

A Brief History of Creative Work and Plutonomy

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Rethinking the Modern Thought-History
of Work and Life



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*For the fond memory of my father who
worked hard for finding work for others*

Preface

When reexamining, the contemporary history of thoughts relating to “work and life,” we can clearly find that there is a steady decline in appreciating the significance of creative work in comparison with the earlier periods of our current civilization. The natural bond that existed between human “work and life” is now being threatened by plutonomy in the twenty-first century. Plutonomy means the control and rule of the financially wealthy, whose wealth is being appreciated and valued as the supreme against every other human attribute, especially work and life. The thought-history of “work” shows that the makeup of creative work is, a unique human trait, helping humans to build up the civilization in the present form. We can see that whether we revere or not, our “being” in the world is supported by certain cardinal ethical virtues. Those ethical values are the reason why life in the world is appreciated and valued for the last few millenniums, where humans could have lived with a sense of being protected in the world. Nevertheless, with the incursion of plutonomy—the rule of the wealthy—into all aspects of life is offsetting the protection of ethical and moral values that we have taken for granted since the dawn of our present civilization. Here, I argue that the developments of those ethical values are directly connected with human intelligence and rational faculties formulated out of *creative work*. Anthropologists claim that current human species, the homo sapiens, incidentally developed a *complex body-brain system* that helped us to behave differently from other living beings in the world. We can see that when we create things, we use a complex and delicate mechanism of *hand-brain faculty*.

Now we have technologically enabled systems controlling, watching, constraining normal human activities by installing fear and scare in an unprecedented level. If the current trend continues, our mere expectation that we could find eternal solution to all human problems by creating huge financial assets would land us in a world, where we may not be pursuing any of the cardinal ethical values founded on virtues of truth, goodness, harmony, consciousness, being, unity, etc., influencing dynamically our lives. Contextually, we may only use them as talking points. The protective structure of those values is founded on a deep respect for the nature’s providences. Homo sapiens could build the present civilization by using the faculty of intelligence. This special human trait should have formed out of using creative

energy by imbibing knowledge from creative work. The conception of metaphysics and ethics of Aristotle should have originated after valuing *creative work* and how creativity shaped up our intelligence (*nous*), and the logical, rational and linguistic faculties (*logos*). The virtue ethical system that we value as the foundational value is formed out of *creative work* imbibed from a system of *body-hand-brain complex*, which Aristotle conceived as *eudaimonia-arete*. However, now we disregard the value of creative work as being alluded in the original Aristotelian philosophy. Aristotelian philosophy is the foundational thought behind our political, economic, and sociological systems, where Aristotle used *eudaimonia* and *arete* to explain the purpose of life from the individual perspective to all other levels of collective systems such as community, nation, etc. The virtue-based ethical practices we uphold are directly connected with creative work, because the creative energy we harnessed through work helped us to pursue life even with all difficulties with the help of ethical virtues.

Aristotle's ethics on virtues is not instructive but happens innately when activating the internal ability of the human soul to generate spiritual flourishing (*eudaimonia*) through virtuous actions—creative work (*arete*) that would lead one to the realm of heavenly virtues. The complex system developed by millenniums of evolution of the body-brain system (hand-brain faculty) enabled humans to survive successfully by challenging the odds of the living world. Such a faculty that could experiment the odds of nature, and find solutions by using intelligence is not available for other living beings: Animals should submit to the adverse forces of nature, because they have neither a faculty of intelligence, nor a faculty for logical thinking. The fundamental human trait to use *episteme* (knowledge) and *techne* (craftmanship: artistic skill) emulated from the effective use of hand-brain faculty.

But today, the ghost of plutonomy is chasing us into some unchartered territories. Since the life of a human personality is not eternal, we cannot outstretch ourselves beyond the limits set by the nature, we can use intelligence to live within those limits as living beings. Nevertheless, our expectations, under the sway of plutonomy are unexplainably unrealistic and outrageous. Under plutonomy, we are allowing a small portion of the wealthy—plutocrats, for dominating the wealth of a nation with huge and astronomical sums of monetary wealth, and at the same time, denying majority of people to earn a living by utilizing their creative skills. According to Aristotle, the wealth of a nation belongs to the smooth conduct of the lives of all its citizens; that is why we created ethical value-based legal and societal systems to support the smooth conduct of life and taught people to follow them with due diligence. In the ancient world, systems were created for protecting the ethical values of truth, goodness, being, etc. The constitutional foundation of our political systems is founded on virtue ethics emanated from *eudaimonia and arete*. Now the political system is not founded on the constitution of ethical values, but making those constitutional values to be controlled by a financial system created under plutonomy for watching and supervising the entire system of civil administration. It is applicable to all systems such as democracy, communism, socialism, constitutional monarchies, constitutional republicanism, or tribalism. The monetized and financialized wealth has a magical power to attract anyone into its gambit. Now

under plutonomy, there is plutocracy instead of democracy, plutocrat control wealth instead of traditional capitalists' or socialists' control on creation of wealth and its management. And now we have precariat workers who do all kinds of jobs as part-time contract workers, by brazenly declining the rights of creative workers who could have enhanced their life by activating the *hand-brain faculty*. The changes in perspectives have happened because of the mechanization of everything that has been happening since the modern period (circ.1800). Plutonomy now propagates that human involvement with work is not necessary that AI-controlled systems can create things abundantly for everyone to enjoy life as much as they could. I attempt to discuss how human life may struggle to find a place under such a system.

This book followed Aristotle's philosophy on how humans use reasoning and intelligence for formulating thoughts that could discern eternal ideas from empirical sources, and Aristotle cleverly conceived knowledge from the form of thought, with a deep understanding of humans' abilities. Thought formation is our single most significant ability. We can construct thoughts on the basis of true propositions to understand our true "being" that is naturally designed to be unified with the "qua-being". We normally call that as God that is ruling over all the cardinal virtues available in the world. We can understand only the ethical virtues through our thoughts and at the transcended realm God should be the "thought thinking itself". And the transcended virtues are eternal like the eternal thought of God. The transcended virtues controlling our thoughts are the virtues of truth, goodness, beauty, consciousness, etc., which is also known as God, Brahman, Dao, etc., for the last few millenniums of our present civilization. Because of the deep beliefs in to the doctrines of virtues ethics, we could live as humans, much different from our prehuman existence. We could challenge the traces of that prehuman species that used to appear as hate, anger, violence, avarice, greed, etc. It is very important for us to rethink on the thoughts that helped to create our civilization founded on ethical virtues.

As being observed by anthropologists that the present human species should have gone through millions of years of evolution to reach to the present form, from various other prehuman existences. According to neuroscientists, the human consciousness has evolved through 200 million years of evolution to reach to the present level of maturity. It is argued that *creative work* played a significant role in the development of human consciousness and the neural circuits that developed through the participation of creative work systematically. Our human nature is directly connected with creative work. If we decline the natural ways of brain performances by not allowing it to create a particular kind of neural circuit that defines one's personality, we may lose our human nature. We otherwise may instill fear, worry, and ignorance. If we deny creative activities, we may lose our logical and reasoning faculties and may be controlled by emotions and should be instructed for doing everything. We may, in future, have to accept an AI-controlled systems to instruct and manage everything for us. This would be a very fateful situation for us.

