the circumstances of the global economy, labor cannot be completely abstracted from politics as a purely economic quantity or technical process of resource transformation; one only has to think of the labor conditions in countries like Bangladesh. Work is not a strictly physical process triggered by the force of nature alone. As rational actors, we must choose the way and circumstances of the working process.

If work is not restricted to toiling, there is a social component to work, always. All jobs affect society, be it market effects, utility, or new trends. Work is a part of society, of our social life. Work gives us a social ranking and orders our place in society. Robinson Crusoe does not need to work because he lives without a community. He is just toiling to survive. The social relation of work links it with policy, too. Each job is involved in the state social system and labor market. Each job affects the earnings of employees, which affects, for their part, the economic development of a country. The voter decisions depend on earnings, education, and life circumstances. All of these are social processes standard for each kind of democratic society.

Speech can be a side effect of work or the content of work. In the first case, speech belongs to regular communication. In the second case, speech is the core of such jobs as blogger, author, copywriter, politician, PR-maker, marketologists, etc.

To summarize, work must be conscious, political/social and speech included. Otherwise, work is not distinguished from animalistic instincts. In this case, it is unclear why work must be paid. If we must pay for instincts, why do we have to pay not for all our instincts? How can we define which our instincts are payable?

The final point of Arendt's concept of work, about I concerned, is the multiplicity of work. After Arendt, we are similar in working. There are no different possibilities of working like plurality and free choice of working. All of us are captured in the necessity to work in the same manner. Therefore, multiplicity means that work is ubiquitous and multiple.

There is a similarity in such things as a necessity to act to achieve a goal and the necessary effort of each action but not by choice of the activity or kind of action itself. For example, all humans must eat to survive. Hence, we have hunger, and in this necessity, we are multiple. At the same time, we are free in our choice of groceries we eat, the quantity of food, and its quality – how healthy the food we

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consume. In Arendt's terms, everyone would have to eat the same amount of the same groceries to survive – it would be multiplicity. That is not true. So, we have both – plurality and multiplicity.

Why does Arendt opt for multiplicity instead of plurality about work? Because *labor* is not a conscious process for her. The homogeneity of modern society (i.e., no division into "slaves" and "free men") does not free us from the compulsion of work in the sense of life necessity. Still, it allows a free choice of activities. Thus, the modern concept of work generates a connection between work and freedom in the first place. We cannot free ourselves from the necessity of life. The economic force is socially conditioned and cannot be abolished in principle. However, at least on the level of choice of activity, we are free.

3. Revised Concept of Work

Before we begin, let us look at the pairs of terms in different languages (see Figure 1):

	work, make an effort	work, produce
Ancient Greek	<i>ponein</i>	<i>ergazesthai</i>
Latin	<i>laborare</i>	<i>facere/fabricari</i>
English	<i>labor</i>	<i>work</i>
French	<i>travailler</i>	<i>ouvrer</i>
German	<i>werken</i>	<i>arbeiten</i>

Figure 1

Starting with ancient Greek and Latin, the pairs of terms continue to be in use in modern European languages of various language groups (Germanic and Romance). One term semantically tends to mean 'straining,' 'suffering,' while the other tends to describe the process of making. For simplification purposes, I schematically divide the terms into two groups: *toiling* (*Schuffen*) and *creating* (*(Er)-Schaffen*) terms.

After the critique of Arendt's concept of work, I will suggest how my new work concept solves the concerns about the modern notion of work, describing only the

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toiling level of activity, excluding the social significance.

Our conceptual analysis has shown that the phenomenon of work always occurs in two areas and on two levels, as shown in Figure 2:

	<i>life process</i>	<i>social process</i>
<i>mental level</i>	activity as a basic need	work as social status
<i>physical level</i>	activity as a means of gaining resources	work as a factor of production

Figure 2

The concept of work must fulfill all four criteria to be complete. The mental level is always there but is not considered in the *toiling* concept of work. Arendt's concept of work does not include the quadrant 'life process — mental level'.

