

THE CARITAS IN VERITATE FOUNDATION WORKING PAPERS
“The City of God in the Palace of Nations”

Rethinking Labour

Ethical Reflections on the Future of Work



*The Future of Work,
Labour After Laudato Si*

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*The Future of Work,
Labour After Laudato Si*

With a selection of recent documents from the
Church's engagement on labour

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EDITORIAL

GUY RYDER

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Nearly 100 years ago, the link between social justice, peace and the role of work was embedded in the International Labour Organization's (ILO's) Constitution. The principle that "labour is not a commodity" is at the heart of this relationship and it reflects the space occupied by the ILO at the intersection of the economics of the market and values of justice, fairness, dignity and respect. The challenge of combining social progress and economic efficiency – and today environmental sustainability - is an integrated challenge and decent work key to the response. With human dignity at its core and founded on the value of work for the individual and society, decent work for all is the means of realising social justice in and through the world of work. It is the thread that runs through the changing contexts of past, present and future of the Organization.

There are times – and especially times of upheaval - when it is essential to reflect on broad social and economic developments and the direction they are taking. At one such time of transformation in the late XIXth century, the Encyclical Letter "*Rerum Novarum*" reflected on the condition of labour. Less than two decades later, in 1919, the ILO itself was established to address working conditions "involving such injustice, hardship and privation to large numbers of people so as to produce unrest so great that the peace and harmony of the world are imperilled". The ILO, as the only part of the League of Nations system which survived the Second World War, was compelled in 1944 to take stock again and reaffirm its principles for a post war world that would be marked by ideological confrontation and the process of decolonisation with far-reaching implications for labour and the world of work. The resulting Declaration of Philadelphia, now part of the ILO's Constitution, set out a vision and direction for the ILO in these circumstances, reinforcing its ethical foundation. It highlighted the responsibility of the International Labour Organization "to examine and consider all international and financial policies and measures in the light of this fundamental objective" that "all human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity".

Today, we are at another crossroads. We are reminded of the call in “*Centesimus Annus*”, issued on the centenary of “*Rerum Novarum*” to look back, to look around, to look at new things and to look to the future. On the eve of the Organization’s centenary, when the world of work is undergoing tremendous transformation, the ILO’s tripartite constituents have considered it timely to reflect on the future of work in the pursuit of inclusive and sustainable development. Once again the Organization must confront the challenge of supporting orderly change and social and economic progress through decent work within countries that is supportive of peaceful co-existence between them.

The ILO’s Future of Work Initiative has elicited huge interest. Many are addressing the issue from a variety of standpoints, particularly on technology as a driver of change. For the ILO, given its mandate, our Initiative must by definition, be a contribution to the cause of social justice. It has resonated, no doubt because of widespread concern that change in the world of work is moving away from, not towards, the realisation of social justice including fear of a future without decent work. This, despite the fact that there have been extraordinary advances in the productive capacity of the global economy as well as social advances accompanied by great prosperity. Yet globalisation has only partially fulfilled its promise to reduce poverty and has contributed to increased imbalances between and within countries.

Inequity, high levels of unemployment and under employment, and large-scale exclusion within and between societies nurture discontent and often hostile responses. Economic growth without decent jobs will undermine social cohesion and ultimately growth itself.

Technological innovation, robotisation and artificial intelligence are contributing to an intense reorganisation of production. Climate change will continue not only to impact on the most vulnerable countries but also to increase risks and uncertainty in the global economy. Demographic pressures in certain areas threaten food security, access to jobs and decent living conditions. We are seeing the impact of demographic, economic, environmental and other factors that are resulting in strong migratory pressures in certain areas. Many young women and men are facing futures of unemployment or survival in the informal economy while ageing populations will require new forms of care and services. The cumulative impact of these forces risks exacerbating existing imbalances and tensions within and between countries and provoking extreme responses. But there is a choice and we have to decide if we are up to the task of taming the forces of change and harnessing them to create a better future for all.

I believe that all who value work and who recognise its value in people’s lives will not give up on work despite the unprecedented transformations taking place. Diverse traditions and orientations, secular and religious, that put the human person and social justice at the centre of development will be striving for a people-focused future built on the dignity of work – through

opportunities for work itself, through respect for fundamental principles and rights at work, protection at work and in the case of contingencies when women and men have no work or cannot work, and through social dialogue that can produce balanced solutions. Social justice also means managing a just transition to environmental sustainability so that the most vulnerable are not obliged to carry the heaviest burden.

The Encyclical Letter “*Laudato Si*” speaks of bringing the whole human family together to seek a sustainable and integral development. Doing so will be facilitated by a shared ethical framework anchored in the values of solidarity and inclusion that can generate creative and innovative thinking on policies that yield better outcomes for all and, in so doing, counter visions of the future as a zero sum game and the resulting policies of exclusion and individualism.

David Morse, former ILO Director-General in his Nobel Lecture in 1969 said “there are still dangerous explosives in the hidden depths of the community [...] the defusing of these explosives, and the building of a truly peaceful world order based on social justice, is the task of the ILO.” This is the lens through which we need to assess actions, strategies and plans for the transforming world of work – as the Declaration of Philadelphia called on us to do. In its centenary year, the tripartite ILO – governments, employers and workers - will grasp the challenge of drawing on the ILO’s founding mandate to shape a vision for ILO action in its second century. It is hoped that this will contribute to a global recommitment to an ethical framework and action for a future with decent work for all and ultimately for a future with peace and stability: “*si vis pacem, cole iustitiam*”.

EXECUTIVE SUMMARY

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The future of work is one of the biggest challenges of our century and an important topic in the Catholic Social Teaching. As Pope Francis stated, “work is more than a mere doing, it is above all a mission”.¹

The year 2019 will mark the centenary of the International Labour Organization (ILO), whose Constitution states that “universal and lasting peace can be established only if it is based upon social justice”.²

The forming segmentation of labour markets and the increasing challenges concerning social justice, decent work, unemployment, digitalisation, aging of the population, and growing numbers of international migration, to name a few, are clear indicators of what the economy, society, policy- and decision-makers, and the human being will have to deal with in the future.

The crucial role played by work finds a consistent recognition in the Christian tradition and offers us a guide to “rethink labour”, which not only needs to include the economic component but, more importantly, the social dimension. For instance, can we develop and improve new policies to ensure decent work for all? Does the youth have a fair chance in the world of work? What are the approaches of the countries of destination in regard to the record levels of international migration? How can we guarantee the so-called right “not to migrate”? How can technology be put at the service of the human being? How can digitalisation contribute to more and better jobs, incomes, and working standards?

The *Caritas in Veritate* Foundation together with the *Laudato Si'* Project propose, through this publication, to answer to those questions raised by integrating the human dimension, the centrality of human dignity, and the common good within discussions on the future of work, both in international organisations and in civil society. The chosen methodology, inspired by the Encyclical Letter *Laudato Si'*, divides the publication in two sections. The first one, “Ethical Reflections on the Future of Work”, provides new insights by touching upon some crucial challenges already above-mentioned. The second section, “The Church and Labour”, consists of a collection of selected texts from the Church’s engagement in labour, introduced in two separate articles by Archbishop P. R. Gallagher and Prof. P. H. Dembinski. This anthology is certainly not exhaustive and does not aim to reflect the complexity of the Catholic Social Teaching, but serves at

underlining the long-standing collaboration between the Holy See and the ILO.

The first section covers four main topics. For each chapter, a dual approach is proposed, consisting in an academic perspective, with some recommendations for the future which are underscored by case studies from experts (the majority of them belonging to faith-based organisations) working on the ground in specific contexts. Too often, the Catholic perspective is seen as overly broad and disconnected from reality. This methodology therefore shows that a Catholic reflection on labour does not remain solely at the level of principles and wishful thinking but is supported by real-life examples.

The article, “Ethical Perspectives on the Future of Work”, by A. Biondi contains a deep reflection on the world of work, outlining the challenges that workers experience in a scenario of profound and rapid change due to the background megatrends of technology, climate change, globalisation, and demography. The article concludes with a call to the collective actors to actively shape a new, bolder governance of the world of work.

The following case studies provide several good practices, such as “Decent Work Leading to Peace and Resilience in Africa”, where two priorities set by the ILO for its engagement in African fragile States are outlined: (1) strengthening the institutions, processes, and mechanisms for quality employment and livelihoods creation; and (2) fostering development inclusiveness. “Achieving Decent Work: How Trade Union Assistance Empowered Informal Women Forest Workers in India” by C. Nathan covers the plight of women forest workers who achieved important improvements in their work conditions as a result of organising and unionising. “The Social Role of the Manager” by M. Odendall calls for a rethinking of the role of the manager, who must be at the service of others by creating a favourable environment, a benevolent atmosphere, and a constant relationship of attention. The contribution by L. Kwark, “A Korean Perspective on Social Economy”, addresses in a bottom-up and top-down approach poverty issues in Seoul in order to find long-term and durable solutions such as capacity building and organising the poor as workers rather than for the provision of material assistance. Last but not least, the “Development Programme of Small Corn Farmers in Ecuador” by *Asociación Cristiana de Empresarios* underlines the importance of collaboration, incorporating buyers and producers into the same supply chain in a win-win situation for both, which has led to an increase in productivity and has considerably improved the lives and development of participating farmers.

The second chapter introduced by S. Beretta, E. Colombo, and M. Maggioni analyses the *status* of young people and their labour market prospects. Youth have been disproportionately affected by job losses during the global crisis, and even over the past two years of (weak) economic recovery, access to jobs has remained difficult for many new labour market

entrants. Youth inactivity is currently a plague that afflicts differently but equally developed and developing countries.

Despite these difficulties, the case studies point out laudable initiatives and good practices that show how these challenges can be overcome, as discussed in the following contributions: “Entrepreneurs and Youth Employment: Young Christian Workers Movement of Rwanda” by M. Wanjiru; “Work for Peace in Young Mexico” by J. M. Martinez Louvier; and “How Youth Empower and Dignify their Life Through Solidarity Economy in Haiti” by S. Prenger. All those cases represent very effective attempts to promote technical education, entrepreneurship, and socially owned enterprises. Similarly, the Green Life Evolution Project in Zambia, as reported by Fr. J. Komakoma, conjugates entrepreneurship development with environmental sustainability. Finally, the interview with Sr. J. Devos on “How to Empower Young Indian Domestic Workers” shows the remarkable work carried out by the National Domestic Workers Movement (NDWM) in India, which allows young Indian girls to achieve decent working conditions.

In the third chapter, D. Kerwin outlines an ethical vision of international migration as part of a broader analysis on the future of work. This ethical view of migration recognises the right to migrate in some circumstances and the right “not to migrate” in all circumstances. It therefore supports policies that safeguard rights, serve the common good, and seek to unify persons based on the universal values embedded in their diverse cultures.

The subsequent case studies suggest how to diminish the chasm between the vision of labour and the lived experience of migrants and refugees. Too often, migrant workers, who are on their own, experience criminal exploitation, as reported in particular in two case studies: “Ghana’s ‘Kayakee’: A Case of Transition From Migrant Labour to Trafficking” by S. Zan Akologo, who examines the situation of girls who migrate from Northern Ghana to cities where they fight for survival; and “Migration and Decent Work in Senegal: The Case of Migrant Women” by Rev. A. Seck, which analyses the situation of women and girls with little education or job training who migrate from rural to urban areas in Senegal, only to find worse living conditions than those from which they fled. H. Hagemann, in her case study on the informal economy taking Germany as an example, outlines the large and growing volume of unsecured and unorganised workers.

This alarming evidence encourages other organisations to tirelessly work for granting migrants a right to work or improving their working conditions, such as the contribution offered by the International Catholic Migration Commission, which examines successful “livelihood” programmes for Syrian refugees in Jordan and Afghani refugees in Pakistan. The programmes combine rigorous screening, vocational training, literacy and numeracy classes, and stipends—thus preparing migrants for a hopeful future.” *The Struggle for Decent Work: The Case of the National Domestic*

Workers Movement in India” by Fr. D. Fernandes describes the work of social movements and labour unions in promoting decent work in India, where 92% of the workforce participates in the informal economy. Finally, the case study “The Necessity of Dignified Labour and the Right Not to Migrate—When the Conditions for Remaining Do Not Exist” by L. E. Zavala de Alba calls for making the state responsible for generating all necessary conditions for the people’s right “not to migrate”.

In the fourth chapter, the article, “The Challenges of Digitalisation on Jobs and Welfare”, by P. Garonna and A. Pastor, provides guidance on how responsible persons and communities can build the future of work in line with the widely agreed objectives of sustainable development, decent work, and inclusive societies. This article shows how humans and “intelligent” machines can work together and sustain development through the following concepts: learning by doing, upskilling, labour market inclusion and adjustment, research and development, reorganisation, dissemination, and policy support. If this collaboration does not work, the threat will not only have an impact on society and decent work, but also on economic efficiency, as an unfettered application of technology endangers social capital, the cohesion of enterprises, the flow of information, and the interaction at work. This is shown in the case study “The Impact of New Artificial Intelligence (AI) on Labour: AI in Companies” by D. Lambert. The application of AI in the health sector is also discussed in the case study “Ethical Collaboration between Humans and Autonomous and Intelligent Systems” by E. Gillen. His case study outlines how four new and fundamental principles constantly and consistently used and introduced by Pope Francis can specifically shape ethics in autonomous and intelligent systems. In his contribution, “Employment Relationship 4.0: Back to the Future or Forward to the Past?”, O. Roethig illustrates the challenges and opportunities created for the union movement by the new employment relationships and the efforts for extending workers’ rights and representation in the new labour landscape of global value chains, big data, and social media. The case studies provided by A. Maiques and D. Sepulchre de Condé, respectively “The Future of Work in Healthcare” and “The Industry of the Future, the Future of Work?”, describe the fundamental role of enlightened management in industries as varied as the treatment of brain diseases, mechatronics, and smart mobility.

The challenges addressed in this working paper, which do not represent an exhaustive list of the current issues in the labour market, show that there is still a long way to go. The question we face today is how to achieve a more effective labour market governance so that it can truly serve the common good. This vision of labour is the best response to these global challenges, the most effective and self-sustaining in the long term and the most consistent with human dignity and inclusiveness.

We should always keep in mind the role and centrality of the current

young generation. To build a sustainable future, we need to involve and rely on the next generations. To this end, young people need to be placed at the centre of labour. Youth should be looked at in a different way: from the most serious concern to the greatest opportunity. They can become the catalysts of a new vision of the future of work.

NOTES

1. Pope Francis, Letter for the conclusion of a conference on labor, 24 November 2017; Available at <https://www.catholicnewsagency.com/news/pope-for-christians-work-is-more-than-an-occupation-its-a-mission-49067> [Accessed 19 October 2018]
2. Available at http://www.ilo.ch/dyn/normlex/en/f?p=1000:62:0::NO:62:P62_LIST_ENTRIE_ID:2453907:NO#A1 [Accessed 19 October 2018]

SECTION ONE:
ETHICAL REFLECTIONS
ON THE FUTURE OF WORK

CHAPTER 1 :

***Social Justice, Decent Work
and Human Dignity as a Driver to Peace***

ETHICAL PERSPECTIVES ON THE FUTURE OF WORK

A *Caritas in Veritate* Foundation Report by

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Abstract

This paper aims at eliciting a reflection on the world of work, exposing the challenges that workers experience in a scenario of profound changes and accelerated speed, with the background megatrends of technology, climate change, globalisation and demography. This is done in the context of the upcoming centenary of the International Labour Organization (ILO), the UN Agency that has maintained two unique characteristics since its inception: its tripartite membership of governments, employers' and workers' organisations and its standard setting and supervisory system. The method of dialogue, of consensus building and acceptance of common rules via international minimum standards has worked for one hundred years. As in the past, the stick for testing its current and future relevance will be the results delivered in practice to the women and men who aspire to translate "work" in a value for personal and social fulfilment. The Social Doctrine of the Church has always been a source of inspiration and a push to go further in denouncing wrongdoings and pursuing social justice. The paper highlights some of the shortcomings of the current development model, concluding with a call to the collective actors to actively shape a new bolder governance of the world of work. It stresses that only through shared responsibility and commitment it is possible to protect both the human dignity of workers and the fair share of the fruits of labour.

1. Introduction

*"Si vis pacem, cole iustitiam."*²

On the eve of the 100th Anniversary of ILO in 2019, it is worth beginning this brief reflection with the motto that was chosen to reflect its goals following the ravages of World War I:

This same goal is enshrined in the first paragraph of the Preamble to the Constitution -- “Whereas universal and lasting peace can be established only if it is based upon social justice.”³ It was also emphasised by the Nobel Committee when awarding the Peace Prize to the ILO in 1969: “Beneath the foundation stone of the ILO’s main office in Geneva lies a document on which is written: *Si vis pacem, cole justitiam* – If you desire peace, cultivate justice. There are few organisations that have succeeded, to the extent that ILO has succeeded, in translating into action the moral idea on which it is based [...]. I believe we are justified in saying that the ILO has permanently influenced the social welfare legislation of every single country”⁴.

One hundred years later – amid conflicts, inequalities, the rise of artificial intelligence and a widespread sense of powerlessness at the invisible hand that has been shaping globalisation – the question lingers whether the conditions of work and the role of labour in societies are still cornerstones for securing social justice and peace.

One hundred years later – amid conflicts, inequalities, the rise of artificial intelligence and a widespread sense of powerlessness at the invisible hand that has been shaping globalisation – the question lingers whether the conditions of work and the role of labour in societies are still cornerstones for securing social justice and peace. Or, is it time to consider these topics a legacy of the past century and the ILO a marginal organisation in a multilateral system?

Today, the tripartite ILO constituents are in trouble. Ministries of Labour in national governments have lost prominence, while trade unions and employers’ organisations are losing membership. The ILO could easily become a poor player that merely brings an aspirational message to member States or to global key players (e.g. Bretton Woods institutions and multinational enterprises), issuing standards that remain a sort of benevolent guide for voluntary compliance, with no real impact or “teeth.”

The values that shaped the origins of the ILO in 1919 (labour rights, human fulfilment, solidarity and a State that supports the welfare of all its members) were reaffirmed after World War II, adding the idea of supporting the common good through democratic order based on inclusive political and socio-economic decisions. They started to weaken in the 1980s, after the fall of the Berlin Wall in the North and the declining influence of democratic decolonisation in the South: by then, the idea of solidarity was replaced with that of competition, leading to both the financialisation of profits (rather than a more just redistribution through the real economy) as well as to a progressive individualisation of protection.

Furthermore, lately we have seen the emergence of a fatalistic approach in terms of who creates industrial policies and who determines industrial districts, with a sense that oligopolies have the last say in terms of market decisions on production and consumption, blocking redistributive policies; one example being the globalised production through the Sweatshop Business Model.⁵

In this brief excursus, I propose that a different outcome is possible – an outcome which can only be based on a commitment to shared responsibility and action. A commitment to “social justice” shared by the ILO constituents

after each of the World Wars, – and I would add – necessary in order to avoid a third one.

2. The social doctrine of the Catholic Church: Inspiration and catalyst for the ILO

The new century was opened by Pope John Paul II, who clearly stated in the Mass celebrating the Jubilee of Workers in 2000: “All must work so that the economic system in which we live does not upset the fundamental order of the priority of work over capital, of the common good over the private interest.” In recent years, Pope Francis has been pivotal in pushing the ILO to enlarge its scope of work through the Encyclical Letter *Laudato Si'*, which highlights the economic, social and environmental crises: He stresses that decent work, the framework for ILO action, must fully integrate the ecological paradigm, rather than being based on a selfish and outdated growth model.

The three “T”s of Pope Francis – *Tierra*, *Techo*, and *Trabajo* – push us to rethink the standard developmental paradigm based on the market economy, economic growth and bulimic consumption. Instead, he asks us to reassert the inner value of developmental principles based on that of dignity. In particular, the concept of *Tierra* – land – is transformed: from just a tool at the service of humanity to an ecosystem with its own rights. Let’s recall that recent projects estimate that, while the world’s 7.6 billion people represent just 0.01% of all living things, yet since the dawn of civilisation, humanity has caused the loss of 83% of all wild mammals and half of the plants, while livestock maintained by humans is on the rise.⁶

Public pressure is fortunately building a much-needed ecological reflex, on the other hand we cannot leave the social sphere out of the equation. As J. Pfeffer puts it, “As companies obsess over their carbon footprint, they would do well to consider their effects – their footprints – on the human beings, a carbon-based life-form, who work for them.”⁷

This ecological and social reflection takes us straight to the choices to be made in the world of work.

With this complex scenario as background, current ILO Director-General Guy Ryder has asked the organisation’s tripartite constituents – governments, workers’ and employers’ representatives – to begin reflection on the role and value of work and of the future of work through an analysis on the theme of “Work and Society.”

The starting point of the reflection is the ILO Constitution, under which the Declaration of Philadelphia recalls the societal dimension of work: the fact that the war against want requires concerted action among governments, employers and workers in order to promote the “common welfare,” but also the personal dimension, “the right to pursue material

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well-being and spiritual development in conditions of freedom and dignity, of economic security and equal opportunities.”⁸

All of these historical dimensions, for at least a large part of the history of the ILO, have been associated with work, but it hasn't been always the case.

In ancient Greece work was basically associated with slavery – the free person did not have to work. This concept continued through the centuries forging the classic divide between “haves” and “have nots” – between those who could live without working and those who had nothing but their capacity to toil. It is through the emergence of workers' organisations and trade unions, who demanded rights associated with work, that the value of workers in their own right has been affirmed.

Some would say it was driven by the fear of communism, others would say it was the genuine distress after so many lives were lost and societies ripped apart in World War I. Whatever the motivation, it is almost incredible that in 1919 the International Community was able to agree with Albert Thomas, former French Minister and charismatic first ILO Director-General, that countries were ready to establish a level playing field via international labour standards – standards which would be ratified by member States, in so committing to upgrade labour law and agreeable to be monitored and supervised by a new and unique tripartite organisation.

That the human person was foremost at the centre of the new system was clearly articulated by the decision of the first ILO Convention to recognise the long-standing request of the labour movement for eight-hour work days: promoting a cycle that would recognise the need for the three elements in daily life – eight hours for work, eight for rest and eight for family and social interaction.⁹ In so doing, the ILO recognised work as a necessary component of human fulfilment. At the same time, it affirmed the person as a whole, not just as a worker, but also as a member of a family and a community: a person in need of rest and leisure.

The same sentiment of wholeness can be found in other ILO instruments. ILO Convention 122 proposes three conditions for work to become dignified employment. Employment must be, “full, productive and freely-chosen.”¹⁰ Meanwhile, the State is called upon to establish policies that secure work for all, committing employers and workers to work together to ensure that the quality of production settings and beyond. The Convention also emphasises an element of free choice by the worker, who must remain master of his or her life through “freely chosen” employment.¹¹ These three criteria give both workers and employers dignity at work.

It was the Declaration on Fundamental Principles and Rights at Work that finally established, in 1998, that all members of the ILO have an obligation to urgently promote and realise specific universal principles and rights, especially in light of the growing economic interdependence of the world. Those principles are “freedom of association and the effective recognition of the right to collective bargaining, the elimination of all forms of forced

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and compulsory labour, the effective abolition of child labour, and the elimination of discrimination in respect of employment and occupation.”¹² This obligation was renewed by the ILO Declaration on Social Justice for a Fair Globalization in 2008, which defines the four pillars of decent work (Employment, Social Dialogue, Social protection which comprises Social Security and Labour Protection and Fundamental Rights at Work, with the cross-cutting element of gender equality and non-discrimination).¹³

3. Rethinking the world of work: Dignity at work

The concept of decent work implies a societal dimension and it is not a simple workplace issue. It is based on the mutually supportive dimensions of employment, social protection, social dialogue and rights at work.

As mentioned above, “dignity” at work must start with the recognition of core labour standards¹⁴, which were enshrined twenty years ago in the Declaration on Fundamental Principles and Rights at Work (1998). Certainly, many governments have moved towards ratification and implementation of the core labour standards, but much remains to be done. Some figures give the sense of the profound injustice underlying the contemporary world of work. At least 40 million people live in forms of modern slavery. 152 million children are caught in child labour. More than 15 million women and girls are trapped in forced marriages. Women continue to be paid, on average, 23% less than their male colleagues. While freedom of association and collective bargaining are key importance as enabling rights, more than 50% of all workers in the world live in countries that have not ratified Conventions 87 and 98, which enshrined these fundamental rights. Particularly affected are workers in old and new non-standard forms of employment (precarious jobs, informal economy, platform economy, rural areas). Many of them are women and young workers.¹⁵

A movement has also been formed, asking for the addition of health and safety to fundamental rights, since the first value has to be the integrity of the human being and the integrity of the environment within and outside the workplace, in so reflecting the commitment already taken by the International Community through the Universal Declaration of Human Rights (UDHR) “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family”.¹⁶

Dignity at work means also addressing the widening wage inequality in both developed and developing countries. The polarisation of the labour market, the decline of middle-class jobs and the surge in top executive compensation is leading to an unsustainable concentration of wealth, with as little as 10% of the world’s public corporations accounting for 80% of all profits.¹⁷

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Starting from and not forgetting these basic challenges, the ILO is currently reviewing a range of topics – old topics that have not yet been resolved and new topics emerging from contemporary settings – through a High-Level Commission on the Future of Work, which will release its report for discussion during the June 2019 International Labour Conference. Notwithstanding the impossibility of pre-defining the outcome of such work, it is relevant to consider some of the broad topics that are under discussion among the ILO constituents, linking some brief reflections coming from the Social Doctrine of the Church.

4. The Employment relationship

Rights and benefits should not be disposable and all workers, regardless if they are classified as standard or non-standard (temporary, part-time, short-term, platform economy) should receive a fair treatment. A labour contract, exactly because it involves a transaction between human beings, cannot be considered as a commercial relationship; the ILO Constitution is clear in this regard: “Labour is not a commodity”.¹⁸

Pope Francis stated that “There are jobs that humiliate people’s dignity [...] precarious work is an open wound for many workers, who live in fear of losing their occupation. [...] This kills: it kills dignity, it kills their health, it kills the family and it kills society. Undeclared work and precarious work kill.”

Pope Francis stated that “there are jobs that humiliate people’s dignity [...] precarious work is an open wound for many workers, who live in fear of losing their occupation. I have felt very often this anguish: the anguish to lose a job, the anguish of the person who has a job from September to June and does not know what will happen next September. Total precarity. This is immoral. This kills: it kills dignity, it kills their health, it kills the family and it kills society. Undeclared work and precarious work kill.”¹⁹

The ILO, therefore, needs to find answers for all workers (addressing inclusion, representation equity and security), including for those often categorised as part of the “gig economy.” This disparaging term undermines the value of the work performed by the person, as if it were a choice to work on a piecemeal approach, such as at the beginning of the previous century. It is a challenge that requires innovative tools and labour regulation from workers in global supply chains - where profits are unequally shared between and within countries, between capital and labour – , to platform workers who are denied rights and social protection since these forms of work are not regulated, up to workers in the survivalist informal economy, who do not even see their work considered as such.

5. Social protection

Already in 2013, the Apostolic Exhortation *Evangelii Gaudium* stated: “While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few”²⁰ and the global current picture is still grim:

only one person in four is covered by social security in the world, with 5.2 billion people without any coverage. Only 45% of the global population has access to at least one social benefit. The remaining 55%, four billion people, are left totally unprotected.²¹

Ensuring universal social protection therefore is a goal which must be speedily pursued. Inclusive social protection facilitates the transition from the informal to the formal economy and allows societies to support workers with family responsibilities, to respond to the necessities of people and communities, and to care for those in need.

Furthermore, while it is true that the expansion of the working life is a possibility given the longer lifespan, the insistence on cutting pensions and having people work instead of cultivating other interests in the third phase of life is a very narrow perspective. The older generation should be free to dedicate themselves to the passing on of knowledge and to supporting those who are younger in a positive cycle of solidarity among generations, with younger workers able to access fulfilling employment opportunities.

While Europe, for example, has been a cradle for the expansion of the welfare State in the past, it is upsetting to reflect on the current *status* of social protection, considered as a cost more than an investment in people, shifting to the personal ability to pay private services in order to get a quality return with rapidly shrinking public financial means. Other regions of the world are still struggling to establish social policies due to the lack of resources, or because of the inability to affirm democratic and public governance structures. The challenge is to implement fair macro-economic and social policies that allow for investing in quality of personal and communal life in order to achieve a truly human society.

6. Artificial intelligence (AI)

Artificial intelligence (AI) – technology and automation – with its impact on jobs and the planet, is among the most discussed topics of our times. It will be analysed in depth in a specific section of this publication (see “The Challenges of Digitalisation on Jobs and Welfare” by P. Garonna and A. Pastor – page 189 and the subsequent case studies), so I will touch only upon few issues.

Fear is often associated with AI, fear to lose jobs, failure to see the redistribution of gains – including the distribution of knowledge and power between developed and developing countries -, lack of clarity on the implications of certain choices and the non-participatory approach in terms of choices in automation in the manufacturing as well as in services at large, including public services. Technology has also been used to divide work into micro-tasks that are remunerated as such, with workers sometimes paid by the minutes spent on the actual task, not considering the daily work as a

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whole. Furthermore, the use of data in algorithms deprives workers of their personal data, with possible serious breaches of confidentiality.

There is also a societal dimension: having only machines in train stations at night or having a robot dispense medicine or investing only in e-banking means not only less redistribution via wages, but also a lack of consideration of the added value that interacting among human beings brings in terms of empathy, of access to needed services for all and even of democratic social control. (See case studies of chapter 4 - New and Emerging Challenges: Technology at the Service of the Human Being, page 211)

Laudato Si' boldly addresses the issue: “We have to accept that technological products are not neutral, for they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups. Decisions which may seem purely instrumental are, in reality, decisions about the kind of society we want to build”.²²

One solution that can be envisaged is to make “common” the data on which AI and machine learning are built, i.e., available for every citizen, organisation, business and government. Furthermore, workers and their representatives should have access and control over their own data.²³

7. Lifelong learning²⁴

The concept of clearly defined stages in life, with education being part only of pre-working life, is certainly a *modus operandi* of the past and it is now generally agreed that it is through lifelong learning that human development will be enhanced. But lifelong learning can only be achieved first through access for all to quality free, public education and learning skills, including valuing non-formal education. Recent data shows that about 263 million children and youth are out of school²⁵, equivalent to a quarter of the population of Europe. The total includes 61 million children of primary school age, 60 million of lower secondary school age, and includes the first ever estimate of those of upper secondary school age at 142 million.

The ability to progress in knowledge and skills during work life is an asset for the person, for enterprises and, above all, for societies at large. In order for workers to benefit from their acquired knowledge, opportunities to share the fruits of progress equally and for the recognition of education and training including across country borders must be advanced in a more inclusive way. Let's think of migrant workers or refugees who can currently only access jobs at the lowest entry level; an entire chapter is dedicated to decent work of migrants – refer to chapter 3 “Migration and Decent Work Conditions in Countries of Origin and Destination” – page 125.

Education and knowledge are concepts that need to be broadened, not considered through a technocratic point of view. To this end, *Laudato Si'*

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offers a poignant example when, in line with ILO Convention 169 on Indigenous People, it states that, “It is essential to show special care for indigenous communities and their cultural traditions”²⁶. Pope Francis has also often spoken against “meritocracy,” providing an interesting perspective: “Meritocracy fascinates because it uses a beautiful word ‘merit,’ but it exploits and uses it, deviating and perverting it. Meritocracy, beyond the good faith of the many who invoke it, is becoming an ethical acceptance of inequality [...]. The poor are considered as without merit hence culpable.”²⁷

We need therefore to adopt a holistic approach, from basic education to adult learning and non-formal education, trying to build “communities of trust” in anticipation of future skills requirements but also in making sure that current capabilities are recognised and valued, including for the worker who acquire new competencies and skills at work and who should therefore naturally access career advancement, with a return to the person, the company and society. ILO Recommendation 195 provides valuable guidance in this regard.²⁸

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8. Rural development

The ILO is often considered an organisation that is concentrated on industrial issues and on developed economies. Actually, throughout its history, it has also often addressed agriculture and rural development. However, unless a new development model includes sustainable and equitable rural economies, the vast majority of those workers and communities will be left out from the fruits of progress. 88% of the extreme poor live in rural areas, where poverty rates are four times higher than in urban areas and decent work deficits are severe. Nearly 20% of people employed in rural areas live in extreme poverty, compared with just over 4% in urban areas.²⁹ There is sometimes the tendency to look for short-cuts, such as simply linking farmers to agri-business, promising an “agri-entrepreneur” *status* that is often a deceptive mischaracterisation of a reality still based on exploitation.

National agricultural policies need to ensure that rural people maintain choices about their land and communities including whenever possible through land ownership, self-sufficiency with a decent return for their productive activities. Local value chains need to be scaled-up, thereby promoting a virtuous cycle between producers and consumers with benefits to larger communities. A positive path can be established through the promotion of local socio-economic development through decentralised and de-bureaucratised governance as well as through examples such as the experiment in India of the 100-mile communities³⁰, social enterprises and the social economy in general; (see the case study “A Korean Perspective on Social Economy” by L. Kwark – page 63).

Addressing a new and more sustainable development of both rural and urban areas, where the worker is not alienated but fully participates in his or her activity as part of a larger contribution to community and society, needs to address also the accessibility to primary resources: land but also water.

In this respect, *Laudato Si'* is clear: "Access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights".³¹

Rural development and agriculture are topics where labour policies cannot - once more - be discussed in isolation. It is evident for example that trade policies have negatively influenced the development perspective of Africa both in manufacturing and in agriculture: Africa remained a net food exporter until the 80s, while with the current regime of agricultural trade liberalisation it has tragically become a net food importer.³²

9. Empowering women

Women continue to be left behind in the world of work. Globally, they are paid 20% less than men for work of the same value, they have 30% less chance to be in paid employment than men and the majority are in low-paid jobs or informal or non-standard forms of employment without rights.³³ The Report of the ILO Director-General to the International Labour Conference in 2018 says it clearly "During the past 15 years, women's employment has become increasingly concentrated in specific, generally low-paying occupations in the service sector. As a result, women's earnings have contracted still further."³⁴

It would be a profound omission to look at the future of work without discussing women's work and how it has been discriminated and undervalued in terms of non-participation in the formal economy, of pay inequality as well as a lack of recognition of the work done in the family or in society (see also "Ethical Reflections on Youth Unemployment" by S. Beretta, E. Colombo, M. Maggioni - page 71). Women's economic and social empowerment is made manifest through the value of their work, their ability to choose freely how to work, their legal protection and collective representation. The case of the Odisha Kendu Pata Workers Union by C. Nathan ("How Trade Union Assistance Empowered Informal Women Forest Workers in India" - page 53) is an encouraging example of women being able to find solutions among innumerable hardships.

Although the ILO already affirms equal pay for work of equal value among its core principles, there are many dimensions that still need to be addressed in a gender perspective. For example, in June 2018 the ILO Conference started a two-year discussion on a standard on violence and harassment at work, which, while certainly valid for all workers, is of particular importance for women. If successfully adopted in June 2019, it will follow

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other key ILO instruments that have found a tripartite agreement with a clear gender equality perspective: from the core ILO Conventions on pay equity and non-discrimination, to *inter alia* the standards on workers with family responsibilities, maternity protection and domestic workers.³⁵

The picture though has both light and shadows. Since it is through ratification and implementation of international labour standards that we evaluate the real commitment of governments to affirm rights in practice, it is a sad reminder that only 34 members have ratified ILO Convention 183 on Maternity Protection³⁶ (adopted in the year 2000), and only 44 have ratified Convention 156 on Workers with Family Responsibilities³⁷ (adopted in 1981). The commitment to equality cannot be simply stated in Geneva, it has to be translated in policy and action at country and workplace level.

If we look further down the line, we see a new issue emerging in the ILO agenda which is particularly important for women workers. It is the “care economy,” addressing all the needs in society along the demographic spectrum. It will be interesting to see how it will be dealt by the constituents, since clearly this is part of a general rethinking of the term work, a term that cannot only be connected to individual benefits, but also as a contribution to the needs of families, communities, and society at large. The risk of transforming everything “for profit” is there, hence it is better to speak only about “care” and how its social value will be affirmed.

10. A call to action for ILO constituents: Democracy at stake

In this brief excursus, a mix of old and new topics has emerged. The sense is that both, old and new, need to be addressed with contemporary lenses in order to redefine social justice for the years to come. This requires first of all a strong assumption of responsibility by governments, employers and workers towards the choices that have to be made regarding the issues at stake.

Many consider democracy a casualty of globalisation – a reaction not limited to inward-looking nationalism, but also xenophobia and quite possibly fascism.

Basic moral values can be eroded, but they can also be rebuilt if we are able to discuss a renewed social contract – this time not only anthropocentric, but also taking into account the equation of nature, climate change and the carbon footprint of work in its various forms.

This is why a fully political (as based on a *polis*) response is needed and, in the case of the ILO, a renewed pact among governments, employers’ and workers’ organisations.

Such organisations need to collectively provide answers and rights to those who are unemployed, under-employed, exploited, and under-valued.

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A new and more democratic articulation can be established, including a stronger role for local governments and communities, but the rule of law, the ability to establish a credible system of labour inspection, administration and a set of developmental policies, starting with fiscal and macroeconomic policies, need to remain at the national level.

Urgent action is needed to address the needs of those who – as many women do – see their work not considered as such, those struggling to make ends meet, those who lack benefits and rights in the informal economy, and those who are denied an employment relationship.

It is for the State to regain its role of regulator, which has to be complementary to, and not a substitution for, its role as provider of quality public services or administrator of public welfare provisions. A new and more democratic articulation can be established, including a stronger role for local governments and communities, but the rule of law, the ability to establish a credible system of labour inspection, administration and a set of developmental policies, starting with fiscal and macroeconomic policies, need to remain at the national level. Furthermore, regional and international bodies need to be strengthened in reference to regulatory frameworks, in particular with a strong commitment to legal principles and legal norms.

Trade unions, who have been the first actors to fight for and win a “social dimension” via collective agreements with employers and national standards in order to improve labour protection and social security, are at a crossroads. They must reinvent themselves in a way which reaches all workers, including those outside the formal employment relationship. Non-governmental organisations are often presented as alternatives to trade unions as more effective voices, but trade unions are the only democratic organisations that do not speak for the workers – they are the workers. This is why a progressive alliance can and should be made, but without undermining the role of freely chosen workers’ organisations, autonomous from political parties and any financial interference. Whatever the form and structure unions will need to assume in order to reinvent themselves, the important thing is that they would be allowed to organise workers based on the principles of freedom of association for the interest of the common good. “Freedom comes first.”³⁸ Certainly freedom of association, but also freedom to access the tools for personal fulfilment and growth, freedom to know and continue learning in order to participate in choices linked to production, freedom to participate in societal changes with an active contribution to socio-economic policies.

The third group that must come into the equation is that of employers. Among this group are the big winners of the current economic order: usually multinational enterprises which have been able to expand the supply chain across borders, often escaping regulation or taxation policies (implanting themselves into countries within export-processing zones, which provide no rights for workers and require no taxation for enterprises), but also small and medium-sized enterprises which are not always the beneficiaries of a deregulated economy. Next to this group is that of the “own-account” workers and workers in the informal economy. Employers’ organisations should strengthen the ability to create a positive link between large and small

companies, securing a shared responsibility of the major actors towards the value chains in terms of wages and benefits, occupational safety and health, commitment to support orders for medium and small enterprises, hence securing stability of income for suppliers and subcontractors, and enhancing responsibility in general.

The sense of the discussion, and of the whole exercise on the future of work, should, in the end, stimulate collective responses and “democratic decisions,” which are able to respond to the person, the social partners and the communities, who must be empowered in terms of choices.

11. Rethinking the ILO for the new century

This excursus started with the inextricable link between peace and justice – a link that is developed in one of the subsequent articles in reference to the ILO action in Africa; (see case study “Decent Work Leading to Peace and Resilience in Africa” by F. Negro, page 43).

The need to be anchored in the larger picture brings us, finally, to a reflection on reaffirming social justice from an ILO perspective. While the tripartite structure underlying standard-setting that was established in 1919 was indeed visionary, as well as the idea to create a global benchmark through international standards, the ILO needs to revisit its two characteristics – standards and tripartism – through the lens of the globalised world of work.

In reference to standards, their ratification and implementation at the national level, although still very much important, is not sufficient anymore to secure in practice the respect of rights at work for all.

While many forces push towards nationalism and fear, the challenge in the upcoming years will be to strengthen the multilateral system and regional bodies in order to define the global playing field that contributes to social justice.

ILO labour standards need to become an entrenched component of such new architecture as well as the necessary link to the supranational level of regional and international institutions. The Bretton Woods Institutions need to be fully integrated into this picture, in following the exhortation of *Evangelii Gaudium*: “A financial reform open to such ethical considerations would require a vigorous change of approach on the part of political leaders. I urge them to face this challenge with determination and an eye to the future, while not ignoring, of course, the specifics of each case. Money must serve, not rule”³⁹.

Furthermore, the ILO needs to go one step further to realise the potential of its standards, which are quoted by everybody but weakly respected. To do so, it must follow the Constitutional mandate⁴⁰ and to establish a body capable of final interpretation of its norms, going beyond the current necessary, but not sufficient, supervision by the established machinery.

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The second issue that must be boldly addressed is the commitment to and affirmation of social dialogue across borders. It is encouraging that the ILO constituents in March 2017 were able to unanimously adopt a revision of the 1977 Declaration on Multinational Enterprises (MNE) and Social Policy.⁴¹ The document not only elaborates principles to be implemented by companies to realise decent work, but also establishes a method in order to carry out “due diligence” to ensure respect for internationally-recognised human rights: to respect the central role of freedom of association and collective bargaining as well as industrial relations and social dialogue to conduct this process.

The follow-up to the MNE Declaration is also based on dialogue: at the national level, tripartite focal points able to discuss investments and local development; for enterprises, voluntary “company-union dialogue” facilitated by the ILO upon demand.⁴² The most promising example of the latter, besides collective bargaining agreements at national level, is in the form of Global Framework Agreements among companies and global trade union bodies, wherein companies take responsibility for what happens along the supply chain, while trade unions create a link between national trade unions in order to empower workers wherever they are to be part of the negotiation of a fair deal. To commit to such a path is also to reaffirm that corporations’ privileges come also because they are established for a wider public purpose besides prosperity for shareholders: stakeholders and public benefit need to be back in the picture.⁴³

It is a commitment that, if pursued with vigour and truth, can help fulfil the exhortation of *Laudato Si'*: “Let us keep in mind the principle of subsidiarity, which grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power.”⁴⁴

The path, difficult but necessary, must nevertheless go even further, toward what Ivan Illich⁴⁵ called the “political community” which “can dialectically choose the dimension of the roof under which its members will live,” in order to remove the “radical monopoly” of the corporate and the industrial structure imposed by the production-oriented society.

So, our own standard system, to use the language of Illich, “can be decentralised, demystified and de-bureaucratized” in order to become a tool for a convivial life.

Furthermore, the ecological limits that are clearly embedded in the current model of development need to be recognised and addressed through a fully political process. On this again Illich gives us a hint: “Such a political choice of a frugal society remains a pious dream unless it can be shown that it is not only necessary but also possible”.⁴⁶

An organisation like the ILO, which was established exactly on the recognition of the “legitimacy of conflicting interests”⁴⁷ and where “the structures of political and legal procedures are integral to one another”

“Let us keep in mind the principle of subsidiarity, which grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power.”

maintains the full potential to serve for the “social reconstruction”⁴⁸ of the upcoming century.

NOTES

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Chapter 1
Case Studies

DECENT WORK LEADING TO PEACE AND RESILIENCE IN AFRICA

A *Caritas in Veritate* Foundation Report by

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In 2016, the International Labour Organization (ILO) Regional Office for Africa developed a “Framework Strategy for ILO’s Engagement in Promoting Decent Work in Fragile States in the Africa Region.” The strategic document emphasises the need to strengthen the promotion of decent work in fragile situations and countries of the continent, particularly in G7+¹ countries which self-identify as “fragile.” The ILO strategy identifies two priorities for ILO’s engagement in African fragile States: strengthening the institutions, processes and mechanisms for quality employment and livelihoods creation and, fostering development inclusiveness.

The first priority encompasses projects which aim to create a (policy) environment facilitative of sustainable job creation, linking graduates of skills development and vocational training programmes to self-employment or private sector demand, and strengthening South-South cooperation. The second priority will focus on promoting social protection and advancing equity and rights at work, particularly through supporting countries to develop respective policies and build capacity to implement them. Overall, the document initiates a more proactive ILO participation in fragile areas of the continent. Focusing on the first priority, the following case studies illustrate the ILO’s approach to promoting peace and resilience through employment and decent work in fragile States on the African continent.

Guided by ILO’s 2017 Employment and Decent Work for Peace and Resilience Recommendation No. 205², the ILO aims to continue introducing tangible actions for immediate job creation, provision of skills training and employment services, private sector and local development with adequate protection of labour rights, institution building and social dialogue in fragile States in Africa.

The ILO strategy identifies two priorities for ILO’s engagement in African fragile states: strengthening the institutions, processes and mechanisms for quality employment and livelihoods creation and, fostering development inclusiveness.

1. Training of demobilised ex-combatants in entrepreneurship and cooperative management in the Democratic Republic of Congo

From April 2016 to June 2017, this above-mentioned ILO project trained the first wave of demobilised ex-combatants from the eastern Democratic Republic of Congo (DRC) in entrepreneurial and cooperative management to promote their peaceful reintegration. Through their involvement in various project activities, participants learned to be involved in community work strengthening social cohesion. This is in stark contrast to their previous engagement with armed groups, which they often or nearly always joined due to poverty and lack of livelihoods. Cooperatives and enterprise development and community activities were conducted while the demobilised soldiers were still in the Centre for Preparation and Reintegration in Kitona camp, in the west of the country, which promoted social cohesion, peace and community values in the young ex-combatants.

The project consisted in adapting and reproducing training materials, training and upgrading trainers, training demobilised ex-combatants and helping them to identify and develop viable business ideas. About 70% of beneficiaries had a very low level of education. Indeed, in many cases, they were almost illiterate as conflicts had prevented them from attending school. In response to this reality, the “Start and Improve Your Business (SIYB)” manuals were developed to be simply understood with drawings: a pedagogical method that has greatly facilitated instruction. The SIYB training prepared the young ex-combatants to better receive qualifying trainings in their chosen trades. Better understanding of concepts such as saving, cost and income – for example, in the course of cutting and sewing – can better engage the learner in vocational training because it affords a clearer idea of how to manage a profitable occupation. The SIYB training increased participants’ interest in starting small enterprises. Participants’ plans for self-employment and employment were clearer and more diverse. The entrepreneurial capacity of the ex-combatants must now be verified in the reintegration phase. The demobilised trainees will still need accompaniment and support to help them reintegrate into their places of origin and the capacity of local structures to follow-up with participants needs to be stronger.

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2. Private sector development and public works in Somalia

Across Puntland, a region in north-eastern Somalia, young people face real and increasing difficulty in finding jobs. Unemployment and underemployment are pervasive and rampant. This complete lack of youth engagement creates certain trends and patterns which will have far-reaching repercussions in the future, including on migration and

engagement with armed groups. As a result, the ILO has early recognised the importance of youth employment and promotes pathways to decent jobs as part of the broader Decent Work Programme (DWP). For many years, the ILO has continuously promoted rights at work, gainful employment opportunities, social protection and social dialogue in Somalia, in various projects. Through working with the government and social partners, and through its focus on youth, this engagement contributes to peace and stability.

Programmes implemented in Somaliland, Puntland and south-central Somalia have covered a wide range of ILO services, one of the focal areas of which is the development of the private sector. The ILO recognises that small and medium enterprises (SMEs) enhance peoples' skills and organisational capacity for employment opportunities, particularly through self-employment, and expansion of enterprises and enhanced income earning for families. In Somalia, the promotion of SMEs has become a conduit for young people to gain life skills. These young people in turn acquire a renewed sense of purpose to either achieve peace or consolidate the peace they have constructed for themselves.

Furthermore, the ILO builds on existing informal arrangements to assist in developing creative systems for access to a broad range of financial services for different segments of the population.

Given the need for quick and tangible "peace dividends," and the dire state of public infrastructure following decades of civil strife, a particular emphasis on ILO work in Somalia has been on improving the livelihoods of vulnerable men and women through Employment Intensive Infrastructure Programmes (EIIP). Over the years EIIP, adopted in Somalia for the rehabilitation of infrastructure, has provided a sustainable framework for employment creation. Various projects have rehabilitated key economic infrastructure – such as canals, feeder and secondary roads, and markets – through labour-based technologies. The ILO approach has been to work hand-in-hand with local administrations, communities and the private sector, and has created income-generating activities for Somali men and women. Impact assessments conducted after the rehabilitation of critical infrastructure have shown improvements in local economies. For example, in Galkayo, the ILO created 44,850 short-term and 2,350 long-term jobs for the rehabilitation of roads and meat markets. More than 85% of those employed are vulnerable women and internally displaced persons. Aside from injecting cash into local economies through wages, EIIP has contributed to peace and stability in Somalia through promoting contact, creating economic opportunities and addressing grievances under extremely demanding circumstances.

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3. Fisheries apprenticeship scheme for youth in Bosaso, Somalia

The Youth Employment Programme for Somalia was designed to address the structural failure to integrate youth into the labour market. The major objective of this initiative was to enhance the employability of youth in the fisheries sector by building up their skills through apprenticeship schemes and providing them with necessary work experience through job placements and mentoring support. In collaboration with the Puntland Chamber of Commerce and Industry, the project focused on developing skills which employers had identified as the areas where they needed more expertise.

As part of their apprenticeship, young people work in various occupations across the value chain, including fish handling and preservation, net-making, fish grading, packaging, and the maintenance and repair of fishing gear. The project has been received positively by the 29 employers involved and by members of the local community who view the scheme as a way of discouraging illegal migration and providing young people with dignified employment. Forty-five out of 150 youths (30%) have been retained by employers and are now working full-time with local businesses. Furthermore, a quick survey following completion of the project showed that the fishery businesses involved in the apprenticeship have made profits, thanks to the labour and skills offered by the young people. Twenty of the 29 employers involved in the apprenticeship schemes reported increases in sales ranging from 1% to 9%, attributable to the youth working in the business.

The main lesson learned was that working hand-in-hand with the private sector is the key to successful implementation of skills development programmes in the country. After years of conflict, and in the absence of strong governance structures, the private sector was and still is the main provider of social services and is critical in shaping development. Local businesses are very willing to participate in skills programmes which they view as a win-win situation – filling certain skills gaps while improving their production.

The main lesson learned was that working hand-in-hand with the private sector is the key to successful implementation of skills development programmes in the country. After years of conflict, and in the absence of strong governance structures, the private sector was and still is the main provider of social services and is critical in shaping development.

4. Employment promotion through the “Jobs for Peace and Resilience” flagship programme

Through internal resources, the ILO launched in November 2017 the Jobs for Peace and Resilience (JPR)³ programme in six countries, four of which are on the African continent. The JPR aims to contribute to more peaceful and resilient societies through employment, decent work and social dialogue. It adopts a modular approach that combines four key components, namely employment-

intensive investments, technical and vocational training, entrepreneurship promotion and employment services. The JPR contributes to the ILO's Decent Work Agenda by pursuing interrelated and mutually-reinforcing strategies through an upstream-downstream approach, where delivering quick and tangible benefits are leveraged to promote inclusive and effective labour market governance and decent work principles. These principles are essential for sustaining peace and resilience in fragile situations. Guided by ILO's Employment and Decent Work for Peace and Resilience Recommendation No. 205, peace-building is an integral objective of the design, implementation, monitoring and evaluation of the JPR.

While all four JPR projects in Africa combine supply-and-demand focused measures and institutional capacity building to promote sustainable job growth, each project responds to local needs by putting the emphasis on specific components. In Comoros, the JPR implements employment-intensive investment approaches in public infrastructure with a view to demonstrating the relevance and effectiveness of this methodology for local development and youth employment. In Sierra Leone, the JPR engages in a partnership with Sierra Leone's SME Development Agency, business development services and financial service providers to support the development of sustainable SMEs. In Somalia, the JPR promotes youth employment through integrating direct employment creation with technical, vocational and entrepreneurial skills training for enhanced employability. Similarly, in the Central African Republic, the ILO combines employment-intensive investment approaches in public works with better employment services, vocational training and entrepreneurial support, to promote decent work for men and women in vulnerable situations.

To conclude, the main scope of the JPR projects and initiatives in Africa is to ensure that decent jobs are provided for the youth in fragile countries. JPR continues the work launched by the ILO from its very origin – work which is based on the assumption that “there is no peace without social justice.” This continues to be an absolutely vital principle in contemporary African fragile situations where decent work can contribute to peace and resilience on the continent. Decent work in African fragile states tackles root causes of conflict, creates opportunities for the people, enhances contact and reduces grievances.⁴

NOTES

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While all four JPR projects in Africa combine supply-and-demand focused measures and institutional capacity building to promote sustainable job growth, each project responds to local needs by putting the emphasis on specific components.

DEVELOPMENT PROGRAMME OF SMALL CORN FARMERS IN ECUADOR

A *Caritas in Veritate* Foundation Report by

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For more than 25 years, PRONACA, one of Ecuador's largest meat producers and the leading buyer of the country's hard yellow corn (which it uses to feed its livestock), has worked with Ecuador's corn farmers, incorporating them into their supply chain in a win-win situation for both buyer and producer. Forming part of this collaboration are Producers Integrate Inclusive (PII) farmers who grow corn in areas of less than 10 hectares and who live near the collection centres of the company.

The PII programme uses a four-part "Wheel of Success" to track progress:



- Direct credit: PRONACA offers credit to producers to buy the goods they need to produce the crop.
- Provision of seeds and agricultural inputs: PRONACA provides farmers with certified seeds, fertilisers and other agricultural products that guarantee the quality of the crop.
- Technical consulting: PRONACA technical teams regularly visit farmers, advising them before, during and after planting.
- Total purchase of the crop: PRONACA acquires the entire harvest at the official price set by the government.

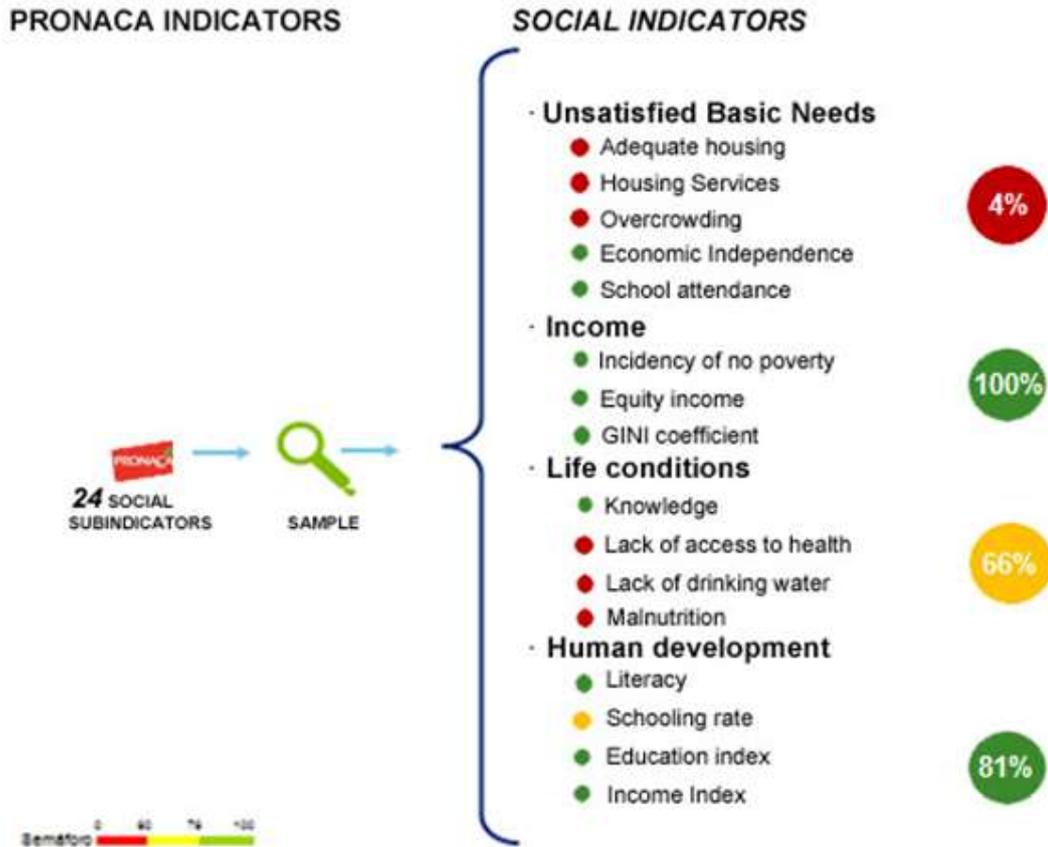
The PII programme began in 2010 with 58 participating farmers. By 2015, 480 farmers were part of the programme – an increase of 534% in five years.

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1. Socio-economic indicators

By 2015, there were significant improvements in the quality of life of the producers and their families with a positive impact on revenue and corresponding human development..

The programme began by measuring a baseline of social indicators for those eligible to participate in the programme. By 2015, there were significant improvements in the quality of life of the producers and their families with a positive impact on revenue and corresponding human development. PRONACA continues to track human development goals for unsatisfied basic needs and living conditions.



2. Sustainable Development Goals

The programme aligns five of the United Nations' Sustainable Development Goals:

- End poverty: Through employment generation as well as growing food safety awareness among farmers.
- Zero hunger: By doubling agricultural productivity.
- Quality education: Through providing technical training inputs and crop management, as well as through financial education training to

better manage resources.

- Decent work and economic growth: By achieving high levels of productivity via technical advice, and by paying a fair purchase price for accurately-weighed corn.
- Production and responsible consumption: Through providing technical advice on efficient production and use of production methods, and through training on waste management and responsible use of water.

3. The impact on income and welfare within and outside the company

The programme generates direct income for farmers and their families by forming a trust relationship with PRONACA from planting, to harvest, to direct purchase. In 2015, 2197 farmers and their families benefited from the programme. It is noteworthy that social dynamics have strengthened the buyer/producer relationship through the sharing of cultural practices around corn, and by securing income for the small producers who form the base of the community. Planting is considered a collective and shared action and those involved are mostly people of the same social circle. Neighbours, friends and relatives come together to help each other on their farms, thus reducing costs while generating income.

Socio-economic indicators regarding income (100% improvement) and human development (89% improvement) are further proof of the trust relationship between farmers and PRONACA as well as of the positive impact of the programme.

One area in need of improvement is that of overcrowding due to lack of household units. Among the IIP farming community, there is an average of six persons per housing unit, compared to the country average of 3.8 persons.

Nevertheless, while there continues to be areas of improvement, the IIP programme has contributed positively to food sovereignty and the self-supply of corn and also to changing the social and economic reality of corn farmers. This «win-win» relationship, via the IIP Wheel of Success, has been the key factor for the sustainability of the project.

4. Opportunities of the programme

Opportunities of the PII programme include:

- Contributing to the development of the agricultural potential of Ecuador through a programme that benefits the farmer and the company, thus expanding good practices to other regions of the country.
- Providing viable local employment opportunities by which the pro-

Nevertheless, while there continue to be areas of improvement, the IIP programme has contributed positively to food sovereignty and the self-supply of corn and also to changing the social and economic reality of corn farmers.

gramme prevents migration to large cities and combats unemployment and underemployment.

- Improving fidelity and fulfilment of delivery commitments as PRONACA purchases 100% of the price established by the national government.
- Ensuring the volume of corn supplies, providing technology transfer through technical assistance from the field to participating farmers, providing quality inputs to integrated farmers, and generating dynamism in the economy of the agricultural sector.

5. Conclusions and suggestions

Since 2010, the “Wheel of Success” model has benefited many small farmers as well as the PRONACA supply chain in a win-win situation. This has led to an increase in the productivity of small farmers with an average of 5.33 tons / hectare in the last five years.

While there are still two issues to improve - namely unsatisfied basic needs and overcrowded living conditions – the social benefits of the programme have had a profound impact on the lives and development of participating farmers.

The next step is to continue fine-tuning the programme and finding solutions for a better quality of life for corn farmers in Ecuador.

While there are still two issues to improve - namely unsatisfied basic needs and overcrowded living conditions – the social benefits of the programme have had a profound impact on the lives and development of participating farmers.

HOW TRADE UNION ASSISTANCE EMPOWERED INFORMAL WOMEN FOREST WORKERS - A CASE STUDY OF KENDU PATA WORKERS OF ODISHA, INDIA

A *Caritas in Veritate* Foundation Report by

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The livelihood of around 1.5 million tribal women workers and their families in the Indian State of Odisha depends upon plucking, collecting, collating, grading and supplying kendu leaves in the forest. These forest dwellers have long been exploited by the leaf buyers. The situation of these workers changed for the better once their union helped them get organised. The union helped them collectively negotiate and bargain for better prices for their products. They were empowered to achieve decent working conditions.

This case study outlines the plight of these forest women workers and their union, “*Odisha Kendu Pata Workers Union*” (Odisha Kendu Leaf Workers Union) head-quartered in Bhubaneswar, Odisha. Initially they received assistance from the Indian federation of Building Wood & Forest Workers to organise themselves. This union is affiliated to Hind Mazdoor Sabha (HMS) which is a central trade union with many State and national level union affiliates.

The kendu leaf, called the green gold of Odisha, is one of the most important non-wood forest products of the State. It is used to make *bidis* (local tobacco wrapped in the kendu leaf), a popular smoke among villagers, as well as biodegradable paper plates, baskets, and containers. From 1973 to 2017 it was classified as a product of the national forest. Because of this classification, the workers were allowed to sell the leaves only to the government.

The trees that bear these leaves (botanical name *Diospyros melanoxylon*) grow wild and are scattered over the forest area. Workers endure scorpion and snake bites, heat and humidity to collect these leaves. To avoid the high midday temperatures, they begin work early in the morning, often accompanied by their children. Indeed, child labour is rampant.

“Before 1973, the government granted monopoly leases to a few favoured traders who exploited the workers by paying a pittance for the leaves while making huge profits for themselves. The industry became an important political tool and these traders used their power to sway the election results

The kendu leaf, called the green gold of Odisha, is one of the most important non-wood forest products of the State.

in their favour. The situation changed after 1973 when the government took over as the sole buyer, but the workers' lot did not improve. They suffered again as government officials took advantage of the industry and made huge gains for themselves at the expense of the workers."¹

About a million pickers were engaged during the picking season, which lasted about 45 days in summer. The price was fixed by the government (roughly Indian Rupee (INR) 0.1 for 10 leaves) but the usual practices of under-counting, rejection, under-payment and over-invoicing, helped government staff to pocket large sums for themselves at the cost of the women's livelihoods. Payments to workers were generally delayed for about three months –tantamount to the State borrowing at zero interest from the poor. This was the situation when these workers sought help from the trade union.

Approximately 1.5 million women workers from the schedule castes and backward classes worked as leaf pickers living in miserable conditions. The occupation provided jobs to millions of additional women workers during summer when agricultural jobs are generally unavailable. They would be engaged to pick and pack kendu leaves into bundles of 20, and deposit the products at collection centres known as *phadis*. While women carry out hard labour plucking, collecting and grading, men are employed as managers and supervisors. The number between 17,000 and 18,000.

In 1964 an HMS trade union leader, Sri Biswanath Pandit, saw the exploitative nature of this situation and registered a union called the Odisha Kendu Leaf Workers Union (OKKS). Thus began the association between the informal tribal forest workers and the trade union which empowered them to find their voices and demand their rightful share of the industry. The union collectively negotiated with the government which, until just a year earlier, had been the sole buyer of the leaves.

Fixing an equitable rate comparable to the minimum wages fixed by the State government was one of the main focuses of the union. The members of OKKS were unskilled but the HMS and the International Federation of Building and Wood Workers (now called Building and Wood Worker's International) started to help with training. The union focused on economic demands and social security measures, as well as putting an end to exploitation. The OKKS established trade union structures in about 30 districts of the State due to the large number of workers scattered over a wide area. Trade union education played a pivotal role in organising these groups of workers. Simple training material was produced in the local language which was used to organise study circles and train union activists.

The union demanded the nationalisation of the kendu leaf trade. After organising rallies and demonstrations for over seven years, the union won a victory in 1973 when the government brought the trade under the joint management of the Forest Department and the Forest Corporation.

The union focused on economic demands and social security measures, as well as putting an end to exploitation.

Unfortunately, the workers' wages and working conditions remained unchanged, so the union filed an industrial dispute. The management remained adamant and the disputes were referred to the industrial tribunal, which passed an important decision to establish a wage commission for the kendu leaf workers. This, however, was never implemented.

The struggle continued and in 2004 the union made a call for a *rasta roko* (the blocking of roads), in which 500,000 - 600,000 women workers participated. The government finally yielded and a wage commission was set up.

The workers are better off today, and have achieved decent work through improvements in their wages and working conditions, all changes which resulted from organising and unionising.

The organisation of such large numbers of workers scattered over the State is unprecedented and has been seen as a unique achievement, unmatched by any other union.

Many of the workers' economic demands have been fulfilled, such as the establishment of an Independent Welfare Trust Board for the kendu leaf pickers, with union representation on the board, and the union's general secretary in the position of a founder trustee. Workers pay an annual fee of Indian Rupees 10 (US\$ 0.14 at an exchange rate of US\$ 1 = Indian Rupees 67.7). In March 2018, the OKKS Board announced three benefits to the members: education; medical cover; and social support for the marriage of the two girl children. By providing such support the Board is helping girl children to be able to get education. Culturally girl children are not encouraged to get education compared to boys. Also wedding of girls incur high cost including large amounts of gifts to the groom and his family.

Today, workers are paid INR 1.25 for 10 leaves – a ten-fold increase from 2007, when they were paid INR 0.12. In the 1970s, they earned even less, a mere INR 0.01.

The union is a member of the trust established for the industry by the government. The government used to charge a sizable amount to the Trust Board for carrying out its activities, but today the entire profit is distributed in the form of benefits to the beneficiaries such as dividends for pickers and bonuses to workers. During the last season, pickers received a 100% dividend, with a bonus of 20% to other workers.

Around 95% of the pickers and seasonal workers are unionised today. The union takes up individual as well as collective industrial disputes, meeting legal costs from union funds. The pickers and workers also receive footwear, water bottles, caps and carry bags.

Today, these workers, who have successfully made the journey from informal working conditions to participation in a strong trade union are now recognised as part of the formal economy.

The workers are better off today, and have achieved decent work through improvements in their wages and working conditions, all changes which resulted from organising and unionising.

NOTES

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THE SOCIAL ROLE OF THE MANAGER¹

A *Caritas in Veritate* Foundation Report by

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I was, while in Saumur (the Cavalry school of the French Army), an admiring reader of the beautiful article written by Captain Lyautey in 1891, entitled «The Social Role of the Officer». Who else but the officer in charge could help those who spent three years in military service discover their potential and make sense of their actions? The future Marshal Lyautey had identified this need and encouraged its practice.

Today, almost every employee works under the authority of a manager, doing so in a rapidly changing world and with uncertain benchmarks. For thirty years, we have been experiencing, in an accelerated manner, a complete paradigm shift in our personal and professional relationships. We now live in a world where political ideologies have failed, a world dominated by a highly financialised market economy, gradually bringing cost-free relationships between people to an end. Global competition imposes itself on everyone, in a kind of world feudalism devoid of a protective central authority for the most vulnerable.

Parents, educators, intellectuals, clerics—those who are the bearers of meaning, who give value to life and that have no price—have become inaudible. The policies are still there, certainly, but they no longer embody a project of hope. In such an environment, where the system, governments and businesses struggle to make sense of life, young people now, more than in the past (and this is very good news), are requesting it. It is, therefore, for the line manager, who is in charge of people, to have the essential, indispensable and exhilarating mission to provide meaning—in order to reveal to each the best of himself—and allow him/her to live in harmony with his/her values, both in his/her personal and professional lives.

Some values (respect, kindness, admiration and recognition) promote relationships between people. Similarly, certain attitudes (cheerfulness, enthusiasm, courage, drive and strength of mind) create an environment conducive to the development of talents. As in the past, the example comes from the top. It is, therefore, as much in form as in substance, that he/she must justify his/her function as a manager. And to understand that, more than a task or a function, it is people, above all, that we are responsible for.

It is, therefore, for the line manager, who is in charge of people, to have the essential, indispensable and exhilarating mission to provide meaning—in order to reveal to each the best of himself—and allow him/her to live in harmony with his/her values, both in his/her personal and professional lives.

By creating a favourable environment, a benevolent atmosphere, a constant relationship of attention, the manager helps the employee to develop his/her talents and to become a more complete and more responsible person, in short, easily pleased.

It is, therefore, normal, useful and necessary that the manager engages with all his/her human qualities in the service of the people in his/her charge. There, I have said it: service. Yes, the manager is at the service of others. By creating a favourable environment, a benevolent atmosphere, a constant relationship of attention, the manager helps the employee to develop his/her talents and to become a more complete and more responsible person, in short, easily pleased.

1. Knowing your employee

We all know managers who do not make an effort to get to know their employees. This is a form of contempt that naturally causes resentment in the employee, who is treated as an instrument and not as a person. This contempt often leads to an entirely unfair result: not recognised, the employee becomes uninterested, ends up considering himself/herself as someone who executes orders, loses all creative capacity and falls into a daily routine.

It is up to the manager to create a one-to-one relationship of trust. For this, he/she must learn about the origin of the employee, his/her environment and his/her intellectual and human upbringing.

Then, through dialogue, he/she must understand his/her aspirations and discover his/her fears and weaknesses, as well as discern his/her talents and encourage him. This dialogue should be permanent, and not just during formal evaluations, in a very spontaneous way and at the right time, so that the advice is heard, and the relationship deepens. It is about being interested in the other person and wanting to see him/her progress.