But, we can find solutions, if we reread classical philosophical thought that have appreciated creative work and the virtue ethical system helping us to survive as humans. This fact can be explained well, using Aristotelian philosophy on creative

work that goes through four stages or causes, where the final cause is metaphysical, yet leading to greater insights and discernments about the transcended virtues: truth, goodness and being, and the contours of which cannot be described by language; whereas, the other causes: material, efficient, and formal causes can be explained. Man (efficient cause) works on materials (material cause) based on an idea (formal cause) that is internally conceived as it is the property of the soul and tries to make the best usable products to protect us from the adversities of the natural forces. The formal cause is the thought that enables a person to create a thing which makes his life worth living as being conceived in *eudaimonia* and *arete*—by achieving virtuous existence with an evocative flourishing of spiritual feeling, for example, the spiritual flourish that a parent imbibes on seeing the faces of own children and the accelerating joy when one feels on accomplishing a task. Through the accomplishments of creative potentials, one receives *eudaimonia* which is the foundation of ethics in Aristotle’s philosophy. When we work efficiently with the inherent abilities that we are born with, we could further the knowledge in the form of thought and connect us with the eternal thought of the God—the thought thinking itself. In other systems of classical philosophies, creative work is duly revered like the Indians on Karma, Chinese on Dao, etc. I used those classical views on creative work together with contemporary understanding on the development of consciousness in creating a contemporary narrative on creative work in this book.

When we accept mechanization as the next stage of progress, we are not only declining people’s right to do creative work, but also creating problems in energy production by replacing human energy with the created artificial energy systems for doing works, leading to huge energy crisis around the world which would upset the natural energy balance of the earth, which is now coming out in the form of climate crises and also in the form of constant human struggles with the forces of nature. We are forced to live our lives without virtues and moral values. The present human civilization is protected by the contours of virtue ethics, but today, the sway of fear taking over our lives, leading to destruction and mayhem.

This book has two parts, one describing the sociological and economical aspects when we discard creative work as the method for keeping the social fabric of a society and give complete implementation of automation systems using artificial intelligence (AI). The second part is a review of the aspects of creative work that should have helped humans to exist within a virtue ethical system of being protected continuously. The first part tries to unpack the historical situations that has been developed since the advent of industrialization of the world that followed the methods of technoscience. This is based on the Marxian thoughts on the historical progress on “work and life,” from the preindustrial and industrial world order to the contemporary times. The postindustrial culture is again divided into Industry 1.0, Industry 2.0, Industry 3.0, and the progress of which into the Industry 4.0, would remove, the aspects of creative work from our lives, where the call is for the development of complete automation using AI technology that works on big data and nanotechnology.

The second part is a philosophical review of human civilization from the pre-human species to human world of *work and life*, where work played a significant role in shaping up the entire world civilization. And cogently argue that the denigration of human work could damage the human mind-brain complex which is the basis for humans to use their brains. Basing the neurological studies on this aspect, I tried to revisit the philosophical perspective on *creative work* from the perspective of classical Greek, Indian and Chinese philosophies where creative work and completion of it are the purpose of protecting the spiritual makeup of human life.

The working class under plutonomy is precariat—the working class who can do only part-time works or such unattached works with any enterprise. They are unorganized and hired on the basis of short contracts where the human rights for work and life are hugely denied. It is estimated that nearly 70% of the work force today live in precarity. In order to address the anomalies of plutonomy, this book offers no agenda or program. But the subtext of this work clearly says instead of forming policies aiding huge investments and interest-free supply of money for the plutocrats to run plutonomy, the people and governments should take policies that enhance all opportunities to do creative works, and then the society resurrects by itself from the draconian control of plutonomy and artificial intelligence. How that is to be done is a constant challenge before us. We also should understand techno-sciences are just a method that may aid us, but applying that everywhere is suicidal, as humans are not machines working on big data and artificial energy.

As I am not an economist nor a businessman, I had to receive relevant input from people who are, in the field of business, having direct knowledge in dealing with the current developments in the field of finance, economics, banking, manufacturing and production, etc. I was immensely helped by my longtime friend, from my school days, Prashant Sankaran who is a business consultant and activist who promotes employment generating ventures with young entrepreneurs. This work is deeply indebted to his ideas and suggestions. The wealth of information I received from various personalities about the current situation in the field of business and finance is what made me to think about “creative work” seriously for discerning it philosophically; to mention a few: Mizugu Fukuroi, Loren L. Bundt, Toshitada Matsui, Hiroyuki Osumi, Willy Toko, Prasad Menon, Walter Kasmer, Patricia Oliver, Anil Thekkepat, Marie Helene Lacroix, Gyorgyi Kolossvary, Paulson Mittathani, Eve Silvester, Nishiyama Keishiro, Hybeen Thomas, James Kurian, Tamiko Hanaoka, Naoyuki Ogi, and Vinu Prasad, who spend their valuable time sharing their thoughts with me by discussing various connected issues with “work and life” in our contemporary times. I wish to thank my wife Yuko Fukuroi for keeping me together all these while with her matured and clear thoughts and my deep thoughts of reverence to my mother who was my first teacher and guide. The seed thought that has grown into this book form was sown by my father Varghese Mittathani who showed me with his own life, how work can shape life for himself

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About This Book

Plutonomy today is upsetting the synergic relationship that existed between wealth creation and wealth distribution. This book argues that creative work should be used to re-establish that synergic balance. The wealth distribution gap that exists today is making almost everyone with no access to wealth. And significant majority are living in precarity that of not having enough employment and enough income. In the dialectics, between plutonomy and precarity neither could achieve any virtuous purpose of protecting life well. The use of artificial intelligence would further complicate this situation. As for humans creating things using the complex *hand-brain faculty* is a gift of nature, like dogs use the faculty of superior smelling, bats depend on the inherent superior listening, or elephants have the powerful protecting trunk. We humans built our present civilized way of living with the expeditious use of the complex *hand-brain faculty*. Metaphorically, plutonomy of today is a black hole that could swallow up everything into its deep obscurity.

Part I discusses the historical dynamics of plutonomy—the norm of the wealthy where an active dialectic is being developed between plutonomy versus precarity—being in a state of insufficient *work* and income to support *life* where the work of artificial intelligence is the synthetic unity.

Part II discourses the paradoxical plutonomic world system from philosophical perspectives for reexamining the importance of *creative work* in creating an organic system of ethical and moral virtues. In the postmodern world order, that system is getting replaced by the norm of the plutonomy.

Introduction

Creative Work—Hand-Brain Faculty and Plutonomy

Doing work by hand with a control regime of the mind-brain faculty should be the main aspect that helped the development of our civilization supported by ethical values. *Creative work* helped us to continue following a definite culture and tradition for the last few millennia. The natural development of a hand-brain faculty should have developed and prospered, when humanity learned to use hand tools for creating things using inherently formed and flourished creative skills. This had organically enhanced the mechanism of body mind involvement through a unique system—the *body-hand-brain complex*. And this faculty matured into a system that helps humans to think and use knowledge. Because of the *hand-brain faculty*, humans learned how to survive by making usable things and also learned how to use the faculties of knowledge, intelligence, and reasoning. This ability is uniquely human. With the efficient use of such a faculty, the humanity has generated a system of values that we revere as ethical and moral virtues for being protected safely with our life on earth. We naively thought that those virtues are given and being controlled by some transcended “divine providence,” existing at a higher dimensional realm, watching and controlling, and always protecting us. But, we also know that such an all-pervading providence would have a deep subjective side, reflecting the transcended heavenly virtues in our inner being as consciousness—the inner knowledge. The *inner being* is supported by ethical virtues, and by following virtues we could connect with the *qua-being* understood as the dominion of gods.