With Arendt, the activity concept can be represented as a set of three subsets of *labor*, *work*, and *action* (see Figure 3). These subsets belong to the entire *activity* set. Please note and do not confuse that Arendt's term for *work* is *labor* in this case. I find the German edition of „The Human Condition“ is more lucid terminologically. The German title „Vita Activa“ better describes the subject – research about human activities. The human condition belongs and is related to the possible ways of activities but is not the activity itself. The German terms of activity – *arbeiten*, *herstellen*, and *handeln* – give more clarity to the differences between these sorts of activities. Nothing of them can be used synonymously.

However, my project is not to correct Arendt's terminology but to give my concerns and solutions. So, please note that Arendt's *labor* is the phenomenon of *work* we discuss here.

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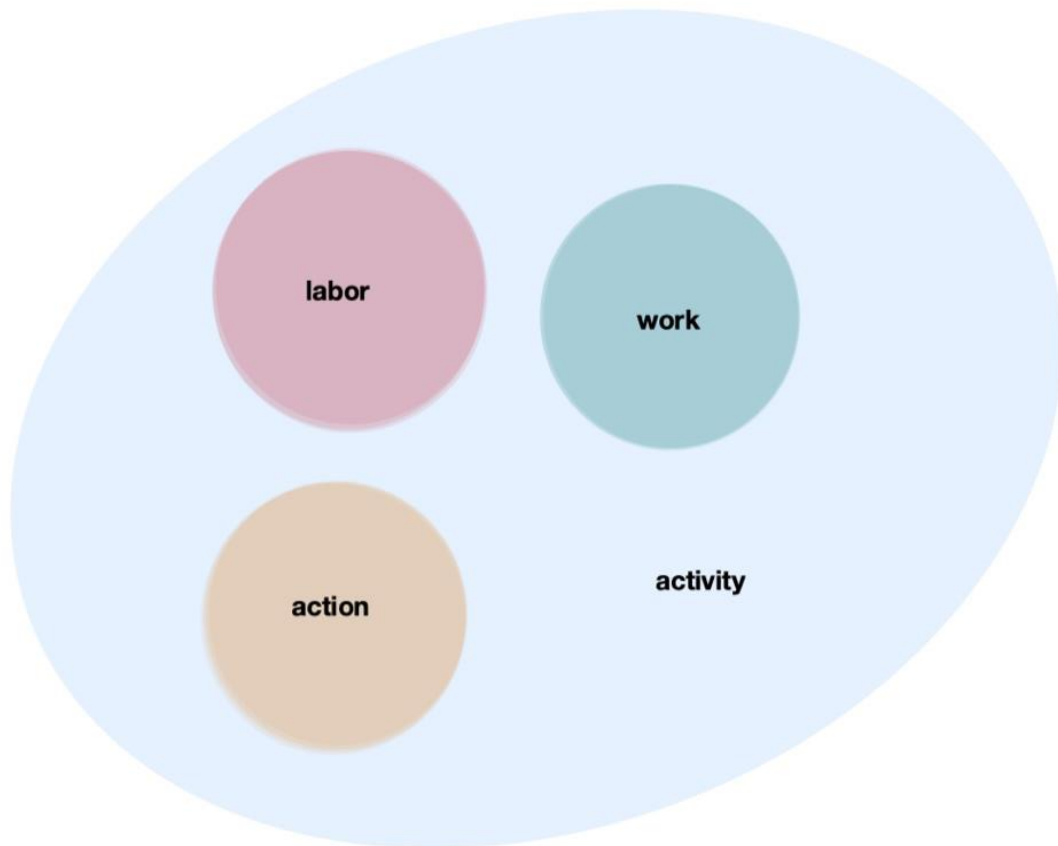


Figure 3

I suggest a different structure for the concept of work. (see Figure 4). The activity set consists of subsets of *toiling*, *creating*, and *social significance* (not equal to *social position*). Each of the three subsets can be value-creating, which is relevant to the economic perspective of UBI. Unlike Arendt's, this concept of work represents the intersection of all the three subsets and should necessarily contain their elements.