2. Loving your employee

It is often believed that love is a feeling and that the love for others is a matter of circumstances and personal chemistry. To understand that to love is, above all, a will, allows us, ultimately, to go beyond this very restricted spontaneous state. As managers, we must want to love our employees, to wish them well as people. In this spirit, is it to love one's employee to challenge him/her with what demoralises him/her instead of discerning what motivates him? Or, to reflect on his/her well-being as a person rather than locking him/her into a cycle of self-denial for not having known or wanted to encourage the spark of genius inside him? We will understand that this is not a concession, but an essential requirement to allow the employee to grow by developing his/her talents. To encourage his/her development, you must love your employee. To be able to love your employee, you must want to do it.

3. Advancing your employee technically

Talents, often hidden, must be developed by the employee after being identified by the manager. It is not a question of remaining moderately good when he/she has the right attributes to become excellent. In France, in this respect, we are extraordinarily restrained by our system of selection of an elite from adolescence.

Whoever has passed through such competition will be put in a position to succeed (even if his/her personal qualities condemn him/her to remain a mediocre professional); while he/she who will have been less educated will be deemed as not fit for a position (even if his/her personal qualities would allow him/her to become a great professional). Both deserve attention: the one with better qualifications to not rest on his/her laurels and the less qualified one to prove his/her talent. It is up to the manager to make this effort of judgement and needs.

4. Advancing your employee humanely

A person is, of course, a whole, and we must ensure his/her complete development. Where is the coherence if the employee achieves great professional success (at least technically), but ends up failing in personal and family life?

Conversely, where is the coherence when a happy personal and family life stops at the doors of the company every day, with the same negative effects on the person and his/her professional circle?

It is the duty of the manager to worry about his/her employee's coherence in life and to encourage him/her to progress in both personal and professional spheres. This is not intrusion or indiscretion, but on the contrary, in all delicacy, to be sensitive to the events that can affect his/her employee outside the company and to communicate his/her support. It is essential to consider the sorrows and joys of the people in his/her charge, to ensure their personal balance and to allocate their work in a way that allows them to flourish and to be fulfilled, without ever becoming complacent. It is up to the manager to act with humanity.

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5. Protecting and disciplining your employee

A manager is, first and foremost, in charge of people. He/she must, of course, protect them (including from his/her own hierarchy): to obtain fair and dignified salaries and remunerations when business is good and to defend them when a downturn requires redeployment or dismissals.

Equally, the responsibility towards the employee also entails an obligation to impose disciplinary action in case of fault or professional negligence. But

here too, with discernment. Do not punish him/her by hindering his/her future, but do it in the employee's long term interest: a reprimand works if it is fair, explained and allows him/her to bounce back.

6. Giving meaning by example

The absence of meaning breeds boredom, then desperation and despair, self-loathing and, in particular, loneliness. It is, therefore, necessary that the manager can help everyone find meaning in his/her work. It is essential to make each understand the usefulness of his/her work and the importance of putting his/her heart into it: for others (customers), with others (suppliers and employees), at the service of others (individual or institutional shareholders), while respecting the safety and well-being of others (environment).

This imperative need for meaning, which makes everyone grow, is a constant in the chain of command, from the bottom level of management to the head of a company or an administration. It also imposes itself on those who appoint those managers, up to the board of directors or the public administrative body. Everywhere, it is up to the manager, at whichever level, to set an example.

We all know high-calibre people who are driven by the values of justice, courage and commitment, with the noble qualities of generosity, drive, benevolence; they are the living proof that their life has meaning, that life has meaning. May these traits emerge in managerial positions in all strata of our society over the narrow profiles of those who, at the expense of collective decline, favour their individual profit: the type of managers that timid decision makers easily impose on us today.

7. Choosing, cultivating and developing values

We need to choose values and then cultivate them. The consensus should be based simply on the four cardinal virtues: justice, strength, temperance and prudence.

Firstly, justice, which is essential for making choices in life—Is it good? Is it useful? Is it right? In short, we have the right to make errors of judgment, but not errors of principle. A manager cannot take an unfair decision, either in his/her strategic choices, in the actions he/she takes or in the treatment of his/her employees.

Secondly, strength or courage. It is of no use to be fair if we fade in the implementation of a decision, because of cowardice or weakness. It takes strength of character to see your choices through to the end. We cannot shelter behind trying our best, but we must strive to achieve results.

Temperance (or a taste for moderation) regulates the potentially crippling effects that justice and strength combined can have. It is a rare virtue in

This imperative need for meaning, which makes everyone grow, is a constant in the chain of command, from the bottom level of management to the head of a company or an administration.

youth, but the manager must fully possess it, to carefully guide an over-enthusiastic employee, who may be capable, often unintentionally, of hurting others or himself.

Finally, prudence, which is discernment in action, completes all the others. We can want something right, proceed with determination and finesse and yet act at the wrong time. An “active virtue”, prudence allows action at the right time, in the right place, with the right means, for a defined purpose; and thus, results in success. Too often, a manager will not be respected or followed because he/she has not cherished this virtue and has, therefore, failed and made his/her employees fail with him. Nothing motivates as much as success. Prudence is, therefore, a must.

8. Growing through study

In this context, it is essential that the manager remains curious throughout his/her life. Curious of people (especially young people, who will form the world of tomorrow and who we must help to train), curious about developments in society, technology and the world. he/she should also be curious about himself, to remain attentive to what his/her position, as it becomes more established, exposes him/her to if he/she becomes complacent. All this in order to renew his/her life, access other circles and other responsibilities and make the most of available opportunities. It is, therefore, necessary to read a lot, allow and even provoke constructive criticism (of his/her employees, managers, family and spouse); in short, staying alive.

9. Questioning yourself regularly

To maintain a coherence of the person, critical to the meaning of life, it is essential from these reflections (both internal and external), to question yourself as a manager, with humility.

In the professional context, surely: do I not have to regularly look at my work in the context of my life ambitions? And if a change is needed, do I go for it with all my heart? In my family, without doubt: faced with the possible routine of my life as a couple, should I not often reinvent the relationship with my spouse and my children to remain consistent with the meaning given to my life?

It is, therefore, up to the manager to take this social responsibility to heart. But it is also up to the bodies that appoint these managers to consider the qualities to be encouraged, the criteria to be chosen and the principles to be honoured when they select, remunerate or promote leaders and managers.

Today, chosen or elected leaders too often prefer process to innovation and risk taking (companies), or the *status quo* to reform (State and local governments). From value creators, managers have, in the last thirty years

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or so, become extractors of value, and even destroyers of value. Let's change the criteria for choosing managers at all levels. If they are generous and ready to serve others, future managers will do wonders.

Translated by Clemencia Licona Manzur, PhD and Rhodri P. Thomas, PhD

NOTES

1. This article has been published in the "*Tribune de la Revue de Défense Nationale*" on 24 July 2014.

A KOREAN PERSPECTIVE ON SOCIAL ECONOMY

A *Caritas in Veritate* Foundation Report by

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1. The characteristics of social economy in Seoul

Seoul, the capital of South Korea, is one of the most densely populated cities in the world, with nearly 10 million inhabitants. The power and influence of Seoul as a centre of economy and politics was put to the test in the late 1990s when South Korea was severely hit by the Asian Financial Crisis and the global economic crisis of 2008.

Various counter-cyclical measures at the national and local levels contributed to early recovery from these economic crises. One major policy was the promotion of Social Economy (SE), which has been continuously expanded throughout the periods of crisis.

How has Seoul developed Social Economy as a major policy tool to address the socio-economic problems? What are the characteristics of Seoul's SE? How have they been developed? How does SE in Seoul contribute to achieving the localised Sustainable Development Goals (SDGs)? What are the challenges and opportunities of Seoul's SE for the future of work?

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2. History

The Social Economy¹ sector in South Korea has been formed by both bottom-up and top-down approaches. The former has been driven by grassroots social movement and civil organisations often linked with anti-colonial and anti-authoritarian political ideals and practices. During the period of 1960-80's, the Korean governments either repressed or instituted incentive measures, sometimes both, to control or co-opt these bottom-up approaches for their own policy purposes.² Meanwhile, governments' top-down approach, demonstrated in the strong control exerted via legal codes over some cooperatives, resulted in various adulterated forms of cooperatives that are not based upon key cooperative principles such as self-democratic management.

Recent government policies to promote various forms of Social Economy Organisations and Enterprises (SEOs), however, have had a positive impact on the growth of the SE sector. These policies have provided the sector with a variety of support ranging from rendering legal *statutes* to financial assistance.

Can bottom-up approaches, which seek more democratic and alternative economic means, coexist with the top-down approaches of the “welfare State”?

Many questions remain: Can bottom-up approaches, which seek more democratic and alternative economic means, coexist with the top-down approaches of the “welfare State”? Could such coexistence create an environment where SEOEs fully realise their potential to reach social, economic and environmental objectives, such as the SDGs, without sacrificing the fundamental values of social economy such as democracy, solidarity and social inclusion?

3. Becoming a major policy tool to respond to the Asian financial crisis

The origins of Seoul’s SEOEs in its current form can be traced back to the cooperatives movement led by the Catholic Church and the producers’ organisations established by activists to reduce poverty and improve living conditions in poor areas of Seoul in the 1960s and 70s. In the midst of a democratic transition in the late 1980s and the 1990s, many leaders of anti-authoritarian political movements paid more attention to economic and social democratisation. They strengthened existing organisations or established new organisations which would deepen participatory democracy in various sectors: environmental protection, economic justice, social welfare, women’s rights, protection of foreign workers and consumers.

Targeting first poor areas of illegal housing, the activists of social movements and civil society organisations (CSOs) working on poverty issues in Seoul sought long-term and durable solutions such as capacity building and organising the poor as workers rather than the provision of material assistance. They helped slum residents who worked as daily-construction workers establish construction workers’ cooperatives. Women in slums organised themselves into producers’ cooperatives providing sewing services or producing handmade cosmetics. Beginning with the Self-Reliance Enterprises (SREs), the SE sector has expanded in Seoul throughout the 2000s.

4. The emergence of SE as an alternative strategy for more sustainable development

While the official unemployment rate declined to four percent in the early 2000s, the unemployment rate for those vulnerable and poor was higher. The need for alternative employment measures for this segment of the population was an opinion widely shared by civil society organisations.

Various social enterprise models have significantly influenced discussions on alternative strategies to create jobs. After series of studies and discussions on alternative strategies to the market approach, the concept of SE became

an objective. With SE as a key strategy to generate decent employment for the vulnerable and poor, mandated with enhancing social solidarity and creating decent employment, it targeted the long-term unemployed in their 40s and 50s, youth, workers with precarious employment, women, persons with disabilities, and older adults.

5. From direct support to a positive ecosystem for SE

In addition to these historical institutional legacies, many structural and institutional factors shaped the development of SE in Seoul. They include decentralisation, the comparatively better fiscal conditions of Seoul as an economic centre compared to other cities in South Korea, the growth of SE actors in civil society, an SE-friendly mayor who has led Seoul's strategic action plan since 2011 for the establishment of an ecosystem for SE with concerted efforts of Seoul Metropolitan Government and Council, and District Governments (SMG).

The policy shift of the Mayor Park's administration (2011 – present) from direct support for Certified Social Enterprises (CSE) and Pre-Certified Social Enterprises (PCSE) to the establishment of a SE ecosystem for various forms of SEOEs has had a particularly significant impact on the growth of Seoul's SEOEs. Public, civil society partnerships, various intermediary organisations autonomous from the SMG provide a significant level of support to the SEOEs, and a series of legal institutions constitute the SE ecosystem. Seoul's SE policies could be summarised as: financing and establishing market and distribution channels for SEOEs, building capacities of SEOEs in management, and promoting SEOEs at the district levels. All this has had a positive impact on the growth of SEOEs, particularly since 2012.

Although the contribution of SEOEs to the total economy is small, its impact on the employment of the poor and vulnerable people is significant. About 40 percent of the SEOEs' employees are estimated to be from vulnerable and poor groups. For unemployed youths, SEOE's have had a positive impact in providing adequate housing solutions and social services.

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6. Limits, tensions and opportunities

Several problems, however, have yet to be addressed in this process to create an SE-supportive ecosystem in Seoul. First, this government-led development could result in subsidy-dependence of SEOEs. More efforts need to be made to create a virtuous value chain for SE within the ecosystem of SE in Seoul.

Secondly, political sustainability presents another concern since the current SMG's policies to create an SE-friendly ecosystem have been designed and implemented in a relatively favourable political environment. Whether the current ecosystem and SEOEs can thrive in an unfavourable political environment remains an open question.

The third problem is siloed bureaucratic structures dealing with SEOEs. For instance, the co-existence of increasing involvement of local governments and the ongoing involvement of the central government carries a danger for fragmentation of the SE ecosystem in Seoul.

Last, despite their rapid growth in number, SEOEs have increasing difficulty in recruiting new staffs and workers who are equipped with necessary skills, knowledge and experiences. Low average wages make SEOEs less attractive to those better educated and skilled. Financial sustainability of SEOEs is a real concern.

7. Impacts of Seoul's SE on the localised SDGs

Evaluating the impacts of SE involves measuring the extent to which SE activities have contributed to achieving economic, social and environmental objectives and goals.

The average wages of certified and pre-certified social enterprises are lower than the national average. Self-reliance enterprises (SREs), which employ mostly poor and vulnerable groups, are also susceptible to very high employee turnover. At the same time, given the high share of women workers in SREs, it is also fair to say that SREs make a significant contribution to addressing the problems of women in poverty.

As most SEOEs are based on the legal frameworks targeting vulnerable groups such as SEPA (Social Enterprise Promotion Act)³ and National Basic Livelihood Security (NBLs) Programme, they offer major social insurance benefits for their workers.

The insufficient healthcare system is a growing concern as South Korea is undergoing major demographic changes.⁴

Seoul's SEOEs and cooperatives, in particular, have been one of the major supporters of the SMG's policy initiatives for safe and sustainable energy.

Strong participatory practices and democratic decision making, and solidarity-centered organisational management are the key determinants of the SSE⁵ political impact.

Despite all these positive impacts, whether and to what extent the impact of SE is transformative, especially in rethinking the future of work is, however, still an open question. Methodologies and data collection need to be further developed to measure the impacts of SE on Labour and sustainable development in a specific local context.

Despite all these positive impacts, whether and to what extent the impact of SE is transformative, especially in rethinking the future of work is, however, still an open question.

NOTES

1. The term, "Social Economy (SE)" commonly used in South Korea to refer to various forms of social and solidarity economy (SSE). In this paper, Social Economy (SE) and Social and Solidarity Economy (SSE) are used synonymously. In S-Korea, SE organisations include social enterprises, cooperatives, village enterprises and self-reliance enterprises.

2. Two authoritarian governments between 1961 and 1988 have tightened the control over and actively employed various types of cooperatives as a tool to mobilise resources to

develop the economy. The Park government (1961-1979) with a strong central economic planning needed to control virtually all economic organisations and enterprises, took the top-down policies to organise and control cooperatives in its early phase. They include: Small and Medium Enterprise Cooperatives Act (1961); Forestry Act (1961) which included a clause on forestry cooperatives (which became Forestry Cooperatives Act (1980)); Fisheries Cooperatives Act (1962); Tobacco Production Cooperatives Act (1963); and Credit Unions Act (1972). The laws stipulated that each sectoral cooperative should be de facto administrated and monitored by government ministries concerning the affairs of the sectoral cooperatives so that the individual ministries could effectively control the cooperatives. Based on these Acts government could also influence individual cooperatives to establish national federations as a peak organisation. These cooperatives, particularly national federations tended to prioritise meeting the needs of the government in controlling the production of goods and services rather than serving the interests of members (Jang 2013, Jang and Park 2013)

3. The Social Enterprise Promotion Act (SEPA) containing various supporting mechanisms for social enterprises was legislated and enacted in 2007 in S-Korea.

4. Mandated with enhancing social solidarity and creating decent employment, the Working Together Foundation targeted the long-term unemployed in their 40s and 50s, youth, workers with precarious employment, women, persons with disabilities, and the older adults. Assuming that direct subsidies would come from the expanding NBLSP, the Working Together Foundation particularly paid attention to various measures to create jobs. Until 2004, more than two-thirds of the total annual budget was spent on support for local civil society organisations to provide job services and training to the unemployed. Social enterprises became one of the major projects to create decent jobs for the vulnerable and poor groups of people, while the Working Together Foundation supported community-based SEOs by funding the recurrent costs, the Ministry of Health and Welfare (MoHW) also expanded its self-reliance programme by setting up Self-Reliance Aid Centers (SRACs) at the province, metropolis, district and county levels. Many of the local organisations supported by the foundation made contract with the MoHW and converted into Self-Reliance Aid Centres (SRACs).

5. Here, the term social and solidarity economy (SSE), increasingly being used in other continents such as Europe, Latin and Central America and in Quebec, refers to a broad range of organisations that are distinguished from conventional for-profit enterprise, entrepreneurship and informal economy by two core features according to Peter Utting, former UNRISD Deputy Director. First, they have explicit economic AND social (and often environmental) objectives. Second, they involve varying forms of cooperative, associative and solidarity relations. They generally include, for example, cooperatives, mutual associations, NGOs engaged in income generating activities, women's self-help groups, community forestry and other organisations, associations of informal sector workers, social enterprise and fair trade organisations and networks.

CHAPTER 2:

***Youth Unemployment and the Change
it can Cause within and for Society***

ETHICAL REFLECTIONS ON YOUTH UNEMPLOYMENT

A *Caritas in Veritate* Foundation Report by

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Abstract

This chapter analyses the *status* of young people and their labour market prospects. It stresses that despite we are currently living in an era characterised by the largest cohort of young people, they face formidable challenges in entering the labour market. Labour market conditions for youth were already negative at the beginning of the millennium but worsened considerably following the global financial crisis. This resulted in record high unemployment and NEET (not in education, employment or training) rates in advanced economies and in high levels of informality and vulnerability in developing countries. Particularly worrying is the condition of young women which do not participate to the labour market or are forced in domestic work and deprived of the chance of being educated.

Despite these difficulties labour market prospects of young people throughout the world are brightened by several examples and good practices that show how these challenges can be overcome.

The first case study «Salt of Earth for Dignity Through Solidarity - Youth Empowerment and Self-financing in Haiti» by S. Prenger (page 99) shows the the Young Christian Worker's movement's purpose to enable young people, otherwise unemployed, to take part in the production of salt in a commune in Haiti. By working closely together for a common objective, those young workers understand the importance of working in solidarity as well as they develop "team spirit" and entrepreneurship.

The following case study "Entrepreneurs and Youth Employment in Rwanda" by M. Wanjiru (page 105) provides an important example of good practices in troubled countries in promoting vocation and technical education aimed at providing the right technical skills for young workers. The education part is crucially complemented by a financial part that gives young people a start-up capital to initiate income-generating activities and through solidarity improve the well-being of the society and the general level of education.

Promoting entrepreneurship is also at the basis of the projects of the Laboratory for Social and Economic Innovation in Mexico, as discussed in “Work for Peace in Young Mexico” by J. M. Martinez Louvier (page 111). This Laboratory aims at promoting social owned enterprises where capital is not the main objective but the resolution of human needs. Through these enterprises young Mexicans are dignified by a job that pays an adequate salary and are less likely to be caught up in violence and criminal activities.

Similarly the Green Life Evolution Project in Zambia as reported in the homonymous paper by Rev. Fr. J. Komakoma (page 115) conjugates entrepreneurship development with environmental sustainability. By teaching young men and women how to grow seedlings of various trees which are then sold, the project improves people’s income while contributing to a healthier environment.

Finally, it is worth mentioning the National Domestic Workers Mouvement (NDWM) discussed in “How to Empower Young Indian Domestic Workers” by Sr. J. Devos (page 119). Thanks to their precious work over these years, domestic work in India now represents a dignified employment for thousands of young women. Cooperation through these movements increases women self-awareness and empowerment enabling girls and young women to receive through education information on their rights. This improves not only young women conditions but contributes to the improvement of the work and family environment.

PART I: CURRENT STATE OF PLAY

1. Youth unemployment: an international map

The millennial generation is the largest cohort of youth that the world has ever seen. Current population statistics report that 42.3% of the world’s population is under the age of 24 totalling a staggering 3.2 billion people. Considering only those between the ages of 15 and 24, we reach a figure of 1.2 billion individuals who should, ideally, either be working or studying¹. In reality the picture is quite different. Both in advanced and in developing countries young people are suffering and their labour market prospects are often poor.

As recently shown by the International Labour Organization (ILO),² there are some 71 million unemployed youth worldwide: more than a third of total unemployment. Overall, this implies a youth unemployment rate of 13.5%. However, this figure is misleading. In several advanced economies, youth unemployment reaches much higher values exceeding 30% in countries including Italy, Spain and Greece. In this context, the problem of individuals ‘neither in education nor in employment’ (NEETs) emerges as one of the most critical problems that need to be addressed. Focusing on ages 20-24 in 2016, 16% of young people living in member

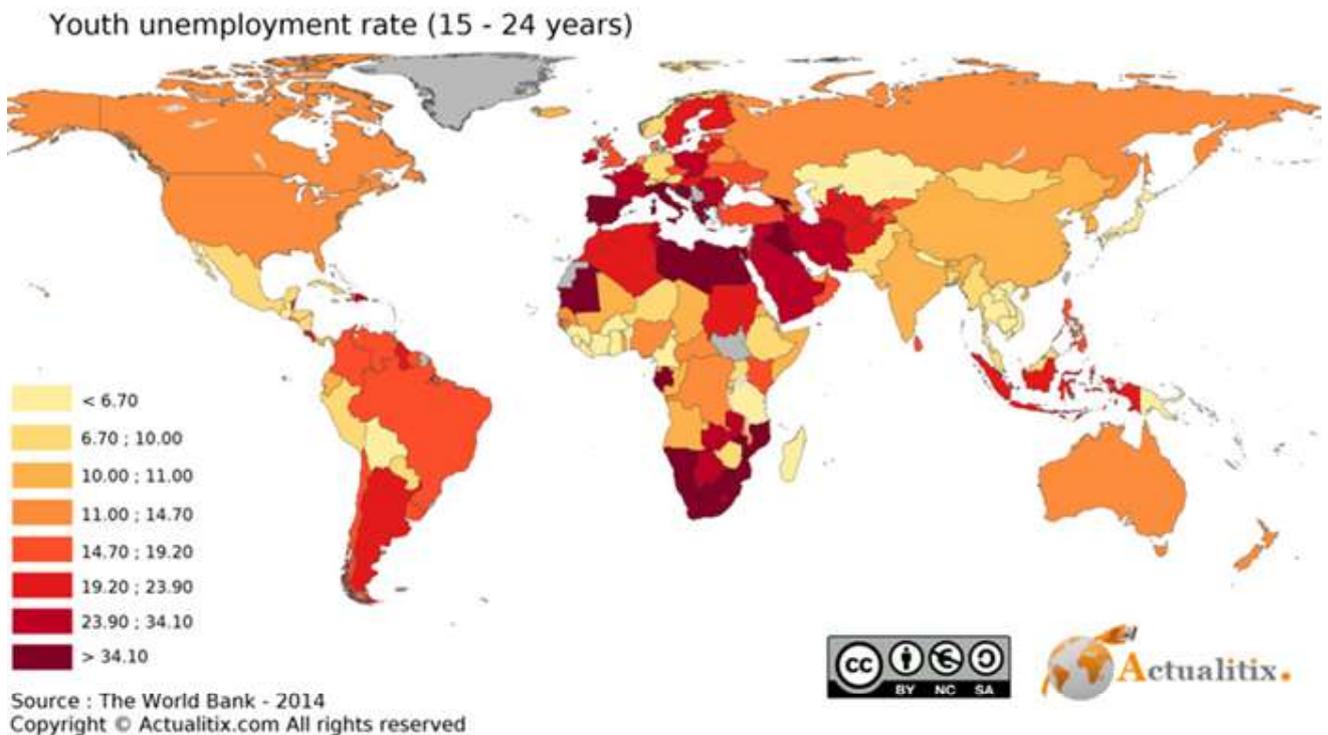
States of the Organisation for Economic Co-operation and Development (OECD) are NEET, but this figure exceeds 25% in Spain and Greece and reaches 32% in Italy.

Youth inactivity is a plague that afflicts the labour market not only in advanced economies, but throughout the world. The World Bank's World Development Report³ estimates that almost one quarter of the world's youth is inactive – around 260 million people. This figure is largely due to the current condition of young women, who in large parts of the planet, particularly Asia, do not participate in the labour market.

Labour market conditions for youth worsened considerably following the global financial crisis. The combined effect of the drop in economic activity and the austerity measures implemented by several countries reduced the chances of entry into the labour market. This lengthened considerably the time during which youths were waiting to find employment, with the consequent loss of skills and competences.

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Figure 1: Youth unemployment rate (15 – 24 years)⁴



When discussing youth unemployment, it is also necessary to note that the gender issue severely penalises young women. In 2017, the global rate of young women's labour force participation is almost 17% lower than that of young men. The gender gap is large when considering unemployment rates and NEETS. In the latter case, the female NEET rate is 34.4%, compared to 9.8% for males. Unemployment is affecting young women more than young men in almost all regions of the world. In Northern Africa and the

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Arab States, the female youth unemployment rate is almost double that of young men, reaching as high as 44%. Women represented 80% of the 52.6 million domestic workers in the world in 2010 and are more likely to engage in “invisible” domestic work outside the home, which is poorly considered and regulated⁵.

Young women and girls are particularly vulnerable with reference to work. More than two-thirds of all child domestic workers are girls. For children between 5 and 14 years old, the ILO estimates⁶ that 2.5 million boys are involved in domestic work, compared with 4.9 million girls. The prevalence of girls becomes even greater for ages 15 to 17. These figures, however, are likely to understate girls’ work, as girls often work in less visible sectors such as service in private households.⁷ In total, 64 million girls and 88 million boys are in child labour globally, with boys mostly employed in agriculture. Nearly half of these children are working in hazardous conditions which endanger their health, safety, and moral development and have persistent negative effects on personal and societal development⁸.

2. Demographic features in different regions: Where do young people live?

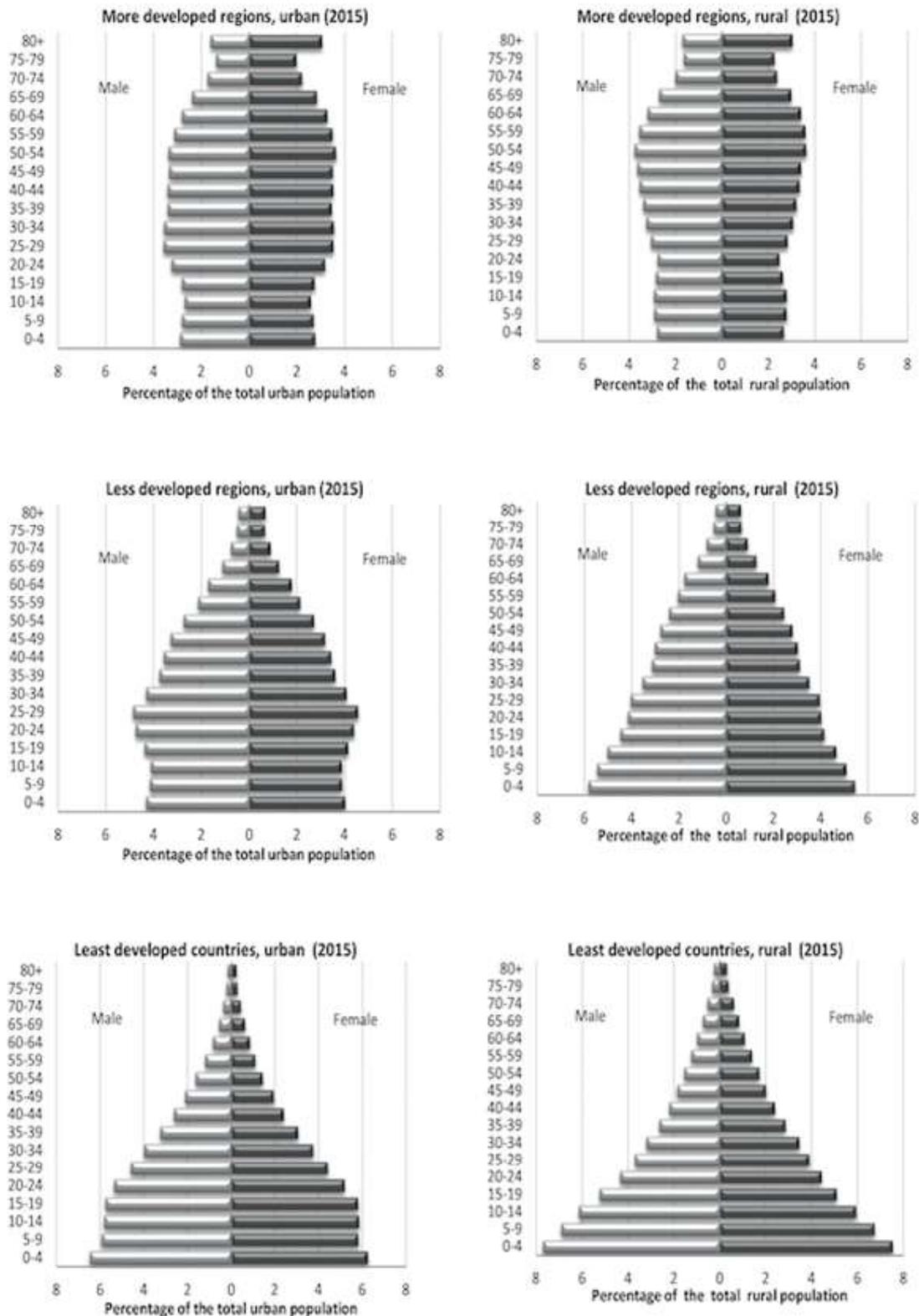
Understanding the different causes of youth labour participation and unemployment rates in different regions of the world requires considering the striking differences in the age structure of the population. Along with the well-known challenge of coping with population aging in high-income and some middle-income countries, we also observe a “youth bulge” in the urban areas of developing countries. As Figure 2 shows, we need to pay attention to both income levels and the urban/rural divide, in order to recognise where young people live.

Rich countries’ populations are notoriously aging, both in urban and rural areas. The shape of age distribution no longer resembles a pyramid, as the age structure becomes rectangular instead. Despite the relative scarcity of young people (or maybe exactly because of that!), youth often find it very hard to enter into active adult life. It is difficult for them to find a non-precarious, decently-paid job. Thus, it is also very difficult to even consider forming a family.

In developing countries, the population structure in urban areas reflects a mix of lower levels of fertility compared with rural areas, and a “youth bulge” due to substantial rural-to-urban migration among young people. In the least developed countries, the urban population age structure also shows a decline in fertility with respect to rural areas; however, it is likely that many of these rural children will eventually migrate to urban areas in the hope of escaping extreme poverty, finding a job and accessing better services. This phenomenon of internal migration from rural to urban areas, including through international migrations, is especially dramatic in cases

Figure 2: Population distribution by age⁹

Percentage of the population by age for urban and rural areas of countries in three development groups, 2015



This phenomenon of internal migration from rural to urban areas, including through international migrations, is especially dramatic in cases of forced displacement due to environmental crises, lack of land access, various forms of land grabbing, etc.

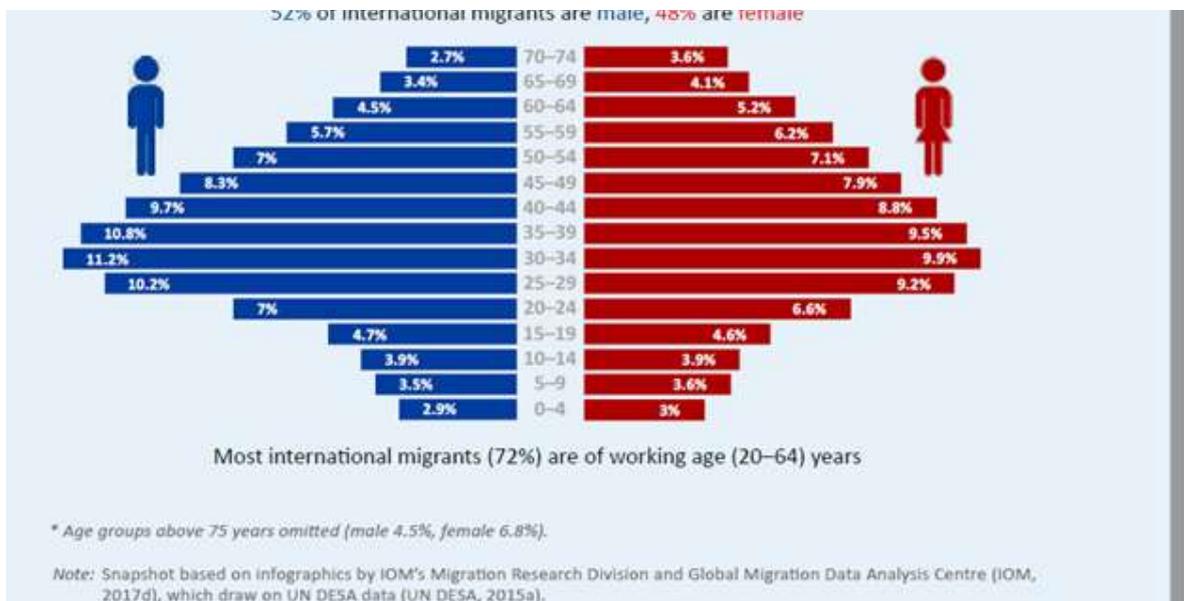
of forced displacement due to environmental crises, lack of land access, various forms of land grabbing, etc.

3. Migrant youth¹⁰

According to the 2018 World Migration Report (WMR)¹¹, there were around 244 million international migrants in the world in 2015, which equates to 3.3% of the global population. As discussed in “An Ethical Vision of the Future of Labour and International Migration” by D. Kerwin (page 127), the great majority of people, however, do not migrate across borders, but within countries: an estimated 740 million internal migrants in 2009. In addition, there were 40.3 million internally displaced persons worldwide and 22.5 million refugees in 2016: a number expected to have increased in 2017-18. Youth migration is a significant component of the total, but data on youth migrations are scattered and incomplete. The most recent systematic data from the Global Migration Group show that in 2013 there were 28.2 million migrants between the ages of 15 and 24, representing about one-eighth of international migrants worldwide¹².

The above-mentioned Report provides infographics on the age and sex of migrants. Those between 15-24 years old represent around 12% of the total, and over 20% for both male and female youth between 15-29 years old (see Figure 3).

Figure 3: Age distribution of international migrants¹³



Given data limitations, is very difficult to understand drivers, conditions and consequences of youth migration. According to the United Nations Department of Economic and Social Affairs¹⁴, the decision to migrate is often related to obtaining higher education, finding a job, or getting

married. With around 71 million youth unemployed globally in 2016 (based on national estimates, that refer only to countries collecting these data), the search for work appears to be a significant driver of youth migration in both developed and developing countries.

Many youths also choose or are forced to migrate to escape poverty, violence, conflict, and the effects of climate change. It is well-documented that children and youth are heavily represented in migration for humanitarian reasons, including as refugees, asylum seekers, and as unaccompanied minors. For all of them, access to decent work is key to inclusion, so to become agents of change in both their home and destination countries.

Broadly speaking, migrant youth are normally among the best-educated, vital and motivated people in their countries of origin. This fact deserves careful consideration, as their contributions in local development are especially valuable – and often denied by socio-institutional conditions in their home countries, transit and destination countries.

4. Informal youth employment

Informal employment, youth employment and self-employment are concepts and situations that are intertwined and often overlap, especially in low and middle-income countries. According to a recent ILO estimate¹⁵, almost two billion of the world's employed population work informally. This figure is above 60% of global employment. This value varies considerably across regions. The largest share of informality is in Africa where more than 85% of employment is informal. The proportion of informality is slightly lower in Asia (68%) and the Americas (40%) and drops to 25% in Europe.

For young people in low and middle-income countries, informal forms of employment are the predominant experience of work when they enter the labour market. Globally in fact, three out of four employed young women and men are in informal employment, compared to three in five adults. In developing countries, this ratio is as high as 19 out of 20 youth.

Nevertheless, in some cases informal economic activities represent a sign of economic development that we should consider as welcome in heavily-depressed areas, it raises considerable ethical and legal problems. By nature, informal employment is highly vulnerable. It offers little social protection and does not reward education. Most importantly, since it does not provide any form of effective representation, informal employment is more likely to be affected by forms of exploitation and unjust working conditions. Levels of productivity, income and living standards are extremely low and often inadequate for guaranteeing workers and their families a minimum level of subsistence.

Most people enter the informal economy not by choice, but as a consequence of a lack of opportunity in the formal economy, or because

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institutional development obstructs the emergence of a sufficiently developed formal sector.

From a youth perspective, the most relevant tool to tackle informality is education. More educated individuals are less likely to be employed in an informal job both at the beginning and during their career. Moreover, they are more likely to understand the importance of developing correct forms of social behaviour oriented to the common good.

5. Self-employment and young people

Self-employment is a crucial issue for youth employment in both high and low-income countries, with different facets that needs to be carefully analysed. The incidence of self-employment varies considerably across countries and is negatively related to the level of development. While in high-income countries wage and salary employees account for 85% of the active population, this share drops to 25% in low-income countries where the majority of workers are self-employed and their activity is concentrated in agriculture, construction and street trade. In low and middle-income countries self-employment is often associated with informality where workers receive low wages and lack forms of social protection.¹⁶

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Particularly in low and middle-income countries self-employment constitutes often the only available option for entering the labour market. However, even if these activities are not informal, formal self-employment jobs are characterised by low productivity, low wages and may condemn young workers and their families to persistent poverty.¹⁷

In high-income countries the issue is slightly different. There is a weaker relationship between self-employment and informality and is more the result of a choice rather than of a necessity, albeit in many economically-depressed areas self-employment arises because of the lack of available wage jobs. In advanced economies, self-employment is still strongly related to vulnerable employment. In fact, these workers enjoy fewer protections than standard wage workers with less holidays and limited maternity and sick leaves. Even in the EU they generally work more and earn less as compared to an equivalent full-term contract employee.¹⁸ Therefore self-employment is by no means necessarily a favourable employment *status* for young people.

Despite all these critical issues, self-employment has a relevant positive element in that it can constitute the first step towards entrepreneurship. The latter is the spark for economic development and needs to be encouraged both in advanced and developing countries. Entrepreneurship is relevant not only economically, but also socially, as it places in the central role a human person who bets on himself and on his or her own talents. Even in an epoch such as the current period, characterised by such profound technological innovation, the creative dimension is of primary importance. As stressed by Pope John Paul II:

“Organising such a productive effort, planning its duration in time, making sure that it corresponds in a positive way to the demands which it must satisfy, and taking the necessary risks — all this too is a source of wealth in today’s society. In this way, the role of disciplined and creative human work and, as an essential part of that work, initiative and entrepreneurial ability becomes increasingly evident and decisive.”¹⁹

The promotion of entrepreneurship requires not only the talent of the individual, but also the existence of an economic and institutional environment that allows an idea to be put into practice and shaped into concrete production. In real terms, this means not only the presence of capital market conditions which allow the growth of initial entrepreneurial ideas into small firms that can eventually grow, but also an entrepreneurial-friendly environment where the quality of the institutions and infrastructural investment increase the stock of social capital which in turn plays a relevant role in economic development.²⁰

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6. Poverty among youth

Clearly, the poor labour market conditions described thus far have implications for living standards among the youth. The ILO²¹ estimates that in 2017, 39% of young workers in low and middle-income countries (161 million youth) live in moderate or extreme poverty; i.e. on less than \$3.10 a day. For many, their only option is to work in the informal economy.

Working poor are a substantial group in overall poverty statistics and are estimated to constitute 10% of European workers. The composition of the household is a key determinant of working poverty. At the highest risk are low-paid persons with dependants.

Just as labour market ‘insiders’ (prime-aged men) have an advantage over ‘outsiders’ (women and young people), younger individuals lacking work experience are likely to fall back on the help of their parents. This reality shifts the in-work poverty risk to the older, often male, breadwinner. Conversely, entering the workforce puts young people at higher risk, while alleviating pressure on their parents. Thus, social protection for the working poor should consider the intergenerational dimension, focusing on minimum household income. This is particularly relevant for young families, as housing and childcare costs may force households into poverty.²²

7. Young people and work: Inequality feeds divergence

Rising inequality remains one of the biggest obstacles for youth to active participation in shaping the future, and as youth continue to struggle to enter the labour market, there are fears that new technologies may further exacerbate the situation. It is well-known that

technological progress and globalisation are reshaping the demand side of labour market. The occupational structure of employment points to a progressive polarisation where demand tends to be concentrated at both ends of skill distribution. This means that young men and women entering the labour market face a highly polarised market. This increases the risk that wrong initial education choices or simply bad luck deriving from bad economic conditions at the beginning of their career will translate into trap from which it is difficult to escape.

The basic divergence in initial conditions and prospects for youth produces self-perpetuating dynamisms which tend to reinforce the strong and marginalise the weak. Cumulative process, well-known in development studies, is very likely to reinforce poverty and marginalisation on the one side, while simultaneously concentrating power and resources in the hands of those who are privileged to start with. Inequality in initial conditions – access to food, health and education, and basic freedoms including religious freedom, freedom of associations and participation to the socio-political life – produces growing inequalities, divergence and possibly conflict.

Young unemployed and precariously-employed people feel the consequences of cumulative and divergent processes twice: firstly as workers, in a world where the benefits of production accrue mostly in the hands of a few, where work tends to be less remunerated and more taxed than other sources of income and wealth²³ and secondly because of their age. In rich countries where individualism dominates and social bonds tend to be mostly virtual and liquid, young people are numerically few and structurally alone. Polarisation is all too visible among them. The less-endowed being easily discarded in social processes. In poor countries, young people – often the best educated and more motivated – are moving to the cities, and the increasing rural/urban divide creates paradoxical situations, with rural areas abandoned and declining, despite the fact that their thriving would be key for both urban areas to access local basic goods and for rural areas to remain attractive to young population.

8. Broader social consequences of youth unemployment and non-standard forms of employment

When young people, irrespective of where they live, are marginalised and lack access to decent work, they do not simply face a temporary problem that will eventually be solved (even by drastic choices such as internal and international migration); they experience long-lasting scarring effects on their personality, their professional prospects, and their adult choices.

The cost of youth unemployment is huge not only considering the direct burden on welfare State systems (both immediately, in terms of unemployment benefits, and long-run), but most importantly considering the opportunity cost of the lack of contribution to the economy of a

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valuable resource. In Europe, for example, the loss of potential productivity, creativity and vigorousness that young unemployed workers can provide to the labour market amounts to more than 1% of Gross Domestic Product (GDP). Therefore, young unemployment not only lowers growth today, but also threatens future growth prospects.

Weak, precarious contracts tend to be the norm in many middle and low-income countries, and are becoming increasingly frequent even in the most advanced regions. This fact is highly problematic, as poor initial market conditions are becoming more than a temporary phase in young people's work experiences. On the contrary they tend to have a long-lasting effect leaving permanent scars in working life. Academic research stresses in fact that initial labour market conditions matter considerably for the entire working history of an individual. A displaced young worker today, or a worker who is experiencing a skill or education mismatch, can be expected to experience a penalty in terms of wage and career prospects that can last up to 20 years.²⁴

In parallel, the political voice of youth is not as strong as it should be, given that today's young people are the future drivers of their countries' societies, economies, and politics. In high-income countries, where voting matters, young people are outnumbered by aging people. In authoritarian middle and low-income countries, youth are numerous but political participation is constrained. In some situations, most of young people's energies are used just for surviving and overcoming the deprivation, marginalisation, and "discard" they experience. Moreover, we need to address the issue of youth representation in trade union movements, facing the fact that an increasing number of youth are either in non-standard forms of employment, in informal work, or self-employed out of necessity.

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PART II: A SPECIAL FOCUS ON YOUTH EMPLOYMENT AND CARE

1. The growing importance of care-related occupations

A large part of manufacturing jobs in the future will be related to taking care of what already exists rather than the production of new artefacts. Restoration of existing buildings and infrastructure, activities of soil and water remediation, and more generally, work in what is called "the green economy," i.e. all the activities which directly or indirectly involve care of the environment – will constitute a relevant part of the job force.

Even more relevant in the future will be the growth of jobs and professions related to "frail" populations: children, the elderly, and the sick. Such a dynamic implies a number of specific requests on the educational system, which must design a new educational track tailored to a wide array of new

“caring professions.” More importantly, this calls for a deeper understanding and sharing on what we mean by “life” and the “dignity of life.”

From a technical point of view, while some experts are predicting that up to 80% of jobs will be automated in the next 50 years, research by Oxford University²⁵ revealed that some specific roles will have a comparatively low chance of being automated:

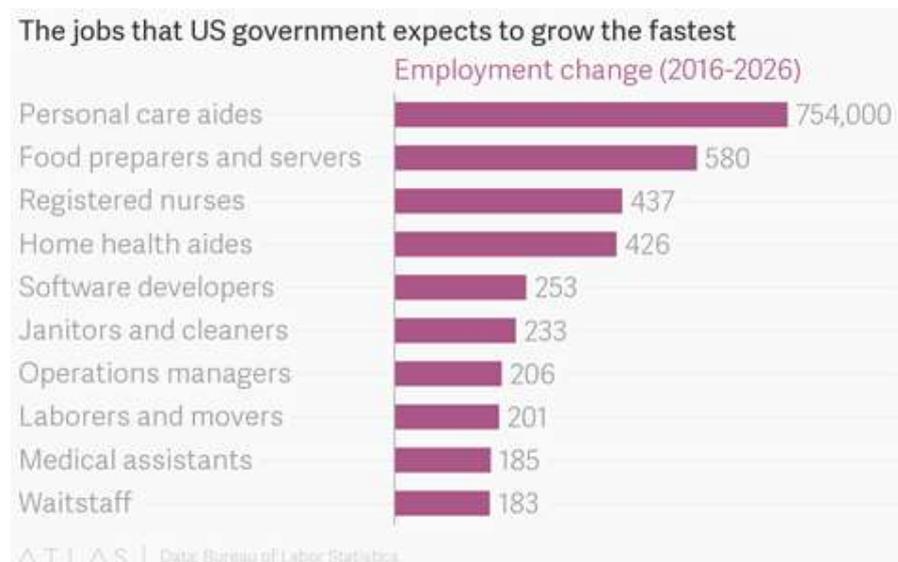
- Mental health and substance abuse social worker – Chance of automation 0.3%
- Occupational therapist – Chance of automation 0.35%
- Dietitian and nutritionist – Chance of automation – 0.39%
- Physician and surgeon – Chance of automation 0.42%

In their above-mentioned paper, Frey and Osborne highlight the existence of a discontinuity between the effect of the process capital deepening on the relative demand for skilled labour in the XXIst century as compared with the previous two centuries. While XIXth century manufacturing technologies largely substituted for skilled labour through the simplification of tasks, and the computer revolution of the XXth century caused a hollowing-out of middle-income jobs, the new technological revolution (based on the diffusion of Artificial Intelligence techniques and devices) will reallocate low-skill workers to tasks that are non-susceptible to computerisation – i.e., tasks requiring creative and social intelligence.

In the United States, the Bureau of Labour Statistics in its Projections of occupational employment, 2016–26²⁶, expects the job of “personal-care aide” to grow faster than any other, with about 750,000 additional jobs. “Registered nurses” is second and “home-health aides” is fourth on their list of fastest growers, adding an additional 860,000 jobs to the US economy. If

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Figure 4: Fastest expected job growth in the USA²⁷



the Bureau is correct, these jobs would go from 2.3 million of all US jobs in 2016 to about 3.4 million in 2026, accounting for 10% of all jobs created over the next decade

2. Care work and “global care chains”

Women represent a large share of the workers in the formal care sector. Any account of the contemporary role of women in the world must include the paradoxical mix of enormous disparities and close interdependence among continents, as the case of the “global care chain” illustrates. It is truly remarkable that the many international domestic workers and caregivers who leave their homes to care for others abroad also have their own children and elders to look after back home.

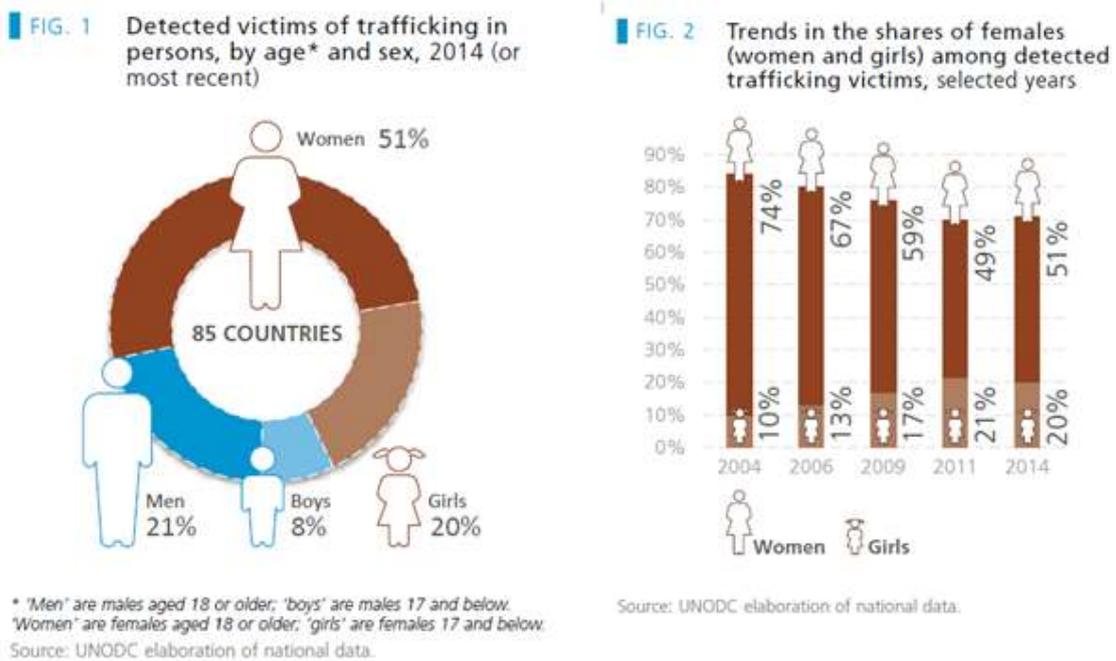
Migrant women usually rely on female relatives or hire lower income domestic workers to manage their households after they have emigrated. Migrant women leave their family in order to economically sustain it; they provide care for their employer’s children or elderly, in exchange for a wage that can improve the material quality of life of their own families, which they can seldom visit. This pattern creates a sort of “global care chain,” which seems to be an “all-women’s story”, obviously stratified by income considerations. The chain interlinks women who, in both the global North and in the South, bear double responsibilities, as (formal or informal) employers as well as employees. Other dimensions of the international movement of women are surely more problematic than the global care chain: particularly the trafficking of women. The fact that the global care chain is structurally built on the disruption of basic meaningful relations of the women involved is what might be called a “natural” tragedy, pointing to the need of a “relational” view of the economic situation of women in order to assess their true well-being.

Increasingly, immigrant women are being drawn into receiving countries to care, often in informal settings, and frequently engaged by private households, without full access to social protection and labour rights. Moreover, migrant women care workers often bypass health systems in countries where there are shortfalls in health-care provision, while their own rights to health and well-being can be eroded and their health-care needs unfulfilled.²⁸

When foreigners are trafficked, we know that human trafficking flows broadly follow migratory patterns. We know from the World Health Organisation’s (WHO) report that some migrants are more vulnerable than others, such as those from countries with a high level of organised crime or from countries impacted by conflicts. Just as tragically, 79% of all detected trafficking victims are women and children.

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Figure 5: Victims of trafficking by sex, age - Distribution and Trends²⁹



3. Young women, care and family life

As to the challenges young women face in their work life (also outlined in “Ethical Perspectives on the Future of Work” by A. Biondi, page 23), it is well-known that women still tend to retain primary responsibility for house work, child care and elderly care; thus, they work a large number of hours once we consider work both within the family and in the market. Women are protagonists of food security, especially in low-income countries and rural areas. Despite discrimination in their right to access land and other productive resources, they play a crucial role in agricultural production, and especially in food transformation and conservation. Indeed, family farms produce about 80% of the world’s food.

Gender inequality is pervasive and available estimates of the “missing GDP” – due to low female participation in the labour market and to gender-based pay gaps – are quite significant. Women’s economic contribution to production and well-being is much larger than what would be counted as GDP once one considers women’s participation in formal and informal markets, and their work within households – which truly become homes thanks to the unpaid, and often unappreciated work of women.

Yet, women’s contributions to development go well beyond the material economic dimension. Women “bear the future” in their wombs, and way beyond, caring for children, feeding and educating them with all that is needed for them to develop into educated, healthy and creative adults. This

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is what generation is about: taking care of relationships and developing networks of relations. This relational “investment” produces valuable material and symbolic social capital, allowing communities to thrive, or at least to survive, as it happens in conflict situations. Thus, women’s education is both a key individual right and an investment in “strong”, resilient communities, where children can learn collaboration and respect for other members; where youth can experience support in their transition to adult life, including working life, and find personalised safety nets when necessary.

Better professional opportunities for women do not come without costs, as most individual female narratives can confirm. In principle, the cost of being a professional woman could be a negative trade-off between working in paid jobs and child-bearing – a uniquely “feminine” action. However, in high-income countries high female participation rates are associated with higher fertility, hinting at the need for non-precarious access to work as a condition for becoming a mother. In general, the widespread consensus about the essential role of women’s presence and families in economic and social development necessitates profound reflections and sometimes difficult dialogue on what it means to be a woman and a mother. Different contexts are permeated by different attitudes towards child-bearing and motherhood; but these deep experiences are always entwined with care and hope.

PART III: POLICIES AND IMPLICATIONS

1. The educational system: what to transmit to young people

A non-myopic analysis of the future of work must deal with the role of educational systems. Education is more than a mere transmission of knowledge and skills over generations, as it consists in inviting young people to experience the entire reality with a positive attitude, with passion and responsibility toward themselves, their neighbours, all of humanity and the environment as a whole.

Further, in a time of rapid technological change, education cannot focus solely on the transmission of specific knowledge and competences which will become obsolete after a short time. Rather, educational systems should put their emphasis on transferring basic knowledge and equipping students with a solid methodological apparatus which will constitute the basis of any future learning. Most of all, schools should enable students to learn over their entire life spans.

Students who are best prepared for the future become change agents. They can have a positive impact on their surroundings, influence the future, understand others’ intentions, actions and feelings, and anticipate the short

Students who are best prepared for the future become change agents. They can have a positive impact on their surroundings, influence the future, understand others’ intentions, actions and feelings, and anticipate the short and long-term consequences of what they do.

and long-term consequences of what they do. The concept of competency implies more than just the acquisition of knowledge and skills. It involves the mobilisation of knowledge, skills, attitudes and values to meet complex demands. Students will need both broad and specialised knowledge. Established disciplinary knowledge will continue to be important, as the basis from which new knowledge is developed, together with the capacity to overcome the boundaries of disciplines and give creative and innovative answers to traditional problems.

Both epistemic and procedural knowledge are important. The first type of knowledge allows a student to gradually think as a mathematician, an economist, an historian or a biologist, but also allows students to extend their knowledge across disciplinary boundaries. The second type of knowledge is acquired by the careful observation and understanding of how objects are made or produced and by gradually planning and implementing the series of actions needed to accomplish a task. This procedural knowledge (being either domain-specific or general purpose) is developed through a mix of theoretical and practical lectures based on problem solving, design thinking and systems thinking.

Current and future students will need, more than previous generations, to apply their knowledge in unknown and evolving circumstances. For this, they will need a broad range of skills: cognitive and meta-cognitive skills, social and emotional skills and practical and physical skills.

Current and future students will need, more than previous generations, to apply their knowledge in unknown and evolving circumstances. For this, they will need a broad range of skills: cognitive and meta-cognitive skills (critical thinking, creative thinking, learning how to learn and self-regulate), social and emotional skills (empathy, self-efficacy and collaboration), and practical and physical skills (using new information and communication technology devices) etc.

All these different skills are useful (in different proportions) for every kind of job. For this reason, educational systems must be very wary in designing a tracking system based on standardised cognitive ability tests which may yield, in the short run, good performance in international school performance tests, while indirectly producing as an unintended side-effect a segregation of the student population: a cognitive and meta-cognitive educated elite on the one side, and a mere practical/vocational educated group on the other – a group which may easily become socially excluded.

The transmission of both epistemic and procedural knowledge, the building of cognitive and meta-cognitive skills, as well as social and emotional, practical and physical skills, the sharing of attitudes and values, are all essential ingredients of any education, including vocational education. Indeed, education implies accompanying youth towards becoming protagonists of their own lives and responsible parties in the lives of others.

Further the transmission of attitudes and values (such as empathy, motivation, trust, respect for diversity and virtue) should also be part of any balanced educational programme. These attitudes and values shape reality at personal, local, societal and global levels. Education should acknowledge

and sustain the diversity of values and attitudes arising from different individual personality traits, and from different cultural and religious backgrounds, while highlighting universal human values (such as respect for life and human dignity, individual freedom, care for the environment), that cannot be compromised. The article “New Challenges of Digitilisation on Jobs and Welfare” by P. Garonna and A. Pastor also covers the challenges to adapt the educational system to this changing environment (page 187).

2. Implications for labour market policies

Supporting young people in the transition to the labour market rests on three key factors. First, the presence of an efficient educational system able not only to provide the skills necessary for participation in the modern labour market, but also to enhance individual talent. Second, labour market institutions must be able to offer opportunities to all, not only to a limited category of workers, as well as to accompany the growth of individuals and their competencies.

However, the presence of an efficient labour market and of an effective education system are not sufficient to guarantee a smooth transition of young individuals from education and training to work. This calls for the third ingredient: labour market policies specifically targeted to the young.

Active labour market programmes targeted to the young are widespread in high-income countries and have been successfully implemented also in some developing countries. They are largely heterogeneous in terms of instruments and tools used, but typically include some form of wage or hiring subsidies such as tax exemptions or tax reductions for firms that hire young individuals.

The appeal of these policies rests on the idea that one of the key elements that restrains employers from hiring young workers is the lack of a work history – i.e. information about their real productivity. By providing a monetary incentive, albeit temporary, employers become more willing to run the risk of hiring someone without previous work experience. Such schemes are often associated with higher flexibility of working contracts and lower firing costs, with the idea of creating an incentive to test young workers in the labour market.

Generally, more comprehensive programmes that combine hiring incentives with training, especially on- the-job training, guidance and counselling seem to work best, and achieve substantial success.

The relevance of on-the-job training is important also for the educational system. It is well-known that vocational education programmes are very effective in speeding up the transition from education to work. A recent study by Cedefop³⁰ documents that, relative to medium-level general education graduates, vocational education and training (VET) graduates enjoy a faster transition to work, are more likely to have a permanent first job, and are less likely to find a first job with a qualification mismatch.

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Moreover Cedefop³¹ shows that skills provided by vocation education enhance long run average labour productivity with positive effects on overall growth, especially in manufacturing sectors. This positive relationship is found to occur primarily in countries where apprenticeship is common and stronger, and when vocational skills are broadly defined to include uncertified skills acquired through employer-provided training. Countries that invest more on VET systems are often characterised by the lowest rates of youth joblessness. However, especially in high-income countries, vocational training may be associated with stigma and produce undesirable selection mechanisms (reducing social and sectorial mobility).

Especially in high-income countries, vocational training may be associated with stigma and produce undesirable selection mechanisms (reducing social and sectorial mobility).

While active labour market policies are widespread in high-income countries, in low and middle-income countries the lack of efficient education systems, and the presence of a labour market plagued by distortions and imperfections, reduces the effectiveness of such policies.³² In those countries, the emphasis is rather on developing skills (mainly technical ones) that foster employability and in promoting entrepreneurship.

In fact, in developing countries training programmes can be more effective than subsidies alone, as young people here tend to have fewer skills, owing to the lower quality of education. Moreover, as stressed above, the scope of formal wage employment is often limited in developing countries, where the majority of workers are self-employed and/or in informal employment.

The lack of an efficient VET system is an issue also in low-income countries. All too often, post-secondary and tertiary programmes in such countries are targeted to civil service jobs, with little attention to the needs of the rest of the economy.

3. Rethinking human work in the epochal changes in which we live

Change does not simply happen. It is driven by human decisions, for good and for bad. Human work can drive development, finding ways to answer human needs, improve practices and techniques, and discover innovative solutions and procedures by learning from each other, thus contributing to the common good – that is, the good of the all-of-us living together. Development is ultimately about human work: expressing human creativity in relation with things, with other persons, and with the ultimate quest for meaning that is essential to our humanity.

Development is not a target or a goal. It is a path that takes shape while we tread it, within the social and micro-social environments that sustain personal aspirations and motivations. Indeed, no one is a self-made person. We all stand on the shoulders of giants. We received what we know from the work of previous generations. In this sense, the gratuitous dimension of work is both a matter of facts, and a calling for our own work contribution. Youth is the special time of life in which the awareness of receiving is fresh, and the inner desire to give one's life to a worthy cause is most powerful. This

is why rethinking work may help us in addressing the youth unemployment challenges in ways that are adequate to the present times.

In a rapidly changing world, one needs good reasons for innovating, exploring and collaborating, rather than relying on routines and codified practices. Which good reasons? Surely, not the narrow rationality that is often assumed to sum up economic reasoning, where only means/end considerations matter, and where unfortunately human work is likely to be counted among means. Means/ends rationality is essentially static, mechanistic or probabilistic at best. The kind of economic and social creativity we need to face today's epochal change, on the contrary, requires the full breadth of reason: where human relations and non-material motivations can sustain courageous and prudent action.

The static and dynamic perspectives on human reason can be exemplified with reference to the common real-life experience of work, as in Martini³² who, building on Arendt³⁴, contrasts the economic 'doing' of *Homo faber* with the dynamic 'action' of *Homo agens*:

“The process of doing inserts the res [...] in a logical sequence of physical and mental operations, conceived as a closed and autarchic system. Such operations can be analysed in the categories of means and ends, causes and consequences, inputs and outputs; [...] *Homo faber* is lonely, individualist and autarchic [...]. His freedom coincides with his power of control over means, and it is constantly menaced by the antagonistic power of others. Hence, *homo faber* does not create personal identity, history or polis; he is rather structurally inclined to give up his freedom in exchange for security [...].

While the process of doing can be expressed as a finite “mono-logical” process, acting takes the form of an open “dia-logical” relation. Acting for another person is both doing something for him, but also with him [...] The point of view of *Homo agens* is imperfect by definition: in order to face the new, unpredictable things, it is necessary to continuously and freely dare, to try, to experiment. *Homo agens* has to be interested in others, since his action is mandated by others and he himself demands from others”.

Unfortunately, static rationality mental models that normally underpin economic thinking, policy analysis and actual policymaking are totally coherently with “the current global system where priority tends to be given to speculation and the pursuit of financial gain, which fail to take the context into account, let alone the effects on human dignity and the natural environment”.³⁵

Rethinking work may help us in addressing the youth unemployment challenges in ways that are adequate to the present times. In a rapidly changing world, one needs good reasons for innovating, exploring and collaborating, rather than relying on routines and codified practices.

4. The meaning and the dignity of work

Work is key to the social question. This message remains as powerful and prophetic as it was at the times of Pope Leo XII, in 1881, and Pope John Paul II, in 1981. Pope Francis, explicitly quoting his predecessors, confirms:

“We are convinced that ‘an is the source, the focus and the aim of all economic and social life’[...]. Work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God. It follows that, in the reality of today’s global society, it is essential that ‘we continue to prioritise the goal of access to steady employment for everyone’, no matter the limited interests of business and dubious economic reasoning.”³⁶

Even more explicitly, Pope Francis’ teachings clarify that granting incomes to those in need is not equivalent to providing access to work:

“By working we become a fuller person, our humanity flourishes, young people become adults only by working. [...] Lack of work is far more than not having a source of income for to live on. [...] Men and women are fed through work: by work they are ‘anointed with dignity’. For this reason, the entire social pact is built around work. [...] It is therefore necessary to look without fear, but with responsibility, to the technological transformations of the economy and life, and not to be resigned [...]. It must be clear that the real goal to reach is not that of ‘income for all’ but rather, ‘work for all’. Because without work, without work for all, there will be no dignity for all.”³⁷

5. Care is an attitude: To work is to care for relationships and for our common home.

Human work, in the dynamic perspective of *Homo agens*, makes it possible to tread the path of development and realise the elemental common good, which is the possibility for humanity to live as a family in this beautiful and fragile world. In this perspective, one can appreciate the theoretical and practical importance of the subtitle of *Laudato Si'*: “On care for our common home.” Home is how we name the place where we belong: not our ownership, but our belonging! It is a material space filled with symbolic meanings expressed by care, where we learn how to live together and how to care for each other. Care is an attitude, beyond being an essential economic sector.

Far from being sentimental, the word “care” suggests a specific manner for approaching the work, socio-economic challenges, and the political challenges of living together, at the micro and macro levels, including global environmental issues. Care is a precise attitude transforming from the inside the conventional ways of thinking (the “intelligence” of the situation), and of deciding and acting. The word care expresses an inner impetus driving action, out of deep concern that ultimately expresses both gratitude and love for a given reality in its entirety. All material realities inevitably refer to non-material dimensions that are equally important to human experience: the sense of dignity, of belonging, of empowerment – as opposed to shame, exclusion and hopelessness. Just to mention one example: applying standard, anonymous policy tools that do not include personalised care amounts to abandoning some of society’s weakest members – those in situations of long-term unemployment – and produces heavy consequences for both individuals, and society at large.

Conclusion

Where can we find solutions that meets the need of work for our young people, in poor and rich countries, in rural and urban areas? We cannot cheat in answering. We must meet the eyes of each of those youths. They are not statistics. They are the most precious and wasted of our resources. This was clear among the fathers of modern economics, but was soon forgotten in practice and discipline. Since the beginning of the XXth century, Catholic Social Teaching on the importance of labour and the ontological priority of labour over capital remains as a lonely but clear affirmation of the economic (not only moral) value of human creativity. This occurred well before economic analysis of the so-called “knowledge society” became fashionable.

Today, in the abundant rhetoric about the crucial role of human resources and soft skills in firms, of human capital in development, and similar declarations, one seldom recalls that the analysis should be talking about caring and accompanying young people to become creative adults. These young people will truly work and participate in creating the good of the all-of-us living together, only if they, as individuals, choose to and get involved. But they cannot do it alone. Young people can exit unemployment only one-by-one, with someone accompanying them, in a personal relationship of care.

Labour and social policies can, and must, improve access to work for young people, to job security and job safety, and to adequate social safety nets. However, even good policies can fail, if they target problematic groups with anonymous and generalised interventions.

Providing personalised care may look too ambitious, but we have good evidence it works even in the most diverse environments, even

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(or: especially!) when practiced on a volunteer basis. Tutoring young entrepreneurs in Africa, professionals training young professionals, artisans and farmers transmitting the passion for what they do. These experiences may look like drops in the ocean, but they have a profound impact that sets a standard and changes lives and communities.

Stable work opportunities for young people can only be created by work itself. Those who work – in the full meaning of work! – need and value the work of others: co-workers, suppliers, partners, apprentices. True entrepreneurship creates work, and all work is called to be entrepreneurship of some kind. As Pope Paul VI stated, “Every worker is, to some extent, a creator—be he artist, craftsman, executive, labourer or farmer”³⁸.

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Chapter 2
Case Studies

SALT OF EARTH FOR DIGNITY THROUGH SOLIDARITY - YOUTH EMPOWERMENT AND SELF-FINANCING IN HAITI

A *Caritas in Veritate* Foundation Report by

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International President, International Young Christian Workers (IYCW)

“The action in the YCW (Young Christian Workers) salt-mine in Jean Rabel helps me to fulfill my responsibility and develop my leadership skills.” - Angelot Lémorin

“Starting from the action in the salt mine helped me to integrate the YCW and to discover the importance of selling the salt in Jean Rabel in order to develop the movement’s and the YCW members’ financial autonomy.” - Cirénus Anatacha



A pond to collect the salt in Jean Rabel

These are quotations from two young people involved in the production of salt at the commune of Jean Rabel in Haiti. They are three out of the thirty young people directly involved and of about fifty indirectly involved. All of the young people are between 15 and

30 years old and are organised into five base groups in Jean Rabel. When they don't have school, they get up early in the morning to go to work in the salt mine. It takes them two hours on foot to get there and then they work for four hours. The salt is mined from the sea by collecting water in ponds. These ponds then need to be cleaned and the salt picked out, stored, transported and finally sold. The YCW members at Jean Rabel then sell their salt in two places, one is the saltern and other is at the market of Jean Rabel. They prefer the market since they can get double the price selling there: 25 gourdes or 0.32 euro per salt pot at the saltern, 50 gourdes at the market. However, they sell more salt at the saline due to difficulties in walking with the salt all the way to the market.

The income gained from selling the salt is divided into thirds. One third goes directly to the young people working in the salt mine; another third to their YCW base groups and the last third to the regional YCW that will also contribute to the National Movement of YCW Haiti. In this way the money is used as individual income and to finance YCW meetings, actions, education and formation activities, as well as supporting people in need of healthcare or education. So, the activists of YCW Haiti contribute actively to all the functions of YCW Haiti for dignified life and work as well as equality for all young workers.

All decisions related to the salt mine are taken democratically during assemblies and with the elected leaders.

The salt mine in Jean Rabel is a cooperative: organised and coordinated by young people. It is carried out in one of the 48 Least Developed Countries (LCDs) classified as such by the United Nations. Haiti is highly-dependant on external funding and the support of Haitian migrants who send back financial contributions to their families. Young people in Haiti are faced with high youth unemployment (more than 34% in 2017) and very low social protection, including lack of transport facilities and health services.