But the knowledge about such a system of virtues is revealed to us through *creative works* by appreciating the creative skills embedded within us. The human nature is founded on knowledge based on virtues—the true knowledge, acting as the inner light, removing all human ignorance and fears, giving us a feeling of goodness, truth, harmony, being, justice, etc., and helping us to live harmoniously by agreeing with the forces of nature. The creative skills—*techne*; the ability to use intelligence and reasoning to form knowledge structure—*episteme*; and the

synergies of these two inherent abilities should be celebrated as the foundations of our present civilization. The ancient Greeks venerated creative skills, *techne*, highly: the inherent human faculty enabling us to be artistically creative—the craftsmanship. We can argue that such artistic skills are evolved with the complex functioning of human *hand-brain faculty*. The history of the complex hand-brain faculty and the importance of creative work are worth reviewing for understanding the problems of the twenty-first century. We discard those skills as worthless when we use techno-science indiscriminately everywhere.

The prehuman life should have struggled to survive in a world that was enclosed with deep darkness of ignorance and fear. That virtueless existence prompted humanity to function under a different regime of the mind-brain faculty that prompted the feelings of hatred, anger, fear, revenge, etc., leading to violence that was aggressive and deadly for own survival. Thus, the prehuman kind should have obliterated under the sway of ignorance and fear. The homo sapiens, that makes the entire human species of today, had a fundamental trait that used brain creatively with the agile and calibrated functioning of the hand-brain faculty. When humans learned to create things, they created a virtue ethical system understood as truth, goodness, unity, consciousness, harmony, justice, etc. The homo sapiens built our contemporary civilization by using the hand-brain faculty. We today consider those virtues as the God's true being and revere and appreciate them highly. We believe our internal faculty, soul, is controlled by the virtues of heaven—the world of Gods. We understand about God only through the discernment of those ethical virtues in our living world. But, now we do not appreciate the role of the hand-brain faculty as much as we did before and also the knowledge developed organically for protecting our lives with the cover of ethical virtues, since the beginning of our human civilization. Unlike prehuman species, humans have another inherent ability to use knowledge (*episteme*) from sense perception. It is like *techne* (the artistic skills) worked in a synergic manner that helped humans to create a unique system of living, where we value and appreciate virtues that is supported by knowledge from creative skills.¹ Indians call this as the realm of *karma* (*techne*) and *jñāna* (*episteme*) that make human life different from other living beings. And the Chinese use the term, *Dao* to revere the synergic relationship, for showing its inner dynamics.

Notably in the twenty-first century with the emergence of plutonomy and the use of fully automatized AI systems may obliterate, our natural ability to do creative works. The demotion of the hand-brain faculty makes us to decline the importance of the cardinal virtues of truth, goodness, being, consciousness, etc., the values that protected our lives comprehensively thus far. We discern today the realm of those virtues as the “providence of God,” or “providence of nature,” which we can discern only through *techne* and *episteme*, and by establishing its synergic unity. If we fail to appreciate creative work, we may not be able to survive as humans by

¹See Essay on *Techne* and *Episteme* in Stanford Encyclopedia of Philosophy <https://plato.stanford.edu/entries/episteme-techne/>.

receiving protection from those cardinal virtues. As a result, we may be pushed back to live in the kind of prehuman existence or to live in some kind of virtueless scary pitiful life style of some kind of posthuman dystopia.

Wealth Distribution Through Creative Work

Today, people may wonder why China made an 8851 km wall (including ruined parts the Great wall of China is estimated to be originally 21,196 km long);² or why Indians in ancient times built such artistically elegant temples and structures like Ajanta caves or even the Taj Mahal in the midlevel India; or why the cathedrals under the Holy Roman Empire, or the mosques in the Islamic world were all made by appreciating human creative work as the fundamental trait. What was the purpose of such extravagant display with the cost of huge spending of wealth and manpower? We think today that our ancients feared some trivial things, and out of their blunt resolves to eradicate those fears, they created those mammoth structures, on the basis of faith, not on the basis of a rational understanding about the true being of the worldly life. They would have ruined wealth and drained the valuable resources of a country that should have been used otherwise for improving the lives of the people. We also think that willfully an elite class manipulated the people's ignorance and fears to alleviate their own fears. And, we take today the ancients' view of life as an example of the idiosyncratic attitude that was the trait of life in the ancient world order.

But when we observe such acts carefully, with a non-judgmental mind, we may find a different kind of sound reasoning that substantiates all those acts. Such activities should have a strong economic side that our ancients have used for evolving prudent systems for dividing the nation's wealth by offering work to everyone, so that everyone can earn a living by appreciating and enhancing their inherent abilities. This would further help to generate more wealth for providing better and richer lives to all. Appreciating and respecting the "divine providence" are the duty of each individual and when each could do creative work by activating the hand-brain faculty, which is the best way to keep people happy and contented. And a system for the division of labor developed for dividing the wealth of a nation to the different layers of society. Otherwise, people who do agriculture, or those who make cloths and utensils, or those who make houses may have some work occasionally, but unless their skills are not updated and appreciated, nobody can use their services fully well. A large section of people may not do any work at all, and therefore no access to any kind of wealth. If such big projects are not available, the wealth created through agriculture, trade, etc., would not reach to a large section of people. Unless people have not given opportunities to appreciate their creative skills, they may not be able to realize the spiritual virtue, *eudaimonia*—happiness,

²See Article on Great Wall of China in Encyclopedia of Britannica: <https://www.britannica.com/topic/Great-Wall-of-China>.

human flourishing, etc. The Greek philosophy is founded on virtue ethics with the conceptions of *eudaimonia-arete* and can be realizable through engaging in creative work. And if the works are monotonous, repetitive, boring, and lacking any kind of creativity, people may lose intrinsic interest to live a life. The reasoning should be that by encouraging creative work, a ruler could distribute wealth justifiably, reasonably and sensibly, in order to benefit everyone, and also could generate enthusiasm and motivation to people to live their lives well with the flourishing of virtues everywhere. The major duties of the ruling systems should be to find a way for a justifiable distribution of wealth and to help everyone to live a happy and prosperous life.

The 21,196 km-long Chinese Great Wall was built over a period of nearly three millenniums by different dynasties for protecting the borders from the invaders. And those walls are huge structures, using substantial manpower, built by using technology developed over such a long period of time. In other words, those were huge infrastructure projects that did provide jobs to millions of people and helped to ensure the distribution of wealth justly and sensibly. Because of such efforts, various other developments in technological innovations had happened that aided human creativity substantially, making Chinese civilization a marvel in the ancient world. In the ancient times, wealth creators were a few farmers, artisans, and traders, but the created wealth is normally being stacked up with those who had close proximity to the process of wealth creation and control; and the others were disenfranchised and should have remained poor and died in poverty and deprivations. The excess wealth also was given as tax—protection money to the kings, who ensured smooth creation and protection of wealth in a particular country, but that wealth never would have reached to the entire population. In order to keep the people's life being protected with wealth, distribution through a justifiable way was necessary, the rulers who created big projects had ensured the same, so that everybody could get an access to the wealth of a nation.