Thus, I argue that the concept of work must contain the following criteria: work is a conscious activity – bodily or mental. Work is part of life, associated with work effort, but not the entire process of life. Work is characterized by creative power. Work is necessary related to political relevance and social significance. My concept of work as the intersection of three subsets — *toiling*, *creating*, and *social significance* — corresponds with these parameters.

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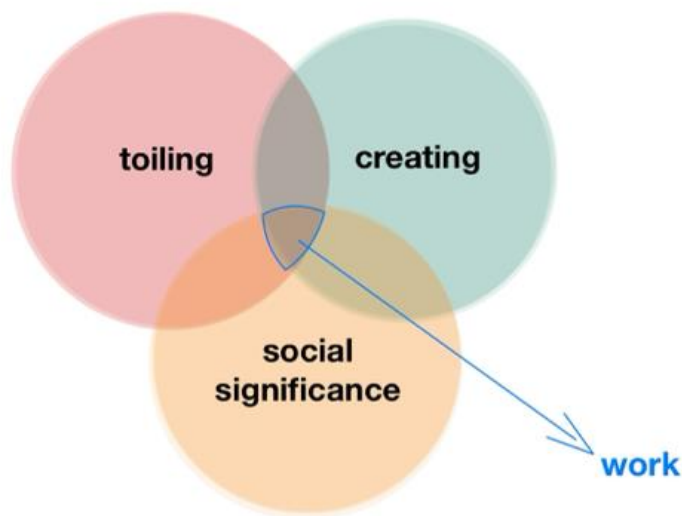


Figure 4

Without considering the mental level of work, the concept would describe only production-oriented processes. Even in the production of machines for life maintenance, intellectual labor is used extensively, so this production can hardly be described as a purely manufacturing process. According to Arendt, neither *work* nor *action* describes the intangible goods that companies like Facebook or Google produce, even though this production is the source of livelihood for many employees of these companies.

From this point of view, Arendt's concept of work remains incomplete as it does not consider the mental level and therefore has to be extended by other necessary conditions: creative¹⁸ power and social significance. There is no terminological confusion where the "new work" can be understood as the old arbitrary *activity* containing all three components — *labor*, *work*, and *action*. Nor is this a matter of *producing* and *acting* being not opposites but components of labor, although it constitutes a crucial difference between Arendt's and my work concepts.

3.1 Is Labor Suffering a Constitutive Criterion of

¹⁸ "Creative" here does not only mean such creative kinds of activity as painting, dancing, or writing. "Creative" stands for an impulse to bring something new into the world, for the creative power of activity. Hence, creating aspect describes here the creative power of labor.

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Work?

Now, let us consider the pair of terms *toil* and *create*. *Toil* includes the hard work component, physical bodily strain, and effort. *Toil* describes the subsistence level — we must make an effort and earn a living. *Toiling* is synonymous with such notions as straining, suffering, hard work, and drudgery. *Toil* can be unconscious, spontaneous, or purposeless. It is more related to automatism.

On the contrary, *create* stands for the process of making, which includes both the production process itself and the intellectual work. Naturally, some effort is necessary for the production process. *Creating* is a part of life but not the whole process of life. It is consciously, intentionally, purposefully, and creative. I want to emphasize here that under “creative,” I mean not only “creative activities” such as singing, painting, or music producing but, generally, the power of activity.

We must separate labor suffering from work effort. Since work effort means the necessary strain to achieve a particular result, labor suffering is linked with pain, stress, and physical or mental exertion. We can also use the economic term of labor suffering in the sense of giving up one's free time in exchange for payment. In this case, we have to ask: for what reasons does one give up one's free time? The most obvious reason is the need to get money for survival, i.e., subsistence level. Basically, an individual is forced to give up his¹⁹ free time. Is it not comparable to pain, stress, and physical or mental exertion?

So, now we can remove the labor-suffering component from the concept of work without touching the work effort. In this manner, we distinguish toil from create in the concept of work. While toiling necessarily contains labor suffering, creating includes work effort and the intellectual component that can be creative under certain circumstances.