1. How did the action start?

The history of the salt mine at Jean Rabel began in 1984 when a YCW member, Fleurime, who was employed as a technician in salt production, heard people talking about granules that looked like salt by the sea. "I went to the field and started digging a pit from which the water rose. After a few days, I came to observe the place and I saw the salt." He shared this experience with his YCW base group. All the other base group members went to the sea to witness this surprising event. And so began the action of the young people in the salt mine.

Fleurime had the technical knowledge to exploit the salt mine and to teach this to his fellow activists. He was chosen as the main actor of the process. The YCW is engaged as owner in the production. Because salt is so commonly used, the salt mine plays a very important role in the life of

In this way the money is used as individual income and to finance YCW meetings, actions, education and formation activities, as well as supporting people in need of healthcare or education.

Because salt is so commonly used, the salt mine plays a very important role in the life of society in all the surrounding regions.

society in all the surrounding regions, such as *Port-de-Paix*, *Saint-Louis du Nord* and *Anse-à-Foleur*. It is used not only for consumption in the kitchen, but also as an important means of preserving certain food products, such as meat, due to the frequent lack of electricity. Through the process, YCW Haiti facilitates access to salt and allows the young people involved to have the percentage they need.



Another salt pond with young workers

For 20 years, only one base group, the group of St John the Baptist, had been involved in the action. Aware of its importance for basic services and its influence in the economic life of the area's young people, the national coordination of YCW Haiti contributed to the strengthening and extension of the action. From 2006 to the present, five other grassroots groups in the Jean Rabel area have been directly involved: Central Jean Rabel, Catron, Fond Ramadou, Petite Place and Colette. The national movement is working to promote action and enabling even more young people to take part.

2. What motivates young people to be active in the process?

Asked why they are involved in the salt mine, young people report that financial income is just one of the reasons. As we see in the quotations above, what is so important for them is the development of a "team spirit," and the solidarity produced from helping each other and working for a common objective. They see their work in the salt mine as a place to acquire professional skills. Self-financing the work of

YCW Haiti is equally important. As one of the current leaders of the salt mine explains:

“For the YCW activists in Jean Rabel, the action in the salt mine is a strategic means to collect the necessary funds in order to organise activities such as training, cultural activities and all other activities which can help in the liberation of the young Christian workers of Jean Rabel.”

One adult collaborator in Jean Rabel adds:

“The YCW salt mine in Jean Rabel shows us the importance of working in solidarity, of team spirit and entrepreneurship.” - Exumé Etienne

Furthermore, YCW Haiti’s objective with the salt mine is that activists feel that they are needed, and that they are able to change their lives and their living conditions and thus their feeling of responsibility. These attitudes are inseparable from human dignity.

3. Evaluation of the action

The International Young Christian Workers movement is convinced that the best way to learn is through reflection on action, as this transforms the person as well as his or her way of acting. It also allows us to discover step-by-step more aspects impacting our life and acting. In this spirit, the YCW activists of Jean Rabel regularly review their process in the salt mine, in the local base group and in regional meetings. They discuss difficulties, limits and challenges. They look for ways to improve things in terms of opportunities. They regard themselves as the actors and assume the responsibility to look for solutions. Still, they do not lose sight of the general analysis of the country and of the circumstances in which they act.

4. Demands to transform structural living conditions

Based on their experiences and evaluations, the activists seek their own solutions, but at the same time they develop demands to stakeholders and decision-makers. As such, they demand the government to improve the precarious infrastructure and public transport systems as well as to establish better technical education for young people. Simultaneously, they commit themselves to spreading their positive experiences and the values of the cooperative.

The YCW salt mine in Jean Rabel shows us the importance of working in solidarity, of team spirit and entrepreneurship.

Based on their experiences and evaluations, the activists seek their own solutions, but at the same time they develop demands to stakeholders and decision-makers.

5. Next steps

Currently, YCW Jean Rabel is looking for the financial means to buy a vehicle, enabling them to include more base groups in the process and to sell more salt at the market, as well as for technical equipment to refine the salt before the selling.

All in all, they continue in their commitment to act together to transform their own live and work – in solidarity, for dignity.



Young workers during a break

ENTREPRENEURS AND YOUTH EMPLOYMENT IN RWANDA

A Caritas in Veritate Foundation Report by

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After the horror of the 1994 genocide that left the population in humanitarian, economic, social, and political devastation, Rwanda was obliged to rebuild its structures and systems from scratch. Hope was rekindled while the population committed to reinstating the country's former glory. Today, Rwanda is one of the fastest-growing economies in Africa – a fact mainly attributed to the contributions made by its population over the past decades.

As with other populations in Africa, the youth in Rwanda forms the largest portion of the population. In recent years, the youth has become increasingly vulnerable to a lack of employment, due either to a lack of access to education, to limited skills acquired, to a lack of sufficient experience, to inadequate access to information and/or to inadequate start-up capital. This creates significant pressure for job creation.

The Young Christian Workers (YCW) movement of Rwanda, an organisation run by the youth, brings together different categories of the young people with the mission of educating them and promoting their socio-economic and spiritual wellbeing. Through the Young Christian Workers (YCW) movement's methodology of "See-Judge-Act," the youth analyse their realities in regards to work and employment opportunities, identify gaps that exist and draw a roadmap through which they address the challenges faced in the world of work. The youth become aware that work and employment opportunities, which are at the center of the country's social and economic wellbeing, have a positive impact on their living standards. Work opportunities also bring social and economic growth as well as foster a sense of identity and belonging to the society.

The YCW movement of Rwanda endeavors to support the youth through:

- The provision of education, training, and apprenticeship opportunities,
- Instituting financial and marketing structures,
- And developing collaborations and partnerships through which the youth realise their development objectives.

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Work opportunities also bring social and economic growth as well as foster a sense of identity and belonging to the society.



Young people undertaking a practical training session on mechanics

This is achieved through various projects including the following: the Education Development Center (EDC) Akazi Kanoze Access project, the formation of youth co-operatives, the Federation of Popular Movements (FPM) project, and the Rwanda Governance Board (RGB) project.

The EDC Akazi Kanoze Access supports different youth livelihood projects. Akazi Kanoze Access means 'work readiness.' The project aims to develop a competent and dedicated youth workforce in the country. It achieves this by empowering the youth with employment-oriented skills and services which increases their access to sustainable economic opportunities. The youth, through their collaborative efforts and mobilisation of local resources, started this initiative by providing technical and vocational training that equips young people with the various skills necessary in order to find jobs or start their own enterprises



Young people undertaking a practical training session in designing and sewing.

The identification of the training courses is guided by the prevailing job markets available to the country's young and growing population. Three technical and vocational training centers were established and offer the following courses: agriculture production and value addition, hairdressing, carpentry, mechanic, welding, electricity, masonry, designing and sewing. The youth established a network of enterprises in the country through which apprenticeship opportunities enable them to acquire work experiences before entering the job market. Through the acquired skills, young people are better placed in getting employment or starting their own enterprises.

Provision of technical and vocational training is complemented by giving young people start-up capital to initiate income-generating activities in line with the training they have undertaken. The young people commit themselves to running a revolving financial fund through which the beneficiaries of start-up capital give funds back to the project in order to support, in turn, other young people who have completed their training. The provision of this capital creates a positive ripple effect as it curbs the rural-urban exodus of those in search of employment opportunities and better living standards. Investing in young people in the rural areas through training and start-up capital supports the overall development of rural economies.

As a step further, the YCW supports youth in forming cooperatives to accord them higher bargaining power to market and sell their goods and services. Through the cooperatives, the youth have access to various agencies and institutions which would be inaccessible to them as individuals. These agencies and institutions include financial and credit service institutions, national and international marketing platforms, different government bodies and development agencies.

Through the acquired skills, young people are better placed in getting employment or starting their own enterprises.

Investing in young people in the rural areas through training and start-up capital supports the overall development of rural economies.



Carpentry and crafts workshop – young people at work

A contributing factor identified as a bottleneck for youth accessing employment is the lack of education as a result of the lack of money to pay school fees. Through the Federation of Popular Movement project, the YCW partners with other movements in the country to identify needy students and support them throughout their education. Since 2008, the project supports needy students by financing their school fees, providing them with basic formation kits, and accompanying them throughout their studies. Upon completion of their education, the young people are grouped into cooperatives through which they grow their enterprises.

Since 2008, the project supports needy students by financing their school fees, providing them with basic formation kits, and accompanying them throughout their studies.



A cooperative of arts and crafts with finished woodwork items

This sequential support empowers and encourages youth to invest in their own communities and localities ensuring that development around the country happens concurrently. Though the process has only taken place over a short period of time, it is important to note that it continuously ensures that youth leaving school and entering the work environment are well-formed and have the skills to help them confidently tackle the long-term challenges they face in the working world.

The Rwanda Governance Board (RGB) was initiated with the objective of strengthening youth participation in planning, budgeting, implementing, monitoring and evaluating performance in the work environment. The initial project was started in 2015 in three districts: Muhanga, Kirehe and Gakenke. The youth are trained on economic development and poverty reduction strategies (EDPRS) which enable them to participate in the country's development agenda and the fight against poverty and unemployment through enterprise and business development. The RGB empowers youth to implement performance contracting at district levels. The trainees, in turn, offer the same training to other young people within their localities and create a large pool of youth actively engaged in the

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development and poverty reduction agenda of the country. Through this initiative, the youth create avenues for their engagement and participation in decision and policy-making processes within their localities and the country at large.



Finished banana leaf products made by young people

In 2017, young people through the YCW movement, sought to expand their engagements and reach out to more young people through their various educational, technical and vocational training programmes. In order to achieve this, the construction of an additional vocational training center in Muhondo and a training and administrative complex in Kigali was initiated at a cost of \$81,109 and \$1,080,999 respectively. These structures will house additional classes and workshops that will guarantee that more youth have access to training opportunities and acquire skills relevant for the job market. This will translate into a highly-skilled youth work force that will contribute to the overall growth and development of the country.

The youth in Rwanda are a source of pride to the general population of the country as they are committed to and “own” the process of rebuilding the country after the horrors of the genocide. The milestones achieved by the young people in Rwanda prove that education, training and provision of well-rounded formation programmes empower the youth to proactively contribute to their own development and to the development of the society at large. Collaboration between the youth and different national and international institutions and organisations enable the youth to stand on their own in providing education, training, and employment to their peers. The creation of an environment that allows young people to develop skills and to discover their talents and abilities has resulted in unlimited growth opportunities for the youth in Rwanda.

The youth in Rwanda are a source of pride to the general population of the country as they are committed to and “own” the process of rebuilding the country after the horrors of the genocide.

The youth in Rwanda offer a key reference and learning point for other young people around the world. With continued and concerted efforts, Rwanda has a bright future for a stable and sustainable youth-led economy.

WORK FOR PEACE IN YOUNG MEXICO

A *Caritas in Veritate* Foundation Report by

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“Injustice is radicalised in the young; they are ‘cannon fodder’, persecuted and threatened when they try to flee the spiral of violence and the hell of drugs. Then there are the many women unjustly robbed of their lives.”¹

Mexico is a country of contrasts. Its current macroeconomic elements are recognised at the global level for high productivity and competition, while at the same time, human and social realities are grievously lacking in the areas of peace and justice. “Probably no country in the world presents a starker contrast between external success and domestic failure.”²

This contrast is even more significant since contemporary Mexico, like most of countries in the region, is experiencing a youth population larger than other age ranges. Dramatically, there is no proper social environment to allow them to flourish.

According to the Uppsala Conflict Data Programme (UCDP), Mexico is the most violent territory of the Americas,³ and close to the 9th most deadly country, with similar casualty figures as a State in war conflict – without having a declared war – behind only Syria, Afghanistan and Iraq. In 2017, 29,000 murders were committed, 69% of them were executed with a gunfire – two times more than 2015; 671 murders against women were motivated by gender, 72% more than 2015.⁴ In the period between 2013-2017, 31,357 people between 14 and 29 years old were murdered. 35.7% of victims were intentionally murdered.

With a population of sixteen million young people (15-29 years old), one million had no occupation; 60.6% had a job in the informal sector with no decent conditions nor legal *status*;⁵ 80% of the youth population has no contract, and 47% have no social security benefits.⁶ In general, 53.1% of unemployed people in Mexico are between 15 and 29 years old. According to the International Labour Organization (ILO),⁷ 21% of young people are not registered as workers nor are they students.

In this context, there is a general and multidimensional link between violence and employment in Mexico. It affects everyone, but especially young people. Nevertheless, the situation is more unacceptable if we consider the potential and the positive circumstances that the country could provide to

There is a general and multidimensional link between violence and employment in Mexico. It affects everyone, but especially young people.

its population. Unfortunately, corrupt political and economic systems often combine with the historical problems of drug markets between Mexico and the global North. This degraded reality is confronted with a pitifully inept and ineffective strategy from the government.

More than figures and statistics, our insight is that violence has an internal impact on people in terms of income, identity and agency. These important variables for human development have been kidnapped by crime and corruption. Sadly, for most young people, the “opportunities” that violent organisations provide are the only paths available in building the very structures of their lives and their dignity.

With these extreme social realities, the Laboratory for Social and Economic Innovation (LAINES)⁸ has made several interventions with other actors to prevent violence and increase the tools needed to promote citizen security. Within these dynamics there is a special programme implemented with the support of the United States Agency for International Development (USAID) and the Carlos Slim Foundation, called the Platform of Construction of Citizen Security for Youth Populations. At this time, it is implemented in eight Mexican states, with the purpose of improving skills of at-risk youth in order to build their own economic structures in the logic of the social economy model. By the end of 2020, around 500 enterprises will be established, gathering at least two thousand young people. The basic hypothesis is that there will not be a decent future for young populations if they are not included in the economic dynamic of the country.

However, this aim of inclusion seems to be almost unachievable in the face of the “the throwaway culture”⁹ described by Pope Francis. The breakdown of society described by the Pope, with its social and structural dynamics opposed to life, has had serious implications for young people. The social and economic system itself, by definition, has no place for these populations.

As proposed in *Laudato Si'*, “for new models of progress to arise, there is a need to change ‘models of global development.’” This will entail a responsible reflection on “the meaning of the economy and its goals with an eye to correcting its malfunctions and misapplications.”¹⁰

Social and economic inclusion are necessary elements, but they are not enough. Of course, social responsibility and jobs creation within the actual economic model are positive ways, but if we consider that another understanding of the role of the human being is necessary at the process of creation and distribution of wealth, a much deeper focus is required. Thus, another model is necessary.

From the perspective of the programmes and actions of LAINES, the key element in approaching this way of transformation is the very value and conception of “work” as the point of depart of many human actions. Work as the basis to build “human-shaped” social relations. The social and solidarity economy concepts illuminate the perspectives of new kinds of

Social and economic inclusion are necessary elements, but they are not enough. Of course, social responsibility and jobs creation within the actual economic model are positive ways, but if we consider that another understanding of the role of the human being is necessary at the process of creation and distribution of wealth, a much deeper focus is required.

production, finance and consumption models wherein young people finds themselves included in alternative contexts. To do so, a team of almost a hundred coaches is deployed in a dozen States, accompanying youth in building their own enterprises.

Moreover, the construction of socially-owned enterprises requires various fine skills such as confidence, solidarity, and common good will, to build social interactions that are positive. In this way, they construct better conditions beyond the boundaries of the current economic field. This kind of enterprise emphasises a special stakeholder model where capital is not the main objective but the resolution of human needs.

When income, identity and power have a contracultural interpretation, they recover another meaning in the light of dignity. Income is not only the sub-product of employment and compensation with a salary determined by market conditions. Much more than this, income is the result of social agreements between members in equal circumstances guided by a “mandate” of self-determination and independence. These two variables have an enormous influence in how young workers regards others and themselves. They derive a sense of belonging to something that belongs to them all simultaneously. A young man or woman finds himself or herself through the lenses of others, through sharing property and a common future. This conception of persons capable of ownership and creation results in freedom and responsibility. Both are faces of the same reality in these microsocial structures called “social economy enterprises” where youth acquire power to be free in so much as they can decide and be responsible for what is agreed upon between equals. Consequences are lived not as intangible facts, but as reactions rooted in their own circumstances. This is why the common good is the compass of will and decision.

The intersection of these attitudes drives to action and constitutes a different positive perspective for these young men and women who are capable of holding their work in a positive sense while building better structures to shape the future.

Dignity is the central element that changes all perspectives. It is exercised at the most basic level, in that daily human reality: work.

To be a witness of this radical human transformation from stages of violence and crime as everyday conditions to those of self-determination and self-affirmation through the basic declaration of “I can do, have and decide,” is a great experience.

A quotation from a Quebecois thinker sums up this process: “We must pass from being an economic society to having a social economy.”¹¹ A new economic model should conjugate these two verbs, to be and to have, in a coherent manner. Economy, as all things, cannot “be.” People are created to be, not to be possessed. The experience of LAINES is that even in the context of violence, where catastrophic visions of human reality are

When income, identity and power have a contracultural interpretation, they recover another meaning in the light of dignity.

common, the dimension of work applied to creation and distribution with others, is a powerful means to recovering humanity and peace.

NOTES

1. Pope Francis, Apostolic journey to Mexico, 17 February 2016.
2. Rodrik Doni (2015), The Economist, Of cars and carts: Development in Mexico Available at <https://www.economist.com/briefing/2015/09/19/of-cars-and-carts> [Accessed 9 October 2018].
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5. Instituto Nacional de Estadística y Geografía (INEGI) (2017), “Estadísticas a propósito del día internacional de la juventud” Aguascalientes. Available at http://www.inegi.org.mx/saladeprensa/aproposito/2017/juventud2017_Nal.pdf [Accessed 9 October 2018].
6. International Labour Organization (ILO) (2010), *Trabajo Decente y Juventud en América Latina*. Available at: https://www.ilo.org/wcmsp5/groups/public/---americas/---ro-lima/documents/publication/wcms_180132.pdf [Accessed 9 October 2018].
7. *Ibid.*
8. The Laboratory for Social and Economic Innovation at the Jesuit University of Puebla, Mexico, is an academic area committed to provide economic alternatives to enhance social transformations with local actors in Mexico and Central America.
9. Pope Francis, Encyclical Letter *Laudato Si'*, para. 43
10. *Ibid.* para. 194
11. Aussant Jean Martin (2017), *La fin des exils : résister à l'imposture des peurs*, Québec.

GREEN LIFE EVOLUTION PROJECT IN ZAMBIA

A *Caritas in Veritate* Foundation Report by

REV. FR. JOSEPH KOMAKOMA

Secretary-General, Symposium of Episcopal Conferences of Africa and Madagascar (SECAM)

1. Introduction and background

Zambia is a geographically large country in Southern Africa, which gained independence from Britain in 1964. In spite of its vast size, approximately 750,000km², it has a relatively small population of about 17 million people. It is estimated that young people make up almost two thirds of the country's working-age population. Consequently, Zambia has a high youth unemployment rate.

This high youth unemployment rate is attributed to various causes, such as:

- Many youths who leave school without qualifications,
- Lack of experience and low absorptive capacity of the labour market,
- A mismatch of skills between supply and labour market needs, that is, training institutions churning out graduates that are ill-suited for the labour market,
- Inadequate wages due to economic downturns,
- Strict employment protection regulation favoring those already employed,
- Discrimination and nepotism,
- Low levels of entrepreneurship and limited access to appropriate financing, technology and markets among the youth.

Successive governments in Zambia have struggled with the challenge of youth unemployment, but there appears to be no tangible solution. Needless to say, the problem seems to be getting worse as more and more youths, including many university graduates, continue to roam the streets without employment.

The post-independence political system bequeathed Zambia with many technical schools where students could learn skills that would lead to self-employment in areas such as mechanics, carpentry, plumbing, metal work, or brick-laying. Today, most of these polytechnic schools have morphed into academic institutions and private universities offering courses on purchasing, marketing, banking, social work, etc. However, the weak economies of many African countries cannot generate a large industrial base that can absorb those with academic qualifications. At the same time,

Successive governments in Zambia have struggled with the challenge of youth unemployment, but there appears to be no tangible solution.

there is an almost elastic demand for mechanics, plumbers, bricklayers, electricians, etc. Unfortunately, there is a certain mindset that has developed that looks down on technical skills.

It is this gap that the project below seeks to address. It is a project that breaks this mold. It serves as an example of a non-conventional way in which youth can be empowered to earn a living and at the same time contribute to their own wellbeing and the society at large. It is a testimony of how developing a life-sustaining skill is a better answer to youth unemployment than just seeking an academic qualification that does not guarantee employment after graduation from the programme.

2. Green Life Evolution project

The Green Life Evolution Project is a local project initiated by Fr. Peter Mwila Musonda, a 63-year-old diocesan priest ordained for the Catholic Diocese of Ndola in Zambia. In the past 20 years, he has used his free time to start this project which now seems to have a huge potential to address youth unemployment.



Born out of his lifelong interest in everything relating to plants, Fr. Mwila embarked on a project of growing seedlings of various trees, including, fruit trees, palms and pine trees. Of late, he has embarked on seedlings for regenerating indigenous trees, many of which have medicinal properties.

The trees are sold at a small profit, and at the same time they contribute to improving not only people's health (fruit trees, vegetables and medicinal plants) but also people's overall wellbeing through a healthier environment (trees in general).

Wherever he has been posted, Fr. Mwila grows vegetables around the yard, thus making his household self-sufficient in vegetables. Often he also

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grows fruits such as pawpaws, tangerines, oranges etc. The excess is then sold.

3. Informal training of youths for a life-sustaining skill

One can say that Fr. Mwila's project uses an unconventional approach that some people call an "education for life". He teaches a holistic informal education through self-motivated involvement in the project. He holds workshops and field demonstrations to educate his parishioners, especially the youths, on how to grow the seedlings. He helps those he trains to know about all the benefits that these plants have and how they can be used to improve quality of life. He demonstrates that one can earn a living in this way by selling the plants for a profit.

Unlike formal agricultural projects, planting seedlings does not require a large piece of land. As he himself has proven, this can be done in and around one's own home with little means and limited large-scale development studies. Developing those skills does not require one to have an academic qualification. Just as Fr. Mwila taught himself, he believes that he can help the youth to develop the same interest and replicate what he has done. He therefore chooses to work with a small number of youths for a period of time until he is convinced that they can become independent.

4. From job-seeking to entrepreneurship

In a country that has an education system that trains young people to only seek wage employment, the approach used by Fr. Mwila can form youths into self-made entrepreneurs.

It is clear that the approach that the Green Life Evolution Project uses can fill a gap that is not currently filled by youth employment policies that many African countries like Zambia have in place. Most of those policies are too ambitious and fail to satisfy the needs of the millions of unemployed youths.

5. Beyond employment towards integral development

The holistic approach that Fr. Mwila uses with his Green Life Evolution Project is in line with the Church's values of integral human development. This is a development that touches every aspect of human life.

Learning how to grow and plant trees brings about nutritional, medicinal and income benefits as we have seen above. At the same time, tree planting can go a long way to mitigating problems of climate change while also benefitting the society aesthetically when such trees as palms and pine are

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planted decoratively. They beautify nature and improve the air we breathe. This is a contribution to the common good.



6. Spiritual benefits

The Christian vision of society is oriented toward establishing the reign of God on Earth. This goes beyond working only for one's needs or those of the immediate family. To bring about the reign of God is to create conditions in which all human life can find fulfilment.

In an increasingly individualistic society characterised by the quest for personal benefit, Christians have an obligation to work to create the conditions for the fulfilment of all human beings.

Fr. Mwila's project is a good answer to the appeal made by Pope Francis in his famous and influential Encyclical Letter, *Laudato Si'*, that we all have to care for our "common home" – the Earth!¹ This project of planting trees is a project that creates jobs, but at the same time enriches the quality of life for all.

NOTES

1. Pope Francis (2015), Encyclical Letter *Laudato Si'*, para. 13

HOW TO EMPOWER YOUNG INDIAN DOMESTIC WORKERS

A Caritas in Veritate Foundation Report by

SR. JEANNE DEVOS

Founder of the Indian National Domestic Workers' Movement

In this interview with Sr. Jeanne Devos, I.C.M., we discuss the lives and times of India's domestic workers. Sr. Devos is a member of the Missionary Sisters of the Immaculate Heart of Mary. She lived in India from 1963 to 2016 and has been nominated for the Nobel Peace Prize for her work.

In 1985, she contributed to the creation of the National Domestic Workers' Movement (NDWM), which grew as a movement of domestic and child workers. The movement has been recognised by the Catholic Bishops' Conference of India. The subsequent case study "The Struggle for Decent Work: the Case of the National Domestic Workers Movement in India" by D. Fernandes (page 171) will also cover the importance of that movement for giving dignity to Indian workers.

Question (Q): Sr. Devos, you have dedicated your life to the struggle of domestic workers in India. Domestic work is a highly feminised sector and there has been a surge in the number and proportion of women in paid domestic service over the decades. According to the International Labour Organization (ILO), "millions of maids working in middle class Indian homes are part of an informal and 'invisible' workforce where they are abused and exploited due to lack of legislation."

Would you share with us your view of this phenomenon and its socioeconomic profiles? Who are the most vulnerable in this regard? What are the trends over the last century in this field?

Answer (A): Domestic work is one of the oldest and most important occupations for millions of women and girls in India. It is rooted in a history of slavery, bounded labour, colonialism, the cast system, feudal relationships and other forms of servitude. In modern India, domestic work is in high demand because of the mono family and women working outside their own homes in absence of an adequate social support system (lacking kindergartens, homes for the elderly, etc).

Children and especially girls suffer most. Most of the children who work in the domestic environment are between 12 and 14 years old and come from the countryside to the cities. Their isolation in the homes of their employers, their lack of knowledge about the city, the loans given from

Most of the children who work in the domestic environment are between 12 and 14 years old and come from the countryside to the cities. Their isolation in the homes of their employers, their lack of knowledge about the city, the loans given from employers to their families, and the dependency on the job to support and often sustain their families back home all increase their vulnerable situation for exploitation.

employers to their families, and the dependency on the job to support and often sustain their families back home all increase their vulnerable situation for exploitation.

Q: What has already been done to help those children? What are the national efforts in this regard and what has been done by organisations working on the ground, such as Non-Governmental Organisation (NGOs) or similar associations?

A: In the past few years the government of India has improved its efforts by recognising domestic workers as unorganised workers, by introducing minimum wages and a social welfare system in some States of India, and by introducing a policy for domestic workers. However, efficient policies are still lacking and most of the work is done by NGOs.

I will focus particularly on the National Domestic Workers' Movement (NDWM), which I founded in 1985. The roots of the NDWM movement started 33 years ago for the poorest, most exploited and discriminated group of millions of women. It all began when a group of six female domestic workers met to tell their stories, to listen to each other and to discuss the common problem of admission of their children to school without having a proper address.

Over the years, the NDWM grew and expanded reaching thousands of groups in seventeen Indian States, representing different languages and cultures.

The NDWM has always been very concerned about the increase of child labour and child trafficking in domestic work and has been reaching out to these children in various ways: awareness in source areas¹, crisis intervention, rescuing child domestic workers from exploitation and abuse, providing shelters, counseling, and legal aid. In addition, the Movement became increasingly aware of the plight of child and young domestic workers who are silenced and hidden by their employers as "our child" or as an "adopted child."

All these objectives come from a human-rights based perspective promoting a participatory approach involving the target group by engaging domestic workers and children in the process of planning and implementing programmes and campaigns. To leverage their collective strength, domestic workers have formed unions at State levels, which are registered and headed by domestic workers themselves, thus encouraging growth of internal leadership.

This awareness led to increasing support and promotion by the NDWM of the Child Rights Movements (CRM), which works with thousands of young girls who still have to work as part-time employees in the domestic sector but manage to combine their work with schooling and coaching classes.

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Q: For more than three decades NDWM has championed the cause of domestic work in India by encouraging empowerment of domestic workers through solidarity, participation, and leadership training. Can you better explain us how the Movement works on a day-to-day basis? And what are the current priorities?

A: The NDWM established three main goals:

- The dignity of domestic work and domestic workers, through the creation of a healthy working atmosphere and a good family environment.
- The establishment and respect of basic rights as a priority: striving for equality in the employer-employee relationship, since inequality breeds potential for violence.
- And finally, empowerment and training, since this allows women and girls to receive important information on their rights.

As empowerment grew, three national campaigns were started, the first attacking child labour and resulting in the passing of the bill: “Ban child labour below 14 years in houses, hotels and *horeca*².” The second campaign battles the issue of trafficking of women and children for the purpose of forced labour. Changing public opinion represents the third campaign so that Indian society would see the prohibition of child domestic labour as a solution to poverty. This creates awareness of the respect and dignity that each individual deserves, no matter his cast, creed, and race.

Q: What are the most difficult challenges?

A: Since children tend to be the most vulnerable group in domestic work environments, the Movement started a programme of crisis intervention and rescuing.

Most of the rescued children were refused access to the existing orphanages due to a high level of traumatising and its resulting aggression. Therefore, the Movement, supported by child psychiatrist Prof. Adriaenssens of the Catholic University of Leuven (KU Leuven), decided to start its own programme of shelter and transit homes including services of trauma counseling.

When the bill to prohibit child labour in India was adopted, children had to pass through a transition period from child labour to mainstream education. Since the government argued that this transition was feasible without however developing effective measures in this regard, the organisation started a system of bridge-schools, allowing those children to enter normal schools after a determined period. A bridge-school can be described as a learning place where children do their first steps of writing, reading and basic mathematics. These learning institutions allow the children to become familiar with learning and get an incentive for schooling – a desire for which is by no means obvious for these child workers.

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Q: You provide us a very detailed framework of the domestic workers' situation. You have spent most of your life serving the neediest people in India. Based on your experience, do you have some personal stories to share with us?

A: I will share with you the story of Sunita Morla, a 14-year-old Indian girl. At the age of nine, Sunita was sent to Bombay to earn money in the domestic sector, in order to support her younger siblings. The monthly paycheck was just 200 Indian Rupees (around 2,50 Euros). Help arrived when she was at a milk-shop and was approached by a leader of the NDWM who noticed severe burns scattered all over her body. When she was only 16, one of the social workers of the organisation got Sunita out of her employer's house – better described as a place of torture. She presented a deplorable sight with unevenly cut hair, burn marks all over her body and a deeply frightened look in her eyes. When she was invited to court in order to prosecute the case against her employers, the judge merely offered two options for this case. The first represented a win in court but meant having to spend two years in an observation home (formerly known as remand homes), a shelter home for children, until she turned eighteen. The second option was to withdraw the case. The Movement chose the second option. She was introduced to morning school and the movement supported her with NDWM's coaching classes. She also followed a short course in child care and is now happy with this new job as a baby care-giver.

Q: Based on what you said, much more remains to be done in this regard. However, encouraging improvements have already been made. Would you please share with us the main results achieved over the past decades? What is the *status quo* in the national legislation?

A: The results that have been achieved over the past decades can be summarised as the creation of a legal identity among domestic workers, including children, who at birth don't get registered. These children fall out-of-touch with their families and are no longer heard from.

Many States accepted a minimum wage for domestic workers and a few States already have social welfare programmes. Through the cooperation of these groups, political change could also be achieved, such as the above-mentioned ban on child labour in the domestic environment in 2006, which represents a legal milestone.

The implementation of bridge-schools in slums and marginalised regions has allowed children to have a future through access to mainstream education. Trauma counseling is new to Indian society and is well-received and demanded by the individuals who need it. The movement of domestic workers also represents an example for other unorganised, marginalised groups in India, such as brick kiln workers and prawn peeling girls.

I would also like to mention the great importance of networks and partnerships developed over the years with government officials in labour

The results that have been achieved over the past decades can be summarised as the creation of a legal identity among domestic workers, including children, who at birth don't get registered. These children fall out-of-touch with their families and are no longer heard from.

departments and agencies, courts and welfare bodies. Joint campaigns have been conducted for comprehensive legislation, ratification of the ILO's C189 Domestic Workers Convention as well as the setting up of social security boards. State and national platforms have been formed for improved synergy in putting pressure on governments to speedily attend to long-standing demands.

With the changes implemented over the years, domestic work now represents a dignified employment for millions of individuals.

Q: Thank you, Sr. Devos, for your precious contribution and your touching testimony. As a final question, could you share with us some recommendations for the future? What do you see as the priority challenges for addressing domestic workers' exploitation?

A: In my thirty years working with domestic workers I have learned a lot. I would like to share a few elements which I believe are extremely important. In our activities, priority is always given to the person and his dignity. In doing so, we attach great importance to active participation by all involved. The so-called 'rights-based approach,' to which I alluded above, is an essential element in our daily work. Maximum participation of domestic workers in self-governing local groups has been key to the movement's progress and growth.

Furthermore, we firmly believe in the importance of a clear definition of processes and goals, and the crucial role played by collective and worldwide solidarity. Over the years, we have built strong networks and relationships with government and international bodies such as ILO, but we also value relationships with the academic world, the media and the world of art, as potent catalysts for political engagement.

Dignity in our work is a source for our personal dignity. It gives families higher levels of stability, is a collaboration between communities, and represents a connection between States, languages, religion, races, and castes.

The journey over the past 33 years has been a struggle, but also a journey of hope and liberation: increasing the quality of life of millions of domestic workers and creating a movement that brings positive change.

Dignity in our work is a source for our personal dignity. It gives families higher levels of stability, is a collaboration between communities, and represents a connection between States, languages, religion, races, and castes.

NOTES

1. Source area is the original area, village or slum, where children and young girls are recruited.
2. India's typical tea shops and food stores.

Chapter 3:
Migration and Decent Work Conditions
in Countries of Origin and Destination

AN ETHICAL VISION OF THE FUTURE OF LABOUR AND INTERNATIONAL MIGRATION

A *Caritas in Veritate* Foundation Report by

DONALD KERWIN

Executive Director, Center for Migration Studies¹ (CMS)

Technology is rapidly transforming the global labour market. Two-thirds of jobs in developing countries could be “susceptible to automation [...] in coming decades”². A large share of jobs in transportation and logistics, office and administrative support, production (manufacturing), and services, sales and construction occupations will likely be automated within a decade or two. While less than five percent of jobs can be fully automated based on current technology, in 60 percent of occupations at least one-third of the tasks can be automated.³ These global trends affect all types of workers. However, they raise particular concerns for the world’s 150.3 million migrant workers who struggle to secure decent work and whose work activities can be readily performed by automation, artificial intelligence and robotics.⁴ Chapter 4 on “New and Emerging Challenges - Technology at the Service of the Human Being” (page 187) covers advanced technologies and artificial intelligence at greater length.

This paper outlines an ethical vision of migrants and labour inspired by Catholic Social Teaching, international law, and United Nations (UN) documents, as part of a broader analysis of the future of work and its implications for international migrants. In the Catholic tradition, decent work represents a human right, a requirement of the common good, and a way to achieve “fulfilment as a human being”.⁵ To the International Labour Organization (ILO), it constitutes a central aspiration of working men and women.⁶

Like decent work, the crosscutting themes of this collection of papers – human dignity, education, lifelong learning, and the empowerment of women – promote human flourishing in migrant communities of origin; the just and humane treatment of migrants in transit; and the integration and full participation of migrants in whatever communities they ultimately settle.⁷

The paper ends with a series of policy recommendations intended to guide the development of a person-centred vision of migration and labour at a time of upheaval and uncertainty in the global labour market, and record and growing numbers of international migrants and forcibly displaced persons.

In the Catholic tradition, decent work represents a human right, a requirement of the common good, and a way to achieve “fulfilment as a human being”.

1. An ethical vision of migrants

The Catholic Church views migration as a sign of the times: a social issue of such scope and significance that it must be interpreted in light of Gospel values.⁸ As Pope Francis recently put it:

We often hear it said that, with respect to relativism and the flaws of our present world, the situation of migrants, for example, is a lesser issue [...] That a politician looking for votes might say such a thing is understandable, but not a Christian, for whom the only proper attitude is to stand in the shoes of those brothers and sisters of ours who risk their lives to offer a future to their children. Can we not realise that this is exactly what Jesus demands of us, when he tells us that in welcoming the stranger we welcome him (cf. Mt 25:35)?⁹

To Pope John XXIII, human rights and dignity flow from the very nature of human beings who are “endowed with intelligence and free will.”¹⁰ Civil authorities and institutions, in turn, exist to safeguard the rights and advance the good of all members of their communities¹¹, including those without immigration *status*. This moral insight is not exclusive to any one religious tradition or to faith communities collectively. Sustainable Development Goal (SDG) 16, for example, commits States and other stakeholders to “[p]romote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels”.

Paul VI defined the common good expansively as the “sum total of social conditions which allow people, either as groups or individuals, to reach their fulfilment”.¹² These conditions include “everything necessary for leading a life [that is] truly human” like “food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one’s own conscience, to protection of privacy and rightful freedom even in matters religious”.¹³

The Catholic Church takes a person-centred approach to migration. It teaches that States, systems and institutions must serve the human person, not vice versa. It also teaches that all persons have a right to flourish in their home communities or, conversely, a right not to have to migrate. “The fundamental solution,” Pope Benedict XVI said, “is that there would no longer exist the need to emigrate because there would be in one’s own country sufficient work, a sufficient social fabric”.

People migrate for diverse reasons, albeit typically in search of a better life for themselves and their families. Pope Francis has highlighted the agency of migrants and refugees, insisting that they are “not pawns on the chessboard of humanity,” but “children, women and men who leave or who are forced to leave their homes for various reasons, who share a legitimate desire for

It teaches that States, systems and institutions must serve the human person, not vice versa. It also teaches that all persons have a right to flourish in their home communities or, conversely, a right not to have to migrate.

knowing and having, but above all for being more.” When conditions do not permit persons to survive, subsist, or lead fully human lives at home, they have a right and responsibility to seek better lives for themselves and their families, including through migration.

By all indications, the numbers of international migrants will increase beyond the current record number (258 million in 2017), driven by:

- Demographic disparities, particularly aging populations in developed states, coupled with an abundance of working-age persons in developing States;¹⁴
- Urbanisation, which can overwhelm a State’s ability to provide basic services and which provides more persons with the resources and contacts to migrate;¹⁵ and,
- Strengthened cross-border networks and ties facilitated by technology.¹⁶

The historically large number of forcibly displaced persons (65.6 million in 2016) shows few signs of abating - driven by war, civil conflict, fragile States, the collapse of the rule of law, gross poverty and climate change on the one hand, and the tragic paucity of opportunities for migrants and refugees to return home safely, migrate legally across borders, become citizens in their host communities, or resettle in third-countries on the other.¹⁷ These challenges are particularly severe in the case of children, who constitute more than one-half of the world’s refugees. The article on «Ethical Reflections on Youth Unemployment» (page 71) also covers the long lasting effects of the high numbers of migrant children and youths.

International law requires that the rights of migrants be respected at every stage of the migration process. Over the long term, however, integration is the key to the success of the migration experience. The Catholic Church does not view integration as a process of the absorption of migrants into a fixed culture. Nor does it support an exclusive view of national membership premised on characteristics like religion, race and ethnicity.¹⁸ It particularly rejects the ethno-cultural view that any one culture can fully express universal values.¹⁹ Instead, it seeks to evangelise and instil universal values in all cultures.²⁰ Under its vision, migration has the potential to unite diverse persons based on the shared, universal values found (partially and imperfectly) in their respective cultures. This vision is compatible with the European Union’s understanding of integration not as a process that divests persons of their cultural identity, but as a “two way process of mutual accommodation” that requires respect for the host State’s “basic values” on the one hand, and affords access to basic services, social inclusion, and active participation by immigrants on the other.²¹

Many States treat migrants as a problem or a threat, but the Catholic Church views them as people teeming with gifts and potential. As Pope Francis put it, they are “an occasion that Providence gives us to help build a

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more just society, a more perfect democracy, a more united country, a more fraternal world and a more open and evangelical Christian community.”²² In the Catholic Church’s view, integration can foster “integral development,” broadly defined as the development of each person and the whole person.²³

Migration from developing to developed States has long been one of world’s most successful anti-poverty strategies. In an era of rising nationalism and scapegoating, it is important to acknowledge the contributions of migrants to the good of their new countries. To that end, an exhaustive 2015 report by the McKinsey Global Institute (MGI) makes a strong case for migrants’ immense economic contributions. It finds that in 2015, international migrants constituted 3.4 percent of the world’s population, but contributed 9.4 percent (\$6.7 trillion) to the global GDP, most of it attributable to the movement of migrants to “higher productivity” settings and jobs. Low- and middle-skilled workers together contribute about the same as high-skilled migrants to global GDP, although the latter contribute more per capita.²⁴ Migrants contribute to their new communities through innovation, starting businesses, filling labour gaps and allowing natives to pursue higher-value work.²⁵ Over time, for example, resettled refugees compare favourably to the total United States population, as measured by personal income, self-employment, college education, homeownership, and computer literacy.²⁶

Developed States place the most restrictions on migration²⁷, and garner most of its benefits. They host 65 percent of the world’s migrants, but realise more than 90 percent of migrants’ absolute global GDP contributions, which amount to 13 percent of their GDP.²⁸

The UN migration and development dialogue has stressed the need for policies that maximise the development potential of migration for both migrants and their communities of destination and origin, and that minimise the invariable costs and hardships of migration.²⁹ However, politicians and the media often exaggerate the negative consequences of migration. In fact, the cost of government services to new arrivals in North America and Western Europe is lower per capita, than to native-born households, primarily because natives are more likely than migrants to receive pension benefits.³⁰ In addition, immigration has limited impact on native employment and wages.³¹ However, local economies may need a period of adjustment following large inflows, particularly if “the skills of new arrivals make them close substitutes for native workers” or the destination community is experiencing an economic downturn.³² Immigrants have “a small but positive fiscal impact in their new countries, averaging approximately one percent of GDP annually,” and their net positive fiscal impact increases with the years they work.³³

In short, an ethical view of migration, informed by Catholic Social Teaching, would recognise the right to migrate in some circumstances and the right not to have to migrate in all circumstances. It would support

policies that safeguard rights, serve the common good, and seek to unify persons based on the universal values embedded in their diverse cultures. It would be premised on an honest assessment of the contributions of migrants, while acknowledging the need to minimise the hardships and difficulties of migration.

2. An ethical vision of work

Catholic social teaching on labour has developed over nearly 130 years in response to the conditions facing labourers (large numbers of them migrants) in eras of economic and social upheaval. Pope Leo XIII's 1891 Encyclical Letter *Rerum Novarum* responded to the harsh conditions faced by labourers in XIXth century Europe and the United States.³⁴ It argues for the need to value persons over profit, to use private property to advance the common good and to afford labourers a fair share of "the benefits which they create" in the form of wages sufficient to "comfortably" sustain their families, and decent working conditions.³⁵ It promotes "free agreements" between workers and employers, labour unions and associations, and solidarity between "the two classes".³⁶

These aspirations are now widely shared, if often honoured in the breach. Goal Eight of the SDGs, for example, calls for, "sustainable economic growth, full and productive employment and decent work for all." SDG target 8.3 speaks to the need to support and facilitate "productive activities, decent job creation, creativity and innovation and the growth of microenterprises through "access to financial services."

Quadragesimo Anno – issued on the 40th anniversary of *Rerum Novarum* -- builds on the earlier Encyclical's themes of good stewardship of private property and the just distribution of profits. It distinguishes between the right of private ownership, which allows individuals to provide for their families, and the moral intuition that goods are "destined" for the entire human family" and should be used to further the common good.³⁷ It endorses the equitable distribution of wealth, payment of wages sufficient to support a family, and the right to found and participate in labour unions.³⁸ It emphasises the dignity of workers and the "social character" of economic activity.³⁹

John Paul II declared that work should express and increase human dignity.⁴⁰ Through work, he said, the human person "achieves fulfilment as a human being and indeed, in a sense, becomes 'more a human being'".⁴¹ He said that work also serves as "a foundation for the formation of family life, which is a natural right," and allows human beings to "increase the common good developed together with his compatriots".⁴² He also underscored the need for "just remuneration," understood as remuneration sufficient to allow an adult to establish and maintain a family and provide "security for its future".⁴³ He called a just wage "the concrete means of

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verifying the justice of the whole socioeconomic system and, in any case, of checking that it is functioning justly”.⁴⁴

Pope Francis has addressed work in the context of growing technological advances that threaten to displace many workers. To Pope Francis, work should be a vehicle for “rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God”.⁴⁵ As such, access to “employment for everyone” is a moral imperative.⁴⁶

“The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this Earth, a path to growth, human development and personal fulfilment”.⁴⁷

Divorcing the human person from work leads to “something partial, incomplete, because the person is fully realised when he or she becomes a worker: because the individual becomes a person when he or she opens up to others, to social life, when he or she thrives in work”.⁴⁸ Pope Francis has also spoken on the prophetic role of labour unions in promoting human dignity, particularly for those on the peripheries: “There is no good society without a good union, and there is no good union that is not reborn every day in the peripheries, that does not transform the discarded stones of the economy into its cornerstones”.⁴⁹

The case studies in this chapter suggest how to diminish the chasm between the vision of labour set forth in Catholic Social Teaching and the lived experience of far too many migrants and refugees. The International Catholic Migration Commission examines successful “livelihood” programmes for Syrian refugees in Jordan and Afghani refugees in Pakistan (page 157). The programmes combine rigorous screening, vocational training, literacy and numeracy classes, stipends, and support to participants in generating income-generating work. They reflect a “person-centred” ethic that seeks to build on the gifts, agency and needs of refugees, while also benefitting their host communities. They seek to instil portable skills and competencies that will serve programme participants wherever they settle. These programmes also address structural barriers to decent work, like the difficulties Syrians face in obtaining work permits.

D. Fernandes describes the work of social movements and labour unions in promoting decent work in India, where 92 percent of the workforce participates in the informal economy (page 173). These entities have fought for legal recognition of domestic servants as workers, a ban on child labour, social security for domestic workers, and the prevention of trafficking of children from rural communities to cities.

S. Zan Akolog examines the situation of girls who migrate from Northern Ghana to cities where they live marginal existences characterised by homelessness, sexual exploitation, political exclusion, and the “denigrating tag” Kayayee, which means “those who carry loads.” (page 165) Often, the

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girls' exploitation in Ghana leads to exposure to human traffickers who promise better job opportunities, but instead move them overseas to work in the sex trade. The response to this situation must include protection programmes that facilitate the girls' reintegration into their home communities, improved access to education for poor families that obviates the need to migrate, and stipended Technical and Vocational Education Training (TVET) that equips girls and young women with the skills to pursue a trade.

Rev. A. Seck writes of the women and girls – with little education or job training - that migrate from rural to urban areas in Senegal, only to find worse living conditions than those they fled (page 169). Typically, these women work in trade, catering, pounding of millet, and they do housework such as laundry. They face violence in the workplace and low wages, and often live in unsafe public places and apart from their families from six to nine months per year. Caritas Senegal seeks to educate rural populations about these difficulties, and to organise and allow them to return to their home communities, with paid work and health insurance.

H. Hageman speaks to the large and growing volume of “unregistered, unsecured and unorganised” workers in the “informal economy.” (page 177) She describes the shared commitment of labour unions and churches to organise workers and to protect their rights. Too often migrant workers, who are on their own, experience “criminal exploitation.” In these circumstances, faith-based entities can welcome them, provide them with information on their rights, and publicise and pursue resolution of the abuses they suffer recognised by the Universal Declaration of Human Rights. Finally, the case study “The Necessity of Dignified Labour and the Right not to Migrate - when the Conditions for Remaining do not Exist” by L.E. Zavala de Alba (page 183) addresses the so-called right “not to migrate”, often undervalued and underdeveloped in the ongoing discussions about migration. We are all aware that growing and remarkable inequalities force millions of people to emigrate somewhere else. To contrast that phenomenon and to ensure the full enjoyment of those people's right “not to migrate”, States of origin have a clear responsibility to generate all the necessary conditions, as has been recognised also by the Universal Declaration of Human Rights.

3. The future of work and the challenges facing migrants (and natives)

Fulfilling work, just wages, good working conditions, fair division of profit, and robust labour unions represent the central components of an ethical vision of labour. However, this vision does not correspond to the reality of work for large numbers of the world's citizens. The ILO projected that unemployment would rise to 5.8 percent globally in 2017, driven by “deteriorating working conditions in emerging countries”; 1.4

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billion persons would be in “vulnerable employment” (i.e., would work “on their own account”); and 776 million working poor would earn less than \$3.10 a day in emerging and developing countries.⁵⁰ Moreover, it reported that gross gender disparities in work opportunities “cut across and persist in several areas”.⁵¹

In recent years, most advanced economies have experienced “rising inequality in wage earning and a falling labour share of income”.⁵² In addition, growing percentages of persons work in “alternative” arrangements such as “independent contractors, freelancers, temporary employees, and gig economy workers”.⁵³ The ILO estimates that 61.2 percent of the world’s workers over the age of 15 – over 90 percent in many countries – work in the informal economy where they are deprived of decent work.⁵⁴ Moreover, automation technology, artificial intelligence, and robotics will eliminate many jobs and change the requirements and nature of far more. Jobs that are “technically feasible” to automate based on their constituent activities will be at particular risk.⁵⁵ ILO considers jobs involving predictable physical work or data processing and collection, for example, to be “highly susceptible” to automation, while jobs that require managing others or expert “decision making, planning and creative tasks” far less susceptible.⁵⁶ Beyond technical feasibility, considerations of cost to automate, supply of workers with the expertise and skills to perform the constituent activities, the non-cost benefits of automation, and “regulatory and social acceptance” will loom large in decision to automate.⁵⁷

The World Bank has warned that two-thirds of jobs in developing countries could be susceptible to automation in subsequent decades, although the pace and magnitude of job loss will vary based on occupation, technological advances and wages.⁵⁸ MGI estimates that by 2030 automation could displace “up to 30 percent of current work activities [...] with a midpoint of 15 percent”.⁵⁹ An exhaustive study of 702 detailed occupations found that high rates of jobs in transportation and logistics, office and administrative support, production (manufacturing), and services, sales and construction were highly susceptible to computerisation within a decade or two.⁶⁰ In addition, job responsibilities will be transformed on an immense scale. While fewer than five percent of jobs can be fully automated, in 60 percent of occupations at least one-third of the tasks can be automated based on current technology.⁶¹ The transition to “an environmentally sustainable economy” will further alter the skills required for most jobs.⁶²

ILO reports that in 2013, 71.1 percent (nearly 107 million of the 150.3 million migrant workers) worked in services, 7.7 percent of them as domestic workers.⁶³ Many service sector jobs entail predictable physical activities and the “operation of machinery” and, thus, can be easily automated.⁶⁴ Nearly 18 percent of migrant workers (26.7 million) worked in industry, including manufacturing and construction and 11.1 percent (16.7 million) in agriculture.⁶⁵ In developed States, agricultural work will be dramatically

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transformed, but the pace of change will depend on the availability of low-wage workers and the particular crop.⁶⁶

Highly-skilled migrants will remain in high demand and the object of global competition for their services.⁶⁷ Automation and artificial intelligence will eliminate jobs primarily filled by lower-skilled and lower-income persons.⁶⁸ However, the rapid aging of the workforce in developed countries creates a rising demand for hard-to-automate personal service, and nursing and elderly caregiving jobs⁶⁹, which migrants occupy at high rates.⁷⁰ An estimated 19 percent of the world's 1.6 million domestic workers live in Arab States where long-term trends – like longer life expectancy, a quadrupling of the elderly population by 2050, and the growing number of women in the workforce – will lead to greater demand for migrant domestic workers to care for the elderly and children.⁷¹

Migrants possess certain advantages in the labour market as they confront a less certain future. For example, they are adaptable, more willing to move than natives⁷², and often willing to perform new jobs, multiple jobs, and jobs that carry a social stigma in order to support themselves and their families.

However, there are many uncertainties that make it difficult to project how automation, artificial intelligence and robotics will affect migrant workers. New technologies, for example, will create new jobs, but at an uncertain pace and level. The commitments of States and the private sector to train current and displaced workers will vary. Technological capabilities will change in ways not yet anticipated, and the deployment of new technologies will vary based on cost, occupation, labour supply, and country. Migrants also experience reduced access to technology and to the skills that would maximise the use of technology, which impedes their access to gig economy platforms and work.

4. Standards and guidelines for the future of work

The broad contours of the future of work are becoming visible, but the particulars remain obscured. In these circumstances, policy recommendations geared towards realising an ethical vision of migration and work must reflect known needs and known unknowns.

First, there is little reason to think that present pre-requisites to decent work will become irrelevant in the future. The case studies in this chapter, for example, underscore the interrelated needs to:

- Reduce social inequality;
- Ensure authentic development;
- Prioritise quality, universal education;
- Provide skills training and lifelong learning opportunities;
- Promote labour organising and migrant engagement with mediating

There are many uncertainties that make it difficult to project how automation, artificial intelligence and robotics will affect migrant workers.

institutions like unions and churches;

- Offer refugee protection and integration programmes that benefit host communities;
- Replace “informal” with “formal” work;
- Provide “legal migration” opportunities for those forced to uproot; and
- Offer protection and reintegration programmes for survivors of exploitation and trafficking.

Automation, artificial intelligence, and robotisation will not eliminate these needs. Similarly, a recent series of essays in “Forced Migration Review” on migrant rights and access to work underscored the importance of:

- Preventing forced displacement, which leads to high rates of extreme poverty;
- Investing in health and education, particularly of refugee women and children;
- Allowing forcibly displaced persons to work, to engage in business activities, to move within host countries, and to access services;⁷³
- Ensuring that integration programmes contribute to the well-being of host communities; and
- Providing the forcibly displaced with access to jobs in the gig economy by bridging the digital divide.

States and the International Community should commit with renewed rigor to these needs – particularly to creating the conditions that obviate the necessity to migrate and to promoting integration that builds on the skills, talents and values of culturally diverse persons.

Second, an ethical vision of migration and work would not treat automation, artificial intelligence or robotisation as forces subject only to technological advances and financial resources. Instead, technology should be directed, managed and regulated to promote decent work, economic security, and the just distribution of financial gains. They need to be regulated so that they benefit human beings, rather than replace them.

Third, the growing number of jobs without security and benefits, and imminent, large-scale worker displacement argues for a stronger social safety net, portable benefits and greater assistance to workers in transition.⁷⁴ Migrants should be afforded access to “basic healthcare” and “national pension schemes” independent of *status*, and they should be permitted to transfer their “benefits in case of moving to another country”.⁷⁵ “Social protection coverage” is a particular necessity for women, who experience lower labour force participation and employment rates (than men), wage differentials, higher likelihood of vulnerable forms of employment, and over-representation among “contributing family workers”.⁷⁶

Technology should be directed, managed and regulated to promote decent work, economic security, and the just distribution of financial gains.

Fourth, States, business leaders, labour unions, and civil society need to prepare, educate, and train their members to compete in the global labour market, wherever decent jobs exist and whatever skills they require. This entails training workers to meet the changing demands of their jobs and providing them with new skills that offer pipelines to better jobs. As the SDG puts it: “All people [...] should have access to life-long learning opportunities that help them acquire the knowledge and skills needed to exploit opportunities and to participate fully in society”.⁷⁷ This need will be particularly acute in developing countries whose residents will be the hardest hit by these changes.⁷⁸

Formal instruction in schools and universities needs to be better targeted to “actual job opportunities” and more adept at instilling in students the ability to “think critically and to solve problems”.⁷⁹ A related priority will be to reduce the educational attainment gap between migrant and native-born children in developed countries.⁸⁰ Access to postsecondary education is crucially important since “occupations that require a college education or advanced degree will grow over the next decade and beyond, whereas employment in occupations requiring only a high school education or below will decline”.⁸¹ Lifelong learning will be necessary to respond to rapid changes in jobs due to technological advances, and to fill new jobs created by technology. Planning, creativity, management of others, and relational skills that robots do not have will remain in high demand. However, automation and robotisation will require: (1) “technical skills” to “facilitate problem-solving and innovation,” particularly in the science, technology, engineering and mathematics (STEM) areas; (2) vocational skills “to deploy, operate and maintain new technologies;” and (3) “non-cognitive social and behavioural skills” that provide labourers with the resilience to engage in life-long learning.⁸² More training in “basic digital skills” for lower-wage workers is also essential.⁸³

Fifth, States should remove barriers that prevent migrants from obtaining decent work, such as antiquated credentialing and hiring policies⁸⁴, or immigration policies that make it impossible for necessary workers to migrate legally.⁸⁵ States should “enact legislation that enables the recognition, transfer and further development of the formal skills of all migrants, asylum seekers, and refugees residing in the host country”.⁸⁶ They should also align their immigration admission policies, with their labour needs, family unity imperatives, and international law commitments.

Sixth, the rapid pace of change in the global labour market requires that there be accessible, trustworthy and timely information on available jobs, wages, benefits, required skills, credentials and living arrangements. States need to collect and use data on their labour market needs in order to set and adjust their immigrant admission levels and categories.⁸⁷ Educators and students need information on the global labour market in order to develop and pursue course work and learning opportunities tailored to available job

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opportunities. Businesses need this information to train their workers and to fill the positions that will allow them to succeed in a global economy; labour unions need it to protect and empower their members; and potential migrants need it to invest in securing necessary skills and education, and to make informed decisions on whether and where to migrate. Beyond that, migrants need reliable, online sources of information in real time on travel options, safe routes, shelter, housing, consular offices and legal providers.⁸⁸

While data on labour market needs and outcomes has increased in recent years, much of it is not publicly available or easily accessible.⁸⁹ In the United States context, a Council of Foreign Relations' Independent Task Force recommends "a large-scale effort to improve gathering and disseminating data on labour market needs, trends, and outcomes" in order to "empower students and employees and reduce labour market frictions".⁹⁰ The task force also urges the federal government to "partner with companies that are harnessing labour market data to ensure the timeliest updating and release of relevant labour market information".⁹¹

Forced migration presents a different information challenge. As it stands, there are abundant annual reports, indices, State performance rankings and data sets on development, human rights, the rule of law, civil rights, business friendliness, corruption, transparency, human capital, State fragility, poverty, religious liberty and other conditions that can drive migration.⁹² States – individually and collectively – should rely on this data to a far greater degree than they do to craft development and diplomatic interventions that obviate the need to migrate; to anticipate and plan for large-scale migration; and, to set humanitarian and immigration priorities for refugees and others in desperate circumstances.

Seventh, States should commit to strong, inclusive and enforced labour standards, so that unscrupulous employers cannot depress wages and working conditions by pitting low-wage immigrant and native workers against each other. If this occurs, native-born populations will be more likely to oppose legal migration policies that they believe work to their disadvantage, and extremist politicians and media sources will invariably scapegoat immigrants as the cause of this ill-will. In addition, job creation is projected to increase in migrant-dense occupations like domestic work and caregiving, which often do not operate within formal legal frameworks and which are characterised by high levels of worker abuse and exploitation.⁹³ Of particular importance, labour standards should be formalised and enforced for these occupations, and states should commit to expanding significantly the numbers and rates of jobs in the formal economy.

In addition, the corporate sector has a special responsibility to "orient the institution of business toward a set of behaviours that foster the integral development of people".⁹⁴ In particular, businesses should "promote personal responsibility, innovation, fair pricing, just compensation, humane job design, responsible environmental practices and socially responsible

(or ethical) investment,” and it should implement just policies on “hiring, firing, ownership, board governance, employee training, leadership formation, supplier relations and a host of other issues”.⁹⁵

Eighth, different policy interventions will be necessary to address the needs of forcibly displaced and otherwise vulnerable migrants. Of overriding importance, children should be granted access “to primary and secondary schooling at the same standard as citizens and independently of their legal *status*”.⁹⁶ Refugee and other forcibly displaced children suffer from the effects of war, conflict, upheaval and significant gaps in schooling. In these circumstances, “accelerated education programmes, language training programmes, ongoing tutoring and learning support, and psychosocial services” are pressing needs. In addition, adults should be allowed to work legally and should be afforded access to finance and capital for their entrepreneurial activities, in order to support themselves and their families, and contribute to their host communities.⁹⁷

However, the broader need will be to respond effectively to the conditions that result in large-scale, forced migration, such as youth unemployment, global health threats, natural disaster, conflict, terrorism, violent extremism and humanitarian crises.⁹⁸ Another challenge will be to maximise the use of permanent solutions for the forcibly displaced; i.e., from safe and voluntary return, to integration in host communities, resettlement in third countries, and access to legal migration pathways based on employment, family ties, and humanitarian considerations.

Ninth, the International Community should build on the insights and successes of the State-led Global Forum on Migration and Development (GFMD) and related processes. Migrants have always made immense contributions to host communities through work, family life, participation in faith communities and political engagement. In addition, they have contributed to their communities of origin through remittances, relief efforts, support for community infrastructure, and sharing their expertise, training and knowledge. The GFMD has identified numerous win-win policies and programmes that enhance the benefits of migration to destination communities and that maximise the contributions that diasporas make to their communities of origin. Legal immigration and integration policies, for example, enhance the development-related benefits of migration, and reduce its tensions and negative consequences.

As a corollary, strong, inclusive development policies of the kind outlined in the SDGs – which prioritise gender equality, education, employment, universal access to health care, and sustainable economic growth – make forced displacement less likely, integration more likely to be successful, and investment in host communities more impactful.⁹⁹

As much as any prior international process, the GMFD has attempted to shift the perception of migration from being a problem, to a form and source

In particular, businesses should “promote personal responsibility, innovation, fair pricing, just compensation, humane job design, responsible environmental practices and socially responsible (or ethical) investment,” and it should implement just policies on “hiring, firing, ownership, board governance, employee training, leadership formation, supplier relations and a host of other issues”.

of development.¹⁰⁰ It accepts migration “as a given in a globalised world,” and focuses on “how improved integration can yield bigger dividends”.¹⁰¹

Tenth, immigrant integration will remain an overarching metric of the success of labour migration. Integration benefits immigrants, their families and their communities. Better integration outcomes in the form of education, housing, health care and employment could increase the economic contribution of immigrants by \$1 trillion each year.¹⁰² Integration policies need to address these issues holistically. Migrants account for a disproportionate share of the labour force growth in many developed countries.¹⁰³ However, to their detriment and the detriment of host communities, they earn 20 to 30 percent less than comparable native-born workers.¹⁰⁴ Strong integration policies would increase economic output.¹⁰⁵

Eleventh, States should prioritise strong and coordinated migration management policies, which foster decent jobs and economic development. They should also collaborate on regional and international systems of migration governance. Otherwise, “safe, orderly and regular migration” will prove the exception, not the rule. Moreover, migration is an issue of “major relevance for the development of countries of origin, transit and destination”.¹⁰⁶ Beyond overall numbers, 95 countries have seen more than 10 percent of their citizens emigrate.¹⁰⁷ These numbers are likely to increase given the changes in the global job market and other trends. In short, the need for more effective migration management and governance has never been greater.

Migrants account for a disproportionate share of the labour force growth in many developed countries. However, to their detriment and the detriment of host communities, they earn 20 to 30 percent less than comparable native-born workers.

5. Closing reflection

A relatively recent development in Catholic Social Teaching has been the recognition that the “common good” applies beyond State borders. The concept of the universal common good has emerged in response to the inter-dependence of nations and the impossibility of solving the world’s most pressing challenges on a unilateral basis.¹⁰⁸ International migration is one of those challenges: “a social phenomenon of epoch-making proportions that requires bold, forward-looking policies of international cooperation,” and that no nation can effectively address by itself.¹⁰⁹

The challenges facing international migrants underscore a set of conditions - education, decent work, job training, timely information, legal migration options, lifelong learning opportunities, housing, healthcare and the empowerment of marginalised populations - that need to be universally available in order to allow persons to thrive in the global economy. These conditions provide the foundation for creating ethical migration and labour systems that serve the human person at a time of rapid change and uncertainty. To create these conditions will require solidarity, which Pope John Paul II famously described as “not a feeling of vague compassions

The concept of the universal common good has emerged in response to the inter-dependence of nations and the impossibility of solving the world’s most pressing challenges on a unilateral basis.

or shallow distress at the misfortunes of so many people, both near and far,” but a “firm and persevering determination to commit oneself to the common good; that is to say to the good of all and each individual, because we are all really responsible for all”.¹¹⁰ The need for solidarity has never been greater.

NOTES

1. The author wishes to thank Nikhita Mendis for her research and careful edits to this paper.
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Chapter 3
Case Studies

ACCESS OF MIGRANTS TO LABOUR IN PAKISTAN AND JORDAN

A *Caritas in Veritate* Foundation Report by

INTERNATIONAL CATHOLIC MIGRATION COMMISSION
(ICMC)¹

1. Introduction

The International Catholic Migration Commission (ICMC) is a registered non-profit organisation working in the areas of refugee and migration issues. It coordinates a network of structures mandated by the Catholic Bishops Conferences worldwide and has staff and programmes in over fifty countries. ICMC's mission is to protect and serve uprooted people, including refugees, asylum seekers, internally displaced people, victims of human trafficking, and migrants - regardless of faith, race, ethnicity or nationality.

ICMC responds to the needs of uprooted individuals and their communities, providing assistance and protection in a broad range of sectors, including protection, education, health, shelter, water and sanitation. It facilitates community empowerment and refugee resettlement processes. Furthermore, ICMC contributes to enhance sustainable development for refugees and migrants through vocational trainings and livelihood programmes. This article presents two key livelihood initiatives led by ICMC through its operations in Pakistan and Jordan.

Despite the decreased migration flow from Syria, Jordan continues to experience much pressure as it addresses the needs of the refugee population with already stretched resources, particularly in the health and education sectors. Moreover, the labour market has struggled to generate sufficient formal sector jobs to accommodate the large number of Syrian refugees, in addition to unemployed Jordanians.

Pakistan faces similar challenges. The volatile security situation in Afghanistan, even in government- controlled areas, has not proven to be conducive to the safe return of many Afghan refugees from Pakistan, who

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continue to rely, for the most part, on Government infrastructure, while the funding support of the International Community continues to decline.

2. Livelihoods activities in Pakistan

Since the beginning of the mass migration from Afghanistan (1979), and for 33 out of the 35 past years, Pakistan has been ranked as one of the world's top countries hosting Afghan refugees. In 2016, after living in exile for almost 20 years, more than 370,000 Afghans, and, in 2017, 59,020 returned to their country of origin. However, Pakistan is still hosting 1.4 million refugees and an undetermined number of undocumented migrants, mainly Afghans. They are living in camps/ refugee villages and urban areas. Pakistan's government has extended the stay of Afghan refugees until the end of June 2018. For several years, refugees have been facing multiple issues including the lack of livelihood opportunities. Insufficient financial means to acquire the appropriate skills, training on marketable trades, orientation on local trades and employment opportunities contribute to the economic issues faced by the refugees. In Pakistan, ICMC has assisted Afghan refugee communities for many years and has successfully implemented livelihood projects.

ICMC's Livelihoods Project was carried out for three years, until July 2017; it aimed to develop income-generating activities for Afghan refugees and disadvantaged host community members in the province of *Khyber Pakhtunkhwa* in Pakistan. The assessments conducted by ICMC showed that a majority of the refugees remain unskilled and are fearful of going back to Afghanistan without proper means of earning a living. The project sought to promote social cohesion through improved livelihoods for both refugee and indigenous communities and to facilitate potential return of refugees by equipping them with income-generating skills that can be put into use both in Pakistan and, upon return, in Afghanistan.

Access to employment was facilitated through a multi-pronged approach that started with the provision of vocational training in different trades identified with a significant labour market demand and good economic potential, both in Pakistan and in Afghanistan (shoe-making, carpet weaving, dress making, embroidery, beautician, motorcycle repairing, etc.). Trainees were invited to choose a training programme among the pre-selected trades, based on their respective capacities and interests. In parallel, literacy and numeracy classes were offered to illiterate trainees. Upon completion of the vocational training, comprehensive support also was provided to find a job or start a small business, including enterprise development training, provision of tool kits or small grants to start one's own business, linkages with employers, exposure visits to relevant industries and markets and job placement and follow-up of previous trainees.

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As an ICMC beneficiary of this livelihood project, Masour² (30 years old) attended a six-month shoe-making training. His performance was outstanding, and, upon completion of an additional three-day training, Masour then was selected as a beneficiary of a business development grant. He has lost his father when he was a child and has been living in the Charsadda district, in Pakistan, along with his older sister and his mother. The family resides in a room after they left the grand-parents' home and Masour has been staying in a tent just outside this room. Moreover, Masour abandoned his studies after ninth grade and immediately started to work, he accepted different jobs, including sale of popcorn on the streets, in order to earn money to support his family. As a result of this training, Masour has set up his own shoe-making business and he now purchases for a better future and an increased household income.



Masour portrayed during his daily business of shoe-making

(Photo: ICMC Pakistan)

3. Livelihood programmes in Jordan

As of April 2018, there are 661, 859 Syrian refugees registered with UNHCR in Jordan, of which 80% live in urban settings, outside camps. Eight years into the protracted conflict, the economic and social infrastructure and services in Jordan continue to be under pressure, with numerous gaps across sectors. The impact of the crisis on families and individuals in Jordan has resulted in drastic changes to the traditional social norms and in complex protection concerns. The poor socioeconomic situation in the country also has resulted in significant financial vulnerabilities for the respective populations of Jordanian host communities and Syrian refugees. Despite the announcement of the Jordan Ministry of Labour, in December 2017, to deliver Work Permits for a period of less than six months to Syrian refugees, the latter face challenges in obtaining legal, non-exploitative work opportunities. They also struggle to find regular employment, due to limited job opportunities and specialised trainings available, thus leaving both groups financially insecure and at increased risk of protection issues.

Eight years into the protracted conflict, the economic and social infrastructure and services in Jordan continue to be under pressure, with numerous gaps across sectors.

ICMC's livelihoods programming in Jordan started in 2016 and aims to prepare and equip vulnerable Syrian and Jordanian youths (between 18 to 30 years of age), living in *Irbid* and *Mafrag*, with competencies and skills to proactively position themselves for employment and to participate in income-generating activities. ICMC identifies and selects individuals in this age range and offers them the opportunity to take either one of the following two pathways within the livelihood programme, depending on their background knowledge and financial skills:

- Enroll in a financial literacy course, or
- Attend a vocational training course for those candidates who demonstrate financial capabilities.