The creation of a temple ensured prosperity for a king and his people who built such magnificent structures in ancient and medieval India, because the building process that lasted for over a period of time ensured wealth distribution to the rest of his population like sculptors, metal workers, masons, carpenters, traders, healers, etc., who formed a large part of the population. And since the wealth distribution was ensured, the wealth creators could get more enthusiasm to produce more as the market for the produced goods was guaranteed due to higher purchasing power of the entire population under the rule of a king. The ancient society showed due reverence to human labor and appreciated it greatly where work was rewarded in different ways. Though some kind of social security was ensured for the most disadvantageous section of the society, the rulers always discouraged what may be termed as rights for getting access to social security as a fundamental right. But every able-bodied man was encouraged to do some kind of work, which a prosperous kingdom carefully creates in the peace times. The systems in the ancient world order were based on an agricultural-based social systems prospered with an industrial economy supporting it. The circulation of money was also minimal but the produced wealth and services moved around organically. A kind of division of

labor existed in all ancient societies that ensured wealth distribution to almost everyone. The caste systems, that existed in the regions that followed Chinese and Indian cultural space, were meant to ensure such an organic distribution of wealth. Nevertheless, due to the constraints in ensuring wealth distribution, caste system was discarded during the advent of modern industrial economy.

Demotion of Creative Work in the Techno-Scientific World Order

Human involvement with creative work using the hand-brain faculty began to change, since the time of Eurocentric scientifically motivated industrial revolution started to find a domineering place in the human society. This phase of human history replaced creative work, phase by phase with machines, for making production in huge quantities to support a growing population. As a fall out, creative work that had highly appreciated human *hand-brain faculty* got demoted substantially leaving humans to do work only for money. Progressively replacing the natural hand-brain system with machines was the foundation of the industrial revolution, and at different phases of industrial revolution, human creativity had been devaluated from doing work, for making machines to do most of the work activities. The machines exactly copied the creative procedures of the human hand-brain faculty and executed work quickly and efficiently. This method helped to mass produce goods in huge quantities. This phase of human history revolutionized life significantly leading to a new kind of understanding about human life on earth. The new era that started has reduced the importance of human *hand-brain faculty* in the creative process in the production of goods and services. The human hand become an appendage to a machine-dependent work culture. Human hand only helped the machine to perform well, where the human creativity remained dormant and unused.

Since human hands become a mere addition for making the machines to work properly, human brain-mind—consciousness becomes inactive and fallen incessantly into the grip of fear and ignorance, as no knowledge discerned from creative work that supported one to find a virtuous life through spiritual flourishing and happiness. However, the efficient methods of science and technology helped to make big market and high returns to a few countries that engaged in manufacturing of goods using mechanized systems. This production method left behind a vast number of people in poorer part of the world, not only just unemployed but creatively worthless also. The countries that engaged in high quantity production using machines received high returns and unusual prosperity for its people. The division of haves and have-nots created a very difficult situation in the world that lead to revolutions, wars, etc. And also, industrialization together with colonialism flourished immensely as industrialized countries needed resources for their manufacturing centers to grow in production as well as new market for the mechanically

manufactured goods to the native populations in the colonies. People who followed the tradition of receiving wealth coming to them by the way of work became slaves of machine-controlled systems and had to live in poverty of being in scarcity of not having enough, which is known as *precarity*. People learned to depend on charity if they find no work. Social welfare schemes based on charity from the governmental or non-governmental sources are now spoken about, in a world where mechanization using artificial intelligence (AI) is becoming a huge reality.

At the time of first industrial revolution, those western monarchies like Britain and France could flourish due to the availability of cheap resources and labor from the colonies and could again resell the manufactured goods to those workers and others in those colonial countries. As for the colonies, the postindustrialized world order was a period of darkness with reprehensible control and repression that left a vast majority into poverty, social decadence, and precarity. The colonies were administrated by trading companies, similar to the British East India Company, with a military and logistic support from the UK. The military not only had engaged in trade, but had also created a structure of domination that vehemently controlled the civil administration of each colonial country with a kind of draconian control through the military garrisons, for feeding fear and scare in the colonies. At the same time, the economic system that existed in those colonies had to compete with the western industrially manufactured goods that made the ancient manufacturing system to fail miserably. This was true for India, China, and many other parts of the colonial world. For example, in India the traditional handwoven cloth industry was replaced by machine made cloths from Britain. That was the demise of the traditional systems that survived based on valuing the *hand-brain faculty* helping humans to survive living good lives for millenniums. In such traditional industries creative work, with the support of the hand-brain faculty was the core of production method supplying sufficient goods to the local population, where such systems survived giving a kind of purpose and meaning to life.

Science coupled with technology began to control almost every aspect of life. Techno-sciences were the strongest weapon that has used for destroying all kind of traditional local economic management systems around the world. Poverty ensued in countries where colonialism thrived. But colonial system ensured high paying jobs to some who could control the wealth in the colonies. They measuredly suppressed revolts and uprisings by the use of excessive military force. Colonialism and techno-sciences destroyed economic systems that existed in the colonies especially in the non-western world. In this period, the wealth distribution become corrupt and illogical, and a lot of people lost their economic freedom even in the colonial countries leading to violent revolutions. The replacement of human hands in production with machines had made sure that the system would follow a regime of unequal distributions of wealth. Colonialism made the First Industrial Revolution possible, and also it gave rise to a society which was unequal in more than many ways, opening a huge highway for the communist movements and other revolutions. The inordinate accumulation of wealth into the hands of a few had led to wars, especially the European wars, ended in World War-I and World War-II.

The Second Industrial Revolution after the World War-II, used active mechanization, and high value production became the norm for all human activities; various systems were developed on the basis of this norm. Philosophers and thinkers almost accepted scientific knowledge as the only acceptable form of knowledge and all other systems of knowledge were ridiculed and relegated into the status of the primitive subaltern knowledge, against the high performability of the western scientific knowledge. The western philosophers truly thought that the scientifically literate would be inching toward perfection in all aspects of life and that intellectual strength could liberate the entire world of humanity toward more freedom. So, they brazenly promoted, their methods and thoughts, to everyone around the world. But, the scientifically minded philosophers and thinkers, following the views of the classical thinkers, especially from Greece, thought a single theory (thought) to explain everything can be made using the scientific rationalist methodology, but they could not find any one theory—a theory of everything—in this regard yet; instead there are innumerable number of theories vying for filling the place of a single theory. In the Greek classical tradition, Aristotle defined God as the “thought thinking itself”.³ Here it is clear that with the available sources in the world, we cannot make a thought that is equal to what is implied by Aristotle as God, which is transcended, so the form of it is unclear. The philosophers and thinkers then turned into creating ideological systems to replace the supremacy of God—the thinking of thinking.⁴ The ideological systems that have developed since the modern period competed with each other to fill the single thought in the philosophy of Aristotle.