What role, then, plays the concept of animal laborans? The times of hard-working men are gone. It means that the hard work of the present day cannot be compared to what it was in ancient times. Indeed, we have professions demanding hard physical effort, but in modern industry, a significant share of such labor has been delegated to machines and robots. There are no reasons to force humans to work so hard — outside the framework of Heidegger's *Technik* dealing with the reduction or

¹⁹ For simplification purposes, if unrelated to a specific person, the pronoun “his” will be used in a gender-neutral sense.

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instrumentalization of the person.

Job stress is a major labor-suffering factor today. Job stress has increased in the past ten years.²⁰ Employees spend more than half of their lifetime at their workplace. Job structures time, enhances the social horizon, involves people in collective goals, conveys social status, and forces activity. Job is the first of the top 5 stressors named by respondents. The main job stressors are too much work, deadline pressure, and a hectic atmosphere. Note that non-working women are as stressed as working men, on average. According to the TK study, most job stressors are related to the organization of the workspace and work design. The employees themselves cannot affect such factors as work volume, deadline pressure, disruptions, information overload, inadequate working conditions, vague instructions, poor ergonomics, and too little room for maneuvering. A comfortable work environment positively influences the staff's health status and the productivity and performance of the company.

Why is this important? Because in the concept of work as toil, job stress is part of labor suffering and, thus, belongs to work. In the revised concept of work — work as creating — there are no reasons for labor suffering, in general. Work as creating corresponds to both the human need for action and value-creating and socially significant activity. All aspects named by respondents as the major stressors can be eliminated. People should rethink the format of modern working on different levels. Individuals can manage such stressors as constant availability, organization of traffic, or household workload. Work volume, deadline pressure, or working conditions are under company management's control. Changes in the current working environment, working conditions, and ergonomics demand political will.

We have seen that while value creation and effort remain the necessary work conditions, they do not constitute a sufficient condition. An effort is connected with work since it belongs to any action. Consequently, physical effort in the sense of 'hard work' or 'drudgery' cannot be used as a gauge because, in the modern world, physical work does not compare to that in the past and has been increasingly replaced by automated production.

4. Conclusion

²⁰ (Techniker Krankenkasse, 2021)

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Although the working concept of UBI might solve many problems in the modern world, the theoretical concept of work that is fundamental for the success of this project needs to be updated. The revised one needs to describe and explain the modern format of working.

Exploring the pairs of terms in several languages has shown two different semantical levels of the concept of work. For didactical purposes, I have introduced two terms for these levels: *toiling* and *creating*.

In the theoretical retrospective, we have seen that Arendt's concept of work is the closest one to the modern understanding of working. Her anthropological concept of human activity clearly distinguishes between labor, work, and action. Nevertheless, we cannot use Arendt's terms because her concept is incomplete. The phenomenon of work occurs in two areas and on two levels - a life process and a social process, on the mental and physical levels. The mental level is missing in Arendt's concept of work.

Representing the concept of work in the form of sets and subsets, we see that Arendt's concept of work is one of the subsets within the activity set. Arendt's labor describes only the toiling level and excludes any possibility of creating.

The new concept of work must be defined as a conscious activity – bodily or mental – as part of life, associated with work effort, characterized through creative power, and containing political relevance and social significance. My concept of work as the intersection of three subsets — *toiling*, *creating*, and *social significance* — corresponds with these parameters.

One benefit of such extension is that the concept of work now embraces both the mental level and the opportunity for freedom, at least as a free choice of activity. If work is one of the natural human needs, it loses its claim as a moral obligation. Work is a voluntary action without force and pressure.

In addition, the new concept of work separates the labor suffering from work effort and eliminates the former from the concept of work. As we have seen, the revised concept of work as creating is more suitable for intellectual work, a significant part of modern production.

The revised concept of work as creating allows us to rethink the social prestige of all professions and the concepts of income, property, hobby, leisure, and others. I cannot predict how it will be changed and what the consequences will follow. There is an issue for the subsequent research.

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