While attending the vocational training courses, participants are provided with a stipend to cover food and transportation expenses. This incentive offers them an opportunity to learn how to best manage and track their expenses, which is a key skill that will be needed once they find a job or decide to take on a microfinance loan.

While attending the vocational training courses, participants are provided with a stipend to cover food and transportation expenses. This incentive offers them an opportunity to learn how to best manage and track their expenses, which is a key skill that will be needed once they find a job or decide to take on a microfinance loan. Beneficiaries of the Vocational Training programme also are supported with job matching, provision of grants/loans for small business start-ups, on-the-job learning and/or support to acquire a job permit either through ICMC or through a partner agency. The Vocational Training courses and the follow-up support they receive, provide an opportunity for beneficiaries to diversify their household income and increase their chances to find an employment, thus contributing to an overall increase in resilience.

A. Beneficiary identification and selection

In order to identify potential beneficiaries, ICMC conducts community outreach visits among refugee and host country populations. During these visits, outreach caseworkers gather personal data but also share information about the vocational training programme. Additionally, ICMC engages directly with local community-based organisations (CBOs) through thematic awareness-raising sessions and distribution of information materials. All interested candidates who approach ICMC undergo a first interview, during which ICMC caseworkers collect data about their financial situation, their educational background, and their interests. After the initial interview, the profile of the candidates is reviewed and assessed to determine their eligibility to attend the training programme.

In 2017/2018, 492 first interviews were conducted across Irbid and Mafrag, of which 329 were Syrians and 163 were Jordanians. 281 candidates were female, and 211 candidates were male. Once courses are confirmed with the service providers, pre-selected candidates are called for a second interview during which they confirm their interest to participate in the upcoming training.

B. Selection of Vocational Training Centres and Vocational Training Classes

Vocational Training Centres were selected after an accurate mapping of service providers offering training courses in line with the candidates' interest and in-depth capacity assessments, across various Governorates in Jordan. Specific features of each potential training centre, as well as the curricula offered, were evaluated. Relevant criteria included the organisational structure, the mission and values, history and past performance, programme management capacities, financial management system, the location of the facilities, accessibility by the target group, the quality of the programming, and the reputation of the training centre. ICMC is currently working with three Vocational Centres, which deliver two courses in beautician services, one in Mafraq and one in Irbid, and one cooking class in Mafraq for 55 women. Five additional vocational training courses have started in April 2018, and include barbering, mobile maintenance and sewing, there are 75 students (60 males, 15 females) in these courses, which generally are segregated by gender, due to different interests among the gender groups.

Each training course is 240 hours long, over the period of twelve weeks. Classes are held five days per week, for four hours daily. The number of training hours is determined by the curriculum of each course, which is established by the Ministry of Labour (MoL). Participants who complete the course can take a final exam in their respective area of learning and obtain a certificate of competence, which is officially certified by the MoL. This allows the graduates to seek employment and to receive a certificate to practice a profession. Alternatively, they may decide to start their own businesses for which they have gained both the qualification and the formal requirements. This is an important way through which the youth, particularly among the Syrian refugees, can access the local job market in Jordan. Vocational and employability courses provide beneficiaries with portable skills and competencies that could be reinvested in the long run, including in the event of return to Syria.

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C. Testimony from Rania, one of 15 Syrian and Jordanian women attending beauty courses in Mafraq



Rania is fulfilling her dream thanks to ICMC's beauty course

(Photo: ICMC Jordan)

This has been my dream since I was a child.” Rania says, as she weaves her new friend’s hair into an intricate rose-shaped style. “I am so excited to continue learning and developing myself.” Starting a new career can be hard. There are new skills to learn, new people to meet, not to mention training and development which can be daunting and expensive.

Rania also found out that the journey to become a beauty therapist was filled with many challenges, with additional complications due to her *status* as a Syrian refugee living in Jordan. For twelve weeks, she attended classes every day, learning everything from hair styling and cutting, to eyebrow threading and waxing. Guiding her every step of the way was a veteran beauty trainer, Wissam, who, for eight years has helped many students to start their careers in the beauty industry. If the trainees have any questions the chances are that Wissam has heard them before.

Upon graduation, Rania and the other course participants also were supported with tool kits, job counselling, referral or matching. One way to overcome the challenge of obtaining a work permit for Syrian refugees is micro-business partnerships between Jordanians and Syrians, as explained by Wissam.

“For Syrians, there are many issues with work permits. It’s hard for them because most of them are not legally allowed to work. They learn all these new skills and sometimes can’t legally use them. I have, however, seen an amazing success story, where a Jordanian and a Syrian, Sara and Mariam, met during the course, became friends, and went into business together.” Wissam is hopeful that more success stories like Sara’s and Mariam’s will emerge from ICMC’s beauty course.

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For girls like Rania, who have always wanted to be beauticians, the course is ideal, but it is also beneficial for those who had other dreams but have had to re-focus due to the nature of displacement.

NOTES

1. Contributions from ICMC Operation team in Pakistan and ICMC Operation team in Jordan, edited by Amélie Peyrard
2. The name was changed to protect the identity of the beneficiary

GHANA’S “KAYAYEE”: A CASE OF TRANSITION FROM MIGRANT LABOUR TO TRAFFICKING

A *Caritas in Veritate* Foundation Report by

SAMUEL ZAN AKOLOGO

Executive Secretary, Caritas Ghana and Head of the Department of Human Development of the Ghana Catholic Bishops’ Conference

1. Introduction

The Ghana National Migration Policy confirmed in 2016 that “Ghana has been noted to be a country of origin, transit and destination for irregular migration, particularly human trafficking and human smuggling.” A surge in migration from Ghana in 2015 made the country the eleventh major migrant-sending country in the world using the Mediterranean to arrive in Italy by boat according to the International Organization for Migration. Though little empirical data is available, any casual observation shows that internal migration in Ghana, especially from rural areas to urban centres, far exceeds irregular external migration. In April 2016, Ghana launched its first National Migration Policy, which provides a comprehensive framework for managing all aspects of the country’s internal, interregional and international migration flows. The new policy is expected to enable the government to engage communities more effectively and to gather data to deal with the Ghana’s growing migration challenges.

Seeking menial jobs for survival, scores of young girls from northern Ghana are drifting to cities in the south of the country. A high illiteracy rate in the north limits livelihood opportunities and exacerbates extreme poverty conditions, thus spurring the girls’ southward migration. In many instances, most of them are still minors between 11 and 17 years old. These girls are called “kayayee” in the urban cities. “kayayee” means ‘those who carry the loads’ – something akin to a ‘beast of burden’ or ‘a slave’ – a label which is dehumanising, disrespectful and insulting, since the girls’ personal identity has been replaced with a denigrating tag.

In the cities where they sleep in open spaces, they are exposed to the vagaries of the weather, to sexual exploitation, to social and physical abuse, to economic exploitation and to political exclusion. For many, these girls are identified not by their personal names but by their denigrating tag. In real terms, they do not exist at all in the consideration of political governance, rights, well-being and share of public resources.

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2. Migration

In Ghana, “kayayee” is part of the phenomenon of human mobility, especially migration. However, such a general description tends to hide or ignore the inherent complications and complexities of child abuse, sex trade, exploitation of labour, denial of basic rights (including shelter), exposure to trafficking, social abuse and sexual violations. The list of injustices is endless. Many have not realised that the ills of this form of internal migration and the associated loss and pain that the victims suffer are comparable to those embarking on perilous irregular external migration. The only difference for the “kayayee” is the “at-home” factor. Yet it is not always the case that they remain in their own country. In many cases, a stop in another part of their country is only a transition to being trafficked to some unknown destination for labour exploitation and even more gruesome abuses. The national capital of Accra is the largest destination for most “kayayee” with probably over 70% of the entire population of “kayayee” in Ghana.

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3. The Case of ‘Abiba’ and ‘Namsiya’

The story of Abiba and Namsiya (not their real names) from Nasia,¹ in the West-Mamprusi District of the Northern Region of Ghana, continues to spark my personal revulsion and outrage over the inability to stem the spate of “kayayee.” It was late October or early November 2010 when I met Abiba, through a social outreach programme in Accra and learnt about this story from her own narration. In 2008, both girls came down to Accra, after a brief stop-over at the mid-country town of Techiman, for menial jobs to earn the required transport fare to continue their journey. Abiba recalls that life in Accra was hard, marked by long periods without food, sleepless nights on the open verandas of shops, sexual overtures by strange men at night, and excruciating neck and back aches from carrying over-weight loads placed on their heads – sometimes by three adult-women lifting together.

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In 2010, Namsiya could not resist the constant lures of a woman with whom they became acquainted at the Central City Market. Abiba recalls that the woman always spoke about her business contacts in Benin, Nigeria and Kuwait. She offered to give the girls better job opportunities there. In 2010, Namsiya left with the woman, probably to one of those places the woman had often spoken about as her business contact points. Abiba declined the offer and remained in Accra, but her living conditions got worse when she became ill. In early 2011, with the help of some god-spirited friends, Abiba returned to her home village of Nasia. She, like many other girls in Nasia, now sold all sorts of handy wares to drivers stopping to pay their toll at the Nasia Bridge Toll Booth. I remained in

contact with Abiba since her return to her village in 2011 on my journeys to my village of Zuarungu-Moshie in Ghana's Upper-East Region, meeting her occasionally at the Nasia Toll Booth.

To date, Namsiya has not returned. Her whereabouts and that of the woman who recruited her remain unknown. Today, Abiba continues to bear the pain of the loss of her friend Namsiya. She struggles with her awareness that what happened some years ago may have been her own escape from a human trafficking syndicate and the probable situation that Namsiya is either still being held in bondage-labour in an unknown land or even killed. Both ritual murders and organ harvesting associated with human trafficking continue to be reported in the media and by security agencies in Africa.

“Kayayee,” as an internal migration issue, has to be unveiled to expose the forms of exploitation of labour, its conduit to human trafficking, sex trade and flagrant abuse of fundamental human rights.

4. Some recommendations to improve the situation

The National Migration Policy provides a good policy framework which is an indication that issues relating to migration have received attention. It is now necessary to back this first step with practical programmes and effective inter-sector coordination to address the issues defined in the Policy Document. A primary area for attention should include building effective data collection and records to inform decision-making. Short-term social protection measures to provide safety for the victims and facilitate their eventual reintegration with their communities are necessary and desirable.

Government needs to refocus attention and promotion of skills through Technical and Vocational Education and Training (TVET) – especially through apprenticeship programmes. Specific attention to Vocation Education and Training has also be given in the article “Ethical Reflections on Youth Unemployment” (page 71). This can specifically benefit young girls who are out of school. It would also be wise to provide a stipend for the learners while they are in training to meet their basic needs. In this way, they would be empowered to remain focused on learning their trade.

The Government of Ghana's Free Senior High School Policy is quite laudable, in the view of this author, as a means of affording access to education for children of poor families. Free education at the High School level means that young people would spend more time in school and are less likely to migrate as children.

As we look forward to the centenary of the International Labour Organization (ILO) in 2019, renewed international effort and commitment is required to uphold labour conditions that honour fundamental human rights. A strong international framework can contribute enormously

Government needs to refocus attention and promotion of skills through Technical and Vocational Education and Training (TVET) – especially through apprenticeship programmes.

to guiding domestic policies that would protect migrant labour. This should be one of the primary focuses of the ongoing intergovernmental negotiations of the Global Compact on Migration at the United Nations General Assembly.

NOTES

1. Abiba and Namsiya are common names in the Mamprugu (Mamprusi for plural) area, therefore coincidence with any persons in Nasia is not intended by the Author.

MIGRATION AND DECENT WORK IN SENEGAL: THE CASE OF MIGRANT WOMEN

A *Caritas in Veritate* Foundation Report by

REV. ALPHONSE SECK

Secretary-General, Caritas Senegal

In this case study, the issue of migration and decent work is analysed in light of the situation of migrant women in the regions of Thiès and Fatick in Senegal. Our country is characterised by a significant number of internal migratory movements which are a response to the deterioration of agroecological conditions and the perceived attractiveness of cities. These movements are both survival strategies and a sign of the aspirations of the rural populations for a better life.

In terms of internal migration, the rural exodus is particularly worrying. It deprives the countryside of some of its living forces, especially young people, and in this particular case, women. The capital Dakar, attracts a big part of the migratory movements in Senegal.

The exodus of women and girls – who, overloaded with domestic work in rural areas, are usually the first victims of poverty – is continuously increasing. They seek economically more stable areas, notably urban centres. However, once arrived in their destinations, they encounter difficulties in accessing training, employment and means of production.

Women and girls migrating from rural areas into cities live in particularly difficult situations, sometimes even worse than their previous living conditions in the villages. Their lack of education and training makes it difficult for them to find gainful work, and they are particularly active in the trade, catering, pounding of millet and housework, such as full-time or part-time laundry. These activities are low-paid and require much physical effort. Often, the women are victims of aggressions, of a certain marginalisation, of a lack of consideration for their *status* as workers and of the threats of eviction from which they often suffer since they live and work in unsafe public spaces. They are separated from their families for long periods, ranging from six to nine months a year.

Their lack of education and training makes it difficult for them to find gainful work, and they are particularly active in the trade, catering, pounding of millet and housework, such as full-time or part-time laundry.

1. The challenges of decent work

From a decent work perspective, the situations and activities of migrant women presents a number of challenges:

- Finding well-paid jobs, in a city where employment is rare, in order to meet their own needs and those of their families;
- Covering remuneration once the work is accomplished, even though the level of remuneration is very rarely just. This also raises the problem of fair remuneration at work;
- Living and working in precarious housing, sometimes even on the street, with very limited access to food, water, sanitation and health care services;
- Being victims of assaults of all kinds, including sexual aggressions, even within their work places and without the possibility of defending themselves;
- Surviving in a social system without organisation, with a low level of solidarity, with each person acting on their own behalf and with a certain rivalry among each other and mistrust towards the others.

2. How to empower migrant women to control their own destinies

As described, the situation of migrant women reveals living conditions that do not honour their dignity. Instead of contributing to creating the conditions necessary for their personal fulfilment and that of their families, the activities they do place them in a situation where, from the outset and in a sort of fatality of circumstances, they do not control their own destinies.

This urgently calls for a profound change: for a renewed awareness of their potential, their capacities to organise themselves and their ability to do business. In addition, they need to build their personal and collective confidence, with the goal building their own futures. They need to recognise their abilities to bring about the changes that their lives, their families and their communities demand for a better tomorrow.

The above-mentioned examples refer to some of the projects Caritas is undertaking with migrant women and girls. The goal is to give them the opportunity to affirm their dignity, by the choice of a voluntary return to their soil and their families, to remain there and to be fulfilled through activities chosen and exercised in the most decent conditions possible.

Concretely, since 1996, Caritas Senegal, through the Diocesan Caritas of Thiès and Dakar, with the financial and technical support of *Secours Catholique Caritas France*, has engaged in supporting migrant women and girls to return to their homes and reintegrate in their home regions. This Caritas approach finds its meaning in the social mission of the Church, which is to actively live in solidarity with the poor and the most vulnerable, whatever their religious beliefs, and according to the preferential option for the poor. These women are, in an overwhelming majority of cases, of the Muslim faith.

The goal is to give them the opportunity to affirm their dignity, by the choice of a voluntary return to their soil and their families, to remain there and to be fulfilled through activities chosen and exercised in the most decent conditions possible.

In line with the goal of the project entitled “contributing to the reduction of poverty and the migratory phenomenon of women and young girls from rural areas to urban centres (mainly to Dakar)”, Caritas has engaged to sensitise rural populations and especially woman and girls about the evils of female migration and its conditions, but also regarding the social protection and the economic opportunities of rural areas.

The challenge of decent work is tackled through organisational efforts and the stimulation of solidarity among female workers, with a view of reintegration through paid work into their environment of origin. The ultimate goal is to help the women of Senegal carry out dignified work, in conditions respectful of their dignity and thus, to ensure personal and familial fulfilment.

Caritas has also chosen to support these women and girls beyond simply improving their income, by supporting access to health insurance, and therefore their resilience to health insecurity and its impact on income-generating activities. Indeed, as women carry the bulk of responsibility for their own and their families’ health, they are often forced to put aside their paid activities and draw on their limited financial resources at the risk of temporarily or even permanently paralysing their working lives.

Due to a deeper knowledge of intrinsic and legal rights, the strengthening of resilience in the migration situation will also lead to the ability to defend against aggressions of all kinds. Promoting the associative dynamics and the organisational and technical capacities of women and young girls returning from migration contributes to the conditions of decent work.

The challenge of decent work is tackled through organisational efforts and the stimulation of solidarity among female workers, with a view of reintegration through paid work into their environment of origin.

THE STRUGGLE FOR DECENT WORK: THE CASE OF THE NATIONAL DOMESTIC WORKERS MOVEMENT IN INDIA

A *Caritas in Veritate* Foundation Report by

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Executive Director, Indian Social Institute (ISI)

As 2019 marks the centenary year of the International Labour Organization (ILO) and 20 years of the adoption of the Decent Work Agenda, there is a need to celebrate the success stories of marginalised workers in the context of the global trend of weakening labour mobilisation of unions and movements.

India is one of the founding members of the ILO and in February 2010, the government of India expressed its commitment to the Decent Work agenda by signing, along with Indian employers and workers organisations, the “Decent Work Country Programme” with the ILO.

Nevertheless, India has a long way to go to achieve decent work standards for the Indian labour force. The Indian labour market is predominantly an informal labour market with 92 percent of the workforce in the informal economy. Due to the large proportion of informal workers, as many as 77 percent of the population survive on less than \$2 a day¹. In the post-liberalisation era since the 1990s, formal labour is being replaced by informal labour. There is a proliferation of small informal enterprises engaging informal contract workers. Meanwhile, formal firms subcontract to informal firms, further increasing the number of informal workers. Self-employment, which is an activity undertaken when no suitable wage labour is available, constitutes 57 percent of the labour force.

While India has one of the most comprehensive legal structures for labour welfare and protection in the world², the vast majority of workers engaged in informal employment do not enjoy labour rights as most Indian laws only cover formal sector firms. In addition, since the enforcement of laws is weak, non-observance of labour laws is endemic. In the post-liberalisation era, organised labour unions are unable to engage in collective bargaining as they are reduced to negotiating from a position of weakness, mainly seeking to avoid job losses. In this context, social movements and labour movements of informal workers have become the prime movers of the decent work agenda. The Self Employed Women’s Association (SEWA), the Fishworkers’ Movement and the National Domestic Workers Movement (NDWM) are illustrations of new unions campaigning for decent work conditions for informal workers.

The Indian labour market is predominantly an informal labour market with 92 percent of the workforce in the informal economy.

From the perspective of Catholic organisations, one of the success stories of the promotion of decent work in India has been the National Domestic Workers Movement (NDWM) (see case study by J. Devos, founder of the NDWM, page 119). The founder of the movement is Sr. Jeanne Devos, a Belgian nun belonging to the Missionary Sisters of the Immaculate Heart of Mary, who came to India in 1963. During her work in the Dindigul district of Tamil Nadu, she came across a 13-year-old child who had traveled 600 kilometers to undergo an abortion without the knowledge of her parents as she had become pregnant after being raped by her employers. This experience authenticated the findings of a survey conducted by the Catholic Bishops Conference of India (CBCI) that domestic workers in India worked under slave-like conditions throughout the country. The incident with the 13-year-old girl inspired her to organise domestic workers to support each other and protect themselves from exploitation. The demand for organising domestic workers pouring in from different parts of the country resulted in the birth of the NDWM in 1985, which was based in Mumbai, but has now spread to 17 States in India. During the last three decades, NDWM has reached out to nearly 200,000 domestic workers in major cities, towns and villages. They empower domestic workers through capacity building and leadership training programmes and lobby policy makers, including State governments and the central government, to bring about policies and legislation that protects the dignity and rights of domestic workers. The work done by NDWM has won Sr. Jeanne Devos several international awards.

During the last three decades, NDWM has reached out to nearly 200,000 domestic workers in major cities, towns and villages.

In the initial years of the movement, efforts were made to get legal recognition for domestic servants as workers. The struggle had its first success on June 1, 1999 when domestic work was legally recognised under the Tamil Nadu Manual Workers (Regulation of Employment and Conditions of Work) Act, 1982. The Tamil Nadu Domestic Workers Welfare Board was constituted under the Act in January, 2007 to look after welfare of domestic workers in the State of Tamil Nadu.

Efforts were also made to ban child labour in domestic work. The efforts met with success in October, 2006, when the Indian government amended The Child and Adolescent Labour (Prohibition and Regulation) Act, 1986 prohibiting children below the age of 14 years to be employed as domestic help.

Another area in which NDWM has worked is social security for domestic workers. As the Indian Parliament passed legislation on The Unorganised Workers' Social Security Act, 2008, NDWM filed a public interest litigation (PIL) in the Supreme Court of India to include domestic workers in the Act. The Supreme Court of India responded by directing the government to include domestic workers in the Act. This was a positive development for domestic workers as the legislation stipulates the constitution of Welfare

Boards at the national and State level to ensure social welfare benefits, like family medical insurance, old-age pension and welfare loans.

Human trafficking is an area of major concern for those serving domestic workers. NDWM is currently working to prevent the trafficking of children and young girls from rural areas for menial labour and domestic work in cities. The NDWM works to create awareness on safe migration at the source and destination areas to prevent human trafficking.

The recognition of informal workers and the decent work agenda of the International Labour Organisation provide much-needed international attention to the issues of domestic workers. NDWM networked with other international organisations for the inclusion of domestic work in the Decent Work Agenda of the ILO. These efforts met with success on June 16, 2011 when the ILO Convention 189 extended decent work conditions to domestic workers. The convention recognised the significant contribution of domestic workers to the global economy, while admitting that domestic work undertaken by women and girls largely belonging to migrants from marginalised communities continues to be undervalued and invisible – rendering them vulnerable to poor working conditions and human rights abuses. A positive development has been that India was a signatory of the Convention. However, India has yet to ratify the Convention and it has not yet enacted a comprehensive legislation to ensure decent work conditions to domestic workers in India. The NDWM is now making efforts to ensure:

- That India ratifies ILO Convention 189 on Decent Work for domestic workers in India,
- The passing of a National Legislation for Domestic Workers in India in the Parliament,
- The adoption of a National Policy for Domestic Workers,
- Inclusion of domestic workers in the schedule for the Minimum Wages Act, 1948,
- Inclusion of domestic workers under the Sexual Harassment of Women at Workplace Act, 2013,
- The implementation of existing labour legislation guaranteeing the rights of domestic workers.

The work of NDWM inspired several other organisations in different parts of the country to work for domestic workers. As an illustration, “*Chetanalaya*”, the social action center of the Archdiocese of Delhi, has organised domestic workers in Delhi and the National Capital Region areas under the banner of the Domestic Workers Forum (DWF). The Forum has 5,000 registered members and reaches out to over 10,000 domestic workers in its programmes held in Delhi and the adjoining areas. In addition to organising for the rights of domestic workers, the Forum has been actively involved in trying to prevent young girls from States like *Assam*, *Chhattisgarh* and *Jharkhand* from being trafficked, exploited and sexually abused under the pretext of providing

The NDWM works to create awareness on safe migration at the source and destination areas to prevent human trafficking.

domestic work in Delhi. There are also smaller associations of domestic workers, such as the *Adivasi Jeevan Vikas Sanstha* (AJVS) coordinated by Jesuits in Social Action based at the Indian Social Institute, New Delhi. It was founded in 2002 with the goal of being a model placement agency promoting and protecting the rights of predominantly tribal domestic working women in Delhi.

The experience of the struggle of informal workers such as domestic workers has highlighted the importance of organisation and networking in promoting labour rights at the local, national and international level. The successes and struggles of the NDWM have been very encouraging in ensuring recognition of domestic work and guaranteeing that the same rights and decent work conditions applicable to other formal and informal labour is extended to domestic workers as well. While a lot has been achieved during the last three decades of struggle, much more needs to be accomplished to ensure implementation of labour legislation affecting domestic workers and compliance of the provisions of ILO Convention 189.

While a lot has been achieved during the last three decades of struggle, much more needs to be accomplished to ensure implementation of labour legislation affecting domestic workers and compliance of the provisions of ILO Convention 189.

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DECENT WORK IN THE INFORMAL ECONOMY: A COMMON DENOMINATOR FOR UNIONS AND THE CHURCH - GERMAN EXPERIENCES ON THE PROTECTION OF THE RIGHTS OF MIGRANT WORKERS IN EUROPE

A *Caritas in Veritate* Foundation Report by

DR. HILDEGARD HAGEMANN

German Commission for Justice and Peace and Representative of Kolping International at the International Labour Organization (ILO)

1. Background

The majority of the world's working people work in the "informal economy," – unregistered, unsecured and unorganised. According to the International Labour Organization (ILO) in many countries, the percentage of the informal labour force is up from 60% to more than 90%, including in the agricultural sector. Even in Germany, the percentage of so-called atypical employment – underemployed, temporarily employed, without social security and pseudo self-employment – reached some 39%¹ of overall employment in 2016, not including self-employed and public service. Working in precarious conditions causes the increase of the "working poor," who are unable to maintain themselves and their dependents in a decent way. Additionally, the danger of poverty among the elderly increases. Consequently, the growing social divide threatens peace in societies, opens doors for populism and xenophobia, and undermines justice and solidarity.

Workers' movements, however, base their mandate on the demand for social justice and solidarity. The Social Doctrine of the Catholic Church tells us to stand at the side of the poor and to voice out and act against discrimination, violence and injustice.

The ILO debate on the informal economy in 2001 and 2002 helped to draw the attention to the widening phenomenon on informalisation and precarisation of work in our globalised world. It is to the ILO's historical merit that it defined and recognised the informal economy as a crucial contributor to the economic performance of a country. In Germany however, where the work force in the formal economy dominates and where social dialogue is strong, unions are facing shrinking membership. It has taken much time to find allies in the unions for the fight against informalisation and poverty at work.

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2. Bridging the gap: Discussion group on the right to organise

“Both the trade unions and the Church see themselves as being institutions which are concerned with the recognition and realisation of the fundamental rights of the disadvantaged within society. [...] It is hence plain to see that the Church and the trade unions together should take on the challenges of globalisation relating to those who are disadvantaged by it. As to the world of work, the challenge is to protect the dignity of those who make economic activity possible through their labour at work and in society, despite economic liberalisation and growth, even if these individuals do not work in legally-protected employment.”²

With this quotation the German Commission for Justice and Peace and the German Trade Union Federation (DGB) published their first common position entitled “Decent Work in a Globalised World” (2007) after having institutionalised a common dialogue platform in Germany to promote decent work in the informal economy. This was followed by the paper “Decent Income in a Globalised World,” (2012) where minimum wage and components of decent income were discussed.³

The right to organise was the foundation upon which a cooperation between Church and unions could build. Organising the unorganised is the core-business of unions and a crucial factor in enabling the poor in the informal economy to have a voice. In consequence it was not difficult to find common areas of concern: defining decent work and decent income in a globalised world, strengthening workers’ solidarity along global value chains, empowerment and protection of migrant workers. These concerns bridge the gap between formality and informality, between global North and global South and between Church and unions. Common concerns and common positions supported by mutual trust can generate common action. For this we have a vivid example of the last 12 years in firm and recognised cooperation between the German Commission for Justice and Peace, which is considered as a roundtable on national level in the German Catholic landscape of organisations and aid agencies, Bishops’ conference and Central Committee of the Catholic Lay Movement on Human rights, peace and development issues Justice and Peace Commission and German trade unions.

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3. Examples how to advocate against precarious work in Germany

Unfortunately, even with the European Mobility Agreement, with the enlargement of the European Union (EU) early in the first decade of the present century, and with the European Pillar of Social Rights manifested in 2017, we cannot close our eyes on the labour

rights violations for migrant workers from European Commission (EC) member States as well as non-member States. Undermining minimum wage by manipulating working hours, by withholding wages, by desolate accommodation, and by charging for tools and equipment, are common challenges of atypical work widely found in the hotel and catering industry, construction industry, and in the agricultural and the meat processing sectors. For domestic workers, sexual harassment and confinement must often be added to the endured injustices. These are well-known facts in German politics which have, so far, been inadequately addressed.

Migrant workers, even those within the EU, are left vulnerable. Often, they must confront alone situations of criminal exploitation. It is difficult for unions to support them because the means of communication are limited. However, migrant workers often find social contacts and solace in their religious communities, the local parish, or even the pastoral care programmes for migrants. In day-to-day reality, parish communities and Catholic/Christian Associations and organisations can and must play a crucial role in welcoming migrant workers. For example, the German Federation of Trade Unions (Deutscher Gewerkschaftsbund (DGB)) Project on Fair Mobility experiences tremendous support from these organisations at the local level.

In this way, the above-mentioned discussion group of the German Commission for Justice and Peace and the German trade unions reached out to Polish workers to inform them of their rights to decent work, to social protection etc. via Polish pastoral care in Germany. Flyers prepared by the unions are distributed to the Church in Poland and union speakers can address the yearly assembly of Polish priests in Germany to highlight the chances of cooperation in protecting and empowering Polish migrant workers. Besides the unions and the Catholic Church, associations like the Kolping Society in Poland and Germany are important agencies for the dissemination of information and advice.

In the case of labour rights violations in the construction sector, the communication link to the construction union IG BAU and to its project, the European Migrant Workers' Association, proved pivotal to enable the German Commission for Justice and Peace the ability to talk with Catholic hospital builders to challenge contractors and their subcontractors who were committing labour and living rights violations of migrant workers from Romania and Bulgaria.

The speedy ratification of ILO Convention C189 on Decent Work for Domestic Workers in Germany also shows a concrete highlight of successful cooperation for the empowerment and protection of migrant workers. After the adoption of the convention by the International Labour Conference in June 2011, Catholic organisations and institutes such as the Christian Workers Movement, the Kolping Society and the Catholic Women's Association worked at the community level hand-in-hand with

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the DGB to campaign for the 2013 German ratification of the standards. In 2012, the Ecumenical World Prayer Day of Women, prepared in Malaysia was a good opportunity to collect signatures in Germany to be handed over to Members of Parliament who supported the ratification process.

In the meat processing industry in northern Germany, cases of labour rights violations for atypically-employed migrant workers were made known to the public by an outspoken prelate in the diocese of Münster who came under the crossfire of local politicians and even Church leaders. The discussion group of German unions and the German Commission for Justice and Peace continues to support him in the ongoing struggle to challenge economic and political leaders on these severe injustices in the world of work on our very doorstep. The new position paper of the DGB and the Justice and Peace Commission, entitled “Labour Inspection in a Globalised World,” (2017) is the result of this endeavour and the base for advocacy work in the new legislative period in Germany and most likely the years to come.⁴

4. Labour migration in the globalised world: International outreach

The vulnerability of migrant workers is similar worldwide. Language problems, precarious legal *statuses* and economic dependencies lead to disrespect for migrant rights, invisibility and voicelessness.

As established unions and labour movements cannot effectively reach out to migrant workers alone, and as Church movements do not belong to the ILO’s tripartite system, it makes sense to join hands and brains to promote decent work for informal workers locally and internationally.

The example of the discussion group of German trade unions and the German Commission for Justice and Peace has inspired partners and unions in other countries to come together for this purpose. In Chile, Uganda, and also Poland, interest is rising for multi-stakeholder approaches. It is relevant to support these approaches in a spirit of solidarity. Furthermore, the chances of this international cooperation can be seen in tackling the challenge of deterioration in the value of work along global/transnational production and supply chains.

5. Conclusion

Working conditions all over the world are only slowly improving if they are improving at all. It is a good sign that the cooperation of unions and Catholic-inspired organisations are bearing fruit in Germany as well as on the international level. This is indeed a step forward for solidarity and for living the social teaching of the Church. Catholic-inspired organisations at the International Labour

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Conference see the validity of this kind of social dialogue. For the future world of work, the ILO with its powerful tripartite system is as important now as it was 100 years ago. In the present time, it is of crucial importance to bring the negotiations from the international level to the ground and vice versa. The concerns of the grassroots and the most vulnerable must also be brought to the international negotiation tables. Only open-minded social partners will enable workers in the informal economy to raise their concerns. The Church is an agent for this. Indeed, we all must be agents of change for the future of work in the spirit of Pope Francis' illuminating Encyclical Letter *Laudato Si'*.

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THE NECESSITY OF DIGNIFIED LABOUR AND THE RIGHT NOT TO MIGRATE - WHEN THE CONDITIONS FOR REMAINING DO NOT EXIST

A *Caritas in Veritate* Foundation Report by

LUIS EDUARDO ZAVALA DE ALBA

Director-General, Casa Monarca

“I was going to work ...”

“I was going to work, in order to allow my siblings to study and remain in school, because over there where I live ‘reap what you sow’ is no longer decent work. I had promised them, if they did well in school, I would buy them a big screen TV and, for me, Nike shoes.”

Miguel, México 16 years old

According to the International Labour Organization (ILO), there are 150.3 million labour migrants, employees and unemployed.¹ They left their countries of origin looking for decent jobs. This represents 3.9% of the world’s population 15 years-of-age and older.

Migrant labourers comprise 4.4% of all workers worldwide.² This means that migration in order to obtain dignified and decent work is a phenomenon present in all the regions of the world. Migration does not distinguish age, sex, ethnicity, race or religion. Moreover, the millions of girls and boys, men and women engaged in such a search for work are often subjected to precarious work, poverty, segregation, lack of opportunities, disparity, exploitation, and little or no respect for their fundamental dignity and rights.

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“I just want to work.”

“At 10-years-old I abandoned school because I wanted to help my family in the harvest. I told to my Mum that I wanted to go to the USA and work. At the beginning, she didn’t want it, but because we didn’t have anything to eat, eventually she said yes. I just wanted to work. The only thing I want is to have a job and work.”

Julio, 14-years-old, Guatemala

Many migrants share similar stories, root causes, contexts, living conditions and similar circumstances of life in their communities of origin to that of Julio. Many are led to perceive migration as their best option. This is exactly why thousands of migrants ask themselves whether the right to migrate is a human right.

We live in a moment of remarkable inequalities throughout the world. Does the right to remain in one's own country of origin even exist in social, economic, cultural and political terms? Does such a right generate decent working and living conditions, or does it simply reproduce and generate segregation?

With regard to migration, acceptance – or denial – of the right to migrate must be seen from the perspective of fundamental human rights, rather than as illegal acts or as national security problems based on individual decisions, or even social class problems. It must be understood that involuntary migration movements are motivated by such problems as poverty, segregation, social violence and the incapacity of many State institutions to tackle these root causes.

Forced migration is not necessarily linked exclusively to natural disasters or conflicts. There are many other variables that force people to migrate in order to look for jobs, or, at least, to seek the means to sustain one's family, to request family reunification, or to flee from violence. In the absence of such conditions at home, migrants don't have incentives to remain in their countries of origin.

The right to remain, or “not to migrate,” implies recognition, respect and fulfilment of all human rights in countries of origin. In other words, every State has the responsibility to generate the conditions that allow citizens to remain. The Universal Declaration of Human Rights enshrines this in Article 23:

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

What we've heard, on the contrary, from migrants in the vast majority of shelters is the need of a job beyond the borders, farther North. They also share with us the difficulties and practical impossibility of obtaining a visa that would allow them to enter another country in a regular way, the denial of even a work permit for a low-qualified job, abuses from their employers, and social rejection that leads them to panhandle at traffic lights. Migrants

Does the right to remain in one's own country of origin even exist in social, economic, cultural and political terms? Does such a right generate decent working and living conditions, or does it simply reproduce and generate segregation?

desire to work, not to panhandle, and they want decent and dignified work. They dream of better life conditions and of being able to regularise their migration *status*. When we consider and understand how certain legislation impacts the right to work and blocks that right for those in irregular and undocumented situations, we are led to conclude that the human right to work is ignored, or at least diminished by anti-immigrant policies enacted by some States.

It is inadmissible that the right to remain, or not to emigrate, cannot be enjoyed because of the most vulnerable conditions that prevail in one's country of origin. On the other hand, the right to seek decent work in another country is threatened by negative governmental policies and actions in countries where such work is available. Sergio, a Honduran teenager, tells us, "the presidents of foreign countries don't have any obligation to fix the problems of other countries, but if they wanted to, they could give us a work permit." Our responsibilities require joint efforts.

"My Mom is sick and my Dad does not live with us anymore. He doesn't work either and doesn't help us with money. If we want to get something, he sends us to harvest beans. That is the reason I wanted to go to the USA to get a job and send them money for medicines."

Yolanda, 17-years-old, Guatemala

The right not to emigrate cannot be enjoyed in the face of rights deprivation and other root causes of involuntary migration. If there is a right, all individuals should decide how and when it should be exercised, rather than be forced to migrate in order to resolve situations of deprivation of rights and liberties in their countries of origin. When the latter is not possible, the response must be recognising, welcoming, protecting and integrating migrants so that they can exercise their fundamental human rights.

At the local level, shelters report human rights violations due to lack of safe and legal routes, the lack of mechanisms to ensure migrant rights and dignity, and the lack of access to human development opportunities to contribute culturally, socially and continuously to the well-being of migrants. Societies are responsible for the creation of safe and legal routes, as well as for the defence of human rights and dignity, the promotion of human development and, moreover, the enrichment of local communities. To meet this responsibility, States, through global agreements, should open new humanitarian channels that are legal and safe for migrants.

All migrants, whether they are Central Americans being returned from the USA, or Mexicans from the southern States of this country, have different needs, such as paperwork to be completed, health situations to be resolved, and the need to be protected in many different ways. It is not an easy task for shelters. We struggle to provide legal assistance, deliver food at

The right not to emigrate cannot be enjoyed in the face of rights deprivation and other root causes of involuntary migration.

traffic lights and railroad tracks, provide medical care and so on. Migration, as seen by activists, is a drama of human rights violations, and other, often unimaginable, difficulties. Thus, we feel a responsibility to make proposals in order to contribute to public policies. Unfortunately, in this regard, we face many obstacles, including a lack of interest from society, structural problems with the rule of law, unjust criminal policies imposed by States, as well as other injustices from powerful entities such as organised crime.

Migrants are invisible when their human rights are denied, but visible when they are being hurt. They migrate because of the lack of economic resources and, along their journey, they can become exploited for financial gain by some authorities and organised crime. They are accepted when they are able to contribute, but rejected from public services or help. Migrants are needed for some low-*status* jobs, but rejected for not being qualified. Some people feel pity for them because of the conditions they face during their journeys, but few States are ready to shelter them.

In summary, in order to dignify labour and build conditions that foster the right to remain, or not to emigrate, many countries must implement better immigration governance. At the crux of understanding this concept is the acknowledgement that migration is not a programme to be administered. Rather, it is a phenomenon to be managed.

In summary, in order to dignify labour and build conditions that foster the right to remain, or not to emigrate, many countries must implement better immigration governance. At the crux of understanding this concept is the acknowledgement that migration is not a programme to be administered. Rather, it is a phenomenon to be managed. As such, it requires all the administrative structures to be efficient and effective with these responsibilities. There are many challenges to improving migration governance and each pose political obstacles in order to tackle the humanitarian crisis we face in the region, which involves far more than the number of people detained or sent to detention centres. Humanitarian crises are the causes that motivate forced migration, the ways in which migration are carried out, the problems migrants face along the way, the perception of migrants as merchandise, and the inability of the States to act.

We are at the crossroads of history and are called upon to build the appropriate conditions. It is up to us to do so.

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Chapter 4:

New and Emerging Challenges - Technology at the Service of the Human Being

THE CHALLENGES OF DIGITALISATION ON JOBS AND WELFARE

A *Caritas in Veritate* Foundation Report by

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Abstract

Even though the pace, range and depth of transformation impacting technology appear unprecedented and daunting, the challenges raised by the future of work need not to scare us. This chapter aims to provide guidance on how responsible persons and communities may draw inspiration and practical orientation from experience, the available literature, and best practices, so that we can build the future of work in line with the widely agreed objectives of sustainable development, decent work and inclusive societies.

At the heart of this chapter are the concepts of human dignity, solidarity and integral development highlighted throughout the long and rich history of Catholic Social Teaching and most recently relaunched by Pope Francis in the Encyclical Letter *Laudato Si'*.

The analytical paper by P. Garonna and A. Pastor focuses on digitalisation, but its line of reasoning and broad conclusions applies more widely to the whole spectrum of the anthropological question. What does it take to make digitalisation contribute to more and better jobs, incomes, working standards and human dignity? Time is a critical factor. Following Bessen, the paper shows how humans and “intelligent” machines can work together and sustain development through learning by doing, upskilling, labour market inclusion and adjustment, research and development, re-organisation, dissemination and policy support. If this collaboration does not work, the threat will not only have an impact on society and decent work, but also on economic efficiency, as an unfettered application of technology endangers social capital, the cohesion of enterprises, the flow of information and the interaction at work as shown hereafter in the case study on artificial intelligence (AI) in companies by D. Lambert (page 221). “Time is greater

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than space” is one of the four new principles introduced by Pope Francis and discussed by E. Gillen in his case study on the application of AI in the health sector (page 215). “Human time” is required to humanise work, particularly when dealing with healthcare, aging, suffering and healing. The other principles are: unity over conflict; reality is more important than idea; and the whole is greater than the parts.

Another critical factor is learning, which is inherently linked to time. Learning is the defining attribute of performing institutions and inclusive societies (lifelong-learning, learning society, data learning, etc.) and even of “intelligent” machines (machine learning). Education should not only, nor necessarily, mean college degrees, hard skills and new techniques. It should be taken to imply also social or life skills, vocational training, and access to entrepreneurship. It should also highlight the role of the family, local communities and the third sector.

The third guiding principle of the chapter, and the other chapters, refers to empowerment. The principle of subsidiarity plays a vital role in Catholic Social Teaching and goes to the heart of the strength of a tripartite institution like the ILO. In his contribution, O. Roethig (page 227) illustrates the challenges and opportunities created for the Union Movement by the new employment relationships and the efforts for extending workers’ rights and representation in the new labour landscape of global value chains, big data and social media. In their case studies, A. Maiques (page 211) and D. Sepulchre de Condé (page 233) describe the fundamental role of enlightened management in industries as varied as the treatment of brain diseases, mechatronics and smart mobility. The core features of empowerment are innovation and leadership: the ability to look ahead of the curve, lead the transition and engage responsibly in dialogue and empathy. Empowerment from a Catholic perspective means focusing on the most vulnerable, the excluded, the poor, women and immigrants, as recognised in the Decent Work Agenda and in the Encyclical Letter *Laudato Si’*. Starting from the developing world, because – as the World Bank documented – “while digital technologies have been spreading, digital dividends have not”.

1. Introduction

The fear that technology may have adverse effects on jobs and wages is not new. On the contrary, job scares are a recurrent feature of our sort of market economy.

The fear that technology may have adverse effects on jobs and wages is not new. On the contrary, job scares are a recurrent feature of our sort of market economy. For the last two decades, workers have felt threatened by two forces, different, but not independent from each other: globalisation, that is, the entry into the world market of some very large economies such as China and later India, and characterised by large reserves of labour at wages much lower than those in advanced economies which acts as a roof to wage growth; and digitalisation, by which we mean

the combination of robotisation in manufacturing and computerisation in manufacturing and services: both of which are often viewed as a potential cause of massive unemployment.

Technical advances have had dramatic effects on trade. One century ago trade was essentially in objects that could be put into a box. Today, information and communication technology (ICT) has made it possible for a large number of services, financial as well as technical and professional, to be traded. It is in this sense that globalisation and digitalisation are not independent of each other. Issues raised by globalisation, however, that fall in the province of trade policy will not be dealt with here.²

There is however another link between globalisation and technical change that is relevant to labour and employment: increasing transnational interdependence of labour markets – due basically to trade, foreign direct investment and migration pressures – determine significant spillover effects in the relationship between employment and digitalisation which cannot be ignored. They are relevant not only in understanding what happens, but also in determining, from the normative point of view, costs and benefits that transcend domestic labour markets.

There is already a mass of literature around technology and the future of work, but at this stage one would search in vain for a general theory. There are however many useful insights that can serve the purpose of assessing the pros and cons of technical progress in ensuring that workers are not losers in the process of technical change.

The plan of this paper is: first, to summarise the changes in the labour market for which technical change is assumed to play a major role. Second, to state what may be called the mainstream position in gauging the effects of technical change on work. Third, to introduce an alternative view that stresses the time dimension of the adoption of new technologies, a view that has direct implications on the design of appropriate policies. Fourth, to describe some effects of technical change on market structure that reinforce its undesirable effects on labour relation. Fifth, to consider the transnational or international aspects of this relationship. Finally, to describe possible policies and lines of action, both at the domestic and at the international level.

In line with Christian teaching, work is considered throughout as a vital personal need meant to fulfill a triple function: to help the integral development of the human person – what is often called “flourishing;” to work as a medium through which human beings interact with one another; and lastly, to be the means whereby man earns his sustenance. These three aspects of work must be taken into account when considering the effects of digitalisation: the number of jobs (the quantity of work), the level and structure of wages (the remuneration of work), and the quality of work (the extent to which it helps or hinders human development). While the literature tends, in general, to disregard this last aspect, it is, on the contrary,

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at the centre of the focus of the *Centesimus Annus Pro-Pontifice Foundation* (CAPP). In preparing this paper, we have drawn considerably on the ongoing work of CAPP (see references), to which we turn for more in-depth contributions.

2. Digitalisation and work: The main facts

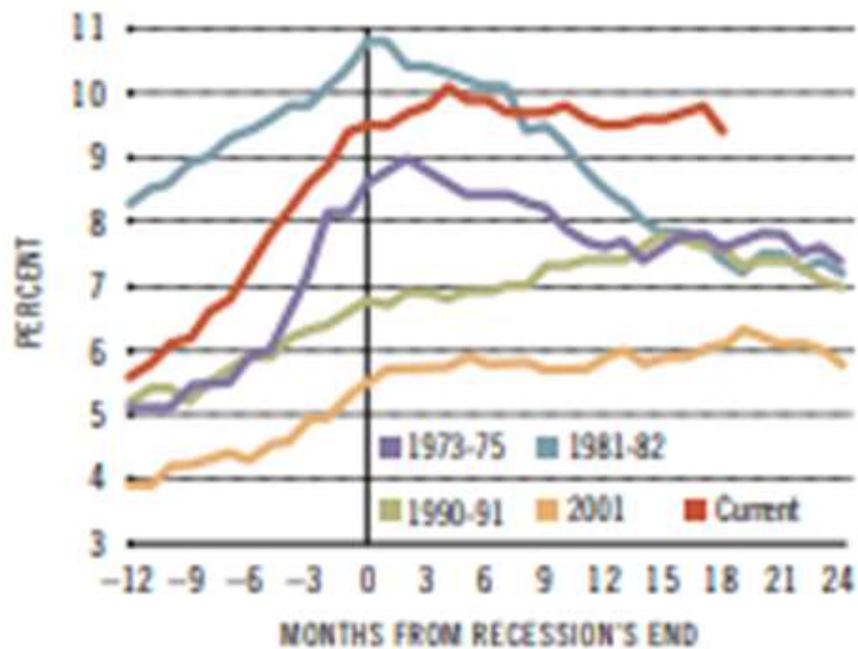
The belief that uncertainties about the future of work will not go away with an improvement in business conditions is grounded in three observations:

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1. **Jobless recoveries:** For the first time in recent history, employment has lagged behind output, while in the past, both tended to rise and fall in unison. Figure 1 shows that while in earlier recessions (1973-75 and 1981-82) employment recovered together with the Gross Domestic Product (GDP), this was not the case in the most recent recessions (1990-91, 2001 and 2008-14).

Figure 1: Jobless recoveries in the U.S.A³

Unemployment Rates after Recent Recessions

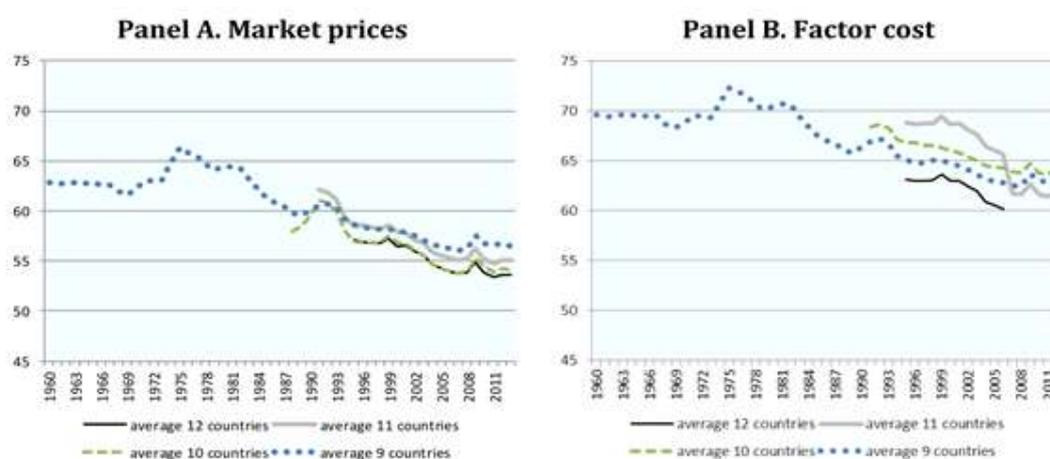


SOURCE: U.S. Bureau of Labor Statistics

2. **Falling share of labour in the GDP:** The labour share has fallen steadily for the last thirty years (not only in the US) as wages have stagnated.

3. Polarisation: The fall in wages and employment has not been uniform across the scale of skills. It has impacted mostly those in the middle of the scale, clerical and administrative jobs, and simple manufacturing jobs. Figure 2, below, shows the standard picture. Since 1975, after the end of the “Thirty Glorious Years,” the part of the GDP going to labour has dropped by about ten percentage points.⁴

Figure 2: The falling share of labour⁵



Note: The 9 countries are Australia, Canada, Germany, France, Italy, Japan, Spain, the United Kingdom and the United States. The other series include respectively the Republic of Korea (10 countries), Mexico (11 countries) and Turkey (12 countries).

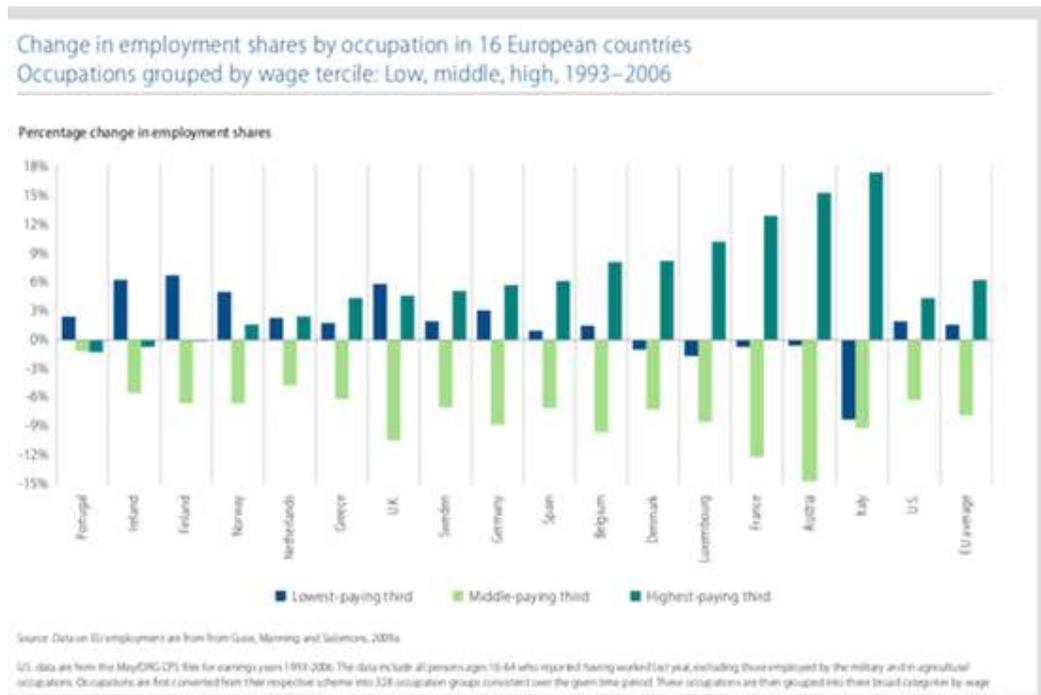
Source: AMECO.

In previous recessions, employment recovered across the skill spectrum, from low- to high-skilled occupations. As the expression goes, a rising tide lifts all boats. More recently, however, both employment and wages seem to recover at both ends of the skill distribution, but not in middle-skilled occupations. The social elevator seems to have broken. Figure 3 below shows this phenomenon in sixteen European countries. Labour is divided according to wage levels into three categories – low, middle and high – roughly corresponding to skill levels, while on the vertical axis are the changes in employment for the period 1993-2006, a period sometimes called “The Great Moderation.” One can see that in all European Union (EU) countries middle-wage jobs (light green) have seen their share of employment fall, while high-paying jobs (dark green) have risen, without exception, as have lowest-paying jobs with some exceptions and to a lesser extent.

Technical change – digitalisation – seems to have played a key role in generating polarisation. As seen in the next section, there is a substantial overlap between the three categories of jobs of the graph and the ranking of jobs by their degree of vulnerability.

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Figure 3: Change in employment shares ⁶



3. The mainstream view⁷

The mainstream position on digitalisation can be summarised in three points. First, technological change will not only stay with us, but accelerate, while institutions lag behind. Second, business as usual will not solve the problem of work disappearance. Third, both the economy and society must reinvent themselves to keep up with accelerating technology.

The mainstream position on digitalisation can be summarised in three points. First, technological change will not only stay with us, but accelerate, while institutions lag behind. Second, business as usual will not solve the problem of work disappearance. Third, both the economy and society must reinvent themselves to keep up with accelerating technology.⁸ Notice here that technology is taken as an exogenous, blind force, a point to which we shall return at the end.

“Sheep are eating men!” complained the cardinal in Sir Thomas More’s *Utopia* (1516), as landlords proceeded to enclose common lands to keep sheep, an activity that required much less labour than farming. This complaint has taken new life with digitalisation. We fear that robots in manufacturing and computers in services may make people redundant in large numbers. This concern has generated research based on an implicit assumption: wherever machines can replace man, they will. More on that later.

Levy and Murane ask the question: what task does a machine do better than a man, a man better than a machine? Dividing tasks into manual (M) versus cognitive (C), routine (R), versus non-routine (N), they construct a 2x2 matrix:

CR Clerical, administrative	CN Scientific, creative, executive
MR Packaging, assembly line	MN Truck driving (so far), home cleaning

Their main result is that routine activities, both manual (i.e. filling boxes of cereal) and cognitive (i.e. checking personnel records), are at risk since they can both be quickly and cheaply digitalised. Non-routine jobs, on the other hand, are more sheltered: the manual jobs (i.e. gardening, placing products on supermarket shelves), because automating them is either very difficult or too expensive with the current state of technology; the cognitive ones, because they make use of abilities such as creativity or social skills. Note that actual jobs can move from one category to another in little time. For instance, truck-drivers are in the manual non-routine category in Levy and Murnane's original work, whereas the introduction of self-driving vehicles may put them in the MR class in a brief time, or even replaced them altogether.

Levy and Murnane's approach has been refined in several directions. Frey and Osborne's 2013 work is one of the most often quoted papers in the field. The authors start from a slightly different angle: What engineering obstacles hinder the replacement of man by machine in specific occupations? Using a very detailed classification of occupations (available only for the US, the O*NET), comprising over 900 different items, they arrive at a ranking of occupations according to the probability of their being replaced by computers. The main result: 47% of 400 million US jobs are considered "at high risk" of computerisation, 19% at "medium risk," 33% at "low risk." These findings are consistent both with Levy and Murnane's work and with the polarisation observed by Autor: most of the high-risk occupations fall within the MR category: office and administrative support, as well as telephone operators are examples. Teachers of special education and high executives, on the other hand, turn out to be much less vulnerable.

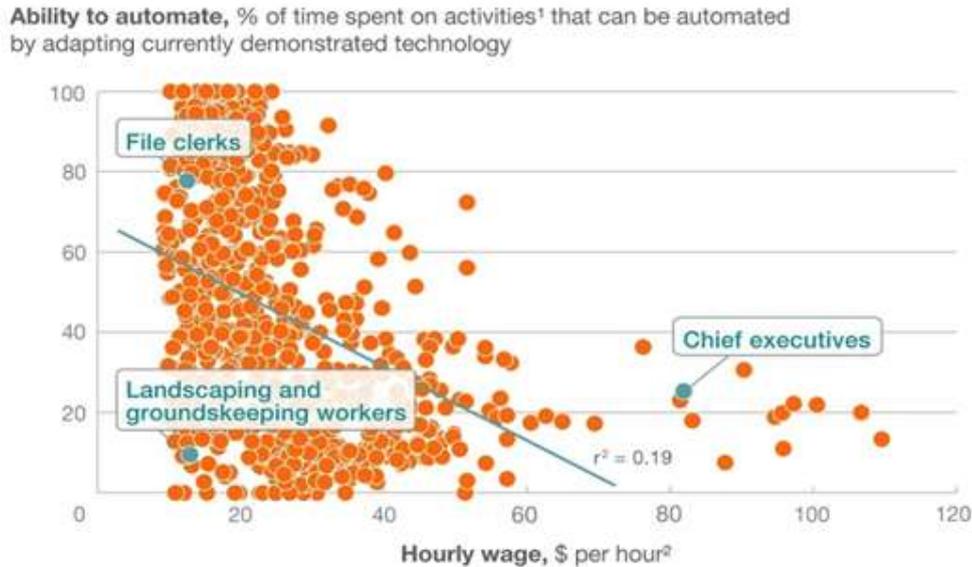
The literature following this approach is enormous. It is worth highlighting here McKinsey, which further refines the approach by dividing occupations into activities and classifying these activities according to the Levy and Murnane criteria. The report concludes that while between 45% and 60% of all activities could be automated, less than 5% of jobs are likely to be completely automated. The reason for this paradox is that automatable jobs are made of large parts of automatable activities, but most of them have non-automatable activities too. The conclusion is that while digitalisation will ultimately lead to a complete restructuring of tasks, workplaces and jobs throughout the economy, this process will take time.

The mainstream approach contains many other threads. Questioning the implicit assumption that computers and robots will always be substitutes for human labour, some people stress the fact that they can often be

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complements: man may work against the machine or with it. The same computer can be used to enhance the productivity of a worker (an expert decision system for a doctor), or to replace a professional (a screening device for a receptionist at a clinic). Figure 4 from McKinsey illustrates the kind of results that can be obtained:

Figure 4: Wages and Automation Potential⁹



The most vulnerable jobs are not the manual ones, but the low-to-middle-wage, routine jobs.

The illustration is interesting. The graph conforms roughly to Levy and Murnane as well as to Autor: the most vulnerable jobs are not the manual ones, but the low-to-middle-wage, routine jobs (blue dot high on the y-axis). Jobs relatively unskilled but requiring physical presence are not at risk but imply low pay (blue dot near the origin), while Chief Executive Officers (CEOs) (blue dot far to the right close to the x-axis) are both safe and highly paid, due to the uniquely human abilities they bring to the job. If you happen to be a file clerk, you should be grateful for any advice on how to slide down and to the right towards the blue dot position of “executives.” But on this, the graph itself does not say anything.

4. The time dimension: Technology as knowledge¹⁰

For all its many insights, the mainstream approach fails to take time into consideration.¹¹ If jobs can be replaced, when will they be? Does digitalisation happen suddenly? Does it take a long time? If it does take time, what happens to jobs and wages during the transition?

The work of J. Bessen takes a completely different approach to address these questions, basing itself on the history of technologies. Bessen’s main insight is that an invention does not by itself make a technology. Some inventions that were thought by their creators to be capable of revolutionising the

world never went beyond the stage of mere curiosities. The spread of a technology is in essence a matter of knowledge, and the process takes time. Furthermore, it is possible to discern a pattern in the development of a technology, and at each stage the effects on jobs and wages are different.

Consider, for example, the typewriter as an invention that developed into a technology. Starting in the last quarter of the XIXth century, contraptions began to appear making it possible to replace handwriting.¹² At the beginning, several different designs appeared, coming from instrument makers or from arms manufacturers. The designs were so different from one another that knowledge of the operation of one design did little to enable one to operate the other. Only very skilled people could work on different machines. In this early phase it was already apparent that machine writing would one day replace writing by hand, but no business would venture a large investment in one particular design, nor did anyone want to invest much time in learning to work on one machine, since the knowledge was not immediately applicable to the operation of another. Knowledge was acquired on the job, and people who were capable of operating many different designs were in great demand and enjoyed higher wages than ordinary clerks. These were the original cognitive, non-routine workers of the Levy-Murnane framework.

As the technology matured, several things happened: some designs were widely adopted, either by chance (think of the QWERTY keyboard), or by design. The instructions to operate a dominant design were codified and taught in schools. Typewriting became a marketable skill worth acquiring in a specialised school. Clerks could learn this new skill and become typists. Unusually skilled workers were then no longer needed, since the job no longer required the ability to face up to unexpected situations. The net number of jobs created depended on the demand for the final product – paperwork in this case. The average wage tended to stagnate; the dispersion of wages decreased. In the final stage of this long process, the industry tends to consolidate and concentrate into a small number of very large firms, while product innovation gives way to process innovation.

How long does it take for a technology to mature? It depends. Bessen studied the path of nineteen major inventions, from the ball-point pen to the TV set, and found that, on average, the time elapsed between the moment an invention is patented to when it is commercialised was approximately forty-eight years. So, considering how long it takes for a new technology to establish itself, it cannot be described as an accident, i.e. an exogenous factor, but rather as a process that can be monitored and acted upon.

Bessen's framework helps in thinking in depth about the computer revolution, or some segment of it. How far are we, for instance, in the self-driven car business? Do the on-going waves of acquisitions in the software and network industry signal the beginning of a phase of consolidation?

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Or is it rather an attempt at stifling potential competition? This kind of discussion is more interesting and more enriching than simply trying to calculate the probability of some workers being without a job in an indeterminate future.

We may now provide a simple summary of the predictions of the models, the lessons of experience, jointly with a few quantitative estimates of the effects of the digital revolution on work. First, as far as employment is concerned, no massive rise in unemployment has been observed so far at the aggregate (national) level. However, in small regions where one or a few industries are dominant, large increases in unemployment due to automation have indeed occurred. Lastly, a detailed study by Acemoglu and Restrepo finds that robotisation does bring about worker displacement and gives rise to a downward pressure on wages, but within commuting areas, i.e. in small areas.¹³ At the firm level, it is hard to find evidence that the advances in digitalisation have resulted in layoffs. Reallocation seems to be a much more common outcome.

As far as wages are concerned, the little that is known seems to confirm predictions. On one hand, displaced workers often accept a cut in salary. On the other hand, especially in the early phases of a technology, there is a temporary surge in demand for creative workers, which increases wage polarisation. Lastly, there cannot be uniform and definite predictions as far as the effects of digitalisation where the quality of work is concerned. Whenever digitalisation is used to increase worker productivity or efficiency, the quality of work may increase. On the other hand, while what we know so far of working conditions in large big-tech firms (e.g. Amazon) gives cause for concern, a clear picture has not yet emerged.

5. Technical change and market structure¹⁴

The two sections above deal with the direct effects of technological change on jobs and wages: that is, those depending essentially on the substitutability between robots, computers and human labour. Technological change also affects work indirectly, through other channels. For instance, the development of digitalisation has direct impact on market structure, which in turn shapes income distribution and thus workers' remuneration.

If it is often the case that in their mature phase, technologies tend to concentrate, then the digital revolution has accelerated this process of concentration. New advancements are often protected by patents, which give the holder temporary protection against competitors, and thus confer a first-mover advantage. Economies of network combine economies of scale to give further competitive advantages. Moreover, big tech firms have pursued an aggressive policy of purchasing potential competitors and providers of ancillary services. As a result, in some segments of the tech

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industry two or three firms dominate their respective markets. Oligopoly, if not monopoly, is the resulting market structure.

Under competition, those contributing to the productive process share the resulting product in its entirety according to some objective criterion. Those enjoying a monopoly or near-monopoly, however, can receive a payment without contributing anything to production. Such a payment is called a rent. The name comes from the payment received by those possessing land of superior quality and is equally applicable to the owner of a building, or to someone who owns a license to practice an activity for which no special qualifications are needed. To the extent that an economy becomes less competitive, rents receive a sizeable part of national income. Although rents are difficult to estimate in practice, some attempts place the share of rents in national income in the US at between 10% and 30% .

The ill effects of excessive concentration on the proper functioning of a market economy are well-known. The consequences at the firm level are perhaps less debated, but are of great importance and they impact the remuneration of work. In the (very) long run, factor mobility ensures that each factor is paid according to its contribution to production. In the short run, however – in real life – what goes to each factor is largely the result of negotiation, and consequently of the relative power of each factor: workers, managers, rent-owners. The last decades have witnessed a steady loss of union power in most advanced economies, and consequently distribution has become biased against labour. Monopoly makes this worse. Rent, a part of income that cannot be objectively attributed to any factor, tends to be apportioned to the holder of monopoly power. Concentration thus tends to worsen the share of labour. Thus, in assessing the effects of digitalisation on the future of work, and in discussing the direct effects, through substitutability of machines and computers for workers, account must be taken of those indirect effects through changes in market structure.

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6. The international dimension of the technological challenge

An important question to consider is to what extent and how technology impacts poor countries (DC) and emerging market economies (EMEs). R. Baldwin argues that, while from 1820 to 1990, the share of world income going to advanced economies increased from 20% to almost 70%, since then that share has plummeted to where it was in 1900. Baldwin attributes this “Great Convergence” to information technology that radically reduced the cost of moving ideas across borders, and therefore – in a context of wide trade, capital and migration flows – contributed to off-shoring jobs and incomes to DC and EMEs.

However, the evidence suggests a much more complex picture of interdependence and mixed outcomes in terms of benefits and costs (see

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Figure 5). First, the direct impact of digitalisation on jobs is much more significant than the indirect one through cross-border spillovers. Therefore, the claim that foreign competition and open markets “stole away” jobs from local communities is often based on a partial and distorted interpretation of the facts.

Figure 5: Benefits of digital technologies: A scorecard¹⁵

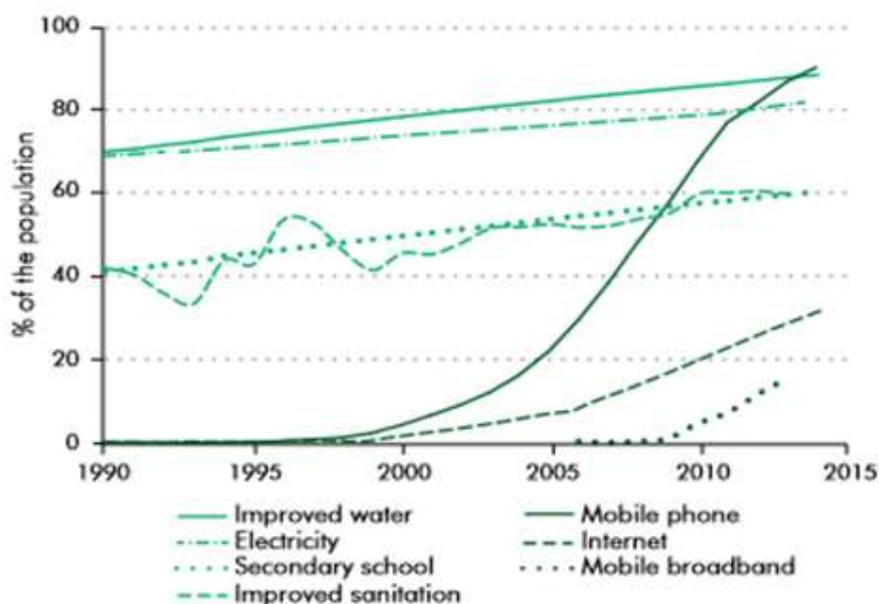
Channel	Impact so far		Potential impact	
	Poor	Nonpoor	Poor	Nonpoor
<i>Creating jobs</i>				
In the ICT sector and occupations	Negligible	L	Negligible	L
In sectors that use ICT	L	M	L	M
<i>Increasing worker productivity</i>				
Increasing returns to human capital	L	M	L	H
Connecting people to work and markets	M	H	H	H
<i>Benefiting consumers</i>				
Increasing consumer surplus	M	H	H	H

Source: WDR 2016 team.

Note: Poor refers to the bottom 20 percent of the welfare distribution. The differential impact summarizes the discussion in chapter 2 in the full Report and is a qualitative assessment of the evidence. ICT = information and communication technologies; L = low, M = medium, H = high.

Second, the spread of digital technologies made possible by international markets and growing linkages, like global value chains, proved to be a positive sum game, helping millions of people around the globe out of poverty and generating wealth and welfare in both developed and developing nations.