The ideological systems needed control on the people, so that they fall into the strategy of following the singular system that implicitly act as a theory of everything or the thought that represents the transcended God. In the modern world, the optimization of the control mechanism became so prevalent everywhere using scientific methods or applying scientific reasoning. It was similar to the time of the Holy Roman Empire in Europe or of the Islamization of Asia and Africa, either accept the authority of those ideological systems sanctioned by the religion, or face severe wrath and impervious isolation. The modern scientific systems also started to propagate scientific reasoning and judgments as solution to face all the problems of the world. The world in the first and second industrialization period were run by ideological systems. All those systems, capitalism, socialism, communism, democracy, liberalism, and religious doctrines had created some kind of ideological space and exercised control on people. In this period, the use of hand-brain faculty in work was limited into some small pocket societies, in the remotest regions of some countries, where modernity had not yet reached. The value of their skill was not appreciated and should have to give way to the products made by high technology. A kind of struggle started between people of those regions, where colonialism and modernization devastated normal life due to technologization of

³Varghese (2020), p. 28.

⁴Aristotle (1941), p. 991.

everything. As a solution, instead of retracting, the world community reinforced more effective high technology for making life better for those people. A lot of people lost their access to wealth, because of the lack of opportunity to do some work to live a normal life. The common people from the poorer part of the world become a source for cheap labor for doing all kinds of works, in factories and construction sites of rich countries, at very low wages. During the second phase of industrial revolution (Industry 2.0), there was a mad rush for getting jobs and getting money for bettering the life situations. Money became the most effective driving force that directed human life hugely. Human creative work and the skills that are a product of hand-brain faculty's involvement in creative work become an object of analysis and study. Careful scientific study of creative work helped the postmodern world to create mathematical models and structures that made the mechanization process very efficient. The systems thus created have adopted Aristotelian logical tools to create theories, overlooking the fact that Aristotelian theories have transcended metaphysical connotations, but their effort to evolve a theory of everything—a theory of all the theories—failed miserably. A new kind of system began to develop around the world, which aimed at developing more and more wealth, so that the wealth can be distributed to everyone. The seed thoughts of plutonomy—the norm of the rich—began to take shape up progressively from this thought.

Plutonomy is a reinterpretation of capitalism that was founded on the doctrines of protestant Christianity, where a true Christian should act as an agent of the God almighty, doing the God's work of providence, by giving a kind of sustenance to everyone to live in this world. This was given as an impetus to capitalism in the agrarian cultures when Martin Luther initially introduced this ideology. The agrarian tradition could somehow accommodate hand-brain faculty's involvement in the creative process. But, when the industrial revelation stated with huge production systems, the unskilled—workers who cannot use technology got marginalized and neglected. In order to protect the rights of the unskilled proletariats—common unskilled workers—who could claim very little or nothing to live on in the hugely industrializing western world. This aspect of worry gave impetus to the rise of the communist movement with the adoption of Karl Marx's communist manifesto as the guiding document for the communist movement. Communist movement proposed the control of the wealth not by individual entrepreneurs or companies, but by the communities and the state. But, this ideological assertion was a direct confrontation with another ideological system, capitalism which promoted the values of entrepreneurship and the creation of middle-class values, for fueling a free market economy.

Both the systems followed scientific and technological mode of production, but on the distribution side, communism showed more leniency toward the poor working class; on the other hand, bourgeois capitalism brought skills from workers with little monetary rewards. But most of those skills were not by appreciating the hand-brain faculty and creative work, but by the ability to apply the technical skills. The countries that had high technological know-how began to amass a lot of wealth but a lot of other countries, which is known as the third world, endured huge

poverty and backwardness. The industrial progress happened basically with the countries of the Organization of Economic Co-operation and Development (OECD), or the developed countries. The wealth began again to be accumulated in those regions of the world and they wanted to invest their wealth into the poorer part of the world, which caused the generation of a new industrial revolution (Industry 3.0) starting from 1980s. Notably, this period was dominated by information technological systems, which created a kind of magical spell on people especially concerning space and time. The systemic change helped the wealthy in the developed countries, to invest their wealth almost everywhere. A new class of wealthy people began to appear under the system of plutonomy, which redefined the entire system with financing, began to act like an industry replacing the existing systems strictly based on production and consumption. Soon the world economic control moved into the hands of the financiers away from the hands of manufacturers and distributors. During this time, manufacturing was only becoming a prospect and possibility for the financial industry to circulate the monetized wealth into places, where finance could find new avenues for use. The financial industry began to form its own course, which required more areas for investments, and now it used up all avenues to flood their money, and it is inevitable for that industry to have new avenues for investments. And we are now in the beginning of Fourth Industrial Revolution, where we are expecting to use artificial intelligence and automatons fueled by big data, to displace all human involvement with work and the use of hand-brain faculty in production. The erstwhile bourgeoisie in the capitalist world order is now being replaced by plutocrats in the plutonomic world systems. The democratic movements in the capitalist system are insignificant and can be used in the nominal sense, but the real controllers of the political systems are the plutocrats, and plutocracy is what is going to rule the system effectively. And precarity of human labor would become the norm for the working class. Precariat or part-time or contract workers are the ones who do almost all the works. And together with economic insecurity hand-brain faculty's involvement with work has become irrelevant and insignificant today. In executing a work, one needs not to use *techne* (craftmanship) at all, but *episteme* (knowledge) provided by AI systems would be used everywhere. Thus, human direct involvement with nature is getting obsolete progressively and becoming less human gradually.

When the scientific revolution started, the world was looking for clarity and certainty through the methods of science. Everything in the conceivable phenomenal world was needed to be objectified for making its particular method of analysis workable. Pure materialism was possible only through proper adaptation of scientific philosophy in a rational framework based on the rules of science—pure objective analysis. Philosophy in the modern and postmodern world accepted only scientifically sourced objectified knowledge and the source of knowledge and theoretic judgments. Pragmatism with the scientific analytical method had optimized everything, in the world of experience, to become the most acceptable method. And it is the center pillar of all philosophical and academic activities of the post World War-II era. Almost every aspect of human life had fallen into the narrative structure of *techno-science* and also into the structure and style of

industries, such as production, marketing, distribution, and monetary returns. And the economy began to be taken over by the financial industry, where all economic activities were turned in to be a part of the finance and investment methods generated by *techno-science*. Securitization of all available wealth turns them into tradable financial products that can be sold in the market and gain high returns. As and when money supply increased, financial products began to attract high returns everywhere, and the new wealthy class—plutonomy—thrive by doing the trade of the financial products. The production system that should have been an important aspect of economy become strained hugely and also become an area where financial industry can use, as just another area for circulating and spreading their wealth. Wealth distribution that happened through work has hugely strained in many developed countries where globalization of production was the new norm. Since wealth distribution is so difficult through providing jobs, family, society, and country have to face new realities, where human creativity, in executing work and gaining some respectability, ceased to exist.

The world that followed the new normal of plutonomy—the norm of the wealthy—began to search for newer methods of wealth distribution, because human involvement is necessary for the wealth to gain some respectability, otherwise it may be insignificant like the huge wealth somebody gained at a casino. It can only be noticed when the casino gambler shows up his money in public by buying up things everywhere. Unlike the wealth creators at the time of First Industrial Revolution, who had complete control and knowledge about the wealth one owns or manages, the plutocrats have no clear idea about the invested wealth. And the quantum of their wealth is so profound that it is difficult to keep track on everything easily, even with a technologically enabled information system constantly tracking it. In the threshold of Fourth Industrial Revolution, the plutocrats may institute an artificial system run by data automatically directing a wealth management system that could control everything including individual persons and their emotions. The huge wealth controlled by the plutocrats under plutonomy may institute a system in the future world, where everyone could live without doing any kind of significant work, but everyone is expected to live under a systematized schema of social welfare.