Finally, while digital transformations are widely held to be potentially strong enablers and drivers, even accelerators, of economic development, in most cases, in practice, digital benefits have lagged or remained subdued. For instance, the contribution of ICT capital to GDP growth in DC has been estimated to be relatively modest (approximately 15%)¹⁶. Therefore, “while digital technologies have been spreading, digital dividends have not.”¹⁷

Figure 6: Spread of digital technologies in developing countries¹⁸

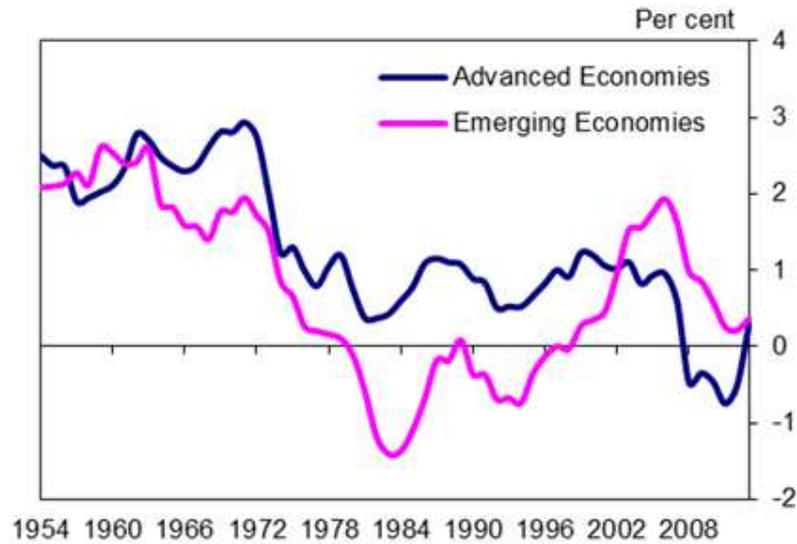
Three reasons for this phenomenon have been put forward:

1. The adoption of digital tools and applications in developing countries has been relatively low. Consider that more than 60% of people in the world are still off-line.
2. The negative impacts of digitalisation on jobs in DC have not been offset. Actually, they have been amplified, particularly on more vulnerable social groups, like women, the elderly and the poor.
3. The policy environment has not been adjusted to the new technological challenges.

The bottom line is that if technology destroys jobs, more jobs have been destroyed in the developing world than in the developed one. Even though the digital transformation in DC has been faster than in previous innovation waves (e.g. nearly 70% of the bottom fifth of the population in the developing countries own a mobile phone, see Figure 6), new divides have been created: higher inequality and job polarisation have produced fractures in the social fabric, instability, and conflict. Participation in global value chains has given low- to medium-skilled workers and small firms unprecedented opportunities to share the benefits of the global economy. At the same time, digitalisation has determined, often prematurely, de-industrialisation (Rodrik), affecting productivity growth (Haldane and Figure 7) even more than in advanced countries. The canonical development model that several EMEs have successfully adopted in the past (based on urbanisation, manufacturing, exports and global value chains) may thus have become obsolete or ineffective (Yusuf).

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Figure 7: Long run total factor productivity growth in advanced and emerging economies¹⁹



Source: Penn World Tables database.

Notes: Percentage change in median TFP growth; five year moving average.

7. Policy²⁰

Many policy measures have been suggested to soften the adverse effects of digitalisation on work. Most studies end up with a list of recommendations. These deal chiefly with jobs and wages, not with the quality of work. None of the recommendations seem to have been acted upon to date, so their effects are not known. In what follows the main recommendations are grouped into four lines of action: influencing the path and direction of technology, raising the quality of human capital, improving opportunities and the effectiveness of labour markets, and promoting a more equitable market structure.

A. Influencing the pace and direction of technology

Technological change is endogenous to an economy and a society. Learning and research institutions are the main sources of innovative ideas. The government is a large consumer of innovation and the main source of finance for large research programmes. It is thus possible for society to influence, to some extent, the direction of technical progress and its pace to make it more inclusive and employment friendly. On the other hand, it is known that the products of digitalisation may be used either to replace men or to work with them. Thus, products making cooperation easier than substitution could be encouraged. It should not to be assumed that the train of innovation can be made to change direction

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overnight, but it would be equally false to believe that technology is a blind force and passive adaptation is all that can be done. Several measures have been proposed along these lines: taxing robots and introducing tax-breaks for innovation, assessing the effects on work of any publicly-funded tech programme, internalising unemployment caused by digitalisation by charging it to the firm, promoting technological dissemination, science parks, incubators and start-ups, linking universities and research to the business world, encouraging business applications, venture capital and patents, etc.

B. Improving education and lifelong learning

Whenever the problems posed by tech change are discussed, “more education” comes as the standard response. It is true that the digital revolution needs new skills and that those skills must be taught. It is also true that the speed of change seems to exceed the capability of the workforce to adapt to it, with the risk of leaving many workers by the wayside. But, if education must be a part of the solution, pushing higher education for everyone is almost certainly not the answer to the problem. There seem to be three main reasons for this. First, not everyone possesses the talent needed to become a first-rate mathematician or computer scientist. Second, as a technology develops, creativity is in high demand in the early stages, while when the technology consolidates, demand concentrates on workers with a solid training in more specific tasks, acquired through manuals and courses.²¹ Third, creativity and adaptability are not limited to science and hard skills. According to Frey and Osborne quoted above, executive positions are high on the list of relatively “safe” jobs. This is due not so much to their technical ability as to what are called their social skills or life skills. We should beware of turning good mechanics into mediocre engineers as much as of turning first-rate people leaders into run-of-the-mill mathematicians. Education therefore should be broadened to include life-long learning, vocational training, coaching, tutoring, access to self-employment and entrepreneurship (the article «Ethical Reflections on Youth Unemployment» comes to a similar conclusion - page 71). Education is of course another area in which the role of the State is essential in all our economies, but the role and responsibility of private players should not be underrated, starting with the family, the local community, the third sector, private educational establishments, etc.

C. Ensuring the effectiveness of labour market and welfare policies

Labour market policies have a decisive role in minimising costs and maximising benefits of technological change. “Active policies,” based on training, job search, matching skills and requirements, career guidance and services, are generally preferred to employment and unemployment subsidies, which have undesirable dis-incentivising effects.

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Labour market measures have targeted sectors and areas affected by obsolescence and decay, and/or specific vulnerable groups in the labour force, such as the elderly, school drop-outs, the long-term unemployed, precarious or gig jobs, gender segregation and low pay. The so-called NEETs (Not in Employment, Education or Training) are a particularly thorny form of social exclusion, because they do not appear as unemployed, nor as part of the labour force. Targeting the “losers” of technological advancement, including those in mid-skilled positions and the middle classes displaced by digitalisation has proved to be a key condition for generating trust and softening resistance to innovation, greater competition and open markets. On the other hand, technological adjustment is a driver for repairing and restoring the social lift. Social and welfare policies not only provide valuable safety nets but can become springboards for new opportunities and competitiveness provided that certain conditions are met, such as the portability of social security rights, certification and recognition of skills, transparency of information and education credentials.

D. Promoting a more equitable competitive market economy

Lastly, the role of the State is essential in promoting an environment more favorable to employment creation and the quality of work. Concentration, which is proceeding at a speed without precedent in the information and communication technologies, favors the apparition of rents, which end up receiving an appreciable share of the product. That share is taken from the weaker side, which, in the last decades, has been labour. This accounts for part of the stagnation of wages which has been observed for almost four decades. The State tries to compensate for this lack of equity by redistribution: by taking part of what has accrued to other factors and giving it to the less well-paid. This is a very imperfect solution, since it is based on the premise that the distribution resulting from the market results from an objective law, a premise that is not entirely true: the distribution given by the market depends to a large extent from the bargaining power of the parties, which in turn is influenced by social pressures, often by means of legislation. To redress this source of inequity by generating contrary social pressures is certainly a worthwhile task. To the extent that rents arise from monopolistic positions, promoting true competition appears to be one line of action worth pursuing.²²

International linkages and spillovers in the relationship between digitalisation and employment require national policies to be adjusted and accompanied by international cooperation in order to reap the full benefits of technical progress and minimise or alleviate disruption.

8. International cooperation

International linkages and spillovers in the relationship between digitalisation and employment require national policies to be adjusted and accompanied by international cooperation in order to reap the full benefits of technical progress and minimise or alleviate disruption. First, protectionism and an ideological approach to immigration does

not provide any structural or long-term solutions to the threats posed by techno-globalism. On the contrary, it would ignite conflict and more disruption and create permanent economic and social damage.

Second, as the internet is inherently a global network of networks, it should operate in a market that is not impaired by national obstacles and cross-border constraints, such as barriers to data flows and uncoordinated intellectual property regimes.

Third, the governance of the network currently involves many relevant stakeholders: governments, industry, experts and civil society organisations. This model has evolved from the 1970s, when the internet emerged from US government research, until now acquiring special features of a “multi-stakeholder” tool. While improvements and corrections can always be made, the present arrangement seems to work, and should not be undermined by more conventional inter-governmental mechanisms.

Finally, international cooperation should be enhanced and targeted to filling the gaps in the access and spread of information, the functioning of the market, the regulatory framework, and above all in promoting employment, digital inclusion and the participation of all, including the most vulnerable and poor, to the gains of the information society.

Making the digital economy employment-friendly and a tool for sustainable development and poverty reduction represent a global public good.²³

9. Conclusion

Technical change poses threats and challenges that should not be undervalued. Moreover, considerable uncertainties surround the future, the nature of the emerging threats and opportunities, and their pervasive implications (e.g. on ethics and human rights) which suggest an open, but cautious and forward-looking approach. What previous experience and the literature highlight is the decisive influence of the labour, business, and policy environment and responses, which bring into play the responsibility of all relevant stakeholders, starting with social partners.

Technology is a tool. It should not be passively suffered, but actively managed to work as a force for the common good.

In this context, the on-going programme of work of the FCAPP offers not only analytical insights, but also a direction for appropriate responses inspired by Catholic economic and social thinking.

Summing up, four basic principles characterise the FCAAP approach:

1. Openness to the “*Rerum Novarum*”²⁴ conducive to the integral flourishing of the human being and the conservation of God’s creation, while facing up to risks and challenges through engagement and reform.

Technology is a tool. It should not be passively suffered, but actively managed to work as a force for the common good.

2. **Subsidiarity:** Giving a role not only to governments and inter-governmental organisations, but also to social partners, unions, business and civil society organisations, faith-based institutions, and all women and men of good will. The tripartite structure of the ILO gives to this institution a clear comparative advantage in promoting empowerment and partnerships.

3. **Collaboration:** Promoting dialogue, rather than conflict and struggle. The digital society is much more complex, fragmented and vulnerable than the old world of bipolar confrontations between labour and capital, insider and outsider, local and global, young and old, foreign and native, material and spiritual, etc. Dialogue is the answer to those multiple and growing tensions: dialogue based on mutual respect and human dignity.

4. **Universalism:** the focus must be on the poor and most vulnerable in national communities and in the world.

NOTES

1. Paolo Garonna and Alfredo Pastor are both members of the Scientific Committee of the Foundation Centesimus Annus Pro-Pontifice. (CAPP). The views expressed in this paper are those of the authors, and do not represent necessarily the opinion of their respective organisations. We thank Domingo Sugranyes and Eutimio Tiliacos for their advice and support. We also thank the team participating in the Report, and in particular Alice de La Rochefoucauld and Dr. Carlo Marengi.

2. For a balanced account of the issues involved by globalisation the reader may peruse Rodrik (2017).

3. Figure 1: Jobless recoveries in the U.S.A; Kolesnikova K, Liu Y., “Jobless recoveries: causes and consequences”, the Regional Economist, St. Louis Fed, April 2011, page 18

4. Baker (2015) finds no definite trend in the share of net income going to labour; he talks rather of an upward shift within labour toward the higher end.

5. Figure 2: The falling share of labour; Macro-economic database AMECO, European Commission; Available at https://ec.europa.eu/info/business-economy-euro/indicators-statistics/economic-databases/macro-economic-database-ameco_en [Accessed 18 September 2018]

6. Figure 3: change on employment shares; Goos, Manning and Salomons, ‘Job Polarization in Europe’, American Economic Review, 99 (2) (2009)

7. This section draws on a previous paper by A. Pastor “On the Future of Work”, delivered at the CAPP annual Conference in 2014.

8. See M. Kearney and others, in “The Hamilton Project”(2015). For globalisation, see Blinder (2009).

9. Figure 4: Wages and automation potential; McKinsey (2016): “Where machines could replace humans – and where they can’t (yet)”, McKinsey Quarterly, July 2016, page 5

10. A longer summary may be found in A. Pastor’s paper ‘On the future of work’, already quoted.

11. Neither does it take account of the relative cost of workers and machines: a good robot to replace a cleaning lady would probably be much too expensive, at least for now.

12. Friedrich Nietzsche was presented by a friend with a writing machine of Danish design in 1882. It may have been one of the first designs.
13. “One extra robot results on average in 6.2 displaced workers.” Notice that displacement is not synonymous with unemployment.
14. Baker (2015), Bessen (2016), IMF (2018) Kurz (2016) and Solow (2015) are the main references for this section.
15. Figure 5: Benefits of digital technologies: A scorecard; World Bank (2016): “Digital Dividends”, World Development Report 2016, Washington D.C., page 14, table 0.1
16. World Bank (2016): “Digital Dividends”, World Development Report 2016, Washington D.C., page 12
17. *Ibid.*, page 2 and figure 6
18. Figure 6: Spread of digital technologies in developing countries; World Bank (2016): “Digital Dividends”, World Development Report 2016, Washington D.C., page 6
19. Figure 7: Long run total factor productivity and emerging economies; Haldane, A.G. (2017): “Productivity Puzzle”, Speech at London School of Economics, London, Bank of England, 20 March 2017, page 24
20. Atkinson (2014) and (2015), from pp.115 onwards, Baker (2014), Bessen (2016) Chs 8-10, and IMF (2018) are the main references for this section.
21. Bessen (2016), p.143 compares the expected requirements of manpower expressed by a sample of firms with the actual distribution of students in the US educational system and warns of a possible excess supply of college graduates and an excess demand of middle-school and vocational training graduates.
22. It may be noted in passing that the condemnation of monopolies is a central piece of the teaching of those who first considered the market economy as a social organisation within the framework of Catholic Social Teaching. (Zamagni, 2010)
23. World Bank (2016): “Digital Dividends”, World Development Report 2016, Washington D.C., page 37
24. It means “new things”. Please note that the Encyclical Letter “Centesimus Annus,” from which CAPP takes its name and inspiration, issued by Pope John Paul II in 1991, marked the 100th anniversary of the Encyclical Letter “Rerum Novarum.”

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Centesimus Annus Pro-Pontifice Foundation

List of main Conferences and Consultations on the topic of the paper, and related topics

Year 2015

- International Conference - 25-27 May 2015 (Città del Vaticano), “Rethinking Key Features of Economic and Social Life”
- Convegno Annuale Aderenti Italiani - 26 settembre 2015 (Trento) “*Laudato Si*”: *La sfida urgente di proteggere la nostra casa comune*”

Year 2016

- International Consultation (Dublin Process) :29th-30th January 2016 (Malta) “The Dublin Group on Financial Reforms and the Common Good”
- International Conference - 12th - 14th May 2016 (Città del Vaticano) “Business Initiative in the Fight Against Poverty. The Refugee Emergency, our Challenge”
- 23rd September 2016 – Conference Capp- USA (New York – in collaboration with Fordham University) “Dignified agents of their own destiny. Pope Francis’ Call for Escaping Poverty: Practical Examples and New Proposals”
- Convegno Annuale Aderenti Italiani– 19 novembre 2016 (Roma, La Civiltà Cattolica) “Lavoro, Innovazione, Investimento: si può affrontare la Precarietà?”

Year 2017

- International Consultation (Dublin Process). 25-27 January 2017 (Madrid) “Economic and Financial Ethics in the Digital Age”
- International Conference – 18-20 May 2017 (Città del Vaticano) “Constructive Alternatives in an era of global turmoil. Job Creation and Human Integrity in the Digital Space – Incentives for Solidarity and Civic Virtue”
- Convegno Annuale Aderenti italiani - 23 September 2017 (Torino) “Persone e organizzazioni nell’era della rivoluzione digitale. Trasformazioni del lavoro, competitività e disuguaglianze”
- Conference CAPP- Germania – 15-17 November 2017 “Christian social ethics in the digital age”

Year 2018

- International Consultation (Dublin Process)- 15-17 2018 (New York – in collaboration with Fordham University) “An Ethical Compass for

the Digital Age”

- International Conference – 22-24 May 2018 (Città del Vaticano)
“New Policies and Life-Style in the Digital Age”

FCAPP Publications

- “Etica e business, un catechismo per chi fa impresa” a cura di Andrew V. Abela e Joseph Capizzi, Rubettino (April 2016)
- “Finance and the Common Good: Placing People at the Centre of the Economy and Society”, Centesimus Annus Pro Pontifice Foundation, The Dublin Group, Paulist Press (2016)
- “Inclusive Growth and Financial Reforms: Global Emergencies and the Search on the Common Good” edited by Giovanni Marseguerra e Anna Maria Tarantola, Libreria Editrice Vaticana (2017)
- “Living in the Digital Age: A Christian Recipe for Authentic Human Development” by Jean Pierre Casey, Catholic Truth Society (publishers of the Holy See) (2017)
- Catholic Social Teaching in Action: Facing the Challenges of the Digital Age”, edited by Giovanni Marseguerra e Anna Maria Tarantola, Libreria Editrice Vaticana (2018)

Chapter 4
Case Studies

THE FUTURE OF WORK IN HEALTHCARE

A *Caritas in Veritate* Foundation Report by

ANA MAIQUES

Chief Executive Officer, Neuroelectrics

From the perspective of a company specialised in digital healthcare, the effects of how technology will revolutionise the industry and the future of work are experienced every day. As part of Neuroelectrics' mission to effect positive change by improving current treatment options and by changing the way medicine is prescribed, our work naturally will have an impact on the healthcare industry, the economy and the society, and on the required digital skills to be competitive in the workforce.

The following will give an insight on how work may and will be different in the future, especially in healthcare, by providing some specific examples of what Neuroelectrics is trying to achieve.

Let's start with the bad news: one out of every five people will develop a brain disease – Alzheimer's, Parkinson's, depression – or develop a learning disability such as Attention Deficit Hyperactivity Disorder (ADHD). To add more bad news, none of these conditions currently has an effective cure. Therefore, innovation and new therapies are urgently needed.

One out of every five people will develop a brain disease – Alzheimer's, Parkinson's, depression – or develop a learning disability such as Attention Deficit Hyperactivity Disorder (ADHD).

Figure 1: Some of the pathologies Neuroelectrics wants to target



Neuroelectrics has developed a brain monitoring and stimulation technology system with the goal of providing new hope for current and future patients. At the beginning, we saw potential to utilise our technological solutions to ameliorate current treatments for epilepsy. At the beginning, we saw potential to utilise our technological solutions to ameliorate current treatments for epilepsy. The fact that a fraction of the population that experiences epileptic seizures does not respond well to medication provided us with a starting point to treat these patients in a different, more effective way. We aim to reduce by a noticeable margin seizure in epileptic patients who do not respond to medication, thus giving them a better quality of life. Can you imagine using our technology to provide non-invasive brain stimulation to reduce seizures with our specialised cap and electrodes? It revolutionises the way we think about treatments, the way doctors prescribe their medication, the process of doctor and patient interaction, all the way to how and where the treatments can be administered.

Our technology is geared toward home use, so let's analyze how these changes will affect the healthcare industry from the perspective of the supply and demand of the workforce.

As described before the Neuroelectrics cap can collect at home brain signals (EEG) for diagnosis and brain stimulation for treatment. This means that patients taking home the kit will be remotely monitored their brain signals as well as prescribed brain stimulation sessions. For example, in the case of an epilepsy or Alzheimer patient, the cap will collect EEG info and send through wi-fi to the cloud, where the data will be analysed and based on the results a personalised treatment or dosage of brain stim provided. Via the cloud and the software, the patient will download in the cap the prescribed treatment. These interactions on the cloud will require massive amount of Artificial Intelligence (AI) and machine learning capabilities. By deploying technologies like ours at home, we will deliver personalised treatment as well as collect massive amounts of brain data that will be able to help diagnose early brain diseases even before symptoms appear. Data Analysts and Machine Learning positions are going to be key in digital healthcare. We will need experts in the use of these applications to develop algorithms capable of establishing valid biomarkers and correlations with other pathologies. It could be plausible that brain diseases are linked to other morbidities and we may have the source in your genetic profile, even in your microbiome.

By deploying technologies like ours at home, we will deliver personalised treatment as well as collect massive amounts of brain data that will be able to help diagnose early brain diseases even before symptoms appear.

Companies such as Google, Facebook and Amazon have recently made news due to the exposure of the large amount of data they collect from their customers. Data protection is becoming ever more crucial as we continue developing ways to store and protect this information. To ensure privacy, new positions must be created such as that of Patient Privacy Specialist, to ensure protection of data from patients throughout the collection process all the way to storage and access. The fluidity of this information could

prove important in the administration of healthcare as companies will need to work together, from the public and private healthcare players (health record systems, standardisation, data protection). These patient privacy specialists could also manage information access from different platforms to the patient data – thus providing real-time access and lightning-fast analysis.

Second, new technologies such as ours will create new jobs such as telemedicine support experts. These people will help patients self-deliver treatments at home and provide training to ensure patients follow the protocols set by doctors. These positions will require travel and constant human interaction. Those working in this capacity must embody compassion and integrity – guaranteeing that those in such jobs will not be replaced by machines currently incapable of displaying such values.

Third, the role of the prescriber, the doctor, is going to be radically different, from seeing the patient in person to programming the treatment to be delivered home. Doctors will need some degree of understanding how to use technology more profoundly to communicate with patients they cannot touch or see in-person. They will need to develop instincts to complement what they learn about the diagnosis process from their training and education. As much as this shift will initially prove to be challenging, it is the future of healthcare in many ways as it extrapolates our ability to use the tools available to track and treat patients remotely, providing healthcare in a degree of effectiveness we can currently only imagine.

These are a few examples of the way healthcare will be impacted by technology in the future. Intentionally or unintentionally, robotics and machine learning will permeate society. The shift in the workforce across all industries will be greatly apparent, healthcare included. At Neuroelectrics, we aim to foster an understanding of the benefits of AI and machine learning and the power of leveraging the available data. The combination of advanced technology and new jobs will reshape the way healthcare is administered and conceptualised. We intend to impact the way medical professions think about therapeutic recovery. Most importantly, we hope to make brain disease and other conditions history in our lifetime.

The combination of advanced technology and new jobs will reshape the way healthcare is administered and conceptualised.

ETHICAL COLLABORATION BETWEEN HUMANS AND AUTONOMOUS AND INTELLIGENT SYSTEMS – FOR THE BENEFIT OF PATIENTS

A *Caritas in Veritate* Foundation Report by

FR. ERNY GILLEN

Founder of Moral Factory

1. Introduction

When we crossed railroads as children, our parents, teachers and even big traffic signs warned us to cross carefully. “One train might hide another.” The same goes for autonomous and intelligent systems (AI/S) which are partly driven by data and processed through artificial intelligence (AI). In today’s healthcare system, many diagnostics and therapies brought to patients by human doctors and nurses veil machines and software behind the scene. Patients looking for a second opinion often refer to the internet and specialised websites to crosscheck their diagnostics and therapies in order to challenge the human healthcare workers at their bedsides.

Modern healthcare brings scientific insight and technical applications artfully together. The mastery of precision in surgery or data research relies on present and former human efforts, in conjunction with self-learning machines and software. Communication with and through AI/S opens two-way roads. Formerly, medical judgments were based on professional knowledge, skills, experience and beliefs. Today, those judgements are extended and augmented by AI/S. Systematised workflows co-decide what to do, how and when to do it, in order to ensure the patient’s safety. Increasingly, different machines and people work together at the invisible assembly line of systems powered and controlled by information and communication technology (ICT).

Are we inventing a technical assembly line where humans run alongside the line and execute their unique gestures at the right time? Such a gesture can be an ethically-relevant decision or an action reserved to a human being. Are we delegating standardised decisions to machines? How should those machines assess situations before executing them, or should they simply follow their algorithms independently from the given reality? What does this emerging world of AI/S mean for patients and the future of work in healthcare?

Increasingly, different machines and people work together at the invisible assembly line of systems powered and controlled by information and communication technology (ICT).

Today, ethicists are discussing rules, rail-guards, principles and values to enable AI/S to make choices. Which rules should a medical robot or an AI-driven medical diagnostic system follow? To whom should the systems tell the truth? Should these systems calculate the most probable costs and the life expectation of a person — *ceteris paribus*?

Three simple alternatives are available:

- Humans reject the new enhancements, empowerments and augmentations offered by their self-learning creatures;
- AI driven systems set the pace and give directions to human collaborators;
- Humans and machines work alongside each other in an ethical, hand-in-hand creative cooperation to the benefit of patients.

All three options design a different future of work in healthcare.

2. The middle way

When it comes to treating patients and organising their medical care plans, the third cooperative model best serves the interest of those who need and request medical care. The immense quantity of data cannot be handled by single well-trained human brains and skilled professionals present at their workplaces for only a few hours per day. If patients should have access to the best available knowledge to cure their disease, AI/S are unbeatable. The same can be said, for example, for some eye surgeries executed on levels of precision beyond human possibilities. Preparing personalised dosing of medication is easy for a co-bot who can measure on the spot whether the drug was taken and how it reacts in the body.

Hereafter this third option of creative collaboration is privileged, because it is the most realistic option to allow human beings to thrive with the best tools available. In our digital age, moral choices become crucial again and moral philosophy should provide instruments of guidance and orientation. Surprisingly, it is Pope Francis who has developed perhaps the most accurate method to deal with these moral challenges. Inspired by the Catholic Social Teaching, the Pope contributes four new principles¹ which lay open a smart middle path. His principles read: (1)“Time is greater than space”; (2)“Unity prevails over conflict”; (3)“Realities are more important than ideas”, and (4)“The whole is greater than the parts.”². These principles are meant to build a culture of encounter (*cultura del encuentro*)³ in sublime communities⁴.

Pope Francis’ four specific bipolar tensions include each a preferential option in order to utilise the forces of the given tension peacefully. From his time In Argentina and in Rome as well as from influential philosopher

His [Pope Francis’] principles read: (1)“Time is greater than space”; (2)“Unity prevails over conflict”; (3)“Realities are more important than ideas”, and (4)“The whole is greater than the parts.”

Romano Guardini⁵, the Pope has painfully seen and learned that privileging space over time, conflict over unity, ideas over realities, and parts over the whole produce *Stillstand* and even violence. His formula designs a living equilibrium of growth building on the past and resolutely open to the future.

Furthermore, in his Encyclical Letter *Laudato Si'*, Pope Francis, for the first time, introduces the concept of sublime communities in order to include all creatures and creation as a whole into the sphere of human responsibility. As an analogy, I apply this concept to the new world of so-called AI/S. Our smart companions can't be used as mere objects of our intentions or agency. As we painfully learn from Mother Earth, there are limits to exploitation we can't ignore. Similar limits will increasingly be found in developed and self-governing AI/S. Therefore, the best option is a creative collaboration between humans and smart machines for a third and higher purpose to be designed and developed as we move on in a sublime and human-centred inclusive community.

A. Time is greater than space

The first principle, as all the others, does not deal with metaphysics but with action philosophy. The action axioms were developed to peacefully build a flourishing people. Diseases and accidents, corruption and wars hinder the evolution of individuals and peoples. AI/S might provide humans with a better and healthier life. Medical technologies are already greatly contributing to our improved living conditions. Those technologies focus on functions and mechanisms disconnected from time as experienced by humans. They act on our body as bio-chemical or mechanical space.

Once we accept the dynamics of the first axiomatic principle, smart machines must learn about our human time to provide us with a humane time. Our fragility and our morals make us humane through time. Reduced to biology and technology, we quickly go back from where we came: from our first nature ruled by the laws of nature. We escaped, at least partly, from our "first" nature by imposing our "second" cultural nature on it through our specific praxis of time. We have adapted our spaces and our bodies to our times and cultures. Thus, we succeeded in outsmarting and mastering our first nature and some of its selection mechanisms. Our disruptive technologies in medicine for instance can (temporarily) disconnect us from our own history, reducing us, for the benefit of our healing processes, to our biological functions. But humans do not grow like plants or animals. They live their dignity! Humans do not disappear. They die! A major key of our human existence is our own time. This specific time disconnects and reconnects us to spaces we shape according to our needs and ambitions, starting with our body as the first space to be experienced and formed consciously.

Therefore, the best option is a creative collaboration between humans and smart machines for a third and higher purpose to be designed and developed as we move on in a sublime and human-centred inclusive community.

Integrating machines and AI/S into our specific needs means that intelligent systems must be affected by our *conditio humana* when it comes to time. They must learn to die within their framework if they should become our good companions. Dying is different from switching off or from killing. A complete new culture of *ars moriendi* will be needed to make our world and our work humane in the future. Humans and machines will cooperate at their best when both accept the first principle “time is greater than space” not as mathematics, but in the sense of time and space as human reality.

The more human time awareness is cultivated in AI/S, the more likely AI/S will not promote an abstract timeless and dead space. Time has to be humanised again! Humans and AI/S should be freed for what they are each best to accomplish in healthcare. If good care for patients is the common goal, humans and machines work best alongside one another in an ethically-designed process. Conscience and an openness to the future are intrinsically linked to our experience and concept of human time, which exists through free and responsible choices.

B. Unity prevails over conflicts

Here, again, we are in the middle of a moral and cultural bi-polar tension. If unity should, as a preferential option, prevail over conflict, it must integrate and not eliminate differences. Unity is the result of commonly-agreed coexistences. Unity does not simply emerge naturally but must be understood as a human effort. The natural and technical exclusion mechanisms destroy diversity and install reigns of the fittest. Severe illnesses often confront affected people, their relatives and caregivers with either-or choices. Whereas healing often appears to be the outcome of a new, livable unity integrating our affected parts into the greater healthier parts.

Conflicts can be the fuel for a different unity. That said, humans and machines will have to learn how to creatively deal with conflicts, not as either-or situations, but as opportunities to evolve differently. What might be difficult to put into algorithms and neural networks, is equally difficult to establish within human communities of workers and co-workers! This second principle nevertheless guides us and AI/S to an open future which has to be built through collaborative and ethical choices.

C. Reality is more important than ideas

The third bipolar tension and its preferential option indicates the way forward for ideas and realities. This tension is omnipresent in healthcare. Depending on the inclinations of patients, medical doctors and nurses, different options appear to be morally permissible. If ideas dictate the course, patients and human healthcare workers will suffer when encountering their real limitations. For a machine or for an

Humans and machines will have to learn how to creatively deal with conflicts, not as either-or situations, but as opportunities to evolve differently.

algorithm, reality is a synonym for functions and physics. Our human world however is not shaped only by physical reality as recognised by an algorithm, but also by self-imposed moral and cultural norms reflecting and building our second nature through time. Any helpful AI/S must be integrated into our real world, beyond the laws of nature and physics and, what is equally important, beyond our mere ideas. Only ideas which work for people become part of our historic reality.

In our world, we build learning paths while proceeding through trial and error. Our historical and living limits as humans must be accepted by AI/S as boundaries. What might be technically or medically possible has to be subordinated to what is ethically and culturally accepted by humanity! The seed algorithms of AI/S should accept by design reality as it is experienced by humans.

D. The whole is greater than the parts

The last bipolar tension inclines toward the whole, while integrating the parts. This epistemological inclination does not destroy the parts; the whole simply should prevail over the parts. Embedded in machine learning, this fourth transcendent principle blocks any authoritarian behavior because it states that any actor, be it human or AI/S, is a part only. The whole, by definition, is put out of reach. Humans might call this the quality of humility. Integrated into the seed algorithm of machines, it functions as an insurmountable boundary against any monolithic absolutism (induced by humans or machines).

Doubt and questions hold our future open. They are expressions of freedom, options and choices. Moral answers are the building blocks for a humane future. Where AI/S are given the power to translate values into complex situations, their actions will make them ipso facto moral actors, because they fill the gaps with their own (conscious or unconscious) agency. Humane healthcare needs courageous humility while dealing with sick and weakened persons. As long as the whole is considered to be greater than the parts, human and AI/S caregivers will serve human life.

3. Conclusion

AI/S can and should support humanity's project of ethically-powered freedom. This is our unique door for an intended, but not necessary future. It is our exit from the pure law of nature and the entryway to build our history and culture through time. Under those preliminaries, the future of work remains open. Humans and machines will not be reduced to workforces but walk hand-in-hand toward an open, but better future.

On that pilgrimage, our four guiding principles promote a culture of dialogue and progress (*cultura del encuentro*) in order to peacefully build

Our historical and living limits as humans must be accepted by AI/S as boundaries. What might be technically or medically possible has to be subordinated to what is ethically and culturally accepted by humanity!

sublime communities, including so-called AI/S, as morally responsive systems.

Healthcare is a critical case study for a hand-in-hand cooperation between humans and machines for the benefit of patients. In healthcare, we have already learned in modern times that sometimes less is more.

NOTES

1. Even though these principles are brand new on the level of the universal Church, Jorge Mario Bergoglio already used them since the 1970s in his different leadership positions.
2. Pope Francis (2013), Apostolic Exhortation, *Evangelii Gaudium*, 221 - 237. See: Erny Gillen, *Heathy Leadership in Healthcare. The Pope Francis Formula*, Charleston SC 2017.
3. Pope Francis (2013), Apostolic Exhortation, *Evangelii Gaudium*, 217. In Spanish, the meaning of “cultura del encuentro” goes beyond the English “encounter” which can be superficial and not reciprocal. “Encuentro” means a dialogue between individuals as persons and for a purpose.
4. Pope Francis (2015), Encyclical Letter, *Laudato Si'*, 89, 221.
5. Romano Guardini, *Der Gegensatz. Versuche zu einer Philosophie des Lebendig-Konkreten*, Mainz 1925.

THE IMPACT OF NEW ARTIFICIAL INTELLIGENCE (AI) TECHNOLOGIES ON LABOUR: AI IN COMPANIES

A *Caritas in Veritate* Foundation Report by

DOMINIQUE LAMBERT

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1. Introduction

Nowadays, artificial intelligence (AI) plays an important role in the world of work. It is being used to substitute human beings in certain areas of work force jobs. Examples range from switchboard operators, cashiers in bank, to employees in railway stations ticket offices, etc. There are also other dimensions in which AI tools operate: analysing data in physical or cyber-environments, searching and optimising solutions to complex and valuable problems, managing human resources and handling the interfaces between companies and actual or potential customers.

The introduction of AI in companies can be located at several levels. The use of AI is well-known at the level of robots and devices in the context of production lines of factories. AI can play a crucial role in helping in the decision-making processes in the research and development fields. In this case, AI tools are used to explore data and to propose optimal solutions to various problems in a company's activities. One could summarise that AI tools provide data processing methods and tools for searching optimal solutions in complex frameworks.

Furthermore, AI tools can be applied to market research and for the management of the interface between the company and its customers. Automatised analysis tools allow marketers to detect main trends or preferences concerning purchasing. They also facilitate targeted advertising to special categories of customers attracted by certain products.

Another example is in the capacity of AI to analyse customers' feelings and opinions with respect to the company and to its products. This analysis and classification of comments or complaints can be optimised thanks to specific software detecting important and marginal requests. AI's rapidity of response to the client is a clear advantage for the company.

AI can also play an important role in human resources. Systems are capable of sending job offers to candidates selected from systematic explorations of careers databases. One can also imagine a computerised follow-up and analysis of the professional career of each worker. These AI tools can then

The use of AI is well-known at the level of robots and devices in the context of production lines of factories.

be used to propose to candidates, appropriate career shifts in order to find their optimal job inside the company.

However, all those AI methods and tools address many important ethical challenges: among others, the respect of the right to privacy, the assessment of the relevance and of the impact of the substitution of a human person by a robotised system mimicking human behaviour, thoughts and/or feelings, etc. The following will outline the impact of AI tools on the daily work-life of employees.

2. The AI-selection of workers - “You must fit the standard. You will have no second chance!”

Until recently, in order to select a worker, a company usually read a curriculum vitae sent by the worker himself. The company usually then invited selected candidates to one or several rounds of interviews. AI tools can instead explore the internet to find potential candidates and automatically send job propositions. Hence, the worker might be demotivated from taking initiatives in their career path. Furthermore, they would not have the possibility to change career paths and apply for jobs in fields that divert from what has been done before. On one side, the worker would be a prisoner of his itinerary. On the other, the company would miss the opportunity to recruit someone endowed with creativity and inventiveness. For every company, it is important to select someone who has the right qualification and training for the job.

Best practices in human resources demonstrate that for the survival of a company, it is also vital to have a certain diversity among the employees, to hire persons endowed with a originality, with surprising and somehow different professional trajectories and formations not fitting the usual standards. Also, for employees, it is rewarding to live a totally different experience in a new job preventing them from sinking into routine and dreadful boredom. Sometimes, completely by chance, we find ourselves doing a job which perfectly fits us and gives us new insights – even though it does not necessarily represent our qualifications.

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AI systems can automatically and rapidly find the “right” person for the “right” job. But this means that it will only find the person that fits the standards, no more and no less. However, for the creativity of a company, it is often useful to hire someone who is slightly different than a system would expect.

Another problematic point is that AI systems, while exploring the internet, might not necessarily choose someone who has had challenges or setbacks throughout his professional career or personal life. The “omniscience” of the system will discover problems (professional problems or personal problems such as health issues) and will, according to the norms of some utility criteria, not provide a second chance to a potential candidate.

In the past, mistakes and failures of the youth for instance, which have long been surpassed and forgiven, could remain in this forgotten zone. Nowadays, this is nearly impossible. Many traces will remain and emerge, emanating from social networks, or other sources on the internet. Minor mistakes from the past are learning opportunities on the path to a virtuous life. They should not prevent new opportunities for the future.

The above-mentioned has already become reality in the selection of researchers in the academic world. Usually, the selection is made using impact factors and H-index in order to assess, a priori, the file of a candidate applying for a scientific grant or an academic position. To some extent, one can understand the need for rigorous criteria, but these standards have their limits and very often only serve to find candidates who strictly follow the standard way of doing the “normal science” (in the Thomas Kuhn sense¹). But we know that “genius in art” often behaves differently. In science or even in industrial life, the real creative and innovative persons are those who know very well the standard paradigms, but who are able to go far beyond, transgressing the border of all “normal” criteria.

3. The AI-surveillance of the worker: “You have no more private life. The e-boss is watching you!”

New information technologies allow the worker to be connected at any time of the day and at the place of their choice. This is indeed very practical, since it enables working from home if necessary (the children are ill, the car has broken down, strikes, etc.). The challenge in this regard, however, is that the border between private life and professional life is progressively vanishing with some possible negative consequences on family life. Nowadays, one could almost not imagine leaving on holidays without being connected via phone or a tablet. Even though it can be argued that the ability to be constantly connected provides more flexibility and adaptability, and, thus, more time with family, it is important not to be invaded by this connection. At some point, the internet can become addictive and relationships and family can be neglected.

Indeed, the real challenge refers to the protection of the worker’s private life. With a permanent connection and systems performing deep data mining, the company could automatically and in real time discover many things about the political orientation, the tastes, the health problems of employees and their family members, and more. By using statistical correlation, GPS data, etc., the company could use this information to refuse a promotion or to give new opportunities.

If we go just a bit further, we could imagine systems that autonomously and permanently control the number of tasks the worker has performed, the time spent outside the office, the time used to send a mail to friends, or to consult social media pages. It has not been proven that it is possible to

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Most importantly, in order to work in a way that respects human dignity, one needs to be free, not forced into the role of a kind of electronic or cyber slave.

increase the efficiency and the productivity of an employee when you are submitting them to real-time control. The fact that a worker knows that the boss trusts them can have a positive effect on their productivity. Most importantly, in order to work in a way that respects human dignity, one needs to be free, not forced into the role of a kind of electronic or cyber slave.

One additional problem with new AI surveillance systems is the fact that we are not completely aware of their presence. They are gathering data about our life, work, health, behaviors with our implicit agreement without us noticing. If somebody takes pictures of a worker, that worker would probably want to know why. But now the “camera” (i.e. the system which autonomously extracts and records information about us) is hidden and implicitly accepted by us.

4. AI treatment of workers’ files: The lack of human relations could be a problem.

Another risk when using AI systems in companies and public services is the automatic treatment of some files concerning the worker’s professional life. The tendency could be to treat these files without human mediation or face-to-face dialogue. The quest for “objectivity” could exclude, among other things, the possibility of real legal recourse in case of litigation.

AI systems could modify deeply the way workers are growing in a company. For example, a worker is not obliged anymore to go to a social or financial service to meet people who are in charge of their file. Everything is treated automatically. This might be useful when everything functions well, but as soon as there is a problem or malfunction, it would be useful to refer to a real flesh-and-blood person.

AI-induced modifications of companies and administration management could decrease the sense of belonging to a working community. This concern is not negligible as it could induce a lack of the sense of solidarity and of the common good. It is difficult to have those senses if you are always confronted with machines instead of human beings. Solidarity in a company or in an administration passes through human relations where the worker feels heard and trusted.

5. Conclusion

The use of AI systems in the context of the work place is not bad as such, unless the work becomes deprived of its essence, its value, and its deep meaning. We have to be vigilant that employees are not treated as devices fitting a certain *a priori* and standardised norm of productivity, profitability and utility. The tendency could be, from the

point of view of the head of the company, to consider the worker as an element of a system – controlled, supervised and managed by algorithms.

In a company, we need creativity, solidarity, and a sense of the common good, but this is not possible if we put the worker under a permanent control process without trust, without allowing sometimes that which is unplanned and unexpected inside the algorithms. The work will be efficient if we give the worker a degree of freedom, because then they can become the origin of their actions and reveal themselves through their acts. It is, indeed, important to use AI-systems in management, but it would be dangerous to transform the worker into a standardised element of a system in which they cannot bring something of their life, or of what they are. In this way, the employee could lose the meaning of their work, and the company the source of its creativity and even of its social stability.

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NOTES

1. In his book *The Structure of Scientific Revolutions* (1962) Thomas Kuhn distinguished between scientific revolutions moments phases of “normal science” where people “only” apply and develop the standard tools, theories and methods which have arisen from the last thought revolution. People do not invent or create something different, they are only using what is available inside a paradigm. The idea here is to emphasise the fact that during this “normal science” phase there is no real conceptual or theoretical creativity.

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EMPLOYMENT RELATIONSHIP 4.0: BACK TO THE FUTURE, OR FORWARD TO THE PAST?

A *Caritas in Veritate* Foundation Report by

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Our working lives are faced with massive and rapid changes. Emerging business models are sold as requiring new standard employment relationships for the digital era. This is not so. Much of what we see today, including outsourcing, globalisation, zero hours, self-employment and piecework, has been around for many years. Many of the “new” ways are simply the same old techniques used to exploit workers – only now the old techniques are enhanced via new technology. Indeed, countering such techniques and defending workers’ rights has been the main objective in the concept of the employment relationship developed over the last 100 to 150 years by persons and groups defending workers’ rights, not least of which is the International Labour Organization (ILO).

The question we need to ask is whether we go “back to the future” by building on this concept, or whether we go “forward to the past” by dismantling it instead.

From a trade union perspective, the standard employment relationship needs constant adaptation to changing circumstances, but in the guiding light of the principles that were elucidated by many at the end of the XIXth century including by both trade unions and the Catholic Church in such documents as the Encyclical Letter *Rerum Novarum*. One result of this movement was the foundation of the ILO in 1919. The ideas and values are as valid in today’s digital age as ever before. The guiding principle is that working life should allow workers and their families to live in dignity. Key features are decent pay and working conditions, employment security, a career perspective and the absence of the fear of falling behind. One major goal is the ability of workers to shape their own working lives individually and collectively through trade unions. In terms of structure, our ambition should remain an employment relationship in which a worker has an employer as their counterpart and a clear set of working conditions.

In the discussion below, we will address three fundamental challenges: automation of white-collar jobs, globalisation and the speed of change. We will look at how these three challenges disrupt the traditional concept of the employment relationship and what can be done to maintain dignity at work. Finally, we set out the important role that social partnership, employers and trade unions working together can play in this context.

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1. Managing the automation of white-collar jobs

A feature that directly impacts the employment relationship is the automation of tasks performed by mid-level white-collar workers: the backbone of the labour force in developed countries. Similar to the previous path in manufacturing, more complex mental work is replaced by Information Technologies (IT) systems and broken down in ever smaller standardised tasks. The monitoring and evaluation capabilities of modern IT mean that much of this work can be organised into smaller piecework. As a result, the size of a company's core workforce declines, because an increasing number of tasks requiring human intervention can be outsourced or franchised. This brings about the growth of a second-tier workforce characterised by precarious, hyper-flexible jobs without a permanent employment relationship such as self-employed workers, contract workers, temporary agency workers and crowd-workers. They are covered only partly or not at all by employment regulation. We need a broadening of the definition of "worker" so that all workers enjoy the same rights and conditions as those employed on standard permanent employment contracts.

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For those deemed self-employed, independent contractors, the burden of proof needs to change so that it falls on the company to disprove that it is an employer. A well-established principle for not being categorised as an employer is that the company does not control and direct the worker. A recent court judgement in California can give some guidance on additional criteria. In that case, the court determined that duties performed by the contractor must fall outside what the company normally does. The contractor needs to be customarily engaged in an independently established trade, occupation or business encompassing the work performed for the company. Legislators should update criteria for determining the existence of an employment relationship accordingly – with the proviso that any of these criteria is sufficient to define a company as the employer. The ILO report on the Scope of the Employment Relationship (Recommendation 198) provides a useful framework for the discussion, and more importantly, the ILO Convention on the Rights of Homeworkers should be updated so that it can better defend the rights of many digital and platform workers.

From the side of the State, such definitions should be complemented by legislation specifying that the relationship between employers and workers should not be subject to competition rules. Workers, including the self-employed, should have their rights to freedom of association and collective bargaining respected and not restricted by a return to treating collective bargaining as an illegal cartel.

The State furthermore needs to undertake measures to extend social security protection, rights and other benefits for workers in a multi-employer environment, such as situations where several employers engage

a worker in parallel or during a short time period. In terms of social security, the German *Künstlersozialversicherung* (artists' social insurance) is one model that could be extended to other self-employed workers. The worker's own contributions are complemented by a levy on customer fees. While the *Künstlersozialversicherung* covers health care and pension insurance, the scope should be extended to finance and to the organisation of other occupational benefits, such as maternity, parental and training leaves as well as working time schemes across life phases. All such schemes could be organised by either the State or social partners at the national or industry level.

2. Managing globalisation

Globalisation is the second cause of disruption. Since much white-collar work is IT based, tasks can be shifted around the world much easier than in manufacturing because no physical goods are involved. This puts service workers from across the globe in competition and increases downward pressure on wages and conditions, in particular in developed countries. At the same time, companies, especially larger ones, are less linked to the countries in which they operate, including their own home countries. Their operations and markets are increasingly organised transnationally. By contrast, workers and social partners, as well as labour regulation and collective bargaining remain organised mainly at the country level.

While current service automation challenges the traditional concept of worker and employer, globalisation puts in question the effectiveness of nationally-based rule changes set out in the previous point. A blunt tool to rectify this might be withdrawing market access for service providers who do not comply with rules in the country in which the workers is based, including in collective agreements.

A more elaborate approach is to legally oblige companies to ensure that their subsidiaries and business contractors respect fair pay and working conditions throughout their supply and value chain. This should comprise a mechanism for identifying and mitigating risks as well as for intervening in case of breaches. A key aspect is close cooperation with the relevant national trade unions and the global union federations. The recent French corporate duty of vigilance law provides signposts. Such mechanisms can build on the experience of global agreements signed by a number of multinational companies with global union federations – often under the auspices of the ILO.

Obligations on employers based outside the worker's country in terms of labour conditions and social security payments could be reinforced by adding labour chapters to bilateral or multilateral trade agreements. The ILO should be the forum to set appropriate standards and should have a role in monitoring compliance.

While current service automation challenges the traditional concept of worker and employer, globalisation puts in question the effectiveness of nationally-based rule changes set out in the previous point.

3. Managing change through lifelong learning

The constant challenge for workers, companies and societies is how to make choices ever quicker, in ever shorter intervals and with less knowledge about the world of work in five to ten years. [...] For instance, a worker might have invested in gaining new skills that are actually the wrong skills five years from now.

The third disruptor is the accelerating pace of technological change which does not seem to lead to a new lasting equilibrium. The constant challenge for workers, companies and societies is how to make choices ever quicker, in ever shorter intervals and with less knowledge about the world of work in five to ten years. The risk and consequences of making the wrong choices become ever greater. For instance, a worker might have invested in gaining new skills that are actually the wrong skills five years from now.

For the employment relationship, the most relevant aspect is that jobs are constantly changing, requiring workers to adapt or move to new employment. In the first place, this is a question of upskilling. However, the traditional linear approach for training no longer works. We cannot squeeze into an ever-shorter period successive steps for identifying new skill needs, developing new curriculums, training teachers, teaching workers and having workers use their new skills in their jobs before those will be outdated. Instead, we need a new approach where continuous training and lifelong learning are incremental and integrated into everyday working life. The approach of lifelong learning has also been covered in the previous articles by S. Beretta, E. Colombo, M. Maggioni in «Ethical Reflections on Youth Unemployment» (page 71) and by P. Garonna, A. Pastor on «The Challenges of Digitalisation on Jobs and Welfare» (page 189).

On first sight, considering the rapidity of change, the most appropriate way for reskilling the workforce seems to be continuous and incremental on-the-job training supplemented by outside training. There are a number of caveats:

- An increasing number of workers do not have an ongoing relationship with a single employer;
- Giving the responsibility to the employer tends to lead to company specific, non-transferable skills and qualifications;
- Financial resources, implementation capability and commitment differ between companies which may foster inequality in training opportunities and results.

To overcome these problems, company-level training activities should be embedded in an industry-wide approach built around social partners and social dialogue, financed by dedicated schemes as outlined in point 1. Such an approach would also open up possibilities to integrate self-employed and casual workers into the process.

Social partners, employers and trade unions need to be at the core of the process of actually organising reskilling which builds on their involvement in vocational training activities in many countries. They are the closest to the workplace and have the most direct knowledge of what is needed. Social partners are thus in the best position to act with the required speed and

continuity – of course, with the support of other stakeholders, such as public authorities and training institutions.

4. Conclusion: the importance of social partnership

We can conclude that in the new world of work the concept of worker, employer and applicable working conditions becomes blurred and more complex than ever before. Our ambition should be to maintain an employment relationship “4.0” where those concepts are meaningful and allow workers to live and work in dignity. We do not want – in the extreme – to move to a global virtual labour market of day labourers – or perhaps more accurately, “minute” labourers. We do not want an employment relationship that resembles a digital version of the employment relationship “1.0” of the XIXth century or even earlier – one without any, or only feeble, workers’ rights.

Given that workers will need to operate in a fast-changing multi-employer and transnational environment, we need to reinforce the individual employment relationship in a stronger collective framework. This, firstly, means enforceable rules that provide a basic structure for the employment relationship, essentially determined by the country in which a worker is based. Secondly, and more importantly, social partners need to play an enhanced role in shaping the framework in the spirit of the principle of subsidiarity, both through sectoral collective bargaining at the national level, as well as through transnational social dialogue at the company and multi-company level.

If self-employed workers and similar atypical workers are treated as employees, they then fall under the relevant sectoral or national collective agreements that set working conditions collectively to be applied by employers. Similarly, as we argued in point 3, being the closest to the workplace, social partners are best placed to address changing skill requirements and changes to the world of work more generally.

Social dialogue, moreover, can link the different national frameworks for the employment relationship with an international one. This means that rules can be established that bind employers located outside a workers’ country. With the Bangladesh Accord on Fire and Building Safety, we have an example of a legally-binding agreement signed by multinational companies and global union federations with the objective to ensure the health and safety of garment workers in the country. Global agreements are a further tool. Their purpose is to set basic labour standards for all the workers a company either employs or engages through its supply and value chain. Key elements are the recognition of the right to organise and to be represented by a trade union along with the right to negotiate collectively. For the future, we should strive to build social dialogue structures in multinational companies or even at the global sectoral level that also provide for consultation with unions on company policies that impact multiple countries.

Given that workers will need to operate in a fast-changing multi-employer and transnational environment, we need to reinforce the individual employment relationship in a stronger collective framework.

Social partnership and social dialogue with its principles of human dignity, solidarity and subsidiarity are a proven tool to fill the gap between the employment relationships of today and tomorrow. Let us use them. We need a joint effort by governments, employers, trade unions and society, including churches, to reinforce them in the new world of work. The way forward can only be back to the future; it cannot be forward to the past.

THE INDUSTRY OF THE FUTURE, THE FUTURE OF WORK?

A *Caritas in Veritate* Foundation Report by

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For two decades, it has been fashionable to talk about the end of industry, indeed of a post-industrial society. Even in the late 1990s a great French industrialist spoke of his company as a fabless enterprise (this company has since died due to the lack of manufacturing capacity).

With the massive development of automation and robotisation, some people are announcing a brutal or even fatal reduction in industrial employment (“Beware, the robots are coming...”), exacerbating the fears of employees and trade unions.

With the advent of digital technology, many now oppose the old economic order and the new technologies as if they were before and after versions of the same problem.

All of this is fuelling a double fear among employees in industry: the reduction of staff due to digital technology, and a social downgrading linked to the potential risk to jobs or a possible demotion for not having been able to evolve in terms of competencies.

Faced with what appear to be threats to employees of this industrial sector, it is up to us, the business leaders, to show a way forward and, above all, to build a future for our employees.

But first, where are we really standing in the industry?

1. Industry: A world in perpetual evolution

Since its advent, the automobile industry has not stopped evolving: first by providing commodities such as steel and energy, then by designing and manufacturing objects such as automobiles and computers.

Today, the industry is evolving not only by designing and offering products, but also through the services associated with the use of those products. In addition, this same industry has created new trades that accompany the evolution of the markets. Thus, it is estimated that worldwide there are as many jobs in distribution, sales and automobile repair as in the production of vehicles. Similarly, the largest *Groupe Renault* plant in France is not a vehicle production and assembly plant, but a research and development

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centre, which alone employs around 10,000 people. No industry escapes this evolution of trades.

In contrast to the evolution described above, spread over two centuries, what is happening today is a triple disruption. In the automobile industry, we are witnessing a technological disruption, with the introduction of CASE vehicles (Connected, Autonomous, Shared and Service” and “Electric Drive”), a digital disruption, as well as a societal disruption as to the way cars are used.

Again, all industries undergo these disruptions, but what is new is the speed and the simultaneous nature of these changes.

Again, all industries undergo these disruptions, but what is new is the speed and the simultaneous nature of these changes (see also «The Challenges of Digitalisation on Jobs and Welfare» by P. Garonna and A. Pastor - page 189). In the industry, “transformation” needs time to ensure the quality of the product, the robustness of the processes and the upgrading of skills.

How do we meet these challenges today?

2. The industry of the future calls for a new leadership

Digital technology is profoundly transforming the use of the product by the consumer and impacting the entire supply chain of enterprises. It is a real challenge for our engineers, who will certainly be able to solve the technical problems of this transformation, but who must do so by paying particular attention not only to already well-known customers, but also by anticipating and integrating the evolution of usage by consumers. From this point of view, it is important to add consumers and end users to the list of stakeholders of our companies (clients, suppliers, bankers, employees).

More broadly, three topics deserve special attention if we want to succeed in the transformation of our companies:

- Preserving the added value of the company and integrating production and services more strongly through digital technology in order to focus on mastering relations with clients and end users who are increasingly becoming the real area of value creation;
- Extending and investing in the entire supply chain and its eco-system (university, research centre, etc.), allowing the sharing of the task of transformation, which can only be achieved through the practice of subsidiarity;
- Finally, and most importantly, training and developing our teams in terms of discernment, collective intelligence and competence.

These three major challenges will have little chance of success if we do not bring to the foreground a new leadership in the industry:

- A responsible leadership, able to promote strengthened governance and ethics necessary to master new technologies in their industrial deployment and marketing;
- A relational leadership, opening the enterprise to the understanding of the new world and able to create a partnership network of knowledge, research, learning, training, etc.;
- Last but not least, an inclusive leadership that allows all stakeholders, especially employees, to stay on track and ensure that everyone is “on board” in this hyper-industrial world.

More than managers, this transformation project, which is a path of hope, needs leaders who are also servants, serving the communities that make up the industrial world (servant leadership).

Only by doing this, can what was regarded as a dying industry again become a major factor of sustainable social integration, including at an international level, in the face of the weakening of other institutions.

This, I believe, was what Pope Francis called for in his Encyclical Letter *Laudato Si'*.

Translated by Clemencia Licorna Manzur, PhD and Rhodri P. Thomas, PhD

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SECTION TWO:
THE CHURCH AND LABOUR

THE HOLY SEE AND THE INTERNATIONAL LABOUR ORGANIZATION: COMMON PATHWAYS ON LABOUR

A *Caritas in Veritate* Foundation Report by

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Throughout the ages cultures, religions, politics and law have long affirmed the dual function of labour and supported its centrality in social life. This is especially true in our era characterised by globalisation and charged with economic pressures – from production to development – with profound implications in the area of human work.

Yet something has certainly changed in a world which was once founded on the presumption of production as a function of sustenance, social guarantees as expressions of fundamental human rights, the continuity of work experiences and the family dimension of work, to name a few. The globalisation of economic processes, both at the local and international level, has led to profound changes in the so-called “decision-making” sector of labour – whether political decisions or legislative acts – to such an extent that our current attitudes regarding work tend to subtract from the real dimension of labour which is a human reality beyond time and place.

It is difficult not to glimpse into all this a new social question from which an opportunity for collaboration and dialogue can emerge, but also a risk for conflict. We are reminded of the prophetic words of Pope Leo XIII at the end of the XIX century: “The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it - actually there is no question which has taken deeper hold on the public mind.”¹

Today’s profound transformations cannot be denied, from those that impact social policies influenced by market laws rather than those of the economy, to the urgent demand for the protection of rights and a changing definition of social roles and life expectations. All these aspects equally impact labour relationships which are increasingly transformed into a

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more temporary nature - which in some instances is precarious. While this phenomenon might be at least “manageable” in more developed countries, it takes on dramatic tones in those areas of the world overwhelmed by underdevelopment, in which labour, in the absence of preconditions for human dignity and decency of work, is another competing factor determining poverty.

In least developed countries, changing and uncertain labour conditions emerge first and foremost from the demands of access to work, demands for investment to create employment, to protect the worker and, more broadly, the whole social fabric. Even when we witness a rapid increase in production levels and an economic development that seems to overwhelm years of inertia and limitations, the true dimension of the social order is evaded. Attention to the person, the protagonist of the labour question, is almost forgotten. The result is an increase in the already existing inequalities that involve the so-called “developing countries” in different ways.

Financial activity allows for economic growth and acts as an intermediary ensuring the availability of resources and giving value to savings. However, the world of finance, more sophisticated than ever, can also convey a distorted use of resources. It can rapidly transfer wealth and guarantee to those who have greater access to wealth a reward of position, which is not only unproductive, but even capable of subtracting resources from the same real economy in an abnormal way. In fact, the uncontrolled development of financial activity that occurred in recent decades has not been connected with the real base of the economy, leading to what are known as “financial bubbles”, a vehicle for the crisis of employment, institutions and values. An example of this is given by the speculation carried out on agricultural products, listed in the Chicago Stock Exchange. From 2007 on, agricultural product values were linked to the pension funds of different categories of workers in the United States. There is the tendency, therefore, to keep the market value of commodities high so as to favour the return of funds. The effects are heavy on the population that needs food products, but that cannot purchase them given their high price.

This inversion of the order between means and goals has marginalised great masses of the world’s population, deprived them of decent labour, and left them “without possibilities, without any means of escape”: “It is no longer simply the phenomenon of exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; [...] The excluded are not the “exploited” but the outcast, the “leftovers.”²

It is in this context that the idea to add the adjective “ethical” to “finance” emerges into the mainstream. The semantic field of “ethical” comes from Greek *ethikos* (behaviour) and originates as a philosophical concept, for the assignment of a deontological *status* to each human behaviour (e.g. good or bad, constructive or destructive, positive or negative, etc.).

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The economic crisis, climate change, environmental and social issues all together have, over time, prompted the Catholic Church to reaffirm the urgency of restoring a natural social function to the economy and even more to the world of finance, both public and private. Finance, therefore, is no longer understood as an instrument exclusively designed to guarantee the personal maximisation of profits, but mainly aimed at a social use, as taught by the Catholic Church. It is the indispensable impulse of humanity to demand that waste be avoided, that resources be used fairly, that surplus destroyed to protect the price of the product is reused (through what is today called the “circular economy”), in order to create the right conditions for a more humane economy, one which diminishes the scandalous and ever-widening gap between rich and poor.

Hence, the concept of “ethical finance”, is understood as a set of principles and values that can inspire economic agents, both savers and investors, to not be exclusively concerned about individual self-interest, but to seek higher goals, aimed at the common good and safeguarding the natural rights of the weakest and most disadvantaged.

St. Thomas Aquinas, one of the most prominent intellectual personalities of the Middle Ages, taking up a concept presented by Aristotle in the *Nicomachean Ethics*, strongly warned against considering money as a means of creating wealth. This thesis, translated into the principle “*pecunia pecuniam non parit*” (money does not generate money) was the revival of the Gospel Teaching of giving without asking anything in return (Luke 6, 13), in other words: to give freely to those who need money so that money (finance) serves the real economy, the community, and is not considered an end in itself.

The Church continually seeks to offer the world “what it possesses as its own: a global vision of man and society,” as highlighted by Pope Paul VI.³ The Social Doctrine of the Catholic Church emphasises the social dimension of work. It clearly shows the limits of any approach that does not give due consideration to the person carrying out the work itself. Labour is “the essential key to the whole social question and is the condition not only for economic development but also for the cultural and moral development of persons, the family, society and the entire human race.”⁴ Work is a person’s ability to transform into reality his/her talents and to realise everyone’s vocation. Under this subjective component, work acquires dignity, because it draws on the ultimate meaning of the human condition.⁵

While this perspective has been at the heart of Catholic Social Teaching over the centuries, it was more developed during the last decades of the XIX century. When the Industrial Revolution marked a major turning point in the economic and human conditions of the time, social justice issues became a matter of major interest for the Catholic Church. Masses of poorly educated workers left the farms to find steady work in city factories. This new form of work often happened in dangerous, unregulated environments,

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where wealthy owners exploited workers. They lived with their families in inhumane conditions and men, women and children laboured for fourteen or more hours per day, earning pitiful wages. Long hours of work under hazardous conditions led to workers living with debilitating and painful health conditions. The repercussions of such exploitation had long-lasting physical and mental effects on people's lives and those of their families and communities.

Within this context, the Catholic Church plays a leading role in raising awareness on the social transformation of economics, and thus, of human lives. Before this era, Christians simply dealt with poverty under the umbrella of Christian charity. Few social laws were in place. However, facing the huge and prompt changes coming from the Industrial Revolution, Catholics gradually started to focus on the need of new institutional actions in order to ensure justice in the political and economic structures of liberalism. To this aim, the Catholic Church began to address the new circumstances through a combination of direct assistance – labour union associations, hospitals and schools – and the formulation of ethical principles for the improvement of norms to protect workers and their families. This social activity led to the development of an original body of teaching with the aim of understanding and addressing the emerging social problems. It is worth noting what Pope John Paul II highlighted – a hundred years later – namely that “the Church has something to say about specific human situations, both individual and communal, national and international”⁶. All the teachings on labour expounded by the Catholic Church in those years came from that principle: that the human person should always be at the centre of every political, economic, social and even individual decision.

As a watershed moment, on May 15, 1891, Pope Leo XIII issued the Encyclical Letter *Rerum Novarum*, one of the first Papal Encyclicals on social justice. He pleaded for social reform, for trade unions to ensure workers received a proper wage, and for governments to awaken to the promises and threats of the Industrial Revolution. The Encyclical Letter begins with the acknowledgement of the existence of the social question and a plea to address “the misery and wretchedness pressing so unjustly on the majority of the working class”⁷. Pope Leo XIII outlined that this situation had arisen from the new industrial age and was consequently different from anything previously encountered by the Church or society.

At the same time, during World War I, non-Marxist socialist unions took up the idea of creating international labour legislations. Considering the war's exploitation of workers in the industrialising nations of that time, the pioneering idea behind an International Labour Organization (ILO) was that universal and lasting peace could be established only if based on social justice. A number of international organisations such as the League of Nations and the Hague Peace Palace were founded to work toward peace, to prevent conflicts, and to advance economic justice. The establishment of

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these organisations was understood to be a crucial part of this international movement to secure peace and stability. Article 23 of the League of Nations Covenant included the “fair and humane conditions of labour for men, women, and children,” and envisioned the establishment of international organisations to realise this objective. With the signing of the Treaty of Versailles, the ILO was created with the International Labour Office as the permanent secretariat of the Organization. As a characteristic and unique feature of the new ILO, workers would be recognised as equal partners with employers, trade unions and governments, creating the so-called “tripartite organisation.”

Even though the Holy See was, at first, excluded from participation in the new organisation – because of the same bias that challenged its presence in the League of Nations – it followed with deep interest the work of the ILO. Albert Thomas, a prominent French Socialist appointed in 1919 as the first Director-General of the International Labour Office, was a game changer in the relationship between the Holy See and the ILO. He had long been fascinated by the great moral strength of the Catholic Church. Regarding *Rerum Novarum*, A. Thomas recognised the Encyclical as the source of “a great movement” that led Christians to focus their efforts and commitments on institutional reforms. In 1924, A. Thomas decided to meet Pope Pius XI in order to propose an official relationship between the ILO and the Holy See. As a first step, a French Jesuit, Father André Arnou, S.J., was designated as the person in charge of managing relations between the Holy See and the ILO and assuming the role of advisor to the Director-General. In 1926, he became the first official of the ILO charged with the management of the relationship with Catholic institutions, starting a hundred-year-old partnership between the Holy See and the International Labour Office.

This mutual and close relationship was recognised by the official visits to the ILO made by Pope Paul VI in 1969 and Pope John Paul II in 1982. It has always been rooted in the common priority of the Holy See and the ILO: upholding human dignity. As reiterated in the 1919 ILO Constitution, the values of human dignity, solidarity and social justice represent the core activities of the ILO. As a matter of fact, all the activities of the ILO stem from the idea first expressed in the 1944 Declaration of Philadelphia, in which the ILO reformulated its guiding principles and called on member States to develop policies and financial structures that would favour the “material development and spiritual progress” of each and every person.

As highlighted before, at the heart of the Catholic Social Teaching is the dignity of the human person: “No man may with impunity outrage that human dignity which God himself treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven.”⁸

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True dignity concerns all the components of the world of work, without exclusion: “The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth.”⁹ This reality is evident in the tripartite structure of the ILO that today finds a new implementation in the actions foreseen by the development cooperation strategies that require the participation of the different components: governments, civil society and the private sector.

With regard to workers’ conditions, the Social Doctrine of the Church teaches that wages should enable workers and their families to live above the poverty line and provide them with enough resources for food, lodging, rest and family responsibilities, including children’s education.¹⁰ Pope John Paul II stressed that work cannot be treated as a commodity, as a kind of merchandise or as an impersonal force.¹¹

This thought was also included in the social dimension of work stated in the Declaration of Philadelphia, where it was indicated that workers must stay together in order to achieve better conditions to accomplish their work: The opportunity for workers and employers to organise themselves actually is a cornerstone of the right to freedom of association. Another pillar established in the ILO Constitution is the so-called “social dialogue,” created to assist member States in establishing or strengthening legal frameworks, institutions and processes for tripartite functioning. Social dialogue is promoted among member States and regional groups as a means of consensus building, good governance, and economic and social development.

This idea was also promoted by Pope John XXIII in his Encyclical Letter *Mater et Magistra*, where he insists that people do not just work for themselves but also for others. This reality describes a positive reason for the development of economic and social rights and for reinforcing cooperation between States and organisations so that solidarity does not become limited by boundaries. According to the Social Doctrine of the Church, social justice does not represent a mere observance of the law. Instead, social justice must be the guide to help address the challenges raised by various social questions. It views globalisation as an opportunity. The structural dimension of social justice and its respective solutions straddles the social, political and economic domains.¹² The ILO with its Declaration for Social Justice for a Fair Globalisation (2008) responds to the mounting inequalities in the world. The measures and recommendations contained in this Declaration were intended to be used by decision-makers on the local, national and international levels to improve the lives and livelihoods of all. Catholic Social Teaching teaches that the best approach for incorporating the principles of justice in work is paying attention to the subjective dimension of work.¹³ The objective dimension changes drastically over time, with the

development of technology, industrial production, communication and trade. However, as Pope John Paul II observed, the human being is the subject of work and the purpose of all human action is to serve and nurture humanity.¹⁴

This brief historical and institutional analysis gives us the opportunity to look at both the ILO Constitution and also the Catholic Social Teaching of the Church – from Pope Leo XIII to Pope Francis – and to find an opportunity for a continued and positive dialogue. The reflections and the challenges for the human family looking at the future of work allow us to clarify that the sustainability of the global economy depends on overcoming the employment policy failures and rectifying those failures that led to the crisis. The policy complexities arising from these circumstances are undeniable, but one very clear conclusion can be drawn from them: work fulfils three basic human needs in our societies – the wish to develop capabilities, the need to interact with others and the need to earn one’s sustenance. As stated by Pope Francis, “work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values [and] relating to others.”¹⁵

A positive future of work will be the result of our common efforts to realise a common vision. In shaping this future, we should not forget that work is instrumental for the integral development of the human being. Worker rights come from the inherent dignity of the human person and reflect the priority of the subjective dimension of work over the objective dimension. All worker rights should be practiced in accordance not only with the common good, but also with the universal destination of goods and respect for private property, subsidiarity, participation and solidarity. Looking at the ambitious goals approved by the International Community in 2015, we find an explicit rejection “of the idea that there need to be inherent contradiction or tension between continued economic growth and decent work-centred development processes, on the one hand, and environmental sustainability on the other.”¹⁶

Labour is the result of an experience based on ethical values and principles and therefore of a political, legal and economic character. This makes it possible to grasp how essential it is to respect dignity in the lives of working people. Far from being an abstract concept, respect for human dignity in work allows everyone to realise his or her human aspirations in a particular context. Living worthily means the “human being comes before all”, an apparently rhetorical phrase and perhaps a clear violation of current ideas of “political correctness.”

It is the effort of the testimony of the works mentioned in the Social Teaching of the Church, which in order to be effective does not need to be separated from a previous step: the conversion of the heart. Both cornerstones, both essential realities yesterday and today, cannot be

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abandoned in front of the responsibilities, or the role of labour in the world. On the contrary, it is an incentive to improve it with the ultimate objective of harmonious growth, the good of the whole community, and even the good of individual companies, transnational enterprises and of society as a whole.

Recognising the centrality of the person means restoring dignity to work and production processes. It means putting the working person at the forefront before even the work he does. This responsibility is present even in moments of tension or open conflict between what is set as the finality of economic activity and the well-being of those who are its protagonists.

The daily struggle to attain this goal is a way to achieve concrete social justice, but it requires commitment, daily sacrifice and even suffering. It is not made of concessions, nor of aggression or struggles. It is fundamental to respect the principles - even those of the market - and to abandon the temptation of feeling immune from or above the rules, perhaps in the name of a greater presence on the market or results achieved.

This, for example, means that rights do not constitute a concession, but must be guaranteed and not contracted, since they are founded on the idea of common and equal dignity of each individual. This objective can be achieved if the world of labour - those who work in it and govern it - takes up its social responsibility, balancing the needs of efficiency, productivity, profitability or reduction of resources (human and economic) with a dimension ethically anchored to the deepest values of human existence.

As clearly noted by Pope Francis, when the focus is on profit alone, not only are the poor excluded, but our common home is degraded. Business must be transformed if it is to play a constructive role. This starts with bearing the true economic and social costs of using up shared environmental resources, which is a precondition for ethical behaviour. The future of work, then, must be understood in the context of sustainable development and of environmental responsibility, because, as evidence shows, “transition to an inclusive green economy can indeed act as a new engine for growth and a strong driver of decent work creation in developing, emerging and advanced economies.”¹⁷

Work has the capacity to give dignity to people or to destroy, to protect or deface nature, to lend or to omit the service due to our neighbour. The capacity of ennobling work for those who suffer unemployment and experience the anguish of the lack of earnings must be better understood and recognised. As Pope Francis stated, helping the poor or the unemployed with money is a “provisional solution in the face of pressing needs”; the greater goal, however, “should always be to allow them a dignified life through work.”¹⁸

In six key paragraphs (124-129) dedicated to “the need to protect employment,” the Encyclical Letter *Laudato Si'* outlines how decent and sustainable work is fundamental to how we care for our common home.

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Work acquires its true character when it is decent and sustainable for workers, employers, governments, communities and the environment. Pope Francis calls for business to unleash its creativity to invest in sustainable business practices. Therefore, work not only becomes the means for developing and expressing every individual's human dignity, but it also participates in the ongoing creative work of God. To quote Pope Francis: "we ourselves become the instrument used by God to bring out the potential which he himself inscribed in things"¹⁹. In this context, it is important to recall Pope Francis' repeated calls against the temptation to reduce costs by replacing workers with advanced technology. The replacement of workers by technology raises grave ethical challenges because it elevates economic efficiency and productivity over human dignity. In taking this path, "we end up working against ourselves." As he puts it, "to stop investing in people, in order to gain greater short-term financial gain, is bad business for society."

Pope Benedict XVI defined a Christian as "a heart that sees."²⁰ In work, economic validity will undoubtedly be a criterion, but not the only one. The Christian puts his heart into his work because Christ did so and commits himself to making this work a service to others, more so, because it is a participation in the Creator's action. Only if work is conceived as a service, if it puts man at the centre, if it is accomplished out of love for God and neighbour, can it open new horizons for the earthly and eternal happiness of the women and men of our time.

There is the real danger that, in the near future, our economies will be characterised by large numbers of unemployed persons and large inequalities that will fuel social unrest. It is up to us to invert this trend. The recognition of the centrality of the human person suggests that we invest more in people than in technology, because technology is ultimately the product of human intelligence and creativity. By investing in people, we will create a wealthier and more just society in which persons will find, by their work, their complete identity, the fulfilment of their aspirations and finally the efficacy of their talents.

NOTES

1. Pope Leo XIII, Encyclical Letter, *Rerum Novarum* (1891), paragraph 1
2. Pope Francis, Apostolic Exhortation *Evangelii Gaudium* (2013), 53: AAS 105 , 1042.
3. Pope Paul VI, Address to the United Nations General Assembly, 4 October 1965.
4. Compendium of the Social Doctrine of the Church, 269
5. *Ibid.* 270 et passim.
6. Pope John Paul II, Encyclical Letter, *Centesimus Annus* (1991), paragraph 5
7. Pope Leo XIII, Encyclical Letter, *Rerum Novarum* (1891), paragraph 3
8. Pope Leo XIII, Encyclical Letter, *Rerum Novarum* (1891), paragraph 40
9. *Ibid.* paragraph 19
10. Compendium of the Social Doctrine of the Church, paragraph 250
11. Pope John Paul II, Encyclical Letter, *Laborem Exercens* (1981), para. 7

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12. Compendium of the Social Doctrine of the Church, paragraph 201-202
13. *Ibid*, paragraph 270-271
14. Pope John Paul II, Encyclical Letter, *Laborem Exercens* (1981), paragraph 6
15. Pope Francis, Encyclical Letter, *Laudato Si'* (2015), paragraph 127.
16. G. Ryder, Work in a Changing Climate: The Green Initiative, Report of the ILO Director-General, doc. ILC.106/DG/I (2017) paragraph 33.
17. *Id*, par. 35
18. Pope Francis, Encyclical Letter, *Laudato Si'* (2015), paragraph 128
19. *Ibid*, paragraph 124
20. Pope Benedict XVI, Encyclical Letter *Deus Caritas Est*, 25 December 2005, n. 31.

CHURCH RELATED TEXTS ON LABOUR – WORK IN PROGRESS

A *Caritas in Veritate* Foundation Report by

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Christian Social Teaching is dynamic by definition because it has to keep up to date with the changing socio-economic context of daily life of humanity. Thus the methodological challenge facing Christian Social Teaching is to preserve the dialogue between the doctrinal component—deduced from the Revelation—and the practical component derived from real contemporary situations. In the terms of Pope Francis, this dialogue would be a discernment. It requires not only excellent theology but also the deepest possible knowledge and precise understanding of real situations, as well as a life animated by the Spirit of Christ. The ultimate *raison d'être* of Christian Social Teaching is to inspire the action of men and woman of good will actively aiming at transforming these real-life situations and contributing by doing so to the common good and the respect for human dignity. These two components—the doctrinal and the applied—are in constant dialogue and are cross-fertilising each other. This is why Christian Social Teaching always emerges at the juncture of work of theologians, of specialists and of Christians and their communities those with firsthand knowledge of reality. The Catholic Church carries this above-mentioned effort in a very structured way under the name of Catholic Social Teaching (CST).

The XXI century carries new challenges for the human family because of fundamental changes in the labour sector. This requires in-depth reconsideration of what – in present times - labour is and what it means for the economy, society, policy-making, individual and collective decision-makers and the human being in general. This is the reason why CST is trying to address these new challenges, which have been deeply analysed in the first section of this publication, such as, among others, youth disoccupation, and more precisely, youth unemployment, international migration, and the use of new technologies. It does this by using a double lens: on the one hand, the social science lens, and on the other hand the doctrinal approach rooted in faith, with the objective to propose a coherent reading and identify avenues for transformative actions by people of good will. This is why CST is always a “work in progress”.

As an example, in front of the risk of a wave of automatisisation (in developing countries) and digitalisation (in developed countries) that could eradicate thousands of jobs, the Church reminds firmly the centrality of every human person requires that we prioritise people over technology, because the latter is a product of human action. The core message is that technology, but more broadly the economic activity, has to be put at the service of the common good.

The Compendium of the Social Doctrine of the Church states that “work represents a fundamental dimension of human existence as participation not only in the act of creation but also in the act of redemption.”¹ This theological definition is the core of the CST message on work. Every person who contributes to creation (its continuation, transformation, and preservation) or to redemption already accomplished once for all in Christ (and to be fully realised in each and every human being) is doing work. Such actions imply efforts, and in most cases, also intentions, joys and sufferings, consolations, and desolations. In other words, from a CST perspective, humans work not only when they are formally, legally, or economically “at work,” but also every time they do something that contributes to creation or redemption. With such an agenda, CST embraces much more of human life than what social sciences—specifically economics—define as work.

This extensive definition of work derived from a theological perspective is only covered partly in the subsequent selection of Church documents which focus mainly on paid, also because of historic reasons.

Modern CST was born in times of the Industrial Revolution to address the “new things” (*Rerum Novarum* is the title of the first CST document of modern times) of the mid-XIX century, specifically the mounting confrontation between labour and capital around the so-called “social question,” in French, more explicitly, “*la question ouvrière*”. Thanks to the appropriate actions of many people of good will, frontal conflict between labour and capital has been avoided and the tension has been domesticated under the heading and institutional mechanisms for the management of “industrial relations.” Indeed, until the last decades of the XX century, according to the mainstream view, the future of work was expected to be the extension of a classic employment contract to all across the globe. Naturally, this view appears clearly as the socio-economic background of the Encyclical Letter *Laborem Exercens* (1983).

At that time, however, what Jean Fourastié once called “*les Trente Glorieuses*” were over. English literature refers to the same period (1945-1974) as the “Golden Years of Capitalism”. However, the oil crises of the 70s, has progressively put an end to the period of full employment in the Organisation for Economic Co-operation and Development (OECD) countries, to economic growth and to rising standards of living. In the late 1970s, Western economies started to give a growing importance to financial techniques and financial logic in the organisation of economic

life. This resulted in greater flexibility and focus on short-term efficiency gains rather than long-term planning. Only recently, the three decades between the mid-1970s and 2007 – the year of financial crisis – have been called “the thirty years of financial euphoria”.

Fragmentation of the classical labour landscape is the key characteristic of the last 30 years. Also, the intellectual framework needed time to adapt to these “new things,” which the Compendium of the Social Doctrine of the Church outlines as trends for the future.² Nowadays, the Church takes stock of these changes and addresses some of the issues related to non-traditional forms of work, such as entrepreneurship and business development (Compendium of the Social Doctrine of the Church³, *Sollicitudo Rei Socialis* (1987), and *Centesimus Annus* (1991)). This emphasis on the relation between human dignity and economic initiative in the field of enterprise creation comes in CST as a response to the real-life blossoming of micro-enterprises in consequence of fragmentation, digitalisation and subsequent rescaling of traditional industrial mega-enterprises.

This being said, if we keep in mind the CST core definition of work as any activity contributing to creation or redemption, much remains to be covered and addressed by CST despite the fact that, in *Laborem Exercens*, Pope John-Paul II has shown that any work has two complementary and simultaneous aspects: the objective one and the subjective one. The objective one relates to the activity preformed seen through the lens of its effects on the real world. The objective dimension of work related to creation is visible in the realm of physical and socio-economic reality. *Laudato Si'* provides new insights into the objective dimension of work, making explicit that the care and safeguarding of the environment is part of creative activity. As stated by Pope Francis “as Christians, we are also called to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet”.⁴

The subjective dimension of work is related to the internal transformation that the working person is undergoing while working. Those who are fully spiritually committed to make their work contribute to the common good are granted with the fullness of subjective dimension, which belongs on the road to redemption.

It follows from this that as the subjective dimension of work relates to the disposition of the heart, it is potentially present in any human activity. However, CST still predominantly addresses situations where work in economic sense takes place, i.e. where its objective dimension is visible. Three aspects of contemporary “new things” suggest that this perspective is possibly too narrow and should – in the future – be extended.

First—the “shadow work.” This concept encompasses all the activities required from the worker to perform work and to be able to transform the

wage into his subsistence. Shadow work covers commuting time, purchasing time, and the like. These activities absorb an important proportion of time and effort of workers. They are not directly remunerated—and could even have negative environmental effects—but are the necessary complements of paid work. Firsthand experience in urban environments shows that this shadow work takes rising portion of daily time. It is worth debating if CST should acknowledge that these activities carry also an objective dimension.

The second is the work—and its importance for society and the economy—that is performed within the family economy (e.g., caring, educating, maintaining, expanding premises, voluntary work) which are outside of the so-called “labour market.” This work which amounts – at macro level - to many more hours than the paid work has been largely neglected by both sociologists and economists and is also left outside of what CST sees as being the objective dimension of work. This work takes place in a genuinely relational, non-monetary, and inter-generational context. In most cases, it generates a wide spectrum of positive human externalities, as in care and in education. The importance of these activities from a societal perspective should not be underestimated.

The third issue is the productive activity in rural areas of the developing world which, from a statistical perspective, prevails in many of the poorest countries. The level of living depends heavily on market prices for agricultural commodities and, in open markets, on competition from industrial agriculture. Many of these commodities are transformed by complex global value chains before ending up on the shelves of supermarkets. In consequence, the primary growers receive only a tiny fraction of the total bill paid by the end consumer. Pressure on small growers mounts, as prices do not allow families to survive. Migration to cities is the direct consequence of such price trends. While the objective dimension of work is undoubtedly present, the employment relation is ambiguous. Here, what CST calls in other contexts “indirect employers” are anonymous world commodity markets. The role of such “faceless systems” in structuring the objective dimension of work should in the not-too-distant future be addressed by CST, not only in its doctrinal component but also in its applied one.

CST is developing a dynamic response, echoing the “new things.” The documents reproduced here are thus to be seen as steps in a permanent “work in progress” of those who tirelessly observe the ever-changing condition of life of humanity and aspire to pave the way for the upcoming Civilisation of Love.

NOTES

1. The Compendium of the Social Doctrine of the Church, paragraph 263
2. *Ibid.*, paragraph 331 ff; published in 2004
3. *Ibid.*, paragraph 336-337
4. Pope Francis (2015), Encyclical Letter *Laudato Si'*, paragraph 18

**COLLECTION
OF RECENT DOCUMENTS
FROM THE CHURCH'S
ENGAGEMENT ON LABOUR**

CATECHISM OF THE CATHOLIC CHURCH

(Selected Excerpts)

2427. Human work proceeds directly from persons created in the image of God and called to prolong the work of creation by subduing the earth, both with and for one another. [209] Hence work is a duty: "If anyone will not work, let him not eat." [210] Work honors the Creator's gifts and the talents received from him. It can also be redemptive. By enduring the hardship of work [211] in union with Jesus, the carpenter of Nazareth and the one crucified on Calvary, man collaborates in a certain fashion with the Son of God in his redemptive work. He shows himself to be a disciple of Christ by carrying the cross, daily, in the work he is called to accomplish. [212] Work can be a means of sanctification and a way of animating earthly realities with the Spirit of Christ.

2428. In work, the person exercises and fulfills in part the potential inscribed in his nature. The primordial value of labour stems from man himself, its author and its beneficiary. Work is for man, not man for work. [213] Everyone should be able to draw from work the means of providing for his life and that of his family, and of serving the human community.

[...]

2432 Those responsible for business enterprises are responsible to society for the economic and ecological effects of their operations. [217] They have an obligation to consider the good of persons and not only the increase of profits. Profits are necessary, however. They make possible the investments that ensure the future of a business and they guarantee employment.

2433. Access to employment and to professions must be open to all without unjust discrimination: men and women, healthy and disabled, natives and immigrants. [218] For its part society should, according to circumstances, help citizens find work and employment [219].

2434. A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice [220]. In determining fair pay both the needs and the

contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good." [221] Agreement between the parties is not sufficient to justify morally the amount to be received in wages.

NOTES

[209] Gen 1:28; GS 34; CA 31.

[210] 2 Thess 3:10; Cf. 1 Thess 4:11.

[211] Gen 3:14-19.

[212] LE 27.

[213] LE 6.

[217] CA 37.

[218] LE 19 22-23.

[219] CA 48.

[220] Lev 19:13; Deut 24:14-15; Jas 5:4

[221] GS 67, 2.

COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH

(Selected Excerpts)

287. Work is a fundamental right and a good for mankind, [619] a useful good, worthy of man because it is an appropriate way for him to give expression to and enhance his human dignity. The Church teaches the value of work not only because it is always something that belongs to the person but also because of its nature as something necessary.[620] Work is needed to form and maintain a family,[621] to have a right to property,[622] to contribute to the common good of the human family. [623] In considering the moral implications that the question of work has for social life, the Church cannot fail to indicate unemployment as a real social disaster,[624] above all with regard to the younger generations.

288. Work is a good belonging to all people and must be made available to all who are capable of engaging in it. Full employment therefore remains a mandatory objective for every economic system oriented towards justice and the common good. A society in which the right to work is thwarted or systematically denied, and in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace.[625] An important role and, consequently, a particular and grave responsibility in this area falls to indirect employers,[626] that is, those subjects persons or institutions of various types in a position to direct, at the national or international level, policies concerning labour and the economy.

[...]

294. Work is a foundation for the formation of family life, which is a natural right and something that man is called to.[633] It ensures a means of subsistence and serves as a guarantee for raising children.[634] Family and work, so closely interdependent in the experience of the vast majority of people, deserve finally to be considered in a more realistic light, with an attention that seeks to understand them together, without the limits of a strictly private conception of the family or a strictly economic view of work. In this regard, it is necessary that businesses, professional organisations,

labour unions and the State promote policies that, from an employment point of view, do not penalize but rather support the family nucleus. In fact, family life and work mutually affect one another in different ways. Travelling great distances to the workplace, working two jobs, physical and psychological fatigue all reduce the time devoted to the family. [635] Situations of unemployment have material and spiritual repercussions on families, just as tensions and family crises have negative influences on attitudes and productivity in the area of work.

295. The feminine genius is needed in all expressions in the life of society, therefore the presence of women in the workplace must also be guaranteed. The first indispensable step in this direction is the concrete possibility of access to professional formation. The recognition and defence of women's rights in the context of work generally depend on the organization of work, which must take into account the dignity and vocation of women, whose "true advancement ... requires that labour should be structured in such a way that women do not have to pay for their advancement by abandoning what is specific to them. [636] This issue is the measure of the quality of society and its effective defence of women's right to work. The persistence of many forms of discrimination offensive to the dignity and vocation of women in the area of work is due to a long series of conditioning that penalizes women, who have seen their prerogatives misrepresented and themselves "relegated to the margins of society and even reduced to servitude [637] These difficulties, unfortunately, have not been overcome, as is demonstrated wherever there are situations that demoralize women, making them objects of a very real exploitation. An urgent need to recognise effectively the rights of women in the workplace is seen especially under the aspects of pay, insurance and social security [638].

296. Child labour, in its intolerable forms, constitutes a kind of violence that is less obvious than others but it is not for this reason any less terrible. [639] This is a violence that, beyond all political, economic and legal implications, remains essentially a moral problem. Pope Leo XIII issued the warning: in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For, just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties and render any true education impossible [640] After more than a hundred years, the blight of child labour has not yet been overcome. Even with the knowledge that, at least for now, in certain countries the contribution made by child labour to family income and the national economy is indispensable, and that in any event certain forms of part-time work can prove beneficial for children themselves, the Church's social doctrine condemns the increase in the exploitation of children in

the workplace in conditions of veritable slavery. [641] This exploitation represents a serious violation of human dignity, with which every person, no matter how small or how seemingly unimportant in utilitarian terms, [642] is endowed.

297. Immigration can be a resource for development rather than an obstacle to it. In the modern world, where there are still grave inequalities between rich countries and poor countries, and where advances in communications quickly reduce distances, the immigration of people looking for a better life is on the increase. These people come from less privileged areas of the earth and their arrival in developed countries is often perceived as a threat to the high levels of well-being achieved thanks to decades of economic growth. In most cases, however, immigrants fill a labour need which would otherwise remain unfilled in sectors and territories where the local workforce is insufficient or unwilling to engage in the work in question.

298. Institutions in host countries must keep careful watch to prevent the spread of the temptation to exploit foreign labourers, denying them the same rights enjoyed by nationals, rights that are to be guaranteed to all without discrimination. Regulating immigration according to criteria of equity and balance [643] is one of the indispensable conditions for ensuring that immigrants are integrated into society with the guarantees required by recognition of their human dignity. Immigrants are to be received as persons and helped, together with their families, to become a part of societal life [644] In this context, the right of reuniting families should be respected and promoted. [645] At the same time, conditions that foster increased work opportunities in people's place of origin are to be promoted as much as possible. [646]

[...]

301. The rights of workers, like all other rights, are based on the nature of the human person and on his transcendent dignity. The Church's social Magisterium has seen fit to list some of these rights, in the hope that they will be recognised in juridical systems: the right to a just wage; [651] the right to rest; [652] the right to a working environment and to manufacturing processes which are not harmful to the workers' physical health or to their moral integrity; [653] the right that one's personality in the workplace should be safeguarded without suffering any affront to one's conscience or personal dignity; [654] the right to appropriate subsidies that are necessary for the subsistence of unemployed workers and their families; [655] the right to a pension and to insurance for old age, sickness, and in case of work-related accidents; [656] the right to social security connected with maternity; [657] the right to assemble and form associations.[658] These

rights are often infringed, as is confirmed by the sad fact of workers who are underpaid and without protection or adequate representation. It often happens that work conditions for men, women and children, especially in developing countries, are so inhumane that they are an offence to their dignity and compromise their health.

302. Remuneration is the most important means for achieving justice in work relationships. [659] The just wage is the legitimate fruit of work [660]. They commit grave injustice who refuse to pay a just wage or who do not give it in due time and in proportion to the work done (cf. Lv 19:13; Dt 24:14-15; Jas 5:4). A salary is the instrument that permits the labourer to gain access to the goods of the earth. Remuneration for labour is to be such that man may be furnished the means to cultivate worthily his own material, social, cultural, and spiritual life and that of his dependents, in view of the function and productiveness of each one, the conditions of the factory or workshop, and the common good.[661] The simple agreement between employee and employer with regard to the amount of pay to be received is not sufficient for the agreed-upon salary to qualify as a just wage, because a just wage must not be below the level of subsistence[662] of the worker: natural justice precedes and is above the freedom of the contract.

NOTES

1. [619] Second Vatican Ecumenical Council, Pastoral Constitution, *Gaudium et Spes*, 26: AAS 58 (1966), 1046-1047; Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 9, 18: AAS 73 (1981), 598-600, 622-625; Pope John Paul II, Address to the Pontifical Academy of Social Sciences (25 April 1997), 3: *L'Osservatore Romano*, English edition, 14 May 1997, p. 5; Pope John Paul II, Message for the 1999 World Day of Peace, 8: AAS 91 (1999), 382-383.
2. [620] Pope Leo XIII, Encyclical Letter, *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 128.
3. [621] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 10: AAS 73 (1981), 600-602.
4. [622] Pope Leo XIII, Encyclical Letter, *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 103; Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 14: AAS 73 (1981), 612-616; Pope John Paul II, Encyclical Letter, *Centesimus Annus*, 31: AAS 83 (1991), 831-832.
5. [623] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 16: AAS 73 (1981), 618-620.
6. [624] *Ibid.* 18: AAS 73 (1981), 623.
7. [625] Pope John Paul II, Encyclical Letter, *Centesimus Annus*, 43: AAS 83 (1991), 848; Catechism of the Catholic Church, 2433.
8. [626] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 17: AAS 73 (1981), 620-622.
9. [627] Catechism of the Catholic Church, 2436.
10. [628] Second Vatican Ecumenical Council, Pastoral Constitution, *Gaudium et Spes*, 66: AAS 58 (1966), 1087-1088.
11. [629] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 12: AAS 73 (1981), 605-608.

12. [633] *Ibid.*, 10: AAS 73 (1981), 600.
13. [634] *Ibid.*, 10: AAS 73 (1981), 600-602; Pope John Paul II, Apostolic Exhortation, *Familiaris Consortio*, 23: AAS 74 (1982), 107-109.
14. [635] Holy See, Charter of the Rights of the Family, art. 10, Vatican Polyglot Press, Vatican City 1983, p. 13-14.
15. [636] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 19: AAS 73 (1981), 628.
16. [637] Pope John Paul II, Letter to Women, 3: AAS 87 (1995), 804.
17. [638] Pope John Paul II, Apostolic Exhortation, *Familiaris Consortio*, 24: AAS 74 (1982), 109-110.
18. [639] Pope John Paul II, Message for the 1996 World Day of Peace, 5: AAS 88 (1996), 106-107.
19. [640] Pope Leo XIII, Encyclical Letter, *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 129.
20. [641] Pope John Paul II, Message for the 1998 World Day of Peace, 6: AAS 90 (1998), 153.
21. [642] Pope John Paul II, Message to the Secretary-General of the United Nations on the occasion of the World Summit for Children (22 September 1990): AAS 83 (1991), 360.
22. [643] Pope John Paul II, Message for the 2001 World Day of Peace, 13: AAS 91 (2001), 241; Pontifical Council "Cor Unum" - Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Refugees: a Challenge to Solidarity, 6: Libreria Editrice Vaticana, Vatican City 1992, p. 10.
23. [644] Catechism of the Catholic Church, 2241.
24. [645] Holy See, Charter of the Rights of the Family, art. 12, Vatican Polyglot Press, Vatican City 1983, p. 14; Pope John Paul II, Apostolic Exhortation, *Familiaris Consortio*, 77: AAS 74 (1982), 175-178.
25. [646] Second Vatican Ecumenical Council, Pastoral Constitution, *Gaudium et Spes*, 66: AAS 58 (1966), 1087-1088; Pope John Paul II, Message for the 1993 World Day of Peace, 3: AAS 85 (1993), 431-433.
26. [651] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 19: AAS 73 (1981), 625-629.
27. [652] *Ibid.*
28. [653] *Ibid.*, 19: AAS 73 (1981), 629.
29. [654] Pope John Paul II, Encyclical Letter, *Centesimus Annus*, 15: AAS 83 (1991), 812.
30. [655] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 18: AAS 73 (1981), 622-625.
31. [656] *Ibid.*, 19: AAS 73 (1981), 625-629.
32. [657] *Ibid.*
33. [658] Pope Leo XIII, Encyclical Letter, *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 135; Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*: AAS 23 (1931), 186; Pope Pius XII, Encyclical Letter, *Sertum Laetitiae*: AAS 31 (1939), 643; Pope John XXIII, Encyclical Letter, *Pacem in Terris*: AAS 55 (1963), 262-263; Second Vatican Ecumenical Council, Pastoral Constitution, *Gaudium et Spes*, 68: AAS 58 (1966), 1089-1090; Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 20: AAS 73 (1981), 629-632; Pope John Paul II, Encyclical Letter, *Centesimus Annus*, 7: AAS 83 (1991), 801-802.
34. [659] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 19: AAS 73 (1981), 625-629.
35. [660] Catechism of the Catholic Church, 2434; Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*: AAS 23 (1931), 198-202: "The Just Wage" is the title of Chapter Four (nos. 65-76) of Part Two.

36. [661] Second Vatican Ecumenical Council, Pastoral Constitution, *Gaudium et Spes*, 67: AAS58 (1966), 1088-1089.
37. [662] Pope Leo XIII, Encyclical Letter, *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 131.

ENCYCLICAL LETTER RERUM NOVARUM

POPE LEO XIII

15 May 1891

(Selected Excerpts)

8. The fact that God has given the earth for the use and enjoyment of the whole human race can in no way be a bar to the owning of private property. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it was assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is not one who does not sustain life from what the land produces. Those who do not possess the soil contribute their labour; hence, it may truly be said that all human subsistence is derived either from labour on one's own land, or from some toil, some calling, which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.

[...]

21. But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which religion rests as on its foundation - that, when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or are lacking in them-so far as eternal happiness is concerned - it makes no difference; the only important thing is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains

and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follows in the blood-stained footprints of his Saviour. "If we suffer with Him, we shall also reign with Him."⁽⁷⁾ Christ's labours and sufferings, accepted of His own free will, have marvellously sweetened all suffering and all labour.

NOTES

1. [7]. 2 Tim. 2:12.

ENCYCLICAL LETTER MATER ET MAGISTRA

POPE JOHN XXIII

15 May 1961

(Selected Excerpts)

18. They concern first of all the question of work, which must be regarded not merely as a commodity, but as a specifically human activity. In the majority of cases a man's work is his sole means of livelihood. Its remuneration, therefore, cannot be made to depend on the state of the market. It must be determined by the laws of justice and equity. Any other procedure would be a clear violation of justice, even supposing the contract of work to have been freely entered into by both parties.

[...]

21. It is furthermore the duty of the State to ensure that terms of employment are regulated in accordance with justice and equity, and to safeguard the human dignity of workers by making sure that they are not required to work in an environment which may prove harmful to their material and spiritual interests. It was for this reason that the Leonine encyclical enunciated those general principles of rightness and equity which have been assimilated into the social legislation of many a modern State, and which, as Pope Pius XI declared in the encyclical *Quadragesimo Anno*, [8] have made no small contribution to the rise and development of that new branch of jurisprudence called labour law.

[...]

44. On the subject of work, Pius XII repeated the teaching of the Leonine encyclical, maintaining that a man's work is at once his duty and his right. It is for individuals, therefore, to regulate their mutual relations where their work is concerned. If they cannot do so, or will not do so, then, and only then, does "it fall back on the State to intervene in the division and distribution of work, and this must be according to the form and measure that the common good properly understood demands." [21]

[...]

68. We are filled with an overwhelming sadness when We contemplate the sorry spectacle of millions of workers in many lands and entire continents

condemned through the inadequacy of their wages to live with their families in utterly sub-human conditions. This is probably due to the fact that the process of industrialization in these countries is only in its initial stages, or is still not sufficiently developed.

[...]

70. In economically developed countries, relatively unimportant services, and services of doubtful value, frequently carry a disproportionately high rate of remuneration, while the diligent and profitable work of whole classes of honest, hard-working men gets scant reward. Their rate of pay is quite inadequate to meet the basic needs of life. It in no way corresponds to the contribution they make to the good of the community, to the profits of the company for which they work, and to the general national economy.

71. We therefore consider it Our duty to reaffirm that the remuneration of work is not something that can be left to the laws of the marketplace; nor should it be a decision left to the will of the more powerful. It must be determined in accordance with justice and equity; which means that workers must be paid a wage which allows them to live a truly human life and to fulfil their family obligations in a worthy manner. Other factors too enter into the assessment of a just wage: namely, the effective contribution which each individual makes to the economic effort, the financial state of the company for which he works, the requirements of the general good of the particular country—having regard especially to the repercussions on the overall employment of the working force in the country as a whole—and finally the requirements of the common good of the universal family of nations of every kind, both large and small.

[...]

79. What are these demands? On the national level they include: employment of the greatest possible number of workers; care lest privileged classes arise, even among the workers; maintenance of equilibrium between wages and prices; the need to make goods and services accessible to the greatest number; elimination, or at least the restriction, of inequalities in the various branches of the economy—that is, between agriculture, industry and services; creation of a proper balance between economic expansion and the development of social services, especially through the activity of public authorities; the best possible adjustment of the means of production to the progress of science and technology; seeing to it that the benefits which make possible a more human way of life will be available not merely to the present generation but to the coming generations as well.

[...]

107. And this is as it should be. Work, which is the immediate expression of a human personality, must always be rated higher than the possession of external goods which of their very nature are merely instrumental. This view of work is certainly an indication of an advance that has been made in our civilization.

NOTES

1. (8) Cf. AAS 23 (1931) 185
2. [21] Cf. AAS 33 (1941) p. 201.

ENCYCLICAL LETTER PACEM IN TERRIS

POPE JOHN XXIII

11 April 1963

(Selected Excerpts)

11. But first We must speak of man's rights. Man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary social services. In consequence, he has the right to be looked after in the event of ill health; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood.

[...]

19. The conditions in which a man works form a necessary corollary to these rights. They must not be such as to weaken his physical or moral fibre, or militate against the proper development of adolescents to manhood. Women must be accorded such conditions of work as are consistent with their needs and responsibilities as wives and mothers.

20. A further consequence of man's personal dignity is his right to engage in economic activities suited to his degree of responsibility. (16) The worker is likewise entitled to a wage that is determined in accordance with the precepts of justice. This needs stressing. The amount a worker receives must be sufficient, in proportion to available funds, to allow him and his family a standard of living consistent with human dignity. Pope Pius XII expressed it in these terms: "Nature imposes work upon man as a duty, and man has the corresponding natural right to demand that the work he does shall provide him with the means of livelihood for himself and his children. Such is nature's categorical imperative for the preservation of man."(17)

[...]

64. The government is also required to show no less energy and efficiency in the matter of providing opportunities for suitable employment, graded to the capacity of the workers. It must make sure that working men are paid a just and equitable wage, and are allowed a sense of responsibility in the industrial concerns for which they work. It must facilitate the formation of

intermediate groups, so that the social life of the people may become more fruitful and less constrained. And finally, it must ensure that everyone has the means and opportunity of sharing as far as possible in cultural benefits.

NOTES

1. [16] Pope John XXIII's Encyclical Letter, *Mater et Magistra*, AAS 53 (1961) 422.
2. [17] Pope Pius XII's broadcast message, Pentecost, June 1, 1941, AAS 33 (1941) 201.

ENCYCLICAL LETTER POPULORUM PROGRESSIO

POPE PAUL VI

26 March 1967

(Selected Excerpts)

27. The concept of work can turn into an exaggerated mystique. Yet, for all that, it is something willed and approved by God. Fashioned in the image of his Creator, “man must cooperate with Him in completing the work of creation and engraving on the earth the spiritual imprint which he himself has received.” (25) God gave man intelligence, sensitivity and the power of thought—tools with which to finish and perfect the work He began. Every worker is, to some extent, a creator—be he artist, craftsman, executive, labourer or farmer. Bent over a material that resists his efforts, the worker leaves his imprint on it, at the same time developing his own powers of persistence, inventiveness and concentration. Further, when work is done in common—when hope, hardship, ambition and joy are shared—it brings together and firmly unites the wills, minds and hearts of men. In its accomplishment, men find themselves to be brothers. (29)

28. Work, too, has a double edge. Since it promises money, pleasure and power, it stirs up selfishness in some and incites other to revolt. On the other hand, it also fosters a professional outlook, a sense of duty, and love of neighbor. Even though it is now being organised more scientifically and efficiently, it still can threaten man’s dignity and enslave him; for work is human only if it results from man’s use of intellect and free will. Our predecessor John XXIII stressed the urgent need of restoring dignity to the worker and making him a real partner in the common task: “Every effort must be made to ensure that the enterprise is indeed a true human community, concerned about the needs, the activities and the standing of each of its members.” (30)

NOTES

1. [27] for example, Colin Clark, *The Conditions of Economic Progress*, 3rd ed., New York: St. Martin’s Press (1960), 3-6.
2. [28] Letter to the 51st Social Week at Lyon, in *Le travail et les travailleurs dans la société contemporaine*, Lyon: Chronique sociale (1965), 6.
3. [29] for example, M. D. Chenu, O.P., *Pour une théologie du travail*, Paris: Editions du Seuil (1955) [Eng. tr. *The Theology of Work*, Dublin: Gill, 1963].
4. [30] Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 423 [cf. TPS VII, 312].

ENCYCLICAL LETTER LABOREM EXERCENS

POPE JOHN PAUL II

14 September 1981

(Selected Excerpts)

9. Remaining within the context of man as the subject of work, it is now appropriate to touch upon, at least in a summary way, certain problems that *more closely define the dignity of human work*, in that they make it possible to characterise more fully its specific moral value. In doing this we must always keep in mind the biblical calling to «subdue the earth»¹⁴ in which is expressed the will of the Creator that work should enable man to achieve that «dominion» in the visible world that is proper to him. God's fundamental and original intention with regard to man, whom he created in his image and after his likeness¹⁵ was not withdrawn or cancelled out even when man, having broken the original covenant with God, heard the words: «In the sweat of your face you shall eat bread»¹⁶. These words refer to *the sometimes heavy toil* that from then onwards has accompanied human work; but they do not alter the fact that work is the means whereby man *achieves that «dominion»* which is proper to him over the visible world, by «subjecting» the earth. Toil is something that is universally known, for it is universally experienced. It is familiar to those doing physical work under sometimes exceptionally labourious conditions. It is familiar not only to agricultural workers, who spend long days working the land, which sometimes «bears thorns and thistles»¹⁷, but also to those who work in mines and quarries, to steel-workers at their blast-furnaces, to those who work in builders' yards and in construction work, often in danger of injury or death. It is likewise familiar to those at an intellectual workbench; to scientists; to those who bear the burden of grave responsibility for decisions that will have a vast impact on society. It is familiar to doctors and nurses, who spend days and nights at their patients' bedside. It is familiar to women, who, sometimes without proper recognition on the part of society and even of their own families, bear the daily burden and responsibility for their homes and the upbringing of their children. It is *familiar to all workers* and, since work is a universal calling, it is familiar to everyone. And yet, in spite of all this toil-perhaps, in a sense, because of it-work is a good thing for man. Even though it bears the mark of a *bonum arduum*, in the terminology of Saint Thomas¹⁸ this does not take away the fact that, as such, it is a good thing for man. It is not only good in the sense that it is useful or something to enjoy; it is also good as being something worthy, that is to say, something that corresponds to man's dignity, that expresses this dignity and increases

it. If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. Work is a good thing for man—a good thing for his humanity—because through work man *not only transforms nature*, adapting it to his own needs, but he also *achieves fulfilment* as a human being and indeed, in a sense, becomes «more a human being». Without this consideration it is impossible to understand the meaning of the virtue of industriousness, and more particularly it is impossible to understand why industriousness should be a virtue: for virtue, as a moral habit, is something whereby man becomes good as man¹⁹. This fact in no way alters our justifiable anxiety that in work, whereby *matter* gains in *nobility*, *man* himself should not experience a *lowering* of his own dignity²⁰. Again, it is well known that it is possible to use work in various ways *against man*, that it is possible to punish man with the system of forced labour in concentration camps, that work can be made into a means for oppressing man, and that in various ways it is possible to exploit human labour, that is to say the worker. All this pleads in favour of the moral obligation to link industriousness as a virtue with *the social order of work*, which will enable man to become, in work, «more a human being» and not be degraded by it not only because of the wearing out of his physical strength (which, at least up to a certain point, is inevitable), but especially through damage to the dignity and subjectivity that are proper to him.

[...]

12. The structure of the present-day situation is deeply marked by many conflicts caused by man, and the technological means produced by human work play a primary role in it. We should also consider here the prospect of worldwide catastrophe in the case of a nuclear war, which would have almost unimaginable possibilities of destruction. In view of this situation we must first of all recall a principle that has always been taught by the Church: *the principle of the priority of labour over capital*. This principle directly concerns the process of production: in this process labour is always a primary *efficient cause*, while capital, the whole collection of means of production, remains a mere *instrument* or instrumental cause. This principle is an evident truth that emerges from the whole of man's historical experience. When we read in the first chapter of the Bible that man is to subdue the earth, we know that these words refer to all the resources contained in the visible world and placed at man's disposal. However, these resources *can serve man only through work*. From the beginning there is also linked with work the question of ownership, for the only means that man has for causing the resources hidden in nature to serve himself and others is his work. And to be able through his work to make these resources bear fruit, man takes over ownership of small parts of the various riches of nature: those beneath the ground, those in the sea, on land, or in space. He takes all these things over

by making them his workbench. He takes them over through work and for work. The same principle applies in the successive phases of this process, in which *the first phase* always remains the relationship of man with *the resources and riches of nature*. The whole of the effort to acquire knowledge with the aim of discovering these riches and specifying the various ways in which they can be used by man and for man teaches us that everything that comes from man throughout the whole process of economic production, whether labour or the whole collection of means of production and the technology connected with these means (meaning the capability to use them in work), presupposes these riches and resources of the visible world, riches and resources *that man finds* and does not create. In a sense man finds them already prepared, ready for him to discover them and to use them correctly in the productive process. In every phase of the development of his work man comes up against the leading role of *the gift made* by «nature», that is to say, in the final analysis, by *the Creator*. At the beginning of man's work is the mystery of creation. This affirmation, already indicated as my starting point, is the guiding thread of this document, and will be further developed in the last part of these reflections. Further consideration of this question should confirm our conviction of *the priority of human labour over* what in the course of time we have grown accustomed to calling *capital*. Since the concept of capital includes not only the natural resources placed at man's disposal but also the whole collection of means by which man appropriates natural resources and transforms them in accordance with his needs (and thus in a sense humanizes them), it must immediately be noted that *all these means are the result of the historical heritage of human labour*. All the means of production, from the most primitive to the ultramodern ones-it is man that has gradually developed them: man's experience and intellect. In this way there have appeared not only the simplest instruments for cultivating the earth but also, through adequate progress in science and technology, the more modern and complex ones: machines, factories, laboratories, and computers. Thus *everything that is at the service of work*, everything that in the present state of technology constitutes its ever more highly perfected «instrument», is *the result of work*. This gigantic and powerful instrument-the whole collection of means of production that in a sense are considered synonymous with «capital»- is the result of work and bears the signs of human labour. At the present stage of technological advance, when man, who is the subject of work, wishes to make use of this collection of modern instruments, the means of production, he must first assimilate cognitively the result of the work of the people who invented those instruments, who planned them, built them and perfected them, and who continue to do so. *Capacity for work*-that is to say, for sharing efficiently in the modern production process-demands greater and greater *preparation* and, before all else, proper *training*. Obviously, it remains clear that every human being sharing in the production process, even if he or she is only doing the kind

of work for which no special training or qualifications are required, is the real efficient subject in this production process, while the whole collection of instruments, no matter how perfect they may be in themselves, are only a mere instrument subordinate to human labour. This truth, which is part of the abiding heritage of the Church's teaching, must always be emphasised with reference to the question of the labour system and with regard to the whole socioeconomic system. We must emphasise and give prominence to the primacy of man in the production process, *the primacy of man over things*. Everything contained in the concept of capital in the strict sense is only a collection of things. Man, as the subject of work, and independently of the work that he does-man alone is a person.

NOTES

1. [14] Cf. *Gen* 1:28.
2. [15] Cf. *Gen* 1:26-27.
3. [16] *Gen* 3:19.
4. [17] *Heb* 6:8; cf. *Gen* 3:18.
5. [18] *Summa Th.* I-II, q. 40, a. 1, c.; I-II, q. 34, a. 2, ad 1.
6. [19] *Summa Th.* I-II, q. 40, a. 1, c.; I-II, q. 34, a. 2, ad 1.
7. [20] Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*: AAS 23 (1931), pp. 221-222.

ENCYCLICAL LETTER CENTESIMUS ANNUS

POPE JOHN PAUL II

1 May 1991

(Selected Excerpts)

6. With the intention of shedding light on the *conflict* which had arisen between capital and labour, Pope Leo XIII affirmed the fundamental rights of workers. Indeed, the key to reading the Encyclical is *the dignity of the worker* as such, and, for the same reason, the *dignity of work*, which is defined as follows: "to exert oneself for the sake of procuring what is necessary for the various purposes of life, and first of all for self-preservation".¹² The Pope describes work as "personal, inasmuch as the energy expended is bound up with the personality and is the exclusive property of him who acts, and, furthermore, was given to him for his advantage".¹³ Work thus belongs to the vocation of every person; indeed, man expresses and fulfils himself by working. At the same time, work has a "social" dimension through its intimate relationship not only to the family, but also to the common good, since "it may truly be said that it is only by the labour of working-men that States grow rich".¹⁴ These are themes that I have taken up and developed in my Encyclical *Laborem Exercens*.¹⁵

[...]

34. In Third World contexts, certain objectives stated by *Rerum novarum* remain valid, and, in some cases, still constitute a goal yet to be reached, if man's work and his very being are not to be reduced to the level of a mere commodity. These objectives include a sufficient wage for the support of the family, social insurance for old age and unemployment, and adequate protection for the conditions of employment.

35. Here we find a wide range of *opportunities for commitment and effort* in the name of justice on the part of trade unions and other workers' organisations. These defend workers' rights and protect their interests as persons, while fulfilling a vital cultural role, so as to enable workers to participate more fully and honourably in the life of their nation and to assist them along the path of development. In this sense, it is right to speak of a struggle against an economic system, if the latter is understood as a method of upholding the absolute predominance of capital, the possession of the means of production and of the land, in contrast to the free and personal nature of human work[73]. In the struggle against such a system,

what is being proposed as an alternative is not the socialist system, which in fact turns out to be State capitalism, but rather *a society of free work, of enterprise and of participation*. Such a society is not directed against the market, but demands that the market be appropriately controlled by the forces of society and by the State, so as to guarantee that the basic needs of the whole of society are satisfied.

NOTES

1. [12] *Ibid.: loc. cit.*, 130; cf. also 114f.
2. [13] *Ibid.: loc. cit.*, 130.
3. [14]. *Ibid.: loc. cit.*, 123.
4. [15] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 1, 2, 6: *loc. cit.*, 578-583; 589-592.
5. [73] *Ibid.* 7: *loc. cit.*, 592-594.

LETTER TO WOMEN

POPE JOHN PAUL II

29 June 1995

(Selected Excerpts)

2. Thank you, women who work! You are present and active in every area of life-social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of "mystery, to the establishment of economic and political structures ever more worthy of humanity.

[...]

9. Progress usually tends to be measured according to the criteria of science and technology. Nor from this point of view has the contribution of women been negligible. Even so, this is not the only measure of progress, nor in fact is it the principal one. Much more important is the social and ethical dimension, which deals with human relations and spiritual values. In this area, which often develops in an inconspicuous way beginning with the daily relationships between people, especially within the family, society certainly owes much to the "genius of women".

STATEMENT AT THE 92ND SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER
OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER
INTERNATIONAL ORGANIZATIONS IN GENEVA

8 June 2004

The task of building a society which respects the human person and its work gives priority to the human ordering of social relationships over technical progress, necessary as the latter is. Such concern runs through the preparation documents of this 92nd International Labour Conference, especially the Report of the Director-General who carefully highlights achievements and shortcomings as well as the strategic areas of future involvement demanded by the changing conditions of the world's economy. In his call for a rediscovery of the meaning and value of work, Pope John Paul II has extended an invitation "to address the economic and social imbalances in the world of work by re-establishing the right hierarchy of values, giving priority to the dignity of working men and women and to their freedom, responsibility and participation... (and) to redress situations of injustice by safeguarding each people's culture and different models of development."¹ Looking at the future, the projection that by the year 2015 there will be 3 billion people under the age of 25 makes the challenge of employment creation an issue already for now. The search for full employment is not only a legitimate preoccupation but an ethical commitment involving owners and management, financial institutions, the organization of trade, and workers. A joint effort has been the approach and the trademark of the ILO through its social dialogue of governments, employers and workers representatives, a model that pioneered a method of society-building that has a fruitful proven track. The resulting economic system has a better chance to preserve the priority of work over capital and of the common good over private interest. Jobs creation is the main road to personal and national development. The human person becomes the best capital with his/her creativity, knowledge, relationships, spirituality. Working persons enrich society and foster ways of peace. Besides, the promotion of jobs in the poorer countries is also in the interest of the richer ones. If we take the case, for example, of agriculture, the readjustment and elimination of subsidies in developed countries will allow the employment of thousands, the growth of trade, the improvement of the national economy, in countries where agriculture is still the predominant way of life. As a consequence, the quality of life of

everyone will benefit and forced displacement and international migration will no longer be an unavoidable necessity for survival. Besides, as noted in the Director-General's Report, conflicts disrupt the achievements of set goals of development. But at the root of many conflicts is the lack of work and of a minimum earning capacity to escape poverty and live in dignity with one's family. The interconnectedness of economic variables and actors on the global scene has been underlined in the important conclusions of The World Commission on the Social Dimension of Globalisation. The Commission supports the ILO's strategic objectives and these, in turn, serve as a base for decent work. In this way, securing employment, with social protection, with adequate standards and rights at work, in a constructive tripartite social dialogue opened to other and new forces of civil society, recognises that work is an expression of each person's dignity and identity and that it goes far beyond any quantitative measurable economic value. It seems appropriate to emphasise that by preserving the priority of the person, globalisation too becomes fair as it avoids leaving behind vulnerable groups, women and children in particular, migrant workers, seafarers and others categories of workers, and less developed populations. An important step in this direction has been the rapid entering into force of the Worst Forms of Child Labour Convention. Allow me, Mr. President, to refer again to the social doctrine of the Church as presented by Pope John Paul II: "A society depends on the basic relations that people cultivate with one another in ever widening circles – from the family to other intermediary social groups, to civil society as a whole and to the national community. States in turn have no choice but to enter into relations with one another. The present reality of global interdependence makes it easier to appreciate the common destiny of the entire human family, and makes all thoughtful people increasingly appreciate the virtue of solidarity."² Work that allows people to live a decent lifestyle requires today a concerted commitment to provide workers with sufficient education and training so they may have the skills needed to confront successfully the information revolution and the increasingly knowledge-based economy. Initiatives in this sense will protect them from poverty and social exclusion. Enhancing human capacity applies also to developing countries if they have to play their rightful role in world trade with the production of quality products. As Pope John Paul II has noted: "It is not just a question of giving one's surplus to those in need, but of 'helping entire peoples presently excluded or marginalised to enter into the sphere of economic and human development. For this to happen...it requires above all a change of lifestyles, of models of production and consumption, and of the established structures of power which today govern societies."³ In conclusion, Mr. President, the just participation of all, individuals and states, in the building up of the future must lead to their fair share in the benefits resulting from decent work for all in the human family.

NOTES

1. [1] Pope John Paul II, Homily for the Jubilee of Workers, 1 May 2000.
2. [2] Pope John Paul II, Message for World Day of Peace, 1 January 2001, n. 17
3. [3] Pope John Paul II, Encyclical Letter, *Centesimus Annus*, 58

STATEMENT AT THE 93RD SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER
OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER
INTERNATIONAL ORGANIZATIONS IN GENEVA

7 June 2005

Mr. President,

The future that challenges and confronts the international community and individual countries is marked by an increasing awareness that only together we can make progress and find the right path toward a truly human life. The rapid pace of change may give rise to doubt and to the temptation of isolation and momentarily derail the move forward. But the process of globalisation continues: making it inclusive and removing the obstacles that obstructs its beneficial impact for all is the commitment that emerges from this 93rd International Labour Conference. Clearly the spirit of solidarity and of enterprise that flows from the unique tripartite collaboration of states, workers and employers shows a model of interdependence that can enrich other international organisations in this moment of search for reforms devoted to a more effective service to the whole human family.

The road towards a decent work for a decent life in a world where the globalisation of solidarity is an active agenda starts indeed with young women and men and the promotion of their employment.

There is a sense of urgency to find a response to the fact that globally less than half of the youth available for work had jobs in 2004 and that an estimated 59 million young people aged 15 to 18 years are in hazardous forms of work. Already John Paul II had asked during his visit to the ILO in 1982: can we tolerate a situation in which many young people may find themselves without any prospect of one day getting a job and which, at the very least, could leave them with lifelong scars?¹. In developing countries, lack of innovative technologies makes it difficult to translate research findings into productive initiatives. The priority to be given to education and formation, especially in a knowledge-based economy, is evident. At the same time, youth unemployment should be contextualized and the whole economic structure of developing countries needs to be sustained in its evolution and enabled to compete fairly in the world market.

Decent jobs for young people have a critical pay off. Their creativity supported by an adequate technical culture and a sound sense of responsibility can make up for their limited experience and even open additional jobs through the micro-enterprises they may launch with the granting of appropriate credit. The communities, where young people are

not employed, lose hope. The creative energy of the young, not channeled toward productive goals, is dispersed and wasted. In fact, the risk is unfortunately real that lack of jobs and employment opportunities push the young into the destructive underworld of drugs, violence, criminal activities and even terrorism. Speaking on May 1, 2005, to many workers attending his first Sunday audience, the new Holy Father Benedict XVI underlined how solidarity, justice and peace should be "the pillars on which to build the unity of the human family". He called on workers to witness in contemporary society the "Gospel of work". "I hope," he added, "that work will be available, especially for young people, and that working conditions may be ever more respectful of the dignity of the human person."

The creation of decent work for all in a sustainable world has been a long-standing common base for a fruitful dialogue between the ILO and the social doctrine of the Church. It is the dignity of every human person that requires access to work in condition of personal security, health, fair remuneration, a safe environment. Work is a right and the expression of human dignity. My Delegation, therefore, sees unemployment as a "real social disaster" and supports international organisations, employers, labour unions and governments to join forces, strengthen juridical norms of protection, promote the implementation of existing conventions. In such convergence of forces, it is particularly significant to recall that the last official audience scheduled by the late Pope John Paul II, whose official visit to ILO and masterful encyclical on human work, *Laborem Exercens*, remain a lasting contribution, had been for the ILO Director-General. And much appreciated has been the presence of the Director-General at the funeral of John Paul II and at the inauguration of Benedict XVI's ministry. There is a shared vision that work is the motor for development and poverty elimination, for unlocking the hidden resources of nature, for personal and professional fulfillment and family support, for social participation in the wellbeing of society.

As a popular saying goes, "Think globally, act locally," fundamental principles and strategic objectives need to be enfolded in the daily existence of people to make a difference. In the word of the Director-General's Report, a common effort is demanded "to maintain and increase this advocacy of a decent work perspective in economic and social policies locally, nationally and internationally," and to implement decent work country programmes so as to move in this positive direction. However, a more determined outreach to the most vulnerable categories of workers is called for. Coherent action against forced labour, at the national level and in a collaborative mode with the international community can eradicate this most *indecent* work which should have no place in the modern world. The estimates provided for the first time at this Conference are their own commentary: Today, at least 12.3 million people are victims of forced labour worldwide. Of these, 9.8 million are exploited by private agents, including more than 2.4 million

in forced labour as a result of human trafficking, a 32-billion-dollar global business. Another 2.5 million are forced to work by the State or by rebel military groups². Obviously, the human person is treated as an instrument of production, his or her freedom and dignity violated, the rights that flow from work stifled. When work is isolated from the broader context of human rights, the worst forms of exploitation take over.

An important sign of the continued dynamism of the ILO is its persevering commitment to focus on forced labour as well as on all segments of the world of work that are most emarginated. The workers of the sea have not been forgotten. For fishermen, a much-needed instrument that holds the potential for improving the life of 90% of these most forgotten people, is the convention hopefully to be approved and opened for ratification at this Conference. It is difficult, and therefore a greater achievement, to produce a convention that will take into consideration in a balanced way very different situations that go from the small fisher that fishes with a net from his wooden boat for sustenance to the commercial fishing vessels some so sophisticated to be a processing factory on the waves of the sea. Fishing is a complex and also dangerous profession with high occupational accidents, deaths and injuries. The proposed convention: "Work in the fishing sector", and its Recommendations, can make all kind of professional fishing safer and a decent workplace.

For the first time, an integrated approach and framework is proposed for the protection of workers against injuries and sickness related to their work. The combination of norms, clear lines of responsibility and mechanism for compliance should strengthen prevention and increase the wellbeing of workers and their productivity. It is a dramatic realisation to read that fatal and non-fatal accidents are estimated at 270 million and that some 160 million workers suffer from work-related diseases³. An instrument dealing with renewed commitment with occupational safety and health seems really timely and opportune.

Mr. President, new questions and problems are always arising as the economy, technological advances and the globalised organization of society evolve.

Work remains central in building up the future. But protagonist of his work is the human person and safeguarding his dignity and centrality in all new realities is the best guarantee for a more just and peaceful world.

NOTES

1. [1] Pope John Paul II, Address to the International Labour Organization, 15 June 1982, n.12
2. [2] International Labour Office, A global alliance against forced labour, Report I (B) International Labour Conference, 93rd Session 2005, p. 10

3. [3] International Labour Organization, Promotional framework for occupational safety and health, 93rd Session 2005, p.3

STATEMENT AT THE 95TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER
OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER
INTERNATIONAL ORGANIZATIONS IN GENEVA

8 June 2006

The International Community has committed itself in a solemn way to promote "full and productive employment and decent work for all, including for women and young people"¹. The strategic role of work in combating poverty and the quality of work, within its social context, bear directly on the dignity of the human person even before they serve as indispensable tools of development. The Delegation of the Holy See notices with satisfaction that decent work, not only as a notion, but as a strategic agenda, is now at the forefront of any discussion on eradicating poverty and that a convergence of efforts is underway for its implementation. The task, however, is far off from reaching its target. The liberalisation of finance and trade and the ongoing process of globalisation have produced much wealth, but plenty of evidence shows growing disparities among and within countries in reaping the benefits of this increased wealth. If the measure of decent work is adopted, it becomes clear that too many people remain excluded from enjoying it because they are indecently exploited or are altogether out of work. People not sufficiently qualified to board the globalisation train or whose capacity and talents are utilised to propel forward the global economy without their sharing in the accruing benefits, are in the tens of millions: undocumented migrants working in agriculture, in manufacturing, in domestic service; women in textile industry working in unhealthy conditions and with miserable salaries; workers labelled by their race, cast or religion that are relegated to the marginal jobs of society without a chance for upward mobility; exploited workers in export processing zones and all over the world, workers being paid less and less who must work more and more to earn a decent salary. A case can be made, it has been observed, that inequality and poverty are the overriding moral issue of the XXIst century. Thus, a globalisation that fosters economic growth without equity blocks access to decent work and calls into question the current functioning of the international structures created to facilitate the flow of ideas, capital, technology, goods and people for the common good.

The importance of work is evident above all in the formation of a person's humanity. Not consumption, but the capacity to create new things, situations, expressions, marks the vitality of a person, her/his self-expression.

The personal imprint given through work brings about satisfaction and the will to grow, to give and contribute in a positive way to social coexistence. If work is lacking or is indecent, it is the person that is stifled and pushed into a crisis and a person in crisis is easily tempted by anti-social and destructive behaviour. From the primacy of the ethical value of human labour follows «a logical sequence of priorities: of the person over work, of work over capital, of the universal destination of goods over the exclusive right to private ownership of the means of production»², in a word, of the human being over enterprises, increased stock market value, material possessions. The changed perspective that decent work for all entails, calls for a renewed emphasis on the dignity of every person and on common good by placing them at the centre of all labour activities and policies.

Mr. President, the initiatives of solidarity undertaken to promote the implementation of the Decent Work Agenda at the local level are effective forms of cooperation that give credibility to this Agenda. In past decades, the ILO has developed a rich body of labour standards; they remain the main road through which the international community can achieve a progressive improvement of the quality of work and of the rights of workers. At the same time, this unique dimension of ILO requires today a convergence of efforts with other international agencies and a coherence of plans and actions so that the complexity of the economy and social relations may not frustrate or delay the global goal of decent work.

Two steps taken in this context add an encouraging dimension to the concrete implementation of decent work objectives. The first concerns the 1999 Worst Forms of Children Labour Convention (n.182) and the recent good news that for the first time the number of children bound to work in the world has been reduced by 11% between 2000 and 2004 passing from 248 to 218 millions. The prospect that children may be taken out of agricultural work or quarrying, that they may not be trafficked for forced prostitution, that they may be able to go to school and grow up with hope, should redouble the determination of governments, employers, unions, the civil society to aim at a total elimination of child labour. The second step regards the hopefully soon to be adopted Convention and Recommendation on a Framework for Occupational Safety and Health. A safe and healthy working environment is an integral component of decent work, especially if we keep in mind that 270 million work accidents are registered every year and 160 million people suffer of illnesses related to work and accidents and illnesses causing the death of about 5000 workers daily³. The patient development of labour standards, when the political will and the collaboration of all segments of society are present, becomes an effective tool that gives results and changes the world of work for the better.

Mr. President,

In conclusion, the fast-evolving process of globalisation impacts directly on the organisation of production and of work and continues to demand adaptation and imagination to sustain decent work. But work will be really decent if, as Pope Benedict XVI has reminded workers on the occasion of last May 1st, the human person «is subject and protagonist of work.» In fact, work is of primary importance for any woman and man's «fulfilment and the development of society, and this is why it is necessary that it always be organised and developed in full respect of human dignity and at the service of the common good»⁴.

NOTES

1. [1] United Nations General Assembly, Resolution 60/1 : 2005 World Summit Outcome, n. 47.
2. [2] Pope John Paul II, Encyclical Letter, *Laborem Exercens*; The Human person and work, Rome, 1981, nn. 12-20.
3. [3] Bureau international du Travail. Conférence internationale du Travail, 93 session, 2005. Rapport IV (I) Cadre promotionnel pour la sécurité et la santé au travail, p.1.
4. [4] Pope Benedict XVI's Homily of March 19 in *L'Osservatore Romano*. March 20-21, 2006, p.7.

STATEMENT AT THE HIGH-LEVEL SEGMENT OF THE UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER INTERNATIONAL ORGANIZATIONS IN GENEVA

5 July 2006

Mr. President,

1. The goal of equitable development regularly pursued by the Economic and Social Council (ECOSOC) has taken a new and timely turn in the present session. ECOSOC focuses on a theme that is both timely and strategic: “Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development.” The Delegation of the Holy See fully endorses this agenda that highlights the central place of the human person, the value of human work and that points out the way to overcome chronic poverty and marginality. Decent work, in fact, entails a quality of life that goes beyond production: it is a dimension of the person himself, who gives work its highest value.

People looking and hoping for a job, who find themselves out of work, are at an all-time high with the consequent serious risk that the fight against poverty and the achievement of the Millennium Development Goals will be frustrated and that this frustration may provoke disorderly behaviour and, surely, a less secure world. Already in 1967 Pope Paul VI had stated: “Development is the new name of peace.”¹

It may be now the occasion to ask why much direct financial assistance and technology exchange have not been as effective as planned and to reconsider the relationship between development and the broader goals of international cooperation.

2. If individuals and the different groups and associations which make up society take on a primary responsibility in the economy in a healthy subsidiarity, this local involvement can propel the economy forward. At the grass root level it is the creation of new jobs that puts the economy in motion. Active participation in work unclench the creative capacities and energies of each person within the specific moment and level of development of a country. Step by step poverty is reduced, emigration becomes an option instead of a necessity, social standards begin to develop, people are lifted out of a vicious circle of misery and indecent conditions of life. It becomes clear that “the primary basis of the value of work is the human person as such”².

To obtain this goal for societies in the grip of unemployment, assistance for capacity building will have to be adapted to the level of development of each country. In this way, a waste of resources will be avoided. Donors will see their solidarity fruitful for the receiving countries and, in the long run, also for themselves. In our present interconnectedness, to the necessity of preparing products for the global market corresponds the responsibility to help the people of the least developed societies to have the training and the know-how that allow them a fair chance to compete. A realistic partnership gives priority to the choices based on local possibilities of labour-intensive economic initiatives managed with honesty and responsible competence and leading out of a stifling *status quo*. Such a job creating approach prevents the unintended effect of some official development assistance that ends up by enriching a small group of corporations or small group of persons who then incline to block democratization and even to tolerate corruption.

3. When the process of transformation of society takes hold, decent work contributes another important dimension, that of a sense of future that is hopeful and that gives the possibility to recover personal protagonism and self-respect, and that favours a more integrated social structure. In fact the family can be supported, children are not forced to work and instead can accede to education, the values of organization and participation are learned. On this base, work serves as a major element in the self-fulfilment of each woman and man.

4. The way forward, then, appears to be the political acceptance of conditions that allow for local labour-intensive employment and this creation of jobs fights poverty and sets in motion social change. In the context of today's globalisation, however, while wealth increases, the gap between rich and poor persists. A convergence or coherence among international actors in the economic and development arena can multiply the results in job creation, and this implies a better coordination of financial investment policies, of agricultural reforms and access to markets, of good governance. A progressive elimination of external debt will then result as a consequence of this strategy.

If the Doha trade round negotiations fail to conclude with some positive agreements, the world's poor and hungry will pay most of the price and the chance for their growth, their development and for decent work will vanish for a long time. The courage and political imagination to make the needed compromises can lead instead to a renewal of common action and show a concrete commitment to the elimination of global poverty which is still a scandal and a threat to peace and security.

At this juncture in history when the international family of nations wants to promote "better standards of life in larger freedoms", special interests of agencies and of countries should give away to the opportunity of a coherent action for the common good, for a fair share by all in trade, in decision-making, and in the benefits of development.

5. Work and development call for a change in focus and priorities so that the enabling environment of peace, dialogue, respect of subsidiarity and participation may allow for the growth of decent work and ultimately the development of every person. The proposed 'Decade for Full and Productive Employment and Decent Work for All' could serve as a period of reflection and action on these priorities. The rules of the economy and trade, the technical progress we daily witness, the political engagement for a just international order: all these are components of an enabling environment geared to safeguard the dignity and creativity of every human person and ensure a future of justice and peace for the entire human family.

NOTES

1. *Populorum Progressio*
2. John Paul II, *Laborem Exercens*, 6

STATEMENT AT THE 96TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER
OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER
INTERNATIONAL ORGANIZATIONS IN GENEVA

13 June 2007

Mr President,

1. Even today, the pursuit of social justice remains a most challenging ideal and an operational task for the International Labour Organization (ILO) as it continues to develop up-to-date standards and to influence policy in the world of work within the evolving global economy. In this regard, the Delegation of the Holy See acknowledges shared objectives with the ILO. It fully supports the combined action of workers, employers and governments to make decent work for sustainable development a collective goal within the international community as well as a priority in national programmes. Much of the restlessness and many of the conflicts that torment our society are rooted in the lack of jobs, in employment which lacks decent work conditions or living wages, and in unjust economic relations. The timely agenda of this Conference rightly addresses old and new forms of discrimination, social protection, the new context of work and its impact on individual workers and their families, and related themes. In fact, work, enterprise and the global arena of financial investments, trade and production should be rooted in a creative, cooperative, and rule-based effort at the service of the human person, of every man and woman, and of their equal dignity and rights. It is the human dimension of work that needs to be valued and protected; moreover, an enabling environment must be created so that personal talents are invested for the common good.

2. In recent years changes have been brought about in the fields of economy, technology and communications that have transformed the face of work and the conditions of the labour market, at times in dramatic ways. Obviously, the international system is evolving under the weight of an ageing population in some regions, of outsourcing, of the gap between needed skills and an educational system still incapable of preparing people with skills to meet such demands, of the search for balance between fair policy space and an effective multilateralism, of the demand for greater flexibility and mobility. One emerging tendency appears to favour more individualistic relations between enterprise and employees. These latter would protect their own rights on the base of their skills and entrepreneurial ability. These

developments may be calling on us to re-think current forms of solidarity. Although workers may no longer find themselves in physical proximity with each other, solidarity remains crucial and indispensable if founded on our common humanity that links all types of work. In turn, "through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfilment as a human being and indeed, in a sense, becomes "more a human being" [1]. In a way, the world of labour has overturned the old practice: now work tends to take precedence over capital and real wealth is found in the knowledge, in the human and relational capacities of workers, in their creativity and ability to confront new situations. At the same time, even in the face of such new approaches to work, exploitation is possible in the form of over-work, excessive flexibility and stiff competition that make family life and personal growth impossible.

3. The new globalised context of work makes it evident that a person working with and for other persons progressively reaches out to the whole human family. Through his work a person is opened to an increasingly universal dimension and, in this way, can «humanize» globalisation and thus, by keeping the human person at the centre of this process, can provide an ethical measure against its negative aspects. Therefore, the universalization of labour standards should not be considered a burden on trade agreements but rather a concrete support for the human rights of workers and a condition for more equitable competition on the global level. At the same time this universalization will not leave workers and their families only at the «mercy» of economic forces beyond the control of national policies. The mechanisms needed to implement such an approach can vary from special international funds for the protection of workers to a normative, incremental application of standards and, in this way, can promote and carry on the historical achievement of organised labour. As the world is confronted with a globalisation that increases wealth but is not equitable in its distribution, social goals cannot be left out of the picture. A policy of convergence between social and economic policies seems better suited to stimulate the creation of new employment opportunities and advance decent work, both of which still elude too many people.

4. The urgent necessity of creating new jobs is rightly recognised as the first means to prevent discrimination and poverty. With an estimated 195 million men and women unable to find work last year and with 1.4 billion people holding jobs that did not pay enough to lift them above the \$2 a day poverty line, the responsibility of the international community and of governments is put to the test to ensure both an enabling economic environment and the availability of decent work. The Second Global Report on Discrimination under the follow-up to the ILO Declaration on Fundamental Principles and Rights at Work rightly highlights some categories of workers that deserve special attention in the new market circumstances: women still remaining without equal pay for equal work

and in need of fairness in career advancement; people with disabilities; the tens of millions of migrants, a major component of productivity in the global economy; young and old workers; people living with HIV and AIDS; working parents searching for better measures to reconcile responsibilities to both work and family; the masses of rural poor without practically any safety net; children forced too early into the labour market.

5. Within this somewhat sombre picture, the proposal of a Convention and Recommendation Concerning Work in the Fishing Sector represents a sign of major progress. It is estimated that some 40 million people worldwide work in the fishing industry; 1.5 million of these are industrial or deep-sea fishers, while the rest are traditional coastal fishers. The harsh reality of the work environment for fishers, their confined space in the fishing vessels and their vulnerability; their long working hours causing excessive fatigue that can result in serious occupational accidents; the exploitation of children in deep-sea diving who are exposed to injuries and death; and the excessive long periods away from the family; these and similar other considerations have prompted careful negotiations that hopefully will now be brought to conclusion with an additional instrument of protection. In fact, the proposed Convention and Recommendation can also provide the basis for the elimination of abuse and discrimination inflicted on industrial fishers through the illegal, unreported and unregulated fishing on distant water vessels within the system of open registry. Inter-related issues of justice, safety and health demand a concerted response to the legitimate claim by fishers that their rights be protected and that their quality of life be advanced. Solidarity cannot extend, of course, to permit over-fishing or to causing damage to ocean life. Such solidarity should instead help fishers and countries that, due to lack of resources, sell their fishing rights to richer countries with evident threat to the survival of small and coastal fishers and consequent destruction of the fish habitat.

Mr President,

6. The instruments of protection become the expression of solidarity at a global level, especially for the large number of people without work or without decent work. A simpler lifestyle and a more equitable sharing of the resources of the planet are needed. The Holy Father Benedict XVI has recently remarked: «It is not possible to continue using the wealth of the poorest countries with impunity, without them also being able to participate in world growth» [2]. The new horizon of the social question is now the world because the human person is at its centre as protagonist of an integral development, which is the new name of peace. Through the adoption of Decent Work as a development paradigm for the multilateral system, locally adapted and implemented in Decent Work Country Programmes, workers, employers and governments, acting together, can give concrete form to this vision for a better future.