It is possible to equate this situation with the ideals of communism where everyone will get a share of the total wealth according to one's needs and wants. Some modern thinkers, in our times, argue for an open society where there should be no expressive difference between each individual citizen. They are now thinking in the same line as the communistic ideals that could be achieved through technocracy, where everyone would be ensued the freedom to live a happy and prosperous life without any sort of social or political restrictions, as the system is managed by an automatic self-regulating system of interconnected machines. Unfortunately, those thinkers never discussed in depth about the importance of

work using the hand-brain faculty and importance of creative work as the base values of life. But, they promoted for making various social security schemes as the way forward, thinking that money and material wealth could satisfy all the needs of the entire humanity. At the beginning of twenty-first century, the thinkers and philosophers less inclined to discuss on the issue of the incursion of techno-science in human life. That is been recognized and accepted as a natural progress of development as something, with which, we all should learn to live with, as it is apparently giving greater freedom to everyone. Most of them are hugely influenced by Aristotelian discourse of *Posterior analytics*, where the knowledge (*episteme*) discerned as the source for theoretical postulations and ethical paradigms, which is arguably a controversial method, as human beings are influenced not just by reasonings only, but also by emotions such as fear, anger, and greed.

But, in actuality the intrusion of technoscience into all aspects of life demolishes the chances of a human person to develop his skills and knowledge from work, because what needs to be learned through involvement and practice is given in the form of easy procedures that can be operated by anyone with basic education and training.

The wide spread belief is that in such a world situation, the human work with the help of techno-science would change the fate of humanity only for good. However, during this period a kind of financialization of all economic activities happened in tandem, where the creation of valueless wealth becomes a reality. It helped with the confiscation of all the creative aspects in all kinds of work to be transformed into digitalized data for to be run by computers. The aim of doing work was, to provide a good life with monetary benefits, being demoted hugely. Economics became a branch of techno-science, and wealth creation becomes a method to create financialized assets that can be traded globally, for achieving that, every aspect connected with business was suitably engineered. Human sciences become a part of the education system, which means social, political, spiritual, psychological, life of any individual should be explained in the norm of the techno-scientific methods; and everything connected with a person's private life be turned into data. The data then can be used for building systems having some practical value. And using data processing gadgets, such as computers, each individual can be categorized and profiled based on certain predetermined standards. The synergy that existed between *techne* (craftmanship) and *episteme* (knowledge) is now broken completely, letting it to be taken over by big data run on huge AI systems, leading to the birth of a kind of technocracy.

During the Second Industrial Revolution (Industry 2.0), in the political sphere, the so-called democratic values turned out that they should only be controlled by a kind of majoritarianism with some secular values, at the same time the majoritarian decisions were formed on the foundation of emotional choices not on rational decisions. And they found an easy enemy with the communist socialist bloc of countries that had ruled nearly half of the world, by alleging them as anti-God, anti-progress, etc. Those two systems were at loggerheads with each other for many decades doing propaganda justifying each's actions by lampooning "the other" nefariously. And finally, the capitalist democratic system won, because of their

control over huge confiscated wealth through commercialization and consumerism aggressively. In fact, that had brought prosperity to the industrialized countries. But the others were deprived or disadvantaged of any benefits of industrialization in any manner. Due to huge mechanization, the wealth distribution remained as a difficult task, because wealth accumulation had happened due to the lack of distribution and lack of market for the produced goods, a new system needed to be developed to solve the situation. And it gave impetus to the generation of the Third Industrial Revolution (Industry 3.0) with the help of information technology. It redefined the usability of our individual knowledge and skills in executing jobs. Wealth control using information technology created many new avenues for investments. And we now are in the era of plutonomy, where a handful of plutocrats are controlling the so-called democratic systems because of their unusual access to huge amount of wealth. And, in the work front, most of the works are done by systems using artificial intelligence, but some works that require human involvement are done by using contract workers or part-time workers, who are paid very little. Precarity becomes the new normal in the work culture under plutonomy.

In the emerging world society, most of the works are done by machines or by part-time workers (*precariats*), where the creative part in any kind of work is done by AI systems ensuring unprecedented accuracy for high productivity. As a consequence, unknowingly, wealth began to collude into the hands of a few individuals and the world system now completely under the sway and control of plutonomy who normally control the finances. This word, plutonomy, is the formation of two Greek words: (*Ploutos*: = wealth, *norm* = rule), on interpretation, we can find semantics of *Plutonomy* as rule of the rich—the norm of the wealthy. Under plutonomy almost every aspect of creative work is executed by mechanized systems and everything connected with work is mechanized with precision for getting higher returns. It never would look at any aspect of human life beyond those dictums. In such situations, human hand-brain faculty need not have to be utilized at all. A kind of tyrannical situation is rampant in today's living environment, because the plutonomy dialectically opposes the human work involvement with production making *precarity*—no proper employment, no proper income, the new norm for the workers in the postmodern globalized world order.

The Fundamental Philosophical Perspectives on Creative Work

Plato in his work, *Republic* termed tyranny as the worst form of civil administrative system, where humans will never get suitable situations to gain true knowledge or knowledge from creative activities. This is because humans have to live in fear and worries. And Plato also cautioned that democracy, which is the second worst form of civil administration, always tends toward tyranny. It happens when an oligarchy would control the entire democratic system. Tyrannical control begins when an

oligarchy or some chosen people try to control the system on the basis of their whims and fancies, and when they use all possible means to manipulate the ordinary citizens' livelihood to fulfill their self-interests or to maximize their self-interests. The masses would have to live in fear and ignorance. They never be able to gain knowledge about the ideas (forms), so that one can use his/her creative instincts to gain knowledge, which leads to the realization of transcended virtues.⁵ The plutonomy today is very oligarchic in its making and their fancies are managed by automatized AI systems.

Plato had written about this in the context of the city states in the ancient Greece. Contextually, our democracies are experiencing the oligarchic control in the form of plutonomy today; instead of a democratic system managed by a constitution and legal system that would function on logic and reasoning, it is now working as an extension of the plutonomy. The super-rich plutocrats can use their wealth accumulated through activities that can supersede the logic and reasoning ensured in the constitution and in the legal systems, and institutions created to protect the interest of the state and its citizens. One of such common interest is the right to live a virtuous life where one can live and flourish individually and collectively. As per the teaching of the ancient Greeks, the purpose of life is to live by realizing *eudaimonia*. *Eudaimonia* can be translated as the inner spiritual flourish that one receives when one lives a virtuous life. According to Aristotle, such an inner flourish will come only when one executes his given duties—*arete* with full potential excellently. Through *arete*, one can inculcate *techne*. The meaning of the word *arete* is attaining excellence in virtue. It means—If you are a parent, you should excel at raising your children; if you are a doctor, you should excel at healing people; and if you are a philosopher, you should excel at gaining knowledge and wisdom, and also excel in teaching about wisdom to others; and if you are a business man, you should work to enhance the self-interest of your customers and the society at large by providing goods and services, at a mutually beneficial way where one would be receiving money for the rendered services.