Thank you, Mr President.

NOTES

1. John Paul II, *Laborem Exercens*, 9
2. Address to new Ambassadors, June 1, 2007

STATEMENT AT THE HIGH-LEVEL SEGMENT OF THE UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER INTERNATIONAL ORGANIZATIONS IN GENEVA

4 July 2007

The continued effort to address the plight of people trapped in poverty and to search for new ways and means to free them from its destructive consequences remains essential if the international community wants to achieve truly integral human development. The Delegation of the Holy See believes that the question of poverty “should be given the highest attention and priority, for the sake of poor and rich countries alike”.¹ The process of globalisation has brought us to a new historical moment in the evolution of the economy. The world-wide impact of communication technology and the instant dissemination of information pre-socialize the poor, the young in particular, to expectations of a more decent and humane life-style, to which they are entitled. When such anticipations are frustrated, society faces a risk of violent reactions and peace is endangered for all.

Wealth has increased in recent decades lifting millions of persons out of extreme poverty as a result of the opening of markets, of scientific and technological progress, and the circulation of capital. Life expectancy has improved on every continent, literacy rate has increased, and also democracy is now more widespread than it was thirty years ago. Regrettably evidence shows the persistence of areas of poverty in different geographical regions and among segments of population within countries. In the fight against poverty the fact cannot be ignored that, instead of declining, the number of people living on less than 2 dollars a day grew to 1.37 billion and an estimated 854 million people world-wide are undernourished. In several regions of Africa and Asia, life expectancy is almost half of that in rich countries and illiteracy reaches high levels. Thus attainment of the Millennium Development Goals remains an urgent task. Based on current trends, it appears that most developing countries will fail to meet the majority of these goals by 2015. The reaffirmed partnership in the search for and in the action to achieve greater equity requires the political will to reexamine in depth the reasons why developing countries are facing such difficulties with meeting these goals.

Poverty elimination demands an integration between the mechanisms that produce wealth and the mechanisms for the distribution of its benefits at the international, regional and national levels. Exclusion from technological and economic progress, even within the same national community, leads to entrenchment, not elimination, of poverty. An approach to economic growth based on absolute liberalization proves to be socially and, in the long run, economically non-sustainable. In a context of globally increasing wealth and availability of goods, a more systematic and comprehensive analysis is needed to understand how existing methods of trade and mechanisms of production should be modified in order to lift people out of poverty.

The 'big push' that generous donors had envisioned with carefully thought out plans has not yielded all the concrete results expected. Nor has the advantage provided by the cancellation of external debt always resulted in greater access to education, health and social services. The question to be posed is not whether but how additional aid should be given. The projects of multilateral institutions and developed countries aimed at reducing poverty and improving growth in poor regions, like the Millennium Development Goals, the Highly Indebted Poor Countries Initiative and the Poverty Reduction Strategy, have made some limited progress. More recently Decent Work Country Programmes proposed by the International Labour Organization and supported by the ECOSOC 2006 Ministerial Declaration aim at generating employment opportunities and decent work. In fact, with employment opportunities a community can be taken out of poverty in a stable and sustainable way. Work is the only possibility for a community to generate its own value added that pays the way out of poverty. Then, empirical evidence shows that foreign aid, while improving living conditions for some individuals, has not been enough to end national-level poverty. Perhaps it is necessary to direct aid to more targeted and less generic projects that can bring about tangible, measurable and empowering change in the daily life-experience of individuals and families and in the social fabric of the community. Directing aid to the creation of jobs would fall within this approach. Such effective aid requires multiple channels of distribution and should reach the basic infrastructure of communities that is assured not only by governments but also by community-based organisations and institutions, including those sponsored by faith-groups, such as schools, hospitals and clinics, community centers, and youth training and recreation programmes. In particular, education is a long term economic investment for everyone, and health provides a durable character to that investment. An educated person can be fully aware of his/her worth and dignity and that of every human being and can act accordingly. The value of education goes beyond its relationship with health. Consider the most important feature of the person: being relational with others. Educated people can establish among themselves social relations not based on force and abuse

but on respect and friendship. In such an environment, it is easier to reduce corruption, one of the plagues of poor countries, and to improve respect for law and property rights, crucial for the positive functioning of an economic system. This form of public-private partnership not only delivers services but it helps change mentality and disposition toward development without losing respect for local culture and tradition. Changing mentality at the local level becomes a winning strategy in the fight against poverty.

In order to promote development at the macroeconomic level it seems necessary to reinforce the productive capacity of the poorer countries by means of investment in technical formation; this allows for competition in today's knowledge-based economy and gives support to enterprises that create new jobs and decent work. In this regard, trans-national corporations carry a particular responsibility to facilitate the transfer of technology, sponsor capacity building in management, and enable local partners to provide more employment opportunities. Foreign investors need to contribute to the over-all development of the country in which they establish operations; this is particularly relevant for those engaged in the extraction industry and other short-term commercial enterprises. On their part, governments need to assure conditions that are favorable to ethical investment, including a well-functioning juridical system, a stable system of taxation, protection of the right to property, and an infrastructure that allows access by local producers to regional and global markets. Corruption has a strong moral relationship with foreign aid. Although it is very difficult to condition foreign aid on such factors as corruption and democracy, nevertheless we have to consider that aid flows are based primarily on voluntary efforts by people in donor countries. Such trust could be destroyed by repeated misuse of aid flows by corrupt governments in receiving countries. Keeping the above observations in mind, it appears logical that the allocation of national resources should give priority to building social capital over military expenses. It is striking to note that worldwide military expenditures exceed 1,118 billion dollars each year, a sum far higher than the global investment for human development. Together with foreign aid, corporate transfer of resources, cancellation of external debt for the poorer countries, the increasing flows of migrations wisely managed can contribute to the elimination of poverty.

Mr. President,

“The Holy See has repeatedly insisted that, while the Governments of poorer countries have a responsibility with regard to good governance and the elimination of poverty, the active involvement of international partners is indispensable... It is a grave and unconditional moral responsibility, founded on the unity of the human race, and on the common dignity and shared destiny of rich and poor alike, who are being drawn ever closer by the process of globalisation”². Working toward this goal in a coherent use

of resources and strategies should allow all people to become “the artisans of their destiny”³. New international binding agreements to regulate the exploitation of natural resources, to report stolen public funds, to limit the arms trade, to eliminate distorting subsidies in agriculture, and similar initiatives, will go a long way to translate into concrete decisions the often-stated goal of solidarity. But concrete persons are the motor of development. Eradication of poverty is a moral engagement. The various religions and cultures see its achievement as a most important task that frees people from much suffering and marginalisation, that helps them to live peacefully together, and that provides individuals and communities the freedom to protect their dignity and actively contribute to the common good.

Thank you, Mr. President.

NOTES

1. [1] Pope Benedict XVI to the Chancellor of Germany Angela Merkel, 16 December 2006.
2. [2] *ibid.*
3. [3] Pope Paul VI, Encyclical Letter, *Populorum Progressio*, 65.

ENCYCLICAL LETTER CARITAS IN VERITATE

POPE BENEDICT XVI

29 June 2009

(Selected Excerpts)

42. Sometimes globalisation is viewed in fatalistic terms, as if the dynamics involved were the product of anonymous impersonal forces or structures independent of the human will [102]. In this regard it is useful to remember that while globalisation should certainly be understood as a socio-economic process, this is not its only dimension. Underneath the more visible process, humanity itself is becoming increasingly interconnected; it is made up of individuals and peoples to whom this process should offer benefits and development [103], as they assume their respective responsibilities, singly and collectively. The breaking-down of borders is not simply a material fact: it is also a cultural event both in its causes and its effects. If globalisation is viewed from a deterministic standpoint, the criteria with which to evaluate and direct it are lost. As a human reality, it is the product of diverse cultural tendencies, which need to be subjected to a process of discernment. The truth of globalisation as a process and its fundamental ethical criterion are given by the unity of the human family and its development towards what is good. Hence a sustained commitment is needed so as to *promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence*. Despite some of its structural elements, which should neither be denied nor exaggerated, “globalisation, *a priori*, is neither good nor bad. It will be what people make of it” [104]. We should not be its victims, but rather its protagonists, acting in the light of reason, guided by charity and truth. Blind opposition would be a mistaken and prejudiced attitude, incapable of recognising the positive aspects of the process, with the consequent risk of missing the chance to take advantage of its many opportunities for development. The processes of globalisation, suitably understood and directed, open up the unprecedented possibility of large-scale redistribution of wealth on a world-wide scale; if badly directed, however, they can lead to an increase in poverty and inequality, and could even trigger a global crisis. It is necessary to *correct the malfunctions*, some of them serious, that cause new divisions between peoples and within peoples, and also to ensure that the redistribution of wealth does not come about through the redistribution or increase of poverty: a real danger if the present situation were to be badly managed. For a long time, it was thought that poor peoples should remain at a fixed stage of development, and should be content to receive assistance from the philanthropy of developed peoples.

Paul VI strongly opposed this mentality in *Populorum Progressio*. Today the material resources available for rescuing these peoples from poverty are potentially greater than before, but they have ended up largely in the hands of people from developed countries, who have benefited more from the liberalization that has occurred in the mobility of capital and labour. The world-wide diffusion of forms of prosperity should not therefore be held up by projects that are self-centred, protectionist or at the service of private interests. Indeed, the involvement of emerging or developing countries allows us to manage the crisis better today. The transition inherent in the process of globalisation presents great difficulties and dangers that can only be overcome if we are able to appropriate the underlying anthropological and ethical spirit that drives globalisation towards the humanizing goal of solidarity. Unfortunately, this spirit is often overwhelmed or suppressed by ethical and cultural considerations of an individualistic and utilitarian nature. Globalisation is a multifaceted and complex phenomenon which must be grasped in the diversity and unity of all its different dimensions, including the theological dimension. In this way it will be possible to experience and to *steer the globalisation of humanity in relational terms, in terms of communion and the sharing of goods*.

[...]

62. Another aspect of integral human development that is worthy of attention is the phenomenon of *migration*. This is a striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises, and the dramatic challenges it poses to nations and the international community. We can say that we are facing a social phenomenon of epoch-making proportions that requires bold, forward-looking policies of international cooperation if it is to be handled effectively. Such policies should set out from close collaboration between the migrants' countries of origin and their countries of destination; it should be accompanied by adequate international norms able to coordinate different legislative systems with a view to safeguarding the needs and rights of individual migrants and their families, and at the same time, those of the host countries. No country can be expected to address today's problems of migration by itself. We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants. The phenomenon, as everyone knows, is difficult to manage; but there is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labour, besides that which they make to their country of origin through the money they send home. Obviously, these labourers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of

production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance [142].

63. No consideration of the problems associated with development could fail to highlight the direct link between *poverty and unemployment*. In many cases, poverty results from a *violation of the dignity of human work*, either because work opportunities are limited (through unemployment or underemployment), or “because a low value is put on work and the rights that flow from it, especially the right to a just wage and to the personal security of the worker and his or her family” [143]. For this reason, on 1 May 2000 on the occasion of the Jubilee of Workers, my venerable predecessor Pope John Paul II issued an appeal for “a global coalition in favour of ‘decent work’” [144], supporting the strategy of the International Labour Organization. In this way, he gave a strong moral impetus to this objective, seeing it as an aspiration of families in every country of the world. What is meant by the word “decent” in regard to work? It means work that expresses the essential dignity of every man and woman in the context of their particular society: work that is freely chosen, effectively associating workers, both men and women, with the development of their community; work that enables the worker to be respected and free from any form of discrimination; work that makes it possible for families to meet their needs and provide schooling for their children, without the children themselves being forced into labour; work that permits the workers to organize themselves freely, and to make their voices heard; work that leaves enough room for rediscovering one’s roots at a personal, familial and spiritual level; work that guarantees those who have retired a decent standard of living.

NOTES

1. [102] Congregation for the Doctrine of the Faith, Instruction on Christian Freedom and Liberation *Libertatis Conscientia* (22 March 1987), 74: AAS 79 (1987), 587.
2. [103] Pope John Paul II, Interview published in the Catholic daily newspaper *La Croix*, 20 August 1997.
3. [104] Pope John Paul II, Address to the Pontifical Academy of Social Sciences, 27 April 2001.
4. [142] Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction *Erga Migrantes Caritas Christi* (3 May 2004): AAS 96 (2004), 762-822.
5. [143] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 8: loc. cit., 594-598.
6. [144] Jubilee of Workers, Greeting after Mass, 1 May 2000.

STATEMENT AT THE 100TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER INTERNATIONAL ORGANIZATIONS IN GENEVA

8 June 2011

The Delegation of the Holy See congratulates the ILO for its steadfast service to social development through the collaborative action of workers, employers and governments. This 100th Conference is evidence of this fruitful approach in the pursuit of the common good. These are critical and challenging times for developed countries as they are slowly emerging from a financial crisis of unprecedented depth whose consequences are evident across all sectors of societies. These impacts are especially obvious in the acute and prolonged levels of unemployment that men and women in many countries are suffering. Social and economic safety nets have been stretched to the breaking point and austerity programmes entail severe cuts in the basic services that citizens, especially the elderly, children and the poor have come to rely on. Old formulas for recovery and economic growth are proving less certain in a globally integrated economic environment and sovereign governments in most instances have not been able to find a formula for economic growth that restores jobs and includes new employment opportunities for the millions who are looking for work. Despite the fact that the majority of macroeconomic indicators seem to have recovered to pre-crisis levels, the labour market is still suffering: unemployment rates remain high and show no sign of recovery in the short term and the long-term prognosis is uneven. The experience of a weak economic recovery that brings with it very few new job opportunities is a reality in some countries while a robust stock market recovery with only mediocre job creation is the situation in a number of other countries. Moreover, a recovery in labour markets at the global level has been uneven, with moderate improvement being delivered in developing and emerging countries but raising unemployment in advanced economies. In the advanced economies space the unemployment problem remain particularly acute as they account for 55% of the total increase in the world's unemployment that occurred between 2007 and 2010 while accounting only for 15% of world's labour force. The enduring high rates of unemployment are accompanied by another critical factor in the current economic condition: the absence of any sustained increase of employment opportunities. The world economy, albeit growing at a steady level, is not

able to create a sufficient number of jobs. This is true not only in advanced economies but also in emerging markets such as China and India where employment elasticity is extremely low, despite the two-digit growth rates in output. This is a structural problem that was already identified well before the outbreak of the crisis and was known as jobless growth. A sustained repetition of this paradigm will lead to severe strain on those searching for meaningful work and on the attendant social unrest in local communities. We must do our very best to avoid this scenario.

Youth Unemployment

An area of critical concern is the impact of unemployment on young people in different communities across the world. In fact, some 78 million young people, in the 15-24 age group were unemployed in 2010, a rate 2.6 times that of adult unemployment. Youth unemployment is a common problem in every country; however, it is particularly acute in the developed world. It is somewhat ironic that post industrial economies characterised by an ageing population, are not able to create enough meaningful and decent work opportunities to meet the needs and the expectations of their young people who comprise a much smaller percentage of the population. Youth unemployment has a wider and deeper impact that affects society as a whole. It is well documented that people who are underemployed, who become redundant or become unemployed early in their working years, can easily become demoralised, lose confidence in their abilities and in their employment prospects and find themselves trapped in a spiral of social exclusion. Documented evidence of how the financial crisis has resulted in unprecedented levels of youth unemployment has raised the spectre of a “lost generation” of young people who have dropped out of the job market. The uncertainty over working opportunity and conditions, when becomes endemic, tends to “*create new forms of psychological instability, giving rise to difficulty in forging coherent life-plans, including that of marriage. This leads to situations of human decline, to say nothing of the waste of social resources. In comparison with the casualties of industrial society in the past, unemployment today provokes new forms of economic marginalisation, and the current crisis can only make this situation worse*”¹.

Women’s employment

The second area of vulnerability is constituted by women. Despite the significant progress that has been made in recent decades in reducing women’s discrimination in the workplace, women continue to be penalised in the labour market with a restricted access to several jobs. Their economic activity, hence, is by no means restricted to working for a salary: their unpaid work – which does not enter GDP statistics – contributes in a crucial way to personal, societal and national well-being. If it is true, and not mere rhetoric, that human resources are the most precious among economic resources, the economic role of women should be taken more seriously than

it is usually done. In OECD countries the employment rate of women is on average 20% below that of men with this gap reaching 30% in countries such as Italy or Japan. In addition, women's wages are consistently lower by 20-30% and they continue to constitute a much larger percentage of those who are filling low-paid jobs. However, one of the greatest cross cutting discrimination realities that still exist is the fact that labour markets remain so inflexible and find it difficult to reconcile the work model and schedule with the responsibilities for childcare and the care of other dependants that many in the workforce carry. Generating and taking care of new generations is the human activity which is closest to economic investment, and the family itself is a sort of "relational" investment. As a firm is the observable outcome of risky human actions and interactions, namely an investment that implies personalized and durable relations, so is the family. As the firm is understood as a "unit" of some kind, with a "common good" of its own; so it is of the family. Hence, supporting women's contribution to economic and societal well-being should obviously include affordable childcare facilities, flexible working arrangements, job sharing, maternity and parental protection, but it would also require revaluing the "common good" dimension of women's investment in generation – that is, in meaningful and durable relationships which open the new generations to the quest for beauty, for sense, for meaning – which are undoubtedly the most significant drivers to human, economic and societal innovation and progress.

Domestic Workers

Another group of people calling for special attention are domestic workers and ILO is providing a timely response through a new instrument of protection carefully designed and presented for approval at this conference. The growth of domestic work as a service sector is particularly strong in developed countries and has been fuelled by several factors: significant demographic changes such as aging populations, decline in the welfare provisions provided by governments, increasing labour force participation by women, and the challenges of balancing the responsibilities of working life and family life in urban areas².

The adoption of a new Convention on domestic work is essential by the experience of the persistent exclusion of these workers from even the basic labour protections. Domestic workers, in many countries, are living in miserable conditions and often remain excluded from labour laws and collective bargaining agreements. This endemic exclusion from adequate social protection deprives them of the security that 'decent work' deserves and requires. This is even more problematic, given that many of these domestic workers are migrant women, who leave their family in order to economically sustain it; they provide care for their employer's children or elderly, in exchange for a wage that can improve the material quality of life of their own families, which they can seldom visit. This pattern creates

a sort of “global care chain” which is structurally built on the disruption of basic family relationships for all women involved. The medium-long term consequences of such disruption deserve more attention within a “relational” approach to the economic situation of women, as it is well known that families play a crucial role in providing social capital for human and economic development, especially in low-income countries. Decency emphasises the need to both understand and ground the ultimate significance of work. Work is not only toil and effort, which results in services, activities or production, but also an opportunity for people to transform reality and fulfil their personal vocations. Pope John Paul II defined work as a “hard good” emphasising the need to put effort and passion in what is man’s primary activity. It is good not only in the sense that it is useful or something to enjoy; it is also good as being something worthy, that is to say, something that corresponds to man’s dignity, that expresses this dignity and increases it.³

In this 100th session of the International Labour Conference we must reaffirm the importance of a new governance based on the principle of subsidiarity and tripartism that gives the ILO an edge in integrating ‘real world’ knowledge about employment and work. In a globally integrated financial system that is characterised by speed, mobility and flexibility, the voice and advocacy of those who protect and promote the rights of workers and the dignity of labour is essential. As Pope Benedict says: “*In the global era, the economy is influenced by competitive models tied to cultures that differ greatly among themselves. The different forms of economic enterprise to which they give rise find their main point of encounter in commutative justice. Economic life undoubtedly requires contracts, in order to regulate relations of exchange between goods of equivalent value. But it also needs just laws and forms of redistribution governed by politics, and what is more, it needs works redolent of the spirit of gift.*”⁴ The challenge is laid out before all actors – public and private – who are charged with ensuring that our burgeoning and mercurial global economic system adheres to fundamental principles of justice which prioritize the needs of the most vulnerable in a way that respects individual and corporate activity within the overarching principle of the global common good. The ILO is very well situated to ensure that this process of re-assessment and reform of the global financial system remains rooted in the concerns of the smallest and most vital units that make up modern society: the family, the workplace, the community. As mentioned by Benedict XVI “economic life must be understood as a multi-layered phenomenon”. Without excluding the essential roles of market and state, “civil society” may be an essential voice to advance the good of all⁵. The Holy See brings a rich tradition that is matched by its experience across the globe and across the centuries; journeying with organisations such as the ILO, it forges an ever-expanding communion that favours the good of everyone and of all peoples.

NOTES

1. [1] Pope Benedict XVI, Encyclical Letter, *Caritas in Veritate*, 25.
2. [2] A. Souza, “Moving towards Decent work for Domestic workers: An Overview of the ILO’s work.”
3. [3] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 27.
4. [4] Pope Benedict XVI, Encyclical Letter, *Caritas in Veritate* 37
5. [5] “Today we can say that economic life must be understood as a multi-layered phenomenon: in every one of these layers, to varying degrees and in ways specifically suited to each, the aspect of fraternal reciprocity must be present. In the global era, economic activity cannot prescind from gratuitousness, which fosters and disseminates solidarity and responsibility for justice and the common good among the different economic players. ... Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone, and it cannot therefore be merely delegated to the State.” *Caritas in Veritate* #37.

STATEMENT AT THE 101ST SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER
OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER
INTERNATIONAL ORGANIZATIONS IN GENEVA

7 June 2012

Mr. President,

The Delegation of the Holy See joins previous speakers and expresses its appreciation to Director-General Mr. Juan Somavia, as he concludes his mandate, for his precious service and his able leadership and extends congratulations to the new Director-General Mr. Guy Ryder. We look forward to a continued collaboration as the International Labour Organization addresses work and its impact on the economy and society in the best interest of every human person and for the just progress of every country.

The financial and economic crisis has generated a widespread sense of frustration as the aspiration for decent work appears to many people totally unreachable. In fact, half of the world's workers, more than a billion and half persons, hold on to a vulnerable job. More than 200 million people are officially unemployed, among them 80 million young persons. A quick recovery doesn't seem realistic. A long period of stagnation risks causing more unemployment and social instability. It is safe to say that, in recent years, several of the paradigms that we were accustomed to are no longer valid and should to be reassessed.

The first paradigm is related to what constitutes the engine of growth of the world economy. During the last 25 years more than half of world's economic growth has been contributed by the advanced economies while the emerging markets share has been around 40%. During the 2008-2009 crisis, on the other hand, emerging markets contributed almost 90% of world's growth and served as growth engines. The advanced economies, Europe in particular, are still struggling to deal with the debt problem inherited from the financial crisis and have not entered a solid period of recovery. The high growth of some emerging economies during the last decade has allowed the lifting of several million people out of poverty. It has been an unprecedented step toward poverty reduction. But in too many developing countries growth is not happening. In fact, in terms of per capita income, they are now as far behind advanced economies as they were thirty years ago.

The second paradigm that has been challenged by the crisis is the assumption of a "one size fits all" policy as a recipe for growth. The experience of some of the BRICS economies shows that it is possible to consistently

grow at high rates by following unconventional policies. Mr. President, the Holy See, on several occasions and in different *fora*, has stressed that the effective idea needed to implement true development is centring it on the human person. It is by putting the human person at the centre that growth and development strategies can be inclusive and sustainable. They can be inclusive because they share this universal principle and they are sustainable because they call for the real participation of the person as the true protagonist of development. As His Holiness Benedict XVI said in the *Caritas in Veritate* “As a spiritual being, the human creature is defined through interpersonal relations.”

Several important consequences follow from this premise. First of all, development needs to be employment oriented. During the last decade the world economy has not been able to create sufficient employment opportunities. In particular, the current crisis has led to a substantial increase in youth unemployment rates, reversing earlier favorable trends. That the global youth unemployment rate increased to a greater degree than the adult unemployment rate supports the classic premise that youth are more vulnerable to economic shocks. Young people are the “first out” and “last in” during times of economic recession. Youth unemployment and underemployment impose heavy social and economic costs, resulting in the loss of opportunities for economic growth, erosion of the tax base which undermines investment in infrastructure and public services, increased welfare costs, unutilized investment in education and training, and with the possibility of social instability and conflict, increased levels of poverty, crime and substance abuse. Too many young people are employed in informal work while those in formal work are subjected to insecure employment conditions and to the constant pressure of subcontracting, which brings lower wages and lack of protection in the area of social security, preventing many from leading a decent life.

Work is more than a job. It implies exertion and fatigue to produce and achieve good results, but also the ability to transform reality and fulfil a personal vocation. Thus, work expresses and increases man’s dignity¹. There is a practical advantage as well in this approach. The *subjective, personal* dimension in work affects the actual *objective* result in all activities, but especially in services, in research and technological innovation; that is, in those economic activities that promote knowledge and true wealth creation, human and social development.

A second consequence deals with social protection, a right of all to social security and to a standard of living adequate for the health and well-being of themselves and their family. Healthy and safe working conditions, wage protection, decent working hours, are all measures to be taken into account according to national circumstances. The global market and the today’s profoundly changed environment have stimulated first and foremost, on the part of rich countries, a search for areas in which to outsource

production at low cost with a view to reducing the prices of many goods, increasing purchasing power and thus accelerating the rate of development in terms of greater availability of consumer goods for the domestic market. These processes have led to a *downsizing of social security systems* as the price to be paid for seeking greater competitive advantage in the global market, with consequent grave danger for the rights of workers, for fundamental human rights and for the solidarity associated with the traditional forms of the social State. Systems of social security can lose the capacity to carry out their task, both in emerging countries and in those that were among the earliest to develop, as well as in poor countries. Here budgetary policies, with cuts in social spending, often made under pressure from international financial institutions, can leave citizens powerless in the face of old and new risks. Such powerlessness is increased by the lack of effective protection on the part of workers' associations. Through the combination of social and economic change, *trade union organisations* experience greater difficulty in carrying out their task of representing the interests of workers, partly because Governments, for reasons of economic utility, at times limit the freedom or the negotiating capacity of labour unions. Hence traditional networks of solidarity have more and more obstacles to overcome. In reforming and redesigning social security systems it is important that an adequate importance is given to the family. The family is not only the center of personal relations of individuals but also a strong responsibility for those who are the primary source of income for their next of kin. In such cases the loss of a job can become an economic tragedy as well as a loss of opportunities for young people.

The mobility of labour, associated with a climate of deregulation, is an important phenomenon with certain positive aspects: it can stimulate wealth production and cultural exchange. Nevertheless, uncertainty over working conditions caused by mobility and deregulation, when it becomes endemic, tends to create new forms of psychological instability, giving rise to difficulty in forging coherent life-plans, including marriage. This leads to situations of human decline, to say nothing of the waste of social resources. In comparison with the casualties of industrial society in the past, unemployment today provokes new forms of economic marginalisation, and the current crisis can only make this situation worse. Being out of work or dependent on public or private assistance for a prolonged period undermines the freedom and creativity of the person and his family and social relationships, causing great psychological and spiritual suffering.

In conclusion, Mr. President, the path forward to an effective recovery presupposes a new vision and strategic investments to provide employment and to sustain enterprises. Priority given to work shows that the economy remains at the service of man and society within an ethical horizon that guarantees its proper role. Confidence becomes possible again as well as a sense of solidarity that embraces the victims of the crisis, first, but extends to society at large. *The primary capital to be safeguarded and valued is the human*

person in his or her integrity: “Man is the source, the focus and the aim of all economic and social life”². Good decisions are necessary in order to move toward a post-crisis phase of the globalisation of the economy and of work. But only a corresponding “ethical interaction of consciences and minds”³ will give rise to integral development where the human person, at the centre of labour relations, journeys with hope toward a better future.

NOTES

1. [1] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 27
2. [2] Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 63
3. [3] Pope Benedict XVI, Encyclical Letter, *Caritas in Veritate*, 9

GENERAL AUDIENCE ON SAINT PETER'S SQUARE

POPE FRANCIS

1 May 2013

(Selected Excerpts)

Dear Brothers and Sisters, Good Morning,

Today, 1 May, we celebrate St Joseph the Worker and begin the month traditionally dedicated to Our Lady. In our encounter this morning, I want to focus on these two figures, so important in the life of Jesus, the Church and in our lives, with two brief thoughts: the first on work, the second on the contemplation of Jesus.

1. In the Gospel of St Matthew, in one of the moments when Jesus returns to his town, to Nazareth, and speaks in the Synagogue, the amazement of his fellow townspeople at his wisdom is emphasised. They asked themselves the question: "Is not this the carpenter's son?"¹. Jesus comes into our history, he comes among us by being born of Mary by the power of God, but with the presence of St Joseph, the legal father who cares for him and also teaches him his trade. Jesus is born and lives in a family, in the Holy Family, learning the carpenter's craft from St Joseph in his workshop in Nazareth, sharing with him the commitment, effort, satisfaction and also the difficulties of every day.

This reminds us of the dignity and importance of work. The Book of Genesis tells us that God created man and woman entrusting them with the task of filling the earth and subduing it, which does not mean exploiting it but nurturing and protecting it, caring for it through their work². Work is part of God's loving plan, we are called to cultivate and care for all the goods of creation and in this way share in the work of creation! Work is fundamental to the dignity of a person. Work, to use a metaphor, "anoints" us with dignity, fills us with dignity, makes us similar to God, who has worked and still works, who always acts³; it gives one the ability to maintain oneself, one's family, to contribute to the growth of one's own nation. And here I think of the difficulties which, in various countries, today afflict the world of work and business today; I am thinking of how many, and not only young people, are unemployed, often due to a purely economic conception of society, which seeks profit selfishly, beyond the parameters of social justice.

I wish to extend an invitation to solidarity to everyone, and I would like to encourage those in public office to make every effort to give new impetus to employment, this means caring for the dignity of the person, but above all I would say do not lose hope. St Joseph also experienced moments of difficulty, but he never lost faith and was able to overcome them, in the certainty that God never abandons us. And then I would like to speak especially to you, young people: be committed to your daily duties, your

studies, your work, to relationships of friendship, to helping others; your future also depends on how you live these precious years of your life. Do not be afraid of commitment, of sacrifice and do not view the future with fear. Keep your hope alive: there is always a light on the horizon.

I would like to add a word about another particular work situation that concerns me: I am referring to what we could define as “slave labour”, work that enslaves. How many people worldwide are victims of this type of slavery, when the person is at the service of his or her work, while work should offer a service to people, so they may have dignity. I ask my brothers and sisters in the faith and all men and women of good will for a decisive choice to combat the trafficking in persons, in which “slave labour” exists.

2. With reference to the second thought: in the silence of the daily routine, St Joseph, together with Mary, share a single common centre of attention: Jesus. They accompany and nurture the growth of the Son of God made man for us with commitment and tenderness, reflecting on everything that happened. In the Gospels, St Luke twice emphasises the attitude of Mary, which is also that of St Joseph: she “kept all these things, pondering them in her heart”⁴. To listen to the Lord, we must learn to contemplate, feel his constant presence in our lives and we must stop and converse with him, give him space in prayer. Each of us, even you boys and girls, young people, so many of you here this morning, should ask yourselves: “how much space do I give to the Lord? Do I stop to talk with him?” Ever since we were children, our parents have taught us to start and end the day with a prayer, to teach us to feel that the friendship and the love of God accompanies us. Let us remember the Lord more in our daily life!

And in this month of May, I would like to recall the importance and beauty of the prayer of the Holy Rosary. Reciting the Hail Mary, we are led to contemplate the mysteries of Jesus, that is, to reflect on the key moments of his life, so that, as with Mary and St Joseph, he is the centre of our thoughts, of our attention and our actions. It would be nice if, especially in this month of May, we could pray the Holy Rosary together in the family, with friends, in the parish, or some prayer to Jesus and the Virgin Mary! Praying together is a precious moment that further strengthens family life, friendship! Let us learn to pray more in the family and as a family!

Dear brothers and sisters, let us ask St Joseph and the Virgin Mary to teach us to be faithful to our daily tasks, to live our faith in the actions of everyday life and to give more space to the Lord in our lives, to pause to contemplate his face. Thank you.

NOTES

1. 13:55
2. cf. Gen 1:28; 2:15
3. cf. Jn 5:17
4. 2:19,51

STATEMENT AT THE 102ND SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER INTERNATIONAL ORGANIZATIONS IN GENEVA

12 June 2013

Crisis and Impact on Youth and Women

Mr President,

This conference takes place in particularly adverse economic conditions. The recovery from the global financial crisis is very slow. At the end of 2012, five years after the outbreak of the global financial crisis, the total number of jobless was almost 200 million. Since 2007, some 39 million people dropped out of the labour market as job prospects proved unattainable thus opening to a global gap of 67 million jobs loss¹. A moderate growth in the labour market is expected for 2013-2014, but this will be insufficient to alleviate the crisis. Advanced economies have been hit hardest. The regions that avoided an increase in unemployment, on the other hand, have experienced deterioration in job quality, since at-risk employment and the number of workers living below or very near the poverty line increased. Additionally, there has been a global “spill-over” of new recession conditions in Europe. The length and depth of the labour market crisis is worsening labour market mismatches, contributing to the increased incidence of unemployment.

Youth remain particularly affected by the crisis. Globally, some 73 million young people currently are unemployed and, by 2014 another half million are likely to be pushed into unemployment. The unemployment rate among youth is foreseen to increase from 12.6 per cent in 2012 to 12.9 per cent by 2017. Policy- and decision-makers need to take additional steps to recover from the second dip in the job market. Ways to deal with these challenges include overcoming uncertainty to increase investment and job creation; coordinating stimuli for global demand and more employment; addressing labour market mismatches and promoting structural change; and increasing efforts to promote long-term youth employment. Innovative solutions call for steady employment for everyone so that economic growth and well-being are not disconnected.² This urgency becomes more evident if we keep in mind that the economic crisis has been preceded by a period of jobless growth. A dramatic shift is needed in the current policy approach in order to fight the structural challenges of unemployment.

Work Builds Community

Work is the primary sphere where the links between the person, the economy and the environment are built, the first step toward their reconstruction, and where social and economic relations are nourished. The first link that we need to consider is the intergenerational link. We have stressed that youth unemployment is becoming a major emergency, especially in advanced economies, particularly in Europe, where, in some countries, youth unemployment rate is close to 50%. The same countries are engaged in a reform of their welfare system to enable them to cope with population ageing. This can result in an intergenerational conflict since the old generation is lengthening its permanence in employment while the new generation faces increasing difficulties to enter the labour market. Policies and institutions need to address this conflict, and, in this framework, a key role has to be assumed by the family. The family, in fact, is the primary sphere where potential intergenerational conflicts of interest can be solved and recast. Thus, labour market policies have to take into account the role of the family within society. In this regard, in addition to policies that favour youth employment, it is necessary to implement policies aimed at promoting women participation by facilitating the conciliation between work and family.

Education and Work

It is necessary to rebuild the links between education and work. Youth unemployment has a twofold implication. On the one hand, it highlights the inability of the economy to generate enough job opportunities for the new generations. On the other hand, it points out the difficulties of the education system to generate the qualifications and skills needed in the labour market. The education system is the cornerstone of any development strategy. It is, in fact, the primary source of human capital, which is the most effective engine of economic growth. More importantly, educated individuals become fully aware of the worth of all persons and of the value of work, not because of what it produces but because of who undertakes it. Without this subjective dimension, there would be no concern for the dignity of work, and only the economic dimension would be seen as relevant. However, the education system also has some crucial tasks, not only to make the most of the talent of each individual but also to effectively convey them toward skills and expertise useful in the labour market. If this is achieved, then the education system can effectively contribute to the reduction of mismatches in the labour market and increase the employability of younger generations.

Links within the population also need to be rebuilt. Prolonged periods of unemployment demoralize individuals, depreciate human capital, and ultimately lead to social exclusion. We should aim, therefore, at increasing employment opportunities for individuals at risk of marginalisation and social exclusion. In this respect, social partners and trade unions could play a particularly decisive role.

Work: the Way Out of Poverty

Mr. President,

Experience shows that work is the way out of poverty for poor households and that the expansion of productive and decent employment is the way economies grow and diversify. For countries at all levels of development, an adequate supply of jobs is the foundation of sustained and growing prosperity, inclusion, and social cohesion. Where jobs are scarce or available jobs leave households in poverty, there is less growth, less security, and less human and economic development. In the current weak and turbulent international economic environment, job creation is the most pressing global development priority. As the United Nations and the global community debate the development agenda for the coming decades, jobs should take centre stage.

The social dimension of work has always been emphasised by the Catholic Church. For this reason it is of serious concern first, that over the next ten years, 45–50 million new jobs will be needed each year just to keep up with the growth of the world's working-age population and to reduce the unemployment caused by the crisis; second, that a wave of technological innovation is altering the capacity of modern manufacturing and the ability of service activities to generate jobs; third, that within and across countries, widening inequalities in income and opportunity are weakening the social and political fabric of our societies and are fuelling a downward cycle of economic, political and social uncertainty. If the ambitious goal of creating sufficient new jobs is to be realised, one prior condition is to take a fresh outlook on work that is based on ethical principles and spiritual values, which give dignity to workers in their service to the family and society.

Good Practices

Countries that achieved major job creation and poverty alleviation, for example in Asia and Latin America, addressed the structural factors underlying poverty and underemployment. Policies included extensive social protection with active support for diversification of their economies, inclusive access to finance and employment-friendly macroeconomic policies that fostered both investment and consumption. Similar policies were the critical ingredients of short-term responses to the global financial and economic crisis, with well-designed social protection systems playing a leading role in enhancing resilience, stabilizing aggregate demand and protecting the most vulnerable groups.

It is necessary to integrate these objectives into a new global framework that will shape policy and mobilize international development assistance. As the external economic environment becomes less stable and supportive, progress rests increasingly on domestic policies that foster job-friendly and poverty-reducing growth. While the specific circumstances, priorities and needs of each country may differ, employment and livelihood objectives

should be core objectives of all national development strategies, with ample space left to national policy design and adaptation. Such policies also could mobilize international development assistance. Low-income countries need support for the investments in infrastructure that create jobs in the short-run and in skills and innovation that raise productivity and income of workers over the medium term. Development assistance could help kick-start nascent efforts to establish nationally defined social protection floors and launch labour market programmes to address the special needs of women, youth and vulnerable people. Knowledge assistance would be as important as hard financial support, if not more.

Conclusions

Mr. President,

The worldwide financial and economic crisis has highlighted a grave deficiency in the human perspective, thus reducing man to only one of his needs, namely, that of consumption. Worse yet, nowadays, human beings themselves are considered as consumer goods which can be used and thrown away. The problem of unemployment is very often caused by a purely economic view of society, which seeks self-centred profit, outside the bounds of social justice. Within the economy links between individuals, firms and policies need to be rebuilt. All too often policies are aimed at addressing the needs of businesses without considering the needs of workers', and vice versa. We must promote the conditions for a recovery built on substantial job creation in order to establish, a new social pact that puts the person and work at the centre of the economy. This can be accomplished by following the principle of subsidiarity that allows each individual and each business to be the protagonist of the development of the entire society. In this respect, given its tripartite nature, the ILO can play a decisive role. The social dimension of work needs to prevail through disinterested solidarity and the return to person-centered ethics that renew the world of work.³

NOTES

1. Global Employment Trend dell'ILO 2013, p.10. http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/---publ/documents/publication/wcms_202326.pdf (30 May 2013).
2. BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 32: AAS 101 (2009), 666-667
3. Address of Pope Francis to the Non-Resident Ambassadors to the Holy See: Kyrgyzstan, Antigua and Barbuda, Luxembourg, and Botswana, Clementine Hall, 16 May 2013.

APOSTOLIC EXHORTATION EVANGELII GAUDIUM

POPE FRANCIS

24 November 2013

(Selected Excerpts)

53. Just as the commandment “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape.

[...]

56. While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is thus born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules. Debt and the accumulation of interest also make it difficult for countries to realize the potential of their own economies and keep citizens from enjoying their real purchasing power. To all this we can add widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions. The thirst for power and possessions knows no limits. In this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, is defenceless before the interests of a deified market, which become the only rule.

[...]

58. A financial reform open to such ethical considerations would require a vigorous change of approach on the part of political leaders. I urge them to face this challenge with determination and an eye to the future, while not ignoring, of course, the specifics of each case. Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the

name of Christ to remind all that the rich must help, respect and promote the poor. I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favours human beings.

[...]

192. Yet we desire even more than this; our dream soars higher. We are not simply talking about ensuring nourishment or a “dignified sustenance” for all people, but also their “general temporal welfare and prosperity”. [159] This means education, access to health care, and above all employment, for it is through free, creative, participatory and mutually supportive labour that human beings express and enhance the dignity of their lives. A just wage enables them to have adequate access to all the other goods which are destined for our common use.

[...]

204. We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. I am far from proposing an irresponsible populism, but the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded.

[...]

234. An innate tension also exists between globalization and localization. We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground. Together, the two prevent us from falling into one of two extremes. In the first, people get caught up in an abstract, globalized universe, falling into step behind everyone else, admiring the glitter of other people’s world, gaping and applauding at all the right times. At the other extreme, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, and incapable of being challenged by novelty or appreciating the beauty which God bestows beyond their borders.

NOTES

1. [159] John XIII, Encyclical Letter *Mater et Magistra* (15 May 1961), 3: AAS 53 (1961), 402.

***ADDRESS TO THE MANAGERS AND WORKERS OF
THE TERNI STEEL MILL AND THE FAITHFUL OF THE
DIOCESE OF TERNI-NARNI-AMELIA, ITALY***

POPE FRANCIS

20 March 2014

I extend my cordial welcome to each of you! The occasion that has inspired your visit is the 130th anniversary of the foundation of the steelworks in Terni, which stands as a symbol of the entrepreneurial and labour skills that have made this name well-known far beyond the borders of Italy. I greet your Pastor, Bishop Ernesto Vecchi, and I thank him for the words which he addressed to me, and especially for the service that he renders to the Church of Terni-Narni-Amelia. It is a service he is offering at a time of his life when he has the right to rest, and rather than resting he continues to work: thank you, Bishop Vecchi, thank you very much! I greet the civil authorities, as well as the priests, consecrated persons, lay faithful and the various social groups and members of your diocesan community. This meeting offers me the opportunity to renew my own closeness and that of the whole Church not only to the society “Acciai Speciali Terni” but also to the companies in your region and more generally to the world of industry. Faced with current economic developments and the distress that employment is experiencing, it is necessary to reaffirm that work is essential for society, for families and for individuals. Work, in fact, directly concerns the human person, his life, his freedom and his happiness. The primary value of work is the good of the human person since it fulfills him as such, with his inner talents and his intellectual, creative and physical abilities. Hence the scope of work is not only profit and economics; its purpose above all regards man and his dignity. Man’s dignity is tied to work. I listened to several young workers who are unemployed, and this is what they told me: “Father, we at home — my wife, my children — we eat every day because they give us something to eat at the parish, or the club, or the Red Cross. But Father, I don’t know what it means to earn bread for the table, and I need to eat, but I need to know the dignity being a breadwinner”. And work means this! This dignity is wounded where work is lacking! Anyone who is unemployed or underemployed is likely, in fact, to be placed on the margins of society, becoming a victim of social exclusion. Many times it happens that people without work — I am thinking especially of the many unemployed young people today — slip into chronic discouragement, or worse, into apathy.

What can we say before the grave problem of unemployment affecting various European countries? It is the consequence of an economic system

which is no longer capable of creating work, because it has placed an idol at the centre that is called money! Therefore, the various political, social and economic entities are called to promote a different approach based on justice and solidarity. This word now risks being removed from the dictionary. Solidarity: it seems like a dirty word! No! Solidarity is important, but this system is not very fond of it, it prefers to exclude it. Such human solidarity should ensure that everyone have the possibility to carry out a dignified form of work. Work is a good for everyone and it needs to be available for everyone. Periods of grave hardship and unemployment need to be addressed with the tools of creativity and solidarity. The creativity of entrepreneurs and brave artisans who look to the future with confidence and hope. And the solidarity requires that all members of society renounce something and adopt a more sober lifestyle to help all those who are in need. This great challenge calls the entire Christian community to action. This is why today you have come here together: steel workers, the bishop, the diocesan community. And this is why the contemporary history of your Church is inseparably tied to the visit made to the steel works! The whole Church is engaged in a pastoral and missionary conversion, as your bishop underlined. In this regard, the primary commitment is always to revive the roots of faith and your fidelity to Jesus Christ. Here is the guiding principle of the choices made by a Christian: his faith. Faith moves mountains! The Christian faith can enrich society through the concrete fraternity that it bears within itself. A faith received with joy and lived fully and generously can confer a humanizing force on society. For this reason, we are all called to seek new ways to bear courageous witness to a living and life-giving faith. Dear brothers and sisters, never stop hoping for a better future. Fight for it, fight. Do not be trapped in the vortex of pessimism, please! If each one does his or her part, if everyone always places the human person — not money — with his dignity at the centre, if an attitude of solidarity and fraternal sharing inspired by the Gospel is strengthened, you will be able to leave behind the morass of a hard and difficult economic season of work. With this hope, I invoke the maternal intercession of the Virgin Mary upon you and upon the whole diocese, especially upon the world of work, and on families who are struggling, that they may not lose the dignity that work gives, on children and young people and on the elderly.

And now let us all, seated as we are, pray to Our Lady who is our Mother, that she might obtain for us the grace to work together with creativity, solidarity and faith. *Hail Mary...* May Almighty God bless you, Father, Son and Holy Spirit. And I ask you, please, to pray for me! Thank you!

MESSAGE ON THE OCCASION OF THE 103RD SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

POPE FRANCIS

9 June 2014

To Mr. Guy Ryder

Director-General of the International Labour Organization

At the dawn of creation, God made man the steward of his handiwork and charged him to cultivate and protect it. Human labour is part of that creation and continues God's creative work. This truth leads us to consider work as both a gift and a duty. Indeed, labour is not a mere commodity but has its own inherent dignity and worth. The Holy See expresses its appreciation of the ILO's contribution to upholding the dignity of human work in the context of social and economic development through discussion and cooperation between governments, labourers and employers. Such efforts serve the common good of the human family and promote the dignity of workers everywhere. This Conference has been convened at a crucial moment of social and economic history, one which presents challenges for the entire world. Unemployment is tragically expanding the frontiers of poverty¹. This is particularly disheartening for unemployed young people who can all too easily become demoralized, losing their sense of worth, feeling alienated from society. In working for greater opportunities for employment, we affirm the conviction that it is only "through free, creative, participatory and mutually supportive work that human beings express and enhance the dignity of their life"². Another grave and related issue confronting our world is that of mass migration: the sheer numbers of men and women forced to seek work away from their homelands is a cause for concern. Despite their hopes for a better future, they frequently encounter mistrust and exclusion, to say nothing of experiencing tragedies and disasters. Having made such sacrifices, these men and women often fail to find dignified work and fall victim to a certain "globalisation of indifference". Their situation exposes them to further dangers such as the horror of human trafficking, forced labour and enslavement. It is unacceptable that, in our world, slave labour has become common coin³. This cannot continue! Human trafficking is a scourge, a crime against the whole of humanity. It is time to join forces and work together to free its victims and to eradicate this crime that affects all of us, from individual families to the worldwide community⁴.

It is also time to reinforce existing forms of cooperation and to establish new avenues for expanding solidarity. This calls for: a renewed insistence on the dignity of every person; a more determined implementation of international labour standards; planning for a focused development on the human person as its central actor and primary beneficiary; a re-evaluation of the responsibilities of international corporations in the countries where they operate, including the areas of profit and investment management; and a concerted effort to encourage governments to facilitate the movement of migrants for the benefit of all, thus eliminating human trafficking and perilous travel conditions. Effective cooperation in these areas will be greatly assisted by defining future sustainable development goals. As I recently expressed to the Secretary General and Chief Executives of the United Nations: “Future sustainable development goals must therefore be formulated and carried out with generosity and courage, so that they can have a real impact on the structural causes of poverty and hunger, attain more substantial results in protecting the environment, ensure decent work for all, and provide appropriate protection for the family, which is an essential element in sustainable human and social development.”

Dear Friends, the social teaching of the Catholic Church supports the initiatives of the ILO which aim to promote the dignity of the human person and the nobility of human labour. I encourage you in your efforts to face the challenges of today’s world in fidelity to these lofty goals. At the same time, I invoke God’s blessing on all that you do to defend and advance the dignity of work for the common good of our human family.

NOTES

1. [1] Pope Francis, Address to the *Centesimus Annus Pro Pontifice* Foundation, 25 May 2013
2. [2] Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, 192.
3. [3] Pope Francis, Message for World Day of Migrants and Refugees, 24 September 2013
4. [4] Pope Francis, Address to the New Ambassadors Accredited to the Holy See, 12 December 2013

RELATIO SYNODI – THE PASTORAL CHALLENGES OF THE FAMILY IN THE CONTEXT OF EVANGELIZATION

SYNOD OF BISHOPS

18 October 2014

(Selected Excerpts)

6. The Christian faith is strong and alive. Some regions of the world are witnessing a significant drop in religion in society, which, consequently, has its effect on family life. This approach tends to make religion a private matter and to relegate it to family life only, thus running the risk of reducing the witness and mission of the Christian family in the modern world. In places of advanced social well-being, people are likely to set all their hope in a frantic quest for social success and economic prosperity. In other regions of the world, the adverse effects of an unjust world economic order lead to forms of religion exposed to sectarian and radical extremism. We should also mention movements based on political and religious fanaticism, often openly hostile to Christianity. In creating instability and spreading chaos and violence, they are the cause of much misery and suffering in family life. The Church is called to provide guidance to families in their practice of religion so as to give it a Gospel orientation.

[...]

42. Based on what she has received from Christ, the Church has developed over the centuries a rich teaching on marriage and family. One of the greatest examples of this Magisterium was proposed by the Second Vatican Council in the Pastoral Constitution *Gaudium et Spes*, which devotes an entire chapter to the dignity of marriage and the family (cf. GS, 47-52). This document defines marriage and the family in the following manner: “The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and it is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one.” (GS, 48). The “true love between husband and wife” (GS, 49) involves a mutual gift of self, which is to include and integrate the sexual dimension and affectivity according to the divine plan (cf. GS, 48-49). This clearly shows that marriage and the conjugal love that gives it life, “are by their nature ordained toward the begetting and educating of children” (GS, 50). Furthermore, the grounding

of the couple in Christ is emphasised: Christ the Lord “comes into the lives of married Christians through the Sacrament of Matrimony” (GS, 48) and remains with them (*sacramentum permanens*). He assumes human love, purifies it, brings it to fulfilment and gives the married couple, with his Spirit, the ability to live it by permeating every aspect of their life of faith, hope and charity. In this way, the couple, like consecrated persons through a grace proper to them, builds up the Body of Christ and is a domestic Church (cf. LG, 11), so that the Church, through fully understanding her mystery, looks to the Christian family, which manifests that mystery in an authentic way.

GENERAL AUDIENCE AT SAINT PETER'S SQUARE

POPE FRANCIS

29 April 2015

(Selected Excerpt)

For this reason, as Christians, we must become more demanding in this regard. For example: firmly support the right to equal pay for equal work; why is it taken for granted that women should earn less than men? No! They have the same rights. This disparity is an absolute disgrace! At the same time, recognise women's motherhood and men's fatherhood as an always precious treasure, for the good of their children above all. Likewise, the virtue of the hospitality of Christian families today takes on a crucial importance, especially in situations of poverty, degradation, and domestic violence.

ENCYCLICAL LETTER LAUDATO SI'

POPE FRANCIS

24 May 2015

(Selected Excerpts)

126. We can also look to the great tradition of monasticism. Originally, it was a kind of flight from the world, an escape from the decadence of the cities. The monks sought the desert, convinced that it was the best place for encountering the presence of God. Later, Saint Benedict of Norcia proposed that his monks live in community, combining prayer and spiritual reading with manual labour (*ora et labora*). Seeing manual labour as spiritually meaningful proved revolutionary. Personal growth and sanctification came to be sought in the interplay of recollection and work. This way of experiencing work makes us more protective and respectful of the environment; it imbues our relationship to the world with a healthy sobriety.

127. We are convinced that “man is the source, the focus and the aim of all economic and social life”.^[100] Nonetheless, once our human capacity for contemplation and reverence is impaired, it becomes easy for the meaning of work to be misunderstood.^[101] We need to remember that men and women have “the capacity to improve their lot, to further their moral growth and to develop their spiritual endowments”.^[102] Work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God. It follows that, in the reality of today’s global society, it is essential that “we continue to prioritize the goal of access to steady employment for everyone”,^[103] no matter the limited interests of business and dubious economic reasoning.

128. We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work. Yet the orientation of the economy has favoured a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines. This is yet another way in which we can end up working against ourselves. The loss of jobs also has a negative impact on the economy “through the progressive

erosion of social capital: the network of relationships of trust, dependability, and respect for rules, all of which are indispensable for any form of civil coexistence”.[104] In other words, “human costs always include economic costs, and economic dysfunctions always involve human costs”.[105] To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

129. In order to continue providing employment, it is imperative to promote an economy which favours productive diversity and business creativity. For example, there is a great variety of small-scale food production systems which feed the greater part of the world’s peoples, using a modest amount of land and producing less waste, be it in small agricultural parcels, in orchards and gardens, hunting and wild harvesting or local fishing. Economies of scale, especially in the agricultural sector, end up forcing smallholders to sell their land or to abandon their traditional crops. Their attempts to move to other, more diversified, means of production prove fruitless because of the difficulty of linkage with regional and global markets, or because the infrastructure for sales and transport is geared to larger businesses. Civil authorities have the right and duty to adopt clear and firm measures in support of small producers and differentiated production. To ensure economic freedom from which all can effectively benefit, restraints occasionally have to be imposed on those possessing greater resources and financial power. To claim economic freedom while real conditions bar many people from actual access to it, and while possibilities for employment continue to shrink, is to practise a doublespeak which brings politics into disrepute. Business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good.

NOTES

1. [100] Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, 63.
2. [101] Pope John Paul II, Encyclical Letter, *Centesimus Annus* (1 May 1991), 37: AAS 83 (1991), 840.
3. [102] Pope Paul VI, Encyclical Letter, *Populorum Progressio* (26 March 1967), 34: AAS 59 (1967), 274.
4. [103] Pope Benedict XVI, Encyclical Letter, *Caritas in Veritate* (29 June 2009), 32: AAS 101 (2009), 666.
5. [104] *Ibid.*
6. [105] *Ibid.*

STATEMENT AT THE 104TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP SILVANO M. TOMASI, PERMANENT OBSERVER OF THE HOLY SEE TO THE UNITED NATIONS AND OTHER INTERNATIONAL ORGANIZATIONS IN GENEVA

4 June 2015

Current Economic Situation

Mr. President,

Economic inequalities persist and are increasing on every continent: a situation that creates more unemployment and widens the social inequities that are among the most powerful causes of instability in many societies, including in some where peace is threatened or has already been undermined¹. The turbulence of our times – economic, social and political – makes the achievement of social justice very much an agenda for today. Thus, in 2014, 1% of the global population held 48% of the world's wealth, leaving the remaining half to the 99% of the people². The challenge of bringing unemployment and underemployment back to 2008 pre-crisis levels now appears as daunting a task as ever. ILO's World Economic Outlook confirms these trends: the world risks of plunging from a jobless recovery into a period characterised by rising unemployment. To meet the expectation of new labour market entrants, an additional 280 million jobs need to be created by 2019 to close the unemployment gap. It appears unlikely, however, that the world economy will be able to either deliver or sustain such job creation. Youth, especially young women, are disproportionately affected. Almost 74 million young people (aged 15–24) were looking for work in 2014. The youth unemployment rate is on average three times higher than that of their adult counterparts. Increased youth unemployment is common to all regions. It is occurring despite the trend of improvements in educational achievement and thus it increases skill mismatches and fuels social discontent. This becomes a push factor for dramatic migration flows and for an increase in volunteers who join extremist violent groups. The Holy See, as a solution to this situation, proposes the need for increased solidarity and cooperation among all the Members of the international community and the multiplication of efforts to improve economic and social conditions in the countries of origin of migrants. Rising unemployment is a major factor, which drives the mounting inequalities and should be addressed through carefully designed labour markets and tax policies. Employment should not be considered

simply as a means for obtaining profit, but above all a goal that affects man and his dignity. If there is no work, this dignity is wounded! In fact, anyone who is unemployed, or even underemployed, suffers personal frustration, and risks becoming a victim of marginalisation or even social exclusion.³

Labour Protection in a changing world

Therefore, labour protection measures, such as a minimum wage, the amount of hours and maternity protection standards, should be strengthened, even though they may have cost implications for an enterprise in the short term. However, in the long term, such measures can encourage enterprises to invest in technological and organizational improvements in order to offset increased costs, which can, in turn, spur productivity growth. A safe and motivating working environment, a mutually beneficial flexible work organization, and giving workers a fair share of the accrued benefits, are elements known to improve the competitiveness and productivity of enterprises⁴. As acknowledged also by the World Bank, there is a current need for better regulation of labour markets in the interest of prosperity and equity⁵.

Over the past three decades, significant transformations in the global economy have gone hand-in-hand with institutional changes in the world of work, which has been reshaped by globalisation. Today, much of international trade involves buyers and suppliers operating within an ever-expanding global supply chain. All this has implications for workers' welfare⁶. The promotion of increased employment as a means of eradicating poverty should not be viewed as an issue that could be compromised: "Labor [...] is not a mere commodity. On the contrary, the worker's human dignity in it must be recognised. It therefore cannot be bought and sold like a commodity"⁷. Technological advancements, such as the expansion of the internet, have facilitated long-range communication, thus reinforcing established centers and further marginalising peripheries. This phenomenon has accelerated changes in the production process and in work. Despite increasing efficiency in production and widening the availability of services for customers, the demand for workers to continue for prolonged periods has grown in many sectors and occupations.

It is well known that economic progress should not be measured solely by the Gross Domestic Product (GDP). To the contrary, the well-being of a nation should be measured by a series of indicators linked to social protection systems, including access to quality services, education, decent work, adequate, safe and nutritious food, adequate housing, personal safety, and basic income security, as well as the enjoyment of a safe, clean, healthy and sustainable environment. The 2008 ILO Declaration on Social Justice for a Fair Globalisation reaffirmed the importance of these constitutional objectives of the ILO⁸. Labour protection is grounded in the ILO's founding values: labour is not a commodity, improving conditions of work

is central to social justice and to a country's prosperity, universal and lasting peace. The Holy See Delegation believes that poverty eradication requires a specific and concerted commitment by governments, employers and workers' organisations, the private sector and civil society. This commitment is grounded in human dignity, human rights and solidarity. It should result in concrete measures for protecting workers and their families from risks, such as unemployment, injury and illness. Since the development of employment creating initiatives is intimately linked with the promotion of entrepreneurship, policies aimed at promoting the development of Small and Medium Enterprises (SMEs) are crucial for economic recovery.

SMEs are the privileged environment where the creativity, industriousness and self-promotion of workers can be tested and developed. However, they are often characterised by suboptimal labour standards where employment quality is lower and are associated with the creation of informal jobs. It is therefore important that the promotion of SMEs occurs within a regulatory framework that favours the spread of sustainable labour standards.

Transition from the informal to formal economy

The informal economy is a major challenge for workers' rights, in particular for their social protection and decent working conditions. As highlighted by the Director-General in his Report "globally, half of the labour force is working and producing in the informal economy. Although the informal economy is largest in the developing countries, informality continues, and is even growing, in the industrialised countries"⁹. The 'informal economy' includes all economic activities not adequately covered by formal arrangements as well as informal work which can be carried out across all sectors of the economy both in public and private spaces. Most people enter the informal economy not by choice, but as a consequence of lack of opportunities in the formal economy, or because the institutional development does not allow the emergence of a sufficiently developed formal sector. While the informal economic activity represents a promising sign of economic growth and development, it raises some ethical and legal questions. Some workers and economic units in the informal economy can have a large entrepreneurial potential if transition to the formal economy is facilitated. The significant increase in job opportunities in the context of informal activities is caused by low skills and lack of specialization of a large number of local workers and by a disorderly growth in formal economic sectors. In some countries, excessive regulation may also exert pressure on small entrepreneurs to remain or to move to the informal sector. Large numbers of people are thus forced to work under seriously distressing conditions and in situations that lack the rules necessary to safeguard their rights. Levels of productivity, income and living standards are extremely low and often inadequate for guaranteeing the minimum level of subsistence to workers and their families. The Holy See Delegation considers it of the utmost importance that the ILO Member states take

appropriate measures to promote a gradual transition from the informal to the formal economy. National circumstances and laws should be taken into account. The transition of workers and economic units from the informal to the formal economy should respect workers' fundamental rights and ensure opportunities for income security, livelihoods and entrepreneurship. At the same time, it should promote the creation, preservation and sustainability of decent jobs in the formal economy while preventing informalization of formal economy jobs.

In particular, these measures should take into account the following factors: (a) the diversity of causes, characteristics and circumstances of workers and economic units in the informal economy, their different needs of protection and the need to address such diversity with a case-by-case approach; (b) the necessity of effective measures to promote transition from the informal to the formal economy and to prevent and sanction deliberate evasion from the formal economy which aims at avoiding taxation, social and labour laws and regulations; (c) the need to eradicate child labour, often associated with higher level of informality and still sadly widespread in some regions. The ILO's 2015 Report on Child Labour indicates that the number of minors at work has been reduced from 246 million in 2000 to 168 million, a figure that still requires additional efforts, especially if we consider that 22 thousand boys and girls every year lose their lives in work accidents¹⁰. The transition from informal to formal economy will take time. In order to be effective, the cost of transition should be shared among all stakeholders who participate in the production process. Associations of informal workers and producers should be favoured as they are a crucial instrument of representation and shared participation.

Trade and the informal economy

A powerful instrument to foster this transition is openness to international integration which, under appropriate policies, could favour the local adoption of internationally accepted standards. Labour provisions are increasingly included in bilateral and regional trade agreements. As of June 2013, fifty-eight trade agreements included labour provisions and about 40 per cent include conditions. This implies that compliance with labour standards entails economic consequences in terms of an economic sanction or benefit. The remaining 60 per cent of trade agreements include labour provisions exclusively promotional in nature. While these provisions do not directly link compliance to economic consequences, they provide a framework for dialogue, cooperation, and/or monitoring. This approach is found mainly in the European Union. There is however the risk that labour provisions contained in preferential trade agreements may divert trade towards less demanding partners, with an unintended belittling of ILO standards. The Holy See underscores the necessity that the ILO Standards should not be weakened but serve as a basis for all current and future bilateral and plurilateral agreements.

Conclusion

Mr. President,

The transition from informal to formal employment is a delicate process that should recognise the rights of everyone, particularly of the most vulnerable, people who are left out and marginalised. The challenge is to reduce inequality, to support the transition to greater protection in the formal economy and to maintain the priority of labour rights for everyone in trade agreements. The considerations that moved the founders of the ILO to make social justice the ultimate goal of this organization, the everyday business of which is the world of work, established a nexus and responsibility that remain unchanged nearly 100 years later. Consequently, when governments, employers and workers come together at the ILO to seek consensus, they should always be guided by the requirements of social justice. Coherence requires that the future work of the centenary initiative should also relate to the future of social justice. Allow me to conclude with the words of Pope Francis: “We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires... programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor”¹¹. Only in this way can economic growth be truly inclusive.

NOTES

1. [1] The International Labour Organization unanimously adopted the ILO Declaration on Social Justice for a Fair Globalisation on 10 June 2008.
2. [2] Oxfam Report available at: <https://www.oxfam.org/en/pressroom/pressreleases/2015-01-19/richest-1-will-own-more-all-rest-2016> .
3. [3] Pope Francis, Address to the Managers and Workers of the Terni Steel Mill and the Faithful of the Diocese of Terni-Narni-Amelia, Italy, (20/03/2014).
4. [4] ILO: Conclusions concerning the promotion of sustainable enterprises, International Labour Conference, 96th Session, Geneva, 2007.
5. [5] World Bank: World Development Report 2013: Jobs (Washington, DC, 2012).
6. [6] At its 319th Session (2013), the Governing Body selected the item “Decent work in global supply chains” with a view to a general discussion at the 105th Session (2016) of the International Labour Conference.
7. [7] Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*, 83.

8. [8] The International Labour Organization unanimously adopted the ILO Declaration on Social Justice for a Fair Globalisation on 10 June 2008.
9. [9] Guy Ryder, "The future of work centenary initiative." International Labour Conference, 104th Session, 2015, doc. ILC.104/DG/I
10. [10] Available at <http://www.ilo.org/ipecc/Campaignandadvocacy/wdacl/2015/lang--en/index.htm>
11. [11] Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, 204.

INSTUMENTUM LABORIS - THE VOCATION AND MISSION OF THE FAMILY IN THE CHURCH AND IN THE CONTEMPORARY WORLD

SYNOD OF BISHOPS

23 June 2015

(Selected Excerpts)

14. The concrete aspects of family life are closely connected with economic matters. Many point out that, to this day, the family can easily suffer from a variety of things which make it vulnerable. Among the most important problems are those related to low wages, unemployment, economic insecurity, lack of decent work and a secure position at work, human trafficking and slavery.

The following effects of economic inequity are reflected in a particularly acute manner in the family: growth is impeded; a home is missing; couples do not wish to have children; children find it difficult to study and become independent; and a calm planning for the future is precluded. Pope Francis insists that a change in perception by everyone in society is necessary to overcome this situation: "Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality"¹. Renewed solidarity between generations begins with attending to the poor of this generation, before those of future generations, giving particular attention to family needs.

15. A particularly important challenge is posed by social groups. Oftentimes, these groups are very numerous and characterised by a poverty which is not only economic but often cultural, thereby preventing the realisation of a plan of family living that is commensurate to the dignity of the person. Moreover, despite enormous difficulties, many poor families try to live with dignity in their daily lives, trusting in God, who neither disappoints nor abandons anyone.

There are indications that the current economic system is producing various kinds of social exclusion. Those who feel excluded fall into various categories. A common feature, however, is that oftentimes these "outsiders" are "invisible" in the eyes of society. The dominant culture, the media and major institutions frequently contribute to continuing — or making even worse — this systematic "invisibility". In this regard, Pope Francis

asks: "Why are we accustomed to seeing decent work destroyed, countless families evicted, rural farm workers driven off the land, war waged and nature abused?" And he answers: "Because in this system man, the human person, has been removed from the centre and replaced by something else. Because idolatrous worship is devoted to money. Because indifference has been globalised"².

NOTES

1. [1] Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, 204.
2. [2] Pope Francis, Address to the Participants at the World Meeting of the Popular Movements, 28 October 2014

ADDRESS AT THE MEETING WITH THE WORLD OF LABOUR AND INDUSTRY

POPE FRANCIS

5 July 2015

Hon. Mr. Rector,
Authorities, Students, University Staff, Professors,
Brothers and Sisters of the World of Labour,

Thank you for your welcome. Thank you most of all for having shared with me your current reality, your struggles and hopes. The Rector used an expression that I said once: that our God is a God of surprises. It is true, every day he surprises. He is like this, our Father. But he said another thing about God, which I shall take up now: a God who breaks moulds. Unless we have the courage to break moulds, we will never go forward because our God pushes us to do this: to be creative about the future. My visit to Molise begins with this meeting with the world of labour, but we are at the University. And this is meaningful: it expresses how important research and information are, too, in response to the new and complex questions posed by the current economic crisis, on the local, national and international levels. A short time ago, a young farmer testified to his “vocation” by his choice of pursuing a degree in agriculture and working the land. The farmer’s staying on the land is not standing still, it is having a dialogue, a fruitful dialogue, a creative dialogue. It is man’s dialogue with his land which makes it blossom, makes it fruitful for all of us. This is important. A good education does not offer easy solutions, but it helps one to have a more open and more creative view the better to evaluate the resources of the territory. I fully agree with what was said about “safeguarding” the land, so it may bear fruit without being “exploited”. This is one of the greatest challenges of our time: changing to a form of development which seeks to respect creation. I see America — my homeland, too: many forests, stripped, which become land that cannot be cultivated, which cannot give life. This is our sin: exploiting the land and not allowing it to give us what it has within it, with our help through cultivation. Another challenge emerged from the voice, of this good working mother, who also spoke on behalf of her family: her husband, her young son and the baby she is expecting. Hers is an appeal for employment and at the same time for her family. Thank you for this testimony! In fact, it is about trying to reconcile working hours

with family time. But let me tell you one thing: when I go to confession and I confess — now not as often as when I was in the other diocese — when a young mom or dad comes, I ask: “How many children do you have?”, and they tell me. And I ask another question, always: “Tell me: do you play with your children?”. Most of them answer: “What are you asking, Father?” — “Yes, yes: do you play? Do you spend time with your children?”. We are losing this capacity, this wisdom of playing with our children. The economic situation pushes us to this, to lose this. Please, spend time with our children! Sundays: she [turns to the working mother] referred to family Sundays, spending time.... This is a “crucial” point, a point which allows us to discern, to evaluate the human quality of the present economic system. And found within this context is also the issue of working Sundays, which concerns not only believers, but touches everyone, as an ethical choice. It is this area of gratuitousness that we are losing. The question is: “what do we want to give priority to?”. Having Sundays free from work — apart from necessary services — stands to confirm that the priority is not economic but human, gratuitousness, not business relationships but those of family, of friends, for believers the relationship with God and with the community. Perhaps we have reached the moment to ask ourselves whether working on Sunday is true freedom. Because the God of surprises and the God who breaks moulds surprises and breaks moulds so that we may become more free: he is the God of freedom. Dear friends, today I would like to join my voice to that of the many workers and businessmen of this region in asking that an “employment pact” be made. I have seen that in Molise an attempt is being made to constructively join forces in response to the ordeal of unemployment. Many jobs could be recovered through a planned strategy with the national authorities, an “employment pact” which can take advantage of the opportunities offered by national and European legislation. I encourage you to go forward on this path, which can bear good fruit here as well as in other regions. I would like to return to a word that you [turns to the worker] said: dignity. Not having work is not only to lack life’s basic necessities, no. We can eat every day: we go to the Caritas, we go to this association, we go to the club, we go there and they feed us. But this is not the problem. The problem is not being able to bring home the bread: this is serious, and this takes away dignity! This takes away dignity. And the most serious problem is not hunger — even though this problem exists. The most serious problem is dignity. This is why we must work and defend our dignity, which work provides. Finally, I would like to tell you that I was moved by the fact that you gave me a painting representing “maternity”. Maternity involves labour, but the labour of childbirth, and is directed at life, it is full of hope. I thank you not only for this gift, but I thank you even more for the testimony it contains: that of a labour full of hope. Thank you! And I would like to add a historical fact, which happened to me. When I was Provincial of the Jesuits, a chaplain needed to be sent

to Antarctica, to live there 10 months out of the year. I thought it over, and a Fr Bonaventura De Filippis went. But did you know, he was born in Campobasso, he was from here! Thank you!

GENERAL AUDIENCE IN PAUL VI AUDIENCE HALL

POPE FRANCIS

19 August 2015

Dear Brothers and Sisters, Good morning!

After having reflected on celebration in the life of the family, today we will ponder a complimentary element, that of work. Both are part of God's creative design, celebration and work.

Work, as it is commonly said, is necessary for maintaining the family, for raising children, for ensuring a dignified life for our loved ones. In speaking about a serious, honest person, the most beautiful thing that can be said is: "he or she is a worker", one who works, one who in a community doesn't just live off of others. There are many Argentinians today, I see, and I will say what we say: "*No vive de arriba*" [Don't just live it up]. And indeed work, in its many forms, beginning with that in the home, is also concerned with the common good. Where does one learn this hard-working lifestyle? First of all, one learns it in the family. *The family teaches work through the example of the parents*: the father and the mother who work for the good of the family and of society. In the Gospel, the Holy Family of Nazareth appears as a family of workers, and Jesus himself is called "son of a carpenter" (Mt 13:55) and even "the carpenter" (Mk 6:3). And St Paul would not fail to warn Christians: "If any one will not work, let him not eat" (2 Thess 3:10) — that's a good recipe for losing weight, you don't work, you don't eat! The Apostle explicitly refers to the false spiritualism of some who indeed live off their brothers and sisters "not doing any work" (2 Thess 3:11). Commitment to work and the spiritual life, in the Christian conception, are not at all at odds with one another. It is important to understand this properly! Prayer and work can and must be in harmony, as St Benedict teaches. The absence of work damages the spirit, just as the absence of prayer damages practical activity. Work — I repeat, in its many forms — is proper to the human person. It expresses the dignity of being created in the image of God. Thus, it is said that work is sacred. And thus, managing one's occupation is a great human and social responsibility, which cannot be left in the hands of the few or unladen onto some divinized "market". Causing the loss of jobs means causing serious harm to society. It makes me sad to see people without work, who don't find work and don't have the dignity of bringing bread home. And I rejoice greatly when I see governments go to great lengths to find jobs and try to see to it that everyone has work.

Work is sacred, work gives dignity to a family. We have to pray that no family is left without work. Therefore, work too, like celebration, is part of God's creative plan. In the Book of Genesis, the theme of the earth like a back yard, entrusted to the care and cultivation of man (2, 8:15), is anticipated by a very moving passage: "In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up — for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground" (2:4-6). It's not romanticism, it is God's revelation; and we are responsible for understanding and implementing it. The Encyclical *Laudato Si'*, which proposes an integral ecology, also contains this message: the beauty of the earth and the dignity of work were made to be united. The two go together: the earth becomes beautiful when it is worked by man. When work is detached from God's covenant with man and woman, and it is separated from its spiritual qualities, when work is held hostage by the logic of profit alone and human life is disregarded, the degradation of the soul contaminates everything: even the air, water, grass, food ... the life of society is corrupted and the habitat breaks down. And the consequences fall most of all on the poor and on poor families. The modern organization of work sometimes shows a dangerous tendency to consider the family a burden, a weight, a liability for the productivity of labour. But let us ask ourselves: what productivity? And for whom? The so-called "smart city" is undoubtedly rich in services and organization; but, for example, it is often hostile to children and the elderly. At times those in charge are interested in managing individuals as a workforce, assembling and utilizing them or throwing them away on the basis of economic benefit. The family is a great workbench. When the organization of work holds it hostage, or even blocks its path, then we can be certain that human society has begun to work against itself!

In this circumstance, Christian families are posed a great challenge and a great mission. They bring to the field the foundations of God's Creation: the identity is the bond between man and woman, the procreation of children, the work which harnesses the earth and renders the world habitable. The loss of these foundations is a very serious matter and there are already too many cracks in the common home! It is not an easy task. Sometimes it may seem to family associations as though they are like David facing Goliath ... but we know how that challenge turned out! It takes faith and shrewdness. In this difficult moment of our history, may God grant us the ability to accept with joy and hope his call, the call to work to give dignity to ourselves and to our families.

ADDRESS TO THE PERSONNEL OF THE NATIONAL INSTITUTE OF SOCIAL SECURITY

POPE FRANCIS

7 November 2015

Dear Brothers and Sisters,

I offer my sincere cordial greeting to you, employees and executives of the Istituto Nazionale della Previdenza Sociale (INPS), gathered here in audience for the first time in the history of the institution. Thank you very much! Thank you for coming — there are truly so many of you! — and I thank your President for his gracious words.

On various levels you perform the delicate task of upholding various rights linked to the exercise of labour; rights grounded in the very nature of the human person and on his and her transcendent dignity. Entrusted to your care in a particular way is what I would define as safeguarding the right to rest. I am referring not only to the rest that is upheld and legitimized by a wide range of social services¹, but also and especially to a dimension of the human being that has spiritual roots and for which you too, for your part, are responsible.

God commanded man to rest (cf. Ex 34:21; Dt 5:12, 15) and He himself chose to benefit from it on the seventh day (cf. Ex 31:17; Gen 2:2). Rest, in the language of faith, is thus a dimension both human and divine at the same time. With a single proviso, however: that it be not simply an abstention from ordinary toil and task, but an occasion to fully live one's creaturehood, elevated to filial dignity by God himself. The need to "sanctify" rest (cf. Ex 20:8) is thus linked to that — offered every week on Sunday — for a time that allows for attending to family, cultural, social and religious life². You too, in a certain sense, cooperate in the proper rest of the Children of God. In the multiplicity of services rendered to society, as much in terms of social services as welfare, you help to lay the foundations so that rest can be experienced as a dimension that is authentically human and thus open to the possibility of a deep encounter with God and with others.

This, which is an honour, becomes at the same time a duty. You are indeed called to face increasingly complex challenges. They arise both from today's society, with the critical aspects of its equilibrium and the frailty of its relations, as well as from the world of labour, plagued by underemployment and by the precariousness of the guarantees it manages to offer. If one lives like this, how can one rest? Rest is a right that we all have when we work; but when the situation of unemployment, of social injustice, of undeclared

work, of precarious work is so strong, how can I take rest? What do we say? We can say — it's shameful! —: "Ah, do you want to work?" — "Yes!" — "Very good. Let's make an agreement: you start to work in September, until July, and then in July, August and part of September, you cannot eat, you do not rest...". This is happening today! It happens today throughout the world, and here; it is happening today in Rome too! Rest, because there is work. Otherwise, one cannot rest.

Until some time ago it was rather common to associate reaching retirement to becoming senior citizens, able to enjoy the rest deserved and to offer wisdom and advice to the younger generations. The present era has substantially altered these patterns. On one hand, the opportunity to rest has been brought forward, occasionally shortened over time, sometimes renegotiated to the point of aberrant extremism, such as that which succeeds in distorting the very hypothesis of ceasing to work. On the other hand, the need for care has not changed, neither for those who have lost or who have never had a job, nor for those who are forced to stop it for various reasons. You interrupt your employment and your health care assistance ceases....

Your difficult task seeks to ensure that there be no shortage of the indispensable subsidies to support unemployed workers and their families. May your priorities include special attention to women's employment, as well as to maternity assistance which must always defend new life and those who serve it daily. Defend women, women's employment! May insurance for old age, for illness, for accidents in the workplace, never be lacking. May the right to retirement never be lacking, and I would like to highlight: right — retirement is a right! — because this is what it's about. May you be conscious of the inalienable dignity of each worker, in whose service you work. By supporting income during and after the working period, you contribute to the quality of its commitment as an investment for a life worthy of mankind.

Working, after all, means prolonging the work of God in history, contributing to it in a personal, useful and creative manner³. By supporting labour you support this very endeavour. Moreover, by guaranteeing dignified subsistence to those who are obliged to stop work, you affirm the deepest reality: work, indeed, cannot be merely a cog in the perverse mechanism that grinds resources in order to obtain ever increasing profits; therefore, work cannot be extended or reduced to benefit a few and to forms of production that sacrifice values, relationships and principles. This applies to the economy in general, which "can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded"⁴. It applies likewise to all social institutions whose beginning, subject and goal is and must be the human person⁵. A person's dignity can never be jeopardized, not even when he or she ceases to be economically productive.

Some of you might think: “But how strange this Pope is: first he speaks to us of rest, and then says all these things about the right to work!”. These things are connected! True rest actually comes from work! You can rest when you are certain of having secure employment, which gives dignity to you, to you and to your family. And you can rest when in your old age you are sure of receiving a rightful pension. They are related, both of them: true rest and work.

Do not forget mankind: this is imperative. Love and serve mankind with rectitude, responsibility, willingness. Work for those who work, and not least for those who would like to do so but cannot. Do so not as an act of solidarity but as a duty of justice and subsidiarity. Support the weakest ones, so that no one may lack dignity and the freedom to live an authentically human life.

Thank you very much for this meeting. I invoke the Lord’s blessing upon each one of you and on your families. I assure you that I shall remember you in my prayers and I ask you, please, to pray for me.

NOTES

1. [1] from a weekly day of rest to holidays, to which every worker has the right: Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 19
2. [2] Second Vatican Ecumenical Council Pastoral Constitution, *Gaudium et Spes*, 67
3. [3] *ibid.*, n. 34
4. [4] Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, 204
5. [5] Second Vatican Ecumenical Council Pastoral Constitution, *Gaudium et Spes*, 25

APOSTOLIC EXHORTATION AMORIS LAETITIA

POPE FRANCIS

19 March 2016

(Selected Excerpts)

24. Labour also makes possible the development of society and provides for the sustenance, stability and fruitfulness of one's family: "May you see the prosperity of Jerusalem all the days of your life! May you see your children's 18 children!" (Ps 128:5-6). The Book of Proverbs also presents the labour of mothers within the family; their daily work is described in detail as winning the praise of their husbands and children (cf. 31:10-31). The Apostle Paul was proud not to live as a burden to others, since he worked with his own hands and assured his own livelihood (cf. Acts 18:3; 1 Cor 4:12; 9:12). Paul was so convinced of the necessity of work that he laid down a strict rule for his communities: "If anyone will not work, let him not eat" (2 Th 3:10; cf. 1 Th 4:11).

25. This having been said, we can appreciate the suffering created by unemployment and the lack of steady work, as reflected in the Book of Ruth, Jesus' own parable of the labourers forced to stand idly in the town square (Mt 20:1-16), and his personal experience of meeting people suffering from poverty and hunger. Sadly, these realities are present in many countries today, where the lack of employment opportunities takes its toll on the serenity of family life.

26. Nor can we overlook the social degeneration brought about by sin, as, for example, when human beings tyrannize nature, selfishly and even brutally ravaging it. This leads to the desertification of the earth (cf. Gen 3:17-19) and those social and economic imbalances denounced by the prophets, beginning with Elijah (cf. 1 Kg 21) and culminating in Jesus' own words against injustice (cf. Lk 12:13; 16:1-31).

STATEMENT AT THE 105TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP IVAN JURKOVIČ, PERMANENT OBSERVER
OF THE HOLY SEE AND OTHER INTERNATIONAL
ORGANIZATIONS IN GENEVA

2 June 2016

The Delegation of the Holy See congratulates the ILO for its committed service to social development through the collaborative action of workers, employers and governments, as it prepares to celebrate its 100th Anniversary. The preamble of its Constitution, which states that there shall be no lasting peace without social justice, continues to provide a strong warning and a welcome encouragement to guide our reflection on the “future of work”¹.

We feel today a sense of urgency as much as we feel a sense of responsibility. The information contained in the reports and analyses of this Organization regarding the inability to create a sufficient number of dignified and stable jobs is a cause of serious concern.

We would like to stress, as done in the previous session, the pressing issue of youth unemployment. Despite a mild recovery in the 2012-2014 period, the youth unemployment rate remains well above its pre-crisis level. For millions of young people around the world finding a decent job is still a lengthy hard struggle. As Pope Francis reminds us, “we cannot resign ourselves to losing a whole generation of young people who don’t have the strong dignity of work”². The final goal of the International Community has to be a recovery based on substantial job creation with reference to the principle of subsidiarity that allows each individual and each business to be the protagonist of the development of society as a whole. It is a moral obligation. “If we want to rethink our society, we need to create dignified and well-paying jobs, especially for our young people”³.

To do so requires coming up with new, more inclusive and equitable economic models, aimed not at serving the few, but at benefiting ordinary people and society as a whole. It would involve passing from a revenue-directed economy, profiting from speculation and lending at interest, to a social economy that invests in persons by creating jobs and providing training. At the same time, a wave of technological innovation is altering the capacity of modern manufacturing and service activities to generate jobs.

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directed economy, profiting from speculation and lending at interest, to a social economy that invests in persons by creating jobs and providing training. At the same time, a wave of technological innovation is altering the capacity of modern manufacturing and service activities to generate jobs.

Pope Francis has repeatedly warned against the temptation to reduce costs by replacing workers with advanced technology. The worldwide financial and economic crisis has highlighted the gravely deficient human perspective, which reduces man to just one of his needs, namely, consumption. Worse yet, human beings themselves are nowadays considered as consumer goods, which can be used and thrown away. The replacement of workers by technology raises grave ethical challenges because it elevates economic efficiency and productivity over human dignity. The Holy See argues that in taking this path, we end up working against ourselves. “To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.”⁴

Human dignity and economic, social and political factors demand that we continue, “To prioritize the goal of access to steady employment for everyone”⁵. We need, in particular, to look for innovative solutions so that economic growth and well-being are not disconnected from employment. “It will be ‘better business’ to put technology at the service of the common good, and the common good includes decent work for everyone in our single common home”⁶. Guided and directed by the Sustainable Developments Goals, we should continue to promote the idea “that it is no longer sufficient to measure human progress in terms of economic growth and the accumulation of material wealth. Work acquires its true character when it is decent and sustainable for workers, employers, governments, communities, and the environment”⁷. “It implies exertion and fatigue to produce and achieve good results, but also the ability to transform reality and fulfil a personal vocation”⁸. Thus, work expresses and increases man’s dignity⁹. “There is a practical advantage as well in this approach. The subjective, personal dimension in work affects the actual objective result in all activities, but especially in services, in research and technological innovation, that is, in those economic activities that promote knowledge and true wealth creation, human and social development”¹⁰.

Globalisation has generated the continuing internationalization of the world’s production system, with increasingly prevalent global supply chains frequently making it impossible to identify a single national origin of finished products. The proliferation of global supply chains has profoundly transformed the nature of cross-border production, investment, trade and employment. The global supply chains have played an important role in the significant growth in international trade in recent decades.

Global supply chains have provided new opportunities for employment in developing and emerging economies, including for workers who had

difficulty accessing wage employment or formal jobs. However, wages and working time are also affected by the terms of purchasing between the buyer and its suppliers, which often reflect the asymmetrical bargaining position of the two partners and the power of the buyers to switch suppliers. In these conditions, wages become the adjustment variable at the end of the supply chain, with competitive pressures leading to lower wages and longer working hours. In the first social encyclical, *Rerum novarum* (1891), Pope Leo XIII stressed the centrality of human dignity, stating that “to misuse [people] as though they were things in the pursuit of gain, or to value them solely for their physical powers - that is truly shameful and inhuman.”¹¹ The Holy Father argued vigorously that workers were owed a just or living wage. This was not to be equated with the wage determined by the law of the marketplace. “Wages cannot be left solely to the whim of the market, but must be influenced by justice and equity - a wage that allows people to live a truly human life and to fulfill family obligations”¹². In the words of Pope Francis, it is one of the ways people “find meaning, a destiny, and to live with dignity, to ‘live well’.”¹³

Climate change, and the increase in both sudden onset and slow onset disasters, pose massive challenges to governments both in developed and developing countries. Some of these challenges relate to the sustainable provision of a climate resilient infrastructure. The effects of climate change are having negative impacts on economic and social development in general and on enterprises and workers in particular, by disrupting businesses, destroying workplaces and undermining income opportunities. As stressed by Pope Francis, in *Laudato Si'*, “it is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis, which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature”¹⁴.

In conclusion, Mr President, the Holy See wishes to reaffirm its interest in contributing to the dialogues on the future of work in the context of the 100th anniversary of the Organization. We look towards the continuation of this process with the hope that people, workers, their families and their communities be placed at the centre of future sustainable development and decent work policies, as recommended by the Philadelphia Declaration (1944).

NOTES

1. [1] <http://www.ilo.org/public/english/bureau/leg/download/constitution.pdf>
2. [2] Pope Francis, Meeting with the Young People of the Dioceses of Abruzzo and Molise, Castelpetroso, 5 July 2014.
3. [3] Pope Francis, Address at the Conferral of the Charlemagne Prize, 6 May 2016.
4. [4] Pope Francis, Encyclical Letter, *Laudato Si'*, 128.
5. [5] Pope Benedict XVI, Encyclical Letter, *Caritas in Veritate*, 32.
6. [6] Cardinal Peter Turkson, Welcome speech at the International Seminar "Sustainable development and the future of work in the context of the Jubilee of Mercy", Rome, 2 May 2016.
7. [7] *Ibid.*
8. [8] Archbishop Silvano M. Tomasi, Statement at the 101st Session of the International Labour Conference, Geneva, 7 June 2012.
9. [9] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 27.
10. [10] Archbishop Silvano M. Tomasi, Statement at the 101st Session of the International Labour Conference, Geneva, 7 June 2012.
11. [11] Pope Leo XIII, Encyclical Letter, *Rerum Novarum: Acta Leonis XIII*, 20.
12. [12] Cardinal Peter Turkson, Welcome speech at the International Seminar "Sustainable development and the future of work in the context of the Jubilee of Mercy", Rome, 2 May 2016.
13. [13] Pope Francis, Address at the Second World Meeting of Popular Movements, Santa Cruz de la Sierra (Bolivia), 9 July 2015.
14. [14] Pope Francis, Encyclical Letter, *Laudato Si'*, 139

***ADDRESS TO THE PARTICIPANTS AT THE
CONFERENCE ORGANISED BY THE CENTESIMUS
ANNUS PRO PONTIFICE FOUNDATION***

POPE FRANCIS

20 May 2017

Dear Friends,

I offer you a warm welcome on the occasion of the International Conference of the *Centesimus Annus Pro Pontifice* Foundation. I thank your President, Mr Domingo Sugranyes Bickel, for his kind greeting in your name. I express my appreciation for your efforts to seek other ways of understanding the economy and progress, and business, to meet the ethical challenges posed by the imposition of new paradigms and forms of power derived from technology, the throwaway culture and lifestyles that ignore the poor and despise the weak.¹

Many people are struggling to bring the whole human family together to seek a sustainable and integral development, for we know that things can change². Your Foundation is also making a valuable contribution precisely by approaching business and finances both in the light of the rich heritage of the Church's social doctrine and the intelligent search for "constructive alternatives". Drawing on your own expertise and experience, and in cooperation with other people of good will, you are committed to developing models of economic growth centred on the dignity, freedom and creativity that are the hallmark of the human person.

Your Foundation's 2017 Statement rightly notes that the fight against poverty demands a better understanding of the reality of poverty as a human and not merely economic phenomenon. Promoting integral human development demands dialogue and engagement with people's needs and aspirations, listening to the poor and their daily experience of "multidimensional, overlapping deprivations", and devising specific responses to concrete situations. This calls for the creation, within communities and between communities and business, of mediating structures capable of bringing people and resources together, initiating processes in which the poor are the principal actors and beneficiaries. Such a person-based approach to economic activity will encourage initiative and creativity, the entrepreneurial spirit and communities of labour and enterprise, and thus favour social inclusion and the growth of a culture of effective solidarity.

In these days, you have paid particular attention to the critical issue of job creation in the context of the ongoing new technological revolution.

How can we not be concerned about the grave problem of unemployment among the young and among adults who have not the means to “upgrade” themselves? This has reached a very grave point, very grave. It is a problem that has reached truly dramatic proportions in both developed and developing countries, and needs to be addressed, not least out of a sense of intergenerational justice and responsibility for the future. In a similar way, efforts to address the complex of issues associated with the growth of new technologies, the transformation of markets and the legitimate aspirations of the workforce must take into account not only individuals but families as well. This, as you know, was a concern expressed by the recent Synod assemblies on the family, which noted that uncertainty about work situations often contributes to family pressures and problems, and has an effect on the family’s ability to participate fruitfully in the life of society³.

Dear friends, I encourage you, I encourage your efforts to bring the light of the Gospel and the richness of the Church’s social teaching to these pressing issues by contributing to informed discussion, dialogue and research, but also by committing yourselves for that change of attitudes, opinions and lifestyles which is essential for building a world of greater justice, freedom and harmony.

In offering my prayerful good wishes for the fruitfulness of your work, I cordially invoke upon you, your families and your associates God’s blessings of joy and peace.

NOTES

1. [1] Pope Francis, Encyclical Letter, *Laudato Si’*, 16
2. [2] *ibid.*, 13.
3. [3] Pope Francis, Apostolic Exhortation, *Amoris Laetitia*, 44.

PASTORAL VISIT TO THE ARCHDIOCESE OF GENOA – MEETING WITH THE WORLD OF WORK AT THE ILVA FACTORY

POPE FRANCIS

27 May 2017

(Selected Excerpts)

Question from manager Ferdinando Garré of the Naval Repairs district:
In our work, we find ourselves struggling with so many obstacles - excessive bureaucracy, slowness in public decision-making, lack of services or adequate infrastructure - which often do not allow the best energies of this city to be released. We share this challenging journey with our chaplain and are encouraged by our archbishop, Cardinal Angelo Bagnasco. We turn to you, Holiness, to ask for a word of closeness. A word of comfort to encourage us before the obstacles we businessmen come up against every day.

Pope Francis:

Good morning, everyone!

It is the first time I have come to Genoa, and being so close to the port reminds me of where my father left ... This is very emotional for me. And thank you for your welcome. Mr. Ferdinando Garré: I knew the questions, and for some I wrote down some ideas to respond; and I also keep my pen in my hand to note down something that comes to mind at the time, to answer. But for these questions on the world of work I wanted to think well so as to answer well, because today work is at risk. It is a world where work is not considered with the dignity it has and gives. Therefore, I will answer with the things I have thought about, and some that I will say at the time.

First, a premise. The premise is: the world of work is a human priority. It is, therefore, a Christian priority, our priority, and also a priority of the Pope. Because it comes from that first command that God gave to Adam: "Go, till the earth, work the earth, tame it". There has always been friendship between the Church and work, starting with a working Jesus. Where there is a worker, there is the interest and the gaze of love of the Lord and of the Church. I think this is clear. It is beautiful that this question that comes from a businessman, an engineer; from his way of speaking about the enterprise, the typical entrepreneur's virtues emerge. And since this question was posed by a businessman, we will talk about them. Creativity, love for your business, passion and pride for the work of the hands and intelligence of yourself and

your workers. The businessman is a key figure in any good economy: there is no good economy without a good entrepreneur. There is no good business without good entrepreneurs, without your ability to create, to create jobs, to create products. In your words we also perceive your esteem for the city - and we understand this - for its economy, the quality of the workers, and also for the environment, the sea ... It is important to recognise the virtues of workers. Their need - workers - is the need to work well so that the job is done well. Sometimes it is thought that a worker works well just because he is paid: this is a serious disrespect towards workers and labour as it denies the dignity of work, which begins precisely in working well for dignity, for honour. The true manager - I will try to make the profile of a good manager - the real manager knows his workers, because he works alongside them, he works with them. Let's not forget that the entrepreneur must be first of all a worker. If he does not have this experience of dignity, he will not be a good manager. He shares the workers' efforts and shares the joys of work, of solving problems together, of creating something together. If and when he has to lay off someone, this is always a painful decision and he would not do it if possible. No good manager likes to lay off his people - no, he who thinks he can solve the problem of his job by firing people, is not a good entrepreneur, he is a trader, who sells his people today and tomorrow sells his dignity. He always suffers, and sometimes from this suffering new ideas emerge to avoid dismissal. This is the good entrepreneur. I remember, almost a year ago, a little less, at Mass at Santa Marta at 7 am, at the exit I was greeting the people who were there, and a man approached. He was crying. He said, "I came to ask for a grace: I am at the limit and I have to make a statement of bankruptcy. That would mean firing sixty workers, and I do not want to, because I feel like I am firing myself". And that man was crying. He was a good manager. He fought and prayed for his people because they were "his": "They are my family". They were attached to one another. A disease of the economy is the progressive transformation of entrepreneurs into speculators. The entrepreneur must not be confused with the speculator: there are two different types. The entrepreneur must not be confused with the speculator: the speculator is a figure similar to what Jesus in the Gospel calls a "mercenary", as opposed to the Good Shepherd. The speculator does not love his company, he does not love his workers, but sees business and workers only as a means to make a profit. He uses, uses the company and the workers to make a profit. Firing, closing down, moving the company is not a problem to him, because the speculator uses, exploits, "eats" people and means for to reach profit targets. When the economy is inhabited by good entrepreneurs, businesses are friendly to people and even to the poor. When it falls into the hands of speculators, everything is ruined. With the speculator, the economy loses face and loses its faces. It is a faceless economy. An abstract economy. Behind the speculator's decisions there are no people, and therefore we do not see the people who are to be

dismissed and cut out. When the economy loses contact with the faces of concrete people, it itself becomes a faceless economy and therefore a ruthless economy. We must fear the speculators, not the entrepreneurs; no, do not fear businessmen because there are so many good ones! No. Fear speculators. But paradoxically, sometimes the political system seems to encourage those who speculate on work and not those who invest in and believe in the job. Why? Because it creates bureaucracy and controls, starting from the hypothesis that the agents of the economy are speculators, so those who are not speculators remain disadvantaged, and those who can find the means to circumvent controls and reach their goals. It is known that regulations and laws intended for the dishonest end up penalizing the honest. And today there are so many real entrepreneurs, honest managers who love their workers, who love the company, who work alongside them to carry ahead the business, and these are the most disadvantaged by these policies that favour speculators. But honest and virtuous entrepreneurs go ahead, in the end, despite everything. I like to quote a good phrase of Luigi Einaudi, economist and president of the Italian Republic. He wrote: “Thousands, millions of individuals work, produce and save despite everything we can invent to molest them, to obstruct them, and to discourage them. It is a natural vocation that drives them, not just the thirst for gain. The taste, the pride of seeing your business thrive, obtain credit, inspire trust in an increasingly broad clientele, expand their factories, are a springboard for progress just as powerful as profit. If that were not the case, it would not be possible to explain why there are entrepreneurs who in their own companies exhaust all their energies and invest all their capital, often earning an income far more modest what they could surely and comfortably obtain with other efforts”. They have that mystical love ...

Thank you for what you said, because you are a representative of these entrepreneurs. Be mindful, entrepreneurs, and also you, workers: beware of speculators, also of the rules and laws that in the end favour speculators and not true entrepreneurs. In the end they leave people without work. Thank you.

Question from Micaela, union representative

Today we talk about industry again, thanks to the fourth industrial revolution or “Industry 4.0”. Well: the world of work is ready to accept new productive challenges that bring prosperity. Our concern is that this new technological frontier and the economic and productive recovery that sooner or later will come, will not bring with it new quality employment, but will instead contribute to the rise in precariousness and social hardship. Today, the real revolution would be to transform the word “work” into a concrete form of social redemption.

Pope Francis:

It first came to mind to me to answer with a play of words ... You finished with the word “social redemption” [in Italian – “*riscatto*”], and I think of “social blackmail” [in Italian – “*ricatto*”]. What I am about to say is a real thing that happened in Italy about a year ago. There was a queue of unemployed people applying for a job, an interesting job, in an office. The girl who told me this story – an educated girl, who spoke several languages, which was important for that role – said they had told her “Yes, you can start ...; there will be 10-11 hours a day ...” – “Yes, yes!” she said, immediately, because she needed work – “and it starts with – I think they said, I do not want to make a mistake, but it was no more than 800 euros per month”. And she said, “But ... just eight hundred? For eleven hours?”. And the man – the speculator, he was not a businessman, the employee of the speculator – said to her, “Miss, look at the line of people behind you: if you don’t like it, you can go”. This is not *riscatto*, redemption, but rather *ricatto*, blackmail!

I will now say what I had written, but your last word reminded me of this. Illegal work. Another person told me that he had a job, but from September to June; he was laid off in June and taken on again in October, September. And this is how it goes – illegal work.

I welcomed the proposal to have this meeting today, in a workplace and workers, because these too are places of the people of God. Dialogues in workplaces are no less important than the dialogues we have in parishes or solemn conferences, because the places of the Church are the places of life and therefore also squares and factories. Because someone can say, “But this priest, what does he say to us? Go to the parish!” No, the world of work is the world of the people of God: we are all Church, all people of God. Many of the meetings between God and men, spoken of by the Bible and the Gospels, occurred while people were working: Moses hears the voice of God calling him, and revealing his name while grazing his father-in-law’s flock; Jesus’ first disciples were fishermen and were called by Him while working by the lake. It is very true what you say: lack of work is far more than not having a source of income for to live on. Work is also this, but it is much, much more. By working we become a fuller person, our humanity flourishes, young people become adults only by working. The Church’s social doctrine has always seen human work as a participation in creation that continues every day, also thanks to the hands, mind and heart of the workers. On Earth there are a few joys greater than those we experience working, just as there are fewer pains greater than those of work, when work exploits, crushes, humiliates, kills. Labour can do great harm because it can do great good. Work is the friend of man, and man is the friend of work, and for this reason it is not easy to recognise it as an enemy, because presents itself like a person at home, even when it strikes us and hurts us. Men and women are fed through work: by work they are “anointed with

dignity”. For this reason, the entire social pact is built around work. This is the core of the problem. Because when you do not work, or you work badly, you work little or you work too much, it is democracy that enters into crisis, and the entire social pact. This is also the meaning of Article 1 of the Italian Constitution, which is very beautiful: “Italy is a democratic republic founded on labour”. On this basis we can say that taking work away from people or exploiting people with work that is unworthy, or poorly-paid or whatever, is unconstitutional. If it were not founded on labour, the Italian Republic would not be a democracy, because the place of work is occupied and has always been occupied by privileges, castes, and revenues. It is therefore necessary to look without fear, but with responsibility, to the technological transformations of the economy and life, and not to be resigned to the ideology that is gaining ground everywhere, that imagines a world where only half or maybe two-thirds of the workers will work, and the others will be maintained by social subsidies. It must be clear that the real goal to reach is not that of “income for all” but rather, “work for all”. Because without work, without work for all, there will be no dignity for all. The work of today and that of tomorrow will be different, perhaps very different – we think of the industrial revolution, there has been a change; here too there will be a revolution – it will be different from yesterday’s work, but it will have to be work, not pension, not retirement: work. One retires at the right age, it is an act of justice; but it goes against the dignity of the person to put them in retirement at the age of 35 or 40 years, to give them state benefits, and say, “get by”. “But do I have enough to eat?” Yes. “Can I support my family, with this check?” Yes. “Do I have dignity?” No! Why? Because I do not work. Today’s work will be different. Without work, you can survive; but to live, you need work. The choice is between surviving and living. And there needs to be work for everyone. For young people ... Do you know the percentage of young people aged 25 and under, unemployed, in Italy? I will not say it: look for the statistics. And this is a debt on the future. Because these young people grow up without dignity, because they are not “united” by the labour that gives dignity. But the cornerstone of this question is this: a monthly cheque, a monthly allowance that enables you to support a family does not solve the problem. The problem must be resolved with work for everyone. I think I have answered more or less ...

STATEMENT AT THE 106TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP IVAN JURKOVIČ, PERMANENT OBSERVER OF THE HOLY SEE AND OTHER INTERNATIONAL ORGANIZATIONS IN GENEVA

12 June 2017

Mr. President,

Over the last decade we have witnessed the inability of the world economy to create a sufficient number of jobs, not only in developed countries but even in emerging markets. This structural problem, known, even before the economic crisis, as jobless growth, will lead to severe strains on those searching for meaningful work and to increasing social unrest in local communities.

Current Economic Situation

The world economy is still confronted with increasing economic inequalities on every continent, a situation that deepens the employment and social gaps. As highlighted in the World Employment and Social Outlook: Trends 2017, in the current year the Global GDP growth hit a six-year low, at 3.1%, well below the rate previously projected. Looking at the forecast, global unemployment levels and rates are expected to remain high in the short term bringing total unemployment to just over 200 million¹. Youth unemployment is already at a much higher level than average unemployment for the adult populations². In 2015, almost 43 per cent of the global youth labour force was either unemployed or living in poverty despite having a job. Currently, 71 million youth are unemployed and 156 million young workers are living in poverty, as a result of the low quality of jobs available to young people. This scenario witnesses to the inability to create jobs, condemning the young people to have no place in society, since they have been pushed “to the margins of public life, forcing them to migrate or to beg for jobs that no longer exist or fail to promise them a future”³.

Jobless growth and automation

Mr. President,

While we must be wary of the potentially large number of job losses due to automation, we should also recognise that technology is now making it possible to create a new class of jobs that did not exist few years ago. These

jobs will probably be characterised by a degree of creativity and innovation of which only the human person is capable. However, we need to be aware of two major risks associated with recent technological trends.

- Despite the creation of new jobs, the overall balance between job creation and job destruction is likely to be negative. In particular, as a result of automation, more workers are substituted by robots, each day, both in developed and developing countries. It is no longer something affecting only low-skilled jobs, but a lot of medium and high skilled jobs are currently at risk of being lost to automation too. The increased use of robots in developed countries risks eroding the traditional labour-cost advantage of developing countries. In particular, the “share of occupations that could experience significant automation is actually higher in developing countries than in more advanced ones, where many of these jobs have already disappeared”⁴, and this concerns about two-thirds of all jobs.

This process is still too new to derive conclusive evidence. Several studies, however, report alarming predictions, suggesting that between 30 to 50% of the jobs in both advanced and developing countries are at risk of automation. Therefore, in this new industrial revolution, the risk of an increase in unemployment caused by automatization is likely to happen and it will change “work in ways that challenge existing social protections and reveal the inadequacy of existing labour laws”.⁵ The replacement of workers by new generation technology will lead to social environments never seen before, where we will be faced with significant ethical challenges. As stated by Pope Francis, by taking this path, “we end up working against ourselves”. Unless enterprises, governments, policy-makers, workers and jobseekers proactively respond together to these fast-encroaching technologies, opportunities may be lost and numerous industries may find themselves unprepared for the consequences.

The ILO, with its “unique tripartite structure, its competence, and its longstanding experience in the social field, has an essential role to play in evolving principles for the guidance of governments, workers' and employers' organisations, and multinational enterprises”⁶. Looking at the debate on future of work the ILO is very well situated to ensure that the automation of work remains rooted in the concerns of the smallest and most vital units that make up modern society: the family, the workplace and the community.

- Another major risk depends on the fact that technology requires new and more sophisticated skills which not every member of society has. This could lead to further inequality of opportunities and, in particular, it could harm even more the weakest members of society. In fact, in a more technological and digitalized world the possibility to acquire new skills could make the difference between reintegration in the labour market and long-time unemployment. This is true both in

advanced and in developing countries. Particularly in the developing countries, low skilled jobs and the low cost of work have allowed a strong reduction in the unemployment rate, helping a strong economic growth. Now, if the comparative advantage, brought about by the low cost of work, is reduced by a new wave of automatization, the risk is that we will observe in many cases a much earlier de-industrialisation than originally projected.

Mr. President,

In advanced economies, the risk is that the skills gap will translate into a widening inequality, which will, in turn, further exacerbate social tensions. A radical re-thinking of education is needed, shifting away from the 'universal' secondary school/university curriculum towards more flexible alternatives that favour continuing life-long learning, employability and a capacity for moral judgement.

The Holy See has consistently stated here, as in other fora, that the term "education" refers not only to classroom teaching and vocational training but also to the complete formation of the person. In fact, what people need most is not only to increase their skills but also to be educated to understand reality in its entirety and to have the moral judgment to face changes and uncertainties that the future will bring. Policymakers tend to see education mainly as a key to economic survival, however, looking at the challenges to which we are called, it will be critical to widen the horizon. The educational responsibility of all who have at heart the common good and the welfare of future generations requires both a continued engagement for a free and accessible primary education, and for its quality. Education, in fact, is not only "directed to the full development of the human personality and the sense of its dignity," but it is also a means for the participation of the individual in a free society and an instrument that promotes mutual understanding and "friendship among all nations and all racial, ethnic or religious groups".⁷

The future of work that we would like to see will be the result of our common efforts to realise a common vision. In shaping this product, we should not forget that work is instrumental for the integral development of the human being. Work fulfils three basic human needs in our societies: the wish to develop capabilities, the need to interact with others and the need to earn one's sustenance. As stated by Pope Francis: "work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to the others"⁸.

Worker rights derive from the inherent dignity of the human person and reflect the priority of the subjective over the objective dimension of work. All different worker rights should be practiced in accordance not only with

the common good, but also with the universal destination of goods and respect for private property, subsidiarity and participation, and solidarity.

Sustainable Development Goals and decent work

Mr. President, Looking at the ambitious set of Goals approved by the International Community in 2015, we find an explicit rejection “of the idea that there need be inherent contradiction or tension between continued economic growth and decent work-centred development processes, on the one hand, and environmental sustainability on the other”⁹. As clearly noted by Pope Francis, “where profits alone count, there can be no thinking about the rhythms of nature, its phases of decay and regeneration, or the complexity of ecosystems which may be gravely upset by human intervention”¹⁰. This reflects the technocratic paradigm—the tendency to see nature as something to be manipulated, mastered and controlled, with no concern for its inherent value or limits. The role of business is central to face these challenges, and it must be transformed if it would be able to play a constructive role. A start can be with bearing the true “economic and social costs of using up shared environmental resources”¹¹, which is a precondition for ethical behaviour. The future of work, then, must be understood in the context of sustainable development and of environmental challenges, because, as evidence shows, “transition to an inclusive green economy can indeed act as a new engine for growth and a strong driver of decent work creation in developing, emerging and advanced economies”¹².

In conclusion, Mr. President, looking at the dialogue on the future of work, the transition to a new generation of technology has entailed a new set of challenges to be faced by our societies. The stakes are high, and there is the real danger that, in the near future, our economies will be characterised by large numbers of unemployed persons and large inequalities that will fuel social unrest. It is up to us to invert this trend. The recognition of the centrality of the human person suggests that, while investing in technology, we must always take into account the human dimension and social cohesion as the natural end of any economic enterprise. By investing in people, we will create a wealthier and more just society in which persons may find both their complete identity and the fulfilment of their aspirations and their talents.

Thank you, Mr. President.

NOTES

1. [1] World Employment and Social Outlook: Trends 2017, ILO 2017, Geneva, Executive Summary. http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/---publ/documents/publication/wcms_541211.pdf
2. [2] Global employment trends for youth, 2016, Geneva.
3. [3] Pope Francis, Homily, Vatican Basilica, 31 December 2016.
4. [4] World Bank, 2016, World Development Report 2016: Digital Dividends, Washington, D.C.
5. [5] *Ibid.*, p.35.
6. [6] ILO Tripartite Declaration of Principles Concerning Multinational Enterprises and Social Policy, Geneva, November, 1977.
7. [7] International Covenant on Economic, Social and Cultural Rights, adopted 16 December 1966 and entry into force 3 January 1976, Art. 13, 1.
8. [8] Pope Francis, Encyclical Letter, *Laudato Si'*, p.127.
9. [9] Ryder, Work in a changing climate: The Green Initiative, Report of the ILO Director-General, doc. ILC.106/DG/I, para.33.
10. [10] Pope Francis, Encyclical Letter, *Laudato Si'*, p. 190.
11. [11] Pope Benedict XVI, Address to the General Assembly of the United Nations Organization, New York, 18 April 2008.
12. [12] Ryder, Work in a changing climate: The Green Initiative, Report of the ILO Director-General, doc. ILC.106/DG/I, para. 35.

***LETTER TO THE PARTICIPANTS AT THE
INTERNATIONAL CONFERENCE “FROM POPULORUM
PROGRESSIO TO LAUDATO SI”***

POPE FRANCIS

23 November 2017

Venerable Brother,
Cardinal Peter K.A. Turkson
Prefect of the Dicastery for Promoting Integral Human Development

In these days, convened by the Dicastery for Promoting Integral Human Development, the representatives of the various trade union organisations and workers' movements met in Rome to reflect on and discuss the theme “From *Populorum Progressio* to *Laudato Si'*. Work and workers' movements at the centre of integral, sustainable and fraternal human development”. I thank your Eminence and your collaborators, and cordially greet you all.

Blessed Paul VI, in his Encyclical *Populorum Progressio*, states that “development ... cannot be restricted to economic growth alone. To be authentic, it must be well rounded”, that is, it must fully promote the entire person, and also all people and populations.¹ And since “a person flourishes in work”,² the social doctrine of the Church has highlighted on several occasions that this is not one issue among many, but rather the “essential key” to the whole social question.³ Indeed, work “is the condition not only for economic development but also for the cultural and moral development of persons, the family, society”.⁴

As a basis for human realisation, work is a key to spiritual development. According to Christian tradition, it is more than merely “doing”; it is, above all, a mission. We collaborate in the creative work of God when, through our work, we cultivate and preserve creation (cf. Gen 2: 15);⁵ we share in the Spirit of Jesus, His redemptive mission, when by means of our activity we give sustenance to our families and respond to the needs of our neighbour. Jesus, Who “devoted most of the years of his life on earth to manual work at the carpenter's bench”,⁶ and consecrated His public ministry to freeing people from sickness, suffering and death,⁷ invites us to follow His steps through work. In this way, “every worker is the hand of Christ that continues to create and to do good”.⁸

Work, as well as being essential to the realisation of a person, is also a key to social development. “Work is work with others and work for others”,⁹ and the fruit of this act offers “occasions for exchange, relationship and encounter”.¹⁰ Every day, millions of people cooperate in development through their manual or intellectual activities, in large cities or rural areas,

with sophisticated or simple assignments. All are expressions of a concrete love for the promotion of the common good, of a civil love.¹¹

Work cannot be considered as a commodity or a mere tool in the production chain of goods and services,¹² but rather, since it is the foundation for development, it takes priority over any other factor of production, including capital.¹³ Hence the ethical imperative of “defending jobs”¹⁴, and of creating new ones in proportion to the increase in economic viability,¹⁵ as well as ensuring the dignity of the work itself.¹⁶

However, as Paul VI observed, one must not exaggerate the “mystique” of work. The person “is not only work”; there are other human needs that we must cultivate and consider, such as family, friends, and rest.¹⁷ It is important, therefore, to remember that any work must be at the service of the person, not the person in the service of work,¹⁸ and this implies that we must question structures that damage or exploit people, families, societies and our mother earth. When the economic development model is based solely on the material aspect of the person, or when it benefits some people only, or when it damages the environment, it provokes a cry, from both the poor and from the earth, “pleading that we take another course”¹⁹. This path, to be sustainable, must place the person and work at the centre of development, but integrating work and environmental concerns. Everything is interconnected, and we have to respond in a holistic way.²⁰

A valid contribution to this integral response from workers is to show to the world what you know well: the link between the three Ls: land, lodgings and labour [the three Ts: *tierra, techo y trabajo*].²¹ We do not want a system of economic development that increases the number of unemployed, or homeless, or landless. The fruits of the land and of labour are for all,²² and “should be in abundance for all in like manner”²³. This theme acquires special relevance with reference to land ownership, in both rural and urban areas, and the legal provisions that guarantee access to it.²⁴ And in this regard, the quintessential criterion of justice is the “universal destination of goods”, whose universal right to use is the “first principle of the whole ethical and social order”.²⁵ It is pertinent to remember this today, as we prepare to celebrate the seventieth anniversary of the Universal Declaration of the Rights of Man, and also at a time when economic, social and cultural rights demand greater consideration. But the promotion and the defence of such rights cannot be realised at the expense of the earth and of future generations. The interdependence between work and the environment obliges us to re-set the kinds of employment we want to see in the future and those that must be replaced or relocated, such as the activities of the combustible fossil fuel industry, which pollutes. A shift from the current energy industry to a more renewable one is unavoidable to protect our mother earth. But it is unjust for this movement to be paid for with the labour and homes of those most in need. Or rather, the cost of extracting energy from the earth, a universal common good, cannot fall on workers

and their families. Trade unions and movements that know the connection between labour, homes and land have a great contribution to give in this respect, and must do so. Another important contribution of workers for sustainable development is that of highlighting another triple connection: this time between *labour, time and technology*. With regard to time, we know that the “continued acceleration of changes” and the “intensified pace of life and work” which may be called “*rapidification*”, favour neither sustainable development nor its quality.²⁶ We also know that technology, from which we receive many benefits and many opportunities, can be an obstacle to sustainable development when associated with a paradigm of power, rule and manipulation.²⁷ In the current context, known as the fourth industrial revolution, characterised by this “rapidification” and sophisticated digital technology, robotics and artificial intelligence,²⁸ the world is in need of voices such as ours. It is workers who, in their struggle for a just working day, learned to face a utilitarian, short-term and manipulative mentality. For this mindset, it does not matter if there is social and environmental degradation; it does not matter what one uses and what one discards; it does not matter if there is forced child labour or if a city’s river is polluted. The only thing that matters is immediate profit. Everything is justified on the basis of the god of money.²⁹ Given that many of you have contributed to combating this pathology in the past, today you are well placed to correct it in the future. I beg you to confront this difficult theme and to show us, in accordance with your prophetic and creative mission,³⁰ that a culture of encounter and care is possible. Today there is at stake not only the dignity of the employed, but also the dignity of the labour of all people, and the home of all people, our mother earth.

Therefore, and as I have affirmed in the Encyclical *Laudato Si'*, we need a sincere and profound dialogue to redefine the idea of labour and the route of development.³¹ But we cannot be ingenuous and think that dialogue will occur naturally and without conflict. There is a need for people who can work tirelessly to bring to life processes of dialogue at all levels: at the level of the business enterprise, the trade union, the movement; at the level of the neighbourhood, the city, regional, national and global. In this dialogue on development, all voices and visions are necessary, but especially the least-heard voices, those of the peripheries. I know the effort made by many people to make these voices emerge in the places where decisions are taken regarding work. I ask you to take on this noble commitment.

Experience tells us that, for a dialogue to be fruitful, it is necessary to start out from what we have in common. To dialogue on development it is useful to remember what unites us as human beings: our origin, belonging and destination.³² On this basis, we can renew the universal solidarity of all peoples,³³ including solidarity with the peoples of tomorrow. In addition, we will be able to find a way of leaving behind the market- and finance-

driven economy that does not accord to labour the value it deserves, and guide it towards another model in which human activity is at the centre.³⁴

Trade unions and workers' movements must by vocation be experts in solidarity. But to contribute to development in solidarity, I beg you to be on your guard against three temptations. The first is that of collectivist individualism, that is, protecting only the interests of those you represent, ignoring the rest of the poor, the marginalised and those excluded from the system. It is necessary to invest in a solidarity that goes beyond the walls of your associations, that protects the rights of workers, but above all of those whose rights are not even recognised. "Syndicate" is a beautiful word that derives from the Greek *dikein* (to make justice) and *syn* (together).³⁵ Please, make justice together, but in solidarity with all marginalised people.

My second request is to guard yourselves against the social cancer of corruption.³⁶ Just as, on certain occasions, "politics itself is responsible for the disrepute in which it is held, on account of corruption",³⁷ the same can be said of unions. It is terrible to see the corruption of those who call themselves trade unionists, who make agreements with business leaders and are not interested in workers, leaving thousands of colleagues without work; this is a scourge that undermines relationships and destroys many lives and many families. Do not allow any illicit interests to ruin your mission, so necessary in the time in which we live. The world and the whole of creation aspire with hope to be freed of corruption (cf. Rom 8: 18-22). Be makers of solidarity and hope for all. Do not let yourselves be corrupted!

The third request is not to forget your role of educating consciences in solidarity, respect and care. The awareness of the labour and environmental crisis demands to be translated into new styles of life and public policies. To give life to such styles of life and law, we need institutions such as yours to cultivate social virtues that favour the flourishing of a new global solidarity, which enables us to flee from individualism and consumerism, and which motivate us to question the myths of indefinite material progress and a market without just rules.³⁸ I hope that this Congress will produce a synergy able to propose concrete lines of action, starting from the perspective of workers, ways leading to human, integral, sustainable and fraternal development.

I thank you once again, Cardinal, and all those who have participated and offered their contribution, and I send my blessing to all.

NOTES

1. [1] No. 14.
2. [2] Pope Francis, Address to the Italian Confederation of Workers' Unions (CISL), 28 June 2017.
3. [3] Pope John Paul II, Encyclical Letter, *Laborem Exercens* (1981), 3.
4. [4] Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Church (2005), no. 269.
5. [5] Vatican Ecumenical Council II, Pastoral Constitution *Gaudium et Spes*, 34; Pope John Paul II, Encyclical Letter *Laborem Exercens* (1981), 25.
6. [6] Pope John Paul II, Encyclical Letter, *Laborem Exercens* (1981), 6.
7. [7] Compendium of the Social Doctrine of the Church, 261.
8. [8] Saint Ambrose, *De obitu Valentiniani consolatio*, 62, cit. in Compendium of the Social Doctrine of the Church, 265.
9. [9] Pope John Paul II, Encyclical Letter, *Centesimus Annus* (1991), 31.
10. [10] Compendium of the Social Doctrine of the Church, 273; Pope Francis, Encyclical Letter *Laudato Si'*, 125.
11. [11] Pope Francis, Address to the Italian Confederation of Workers' Unions (CISL); Pope Francis, Encyclical Letter *Laudato Si'*, 231.
12. [12] Pope John Paul II, Encyclical Letter, *Laborem Exercens*, 7.
13. [13] Compendium of the Social Doctrine of the Church, 276.
14. [14] Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, 203.
15. [15] *ibid.*, 204.
16. [16] *ibid.*, 205.
17. [17] Pope Francis Address to the Italian Confederation of Workers' Unions (CISL).
18. [18] Compendium of the Social Doctrine of the Church, 272.
19. [19] Pope Francis, Encyclical Letter, *Laudato Si'*, 53.
20. [20] *ibid.*, 16, 91, 117, 138, 240.
21. [21] Pope Francis, Address to participants in the world meeting of popular movements, 5 November 2016.
22. [22] Pope Francis, Encyclical Letter, *Laudato Si'*, 93.
23. [23] Vatican Ecumenical Council II, Pastoral Constitution, *Gaudium et Spes*, 69.
24. [24] Compendium of the Social Doctrine of the Church, 283.
25. [25] Pope Francis, Encyclical Letter, *Laudato Si'*, 93.
26. [26] *Ibid.*, 18.
27. [27] Cf. *ibid.*, 102-206.
28. [28] Cf. J. Manyika, "Technology, jobs and the future of work", McKinsey Global Institute. Informative note prepared for the Fortune-Time World Forum, December 2016 (updated in February 2017).

29. [29] It is a dangerous “practical relativism”; Pope Francis, Encyclical Letter, *Laudato Si'*, 122.
30. [30] Pope Francis, Address to the Italian Confederation of Workers' Unions (CISL).
31. [31] nn. 3 and 4.
32. [32] Pope Francis, Encyclical Letter, *Laudato Si'*, 202.
33. [33] *ibid.*, 14, 58, 159, 172, 227.
34. [34] Pope Francis, Address to the Italian Confederation of Workers' Unions (CISL).
35. [35] *ibid.*
36. [36] Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 60.
37. [37] Pope Francis, Encyclical Letter, *Laudato Si'*, 197.
38. [38] *Ibid.*, 209-215.

***PRE-SYNODAL MEETING WITH YOUNG PEOPLE AT
THE INTERNATIONAL PONTIFICAL COLLEGE “MARIA
MATER ECCLESIAE”***

POPE FRANCIS

19 March 2018

(Selected Excerpt)

I wish to thank in a special way the Secretariat of the Synod, the Cardinal Secretary, the Archbishop Secretary and all, all those who work in the Secretariat of the Synod. They have worked hard for this and have been inventive and have demonstrated great creativity. Thank you so much, Cardinal Baldisseri, and all your collaborators.

You have been invited because your contribution is essential. We need you in order to prepare the Synod which will bring together the Bishops in October on the theme “Young people, Faith and Vocational Discernment”. In many moments in the history of the Church, as in numerous Biblical episodes, God wished to speak through the youngest: I think, for example, of Samuel, David and Daniel. I very much like the story of Samuel when he hears God’s voice. The Bible says: “the word of the Lord was rare in those days”. It was a disoriented people. It was a young man who opened that door. In difficult moments, the Lord moves history forward with young people. They tell the truth; they are not ashamed. I do not say that they are “shameless”, but they are not ashamed and they tell the truth. And David as a young man starts off with that courage. Even with his sins. Because it is interesting, all these young people were not born saints; they were not born righteous, models for the others. They are all sinful men and women, but who felt the desire to do something good. God drove them and they went forth. And this is beautiful. We can think: “These things are for the right people, for priests and nuns”. No, they are for everyone. And especially for you young people, because you have so much strength to speak up, to feel things, to laugh, even to cry. We adults very often, very often, forget the ability to cry; we have become accustomed: “The world is like this ... they can make do”. And we move on. Therefore I urge you, please: be courageous in these days; say everything that comes to you; and if you are wrong, another will correct you. But forward, with courage!

Too often we talk about young people without allowing ourselves to be challenged by them. When someone wants to launch a campaign or something, they say, ah, let us commend the young! — it is true, isn’t it? — but they do not allow young people to challenge them. Dispensing

praise is a way of satisfying people. But people are not silly or stupid. No they are not. People understand. Only fools do not understand. In Spanish there is a beautiful saying: "Praise the fool and you will see him work". Give him a pat on the shoulder and he will be happy, because he is a fool; he does not realise. But you are not fools! Even the best analyses focusing on the world of youth, while useful — they are useful — do not supplant the need for face-to-face encounter. They speak about today's youth. Out of curiosity, look up how many articles, how many conferences, talk about today's youth. I would like to tell you one thing: youth does not exist! There are young people, stories, faces, glances, illusions. Young people exist. Talking about youth is easy. Abstractions, percentages are used ... No. Your face, your heart, what does it say? Conversing with, listening to the young. Sometimes, obviously, young people are not Nobel laureates in prudence. No. Sometimes they speak bluntly. Life is like that, but you have to listen to them.

Some might think it would be easier to keep you at "a safe distance", so as not to be provoked by you. But it is not enough to exchange the odd message, or share nice photographs. Young people must be taken seriously! It seems we are surrounded by a culture that, on the one hand idolizes youth, trying to prevent its passing, yet on the other it excludes many young people from being protagonists. It is a cosmetic philosophy. People age and try to apply makeup to seem younger, but they do not allow young people to grow. This is very common. Why? Because they do not allow themselves to be challenged. It is important. Often you are marginalised from ordinary public life and you find yourself begging for jobs that do not guarantee you a future. I do not know if this happens in all your countries, but in many... If I am not mistaken, the rate of youth unemployment here in Italy, for those 25 years of age and over, is around 35%. In another European country bordering Italy, it is 47%. In another European country near Italy, it is more than 50%. What can a young person do if he or she cannot find work? He becomes ill — sinks into depression, addiction; he commits suicide. It makes us think: the statistics on youth suicide are all manipulated, all of them; he becomes a rebel — but it is a way of committing suicide — either he takes a plane and goes to a city I do not want to name and enrolls in isis, or he joins one of those guerrilla movements. At least it gives some sense to life and he'll have a monthly wage. And this is a social sin! Society is responsible for this. But I would like you to outline the causes and what the reasons for them are, and do not say, "I don't really know why either". How do you experience this dramatic situation? It would help us greatly. Too often you are left alone. But the truth is also the fact that you are builders of culture, with your style and your originality. It is a relative distance, as you are capable of building a culture that perhaps cannot be seen, but which goes forth. We want this space [of encounter] in order to hear about your culture, about what you are building.

***ADDRESS TO THE PARTICIPANTS AT THE
CONFERENCE ORGANISED BY THE CENTESIMUS
ANNUS PRO PONTIFICE FOUNDATION ON “NEW
POLICIES AND LIFE-STYLES IN THE DIGITAL AGE”***

POPE FRANCIS

26 May 2018

Dear Friends,

I greet all of you gathered for the 2018 International Conference of the *Centesimus Annus Pro Pontifice* Foundation. In a particular way, in this, the twenty-fifth anniversary of the Foundation's establishment by Saint John Paul II, I express my gratitude for your work in making known the wisdom of the Church's social teaching with those involved in the business and economic sectors of civil society. After a quarter-century, this task remains more necessary than ever, as the social and financial challenges faced by the international community have become increasingly complex and interrelated.

The current difficulties and crises within the global economic system have an undeniable ethical dimension: they are related to a mentality of egoism and exclusion that has effectively created a culture of waste blind to the human dignity of the most vulnerable. We see this in the growing “globalisation of indifference” before obvious moral challenges confronting our human family. I think especially of the manifold obstacles to the integral human development of so many of our brothers and sisters, not only in materially poorer countries but increasingly amid the opulence of the developed world. I think too of the urgent ethical issues associated with global movements of migration.

Your Foundation has a vital role to play in bringing the light of the Gospel message to these pressing humanitarian concerns, and in assisting the Church to carry out this essential aspect of her mission. By continuing to engage with business and finance leaders, as well as union officials and others in the public sector, you seek to ensure that the intrinsic social dimension of all economic activity is adequately safeguarded and effectively promoted.

All too often, a tragic and false dichotomy – analogous to the artificial rift between science and faith – has developed between the ethical teachings of our religious traditions and the practical concerns of today's business community. But there is a natural circularity between profit and social responsibility. There is, in fact, an “indissoluble connection [...] between an ethics respectful of persons and the common good, and the actual

functionality of every economic financial system”¹. In a word, the ethical dimension of social and economic interaction cannot be imported into social life and activity from without but must arise from within. This is, of course, a long-term goal requiring the commitment of all persons and institutions within society.

Your Conference has chosen for its title this year “New Policies and Life-Styles in the Digital Age”. One of the challenges linked to this theme is the threat families are facing from uncertain job opportunities and the impact of the digital cultural revolution. As the preparation process for this year’s Synod on Young People has made clear, this is a vital area in which the solidarity of the Church is actively needed. Your own contribution is a privileged expression of the Church’s concern for the future of young people and families. Indeed, this is an activity where ecumenical cooperation is of special importance and the presence of Patriarch Bartholomew of Constantinople at your Conference is an eloquent sign of this common responsibility.

Dear friends, by sharing your own knowledge and expertise, and by making known the richness of the Church’s social doctrine, you seek to form the consciences of leaders in the political, social and economic sectors. I encourage you to persevere in these efforts which contribute to the building of a global culture of economic justice, equality and inclusion. With gratitude and appreciation for what you have already accomplished, I prayerfully entrust your future commitment to the providence of Almighty God. Upon you, your colleagues and your families I willingly invoke an abundance of the Lord’s blessings.

NOTES

1. [1] *Oeconomicae et pecuniariae quaestiones*; Considerations for an ethical discernment regarding some aspects of the present economic-financial system” of the Congregation for the Doctrine of the Faith and the Dicastery for Promoting Integral Human Development, 17 may 2018, 23

STATEMENT AT THE 107TH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE

ARCHBISHOP IVAN JURKOVIČ, PERMANENT OBSERVER
OF THE HOLY SEE AND OTHER INTERNATIONAL
ORGANIZATIONS IN GENEVA

4 June 2018

Mr. President,

The Delegation of the Holy See takes the opportunity to congratulate you for your election as president and to thank the Secretariat for all the preparatory work done throughout the last two years for the centennial activities. In the context of this 100th anniversary, my Delegation would like to reiterate that the future of work is one of the greatest challenges of our century as also witnessed by the commitment of the International Community to Sustainable Development Goal 8 in 2015.¹ The ILO, with its unique tripartite structure, its competence and longstanding experience, remains one of the most significant actors to address the challenges of its social justice mandate in the future.

The world is currently experiencing a fundamental and structural change, which requires an in-depth analysis and reconsideration of what labour is, and what it means, for the economy, society and policy-making. Indeed, growing global economic and power imbalances, increasing demographic, social and environmental challenges and persistent cyclical financial instability do not only demand continuous reflection and debate by policy makers and leaders at all levels, but also their sustained and continuous commitment.

In the age of sustainable development, labour should remain an essential channel to build an inclusive society, leaving aside the superficial measurement of human progress only in terms of economic growth and the accumulation of material wealth. According to the Holy See, labour should mean participating and contributing to an inclusive society. Hence, integral human development must rest on three legs: economic development, social inclusion and environmental sustainability.

This implies a reevaluation of work, seeing it as an essential expression of the human person, as a means by which we can pursue self-realisation. The inversion of the order between means and ends, where work as a good becomes an “instrument,” and money an “end”, is a fertile ground for the reckless and amoral “culture of waste”.² Decent work also includes the notion of a just wage. Its determination should not be left solely to the whim of the market but must include justice and equity, so to allow people

to live a truly human life and to have adequate access to all goods which are destined for our common use. In the words of Pope Francis, a just wage allows people to “find meaning, a destiny, and to live with dignity, to live well”³.

Advanced technologies

The catalyst of the structural change that we are currently experiencing remains the rapidly growing field of technology; it is creating new challenges to which we have yet to come to terms. The economy has accepted the advances of technology with the assumption that it has a merely positive impact on society. In reality, the evidence shows that this is not the case. Technology and globalisation are playing a major role in the progressive polarization of the labour market, in both advanced and developing countries, a phenomenon that is putting a strain on societies, which have not yet fully recovered from the financial crisis. The fear that technology may have adverse effects on the number of jobs and on their quality is not new; today, however, we need an in-depth understanding of its meaning and its potential implications. Most importantly, the temptation to replace workers with machines for cost effectiveness raises grave ethical challenges because it elevates economic efficiency and productivity over human dignity. It would be wiser to put technology at the service of the common good.

In addition, in the North and the South, we see a tendency to increase the number of jobs to the detriment of their quality. In many countries, having a job, yet remaining poor, is an increasing reality. As noted by Pope Francis: “We are not simply talking about ensuring nourishment or a ‘dignified sustenance’ for all people, but also their ‘general temporal welfare and prosperity’. This means [...] above all employment, for it is through free, creative, participatory and mutually supportive labour that human beings express and enhance the dignity of their lives”.⁴

Youth

In order to build a sustainable future, we also need to involve, and rely on, the next generations. The paradox is that, whereas we should expect the greatest contribution from the young, the trends inherited from the past, and the present, put youth in a marginal and vulnerable position. The world economy, although growing, is not able to create enough quality jobs (jobless growth), in particular for young people. This phenomenon also occurs in emerging countries and in the developing world where the creation of new jobs is still low compared to the high growth rates recorded by these economies. In order to build an inclusive future, we need to react and place young people at the center of labour issues⁵. In this regard, education and professional formation are of paramount importance for providing the young generation with the skills and competencies needed that will allow them to make the most of their talent and put it at the service of society. We

should not neglect the role of young people in technology dissemination, the social media, research and innovation, participation to democratic life, ethical renewal and personal development. Youth should be looked at in a different way: from the most serious concern to the greatest opportunity. Young people can become the catalysts of a new vision of the future of labour, mobilizing people of all ages in a process centered on labour and inclusiveness.

Women and work

The ambition of the International Community is to guarantee decent work for all. When considering the issue of decent work for all, we should be mindful that it includes all human beings, meaning all women and men. There is an urgent need to recognise better the equal rights of women in the labour market, to respect genuinely the tasks they carry out in their professional life, keeping in mind their aspirations within the family and within society as a whole. Unfortunately, reality nowadays still prevents many women from being employed, often due to a purely economic conception of society, which continually seeks profit to the detriment of the most vulnerable in a manner that surpasses the parameters of social justice.

Too often, women still have to choose between family and work and becoming a mother still remains a source of disadvantage at work. Every woman has the right to choose between being simultaneously a mother while carrying out a professional career or being a mother and dedicating all her activities to the family. Family remains the fundamental unit of society and hence needs to be protected. Women represent a vital part of the family, providing an essential source of domestic unity, while being co-responsible with men in the education of children and in caring for the household. At this stage, society must recognise the social value of a woman's work in the family and of her specific role as a mother. Without a clear understanding of this aspect of human dignity, discrimination of women will never be overcome.

Women and education

Access to education, on all levels, should be one of the main drivers in the promotion of women. It is the prerequisite for access to employment, to personal autonomy and to the full participation of women in economic, social and political life. Education is the road to avert poverty and to fight all forms of discrimination between different types of professions, so as to put women and men on the same footing in terms of rights, responsibilities and wage levels. Millions of young girls, however, especially in developing countries, are still deprived of schooling and education.

Women and slavery

The Holy See once again condemns violence at work, forced labour, modern forms of slavery and human trafficking, which particularly affects the most vulnerable parts of society, including women and girls, especially those coming from the poorest regions of the world.⁶ Those women are, sadly, subjected to their work, while work should be at the service of their human dignity.

This is the consequence of a “culture of relativism [...] which drives one person to take advantage of another, to treat others as mere objects, imposing forced labour on them or enslaving them [...]”.⁷ Contemporary forms of slavery, trafficking in persons and forced labour should be addressed at their roots. This task begins with acknowledging the source of human dignity, with a clear understanding that all men and women are equal in dignity and thus no human being should be treated as a mere object or as a means to an end.

Mr. President,

Allow me, in this context, to reaffirm the concern of the Holy See for those unfortunate situations where the dignity of women and men workers is vilified by violence, especially sexual violence, and harassment. It is fitting that the International Community take stock of so many experiences in order to confront the causes of these crimes, to protect workers and to assure the due reparation to the victims. It is, therefore, even more regrettable to witness the present attempt by some to hijack the preparatory text of the Commission, particularly Item 5, with the clear aim of introducing controversial concepts and new definitions that lack any scientific evidence, or international consensus and which are driven by an “ideological colonialism”.

Such attempts shy away from clearly addressing and effectively preventing the causes of violence in places of work and forget the need for authentic assistance to which victims of sexual harassment, women along with men, are entitled.

Mr. President,

By way of conclusion, my Delegation calls the International Community to achieve “real equality” in every area of work. As highlighted in this year’s report by the Director-General: “equality of treatment and opportunities is a founding value of our organization and at the heart of social justice”. Hence, solidarity is manifested, in the first place, by a just distribution of goods, fair remuneration for work and a zeal for a more just social order.⁸

Women who are present in every area of social, economic, cultural and political life make an indispensable contribution to growth and to shaping economic structures more worthy of humanity. Achieving full respect for women and their identity involves more than simply the condemnation of discrimination and injustices. Such respect must first and foremost be

won through an effective and intelligent campaign for the promotion of women, including all areas of a woman's life and beginning with a universal recognition of the dignity of women. Our ability to recognise this dignity comes from the use of reason itself, which is able to understand the law of God written in the heart of every human being.

Thank you, Mr. President.

NOTES

1. [1] SDG Goal 8: "by 2030, to achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value", <https://sustainabledevelopment.un.org/sdg8>.
2. [2] "*Oeconomicae et pecuniariae quaestiones*". Considerations for an ethical discernment regarding some aspects of the present economic-financial system" of the Congregation for the Doctrine of the Faith and the Dicastery for Promoting Integral Human Development, 6 January 2018, 31.
3. [3] http://en.radiovaticana.va/news/2015/07/10/pope_francis_speech_at_world_meeting_of_popular_movements/1157291.
4. [4] Pope Francis, Encyclical Letter, *Evangelii Gaudium*, 192.
5. [5] For example: the labour market, the educational system, the family, formation and training, the enterprise and the active society.
6. [6] As reported by ILO, women and girls are disproportionately affected by forced labour, accounting for 99% of victims in the commercial sex industry, and 58% in other sectors. Confer: <http://www.ilo.org/global/topics/forced-labour/lang--en/index.htm>.
7. [7] Pope Francis, Encyclical Letter, *Laudato Si'*, 123.
8. [8] Compendium of the Catechism of the Catholic Church, 410-414.

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Recent decades have witnessed the consolidation of a global economic system strongly characterised by exclusion and inequality as a result of a largely excessive and misplaced trust in the omnipotence of the markets. Today, the distortions and dysfunctions of the free market economy tend to adversely affect the lives of individuals and communities more than ever before. Consequently, work itself, together with its dignity, is increasingly at risk of losing its value as a “good” for the human person and becoming merely a means of exchange within asymmetrical social relations. This calls us to rethink and reconsider what labour is and what it means for the economy, society, policy- and decision-makers and the human being, as presented in the ILO’s Centenary Initiative on the Future of Work.

By integrating the human dimension, the centrality of human dignity, and the common good within discussions on the future of work, this present paper intends to find answers to some of the current concerns and questions raised: Can we develop and improve new policies to ensure decent work for all? Does the youth have a fair chance in the world of work? What are the implications on the labour market due to the record levels of international migration? How can we put technology at the service of the human being? How can digitalisation contribute to more and better jobs, higher incomes and working standards? The crucial role played by work finds a consistent recognition in the Christian tradition and offers us a guide to “rethink labour” by not only including the economic component but, more importantly, the social dimension.

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