In the world order of today, humans have no way to find *eudaimonia* and have no opportunity to excel in any of the activities truthfully and justifiably to realize goodness and wisdom. It is argued here that we need to find the core values that helped us building a fully functional system, which is now under the threat of the oligarchic power of the plutonomy. It is difficult to destroy plutonomy in any manner in the modern society. A violent revolution would breed deep fears in human society and then the redefined system would follow the whims of plutonomy further. We could only reinvestigate the value of hand-mind faculty in providing *eudaimonia* to each and every individual person and should build a system that revere human *creative work* wholeheartedly.

⁵Plato discusses four systems of governance which cannot provide virtuous living for citizens in a state they are: timocracy, oligarchy, democracy, and tyranny. He argues that when a society loses its soul by not following the virtuous living for its citizens, it will decay and pass through each form of government in succession, eventually becoming a tyranny, the most virtueless and unjust regime that work only under the whims of fear and ignorance. (Republic, Book-VIII).

Human nature is such that we always tempt to believe in an authority that protects our life in the world, but according to classical philosophical views such protection mechanism is internal and self-actualized, not externally controlled. In India, the conception of *Dharma-Karma* explains the religiosity, where one needs to execute own duties (*dharma*) with the most benign manner. And when one does own *dharma-karma* with the most excellent manner, one could get what is known as *mokṣa* (liberation), in the form of happiness, flourish, wellness, etc. In the classical Chinese Daoist teachings, when one executes his duties (Dao), he/she would receive happiness, a flourishing feeling (Dao), a feeling of co-existence (Dao), with one's life where one lives to reach to the ultimate (Dao) that provides one a feeling of spiritual flourish (Dao).

This book investigates the classical philosophy's fundamental tenets on creative work and how it has influenced, in shaping our present civilization, where the hand-brain faculty played a significant role, for creating things. In the last century, Mahatma Gandhi promoted the true accentuation of the hand-brain faculty, when he championed the Indian resistance movement against the British colonial rule using spinning wheel as the symbol of resistance. He spoke against mechanization that was being promoted as a sign of prosperity in the modern times. But in reality, the work culture of today is different as humans are completely subservient to machines, and with the implementation of artificial intelligence systems, the ability to use hand-brain faculty has completely been denigrated now and systematically being eradicated. The concern is that we humans might be forced to live in the subhuman existence without realizing the core values of being human. I argue here that the human values are fundamentally founded on the complex functioning of a *body-hand-brain faculty*.

The Declining Value of Creative Work and Hand-Brain Faculty in Plutonomy

Part I of the book mainly discusses on how plutonomy flourishes under the current trends of using mechanization with artificial intelligence and also on how it redefines the importance of "creative work" by forcing the humans to play a much minor and minimal role in all kind of production activities. In the world that is moving toward the Fourth Industrial Revolution, the importance of hand-brain faculty would be ignored fully, even though that created the human civilization, as the way we live and experience today. To understand the topic better, I used a narrative form of discussion with life experiences of some fictional personalities. Here, I explain how far we moved away currently from "creative work" in determining the destiny of our lives. The body-hand-brain complex helped humans to use the rational and logical faculties effectively, to live peacefully and naturally. Humans engaging in work are not just to produce goods and services for everyone, but to help everyone living well out of the created wealth. Work also meant that

those who engaged in production should live well by experiencing the “divine providence” of nature (God). Humans are creatures evolved in the nature, and our needs are provided by the nature’s forces. Our hand-brain faculty is the implement given by the nature for living well. It is like a dog uses superior smelling skills for finding things, or a bat uses sound for traveling from place to place, or an elephant uses its trunk for moving about by protecting its huge body, etc. The superior ability of the hand-brain faculty would enable humans to do creative work, and it should be taken as the only conduit that we have, to integrate us with the nature’s forces, and to its providences. This work tries to understand the development of the present human civilization and what role work has played in it. Here the attempt is to develop three narratives about the thought-history of “human life” and its relation to “human work” in three distinct periods of time. The first period is the preindustrial life of common workman (artisan) and agricultural labors in the mainly agriculture-based feudal systems, where the feudal oligarchies were the wealth controllers. The second narrative is on the industrial and postindustrial baby boomer, salaryman, factory worker-based capitalist systems, where the bourgeoisies were the wealth controllers. The third narrative is on the globalized world’s millennial part-time workers—*precariat*, and AI systems-based plutonomy, where a few plutocrats are the controller of the wealth.

Human Life and Creative Work

In Part II of this book, I revisit the thought-history of creative work by reviewing the philosophical thoughts that upheld creative work and a deep appreciation of the body-hand-brain complex in the ancient world, and try to reflect these thoughts with the contemporary neurological studies on consciousness. The modern consciousness studies, using the scientific methods of analyses, clearly agree with the ancient views on *creative work*, which say that with the formation of neural structures when one engages in creative activities, one also develops the consciousness (awareness), by the creation of a personal self-model—*ego tunnel*. It means one uses his brain and hands in a creative activity, and it is instrumental in creating a conscious space representing the personal self-model—own personal identity. The concept of hand-brain faculty is formulated out of the *body-hand-brain complex* that works when one engages in learning by using creative activities.

In the classical Indian view on Karma, the hand-brain faculty in creative activity is clearly expressed, and on reviewing the Karma theory of the ancient Indians, we can explain human life as a process and progress in Karma. Mahatma Gandhi by introducing the ancient art of hand spinning using charka (spinning wheel), and by hand weaving of own cloths that helped Indians to understand the importance of the hand-brain faculty and its significance in shaping up human life, even under the sway of industrialization and huge mechanized manufacturing systems. Gandhian way of living and Gandhian socialism is fundamentally based on the appreciation

and reverence to the involvement of hand-brain faculty in the execution of one's own karma (*sva-karma*).

As we have already noticed, the Ancient Greeks had structured their philosophical systems on the foundation of *eudaimonia*, *arete*, *logos*, etc. That otherwise would emphasize that a meaningful human life with human flourishing and steady happiness need excellence in executing work (*arete*) that may happen in the precinct of human reasoning and logical thinking. In other words, human life would find its meaningfulness with ethical virtues, if they do not self-engage with creative work using the hand-brain faculty, for developing the inborn ability to develop *techné*—craftmanship and artistic skills. Aristotle in his ethical works and studies on economics reiterates *eudaimonia-arete* as the conduit for total welfare of the community and society starting from the level of individual, to the society and then to the state. Almost all classical Greek thinkers agreed with the concept that work is the only way to engage with the God given forms (ideas), and thereby one could develop knowledge—wisdom and an ownership with one's own life.

And the ancient Chinese defined creative work as the way of Dao, the purpose of one's life, Dao is the way one needs to follow, Dao is the possession one needs to protect for a good life, and one needs to engage with Dao, creatively to make it move forward. On the other hand, if one loses Dao, he/she loses the purpose of life. And for being creative, one needs to use the body-hand-brain complex actively and find ways to use it organically. For, we can only have harmonious existence in/with/for Dao.

The significance of creative work is a much-neglected topic in the academic as well as in the thoughts of the discerning general public, yet all are being confused about the emerging unprecedented situations, in the emerging world order of plutonomy. Strong disappointments and distresses are a common feature of life everywhere. As we depend uncharacteristically on digitalized mechanical systems, we could not use any of our natural creative skills, and because of which a kind of intellectual sluggishness is dominating our lives. It must be understood that the nature has provided enough vital energies to humans for living and surviving in the world, but when we use machines within our control we may upsurge and accentuate those inherent vital energies. But when using the machines beyond a limit of ownership of helping that accentuation process, we limit ourselves in using those nature (God) given vital energies. That is seen here as a daunting problem for humanity to confront. In the all-pervading use of artificial intelligence, we in effect under utilize our intellectual and physical energies; at the same time, we are forced to create artificial energies for all intellectual and physical activities. The created system of hand-brain faculty through thousands of years of complex maturation might be deteriorated and destroyed the gains that humans have achieved thus far. And now the focus is to create artificial systems to support even to move within our living spaces, even against our own volitions, could further deteriorate the chances for us to experience *eudaimonia*—happiness and wellness.

Upsetting the Energy Balance of the Earth

The huge production and utilization of energy could upset the natural energy balance of the earth, which would further deteriorate the worsening environmental situations through climate changes and finally destroying the entire human living environment. At the same time, we will be forced to ignore the human physical energy that is absolutely free and irreversibly helping the nature to conserve its energy balance. When we use the intellectual and physical energy harnessed through the effective activation of the body-hand-brain complex into a faculty that is under our complete control, we get a feeling of living through our lives with a sense of purpose and completeness. On the other hand, a new kind of plague is spreading around the world as an aftermath of high food production due to industrial agriculture, where high food production with artificially enhanced nutrition would upset the balance that existed between production and consumption. The fast spreading disorder of obesity and other such eating disorders are rampant today spreading with irreversable consequences. The poor quality, high nutritive food made available for everyone to eat with less cost. Eating tasty food becomes a habit for many around the world. Another aftermath of these development in the globalized world is the lack of movement of hand in all kind of production activities, which lead to less natural brain activities. This would multiply the malady of obesity further and to ward off mental distress people may resort to eating cheaply available food. Nowadays, people have no way to realize the spiritual flourish—*eudaimonia* by using the hand-brain faculty, that would lead them to fall into the grip of cheap entertainments or seek happiness from drugs. Obesity and drug abuse are already identified as problems without any easy solutions.

The futuristic expectations of a human society where individuals engage in less activities in creating things by directly connecting with nature, while living in a home bound existence with a lot of free food and lots and lots of entertainment sources might lead to a kind of life that may go against the tenets of the history of the civilization that developed and prospered on the basis of creative work, where true human freedom and human flourishing were revered. The ethical doctrines of Aristotle which says the foundation of all economic activities should be there to help humans to achieve *eudaimonia*—spiritual flourishing and *arete*—excellence through creative activities leading to the acquirement of ethical virtues. But today that necessity is on the decline, due to the rolled-out net of *plutonomy* into all aspects of life.

Distancing from its fundamental doctrines, the scientific model of modern economic system destroyed the total flourishing of human societies, with wealth that has no meaning to human life, because the lessening opportunities for human “creative work” would destroy the very existence of human life with self-destructive consequences. The phony convenience we may achieve would be our biggest inconvenience in conducting normal lives. I present this as a huge social philosophical problem of the twenty-first century to a discerning community of

thinkers. The production of food in factory farmhouses uses huge quantity of artificially created energy, which was not the case with farms run by farmers who use systems that needed less energy. This underutilization of human energy in agricultural production has double whammy effect of the health crisis due to lack of physical activity, and of the necessity to produce equal amount of energy artificially by running power plants, and the resultant environmental damages.

It is very important that we need to re-establish the synergy between wealth creation and wealth distribution by enhancing the opportunities for doing more “creative work,” or bringing in a synergy with hand-brain faculty in utilizing our vital energies for helping us to live in agreement with the nature. We need to bring unity and harmony with wealth distribution and creation through creative work, so that we may live a life naturally respecting human values. The myth of wealth creation as the way for achieving providence of nature (God) provided us with plutonomy (the norms of the wealthy) and plutocracy (the oligarchical rule of the rich), and plutocrats (the superrich entities), and precariat as nominal workers who do only part-time works on contract basis from hourly to a few years long contractual agreements. We may reverse the relegating tendency if we use the norm of *creative work* as the way it was practiced in the Eastern civilizations, where wealth distribution created an organic method that ensured the progress of life for millenniums, in which case *hand-brain faculty* played an all-important role of sharing the “providence of nature” that could benefit everyone is the ideological structure of both capitalism and communism. But today, such ideologies are no longer valid or already served its purposes, set in the seventeenth and eighteenth centuries with Industry 1.0. that is now invalid at the time of Industry 4.0, because plutonomy is not capitalism. It is the ghost of capitalism; same is the case with socialism it is the ghost of communism but now controlled by plutonomy. In our post-ideological era, i.e., twenty-first century, all the ideological systems, including traditional religions, are only serving as “taking points” amounting to irrelevant conclusions.

Wisdom of the Great Wall

When we conceive the idea of the Great Wall, we can see various facets of ancient Chinese wisdom. The wall should have been meant to resist the alien tribes from attacking the mainland. When such attacks would happen, there should have happened huge losses of life and wealth, and also normal citizens had to live in fear of being attacked every now and then. Such loss of wealth and life would, in general, be ended in confusions and sufferings. When the Chinese emperors built such walls to protect themselves from the enemies, they also helped to build silk road to connect with other civilizations around the world; this has enabled them to connect with people and cultures to propitiate trade and commerce that kept an air of stability and peace everywhere. Now, the alien tribe of plutonomy is attacking and nefariously destroying wealth everywhere; we also are falling into the sway of fear and confusion similar to that happened in the ancient Roman Empire. The

Romans never had built something similar to the Great Wall of China, for they had to spend huge quantities of wealth in order to engage in constant wars with alien tribes from everywhere. The Romans, on the other hand, had to colonialize and plunder wealth from the Mediterranean region and North Africa to feed those wars; their spiritual attitude was an inordinate appreciation to valor, heroism, bravery, aggression, chivalry and propitiating Gods that may instill heroic images in their minds, for hating “the other” as enemy.

Notwithstanding, the globalized plutonomic world like the ancient Romans worshipping wealth and money with a regime similar to the Trinitarian conception of God, where the total wealth (the father), individual wealth (the son) and money (the holy spirit). The plutonomy today uses interest-free money to harness entire wealth of the world. And now we force ourselves to forget our existence as human beings and neglect our limitations and try to forget how we reached to this stage. We also forget the values of using and appropriating our innate skills (*techne*) through creative work by activating the body-hand-brain complex faculty, which helped us to generate intelligence by building up an individual conscious space in the form of *ego-tunnel*—the personal self-model, which the ancients considered as soul—self-being. For achieving that end, we need to build a Chinese wall against the incursion of plutonomy into our present civilization. The entire human civilizations have been built differently from that of the prehuman species by using effectively our inner intellectual faculties for resisting fear and ignorance. By cultivating fear through technological systems, we are just enabling the prehuman existence, where fear and ignorance destroyed life completely. The wealth is the problem for both plutonomy—now a few individuals and “the rest”—more than seven billion people: the one hoard too much; while “the other” have no wealth to live on. This anomaly has seriously worried philosopher Alain Badiou: “After all we must recognize that, today, 264 people possess as much wealth, inheritance and income, as the 7 billion others who make the rest of the world!”⁶ This is a genuine worry and being shared by all right-thinking people: Why this kind of anomalies happen in the world that has taken immense pride of itself on its social cultural and technological achievements bluntly.

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⁶Badiou (2019), p. 9.

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